A NEW AND LITERAL

TRANSLATION

OF

ALL THE BOOKS

OF THE

OLD and NEW TESTAMENT;

WITH

NOTES,

CRITICAL and EXPLANATORY.

BY

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IN TWO VOLUMES.

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INTRODUCTORY REMARKS

ON

Tranſlations of the SCRIPTURE in General,

AND

The following One in Particular.

AXIOM I.

A TRANSLATION ought to be TRUE to the ORIGINAL.

THIS muſt neceſſarily be allowed; and the Terms of our Law enjoining a Witneſs to *ſpeak the Truth, the whole Truth, and Nothing but the Truth,* are applicable with great Propriety to *Tranſlators*. This is ſo much the more requiſite in a *Tranſlation* of the *holy Scripture*, as theſe *Books* are of more Value and Importance than others, and the wrong tranſlating them of worſe Conſequence.

Tranſlators have ſometimes grievouſly miſſed of ſpeaking Truth, or rendering truly, by putting *a Truth* inſtead of *the Truth*; as for Inſtance in *Job* x. 8. *made* for *grieve*, it being true that the Hands of God made *Job*, but not true that he ſays ſo by that *Hebrew* Word, which has no ſuch Meaning: this Way of tranſlating I have obſerved them apt to fall into, when they come to difficult Paſſages, for the Conveniency as it ſeems of getting on, and appears eſpecially to have been the Caſe with thoſe who have not taken Time enough for doing it.

It is an excellent Direction I have ſomewhere read, in Relation to the Claſſics, that one ſhould firſt ſtudy an Author or Paſſage well, to know the right Meaning from the Writer himſelf, and then examine *Commentators, &c.* for there is no ſmall Danger in being miſled by others, who did not uſe the Care they ought to have done.

Had *Doddridge* lately and others before him taken this Method, they and their Readers might not have been perplexed with Notions and Diſtinctions, which the firſt Penmen never thought of, and have been led into Labyrinths from which they could not extricate themſelves; while the original Words alone would explain themſelves rightly and clearly, to common Underſtanding.

Many are ready to take Things upon Truſt, ſome are fond of new Diſcoveries, both which a judicious Perſon ſhould keep clear of, and by the Method above propoſed the very Temptation to either may be avoided; nay he may thus inform himſelf (what he ought to know) how capable he is for his Undertaking. For the ſake alſo of an elegant Expreſſion, to pleaſe himſelf and his ignorant Readers, how often does an arbitrary *Tranſlator* treat his Author like the Tyrant that cut or ſtretched People to the Length of his own Bed?

Another prevailing Motive may alſo be the Prejudice of particular Opinions, which will operate marvellouſly, and like a *Bribe blind the Eyes of the Wiſe, Deut.* xvi. 19. Hence the Popiſh *ipſa conteret, ſhe ſhall bruiſe, Gen.* iii. 15. in Honour of the *Virgin Mary* and Diſhonour to *Chriſt*; hence the Predeſtinarian *in very deed for this* cauſe *have I raiſed thee up, Exod.* ix. 16.

But why ſhould I ſtand pointing to the wrong Ways, and not rather deſcribe the right, if that be it which I have gone in, and know how to deſcribe? The *Hebrew* Tongue has an excellent Property and Peculiarity, of taking its Signification from a few Primitive Words called *Roots*; which indeed it has Need of, as the *Scripture of the Old Teſtament* is the only ancient genuine *Hebrew* in Being: wherein the Divine Preſcience may be obſerved, if we ſuppoſe God thus formed it, and that for the *Scripture* is the principal Uſe of it. Here an *Interpreter* ſhould uſe his Skill and Diligence, regularly to trace every doubtful Word up to the Fountain; and let him copy after none, till he ſees himſelf it is faithfully traced ſo already.

To ſome few Words it muſt be confeſſed, there are no *Hebrew* Roots now extant; but conſult then others with homogeneous Letters or thoſe tranſpoſed, as likewiſe the *Chaldee* and *Arabick* Languages, which will ſeveral times ſupply that; and the latter is happily of late brought into Uſe for this Purpoſe, by very learned Men, our *Hyde*, *Pocock*, *&c.* Of this alſo *Ab. Ezra*, who was well acquainted with it, ſays on *Gen.* i. 1. כן בלשון ישמעאל שרובה על מהבונת לשון הקודש *ſo in the* Arabick *Tongue, much of which is in the Order of the* Hebrew; and on *Cant.* viii. 11. יותר מחצי הלשון ימצא כמוהו בלשון הקודש *more than half of the* Arabick *may have what is like it found in the* Hebrew *Tongue*; conſequently the *Hebrew* muſt agree much with the other.

If theſe fail, with the *Syriack* and other eaſtern Tongues, examine whether the Context, that is the reſt of the Words belonging to this whoſe Meaning is ſought, does not determine it. Otherwiſe, which will ſeldom be the Caſe, call to Council the *ancient Interpreters*, particularly the *Greek*, *Chaldee*, and *old Latin* Tranſlators, as alſo *Jerome* (who among thoſe called the Fathers underſtood *Hebrew*) and the *Rabbies* of the *Jews*; ſince they might poſſibly have ſome Helps, that are now loſt.

Their Expoſitions compared carefully with the Context, by a Perſon of good Capacity, and well acquainted with thoſe Matters, are to ſerve, for Neceſſity's ſake, inſtead of the other. Not that theſe Authors, no nor the modern *Tranſlators* and *Commentators*, are to be neglected, even when we can do without them: they claim a Right to be heard, and may be uſeful in the happy Choice of a Word or Expreſſion.

And let not the Reader wonder I ſo often quote *Junius* and *Tremellius*, ſince theſe above all others ſeem to have inveſtigated the *Hebrew* Roots; but they ſcarce give any Account of it in the *Annotations*, as if their Readers knew it as well as themſelves, or were to take their mere Aſſertion for Certainty; which differing ſo much from other *Tranſlations*, may be apt to ſtartle and offend many: and indeed they ſometimes overſtrained the Matter, too fond perhaps of Something new; though they altered ſeveral Things in latter *Editions* of their *Verſion*, and as I obſerve to be generally more conſonant to the *Hebrew*.

Nor are the Jewiſh Writers to be ſlighted, as they are by ſome that cannot read them, becauſe they have heard what idle Stuff of their own Traditions there is intermixed, and the Labour is too great to get at the golden Treaſure therein contained: ſuch Reaſons as might deter Men from digging deep to find Gold it ſelf, and ſeparating it from the Earth.

What the *Jews* expound is the *holy Scripture* it ſelf; under the Pretence of which you have commonly from others but ſome *Tranſlation* explained, nay often obſcured; and that *Tranſlation* uncertain perhaps to the Makers themſelves whether right or wrong, as they but ſuperficially or not at all examined the *Original*: ſo that if true, yet the Text, and conſequently the Comment, is not to be depended on; and if the former be falſe, what Injury does the latter do, by ſtrengthening it, and drawing Inferences from the ſame? Whereas the *Jews* handle the very *Scripture of Truth*, as the Angel calls it, *Dan.* x. 21. nay it is their Practice to take the Words of it literally, and fetch their Meaning, with their Derivation, from their Roots or ſimilar ones: their *Rabbies* too were good Grammarians in the *Hebrew* Tongue, and who but ſuch can ſufficiently underſtand it? ſee alſo *Gill*'s *Preface* to his *Expoſition of the New Teſtament*, 1746.

However when they exceed this, and run into Imaginations, often oppoſite to one another, taking the Signification of Words from others which do not belong to them, and ſtraining them ridiculouſly (as they often do) a *Tranſlator* is to let them go by themſelves;

and not follow them, as *Munſter* too much did; though of all the *Latin Tranſlators* I know, he alone is highly commendable for extracting many valuable Things from them, and yet confuting their Cavils againſt *Chriſt* and Chriſtianity.

Ainſworth likewiſe, in his *Annotations* on the *Pentateuch*, has with laudable Induſtry, rendered much into *Engliſh* from ſome celebrated *Jewiſh Writers*, eſpecially *Maimonides*, a valuable diſcreet Epitomizer of their voluminous *Commentaries*; and from *Ainſworth* have the great *Dr. Lightfoot* and others ſilently conveyed it. The learned *Mercer* alſo, in his *Commentary* on ſeveral *Books*, has been more full and particular in this Reſpect, than either of the other; with whom, out of the *Originals*, the intrinſick Value of the Jewiſh *Interpretations* ſeems beſt diſplayed. However I confeſs, I have not found ſo many valuable Expoſitions among the *Jews*, as I did and might expect.

As the Words of the *Original* are to be rendered in their right true Meaning, concerning which particularly in the *common Tranſlation* and *this*, ſee the *Notes* throughout; ſo none ſhould be overlooked or neglected, though they are not very material, there being ſuch an Eſteem and Reverence due to the *holy Scripture*. But it would have too much incumbered the *Notes*, to have been continually remarking what our *laſt Tranſlators* omitted or added in the *preſent Engliſh Bible*; as the Drineſs and leſs Value of it would have debaſed the reſt. It may be fit however to give the Reader ſome Inſtances together, as occaſionally noted without ſeeking for them, firſt of Words, or ſuch Parts of them as are for our Words, in the *Original* left untranſlated, ſee the Appendix (A).

To theſe may be added the frequent Repetition of Verbs in the infinite Mood, which our *Tranſlators* uſually omitted.

Next I have obſerved, that though our *Tranſlators* make the *Italick* Character a Sign of what they have added to the *Original*, with the Appearance of being very minute and exact in it, yet there are divers other additional Words not ſo marked, and particularly thoſe in the Appendix (B).

And on the other hand ſeveral Words are put in *Italick*, which ſhould not; as alſo Additions made where they are not wanted; ſee 2 *Sam.* iii. 7. & v. 8. *John* xx. 5, 11.

And it ought to be remarked, that theſe Inſtances were taken (and ſo the more unexceptionable) from the *common Bibles* now in Uſe; whereas *Scott* on his *Verſion of Matthew* v. 12. writes, 'Compare the firſt Ed. of our preſent. *Engl. Verſion* of the Bible with the 'later ones, and you'll find Hundreds, I believe ſome Thouſands, of Words now printed 'in *Italic*, as Supplements, which at firſt were printed in the ſame Character with the 'Body of the Text.' So that this falls ſtill more on the *Tranſlators* themſelves; and for Inſtance ſee [him] twice in *Mar.* xii. 3. and [it] thrice in *Luke* viii. 15, 16. none being *Italick* in the early *Editions*, but one of the latter now. In Spelling too they had *yle* for *iſle*, *creeple* for *cripple*, *yce* for *ice*, *yer* for *ere*, *roul* for *roll*, *ynk* for *ink*, *kall* and then *cawle*, for *caul*, *bin*, *bene* and *beene*, *Deut.* iv. 32. *ſtrake*, *ſtroke* and *ſtrooke* for *ſtruck*, for which alſo ſome later *Oxford Editions* have *ſtrook*, 2 *Chr.* xiii. 20. *ſhrich-owle* for *ſcreech-owl*, in the *Oxford Bibles ſhrichowl*, *Iſa.* xxxiv. 14. *thorow* and *thorough* ſometimes for *through*, *aſtrologians* for *aſtrologers*, *Dan.* ii. 27. *bee* for *be*, &c. —*neſſe* or —*nes* for —*neſs*, with *e* frequently redundant at the End, as *waxe warme*, *Job* vi. 17. add *eies* and *eyes*, *childe* and *child* in 2 *King.* iv. 34. nay *flie* for *flee*, *Pro.* xxviii. 17. *Pſa.* cxxxix. 7. & cxliii. 9. which is another Thing. And many of the *Italick* Supplements are unneceſſary, ſeveral improper.

Some perhaps may be ready to ſay, What ſmall Matters are theſe! as if they could expect whole Verſes or Expreſſions. But certainly theſe are fit to be taken notice of, ſince our *Tranſlators* undertook, and pretended, minutely to deſcribe all ſuch as the latter Sort in a different Character, which have paſſed hitherto as authentick.

There are alſo divers Inſtances of wrong tranſlating, ſeveral of them to the Injury of the Senſe, in leſs and even the leaſt Words, the Articles, Auxiliaries, &c. of Verbs, for which ſee the Appendix (C).

But farther Obſervation will be made on ſome of the Particles, in a more proper Place.

According

According to the preceding Axiom, a *Tranſlator* ſhould follow the *Original Copy* that is extant, which may be done here with this Advantage, that while thoſe who tranſlate other *Books* have the Difficulty of chooſing the beſt, the *Hebrew Bible* is almoſt invariable, and fixed to be ſo, whatever Faults may fall out in printing or tranſcribing, by the *Maſoretical Notes*; in which the Words are numbered, and even the Peculiarities of Pointing, with the Places where they are throughout the *Scripture*.

It is an unhappy Work that our infidel critical Age is fallen into, of picking Faults in the *holy Scripture*, while they ſeem defective in the Knowledge of the *Original*. How many turn *Hebrew* Criticks of this Sort, that are ignorant of the Grammar, and even the right Reading of it? Nay how have I evidently ſeen in *ſome* of their *Writings*, that they did not know *Hebrew* Letters one from another! Thoſe pretended Errors in the *Hebrew* Text, that riſe and break like Bubbles on the Water, and cannot eſtabliſh themſelves for ſolid Truths, as the Diſcoveries of Truth in other Caſes do, I have ſtrictly endeavoured to avoid, unleſs to expoſe and condemn them; many being too ſilly or wide to deſerve any Notice, eſpecially as it was not my particular Buſineſs. Where the Dirt may ſeem to ſtick, I have wiped it off; and thou haſt *Divine Writ* here preſented to thee, Reader, pure as it is in great Meaſure, I hope, in the preſent *Engliſh* Tongue.

The *Hebrew* Idioms, or Manner of Expreſſion, as being very different from ours, ſhould be carefully obſerved, and well underſtood; otherwiſe the right Meaning, as well as Propriety of Language, may be miſſed. The *Hebrew* doubles finite Verbs in the infinite Mood, inſtead of our Adverbs; and not unaptly, ſince Verbs can only have Adverbs ſuitable to themſelves. And ſuch are to be uſed in a *Tranſlation*, as the reſpective Verbs and Expreſſions require: not as often in the *common Engliſh* that general one *ſurely*, as if the Verbs ſignified *not ſurely* without being repeated, or oftener none, as though by thoſe infinite Verbs Nothing was meant; or otherwiſe what is foreign to the Verb, from whence the Meaning muſt ariſe, as for Inſtance *at once*, *Num.* xiii. 30. which *Geil* would have be *not all at once*, *Eſſay*, p. 467. both without any Relation to *go up*; nor as in *Pro.* xxvii. 23. *Be thou diligent to know* (for *know fully*) by another Verb. I have rendered them in the following Manner, when the Infinite is put firſt; *carneſtly aſk*, *bind faſt*, *utterly blot out*, *quite conſume*, *draw* or *eat plentifully*, *do exceeding well* or *ill*, *quite die* or *be put to death*, *go apace*, *quite out* or *away*, *be exceeding crafty*, *glad* or *gracious*, *hearken attentively*, *firmly hire*, *fully hear* or *know*, *be highly incenſed* or *diſpleaſed*, *earneſtly long*, *multiply abundantly*, *diligently obſerve*, *open wide*, *entirely reign*, *plainly reveal*, *ſee clearly*, *plainly* or *apparently*, *ſeek diligently*, *ſhut faſt*, *ſing joyfully*, *ſpeak* or *remember well*. *tell expreſsly*, *teſtify fully*, *quite wear away*, *weep grievouſly*, *&c.* and *throughly* or *wholly* with divers, as *Jun.* and *Trem.* have *omnino*. Partly anſwerable to which the *Gr.* has πάντως, as 1 *Cor.* ix. 10, &c. and negatively two Negatives. When the infinite Mood follows the other, it ſignifies as *Buxtorf* ſhews, the Continuation of what is denoted by the finite Verb. *Theſ. Gram.* L. 2. Cap xvi. which I accordingly render by *ſtill*; but obſerve no Diſtinction to be made between this and that by our *Tranſlators*.

For ſome of the great and groſs Faults, the Reader is to look in the *Notes* at the particular Paſſages, withal obſerving that one Elucidation is frequently to ſerve for ſeveral others of the ſame Kind.

AXIOM

AXIOM II.

A TRANSLATION ſhould be well or grammatically expreſſed, in the Language it is made in.

IT is well known that thoſe called the living Languages do alter, eſpecially ours, who are ſuch a changeable People. Hence it is neceſſary that new *Tranſlations* ſhould be made from one Time or Century to another, accommodated to the preſent Uſe of ſpeaking or writing.

This Deference is paid to the *Heathen Claſſics*, that they may appear beautiful and not barbarous; many of which are tranſlated often, as the reſt doubtleſs would, if their Bulk or Particularity did not render them unſaleable.

And why ſhould the *Scripture* meet with leſs Regard? Is it to be thereby more expoſed to Ridicule and Contempt, in our Libertine Age? But ſome there are who ſeem poſſeſs'd with a Notion, or Bigotry, that the laſt *Tranſlation* in *K. James*'s Reign muſt not be altered; though ſeveral new ones had been made before, when the Oldneſs of the Language, as they were not long apart, did not call for it; and though the Pedantry of that Reign is become a Ridicule, and the Style intolerable: nor does ſuch a Notion commonly appear to be founded on an Opinion of that *Tranſlation* being well done, ſince it has been the frequent Complaint, from the Scripture-writers who underſtood the *Original*, of Paſſages rendered amiſs.

The *Tranſlator* of *Livy*, bulky as that Author is, repreſents fourſcore Years as Time for him to be rendered into freſh *Engliſh*, though done before by ſuch a noted *Tranſlator* as *Dr. Holland*; whoſe *Edition* bears Date 1600, and our *preſent Bible* was tranſlated but eleven Years after; nay *Livy* writing but a Hiſtory of the ancient *Romans*, has been thought deſerving of another *Tranſlation* ſince, beſides that with which it is ſo repreſented; and how often has *Juſtin*, *Horace*, *Tully*'s *Offices*, &c. been done, while the *holy Scripture* has worn its old Suit ſtill?

Let the *Preface* of *K. James*'s *Tranſlators*, which may be met with in ſome old *Bibles*, be compared with *Addiſon*'s Writings, and ſee what Difference of Language there is in a hundred Years. Nay the Author of *Gazophylacium Anglicanum* ſays in the *Preface*, 'When 'I look'd an hundred, or an hundred and fifty Years only behind me, I could ſcarce imagine 'it ever to have been the Language of my Anceſtors, or even of the Country I was born 'in, 'tis ſo chang'd through *Commerce*, *Correſpondence*, *Travellers*, and ſuch like Accidents;' and *Blackwall* in his *Introduction to the Claſſics*, 'That which was written in *Engliſh* two 'hundred Years ago is now ſcarce intelligible; and few Authors of one hundred Years 'ſtanding can by this refined Age be read with Patience.'

Yet the obſolete Words, and uncouth ungrammatical Expreſſions in the Sacred Text, paſs more unheeded, as being oftener read and heard; eſpecially when the Mind is filled with an Imagination, that a *Tranſlation* of the *Scripture* muſt be ſo expreſs'd: which Kind of Notion once prevailed ſo long, that one *Tranſlation* was become quite another Language to that in common Uſe, and was underſtood but by a very few, who learned the Language in which it was written; ſuch was the *vulgar Latin Verſion*, which was firſt made in the Mother-Tongue of that Age. And we have been going on ſo our ſelves, while the few *French Proteſtants* have taken care to alter their *Tranſlation* with their Language; ſo that Antiquity may ſoon be pleaded for ours to keep Poſſeſſion, and be ſtamped authentick. Of what Mind our firſt and former *Proteſtants* were, may appear by the different *Engliſh Tranſlations* made by them and printed as follows; beſides thoſe of *Wiclif*, *&c.* which were made before Printing was uſed.

1. *The Books of the New Teſtament*, by *William Tyndal*, A. D. 1526, *Lewis*'s *Hiſt. of Eng. Tranſlations*, p. 75.

2. *The five Books of Moſes*, by the ſame, 1530, *Tynd. Works*, printed 1573.

3. *The firſt Engliſh Bible*, by *Miles Coverdale*, Fol. pr. 1535. *Harl. Libr. Crowe's Eleneh. Script.*

4. *The firſt Bible publiſhed by the King's Authority*, 1537. under the Name of *Thomas Matthewe*; theſe *Bibles* being of *Tyndal's Tranſlation* from *Gen.* to *Chron.* incluſive, with *Jonas*; and all the *Books of the New Teſt.* the reſt *Coverdale's* with ſome Variation, *Lew. Hiſt.* p. 107.

5. *The Books of the New Teſtament* from the *vulgar Latin*, by *Miles Coverdale*, but in the Name of *Johan Hollybuſhe*, 1538, *Lew. Hiſt.* p. 112.

6. *The Great Bible*, called *Cranmer's*, 1539, conſiderably different from the foregoing, *Lew. Hiſt.* p. 128.

7. Another the ſame Year, altered by *Richard Taverner*, *Lew. Hiſt.* p. 130, 132.

8. *Coverdale's Tranſlation* corrected by himſelf, in 4to. 1550, *Lew. Hiſt.* p. 182.

9. *The Geneva Bible*, 1560, *Fulke's Defenſe of Eng. Tranſ.* Ch. 3, 4. *Strype's Annals of the Reform.* Ch. 19.

10. *The Biſhops Bible* by Authority, Fol. 1568, *Lew. Hiſt.* p. 240.

11. *The laſt Tranſlation*, by Order *K. James* I. 1611. ſee *Burnet's Hiſtory of the Reformation*, p. 367, 368. *Fulke*, ib. Ch. 3, 10.

There ought to be the greateſt Exactneſs even in Spelling the *Scripture*, becauſe our Children learn to read by it, and will conſequently write after it, unleſs they learn another Way; nay a Scholar, without the Advantage of good Spelling, would appear ignorant and ridiculous; and on the other hand if we conſider the Labour of taking every Letter of every Word into the Memory, and retaining them there, beſides the many other Branches of Learning; a Regard ſhould be had for our Youth, that what they receive, almoſt the earlieſt and deepeſt into their Minds, ſhould not be wrong. As for Words that are clowniſh, barbarous, baſe, hard, technical, miſapplied or new-coined, as well as obſolete and ill-ſpelled, they muſt needs be unfit for the *Bible*; ſuch as follow, when ſo conſtructed, in the *Books of the old Teſtament*, and on the two firſt Letters of the Alphabet, not to chooſe the largeſt, whoſe Meaning I add in a Parentheſis, or what might have done better in that Senſe. See the Appendix (D).

As to thoſe on the other Letters, I ſhall mention but the following, while by ſearching Concordances throughout more might have been found. See the Appendix (E).

It will be little to the Purpoſe for any one to retort, that I uſe Words in my *Notes* as hard, or even ſome the ſame, as theſe; if they are not in the *Tranſlation*, which ought to be plain, and ſuited to common Capacities: while Liberty may be allowed in the other, nay may there be agreeable and neceſſary. I remember on comparing *Homer's* 1ſt. *Iliad* tranſlated by thoſe great Poets *Dryden*, *Tickell* (not *Addiſon*, though inſinuated, as I am perſuaded by the Style) and *Pope*, the Preference was given to the latter in one Particular, for the others having hard and unpolite Words. It has alſo fallen under my Notice, that *Writings upon religious Subjects* frequently have Words from the *common Tranſlation*, which are otherwiſe diſallowable, and ſome are from thence brought into Diſcourſe; but are theſe to bear up that, while it is that bears up them? I have laſtly obſerved, that ſeveral Words of the *common Tranſlation* were not found in any other *Engliſh Books* by *Johnſon* in his great *Dictionary*; a Sign of their wanting the Currency requiſite even when that *Tranſlation* was made.

The following Preterperfect Tenſes and Participles are become old, viz. baken (baked) bitten (bit) folden (folded) holden (held) holpen (helped) laden (loaded) lien (pret. lay, part. lain) mowen (mowed) ridden (rid) ſlidden (ſlid) ſpitted (ſpit) ſtricken (ſtruck) unwaſhen (not waſhed) wakened (awaked) waxen (become) with-holden (with-held) upholden (upheld) but ſome of *en* in Termination ſprinkled about, eſpecially when paſſive, may

may give an agreeable Reliſh of Age; as broken, begotten, forgotten; and other ſuch continue, i. e. done, given, gone, known, ſeen, ſlain, taken, choſen, ſpoken, thrown, written, ſmitten, fallen, born, torn, ſworn, ſtolen, ſhewn, hewn, driven, drawn, lain, riſen, forſaken, ſtriven, ſown, ſhaken, &c. and for a Participle rotten; *a* is alſo obſolete, where *o* is uſed now, in the Preterimperfects bare, brake, drave, forgat, gat, ſpake, ſware, ware, ate, laded, ſlang, ſpat, ſtrake; but ſwore and begot ſound too vulgar to be uſed of God.

I have put *s* inſtead of *eth* at the End of the third Perſon ſingular of the preſent Tenſe, as inſtructed by our chief Grammarian *Brightland* in his *Grammar of the Engliſh Tongue*, and authoriſed by *Addiſon*, who ſcarce I think writes otherwiſe, and I may add obliged by Cuſtom in Speaking; againſt which *Martin*'s Opinion, in the late *Introduction to the Engliſh Language*, is but of little Weight. So the Uſe of Speech has taught me *you*, and not *ye*, unleſs more than one of the former would fall too near together when of different Caſe, or that one ſound diſagreeably with ſome other Word; thus alſo *my* and *thy*, where are now *mine* and *thine*.

The ill joining of Words together is next to be mentioned, as being either ungrammatical, a bad Idiom, improper, uncouth, miſapplied, or wrong placed: ſee Examples of ſuch in the Appendix (F).

But a *Tranſlation* may be badly expreſſed without theſe greater Faults, by Obſcurity, Tautology, Pedantry, or by being very flat, verboſe, or ill-ſounding; which a *Tranſlator* ſhould endeavour to ſhun, ſo far as keeping tolerably cloſe to the *Original* will admit.

The *Hebrew* Tongue has divers Peculiarities, whereby a *Verſion* from thence into a Language ſo diſtant in Time and Place as ours, will be liable to moſt or all of the Deformities now mentioned, unleſs they are diligently watched, and prudently avoided. Thus the *Hebrew* has generally ו *Vau* for a Conjunction of almoſt every Kind; and beſides [and] which is very often and duly repeated in the *common Engliſh Bible*, it may denote (as I ſhall inſtance in a few Places, ſome of which have it ſo rendered there already) the Words at the Appendix (G).

So גם *gam* may be varied as Occaſion offers, with the *Greek* καὶ, δὲ, and τὲ, a few of which I have mentioned. It is beſides tranſlated in the *common Bible* as in Appendix (H).

There may poſſibly be ſome more ſuch Words found in the *common Tranſlation*, or even in mine; but the Trouble of collecting theſe has not been ſmall, unleſs compared with the Work it ſelf, and the Uſe of them may be of no ſmall Account, with reſpect to the *Engliſh* as well as *Hebrew* Language, excluſive of this *Tranſlation*. Concerning this our learned and very acute *Mede* writes, B. 3. p. 506. Vau *enim Hebræorum et inde* καὶ *in Scriptura Conjunctio eſt non tantum* copulativa, *ſed et* disjunctiva, rationalis, cauſalis, ordinativa, explanativa, *prout ſenſus ratio exigit: The* Heb. ו *and from that the* Gr. *cai, does not only join together* (as *and, alſo, &c.*) *but alſo parts* (as *or, otherwiſe*) *ſhews the Cauſe* (as *for, ſince*) *and Effect* (as *therefore, ſo that*) *ſets in Order* (as *next, afterwards*) *and expounds* (as *that is, to wit*;) he ſhould have added *adverſativa* (as *but, yet*) and might alſo others.

As this *Hebrew* Conjunction is ſometimes rightly and properly rendered in thoſe different Manners, it ought likewiſe to be rendered elſewhere when it is alike proper, and ſuitable to the Context, and would make the Expreſſion more elegant: this is being uniform, which taking the Liberty one time that is refuſed at another is not; as in the frequent, wrong, unapt, obſcure and flat Uſe of [and] in the *preſent Bible*; thus in the firſt Chapter of *Geneſis* every *Vau* that is rendered ſingly is turned *and*, one *ſo* excepted Ver. 27. but why muſt the Freedom to vary from *and* be admitted there only? The Reader that underſtands *Engliſh* may compare it with this *Verſion*, and both with a good modern Compoſition, making Allowance that ſeveral Conjunctions, which if it was originally written in *Engliſh* would better be omitted, are now inſerted becauſe they are in the *Hebrew*. Again *Ezek.* Ch. xl. has no leſs than 34 Verſes beginning with *And* in the *common Tranſlation*, 11 of them ſucceſſively, notwithſtanding there are ſo many Ways of elegantly varying it. As 23 alſo out of 25 occur in 2 *Kings* ii. 17 together in *Gen.* xli. and 21 in Ch. xliii. But in *Deut.* xxxi. 17. the firſt of ſix *Vaus*, that ſucceſſively begin ſo many Members of the Sentence, is tranſlated *then*, and the laſt *ſo that*; yet why might not more likewiſe have been varied, or elſe not thoſe two? And the ten *Vaus* in *Gen.* xxiv. 35. with the firſt in

Ver. 37. I have reduced to five, yet begun that Verſe with one, which may be compared with the common; and *Caſtalio* has brought the ten to three *ets*, *Junius* and *Tremellius* uſe four other Conjunctions, the *Samaritan* and *Vulgate* have three omitted, and the *Greek* two. And ſince it muſt be allowed, that a *Tranſlator* ſhould conſider the various Meanings of a Word that has ſuch, in order to take that which is right and moſt agreeable to the Paſſage where it is; the ſame ought to be done with this Conjunction, and the more ſo, as its Signification is the more manifold, leſt it ſhould be rendered in a wrong Senſe.

Another Thing, wherein Liberty is to be taken in tranſlating the *Hebrew Bible*, requires a little Introduction. Language was anciently rude and unpoliſhed, and it was proper even for the inſpired Writings to be delivered in that of the Times: hence Nouns are frequently repeated in the *Original*, where they may much better be rendered by Pronouns, according to the Improvements of Grammar, and Manner of Speech now, eſpecially in this Part of the World, without any Diminution or Alteration of the Senſe at all. In ſuch a Caſe certainly our Language is to be like it ſelf, and not made uncouth to no Manner of Purpoſe; any more than we are to ſpeak like Children, or wear Skins like our firſt Parents.

Let us now come to the Matter, by comparing ſome Inſtances in this and the *common Verſion*: as *he* for *Mordecai*, *Eſt.* iv. 1. for *the prieſt*, *Lev.* xiv. 36. for *Abraham*, *Gen.* xxv. 6. as the *Biſhops* tranſlate, and elſewhere; for *Moſes the ſervant of the* LORD, *Joſh.* xii. 6. and both *Tyndal* and the *Biſhops* have but *he* for *Jethro*, *Moſes father in law*, *Exod.* xviii. 2. ſee alſo with them in *Judg.* xviii. &c. ſo *him* for *Moſes*, *Num.* xxix. 40. *Exod.* xl. 19, 21, 23, 25, 27, 29. for *Abram*, *Gen.* xvi. ult. and for *Abraham*, Ch. xxiv. 1. for *Jabin king of Canaan* twice, *Judg.* iv. 24. for *this my Lord*, *Dan.* x. 17. for *his father*, *Gen.* xliv. 22. where our *Tranſlators* add *his father* a 3d time; *they* for *the princes of the Philiſtines*, 1 *Sam.* xxix. 4. for *the children of Iſrael*, *Judg.* iii. 15. ſo the *Biſhops*; *them* for *the Levites*, *Num.* viii. 10. for *the ſtreets thereof*, *Zech.* viii. 5. for *the veſſels of the houſe of God*, 2 *Chron.* xxviii. 24. for *the ſheep of Laban his mother's brother*, *Gen.* xxix. 40. *himſelf* for *Saul*, 1 *Sam.* xviii. 12. for *the* LORD, *Exod.* xvi. 7. *his* for *Moſes*, *Num.* x. 29. *Exod.* xxxiv. 29, 35. *s* for *ſeed*, *Gen.* iii. 15. for *rods*, *Exod.* vii. 12. and for *ways* and *thoughts*, *Iſa.* lv. 9. where ſee the *Note*; *it* for *the houſe of Eliaſhib*, *Neh.* iii. 21. for *the* LORD's *houſe*, 1 *Chron.* vii. 2. and the 3d time 2 *Kings* viii. 27. *it ſelf* for *Moab*, *Iſa.* xvi. 7. *of it* for *thy nakedneſs*, *Ezek.* xvi. 37. *that* for *the tribe*, *Joſh.* xxi. 5. and elſewhere as in modern *Engliſh Authors*; *thoſe* for *the camels*, *Gen.* xxiv. 10. for *the houſes*, *Jer.* xix. 13. *theſe* for *Zebah and Zalmunna*, *Judg.* viii. 12. *who* for *the king*, *Dan.* v. 13. *which* for *the vineyard*, *Cant.* viii. 11. *who* and *him* for *Balak* and *Balaam*, *Num.* xxiii. 27. where thoſe Names both occur for ſix Verſes together, ſee alſo *Judg.* xi. 6, 7, 8, 9, 10. *one* for *light*, *Gen.* i. 16. *the other* for *his father in law*, *the damſel's father*, *Judg.* xix. 9. being mentioned ſeparately in the two foregoing Verſes; *the ſame* for *fine linen*, *Exod.* xxxix. 28. *ſame* for *fire that was on the hearth*, *Jer.* xxxvi. 23. *ſuch*, *Jon.* iv. 10. *the latter*, &c. for *the children of Iſrael*, *Num.* viii. 19. there 5 times; *is what* for *even their nakedneſs*, *Lev.* xviii. 10. —*ne* for *peace*, *Jer.* vi. 14. *mine* for *my Sorrow*, *Lam.* i. 12. *thine* for *thy herdmen*, *Gen.* xiii. 8. But I have been regardful pretty much to do this when there is a Repetition of the ſame or Part of it, rather than when the Terms are changed, though in no different Meaning; except when repeated with a ſmall Alteration, as *it* for *the nakedneſs of their* (inſtead of *his*) *father*, *Gen.* ix. 23. *he* for *the* (inſtead of *his*) *ſervant that was ſet over the reapers*, *Ruth.* ii. 6. *that* for *the days of the years of the* (inſtead of *my*) *life*, *Gen.* xlvii. 9. *thoſe* for *of the chapiters which were upon the top of the* (without *two*) *pillars*, 1 *Kings* vii. 41. or by Contraction, *he* for *Paſhur* (inſtead of *Paſhur the ſon of Immer the Prieſt*) *Jer.* xx. 2. *his* for *the—of the king of Babylon* (inſtead of *Nebuchadnezzar the king of Babylon*) Ch. xxvii. 8. ſo *its*, 1 *Sam.* iv. 5. And muſt not the firſt of theſe needs be preferable, with unprejudiced Perſons who underſtand and value good *Engliſh*, and would have the *Scripture* ſuch? Of this Kind numerous Examples might be produced; nor is the *common Tranſlation* void of the ſame Way of rendering the Nouns; to wit, *he* for *the* LORD, 2 *Sam.* vii. 11. *him* for *a male*, *Num.* xxxi. 17. *they* for *the Owners*, *Judg.* ix. 51. *them* for *their brethren*, 1 *Chron.* viii. 32. *either of them* for *each pillar*, 1 *Kings* vii. 15. *apiece* for *one pillar*, Ibid. *every* for *baſe*, Ver. 38. *thereof* for *of the fleſh*, *Lev.* vii. 19. *his own* for *the prieſt's*, Ch. xiv. 15, 26. *within* for *in the houſe*, *Gen.* xxxix. 11. and in the *Liturgy*, *ſuch as* for *a multitude that*, *Pſa.* xlii. 5. *them* for *the people*, *Pſa.* lvi. 7. ſo the *Septuagint*, *Gen.* xxiv. 59. and in the *vulgar Latin* ſome; ſee alſo on *Judg.* xviii. 23. Now if it is right or beſt to tranſlate thus in ſome Places, muſt it not be ſo for the ſame or like Expreſſions in others? When one ſpeaks of him

him or her ſelf too in the 3d Perſon, I follow that, as preferring it to the 1ſt, as *her* for *thine handmaid*, 1 *Sam.* i. 11. *Ruth* iii. 9. and ſo in *Exod.* xxix. 18. as 2 *Chr.* vi. 19. 1 *Sam.* xxv. 31. Such Nouns as thoſe before with the Conjunction included are made *Engliſh* well with the Relative, namely, *who* for *and the prieſt*, *Exod.* v. 12. and the like often; *whom* for *therefore—Zadok and Abiathar the prieſts*, 2 *Sam.* xv. 35. *which* for *now their cities*, *Joſh.* ix. 17. and for *and—it—it—it*, *Jer.* xxxiv. 22.

There are alſo Paſſages where a Noun is repeated more than once in the *Original*, after the ancient Way of delivering it, which may be ſuitably rendered as in the following Inſtances: *him* and *he* for *the King*, *Dan.* ii. 2, 3. *himſelf* and *he* for *the King*, 2 *King.* xvi. 12. *them* and *they* for *the Children of Iſrael*, *Num.* viii. 19. not to ſay the latter five times in one Verſe; the ſame for *the Levites*, *Neh.* x. 38. *who* and *that* for *Noah*, *Gen.* vi. 9. But *that* and *thoſe*, *one* and *ones*, have a ſingular Gracefulneſs.

A Noun iterated with a Prepoſition may elegantly be turned into an Adverb: thus *there* for *in Mizpah*, *Jer.* xli. 10. *thither* for *to Shechem*, 1 *King.* xii. 1. and with a Conjunction, *where* for *and at Hazeroth*, *Num.* xi. 35. *whither* for *and into the land of Canaan. Gen.* xii. 5.

So the Auxiliaries or Signs of the *Engliſh* Verbs very elegantly ſupply the Place of a Verb repeated in the *Original*, or rather are the ſame in our Language: thus among others may be counted, *do* for *dwell*, *Num.* xiii. 29. *does* for *caſteth out*, *Jer.* vi. 7. *did* for *purified*, *Neh.* xii. 30. *have* for *have found*, 1 *King.* xxi. 20. *were* for *were written*, *Exod.* xxxii. 15. *had been* for *was alienated*, *Ezek.* xxiii. 18. *would* for *returned*, *Jer.* iii. 7. *ſhall* for *ſhall live*, *Ezek.* xviii. 13. *ſhalt* for *ſhalt ſee*, *Num.* xxiii. 13. *will* for *will go*, *Gen.* xxiv. 58. *let* for *let bear*, and for *let forbear*, *Ezek.* iii. 27. This is very ſcarce in the *preſent Tranſlation*, however there is *do* for *go out*, *Exod.* xxi. 7. *did* for *prepared*, *Ezek.* xlvi. 12. which is added 2 *Sam.* xx. 6. *may* for *may go*, Ch. xv. 20. and *didſt* for *killedſt* or *didſt kill*, *Act* vii. 28. ſo *did* for *anſwered* in the *Biſhops Bible*, *Judg.* viii. 8.

The ſame Verb is likewiſe found above twice in a Place, of which take theſe for Example: *did* for *went aſtray*, *Ezek.* xlviii. 11. *will* for *ſhall eat*, *Jer.* v. 17. nay the *common Tranſlation* has the Verb repeated when it is not ſo in *Hebrew*, viz. *take*, *Ezek.* xxix. 19. *bear tidings*, 2 *Sam.* xviii. 20. ſee alſo *Eccleſ.* ii. 12.

But the Repetition ſometimes or oftener takes in more than the Verb, and requires to be turned properly in the ſame Manner, the Auxiliary containing the whole Senſe and Force of it: ſo *did* for *ſaw the Viſion*, *Dan.* x. 7. *ſhall* for *ſhall waſh his Cloaths*, *Lev.* xiv. 47. *will* for *will be enquired of by you*, *Ezek.* xx. 31. or together with a Pronoun, as *which—did* for *compaſſed the City ſeven times*, *Joſh.* vi. 15. for *and lay until the Morning*, *Ruth* iii. 14. and the ſame for *and turned aſide*, *and ſat down*, *Ruth* iv. 1.

A repeated Verb may ſometimes be beſt rendered by *that*; which ſee in *Jer.* viii. 13, 25. *Ezek.* iii. 20. and more with it as before, *Ezek.* xii. 3. at other times when active by our Verb *do*, or *do it* or *thus*; as may be ſeen 2 *King*, v. 18. *Ruth* iii. 13. & iv. 6. *Jer.* xlii. 6. *Exod.* xxvi. 1. & xxvii. 8. and when paſſive or neuter by *is*, *&c.* e. g. *Jer.* xliii. 12. *Ezek.* i. 17. *Joſh.* iv. 7. otherwiſe by *done*, *Exod.* xxvi, 31. *Dan.* vi. 23. *yet*, *Ezek.* ii. 6. 1 *King.* iii, 11. *that is*, *Neh.* ix. 8. *namely*, *Lev.* vii. 30.

A *Hebrew* Pronoun, and eſpecially a Prepoſition, when repeated, may be rendered *both*, and put before the former; according as is done *Jer.* xxxii. 8. 1 *King.* vi. 5. *Exod.* ix. 10. for which both *Homer* and *Virgil* are admired, *Preſat. Diſcourſe to Johnſton's Pſalms*, p. 37, 38, 39. aſcribed to *Benſon*. Such Things are not wanting in the *common Bible*, as *wept aloud* for *uttered his Voice with weeping*, *Gen.* xlv. 2. *old art thou*, for *many are the days of the years of thy life*, Ch. xlvii. 8. *pleaſed Hamor and* for *were good in the eyes of Hamor and in the eyes of*, Ch. xxxiv. 18. and ſo 2 *Sam.* xvii. 4. but ſee it otherwiſe *Gen.* xix. 8. 1 *Sam.* xviii. 5. 2 *Sam.* iii. 19. *exceedingly* for *with a great fear*, *Jon.* i. 16. *ſo* for *ſuch a matter as this*, 1 *Sam.* ix. 21. *home* for *to his houſe*, *Ib.* xxiv. 22. *greet* for *aſk of peace*, *Ib.* xxv. 5. *after him* for *at his feet*, 2 *Sam.* xv. 16, 17, 18. *ſing* for *give forth* or *utter the voice*, *Pſa.* civ. 12. *us* for *our ſight*, 2 *Sam.* xx. 6. *there* for *to the outer court*, *Ezek.* xliv. 19.

Some *Hebrew* Words of the ſeveral Sorts may alſo be quite omitted in the tranſlating, without any Prejudice or Loſs to the Senſe; nay it is neceſſary they ſhould be ſo, becauſe the Expreſſions would elſe be flat, inſipid, or ſuperfluous to us; Examples of which may be the following, as rendered in our *common Bible*, *bones*, *Jer.* viii. 1. *wickedneſs* xliv. 9. *thouſand*, *Num.* xxxi. 32. *the King*, 2 *Sam.* xix. 4. *Nethinims*, *Ezra* viii. 20. *barley*, *Hoſ.* iii. 2. *dwell*, *Num.* xiii. 29. *have received*, Ch. xxxiv. 14. *his*, *Exod.* xxxvii. 16. *their*, *Jer.* ii. 26, *your*, Chap. xxvii. 9. *thereof*, *Ezek.* xliii. 11. being there nine times, *Neh.* iii. 3, 6. *againſt*, *Jer.* i. 18. *from*, Ch, xxi. 7. *into*, Ib. *againſt it*, *Ezek.* iv 2. *unto the city*, *Joſh.* xx. 6, *in the cities*, *Jer.* xxxii. 44. ſo the *Biſhops* omit *border*, *Joſh.* xv. 6, 8, 9, 10, 11.

That Inſtances of this Kind are not wanting in the *common Tranſlations*, though moſt diſtant of all from the *Original*, may appear by the *Hebrew* Words quoted in the Appendix (A), as left untranſlated. And while ſuch Liberty is allowed there, what I have taken may well be admitted. Now to paſs by what *Caſtalio* frequently does, I find the learned *Mercer* writing on *Joel* ii. 19. *Latine* Dominus *omitti poſſet*, *quia repetitione gaudent Hebræi*; Lord *may be left out in Latin*, *becauſe the Hebrews like Repetition*: where we may obſerve the Difference of Languages, it being more aptly than either of thoſe Ways, expreſſed in *Engliſh* by *he*; ſo the *Septuagint* do not repeat *the Lord*, *Iſa.* lxi. 1. as in *Luke* iv. 18. even when it is neceſſary to diſtinguiſh it from *Spirit*, and *garment* is left out of the *common Tranſlation*, *Luke* v. 36.

Words repeated have indeed in ſome Caſes a Beauty in our modern Language, but moſtly in Poetry; and ſometimes from the ancient *Hebrew*, when they ought by all means to be preſerved, as *the Lord* in *Pſa.* xxix.

To conclude this, as the Verb-ſubſtantive is very frequently left out of the *Hebrew* where it requires to be ſupplied in *Engliſh*, *&c.* for which ſee the *Note* on *Gen.* i. 4. ſo on the contrary *it came to paſs* or *was ſo that* is wholly redundant and unneceſſary in our *Tranſlation*, being merely idiomatical in the *Original*, and not ſo to us: the *Hebrew* is as an Auxiliary to the other Verb, and therefore properly denoted by one of ours, or the Termination —*ed*, *&c.* as by *was* in the *common Tranſlation*, *Neh.* iv. 1. without the other, and —*ed* 2 *Sam.* ii. 1, and to make it up in their Way, our *Tranſlators* ſeveral times ſupply *that*, as *Exod.* xii. 51. 2 *Chr.* xx. 1. but I have taken care not to go too far in this Way of thinking, which would be going out of the Way, and by refining too much, I ſhould enervate that Strength in the *Original*, which the *Tranſlation* ſhould ſhew; I inſtance in keeping *behold* and *roſe up*.

And when the Original Language is exalted to ſome peculiar Sublimity, what a ſad Depreſſion would it be to tranſlate by the mere Meaning, inſtead of the Expreſſion! for which however the following may not be unuſeful: thus *I am innocent*, for *I waſh my Hands in Innocency*, *Pſa.* xxvi. 6. ſo lxxiii. 13. to render *Pro.* vii. 4. *Be wiſe*, *and knowing*; as alſo ſubſtitute *thou ſpeakeſt graciouſly*, for *Grace is poured into thy Lips*, *Pſa.* xlv. 2. *He applies his Mind to what does hurt inſtead of good*, for *He feeds on Aſhes*, *Iſa.* xliv. 20. and *Is not my principal Truſt a Deception?* for *Is there not Falſehood in my right Hand?* Ib. *Thy Speech is ſweet and innocent*, *and ſweetly uttered*, in *Cant.* iv. 11. *Do not a few Men of Ephraim exceed all thoſe of Abiezer?* *Judg.* viii. 2. *If you had not made enquiry by my young Wife*, Ch. xiv. 18. *he continues to reign by being kind*, for *he ſupports his Throne by Kindneſs*, *Pro.* xx. 28. *He was going to ſmite with the Peſtilence*, for *the Peſtilence went before him*, *Hab.* iii. 5. *He will come to bring Righteouſneſs*, *and that will direct his Way*, *Pſa.* lxxxv. ult. *For they will adorn thee finely*, *Pro.* i. 9. *I will receive the means of Salvation*, in *Pſa.* cxvi. 13. *there ſhall not the leaſt Harm be done to thy Son*, for *there ſhall not a Hair of thy Son fall to the Earth*, 2 *Sam.* xiv. 11. 1 *King.* i. 51. and differently in *Acts* xxvii. 34. *I was altogether righteous in my Conduct*, *and reputable for acting well*, *Job* xxix. 14. *I was very helpful to the Needy*, *who were diſabled*, Ver. 15. *fierce young Men*, for *young Lions*, *Ezek.* xxxviii. 13. *I deprived the Oppreſſor of Power*, *and made him reſtore what he had wrongfully taken*, *Job* xxix. 17. *I ſhall not be removed till I die*, *and the Days of my Life will be innumerable*, Ver. 18. *My Vigour was as though freſh*, *and my Strength as if it was renewed*, Ver. 20. *nor did they alter my pleaſant Look*, Ver. 24. *When I went on in Plenty*, *and Nature furniſhed me with Profuſion of Delight*, Ver. 6. *When his Providence made me proſperous*, *and he directed me in what I did not know*, Ver. 3. *His Talk abounds with Curſing and Cheating*, *and he has either Diſturbance or Vanity ready concealed to utter*, *Pſa.* x. 7. *penetrate to the yet inviſible* (for which how beautiful, and much ſtronger, is the ſimple Word *behold the*) *Habitation of Stones*, Job viii. 17. *Suffer me not to ſpeak any Thing at all amiſs*, *Pſa.* cxli. 3. *look ſtedfaſtly*, *hear attentively*, *Ezek.* xl. 4. *Speak not of what is ſacred to profane Perſons*, *which they will probably return with Spite*; *nor deliver*

your divine Experiences to baſe Worldlings, who you may expect will deſpiſe them, Mat. vii. 6. *You are to ſeaſon Mankind with Virtue; but if you are not innately qualified for it, what Perſon can qualify you? Ye will then be fit for Nothing, but to be laid aſide, and puniſhed as you deſerve,* Ch. v. 13. *You are to enlighten the human Species, with as publick unconcealed an Appearance, as that of a City on a Hill,* Ver. 14. *and wiſe Men ſeek to hear Knowledge, Pro.* xviii. 15. *he whoſe Ear heard bleſſed me, and whoſe Eye ſaw teſtified for me, Job* xxix. 11. *they are ſo averſe from Inſtruction, that they cannot hearken to it, Jer.* vi. 10. *which makes the People of the whole Earth joyful,* for *the Joy of the whole Earth, Pſa.* xlviii. 2. *he goes on triumphantly in Diſtreſs,* for *Sorrow triumphs before him, Job* xli. 22. *The Inſtruments of Death will be prepared for my Shepherd——and kill him, Zech.* xiii. 7. *Any Beaſt——may come, Iſa.* lvi. 9. *Let the Wind riſe, one while from the North, another while from the South, and blow on my Garden, Cant.* iv. 16. *Hear what is ſaid, you that are fed like the Heifers of Baſhan, on the Mountain of Samaria, Am.* iv. 1. *A wiſe Woman promotes her Family, but a fooliſh one debaſes it her ſelf, Pro.* xiv. 1. *advance the Power of him whom he cauſes to reign,* for *lift up the Horn of his anointed one; 1 Sam.* ii. 10. *By Exerciſe ſhe is ſtrong in Body, and ſtrengthens her Arms by working with them, Prov.* xxxi. 17. *they will be ſlain as by a Lion from the Wood, be waſted as by an evening Wolf, their Cities will be watched over as by a Leopard, ſo that every one who goes out of them will be torn in pieces, Jer.* v. 6. *Be ſpiritually circumciſed, by taking away the Superfluity of your Minds,* Ch. iv. 4. *Thou dwelleſt ſurrounded with deceitful Perſons,* Ch. ix. 6. *Her Gates ſhall be in a ruinous and lamentable Condition, Iſa.* iii. 26. *They ſhall be carried away as if by the Wind in Wings, Hoſ.* iv. 19. *Speak and act with Truth, though thou ſhouldeſt loſe by it; and not otherwiſe, if thou mayeſt gain by that, Prov.* xxiii. 23. *Judgment is made wrong, and no Righteouſneſs here: for Truth is publickly perverted, and there can be no Uprightneſs within, Iſa.* lix. 14. *If thou couldeſt lament, O Fir-tree, there is Occaſion for it, becauſe &c. Zech.* xi. 2. *The Calamity they bring is ſo great, as if it affected not only the Earth, but the Heaven, and heavenly Bodies, Joel* ii. 10. *Fire ſhall come into thee, O Lebanon, to conſume thy Cedars, Zech.* xi. 1. *The Lord enlightens and ſaves me, Pſa.* xxvii. 1. *let there be abundance of right Judgment like the rolling Waters, and of Righteouſneſs as a great Flood,* Am. v. 24. *Begin cloſely to reſtrain the Licentiouſneſs of the Will; ſince to begin and continue to be licentious, which many do, brings to Deſtruction, Mat.* vii. 13. *Stand faſt therefore defended in Truth and Righteouſneſs, Eph.* vi. 14, &c. *refrain from whatever thou art divinely conſcious thou ſinneſt in, how delightful or gainful ſoever it may be otherwiſe to thee; ſince it will be better for thee to loſe that Pleaſure or Profit, than to ſuffer in Hell for it,* Mat. v. 29, 30. *Do not check the Dictates of the Holy Spirit, 1 Theſ.* v. 19. *though thoſe who hated him were very miſchievous to him, yet he himſelf, and the Means he uſed, remained ſtrong, Gen.* xlix. 24. *The Air above thee ſhall neither be moiſtened, nor the Earth under be ſoftened, with Rain, Deut.* xxviii. 23. *Let the Power of the Lord be throughly rouſed up, and become very ſtrong, be rouſed up as in former Ages of old Time: was it not that which &c. Iſa.* li. 9. *Art thou envious,* for *Is thy Eye wicked, Mat.* xx. 15. *they will tremble all over, Ezek.* xxvi. 16. *He will deliver thee often, and continue to preſerve thee afterwards, Job* v. 19.

The *Hebrew* uſing Speeches direct in the ſecond Perſon very often, ſome ſmall ones ſound harſhly ſo to us, and may be made oblique in the third Perſon with Advantage, and without the leaſt Injury, as it would have been had our Language been the *Original*; ſee *Gen.* xxxix. 19. 1 *King.* xii. 12. *Ezr.* xiii. 11. others have an Obliquity, as *Exod.* xii. 3. & xiv. 2. 2 *Sam.* i. 4. *Joſh.* i. 13, 14, 15. *Luke* v. 14. & vii. 4, 5. and partly when one tells another to ſpeak as he would himſelf, for Inſtance in *Exod.* xvi. 12. & vii. 17. 2 *King.* viii. 8. ſee *Caſt. Pref. Annot.* and in *Mat.* xxvi.

The foregoing are ſome of the moſt frequent general Ways I have made uſe of, to keep near the *Hebrew*, and not ſpoil the *Engliſh*, being the beſt Method I could find for literal Tranſlation; which the Value and Style of the *holy Scripture* will always claim and require, notwithſtanding the Pretences and Cavils of ſome. *The moſt literal Tranſlation of the Scriptures, in the moſt natural Signification of the Words,* ſays one of our greateſt Criticks, *is generally the beſt; and the ſame Punctualneſs which debaſeth other Writings, preſerveth the Spirit and Majeſty of the ſacred Text, Felton's Diſſertation on Reading the Claſſics,* 4th *Edit.* p. 97. *Cogitamus in ſcriptura ſacra non pro arbitrio ludendum, ut in aliis prophanis libris. Cogitamus nec iota unum aut apicem unum fruſtra in ea poſitum: Let us not think on the holy Scripture at Pleaſure, as on other profane Books; but that neither one Jot or Tittle is put in it in vain,* ſays *Munſt. Præf.* in *Vetus Teſt.* And ſo *Twells, An Engliſh Verſion of the New Teſtament* or Bible *is ſtill ſuppoſed to be literal; and the Nature of that Book requires it to be always ſuch. For it is our Rule of Faith and Practice, and therefore ſhould be rendered as near the Original,*

as

as the Idiom of our Language will permit—The Text ſhould conſiſt of no Renditions, but Grammatical ones. For parallel Places in Scripture oft give Light to each other: which great Help to the Underſtanding of thoſe lively Oracles, is greatly impaired by lax Verſion. Beſides Diſputes in Religion, of Concern to every honeſt Mind, do ſometimes turn on the Scripture Modes of Expreſſion, which are loſt in a Paraphraſe, Examin. of the New Teſtament and Verſion, Part i. Ch. 3. *Every Departure from the Letter of the Original, may prove an Injury to the unlearned Reader——The grammatical rendring of the Text ſhould be unalterably preſerved,* Ch. v. Sect. 1. (where ſee more) nay *Gell* ſays, *as much as is poſſible,* κατὰ πόδας, *even word for word, Pref.* to *Eſſay towards Amendment of the laſt Engliſh Tranſlation.* And the *Vulgate Tranſlator* taking a little Liberty, *Mills* ſays, he acts the *Commentator*, forgetting his own Buſineſs, *Prol.* to *Various Readings*, N. 579. And how ſuitable this is to the *Engliſh* Tongue in particular, *Addiſon*, who is juſtly eſteemed the beſt Writer of our Language, tells us in theſe Words; *It happens very luckily, that the* Hebrew *Idioms run into the* Engliſh *Tongue with a particular Grace and Beauty. Our Language has received innumerable Elegancies and Improvements, from that Infuſion of Hebraiſms, which are derived to it out of the Poetical Paſſages in Holy Writ. They give a Force and Energy to our Expreſſions, warm and animate our Language, and convey our Thoughts in more ardent and intenſe Phraſes, than any that are to be met with in our own Tongue——how kindly the* Hebrew *Manners of Speech mix and incorporate with the* Engliſh *Language, Spectator* of *June* 14, 1712. And before him our noble *Tranſlator* and Martyr *William Tyndal; The Properties of the* Hebrew *Tongue agreeth a thouſand times more with the* Engliſh *than with the* Latin. *The Manner of ſpeaking is both one; ſo that in a thouſand Places thou needeſt not but to tranſlate it into* Engliſh *Word for Word, when thou muſt ſeek a Compaſs in the* Latin, &c. *Preface* to *The Obedience of a Chriſtian Man.*

The true Senſe of the *Scripture*, however widely expreſſed, muſt come from the literal Meaning and Conſtruction of the original Words, and a *Tranſlator* muſt conſider it literally himſelf to underſtand it; as *Scultetus* brings *Melanthon* ſaying, *Scriptura non potest intelligi theologicè, niſi prius intelligatur grammaticè: The Scripture cannot be underſtood theologically, unleſs it be firſt underſtood grammatically, Obſer. in Matthew and Mark*, Cap. 74. ſo that by expreſſing it literally, a *Tranſlator* obliges his Readers with the ſame Favour and Satisfaction of underſtanding for themſelves; and lets them hear the Evidence of the Witneſſes, as well as the Judge's Sentence. And our preſent *Tranſlation* is better than the *former* ones, as being more literal.

By literal Tranſlation however, it would be ridiculous to underſtand that every Word is always to be rendered in the ſame principal Signification; for many Words in all Languages have doubtleſs more than one Meaning: and abſurd as the *Verſion* of *Montanus* is by this means (however well intended and uſeful, and he diſliked by the *Papiſts* for it) he himſelf does not always tranſlate thus, and ſometimes makes ſad Nonſenſe by doing it; for example, אף ſignifies both *the Noſe* and *Anger*, and *Montanus* uſually renders this by the former; whence *ſubvertit in naſo ſuo, overthrew in his Noſe, Deut.* xxix. 23. *calcabo eos in naſo meo*, I *will tread them in my Noſe, Iſa.* lxiii. 3. and plur. *longus naribus quieſcere faciet litem, he that has long Noſtrils will make Strife quiet, Prov.* xv. 18. Akin to this, but not altogether ſo abſurd, is the Propoſal of *Mills* in his *Prolegomena*, Num. 515. to put *Eating* in the Text of a *Tranſlation, Mat.* vi. 19. that being the ſtrict Meaning of the original Word, and *Ruſt* in the *Margin*.

Nor in tranſlating literally, are the Words to be put continually in the ſame Order as in the *Original*; the too often doing of which flattens or obſcures divers *Tranſlations*, as it ſometimes ſpoils the Senſe. And if it muſt not be done always for ſuch Reaſons, why at any Time when the ſame Reaſons ſubſiſt? The Subſtantive is always put before the Adjective in *Heb.* ſays *Buxtorf, Theſ.* Lib. 2. Cap. 1. which is contrary to the Manner of our *Engliſh* Tongue, and would commonly ſpoil it; and the like in other Words and Expreſſions. Here let me mention one Obſervation, which with ſeveral others I preſume will be new to the Learned themſelves, that the *Hebrew* not ſeldom has an Object or Accuſative belonging to two Verbs put between them, when we ſhould place it after them, and thus avoid ſo many uſeleſs *Italick* Pronouns in our *Tranſlation*, as in 1 *Kings* xv. 13. *Pſa.* cvii. 20. and with 3 Verbs 2 *Chr.* xv. 16. In like Manner one *Hebrew* Word may be literally rendered by 2 or 3 *Engliſh* ones, as the Verbs muſt often; and ſo may, ſometimes muſt too, the contrary be done. 'To tranſlate preciſely out of the *Hebrew*, writes *Fulke*, 'is not to obſerve the number of wordes, but the perfect ſenſe and meaning of them, in 'fewer or more wordes, as the phraſe of our tongue will ſerve to be underſtood,' *Defenſe of the Eng. Tranſ.* Ch. xi. 4. Thus in the *common Tranſlation* one *Hebrew* Word is rendered by

by five *Engliſh* ones, *and full ears of corn*, 2 *Kings* iv. 42. nay one Letter, *that ye ſhall not have*, *Mic.* iii. 6. two Words by ten, *He that is ſo impoveriſhed, that he hath no oblation*, *Iſa.* xl. 20. as alſo one by ſix, 1 *Kings* xx. 42. by ſeven, *Lev.* xiv. 4. nay one by ſeven, five by nineteen, and ſeven by twenty four, 1 *Kings* xv. 5. one by eight, *Lev.* xvi. 29. *Pſa.* xc. 5. by ten, *which thou ſhalt have, after thou haſt loſt the other*, *Iſa.* xlix. 20. and by ten or eleven, *Exod.* xl. 4. as is the 1ſt *Hebrew* Word by ſix, the 2d by eight, and the 3d by ſeven, in *Ezek.* xxxix. 2. and one *Greek* Word by ſeven, *Luke* x. 31. by nine, *Heb.* iii. 5. The other is with leſs Latitude, as the *Hebrew* Tongue is more conciſe than ours.

One may remark that the *Engliſh Papiſts* and *Puritans* ran into the ſame Extreme, of conſtruing like Boys at School, inſtead of tranſlating like learned Men for the Uſe of the Religious, and to excite Devotion by manly proper Expreſſions; ſee the *Doway* and *Rhemiſh Bible*, *Ainſworth*, *&c.*

To proceed, I have, but it is rarely, uſed the Liberty, if not rather Neceſſity, of turning a Pronoun, when too obſcure or improper in *Engliſh*, into a Noun; ſo is *of Egypt* for *her*, *Ezek.* xxxii. 31. *the Hairs* for *them*, Chap. v. 1. *the People* for *them*, 1 *Sam.* vi. 4. as in the *common Tranſlation* there is the ſame, Ver. 6. and *David* for *him*, Chap. xx. 18. *Altar* for *it*, *Exod.* xxxviii. 7. *Jacob's* for *his*, *Gen.* xlv. 26. where it is needleſs, as is *the child* for *him*, 2 *Kings* iv. 34. *the city* for *it*, Chap. vii. 13. *man* for *him*, *Job* xxxiv. 14. *their country* for *it* or *it ſelf*, 2 *Kings* iii. 24. *the ſame* for *it*, *Pſa.* cxiii. 3. *his commandments* (but in *Ital.*) for *them*, *Pſa.* cxi. 10. ſo from the *Gr.* *the epiſtle* for an Article, *Col.* iv. 16. *Peter* for *he*, *John* xiii. 6. *this woman* for *ſhe*, *Luke* vii. 45, 46. as 44. *his life* for *it*, Chap. xvii. 33. *our company* for *us*, Chap. xxiv. 22. *the ſame matter* for *it*, *Mark* x. 10. *the words* for *thoſe*, 1 *Tim.* vi. 3. *the life which* for *what*, *Gal.* ii. 20. *God* for *he*, *Acts* x. 36. *the houſe* for *it*, *Heb.* iii. 3. *Jeſus* for *he*, *Mat.* ix. 10. ſee *Luke* vii. 37. *Mark* i. 45. and *devil* is tranſpoſed for *him*, *Mat.* xvii. 18. ſee alſo 2 *Sam.* iii. 7. *Gal.* iv. 15.

The Liberty of turning Words quite beſide their Meaning, I have ſtriven to ſhun; as in the *common Tranſlation*, *here* for *finiſhed*, 1 *Sam.* xvi. 11. *ſay thee nay* for *turn back thy face*, 2 *Kings* xvii. 20. *there* for *laid*, *John* xxi. 9. as alſo endeavoured to keep a proper Diſtinction between different Words and Expreſſions; rendering יהוה אלהים *the Lord God*, and ארני יהוה *the Sovereign Lord*, both which our *Tranſlators* turned only by the former, beſides putting *Lord* of one in capital Letters, which is the ſame in reading, and but a Trifle of Difference in writing: the Advantage here too is, that יהוה is in both tranſlated *the Lord*, by them in the latter *God*. So I generally preſerved it in ſingle Words, eſpecially when they come near together: as הר *a Mountain*, גבעה *a Hill*; הוד *Majeſty* or *Dignity*, הדר *Honour*; נפץ *diſperſe*, זרה *ſcatter*; אסף *gather*, קבץ *bring* or *get together*; קרב *be near*, נגש *be nigh*; גול *rejoice*, שמח *be glad*; הלל *praiſe*, ידה *give thanks*; פלט *deliver*, נצל *reſcue*, מלט *ſet free*; with divers more, except that I uſe other ſynonymous Words, by reaſon of the Context, or for the Benefit of a better Sound in particular Places.

Thus likewiſe in parallel Paſſages I have particularly endeavoured to exhibit the nice Varieties of the *Original*, as near as our Language would well admit of, which I found the *common Tranſlation* much defective in. This *Broughton* recommends, and I ſhould think every unprejudiced Reader might be pleaſed with, to compare them together, as both delightful and uſeful. However I did not aim at this in every ſhort Expreſſion, nor could be aware of all; and in plain hiſtorical ones, eſpecially the introductory which are ſo frequent, ſuch as *And the Lord ſpoke to Moſes, ſaying*, where there can be no Danger in miſſing the Senſe, I ſuppoſe Variety will ſound better to *Engliſh* Ears, and make as I imagine an agreeable Contraſt.

On the other hand, I have aimed at tranſlating a Word pretty uniformly, at leaſt in Senſe, when it appears to have the ſame, as *Beza* ſays in his *Preface*, and on *Mat.* i. 16. he endeavoured to do; and not as in the *common Bible*, where, for inſtance, the ſame Word is turned *tongs Iſa.* xliv. 12. and *ax Jer.* x. 3. ſo *pots Pſa.* lxviii. 13. and *hooks Ezek.* xl. 43. *oſtrich Job* xxxix. 13. and *ſtork* elſewhere; *nativity Ezek.* xxi. 30. and *habitation* Ch. xxix. 14. both wrong; *dromedaries* 1 *King.* iv. 28. *mules Eſt.* viii. 10. and *ſwift beaſt Mic.* i. 13. *images Gen.* xxxi. *teraphim Judg.* xviii. and *Idols Zech.* x. 2. *target* 1 *Sam.* xvii. 6. *ſhield Job* xxxix. 23. *ſpear* Ch. xli. 29. and *lance Jer.* l. 42. *be found liars Deut.* xxxiii. and *ſubmit themſelves Pſa.* lxvi. 3.

the gathering Gen. xlix. 10. and *to obey Pro.* xxx. 17. *wrath Job* v. 2. and *grief* Ch. vi. 2. *fooliſh Pſa.* lxxiv. 18. and *vile Iſa.* xxxii. 5. *wither Iſa.* xix. 6. and *hewn down* Ch. xxxiii. 9. *the like Ezek.* xviii. 10. and *his brother* Ver. 18. *curſe Iſa.* xliii. 28. and *utter deſtruction Zech.* xiv. 11. *beam Judg.* xvi. 14. and *ſhuttle Job* vii. 6. *help Pſa.* xlii. 5. and *health* Ver. 11. *mourning Jer.* xvi. 5. and *banquet Am.* vi. 7. *valley Num.* xxi. 12. and *brook Deut.* ii. 13. *ſum Eſt.* iv. 7. and *declaration* Ch. x. 2. *go Iſa.* ii. 3. and *come Mic.* iv. 2. *correction Zeph.* iii. 2. and *inſtruction* Ver 7. nay thus variouſly, *enterprize Job* v. 12. *wiſdom* Ch. vi. 13. & xii. 16. *Pro.* xviii. 1. *Mic.* vi. 9. *ſound wiſdom Pro,* ii. 7. & iii. 21. & viii. 14. *that which is Job* xi. 6. *the thing as it is* Ch. xxvi. 3. *ſubſtance* Ch. xxx. 22. and *working Iſa.* xxviii. 29. which are all the Places where the *Hebrew* Word is; and to conclude this, *far Judg.* ix. 17. *far off Num.* ii. 2. *afar off 2 King.* iv. 25. *far out of ſight Pſa.* x 5. *aloof from Pſa.* xxxviii. 11. *from Cant.* vi. 5. *Jer.* xvi. 17. *Am.* ix. 3. *from before Pſa.* xxxi. 22. *from the preſence Pro.* xiv. 7. *out of Jon.* ii. 4. *on the other ſide 2 King.* iii. 22. *Obad.* 11. *againſt Judg.* xx. 34. 2 *Sam.* xviii. 13. *over againſt Gen.* xxi. 16. *Neh.* iii. 19, 25, 27, *before Deut.* xxxii. 52. & xxviii. 66. 1 *Sam.* xxvi. 20. and *to view 2 King.* xxvii. 15. which I turn *at a diſtance* or *diſtant (from;)* ſee *Grot.* on *Jer.* lii. 18. and *Fuller, Miſc. Sacr.* L. iii. 19.

So in Names, the ſame is put in our *laſt Engliſh Tranſlation Grecia Dan.* x. 20. *Greece Zech.* ix. 13. and *Javan Ezek.* xxvii. 13. *Ararat Gen.* viii. 4 and *Armenia Iſa.* xxxvii. 38. *Phut. Ezek.* xxvii. 10. *Put. Nah.* iii. 9. *Libya Ezek.* iii. 5. and *the Libyans Jer.* xlvi. 9. *Meſopotamia Gen.* xxiv. 10. and *Aram Naharaim Pſa.* lx. tit. *Aram Num.* xxiii. 7. *Syria Iſa.* vii. 1. and *the Aſſyrians Am.* ix. 7. *Azzah Deut.* ii. 23. *Jer.* xxv. 20. and *Gaza* commonly; *Kirjath-Arba Joſh.* xiv. 15. and *the City of Arba Gen.* xxxv. 27. *Lud. Ezek.* xxvii. 10. and *Lydia* Ch. xxx. 5. *Reuel Exod.* ii. 18. and *Raguel Num.* x. 29. *Enoch Gen.* v. 22. *Hanoch* Ch. xxv. 4. and *Henoch* 1 *Chr.* i. 33. with many more.

But I have obſerved that ſeveral Words in ſome particular Place muſt have peculiar *Engliſh*, yet not out of the Compaſs of their proper Meaning (for that is to be taken care of) as רשע not *wicked, Exod.* ii. 13. eſpecially a Verb when it has two different Objects together, ſo פקד not *viſited, Exod.* iii. 16.

Not ſingle Words alone, but Idioms eſpecially claim a Reſemblance of the Uniformity they have in the *Original* under proper Expreſſion in our Language; for the Words of Idioms are as neceſſarily combined as the Letters compoſing a Word. Thus I render

הטוב בעיניו *the Good in his Eyes, what he liked* or *pleaſed*, with ישר *approved of* or *thought fit*, and with רע *diſliked* or *was diſpleaſed (with)* and ſo in other Turns of that frequent or general Phraſe; ſee at *Gen.* xix. 8. 2 *King.* xxi. 15. *Lev.* x. 19, 20. but for *wiſe* and *righteous in his own Eyes*, I prefer to think himſelf ſo, as we uſually ſpeak, *Pro.* iii. 7. *Job* xxxii. 1. the *Gr.* alſo uſing *ſelves, Rom.* xi. 25. & xii. 16. and in other Reſpects of this Kind, the Senſe has led me to put *Regard*, which *Sight* denotes, in the room of *eyes*, as may be ſeen *Exod.* xi. 3. 1 *Sam.* xv. 17. or *appear*, as in *Deut.* xxv. 3. but with the *com. Tranſ. think* for *in the eyes*, 2 *Sam.* x. 3. & xiii. 2.

מצא חן בעיני *got* or *was in Favour with*, or *in his Favour, &c.* as we ſay, remarkably near to the *Heb.* not *found grace in the eyes of, Gen.* vi. 8. & xxxiv. 11. 1 *Sam.* xx. 3. or ſomething better ——*favour in the ſight of, Gen.* xviii. 3. *Eſt.* v. 8. in other Places croſs-wiſe, *favour in the eyes, Gen.* xxx. 27. *grace in the ſight, Gen.* xxxii. 5. ſo the *Gr.* has *favour with Luk.* i. 30. and *in favour with*, Ch. ii. 52. nay the *com. Tranſ. was in favour with*, 1 *Sam.* ii. 26. which is modern Expreſſion, but wrong there; ſee the Negative *Num.* xi. 11.

אפו חרה *he was incenſed* or *angry*, either of which does well expreſs the *Heb.* but who ſays or writes now, *his anger was kindled*, or *he was wroth*, or *his wrath waxed hot?* as in the *common Tranſlation.*

נשא עיניו *looked up*, inſtead of *lifted up his eyes*, or as now *lift*; ſo in the *Gr. Luk.* vi. 20.

שמע אל קולו *hearkened to what he ſaid* or *ſpoke*, where now *hearkened to* or *obeyed his voice*; according as the *Hebrews* ſaid *Heart* for *Mind, Hand* for *Power* or *Cuſtody*, &c. but *hearkened to his Words*, &c. I let remain, as *Jer.* xxxv. 13, 14.

ישא קולו ויבך or יקים *burſt out a* or *into crying*, as *fell a crying* ſeems too effeminate, and I know not what elſe is better, for *lift up his voice and wept*; and with בקול גדול *aloud*, *Heb. with a great Voice.*

חַי יְהוָה *by the Lord's living*, as חַי פַּרְעֹה *by Pharaoh's living*, *Gen.* xlii. 15, 16. where look, and at 1 *Sam.* xiv. 44.

מי יתן *Oh that* or (*I*) *wiſh*, *Heb. Who will give?* as in the *com. Tranſ. Job* vi. 8. 2 *Sam.* xv. 4. but otherwiſe there *Num.* xi. 4, 29. *Exod.* xvi. 3.

ענה ואמר *made anſwer* or *reply*, for *anſwered and ſaid*, but commonly in the future Tenſe יען ויאמר with the converſive ו, as *Gen.* xviii. 27. with לי &c. *to me*, and *made me anſwer* without ל as 1 *Sam.* xxiii. 4.

I would not however have it thought, that I take theſe Expreſſions in my *Tranſlation* to be modiſh: I would not have them ſo; it will more become the Dignity of the ſacred *Scripture* to have an Air of Antiquity, though not a ridiculous one. For ſhould I turn *Mother* into *Madam?* as *Bellamy* does in tranſlating *Caſtalio's Sacred Dialogues*, making *Jacob* ſay ſo to his, *Dial.* 8. and *Man* into *Sir?* as the Angel to *Gideon*, *Dial.* 27. and elſewhere added in, with *Dread Sirs*, *Dial.* 24. but it is unfaſhionable to be exact and particular in Quotation.

The *Hebrew* Genitive beſides [*of* and *'s*] is to be expreſſed by *againſt* 2 *Chron.* xxviii. 13. *Dan.* xi. 32. *among* 1 *Chron.* xxvii. 6. (*Pſa.* xlv. 12.) *at* 2 *Sam.* xix. 28. *Iſa.* xxvi. 11. *belonging to* 1 *Chr.* xii. 23. (& xxvi. 32.) *by* 1 *Sam.* xx. 25. *Iſa.* i. 7. *concerning* 2 *Sam.* iii. 8. (& xi. 18.) *for Gen.* xxii. 3. *Deut.* xxxiv. 8. *from Iſa.* xxxii. 2. *Jer.* xxxi. 2. *in Lev.* xiii. 59. 1 *Chr.* xxv. 7. *in reſpect of*, not remarked where; on *Job* xxiv. 15. *that has, &c.* 1 *Sam.* xxiii. 7. *Pſa.* xciv. 1. *to Gen.* xvi. 7. *Deut.* xvii. 1. *towards Lev.* xiii. 41. (2 *King.* xxv. 4.) *with Cant.* ii. 5. *Pſa.* cv. 32. and is too in the *com. Tranſ. after Lev.* xxiii. 11, 15. & xxv. 29. *over Num.* iii. 32. 2 *King.* xi. 9. *to whom belongeth Pſa.* xciv. 1. *that being Pro.* xxix. 1. *that receiveth Pro.* xxix. 4. as alſo from the *Greek*, *between* 1 *Tim.* ii. 5. *toward* 1 *Pet.* ii. 19. *under Act.* viii. 27. none of which ſhould be *Italick*. And in like Manner the Ablative has the Signs *with*, *by*, *through*, *in*, or *at*: but thoſe of the Dative may rather be counted to belong to the Verbs, and the *Hebrew* Ablative Caſe is commonly with a Prepoſition, the Nominative and Accuſative with or without Articles for *the*, *a* or *an*.

And as ancient Language is leſs profuſe and expreſſive than the modern, ſome Words in this, which are not in that, are needful to be inſerted, as it may be called, rather than ſupplied, and would therefore be improperly marked for additional, in particular the following: *Man*, *Woman*, or *Perſon*, or *one*, and *Thing* or *Matter*, with their Plurals; ſee *Jer.* viii. 4. *Job.* xxiv. 1. which may prevent taking Verbs imperſonally, when they differ with the Subject in Number, as not well; to which add *People* indefinitely, and ſometimes *the People*; *ſelf* with *my*, *thy*, *him* and *her*, as alſo plurally; *own*, as *Hoſ.* xiii. 2. 1 *Sam.* xviii. 1. *one of Neh.* vi. 2. *each Pſa.* lxxxiv. 7. *that of Lev.* xxvii. 16. *thoſe of* 1 *Sam.*vi. 13, & xiv. 25. *Jer.* xxvi. 2. *him who has Lev.* xiii. 4, &c. and the like; *Place Judg.* xviii. 3. & xvii. 8. 2 *Chr.* i. 4. *Pſa.* lxxviii. 69. *Part Num.* xv. 6. *Pſa.* cxxxix. 15, 16. —*ing Joſh.* xi. 18. *Pſa.* lxxxviii. 10. *Pro.* xxiii. 35. *ſome*, as the plural of [a] or [one,] *Job* xxiv. 2. *Neh.* i. 14. 1 *Chr.* xix. 5. and alſo before [of;] *Something* for *a Thing Job* xxxv. 8. *why Pſa.* xi. 4. *with* (not abl.) *Pſa.* ix. 6. to which *Generation* might be added, being included in the *Heb.* Numerals.

Nay though a *Tranſlation* may be made with little or no Supplement beſides Particles, according to what may be ſeen at 2 *Sam.* v. 8. & iii. 7. yet ſome are uſeful for the ſake of Perſpicuity, and being diſtinguiſhed (as even other ſmall Words, *and*, *but*, *as for*, *it*, *&c.* are in this *Verſion*) may be ſafely admitted; look to *Joſh.* vi. 26.

Theſe Particulars may be ſufficient to have been mentioned here, as more will occur among the *Notes*, where concerning ſome peculiar Elegancies look at *Gen.* xli. 10. *Hag.* ii. 16. *Pſa.* xlii. 4. *Neh.* ix. 32.

As to the *Notes* themſelves, it may not be amiſs to premiſe, that ſome were made with, ſome after the Tranſlation; by reaſon of which I refer from one to another either forward or backward, and with Advantage alſo; as *Chambers* to Words in his *Dictionary*, &c.

COROL-

COROLLARY.

When a TRANSLATION is well made, yet ſome Explanation and Defence of it may be neceſſary.

AS there is an eſtabliſhed and received *Engliſh Verſion* of the *Scripture*, whoever makes another, ſeems under ſome Neceſſity to give his Reaſons for the principal Alterations at leaſt, to ſatisfy the Publick, as they did himſelf; which alſo juſtifies, if not requires, my comparing the *Pſalms* with thoſe of the *Liturgy* ſtill in uſe. And where the Senſe lies hid in the bare Text, ſome Explanation is neceſſary; and better than Addition to the *Scripture*, which as inſpired ſhould not be altered. Beſides theſe, a little uſeful Illuſtration may well be allowed. I may add, that a correct *Scripture Chronology* was not only wanting, but eſpecially to ſuit with this *Tranſlation*. The *Remarks* indeed might have been fewer, if made only for them that are ſkilled in the *Original*; but is not the *Tranſlation* it ſelf for others? So that the Learned may candidly conſider they are the leaſt Part, and ſhould not grudge what may be of ſome Uſe to the greater; ſuch as ſaying, it is ſo or not ſo in the *Original*; leſt the unknowing Reader might think it was but a Liberty taken, or Miſtake made, and prefer the Authority of the *preſent Bible*, with ſeveral Things which many would either not know, or obſerve, without being told; to which add the tranſlating Quotations from *Lat. &c.* Which Things being ſo obvious, I would ſay but little for making thoſe moſtly ſmall *Notes*, and leave them to ſpeak for their own Truth and Value when made; only *nothing further*, with *Walter Croſs*, in his *Taghmical Art*, or *Art of expounding Scripture by the Points*, p. 103. *that I have abſtained from Paraphraſe on* many other *Texts, from the Eaſineſs I ſuppoſe in them, being once rightly tranſlated*; as alſo with *Patrick* on *Eccleſ.* iv, *my Buſineſs is to give a brief Account of the literal Senſe* (I ſay when difficult,) on which I leave others to make Applications and Allegories, when there is a right Foundation laid, as this may be enough for me; nay how eaſy and childiſh myſtical *Interpretations* are to the literal, the ſame eſteemed Author ſhews in his *Preface* to the *Pſalms*: and let me add that if the *Notes* here made, by reaſon of their Brevity, require and excite ſome Attention, it may be both more ſuitable to the Matter, and more ſerviceable to the Reader.

To conclude, a judicious Perſon who obſerves how exact I have been in the Quotations, may be inclined to think me no great Plagiary; and by attending to the Manner of Expreſſion, may candidly allow me at leaſt to have thought for my ſelf. When I have found others in my own Sentiments, let the Reader ſee how I make the neceſſary Uſe as well of their Authority, as Reaſons, to confirm my Opinion; not deterred by the Reflection that may be made, of taking mine thence. So had I known that *Hervey* in *Ther.* and *Aſp.* Dial. 12. in Not. propoſes *Every Male*, 1 *King.* xiv. 10. I might readily have cited it at 1 *Sam.* xxv. 22. but knew Nothing of it till ſome Time after theſe Parts were printed off; and I muſt now be ſo partial to my own, as not to think *Male* undiſtinguiſhed without *grown* preferable, much leſs with *every*, which the Hebrew has not there. But it may be ſeen there how, though unknown to each other, we have concurred in Judgment to amend the *preſent Tranſlation* at *Gen.* viii. 21. & xxii. 1. *Deut.* xxxiii. 13. 1 *Sam.* xx. 30. *Pſa.* xxix. 9. & cxxxiii. 2. & cxxxix. 4. *Iſa.* xl. 22. which I inſtance as they occur to my Memory.

APPENDIX.

APPENDIX.

(A).

אב 2 *Chron.* xxxv. 5.
אבות לבני 2 *Chron.* xxxv. 12.
אהל *Job* xxi. 28.
אולם 1 *King.* xx. 23. *Job* v. 8. & xi. 5. & xii. 7. & xiii. 4. & xvii. 10. *Gen.* xxviii. 19.
אותו *Ezek.* xliii. 20.
אחז 1 *Chron.* xxiv. 6.
אחרי *Num.* xv. 39. *Jer.* xxxii. 40.
איש *Num.* i. 4. & v. 30. & xi. 35. *Deut.* i. 23. 2 *Sam.* viii. 10. 1 *King.* xviii. 4. *Eſt.* vii. 6. *Judg.* vii. 8. & xx. 4. 1 *Sam.* xvii. 12. & vi. 19. *Pro.* xxviii. 22.
אל *Gen.* xxxii. 6. 2 *Sam.* vii. 5. *Pſa.* ii. 7. 1 *Sam.* iii. 4. *Zech.* iii. 10. twice; but this is ſometimes comprehended in our Verbs, &c.
אלה *Job* xvi. 2.
אלין *Exod.* xvi. 19.
אנכי *Job* ix. 35.
אנשי *Iſa.* xli. 11.
אפיקי *Job* xli. 15.
ארצם *Pro.* xxi. 19.
אשה *Judg.* xi. 1. & xix. 1. *Jer.* iii. 3.
אשר *Exod.* xxxviii. 30. & xxxix. 1. 2 *Sam.* xiv. 31. & xix. 24. 1 *King.* xiii. 32. 2 *King.* xi. 10. *Neh.* ii. 8. *Eſt.* i. 12. 1 *Sam.* xxiv. 4, 5.
את אשר *Ezek.* xxxvi. 27.
אתה 1 *King.* xx. 25.
אתם *Exod.* xxvi. 7. *Ezek.* xxxiv. 31.
ב *Lev.* xxiii. 12. & xxiv. 8. 1 *King.* xii. 33. *Gen.* xx. 5. *Neh.* i. 3. *Exod.* xviii. 4. *Eccleſ.* vii. 12. twice, *Jer.* xxxii. 17. 2 *Sam.* xviii. 12. *Judg.* vi. 25. & xviii. 1. *Hoſ.* xiii. 9. which is alſo included in ſome Verbs, &c.
בין *Ezek.* xix. 11.
בית *Exod.* xii. 29.
בן *Lev.* xx. 17. 2 *Sam.* xiii. 28. & xvii. 10. & xxiii. 9. 2 *Chron.* xxxv. 5, 7. *Ezek.* xliv. 9. *Exod.* xii. 43.
בנות *Iſa.* xiii. 21. & xxxiv. 13. *Mic.* i. 8.
בני 2 *Chron.* xxxv. 5, 7, 13.
בעיני *Gen.* xxxiv. 18. & xxxi. 35.
בעלי 2 *Sam.* i. 6.
בקר *Ezek.* xliii. 19, 25. & xlvi. 6. *Lev.* ix. 2. & xvi. 3. & xxiii. 18. *Num.* vii. 15, &c.
גם *Exod.* xix. 9. *Jer.* xxvii. 7. 1 *Sam.* xxii. 7. *Neh.* vi. 14.
דבר *Pro.* xxx. 8.
דברי *Pſa.* cv. 27. & cxxxvii. 3. & lxv. 3.
די *Dan.* ii. 8.
דם *Deut.* xxvii. 25.
ה *Num.* vii. 43. & xxv. 8. *Jer.* l. 30. 1 *Chr.* xxvi. 17. twice, *Zeph.* ii. 14. *Exod.* xxv. 32. twice, *Job* xiv. 19. *Pſa.* ix. 17. *Judg.* v. 29.
הדבר *Judg.* viii. 3.
ההוא *Joſh.* v. 9.
הו *Pro.* xx. 16. *Exod.* i. 22. & ii. 6. *Pſa.* lxiv. 8.
הוא 1 *King.* viii. 60. & xx. 3. 2 *Chron.* xxxiii. 23. *Nah.* ii. 11. *Mal.* i. 7, 12. *Gen.* xxvii. 38. *Num.* ix. 13. 2 *Sam.* ix. 13. 1 *Sam.* xix. 23. *Exod.* xxxii. 16. *Pro.* ix. 4. *Ruth* ii. 20. *Job* iii. 19. *Jer.* x. 3. *Lam.* i. 18. *Am.* v. 18.
הוי *Zech.* ii. 7.
הי *Pſa.* xxxix. 7. 2 *King.* xxii. 13.
היין *Judg.* xiii. 14.
הם *Num.* i. 16. & iii. 21. & iv. 22. 1 *Sam.* iv. 8. 1 *Chr.* viii. 6. *Pro.* xxx. 24. *Gen.* xxxiv. 21. 1 *King.* viii. 46. & xx. 3, 31. 2 *Chron.* xxviii. 23. *Pſa.* cv. 32. *Gen.* xxxiv. 21.
המה *Exod.* xxxii. 16. *Zech.* i. 9. & iv. 5. *Pro.* xxx. 29, 18. *Jer.* xxv. 14. comp. with Ch. xxvii. 7. &c.
המלחמה *Num.* xxxi. 14.
חנה *Ezek.* xviii. 4. *Exod.* xxxix. 14. *Gen.* xxi. 29. 2 *Sam.* xii. 8. twice, *Job* xxiii. 14.
הספר *Jer.* xxxvi. 23.
ו at the Beginning of a Word, *Gen.* xvii. 9. & xl. 9. & xlix. 23. & xlii. 19. *Exod.* xiii. 3. & xxi. 22, 28. & xxvii. 14. & xxix. 17. & xxxiv. 13. & xxxix. 41. *Lev.* xiii. 4, 33. & xiv. 2. & xv. 17. & xx. 16. & xxii. 3, 6, 10, 27, 24. & xxvi. 17, 21. *Num.* vii. 85. *Judg.* xv. 11. & viii. 33. & xix. 12. 1 *Sam.* xvii. 11. & iv. 20. & xxv. 26. 1 *King.* v. 14. & vii. 23, 39. & i. 52. & xv. 23. 1 *Chron.* xxvi. 26. & ii. 18. & xxvii. 27. 2 *Chron.* xx. 17. & xxii. 8. *Neh.* vii. 37. *Ezr.* iii. 12. *Eccleſ.* ix. 2. & vi. 2. *Jer.* ix. 8. & xxix. 11. & xxxvii. 19. *Ezek.* xxvi. 9. & xxi. 17. *Am.* iii. 10. *Pſa.* xxv. 11. 2 *Sam.* xxi. 16. & vi. 1. *Job* xl. 9. but this may ſometimes be proper;
ו at End, *Exod.* xxv. 32. & xxvii. 7. & xxxix. 4. *Pro.* xiii. 4. *Ezek.* ix. 2. & xliii. 20. *Am.* i. 11. & ii. 15. 1 *King.* vi. 24. twice, & ix. 19. twice, *Jud.* v. 15. 1 *Sam.* ii. 10. 1 *King.* vii. 39. *Pſa.* xvii. 12. *Job* xxxiii. 20.
ובמספר 1 *Chron.* ix. 28.
והיו *Exod.* iv. 9.
ועד *Pſa.* civ. 5.
זבחים *Exod.* xxiv. 5.
זה 2 *King.* vii. 19. 1 *Sam.* xvii. 56.
זו *Exod.* xv. 13, 16.
חדש *Lev.* xxv. 9.
חיים *Eccleſ.* x. 19.
טבח *Gen.* xliii. 16.
יד 1 *King.* xii. 15. & xvi. 12. 2 *King.* xvii. 13. 23. *Neh.* viii. 14. *Eſt.* i. 12. *Pro.* viii. 3. *Jer.* xxxvii. 2. & l. 1. *Ezek.* xxxviii. 17. *Dan.* ix. 10. *Hag.* i. 1, 3. & ii. 1, 10. *Zech.* iv. 12. & vii. 7, 12. 1 *Chron.* xi, 3. *Mal.* i. 1.
ידי *Pſa.* lxiii. 10. & cxli. 9.
ידים 1 *Chron.* iv. 40.
יה *Jer.* ii. 31.
יהוה 2 *Sam.* vii. 11.
יהי *Num.* xi. 1. 1 *King.* xx. 39, 40.
יהיה *Lev.* xxiv. 22. & xxvii. 10.
יהו *Lev.* xxvi. 33.
יום *Lev.* viii. 33. & xxiv. 8. *Prov.* vii. 9. *Ezek.* xlvi. 1.
ימי *Mic.* v. 2.
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went 2 *King.* xvii. 15.
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——left out *Ezek.* xvii. 9.
the inſerted *Deut.* xxix. 29. *Pſa.* xix. 13. & cxxvii. 4. *Jer.* xlii. 5. *Ezek.* xlv. 5.
——left out *Ezek.* xxvii. 22. *Hag.* i. 14. *Zech.* xiv. 2. 1 *Cor.* xi. 21.
would left out 2 *King.* iv. 13.

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abjects (baſe ones) *Pſa.* xxxv. 15.
accounted (counted) *Deut.* ii. 11, 20. 1 *King.* i. 21.
adjure (require—to ſwear) 2 *Chr.* xviii. 15. 1 *King.* xxii. 16.
adjured (required—to ſwear) *Joſh.* vi. 26. 1 *Sam.* xiv. 24.
adventure (venture) *Deut.* xxviii. 56
adventured (ventured) *Judg.* ix. 17.
advertiſe (tell) *Num.* xxiv 14. *Ruth* iv. 4.
adviſement (counſel) 1 *Chr.* xii. 19.
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affinity (alliance) 1 *King.* iii. 1. 2 *Chr.* xviii. 1. *Ezr.* ix. 14.
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aforetime (formerly) *Neh.* xiii. 5. *Iſa.* lii. 4. *Ezek.* xxxiii. 22. (in time paſt) *Job* xvii. 6. *Dan.* vi. 10. *Jer.* xxx. 20.
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affrighted (frightened) *Deut.* vii. 21. *Job* xviii. 20. & xxxix. 22. *Iſa.* xxi. 4. *Jer.* xxxi. 32.
agone (ago) 1 *Sam.* xxx. 13.
aha (ha) *Pſa.* xxxv. 21. & xl. 15. & lxx. 3. *Iſa.* xliv. 16. *Ezek.* xxv. 3. & xxvi. 2. & xxxvi. 2.
albeit (although) *Ezek.* xiii. 7.
aliant (ſtranger) *Job* xix. 15. *Pſa.* lxix. 8. *Iſa.* lxi. 5.
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aloof (at a great diſtance) *Pſa.* xxxviii. 11.
allure (entice) *Hoſ.* ii. 14.
ambuſhment (ambuſcade) 2 *Chr.* xiii. 13.
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amends (recompence) *Lev.* v. 16.
amerce (fine) *Deut.* xxii. 19.
amiable (comely) *Pſa.* lxxxiv. 1.
angred (made angry) *Pſa.* cvi. 32.
apparelled (cloathed) 2 *Sam.* xiii. 18.
appeaſe (paciſy) *Gen.* xxxii. 20.
appeaſed (pacified) *Eſt.* ii. 1.
appeaſeth (pacifies) *Pro.* xv. 18.
appertain (belong) *Num.* xvi. 30. *Jer.* x. 7.
appertained (belonged) *Num.* xvi. 32, 33. *Neh.* ii. 8.
appertaineth (belongs) 2 *Chr.* xxvi. 18. *Lev.* vi. 5.
apt (fit) 2 *King.* xxiv. 16. 1 *Chr.* vii. 40.
aray (order) often, (cloath) *Eſt.* vi. 9. *Jer.* xliii. 12.
arayed (cloathed) *Gen.* xli. 42. 2 *Chr.* v. 12. & xxviii. 15. *Eſt.* vi. 11.
aright (rightly) *Pſa.* l. 23. & lxxviii. 8. *Pro.* xv. 2.
arm-holes (arm-pits) *Jer.* xxxviii. 12. *Ezek.* xiii. 18.
arrogancy (haughtineſs) 1 *Sam.* ii. 3. *Pro.* viii. 13. *Iſa.* xiii. 11.
aſſay (try) *Job* iv. 2.
aſſayed (tried) *Deut.* iv. 34. 1 *Sam.* xvii. 39.
aſſent (conſent) 2 *Chr.* xviii. 12.
aſſigned (appointed) *Gen.* xlvii. 22. *Joſh.* xx. 8. 2 *Sam.* xi. 16.
aſſured (ſure) *Jer.* xiv. 13. (made ſure) *Lev.* xxvii. 19.
aſſuredly (ſurely) 1 *Sam.* xxviii. 1. 1 *King.* i. 13, 17. 30. *Jer.* xxxii. 41. & xxxviii. 17. & xlix. 12.
aſſwage (abate) *Job* xvi. 5.
aſſwaged (abated) *Gen* viii. 1. *Job* xvi. 6.
aſtonied (aſtoniſhed) *Ezra* ix. 4. *Iſa.* v. 14. *Dan.* v. 9.
ate (eat) *Pſa.* cvi. 28. *Dan.* x. 3.
attent (attentive) 2 *Chr.* vi. 40. & vii. 15.
athirſt (thirſty) *Judg.* xv. 18. *Ruth* ii. 9.
attire (dreſs) *Pro.* vii. 10. *Ezek.* xxiii. 15. *Jer.* ii. 32.
attired (dreſſed) *Lev.* xvi. 4.
augment (increaſe) *Num.* xxxii. 14.
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avouched (affirmed) *Deut.* xxvi. 17, 18.
awoke (awaked) *Gen.* ix. 24. & xli. 4, 7, 21. *Judg.* xvi. 20. 1 *King.* iii. 15.
backſliding (deſerting) *Jer.* ii. 19. & iii. 6, &c. *Hoſ.* iv. 16.
bake-meats (baked victuals) *Gen.* xl. 17.
baken (baked) *Lev.* ii. 4. & vi. 21. & vii. 9. & xxiii. 17. 1 *King.* xix. 6.
band (bond) *Dan.* iv. 15, 23. *Exod.* xxxix. 23. (troop) 1 *Sam.* x. 26. 1 *King.* xi. 24. 2 *King.* xiii. 21. 1 *Chr.* xii. 18, 21. 2 *Chr.* xxi. 1. *Ezr.* viii. 22.
bands (bonds and troops) often;
banner (ſtandard) *Pſa.* lx. 4. *Cant.* ii. 4. *Iſa.* xiii. 2.
banners (ſtandards) *Pſa.* xx. 5. *Cant.* vi. 4, 10.
banquet (entertainment or feaſt) often;
banquet-houſe and banqueting-houſe (feaſting-houſe) *Dan.* v. 10. *Cant.* ii. 4.
barbed (bearded or grappling) *Job* xli. 7.
bare (carried or bore) often;
bareſt (didſt carry or bear) 1 *King.* ii. 26. *Iſa.* lxiii. 19.
barked (peeled) *Joel* i. 7.
battel-bow (bow of war) *Zech.* ix. 10. & x. 4.
beforetime (in time paſt) *Joſh.* xi. 10. & xx. 5. 1 *Sam.* ix. 9. & x. 11. 2 *Sam.* vii. 10. 2 *King.* xiii. 5, 8. *Jer.* v. 10.
beguiled (deceived) *Gen.* iii. 13. & xxix. 25. *Num.* xxv. 18. *Joſh.* ix. 22.
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bereave (deprive) *Eccleſ.* iv. 8. *Jer.* xv. 7. *Ezek.* v. 17. & xxxvi. 12, 14. *Hoſ.* ix. 12.
bereaved (deprived) *Gen.* xlii. 36. & xliii 14. *Jer.* xviii. 21. *Ezek.* xxxvi. 13. *Hoſ.* xiii. 8.
bereaveth (deprives) *Lam.* i. 10.
beſtead (ſupplied or accommodated) *Iſa.* viii. 21.
beſtir thy ſelf (ſtir) 2 *Sam.* v. 24.
bethink themſelves (conſider) 1 *King.* viii. 47. 2 *Chr.* vi. 37.
betroth (eſpouſe) *Deut.* xxvlii. 30. *Hoſ.* ii. 19, 20.
betrothed (eſpouſed) *Exod.* xxii. 16. *Lev.* xix. 20. *Deut.* xx. 7. & xxii. 23, 25, 28.
bewray (diſcover) *Iſa.* xvi. 3.
bewrayeth (diſcovers) *Pro.* xxvii. 16. & xxix. 24.
bidden (bid) 2 *Sam.* xvi. 11. (invited) 1 *Sam.* ix, 13, 22.
bile (boil) *Lev.* xiii. 18, 19, 23.
bill (writing) *Deut.* xxiv. 1, 3. *Iſa.* l. 1. *Jer.* iii. 8.
bitten (bit) *Num.* xxi. 8, 9. *Job* xviii. 12.
blains (bliſters) *Exod.* ix. 9, 10.
bloomed (bloſſomed) *Num.* xvii. 8.
bloud-guiltineſs (guilt of blood) *Pſa.* li. 14.
bolſter (pillow) 1 *Sam.* xix. 13, 16. & xxvi. 7, 11, 16.
bolled (in the ſtalk) *Exod.* ix. 31.
bondage (ſlavery) often;
bond-maid (ſlave) *Lev.* xix. 20.
bond-maids (women-ſlaves) *Lev.* xxv. 44.
bond-man (ſlave) *Gen.* xliv. 33. *Deut.* xv. 15. & xvi. 12. & xxiv. 18, 22.
bond-men (men-ſlaves) often;
bond-ſervant (ſlave) *Leu.* xxv. 39.
bond-ſervice (ſlavery) 1 *King.* ix. 21.
bond-woman (ſlave) *Gen.* xxi. 10, 12, 13.
bond-women (women-ſlaves) *Deut.* xxviii. 68. 2 *Chr.* xxviii. 10. *Eſt.* vii. 4.
bonnets (caps) *Exod.* xxviii. 40. & xxix. 9. *Ezek.* xliv. 18.
booty (plunder) *Num.* xxxi. 32. *Jer.* xlxi. 32. *Zeph.* i. 13.
booties (plunderings) *Hab.* ii. 7.
boſſes (knobs) *Job* xv. 26.
botch (boil) *Deut.* xxviii. 27, 35.
bound (bounds or border) *Gen.* xlix. 26. *Job* xxxviii. 20. *Pſa.* civ. 9.
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brand (fire-brand) *Zech.* iii. 2. *Am.* iv. 1.
brands (torches) *Judg.* xv. 5.
brawling (quarrelſome) *Pro.* xxi. 9. & xxv. 24.
bray (bruiſe) *Pro.* xxvii. 22.
brayed (cried out) *Job* xxx. 7.
brigandine (corſlet) *Jer.* li. 3.
brigandines (corſlets) *Jer.* xlvi. 4.
brink (bank) *Gen.* xli. 3. *Exod.* ii. 3. & vii. 15. *Joſh.* iii. 8. *Ezek.* xlvii. 6.
broidered (embroidered) *Exod.* xxviii. 4. *Ezek.* xvi. 10, 13, 18. & xxvi. 16.
bruit (report) *Nah.* iii. 19. *Jer.* x. 22.
bulruſh (ruſh) *Iſa.* lviii. 5.

bulruſhes (ruſhes or flags) *Exod.* ii. 3. *Iſa.* xviii. 2.
bulwarks (ramparts) *Deut.* xx. 20. 2 *Chr.* xxvi. 15. *Pſa.* xlviii. 13. *Eccleſ.* ix. 14. *Iſa.* xxvi. 1.
bunch (bundle) *Exod.* xii. 22.
burniſhed (poliſhed) *Ezek.* i. 7.
butlerſhip (butler's office) *Gen.* xl. 21.
by-word (reproach) *Deut.* xxviii. 37. 1 *King.* ix. 7. 2 *Chr.* vii. 20. *Job* xvii. 6. & xxx. 9.

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calkers (ſtoppers of leaks in ſhips) *Ezek.* xxvii. 9.
calve (bring forth) *Job.* xxxix. 1.
caſt (turned) *Jer.* xli. 14.
caſt couts (cloths thrown aſide) *Jer.* xxxviii. 11, 12.
challengeth (claims) *Exod.* xxii. 9.
champian (plain) *Deut.* xi. 30.
chanceth (happens to) *Deut.* xxiii. 10.
changes (ſuits) *Gen.* xlv. 22. 2 *King.* v. 5, 22, 23. change *Judg.* xiv. 12, 13, 19i.
charger (plate) *Num.* vii. 13, &c. *Ezr.* i. 9.
chaws (jaws) *Ezek.* xxix. 4.
chiefeſt (chief) 1 *Sam.* i. 29. & ix. 22. *Cant.* v. 10.
ciſe (ſize) *Exod.* xxxvi. 9.
clad (cloathed) 1 *King.* xi. 29. *Iſa.* lix. 17.
clean (quite) *Joſh.* iii. 17. & iv. 11. *Pſa.* lxxvii. 8. (entire) *Lev.* xxiii. 22.
cogitations (thoughts) *Dan.* vii. 28.
compact (joined cloſe) *Pſa.* cxxii. 3.
confection (compoſition) *Ex.* xxx. 35.
confectionaries (confectioners) 1 *Sam.* viii. 13.
coofiſcation (forfeiture) *Ez.* vii. 26.
cotes (folds) 2 *Chr.* xxxii. 28. 1 *Sam.* xxxii. 28.
count (reckoning) *Exod.* xii. 4.
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covenanted (made a covenant or agreed) 2 *Chr.* vii. 18. *Hag.* ii. 5.
criſping-pins (curling-irons) *Iſa.* iii. 22.
cruſe (cup) 1 *King.* xvii 12, 14, 16. 2 *King.* ii. 20.
cumbrance (encumbrance) *Deut.* i. 12.
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damſel (young woman) *Gen.* xxiv. 55. & xxxiv. 3, 12.
days-man (umpire) *Job* ix. 33.
day-ſpring (break of day) *Job* xxxviii. 12.
dealt (diſtributed) 2 *Sam.* vi. 19.
dearth (famine) *Gen.* xli. 54. 2 *King.* iv. 38.
dedicate (dedicated) 1 *Chron.* xxvi. 26. & xxviii. 12. *Ezek.* xliv. 29.
defaming (ſlander) *Jer.* xx. 10.
delectable (pleaſant) *Iſa.* xliv. 9.
delicates (dainties) *Jer.* li. 34.
depoſed (put down) *Dan.* v. 20.
deſcry (diſcover) *Judg.* i. 23.
deſpite (ſpite) *Ezek.* xxv. 6.
detain (ſtop) *Judg.* xiii. 15, 16.
diſcomfiture (overthrow) 1 *Sam.* xiv. 20.
diſcomfited (overcome or defeated) *Iſa.* xxxi. 8. (overcame) *Joſh.* x. 10. *Judg.* viii. 12.
diſmayed for daunted always.
diſmiſſed (ſent away) 2 *Chr.* xxiii. 8.
down-ſitting (ſitting down) *Pſa.* cxxxix. 2.
draught-houſe (houſe of office) 2 *King.* x. 27.
dwelled (dwelt) *Gen.* xiii. 12. twice, Ver. 7. *Ruth* i. 4.
ear (till or plough) 1 *Sam.* viii. 12.
emboldneth (makes bold) *Job* xvi. 3.
endamage (do damage to) *Ezra* iv. 13.
endued (endowed) *Gen.* xxx. 20. (qualified) 2 *Chr.* ii. 12, 13.
environ (compaſs) *Joſh.* vii. 9.
ere (before) *Job* xviii. 2. *Exod.* i. 19. *Jer.* xlvii. 6. yer at firſt 2 *King.* vi. 32.
eſchewed (refrained from) *Job* i. 1, 8. & ii. 3.
eſtranged (become ſtrange) *Job* xix. 13. *Pſa.* lviii. 3. (make ſtrange) *Jer.* xix. 4.
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evidence (writing) *Jer.* xxxii. 10, 11, 12, 14, 16, 44.
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evil-favouredneſs (deformity) *Deut.* xvii. 1.
fain (willingly) *Job* xxvii. 22.
fare (do) 1 *Sam.* xvii. 18.
fet (fetch) *Jer.* xxxvi. 21. (fetched) 2 *Sam.* ix. 5. & xi. 27. 1 *King.* vii. 13.
fine (refine) *Job* xxviii. 1.
flay (ſtrip) *Mic.* iii. 3. 2 *Chr.* xxxv. 11.
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fray (frighten) *Zech.* i. 21.
furbiſhed (poliſhed) *Ezek.* xxi. 9, 10, 11, 28. *Jer.* xlvi. 4.
fugitive (wanderer) *Gen.* iv. 12. 14. *Ezek.* xvii. 21. *Iſa.* xv. 5. *Judg.* xii. 4.
further (help on) *Pſa.* cxl. 8. *Ezr.* viii. 36.
gaddeſt for goedeſt (goeſt) *Jer.* ii. 36.
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ghoſt (ſpirit) *Job* x. 18. & xi. 20.
gliſtering (glittering) 1 *Chr.* xxix. 2. *Job* xx. 25.
goblet (bowl) *Cant.* vii. 2.
goeth (is) *Pro.* xi. 10.
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gorgeouſly (gayly) *Ezek.* xxiii. 12.
greaves (boots) 1 *Sam.* xvii. 6.
greet (ſalute) 1 *Sam.* xxv. 5.
grin (gin) *Job* xviii. 9. *Pſa.* cxl. 5. & cxli. 9.
griſled (grey) *Gen.* xxxi. 10. *Zech.* vi. 6.
guile (deceit) *Pſa.* xxxii. 2. & xxxiv. 13.
hallow (ſanctify) *Exod.* xxviii. 38. & xxix. 21. 1 *Sam.* xxi. 4, 6.
haft (handle) *Judg.* iii. 22.
hap (chance) *Ruth* ii. 3.
haply (perhaps) 1 *Sam.* xiv. 30.
hard (nigh) 1 *King.* xxi. 1. 1 *Chr.* xix. 4. *Lev.* iii. 9. *Judg.* ix. 52.
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haſting (haſtening) *Iſa.* xvi. 5.
helve (handle) *Deut.* xix. 5.
heritage (inheritance) *Pſa.* cxxxvi. 21, 22.
hid (hidden) *Job* iii. 21. *Pſa.* xvii. 14. *Obad.* 6.
hit (ſtruck) 1 *Sam.* xxxi. 3. 1 *Chr.* x. 3.
hoary (grey) *Pro.* xvi. 31. 1 *King.* ii. 9. *Lev.* xix. 32.
hoſen (ſtockings) *Dan.* iii. 21.
houghed (hamſtringed) *Joſh.* xi. 9. 2 *Sam.* viii. 4.
howbeit (however) often, yet *not now in uſe*, ſays *Johnſon*;
hurleth (throws) *Job* xxvii. 21. *Num.* xxxv. 20.
jeoparded (hazarded or endangered) *Judg.* v. 18.
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infamy (diſgrace) *Ezek.* xxxvi. 3. *Pro.* xxv. 10.
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intermeddle (meddle) *Pro.* xiv. 10. & xviii. 1.
in ſunder (aſunder) *Pſa.* xlvi. 9. *Nah.* i. 13.
imagery (images) *Ezek.* viii. 12.
inordinate (diſorderly) *Ezek.* xxiii. 11.
joy (be joyful) *Pſa.* xxi. 1. *Iſa.* lxv. 19.
joyous (joyful) *Iſa.* xxii. 2. & xxiii. 7.
kerchiefs (caps) *Ezek.* xiii. 18, 21.
knit (bound) 1 *Sam.* xviii. 1.
knop (knob) *Exod.* xxv. 31, 35, &c.
lancers (lances) 1 *King.* xviii. 28.
leaſing (lying) *Pſa.* iv. 2, & v. 6.
leeſe (loſe) 1 *King.* xviii. 5.
levy (tax) 1 *King.* ix. 15. (raiſe) *Num.* xxxi. 28.
lighted (came) *Gen.* xxviii. 11. *Iſa.* ix. 8.
lightned (enlightened) *Pſa.* xxxiv. 5. & lxxvii. 18.
loan (debt) 1 *Sam.* ii. 20.
loft (chamber) 1 *King.* xvii. 19.
long-ſuffering (forbearing) *Exod.* xxxiv. 6. *Num.* xiv. 18. *Jer.* xv. 15.
magnifical (ſtately) 1 *Chr.* xxii. 5.
man-child (boy) *Lev.* x. 2.
mar (ſpoil) *Ruth* iv. 6. *Job* xxx. 13.
mariners (ſailors) *Ezek.* xxvii. 7, 9. *Jon.* i. 5.
mariſhes (marſhes) *Ezek.* xlvii. 11.
marvel (wonder) *Eccleſ.* v. 8. *Gen.* xliii. 33. *Pro.* xlviii. 5.

marvels (wonders) *Exod.* xxxiv. 10.
maſtery (victory) *Exod.* xxxii. 18. *Dan.* vi. 24.
matrix or matrice (womb) *Exod.* xiii. 12, 15. & xxxiv. 19. *Num.* iii. 12. & xviii. 15.
meet (proper) frequently;
mete (meaſure) *Pſa.* lx. 6. *Iſa.* xviii. 2, 7. *Exod.* xvi. 18.
mids (midſt) *Pſa.* cx. 2. & cxxxviii. 7.
mighties (mighty ones or men) 1 *Chr.* xi. 12, 19, 24.
miniſhed (diminiſhed) *Pſa.* cvii. 39. *Exod.* v. 19.
mo (more) *Joſh.* x. 11. *Pſa.* xl. 5. *Lev.* xxvi. 21.
munition (fortification) *Nah.* iii. 1. *Iſa.* xxxiii. 16.
naves (ſtocks) 1 *King.* vii. 43.
nay (no) 1 *King.* ii. 17, 20.
necromancer (conjurer by ſpirits) *Deut.* xviii. 11.
neeſed (ſneezed) 2 *King.* iv. 35. *Job* xli. 18.
nether (lower) *Ezek.* xxxi. 16, 18. & xxxii. 18, 24. *Jud.* i. 14.
obeiſance (reverence) *Gen.* xxxvii. 7, 9. *Exod.* xviii. 7. 2 *Sam.* i. 2.
occurrent (caſualty) 1 *King.* v. 4.
off-ſcouring (ſcum) *Lam.* iii. 45.
onward (on) *Exod.* xl. 36.
over (too) *Eccleſ.* vii. 16, 17.
overlived (outlived) *Joſh.* xxiv. 31.
outmoſt (outermoſt) *Exod.* xxvi. 10.
overpaſs (ſurpaſs) *Jer.* v. 28.
overpaſt (paſt over) *Pſa.* lvii. 1.
overran (outran) 2 *Sam.* xviii. 23.
overrunning (overflowing) *Nah.* i. 8.
ouches (ſtuds) *Exod.* xxxix. 6, 16, 18.
ought (any thing) *Gen.* xxxix. 6. & xvii. 18. *Lev.* xix. 6.
oweth (owns) *Lev.* xiv. 35.
paps (breaſts) *Ezek.* xxi.
patrimony (inheritance) *Deut.* xviii. 11.
paramours (lovers) *Ezek.* xxiii. 20.
penury (poverty) *Pro.* xiv. 23.
peeped (cried) *Iſa.* x. 14.
peradventure (perhaps) *Gen.* xviii. 24, &c. & xxvii. 12.
pertain (belong) *Lev.* vii. 20, 21.
pilled (peeled) *Gen.* xxx. 37, 38. as *Iſa.* xviii. 2, 7. *Ezek.* xxix. 18.
plenteouſneſs (plenty) *Gen.* xli. 53. *Pro.* xxi. 5.
poll (cut the hair off) *Ezek.* xiv. 20. *Mich.* i. 16. 2 *Sam.* xiv. 26.
ponder (conſider) *Pro.* iv. 26. & v. 6.
pourtrayed (drawn) *Ezek.* viii. 10. & xxiii. 14. & iv. 1.
preſcribing (writing) *Ezr.* vii. 22. *Iſa.* x. 1.
pricks (prickles) *Num.* xxxiii. 55.
progenitors (anceſtors) *Gen.* xlix. 26.
prognoſticatours (fortunetellers) *Iſa.* xlvii. 13.
purtenance (inward parts) *Exod.* xii. 9.
quick (alive or live) *Num.* xvi. 30. *Pſa.* xlv. 15. & cxxiv. 1. *Lev.* xiii. 10.
quit (behave) 1 *Sam.* iv. 9. twice;
raſe (beat down) *Pſa.* cxxxvii. 7.
raviſht (raviſhed) *Pro.* v. 19, 20.
realm (kingdom) *Ezra* vii. 13, 23.
relied (depended) 2 *Chr.* xiii. 18. & xvi. 17.
rere-ward (guard behind) *Joſh.* vi. 19, 23. *Num.* x. 25. *Iſa.* lii. 12. & lviii. 8.
reſpite (intermiſſion) *Exod.* viii. 15.
reſort (come) *Neh.* iv. 20. *Pſa.* lxxi. 3.
retain (keep) *Job* ii. 9. *Pro.* xi. 16. *Eccleſ.* viii. 8.
rifled (plundered) *Zech.* xiv. 2.
right (ſtraight) *Pr.* iv. 25. (very) *Pſa.* xlvi. 5. cxxxix. 14. *Jer.* xlix. 5.
round (cut round) *Lev.* xix. 27.
rumour (report) *Iſa.* xxxvii. 7.
ſatiate (ſatisfy) *Jer.* xxxi. 14. & xlvi. 16.
ſcabbard (ſheath) *Jer.* xlvii. 6.
ſcall (dry ſcab) *Lev.* xiii. 30, &c. & xiv. 54.
ſcant (ſcanty) *Mic.* vi. 10.
ſcrabbled (ſcratched) 1 *Sam.* xxi. 13.
ſeethe (boil) 2 *King.* iv. 38. *Jer.* i. 13. *Ezek.* xxiv. 5.
ſervitour (ſervant) 2 *King.* iv. 43.
ſever (ſeparate) *Exod.* viii. 22. *Judg.* iv. 11.
ſhaft (arrow) *Iſa.* xlix. 2.
ſilverlings (pieces of ſilver) *Iſa.* vii. 23.
ſith (ſince) *Jer.* xxiii. 38. & xv. 7. *Ezek.* xxxv. 6.
ſnared (enſnared) *Deut.* vii. 25. & xii. 30. *Pſa.* ix. 16.
ſod (boiled) *Gen.* xxv. 29. 2 *Chr.* xxxv. 13.
ſolace (comfort) *Pro.* vii. 18.
ſolitarily (ſolitary) *Mic.* vii. 14. as *Lam.* i. 1.
ſore (grievous and grievouſly) often;
ſorroweth (grieves) 1 *Sam.* x. 2. ſo 2 *Cor.* vii. 9, 11. *Luke* ii. 48. *Acts* x. 38.
ſounded (ſearched) 1 *Sam.* xx. 12.
ſpecially (eſpecially) *Deut.* iv. 10.
ſped (had ſucceſs) *Judg.* v. 30.
ſpeed (ſucceſs) *Gen.* xxiv. 12.
ſpicery (ſpice) *Gen.* xxxvii. 12.
ſtable (firm) 1 *Chr.* xvi. 30.
ſtabliſh (eſtabliſh) *Pſa.* cxix. 38. *Hab.* ii. 12. *Pro.* xxix. 4.
ſtalled (of the ſtall) *Pro.* xv. 17.
ſtiff-hearted (of a ſtubborn heart) *Ezech.* ii. 4.
ſtilled (made quiet) *Num.* xiii. 30. *Neh.* viii. 11.
ſtraitly (ſtrictly) *Gen.* xliii. 7.
ſtricken (advanced) 1 *King.* i. 1. *Gen.* xxiv. 1. *Joſh.* xiii. 1. & xxiii. 1.
ſtripling (lad) 1 *Sam.* xvii 56.
ſubtil (cunning) *Gen.* iii. 1. *Pro.* vii. 10.
ſubvert (overthrow) *Lam.* iii. 36.
ſuckling (ſucking child) *Deut.* xxxii. 25. 1 *Sam.* xv. 3.
ſundred (parted) *Job* xli. 17.
ſupplanted (cheated) *Gen.* xxvii. 36. *Jer.* ix. 4.
ſuppliants (petitioners) *Zeph.* iii. 10.
ſuretiſhip (being bound) *Pro.* xi. 15.
ſurety (bondſman) *Pro.* xi. 15. & xx. 16.
ſurpriſed (ſeized) *Iſa.* xxxiii. 14. *Jer.* xlviii. 41. & li. 41.
ſwaddled (ſwathed) *Ezek.* xvi. 4.
ſwaddling-band (ſwathe) *Job* xxxviii. 9.
ſwine (hog) *Lev.* xi. 7. *Prov.* xi. 22.
ſwoon (faint away) *Lam.* ii. 11, 12.
tablets (tippets) *Exod.* xxxv. 22. *Num.* xxxi. 50. *Iſa.* iii. 20.
tabring (ſtriking) *Nah.* ii. 7.
taches (claſps) *Exod.* xxvi. 6, 11. & xxxvi. 13, &c.
tale (number) 1 *Sam.* xviii. 27. *Exod.* v. 18. 1 *Chr.* ix. 28.
taxation (taxing) 2 *King.* xxiii. 35. as *Luke* ii. 2.
tenor (purpoſe) *Gen.* xliii. 7. *Exod.* xxxiv. 27.
tenth-deals (tenth parts) *Lev.* xxiv. 5. & xxiii. 13, 17.
therefrom (from it) *Joſh.* xxiii. 6. (from them) 2 *King.* iii. 3.
thereout (out of it) *Lev.* ii. 2. *Judg.* xv. 19.
thereto (to it) *Exod.* xxx. 38. *Lev.* v. 16.
thereunto (to it) *Exod.* xxxii. 8. *Deut.* i. 7.
thereupon (on it or thereon) *Exod.* xxxi. 7. *Ezek.* xvi. 16. *Zeph.* ii. 7. 1 *Cor.* iii. 10, 14.
thitherward (towards it or that way) *Judg.* xviii. 15. *Jer.* l. 5.
tidings (news) *Exod.* xxxiii. 4. 2 *Sam.* xiii. 30.
tired (dreſſed) 2 *King.* ix. 30.
traffickers (dealers) *Iſa.* xxiii. 8.
tranquility (quietneſs) *Dan.* iv. 27.
travail (lie in or be in labour) *Jer.* xxx. 6. *Iſa.* xxiii. 4. & liv. 1.
travel (labour or toil) *Num.* xx. 14. *Eccleſ.* i. 13. & ii. 23. & iv. 4, 6, 8.
tribulation (diſtreſs or affliction) *Deut.* iv. 30. *Judg.* x. 14.
trickleth (drops) *Lam.* iii. 49.
troublous (troubleſome) *Dan.* ix. 25.
twined (twiſted) *Exod.* xxxix. 2, 5, 8, 24, 28, 29.
verity (truth) *Pſa.* iii. 7.
veſtments (garments) 2 *Kuig.* x. 22.
veſtry (wardrobe) 2 *King.* x. 22.
veſtures (garments) *Gen.* xli. 42.
victual (victuals) *Exod.* xii. 39. 2 *Chr.* xi. 11, 23.
viol (violin) *Iſa.* v. 12. *Am.* vi. 6.
unperfect (imperfect) *Pſa.* cxxxix. 16.
unſatiable (diſſatisfied) *Ezek.* xvi. 28.
unto (to) very frequent: the old Word for *to*, ſays *Johnſ.*
unwittingly (unawares) *Lev.* xxii. 14. *Joſh.* xx. 3, 5.
upbraid (reproach) *Judg.* viii. 15.
up-riſing (riſing up) *Pſa.* cxxxix. 2.

utmoſt and uttermoſt (fartheſt or outermoſt) *Gen.* xlix. 26. *Num.* xxii. 41 & xxiii. 13. *Pſa.* ii. 8. 2 *King.* vii. 5, 8.
utter (outer) *Ezek.* x. 5. & xlii. 1, 3, 7, 8, 9.
wail (lament) *Ezek.* xxxii. 18. *Mic.* i. 8.
wailing (mourning or lamenting) *Jer.* ix. & alibi;
wallow (roll) *Jer.* vi. 26. & xlviii. 26. *Ezek.* xxvii. 30.
warfare (war) 1 *Sam.* xxviii. 1. *Iſa.* xl. 2.
waſtneſs (waſting) *Zeph.* i. 15.
wax (become or grow) *Iſa.* li. 6. *Lev.* xxv. 25. *Jer.* v. 27, 28. *Deut.* xxix. 5.
way-faring (travelling) *Iſa.* xxxv. 8. *Judg.* xix. 17.
wedlock (matrimony) *Ezek.* xvi. 38.
well-nigh (nearly) *Pſa.* lxxiii. 2.
wench (girl) 2 *Sam.* xvii. 17.
wert (waſt) *Cant.* viii. 1.
whereabout (concerning which) 1 *Sam.* xxi. 2.
whereto (for which) *Iſa.* lv. 11. (for what) *Job.* xxx. 2. (to what) *Phil.* iii. 16.
whiles (while) *Pſa.* xlix. 18. *Mat.* v. 25. *Dan.* ix. 21. *now out of uſe, Johnſ.*
whit (ſmall matter) 1 *Sam.* iii. 18.
whoſo (whoſoever) *Pro.* xxviii. 7, 10, 13, &c.
wiles (contrivances) *Num.* xxv. 18.
wilily (craftily) *Joſh.* ix. 4.
wilt (wouldeſt have) *Judg.* i. 14. *Eſt.* v. 3.
wimples (ſcarfs) *Iſa.* iii. 22.
win (gain) 1 *Chr.* xxxii. 1. *Phil.* iii. 8.
wine-bibbers (drinkers of wine as *Joel* i. 5.) *Pro.* xxiii. 20.
wiſe (manner) *Exod.* xxii. 23. *Lev.* vii. 14. 1 *Sam.* iii. 18.
wiſt (knew) *Joſh.* ii. 4. & viii. 14. *Judg.* xvi. 20. *Lev.* v. 17, 18.
wit (know) *Gen.* xxiv. 21. *Exod.* ii. 4.
wittingly (knowingly) *Gen.* xlviii. 14.
wondrous (wonderful) *Job.* xxxvii. 14, 16. *Pſa.* xxvi. 7. & cv. 2.
wotteth (knows) *Gen.* xxxix. 8. & xliv. 15. *Num.* xxii. 6.
would (wiſh, would have) *Num.* xxii. 29. *Gen.* xxx. 34. *Pſa.* lxxxi. 11. *Pro.* xxv. 30.
wrathful (furious) *Pſa.* lxix. 24. *Pro.* xv. 18.
wreathen (twiſted) *Exod.* xxxix. 15, 17, 18.
wroth (angry or in a wrath) *Gen.* iv. 5, 6. & xxxi. 36. and often, but *out of uſe, Johnſ.*
yea (nay) *Gen.* iii. 1. & xxvii. 33. *Pſa.* xli. 9. & lviii. 2. ſee 2 *Cor.* vii. 11.
yeſternight (laſt night) *Gen.* xix. 34. & xxxi. 29, 42.

(F).

can ſkill (has ſkill) 1 *King.* v. 6.
could ſkill of (had ſkill in) 2 *Chron.* xxxiv. 12.
ſet fire on (on fire) *Jer.* xxxii. 29.
for becauſe (becauſe) *Judg.* vi. 22. *Gen.* xxii. 16.
put to the worſe (beat) 2 *Chr.* vi. 24. & xxv. 22.
or ever (before) *Prov.* viii. 23. *Eccleſ.* xii. 6. *Cant.* vi. 12. *Dan.* vi. 24.
for abundance (abundantly) 2 *Chron.* i. 15. 1 *King.* x. 27.
a work (to work) 2 *Chron.* ii. 18.
is nigh at hand (draws nigh) *Joel* ii. 1.
out of hand (preſently) *Num.* xi. 15.
at hand (near) *Jer.* xxiii. 23. *Zeph.* i. 7.
until he have (till he has) *Joſh.* xxiii. 15. *Jer.* xxiii. 5. tw. & i. 15. *Iſa.* vi. 12.
go to (come) *Gen.* xi. 3, 4. & xxxviii. 16. *Judg.* vii. 3. *Iſa.* v. 5. *Eccleſ.* ii. 1.
is the Lords thy God (is the Lord thy God's) *Deut.* x. 14.
ſeemeth him good (ſeems good to him) 2 *Sam.* x. 12. & xviii. 4.
that good is (is good) *Pſa.* xxxviii. 20. 2 *King.* xx. 19.
there was not holden ſuch a paſſover—but (made ſuch a paſſover—as) 2 *King.* xxiii. 22, 23.
the way everlaſting (everlaſting way) *Pſa.* cxxxix. ult. 1 *Tim.* vi. 16.
for for (ſince for) *Pro.* xxviii. 21. ſo *Rom.* xiii. 6.
ſhall ſerve themſelves of them (make them ſerve) *Jer.* xxv. 14. ſo Ch. xxvii. 7. & xxx. 8. & xxxiv. 9, 10.
that they ſhould (might) *Dan.* v. 15. 1 *King.* ii. 15.
me thinketh (I think) 2 *Sam.* xviii. 27.
both one and other (one with another) *Jer.* xxxvi. 16.
thine are all that pertained unto Mephiboſheth (all that belonged to Mephiboſheth is thine) 2 *Sam.* xvi. 4. 2 *King.* xx. 19.
to another then (beſides) me, *Iſa.* lvii. 8.
come forth out of (come out of) *Iſa.* xlviii. 1. *Judg.* i. 24. ſee *Zech.* x. 4. *Job* x. 18. *Dan.* ix. 15. *Mic.* iv. 10. 1 *Sam.* xiv. 11.
there were that (ſome who) ſaid, *Neh.* v. 2, 4. ſo *Pro.* xii. 18. & xiii. 7.
to ſee to (look at) *Joſh.* xxii. 10.
ſee (look) one another in the face, 2 *Chr.* xxv. 17, 21.
then took Johanan—all (Johanan—took all) *Jer.* xli. 16. ſee *Gen.* ii. 9. *Dan.* x. 18. *Ezr.* v. 9.
which my covenant (which covenant of mine) *Jer.* xxxi. 32.
by that (againſt) the ſun goeth down, *Exod.* xxii. 26.
thou ſhalt in any wiſe (by all means) *Lev.* xix. 17.
into (on) the hill, *Deut.* i. 43. *Pſa.* xxiv. 3.
told not I (did not I tell) thee, *Num.* xxiii. 26. ſo 2 *Chr.* ix. 8. *Ezek.* xvi. 9. *Judg.* xiii. 6.
altereth not (does not alter) *Dan.* vi. 8, 12.
of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour (by the very ſervant-maids of whom thou haſt ſpoken I ſhall be honoured) 2 *Sam.* vi. 22.
Phinehas wife (the wife of Phinehas) 1 *Sam.* iv. 19. ſo *Joſh.* i. 1. *Exod.* xvii. 12. & xviii. 2.
in (on) the hill, 1 *Sam.* xxvi. 3. ſo *Num.* xiv. 45. 2 *Sam.* xxi. 9. *Iſa.* v. 1. and of mount and mountain.
ſetteth (goes) forward, *Num.* i. 51. ſee Ch. x. 35. & xxi. 10. & xxii. 1.
died Abner (did Abner die) 2 *Sam.* iii. 33.
ſhall be lift (lifted) up, *Mic.* v. 9. ſo *Gen.* vii. 17. *Joſh.* iv. 18. & alibi;
lift (liſted) up his, *Lev.* ix. 22. ſo *Gen.* xiv. 22. & xxvii. 38. *Joſh.* viii. 31. & ſæpe;
it is fret inward (an inward fretting) *Lev.* xiii. 55.
was content (contented) *Exod.* ii. 21. & paſſim;
but of the tree—thou ſhalt not eat of it (except of the tree —of which thou ſhalt not eat) *Gen.* ii. 17.
and alſo I will (I will alſo) cauſe, *Zech.* xiii. 2.
alſo I (I alſo) ſaid, *Neh.* v. ix. ſo *Eſt.* iv. 8. *Exod.* xxiv. 11. *Hoſ.* vi. 11.
a meat-offering perpetual (a perpetual meat-offering) *Lev.* vi. 20.
bring (have) not my ſon thither, *Gen.* xxiv. 6. *Num.* xxxii. 5. ſo *Acts* xxiii. 24.
they be (are) *Hoſ.* ii. 4. ſee *Zech.* i. 9, 19. & iv. 5, 12. *Mic.* ii. 4. *Gen.* xxxvi. 43. & xlii. 32. *Pſa.* lviii. 3.
wo is me (to me) *Mic.* vii. 1. *Iſa.* vi. 5. *Jer.* iv. 31. & xv. 10. & xlv. 3. *Pſa.* cxx. 5.
wo unto (is to) them, *Hoſ.* vii. 13. *Job.* x. 15. ſo deſtruction &c. ib. & ſæpe;
all living (all living ones) *Gen.* iii. 20. ſee *Nah.* iii. 17. *Ezek.* xxvii. 32. *Dan.* ii. 30. *Exod.* xxxv. 10. *Cant.* iii. 7. *Iſa.* lviii. 13.
now a days (at this time) 1 *Sam.* xxv. 10.
I knew that thou art (waſt) *Iſa.* xlviii. 4. *Jon.* iv. 2.
for to (to) *Gen.* xxxi. 18. & xxxiv. 22. & xli. 57. & xlvii. 4. *Mat.* xi. 14. *Exod.* ix. 16. & xvi. 27. *Iſa.* xli. 22. *Dan.* ii. 2. *Joſh.* x. 18. *uſed two centuries ago, now always omitted,* ſays *Johnſ.*
yet—and (within) *Jon.* iii. 4.
that that (that which) *Jon.* ii. 9. *Dan.* xi. 36. *Zech.* xi. 9, 16. twice, 2 *King.* xxiii. 17.
diſpleaſed againſt (with) *Hab.* iii. 8.
fourties ſake (the ſake of forty) *Gen.* xviii. 29.
the land which (of which) I ſware, *Deut.* xxxi. 20, 21, 23. & xxxiv. 4. ſo Ch. vi. 18, 23. & viii. 1. *Num.* xiv. 16, 23. *Judg.* ii. 1.
every one the fleſh of another (each the fleſh of one another) *Zech.* xi. 9. ſee *Mic.* vii. 2.

good man (maſter) *Pro.* vii. 19. *Luke* xii. 39.
live of (on) the reſt, 2 *King.* iv. 7.
ſtood in (at) the door, 2 *King.* iv. 15. *Ezek.* xxxiii. 30. *Gen.* xviii. 10. *Num.* xvi. 18, 27.
had dedicate (dedicated) 2 *King.* xii. 18. *Dan.* iii. 19.
a building (building) 2 *Chron.* xvi. 6. *Luke* ix. 42.
Mordecai his (Mordecai's) matters, *Eſt.* iii. 4. 1 *King.* xv. 14.
makeſt account (regardeſt) *Pſa.* cxliv. 3.
the which (which) *Jer.* xlii. 5, 21. *Gen.* i. 29. & xix. 21, 29. *Iſa.* lxii. 8. *Am.* ii. 4. *Jon.* iv. 10. *Ezek.* xlvii. 14.
the days come (are coming) *Jer.* xlviii. 12. and frequently;
that (ſo that) I heard, *Ezek.* ii. 2. *Judg.* vii. 13. tw. *Exod.* xxi. 28. 1 *King.* viii. 8. *Jam.* iii. 6. *Zech.* vii. 14. *Jer.* ix. 12. *Jon.* iv. 8. *Mal.* iv. 1. and the like often, yet ſo old as not in *Walker's Particles*, nor *Johnſon's Dictionary*;
at every (every) moment, *Ezek.* xxvi. 16. & xxxii. 10.
Have her forth of (out of) 2 *Chr.* xxiii. 14. *Iſa.* xlviii. 20. *Judg.* xi. 31. *Gen.* viii. 16.
like fig-trees—with figs: if they be ſhaken they ſhall even fall (figs; which if they be ſhaken, will fall) *Nah.* iii. 12.
to aſk us a king (for a king for us) 1 *Sam.* xii. 19. *Lam.* iv. 4. as *Iſa.* lxv. 1. *Jer.* vi. 16.
doſt thou open—and bringeſt (bring) *Job* xiv. 3. *Deut.* x. 18. *Pſa.* xliv. 2.
comforted him over (for) all, *Job.* xlii. 11. ſo lamented 2 *Sam.* i. 17. mourn *Hoſ.* x. 5. wept *Luke* xix. 41.
iniquity in me, that were (is) ſin, *Hoſ.* xii. 8.
to Seth, to him (to Seth himſelf) *Gen.* iv. ult.
will (may) not be willing, *Gen.* xxiv. 5.
in very deed (indeed) *Exod.* ix. 16. 1 *Sam.* xxv. 34. & xxvi. 4.
till thou be (art) come, *Gen.* xix. 22. *Deut.* xxviii. 24. 1 *Sam.* ix. 13.
And they went and came (going on, they came) *Num.* xiii. 26.
much (many) people, *Num.* xxi. 6. ſo *Luke* vii. 11, 12.
what (at the) time the fire, *Num.* xxvi. 10.
until thou have (haſt, as in Edit. 1613) deſtroyed, *Deut.* vii. 24. 1 *Sam.* i. 23. 1 *King.* xxii. 11. 2 *King.* xiii. 17.
And they cried unto the children of Dan, and they (who) turned, *Judg.* xviii. 23.
what makeſt (doeſt) thou in this *place?* Ver. 3.
beat out that (that which or what) ſhe had gleaned, *Ruth* ii. 17. ſo Ver. 18. 1 *King.* viii. 24. *Gen.* xxxii. 23. *Ezek.* ii. 8. *Job* xlii. 3. *Mat.* xiii. 12. *Luke* xix. 22. twice;
have we eaten of (eat at) the kings coſt? 2 *Sam.* xix. 42.
as yet the people did ſacrifice, and burnt (the people did yet ſacrifice, and burn, 2 *King.* xiv. 4. 1 *Sam.* vii. 4. *Heb.* xi. 7. *Acts* viii. 16. *Mat.* xxvi. 67.
opened Job his mouth (Job opened his mouth) *Job* iii. 1. *Ezek.* xl. 17. &c. ſo *Tit.* i. 5. *Gen.* i. 27. & xxx. 6. *Acts* xv. 22. *John* vii 47.
but the dregs—the wicked—ſhall wring *them* out, *and* drink *them* (without *them*) *Pſa.* lxxv. 8.
I cannot away with (bear) *Iſa.* i. 13. but *away with* is for *have* or *take away*, *Luke* xxiii. 18. *Acts* xxi. 36. & xxii. 22.
fiſh (fiſh for) them, *Jer.* xvi. 16.
between the fat cattel, and between the lean cattel (without the latter *between*) *Ezek.* xxxiv. 20. as in *Gen.* i. 4. by *from*;
entred unto (came to) *Ezek.* xxxvi. 20.
propheſy upon (over) *Ezek.* xxxvii. 4.
from that day and forward (day forward) *Ezek.* xxxix. 22. ſo *Hag.* ii. 15. *Lev.* xxii. 27.
to the mercy-ſeat-ward (towards the mercy-ſeat) *Exod.* xxxvii. 9. ſo 1 *Sam.* xix. 4.
as the firſt-ripe in (firſt-fruit or firſt ripe fruit on) the fig-tree, *Hoſ.* ix. 10.
The hay (graſs) appeareth, *Pro.* xxvii. 25. *Iſa.* xv. 6.
covered *him* (himſelf) with ſackcloth, *Jon.* iii. 6. *Zech.* ix. 13. *Judg.* xvi. 23.
handmaid that is heir (heireſs) *Prov.* xxx. 23.
thus ſaith the LORD of hoſts, After (who after) the glory hath he ſent (has ſent) me, *Zech.* ii. 8.
Behold the man—and (even) he ſhall, *Zech.* vi. 12.
Thus ſpeaketh (ſpoke) the LORD—But they refuſed, *Zech.* vii. 9, 11.
let my name be named on them (let them be called by my name) *Gen.* xlviii. 16. like Ver. 6. & *Deut.* iii. 14.
they traded (traded in) the perſons, *Ezek.* xxvii. 13.
It is my people; and they (it) ſhall ſay, The LORD is my God, *Zech.* xiii. 9.
And it was ſo (came to paſs) *Job* i. 5. *Judg.* xix. 30. 1 *Sam.* xi. 11. with *ſo* Italick, 1 *Sam.* x. 9. & xxx. 25. 2 *Sam.* xv. 2. and *ſo* put firſt, *Judg.* vi. 3. as alſo 2 *King.* xvii. 7. & *Luke* ii. 6. not Ital. but not the ſame as in *Gen.* i. 7, &c. *Judg.* vi. 38. 1 *Sam.* v. 7. or *Gen.* xli. 13.
carried headlong (hurried on) *Job* v. 13.
As the (a) cloud, *Job* vii. 9.
Awake up (Awake) *Pſa.* lvii. 8.
a thouſand thouſand (a million) 1 *Chr.* xxi. 5.
removeth the mountains, and they know not (when they are not aware of *it*) *Job.* ix. 5.
it ſhall come to paſs in that day, I will (*that* I will, as elſewhere) hear, *Hoſ.* ii. 21.
Who ſaid unto (of) his father and mother, I have not ſeen him (do not mind them) *Deut.* xxxiii. 19.
there cometh a chariot of men, *with* a couple of horſemen: and he (who or and one) anſwered and ſaid, *Iſa.* xxi. 9.
the mighty men (ones) of the children (race) of Kedar, *Iſa.* xxi. 17.
The carpenter ſtretcheth out *his* rule (line, for a rule being Wood or Iron will not ſtretch) *Iſa.* xliv. 13.
the wild ox (bull, for how or why ſhould ſuch a one become an ox?) *Deut.* xiv. 5.
that he may know (know how) to refuſe, *Iſa.* vii. 15. *Job.* xxxii. 22. *Judg.* iii. 2. & xi. 33. & vi. 18.
till thou know (knoweſt) *Dan.* iv. 25, 32. *Pſa.* x. 15. *Gen.* iii. 19. *Deut.* xxviii. 20, 22.
if thy ſervant have (has) found, *Neh.* ii. 5. 1 *King.* ii. 23.
all the cattle that was (were) with him, *Gen.* viii. 1. & xxx. 29.
took goodly raiment—which were (was) with her,—and put them (it) *Gen.* xxvii. 15.
If ſo be they (If it ſhould be that they) will hearken, *Iſa.* xlvii. 12. & xxvi. 3. *Joſh.* xiv. 12. *Hoſ.* viii. 7. *Jer.* li. 8.
If ye will not hearken to me to walk in my law—to hearken (by hearkening) to the words of my ſervants, *Jer.* xxvi. 4, 5.
if now thou do (doſt) proſper my way, *Gen.* xxiv. 42. 1 *Sam.* iii. 17. 2 *Sam.* xv. 34. (as Ver. 33.) *Iſa.* lviii. 9, 10, 13. & xxxvi. 7.
where it liketh him (he likes) beſt, *Deut.* xxiii. 16. *Eſt.* viii. 8.
for this liketh you (you like this) *Am.* iv. 5.
a cunning (ſkilful) player, 1 *Sam.* xvi. 16. 1 *Chr.* xxv. 7. *Exod.* xxvi. 1.
brim (edge) of the water, *Joſh.* iii. 15.
I had (would) rather be a door-keeper, *Pſa.* lxxxiv. 10.
Then cried he upon (to) me, *Zech* vi. 8.
the Lord went his way (went away, the other being too vulgar) *Gen.* xviii. ult.
perverſe in (with) his lips, *Pro.* xix. 1.
becauſe that (becauſe) he, *Joſh.* xiv. 14. *Jer.* xxix. 31. *Pſa.* cix. 16. *Act.* xviii. 2. *Joh.* vii. 39. *Luk.* i. 7. *Rom.* iii. 2. *Deut.* xv. 10. *Gen.* xxxviii. 26.
ſhoot (thruſt) out the lip, *Pſa.* xxii. 7.
The fear of the wicked, it ſhall (wicked that will) come upon him. *Pro.* x. 24. *Lev.* vii. 4, 30. as *Exod.* xxxvi. 19. *Act.* xx. 30.
if one prevail againſt him (another) two ſhall withſtand him, *Eccleſ.* iv. 12.
the carrying away of Jeruſalem (thoſe of Jeruſalem) *Jer.* i. 3. & xxvi. 2. 2 *King.* xv. 29.
this evidence of the purchaſe, both (both this evidence of the purchaſe) which is ſealed, *Jer.* xxxii. 14.
they caſt *them* into the den of lions (*them* unneceſſarily added) them, *Dan.* vi. 24.

watched upon the evil (for affliction) and brought it upon us, *Dan.* ix. 14.
horns that were in (on) his head, *Dan.* vii. 20. *Pro.* xxxi. 26.
neither came flesh nor wine in (nor did flesh or wine come into) my mouth, *Dan.* x. 3. 1 *King.* xx. 6. *Psa.* l. 16.
his dominion which (with which) he ruled, *Dan.* xi. 4
were born him (to him) *Gen.* xlvi. 27.
let (hinder) the people, *Exod.* v. 4. *Isa.* xliii. 13. 2 *Thes.* ii. 7. twice;
no manner fat (of fat) *Lev.* vii. 23. & xiv. 54.
a time to rent (rend) *Eccles.* iii. 7. *Isa.* lxiv. 1. *Ezek* xiii. 11, 13. *Hos.* xiii. 8. *Joel* ii. 13. *Exod* xxxix. 23. *Mat.* vii. 6. *Joh.* xix. 24.
entring (entrance) of the gate, *Judg.* xviii. 16, 17. 1 *King.* vi. 31. *Jer.* i. 15. entring in 1 *King.* xix. 13. 2 *King.* vii. 3. & x. 8. *Ezek.* xliv. 5.
do to (for) thee, *Ruth.* iii. 11. *Hos.* x. 3.
they shall part (share) alike, 1 *Sam.* xxx. 24.
lay thee (thou) hold (or hold for thy self) on one of the young men, and take thee (thou, or to thy self) his armour, 2 *Sam.* ii. 21.
let us play the men (behave manfully) 2 *Sam.* x. 12.
shall not leave to my husband *neither* (*either*) name nor (or) remainder, 2 *Sam.* xiv. 7.
I have left *me* seven thousand — all the knees which (whose knees) have not bowed—and every mouth which (of whom) hath not kissed, 1 *King.* xix. 18.
it fell (fell out) on a day, 2 *King.* iv 11.
while that (while) the sword, 1 *Chr.* xxi. 12.
exceeding magnifical, of (magnificent, for) fame and of (for) glory, 1 *Chron.* xxii. 5.
make suit (intreaty) *Job* xi. 19.
revenge me of (on or take vengeance for me on) my persecutors, *Jer.* xv. 15. *Psa.* xcix. 8.
until that (till he have (has or shall have) mercy upon us, *Psa.* cxxiii. 2.
the Lord said—I have talked (conversed) with you, *Exod.* xx. 22. & xxxiii. 9. *Deut.* v. 4, 24. *Num.* xi. 17. *Jer.* xii. 1.
By the way that he came, by the same (In the same way wherein he came) shall he return, 2 *King.* xix. 33.
for (in) his own behalf, *Dan.* xi. 18.
reward them their (for their) doings, *Hos.* iv. 9.
the wind—whirleth (turns) about continually, *Eccles.* i. 6.
should bear rule (should rule) *Est.* i. 22. *Pro.* xii. 24. & xxix. 2. *Jer.* v. 31.
bringers up (those that bred up) 2 *King.* x. 5.
Thus saith (speaks) the LORD — saying, *Jer.* xliv. 25.
take up a lamentation upon (for) *Ezek.* xxviii. 12.
strong exceedingly (exceeding strong) *Dan.* vii. 7.
the hand (power, as xlix. 15.) *Psa.* lxxxix. 48. *Dan.* viii. 7. *Pro.* vi. 3. (paw) *Gen.* ix. 5.
rejoiced on (for) it, *Hos.* x. 5.
to the end thou (that thou) mayst know, *Exod.* viii. 22. *Act.* vii. 19. *Rom.* i. 11. & iv. 16. 1 *Thes.* iii. 13. as *Lev.* xvii. 5. *Deut.* xvii. 16, 20.
what goodness the Lord shall do unto us, the same will we (the same goodness which the Lord shall do to us we will) do to thee, *Num.* x. 32. & xv. 30. *Job.* xiii. 2. 1 *Pet.* ii. 7.
so that the city rang again (even rung) 1 *King.* i. 45. 1 *Sam.* iv. 5. *Luk.* ix. 39.
when I come, and the lad be (is, as in the next Ver.) *Gen.* xliv. 30.
I had not thought (did not think) to see, *Gen.* xlviii. 11.
against he come (comes) *Exod* vii. 15.
they took ashes, and Moses sprinkled it (them) *Exod.* ix. 10.
that ye may know how that (know that) the LORD, *Exod.* xi. 7. *Mat.* xvi. 12. *Act.* xx. 35.
These are those which (they who) *Num.* ii. 32.
were (Is) it not better, *Num.* xiv. 3.
receiveth me to (to a) house, *Judg.* xix. 18.
Though an host should encamp against me, my heart shall (should) not fear: though war should rise against me, in this will (would) I be comforted, *Psa.* xxvii. 3.
Therefore was he hired (He being hired to the intent) that I should be afraid, *Neh.* vi. 13.
in the six hundredth (hundred) and one (first) year, *Gen.* viii. 13.
And (As for) you, be ye fruitful, *Gen.* ix. 7.
deprived also (even) of you both, *Gen.* xxvii. 45.
thy seed shall possess the gate of his (their) enemies, *Gen.* xxii. 17. 2 *Sam.* xvii. 29. *Act.* vii. 13.
of all that is the childrens of Israel (children of Israel's) *Exod.* ix. 4.
brought us forth out of (forth from) Egypt, *Exod.* xiii. 16. & iii. 12. *Deut.* xvi. 3. twice;
In the self (very) same day, *Gen.* vii. 13. *Exod.* xii. 17, 51. *Lev.* xxiii. 14. *Mat.* viii. 13. 1 *Cor.* xii. 11. 2 *Cor.* v. 5. & vii. 11.
he feedeth of (on) ashes, *Isa.* xliv. 20.
to thee-ward (towards thee) *Psa.* xl. 5. 1 *Sam.* xix. 4. so 2 *Cor.* i. 12. *Eph.* iii. 2. 1 *Thes.* i. 8.
Now Hannah, she (her self) spake (or As for Hannah, she spoke) 1 *Sam.* i. 13. & xxv. 29. *Deut.* xxxi. 3. twice; *Judg.* xviii. 30. *Isa.* i. 7. & ix. 2. *Num.* xiv. 32. and often; as also with the same Word *Psa.* ci. 6. *Prov.* xxviii. 8. *Lev.* x. 20. *Josh.* xi. 4.
And the Sons of Jacob answered—and said—and they said, (as in this *Transf*) *Gen.* xxxiv. 13, 14.
right (very) early, *Psa.* xlvi. 5.
of whom hast thou been afraid or feared (whom hast thou been afraid of or feared) *Isa.* lvii. 11.
slaughter made was (was of) about twenty men, 1 *Sam.* xiv. 14.
came (went) to Egypt, and died there, 2 *King.* xxiii. 34.
to draw out (draw) fifty *vessels* out of the press, *Hag.* ii. 16.
sent in (by) his spirit (Spirit, as Prophets) *Zech.* vii. 12.
none to bury them, them (them themselves) *Jer.* xiv. 16.
to the (to) death, 2 *Chr.* xxxii. 24.
nor were (have been) seen unto this day, 1 *King.* x. 12.
I have of mine own proper good (goods) 1 *Chr.* xxix. 3.
the flaming (blazing) flame, *Ezek.* xx. 47.
shed blood causeless (causelessly) 1 *Sam.* xxv. 31.
What (In what) have I sinned, 1 *King.* xviii. 9.
a man of Huram my fathers (father) 2 *Chr.* ii. 13.
When it goeth (is) well, *Pro.* xi. 10.
let us see if the vine flourish (flourishes) *whether* the tender grape appear (appears) *Cant.* vii. 12.
but (as for) ye, gather ye (gather) *Jer.* xl. 10.
ascend up (ascend) *Psa.* cxxxix. 8. *John* iii. 13. *Eph.* iv. 8, 10. *Rev.* xi. 12.
These were the numbered (they that were numbered) of, *Num.* xxvi. 51.
In the thirty and one (first) year, 1 *King.* xvi. 23.
they compassed about him (him about) 2 *Chr.* xviii. 31.
that thou be not (mayest not be) inhabited, *Ezek.* xxvi. 20.
there is no king——*that* asked (has asked) such things, *Dan.* ii. 10.
that the princes might give accounts (account, being also sing. in the *Chald.*) *Dan.* vi. 2.
I passed over upon (over) her fair neck, *Hos.* x. 11.
hath appointed out (appointed) *Gen.* xxiv. 44.
lest that (lest) he should give, *Gen.* xxxviii. 9. 1 *Cor.* ix. 27.
was in seething (was boiling) 1 *Sam.* ii. 13.
set (put) a fire, *Ezek.* xxx. 8. and Ver. 14.
fell a lusting (got to or to be longing, or became longing) *Num.* xi. 4.
Solomon passed (surpassed) all, 2 *Cor.* ix. 22. *Ezek.* xxxii. 19.
linen yarn (thread) 1 *King.* x. 28. 2 *Chr.* i. 16.
moved (made, as the *Chald* signifies) sedition (mutiny) *Ezra* iv. 15. *Acts* xxiv. 5.
to lead them (lead them along) the way, *Exod.* xiii. 21.
children of Israel (Israelites) very often;
she said——I and my fellows (companions) *Judg.* xi. 37.
shut to the door (shut the door) *Gen.* xix. 10. *Ezra* vi. 12. *Luke* xiii. 25. so *Num.* iv. 11, 14.
shall (will) bring, *Gen.* xliv. 29. *Job* ix. 20. 1 *Tim.* iv. 1. *Exod.* xxiii. 25. *Mark* xiii. 6, 12. 1 *King.* xiv. 5. & xviii. 14. & xxii. 15. 2 *Pet.* ii. 1. and very often; shalt (wilt) *Deut.* xxviii. 36. *Psa.* xxxi. 30. twice, 1 *Sam.* xx. 18.

ſaw him that he (ſaw that he) was, *Exod.* ii. 2. *Gen.* i. 4. & xlix. 15. *Eſt.* v. 9. *Job* xi. 6.
for that (becauſe) the Lord, *Exod.* xvi. 29. *John* xii. 18. *Iſa.* xl. 26.
whether he have (has) gored a Son, or have (has) gored a daughter, *Exod.* xxi. 31.
And look (ſee) that thou make (makeſt) them, *Exod.* xxv. 40.
took either (each) of them his cenſer, *Lev.* x. 1. 1 *King.* x. 19. & vii. 15.
Is it not to deal (diſtribute) —— and that thou (for thee to) bring——when thou ſeeſt the naked, that thou (for thee to) cover him, and that thou hide not (for thee not to hide) thy ſelf, *Iſa.* lviii. 7, 6.
king Arad——which (who) *Num.* xxi. 1. 2 *Sam.* xviii. 28. *Neh.* viii. 9. & ix. 26. 1 *King.* xiii. 4. *Pſa.* cxiv. 8. *Mat.* vi. 9. *Job* xi. 5, &c.
before he go (goes) up, 1 *Sam.* ix. 13. *John* vii. 51. & xiv. 29.
mine (my as elſewhere) hand, *Num.* xxii. 29. *Deut.* viii. 17. *Judg.* vii. 2. 2 *Chr.* xxix. 10. 1 *Sam.* xxviii. 2. 2 *Chr.* vii. 15. twice;
thine (thy as elſewhere) hand, *Gen.* xxii. 12. & xl. 13. yet not 19. *Exod.* iv. 2. *Deut.* viii. 17. 1 *Chr.* xxix. 16. twice;
by that time the ſun be (is) hot, 1 *Sam.* xi. 9.
the widow woman was there gathering of (gathering) ſticks, 1 *King.* xvii. 10. *Dan.* v. 12. thrice;
in that you have forſaken (by reaſon of your forſaking) the commandments, 1 *King.* xviii. 18. *Jam.* i. 9, 10.
according to all things as did the Amorites (which the Amorites did) 1 *King.* xxi. 26.
caſt him in (into as Ver. 26.) the portion, 2 *King.* ix. 25. *Jer.* xxxviii. 7. *Ezek.* xvi. 5. *Ezr.* vii. 27. *Dan.* x. 3. *Iſa.* xxiv. 22. *Gen.* xxxi. 34. *Lev.* xxv. 35.
and there is none (no) abiding, 1 *Chron.* xxix. 15. *Gen.* xxviii. 17. *Deut.* v. 7. as *Exod.* xx. 3. even in my earlieſt *Edit.* & xxxiv. 14. *Gen.* xl. 8. *Lev.* v. 11. & xix. 15. 1 *Sam.* iii. 1. & xxi. 9. *Mic.* iii. 11.
made of (one of) the kings, 2 *Chron.* xxv. 16.
except—that ſhe were (except—ſhe was) called, *Eſt.* ii. 14.
at the laſt (at laſt) *Dan.* iv. 8. *Gen.* xlix. 19. ſo length, *Pro.* xxix. 21.
an (a) hundred, *Eccleſ.* vi. 3. *Ezek.* ii. 9. & xvi. 3. *Exod.* xiv. 8. as Ch. xix. 13.
ſhall they go it up (go up it) *Iſa.* xv. 5.
to take fire withall (with) *Iſa.* xxx. 14. *Lev.* vi. 30. & xix. 24. 1. *Cor.* xii. 7.
hath he not ſent me to the men that ſit upon the wall, that they may (to) eat, *Iſa.* xxxvi. 12.
This is (Theſe were) the people, *Jer.* xxix. 16. & lii. 28. 2 *Sam.* xvii. 29. *Mar.* xi. 18.
given him of (by) the king of Babylon, *Jer.* lii. 34. *Act.* *Act.* xxiii. 7. twice, *Luk.* viii. 43. & ix. 7. 1 *King.* xi. 11. *not now in uſe*, ſays Johnſ.
the ſtump of the tree roots (roots of the tree) *Dan.* iv. 26.
they feared greatly (were exceedingly or much afraid) *Joſh.* x. 2. 1 *Sam.* xii. 18. 1 *King.* xviii. 3. *Job* iii. 25.
more fierce then (than) *Hab.* i. 8. ſo Ver. 13. 2 *Pet.* ii. 21. *Gen.* xxxvi. 7. *Pro.* viii. 19. thrice;
he that blaſphemeth the Name of the LORD, he ſhall (Lord ſhall, there being no Pronoun for the *he* in the *Heb.*) *Lev.* xxiv. 16. & Ver. 21. twice;
Moſes gat him (went) into the camp, *Num.* xi. 30. *Judg.* xix. 28.
all the people which (whom) the LORD thy God ſhall deliver thee (to thee) *Deut.* vii. 16.
and to floor (make or lay the floors of) the houſes, 2 *Chr.* xxxiv. 11.
There is a generation that are (is, as the following) pure in their (its, according to the *Heb.*) own eyes, *Pro.* xxx. 12.
ſhall acknowledge them (of them) that they, *Iſa.* lxi. 9. *Gen.* i 4.
he remembred the days of old, Moſes (of Moſes) *and* his people, *Iſa.* lxiii. 11.
the days come that (in which) *Jer.* xxiii. 5.
ſhall have them in deriſion (deride them) *Pſa.* ii. 4. & lix. 8. *Job* xxx. 1. *Ezek.* xxiii. 32.
nor caſt (throw up) a bank againſt it, 2 *King.* xix. 32.
when the king of Ai ſaw *it* (*them*)—they haſted, and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people (he and all his people, the men of the city, got up early in haſte, and came out againſt Iſrael to battle) *Joſh.* viii. 14.
they left off to build (building) the city, *Gen.* xi. 8.
He is not *there* (*here*, or *he was* not *there*) 1 *King.* xviii. 10.
leſt thou be (ſhouldeſt be) conſumed, *Gen.* xix. 15.
Up (Riſe up) *Gen.* xix. 14. & xliv. 4. *Exod.* xxxii. 1. *Judg.* iv. 14. & viii. 20. & ix. 32. & xix. 28.
Away (Get away) *Exod.* xix. 24. (bear) *Iſa.* i. 13.
Whether they be come out for peace—or whether they (or, without whether they) 1 *King.* xx. 18. ſo without whether repeated *Pro.* xx. 11. 2 *Cor.* xii. 2. as *Exod.* xxi. 31.
do any ways (in any manner) hide, *Lev.* xx. 4. *Num.* xxx. 15. 2 *Chron.* xxxii. 13. Johnſ. in his great *Dict.* ſays *way* and *ways* are thus corruptly uſed for *wiſe*, and that will ſcarce be denied an old Word;
that it (it may) wither, *Ezek.* xvii. 9. *Tit.* iii. 13, 14. *Pſa.* cxix. 80. *Deut.* xiii. 10. mayeſt *Deut.* xxii. 8. 1 *King.* xiv. 2. 1 *King.* viii. 36, 59.
ſix men came—and every man a (with a, as in Ver. 1.) *Ezek.* ix. 2.
ſerved (done to) us, *Pſa.* cxxxvii. 8.
things for to (that will) come, *Iſa.* xli. 22.
caſt (turned) about, *Jer.* xli. 14.
haſt a deſire unto (for) her, that thou wouldeſt (to) have her to (to be) thy wife, *Deut.* xxi. 11.
marketh it out with the compaſs (compaſſes) *Iſa.* xliv. 13.
there ſhall be forty (forty ſhall be, as in Ver. 32.) found there, *Gen.* xviii. 29, 30, 31.
thy ſeed ſhall be a ſtranger (ſtrangers) in a land—and ſhall ſerve them, and they (who) ſhall, *Gen.* xv. 13.
The nakedneſs (*As for* the nakedneſs, or with *even* as in Ver. ix. 10.) of thy fathers wives (wife's) daughter—thou ſhalt not uncover her nakedneſs, *Lev.* xviii. 11.
Syria Damaſcus (Syria of Damaſcus) 1 *Chr.* xviii. 6.
there went certain (ſome went) 1 *Chr.* xix. 5.
I will ſhew thee, that I have (ſomething) yet to ſpeak, *Job* xxxvi. 2.
and himſelf (he himſelf) lodged, *Gen.* xxxii. 21. *Hoſ.* iv. 14. *Mat.* viii. 17. *Joh.* iv. 53.
How much better is it to get underſtanding, rather to be choſen then (is it choſen to get underſtanding than) ſilver, *Pro.* xvi. 16.
ſhall all hands be faint (ſlack) *Iſa.* xiii. 7.
becauſe of the ſword, and of (and) the famine, and of (and) the peſtilence, *Jer.* xxxii. 24. with Nothing for *of* in *Heb.*
in the countries where (whither) they ſhall come, *Ezek.* xi. 16.
For who hath deſpiſed—for (ſince) they ſhall rejoice, *Zech.* iv. 10.
As my hand hath found the kingdoms of the idols, and whoſe (them whoſe, or whoſe without and) *Iſa.* x. 10.
ſhould he ſee your faces worſe liking (in worſe liking) *Dan.* i. 10.
What mean theſe ſeven—And he ſaid, For theſe—ſhalt thou take (That thou mayeſt take theſe) *Gen.* xxi. 29, 30.
for blood it (it ſelf) defileth, *Num.* xxxv. 33.
there is that (he that) *Eccleſ.* viii. 16. *Prov.* xiii. 23.
his (its) fruit in his ſeaſon, his leaf, *Pſa.* i. 3. *Jer.* v. 24. *Exod.* xxxv. 16. four times, & xxxix. 39, 40. & xl. 10. *Hab.* iii. 10. *Ezek.* xxi. 3, 4, 5. 2 *Sam.* vi. 17. her *Hoſ.* iv. 19. *Rev.* vi. 13. *Num.* xvi. 30. *Iſa.* xxvi. 21.
taken *with the manner* (*in it*) *Num* v. 13.
that it may go (be) well, *Deut.* iv. 40. & v. 16. & xii. 25. & xix. 13. ſo ill, *Job* xx. 26. *Pſa.* cvi. 32. and ſee *Phil.* ii. 23.
then ſhall ye do unto him, as he had thought (he thought) to have done (to do) *Deut.* xix. 19.
after that (after) ye were come, *Deut.* xxiv. 9. & xvi. 13. *Act.* i. 8. & ix. 23.
will not be in (at) reſt, *Ruth* iii. 18.
gat him up (went up) 1 *Sam.* xiii. 15. & xxiv. 22. ſo 2 *Sam.* iv. 7. (got up) 2 *Sam.* xiii. 29.

enquired

enquired at (of) the Lord, 1 *Sam.* xxx. 8. and with *aſked*, *Dan.* ii. 10.
ſpake by the hand (miniſtry) 1 *King.* xiv. 18. & viii 53. 2 *King.* xiv. 25. *Lev.* x. 11. *Joſh.* xx. 2. ſo *ſaid Num.* xvi. 40.
commanded Lev. viii. 36. *Num.* xv. 23. & xxvii. 23. & xxxvi. 13.
ſent 1 *King.* ii. 25. *Exod.* iv. 13.
made Lev. xxvi. 46.
commandment Num. iv. 37. & ix. 23 & x. 13.
word Num. iv. 45. *Joſh.* xxii. 9. 2 *Chr.* xxxv. 6.
numbred Num. iv. 49.
promiſed 1 *King.* viii. 56.
laughed thee to ſcorn (derided thee) 2 *King.* xix 21. 2 *Chr.* xxx. 10. *Neh.* ii. 19. *Pſa.* xxii. 7.
lay ſore upon (preſſed) him, *Judg.* xiv. 17.
all to brake (broke all) his ſcull, *Judg.* ix. 53. ſee the *Note* there;
never a (no) ſon, 2 *Chr.* xxi. 17. *Judg.* xiv. 3. *Mat.* xxvii. 14.
the ſun returned ten degrees, by which degrees (the degrees which) it was gone down, *Iſa.* xxxviii. 8.
that were (would be) a reproach, *Gen.* xxxiv. 14.
accept of me (accept me) *Gen.* xxxii. 20.
both twain (both of them) *Ezek.* xxi. 19.
rejoyce (make glad, or—rejoice, as *Jer.* xxxi. 13.) the ſoul, *Pſa.* lxxxvi. 4. *Pro.* xxix. 3.
one ſeven times (ſeven-fold) *Dan.* iii. 19.
lifting (mounting) up of ſmoke, *Iſa.* ix. 18.
of his [leviathan's] garment (cloathing) *Job* xli. 13.
both one and other (one with another) *Jer.* xxxvi. 16.
a thouſand years twice *told* (twice a thouſand years) *Eccleſ.* vi. 6.
ye ſhall not be aſhamed—world without end (during an endleſs world) *Iſa.* xlv. 17.
Iſrael would none of (did not conſent to) me, *Pſa.* lxxxi. 11. *Pro.* i. 25, 30.
earthen bottle (jug) *Jer.* xix. 1.
the thigh (leg) *Ezek.* xxiv. 4.
led captivity captive (the captives into captivity) *Pſa.* lxviii. 18. *Judg.* v. 12.
let thine eye-lids look (be) ſtraight before thee, *Pro.* iv. 25.
ye ſhall not mourn nor weep, but ye ſhall—mourn (groan) one towards another, *Ezek.* xxiv. 23.
the men of Iſrael ſaid—And (But) the words of the men of *Judah*, 2 *Sam.* xix. 43. *Pro.* ix. 14.
Paſs ye away, thou (each) inhabitant, *Mic.* i. 11.
the end thereof *are* (*is*, as Ver. 24.) the ways, *Pro.* xiv. 12. *Job* xiv. 5.
The preparations—and the anſwer—is (are) *Pro.* xvi. 1.
the married wife (woman) *Iſa.* liv. 1.
Againſt whom do ye—draw (thruſt) out the tongue, *Iſa.* lvii. 4.
The words—*are as*—*and* the well-ſpring—*as* (*is as*) *Pro.* xviii. 4.
I returned (turned back) the captivity, *Hoſ.* vi. 11.
provided the king of (with) ſuſtenance, 2 *Sam.* xix. 32.
flee thee (flee thou) *Am.* vii. 12.
ſeeing (ſince) I go, *Gen.* xv. 2. 2 *King.* x. 2. *Ezek.* xvii. 18. ſeeing that, *Gen.* xviii. 18. 1 *Sam.* xviii. 23.

(G).

accordingly *Gen.* i. 27. *Num.* xxvi. 65. 2 *Chr.* xxix. 31.
after 1 *Sam.* i. 20. & xxx. 26. 1 *King.* xi. 15.
after that *Ezek.* xli. 1. & xlvi. 19 (2 *Chron.* xxiii. 21.)
after this *Gen.* ii. 7. *Deut.* i 19. (*Dan.* xi 18.)
after which *Gen* xviii. 8. 1 *King.* xviii. 41. *Exod* xviii. 7.
afterwards *Deut.* xxxiv. 1. *Pſa.* cv. 23. *Dan.* viii. 27.
again *Ezek.* xlvii. 4. *Zech.* ii. 1. (*Judg.* iv. 20.)
along with *Lev* xiv. 6. *Jer.* lii. 22.
alſo *Ruth* iii. 15. 1 *Sam.* xxiv. 8. *Gen.* iii. 21. like *too* never to ſtand firſt in a Sentence or Member of it, as may be noted in the beſt modern *Engliſh*;
although *Joſh.* xxii. 17.
and as for *Pſa.* xli. 12. *Ezek.* xvi. 4.
and —ing *Gen.* xl. 14.
and ſo *Exod.* xvi. 12. & xxviii. 7. (2 *Sam.* xiv. 7.)
and that 2 *Sam.* xvii. 11. 1 *King.* ii. 15. *Dan.* ii. 30.
and then *Lev.* xii. 4. 2 *Sam.* x. 5. *Pro.* xix. 3.
and withal 1 *Chr.* xxiii. 30. *Jer.* li. 62. *Exod.* iv. 31.
and yet *Exod.* xxi. 22. *Gen.* xxxii. 30. *Neh.* ix. 30.
as *Job* v. 7. *Judg.* iv. 22. & xiii. 9.
as, an Adverſative (particularly fine!) *Judg.* viii. 4. *Hag.* ii. 17. *Hoſ.* vii. 9. *Ezek.* viii. 18. *Dan.* ix. 13. & xi. 45. *Jer.* iii. 1. *Iſa.* xlix. 15. & liii. 7. ſo כי *Ezr.* ix. 9. *Pſa.* xxxvii. 24. & cxxxviii. 6. *Ezek.* xi. 16. and the like in *Mat.* xiv. 9.
as alſo *Dan.* iv. 25. *Gen.* vii. 14. 2 *King.* x. 2.
as—as *Jer.* iii. 5.
as for or to *Ezek.* i. 13. & vii. 20. *Lev.* xvii. 10.
as likewiſe *Joſh.* xxii. 2. *Eſt.* i. 19. *Lev.* xix. 10.
as ſoon 1 *Sam.* xviii. 1. *Ezr.* iii. 3.
as ſoon as 1 *Sam.* xx. 41. & xxix. 10. *Joſh.* ii. 11.
as well *Joſh.* viii. 13. 2 *Chr.* xx. 25. *Exod.* vi. 13.
as well as *Gen.* xxvi. 4. *Job* ix. 22. *Ezek.* xliii. 11.
at —ing, as in 2 *Chr.* xv. 8. and the *Books of the New Teſtament*;
at laſt 1 *Sam.* xix. 22. *Pſa.* xxxix 2. *Gen.* vii. 19.
at length *Gen.* xviii. 16. *Num.* xx. 1. 2 *Chr.* xxvi. 1.
at this or which 1 *King.* xx. ult. 1 *Sam.* xiv. 19. 2 *Sam.* xiv. 7.
at this, after a Participle of ſome Affection of Mind (which is a peculiar Elegancy) *Exod.* iv. 14, 31. & xiv. 10. *Num.* xvi. 15. 1 *King.* i. 49. 2 *King.* v. 11. *Iſa.* xx. 5. *Neh.* ii. 2. ſee alſo 2 *Chr.* xv. 8. *Judg.* x. 7. & xviii. 20.
becauſe 2 *Sam.* xviii. 9. *Deut.* xvii. 16. *Iſa.* xxxix. 1. comp. with 2 *King.* xx. 12.
being *Ezek.* v. 5. *Zech.* i. 21. *Gen.* xl. 9.
beſides or beſides that 1 *King.* xi. 25. *Gen.* ii. 10. & xviii. 5
both *Judg.* x. 10. 2 *Sam.* viii. 18. *Exod.* vii. 19.
both—and *Joſh.* ii. 11. *Ezek.* xxi. 3. ſo *Rom.* iii. 21.
but *Lev.* xxii. 23. 1 *Sam.* xxxi. 4. 2 *King.* xvii. 14.
but as for *Pſa.* xxxv. 13. 2 *Chr.* xiii. 10. *Pro.* xxi. 8.
but that *Joſh.* i. 14. *Job* xv. 22. as *Mat.* xxvii. 24.
but then *Ezek.* x. 4.
by —ing *Ezr.* x. 11. *Judg.* ix. 16. *Pro.* xxxi. 5.
by which *Exod.* iv. 31. & xiv. 21. 1 *Sam.* xix. 5.
concerning 2 *Chr.* xxiv. 27.
during which *Judg.* xix 4.
either 1 *Sam.* xxv. 31. *Lev.* xxii. 23. 1 *King.* xvi. 11.
either—or *Gen.* xiii. 8. 1 *Sam.* xxvii. 9. *Jer.* xlvi. 5.
elſe *Lev.* xx. 3. & xxv. 31. (*Pſa.* li. 16, and ſee the like *Rom.* ii. 15.)
eſpecially *Deut.* ix. 8. *Neh.* viii. 15. 2 *King.* xxv. 9.
even 1 *King.* ii. 22. & xi. 26. *Gen.* xlix. 2. 1 *Cor.* xv. 24.
excepting *Gen.* ii. 17. *Judg.* ix. 5. 1 *King.* i. 10.
firſt *Gen.* xxxvi. 32. *Lev.* xiv. 2. *Num.* iv. 5.
for 1 *King.* ii. 37. 2 *Sam.* xvii. 8. 2 *King.* vii. 6. as *Rev.* ix. 16. *Iſa.* v. 19. & xli. 23. *Eſt.* i. 19.
for all (that) *Neh.* ix. 16, 29. *Ezek.* xx. 13.
for inſtance *Deut.* xix. 5.
for—to *Dan.* vii. 14. 2 *King.* xix. 19. *Am.* v. 12.
for which or this (end) *Exod.* xxxvi. 11, 17. & xxviii. 5. 2 *King.* vi. 32.
foraſmuch as *Ezek.* xxiii. 49. (*Deut.* xvii. 16.)
further *Gen.* ii. 18. *Ezek.* viii. 6. *Exod.* xxi. 35.
having 1 *Sam.* xxvi. 2. *Jer.* xxxvi. 20. 1 *Chr.* iv. 42.
hence *Num.* xxi. 3.
hereupon 2 *Sam.* xiv. 31. *Gen.* xxx. 18. *Num.* xxii. 26.
however *Exod.* iii. 15. *Num.* xiii. 30. 2 *Sam.* xxiii. 19.
I ſay *Judg.* ix. 19. 1 *Sam.* xii. 21.
if *Jer.* xviii. 8. 2 *Sam.* xiii. 26. *Num.* xii. 14.
in – ing, as the Participles may in the *Writings of the New Teſtament*;
in particular 2 *Chr.* xxiv. 20. *Joſh.* ii. 1. *Exod.* xii. 25.
in ſhort *Ezek.* xxxvi. 12.
in the mean time or while *Pſa.* l. 6. *Gen.* xxiv. 21. *Ezek.* xxxvii. 20.

in the next place *Ezek.* xxxvii. 9. 1 *Sam.* xvi. 8. *Exod.* viii. 20.
in which 2 *King.* xiii. 21.
including *Judg.* ix. 51. 1 *Sam.* xxvii. 3. 1 *King.* xxii. 39.
indeed *Jer.* xxiii. 13. *Eccleſ.* xi. 7.
—ing *Lev.* xvi. 21. 2 *King.* xviii. 28. *Pro.* xi. 2.
inſomuch that *Exod.* xl. 35. 2 *Sam.* xii. 5. 2 *King.* vi. 11.
laſtly *Gen.* i. 31. & xviii. 32. *Lev.* xxvi. 27.
leſt *Num.* iv. 20. *Pſa.* cxliii. 7.
likewiſe *Gen.* i. 24. *Lev.* vii. 1. *Ezek.* xlvi. 3. and as *alſo*, not the firſt Word after a Point;
moreover 2 *Chr.* xxvi. 9. *Neh.* ix. 22. *Mal.* iii. 12.
namely *Num.* iv. 25. *Ezr.* viii. 18. *Exod.* xxxvii. 3.
nay *Gen.* xii. 3. *Num.* xxxiii. 56. *Exod.* v. 14.
neither *Lev.* xix. 12. (*Pſa.* xliv. 18. *Iſa.* xlii. 8.)
nevertheleſs *Deut.* xxiii. 5. *Eſt.* v. 10. *Neh.* ix. (26,) 31.
next *Gen.* i. 6. *Exod.* iv. 4. 2 *King.* xi. 12.
no ſooner 2 *Chron.* vii. 3. *Gen.* i. xvii.
nor *Exod.* xiii. 22. *Pro.* xxxiii. 8. *Pſa.* i. 5.
not only but (alſo) *Gen.* xxxix. 4. 2 *Chr.* i. 8. & xxviii. 15.
notwithſtanding *Nah.* ii. 8. 1 *Sam.* xxiv. 17. 2 *Sam.* xiii. 25.
now *Jer.* xxxvi. 22. *Neh.* i. 10. 1 *King.* xxii. 48.
on the contrary *Num.* xiii. 31. *Ezek.* xviii. 14. *Jon.* i. 3.
on the other hand *Lev.* xi. 7. *Ezek.* xviii. 24. *Iſa.* xxix. 12.
on this occaſion *Gen.* xlii. 21. 2 *King.* ix. 1.
only *Gen.* iii. 3. 2 *Sam.* xv. 16. *Jer.* xliv. 28.
or 1 *Sam.* vi. 12. & xii. 3. *Ezek.* xxi. 20.
or elſe *Exod.* xxi. 16.
otherwiſe 1 *King.* i. 21. *Am.* ix. 3.
particularly *Ezr.* x. 11. 1 *Chr.* xxix. 19. 2 *King.* xxiv. 13.
ſince *Pro.* xxviii. 21. *Gen.* xxii. 12. *Pſa.* cix. 17.
ſo *Exod.* xvi. 34. *Ruth* i. 19. *Ezek.* xiii. 14.
ſo—as *Rom.* x. 20.
ſo that *Ezek.* xiii. 14. *Exod.* xix. 16. 1 *Sam.* xi. 11.
ſuch that *Jon.* i. 4. *Gen.* xlv. 2. 2 *King.* xix. 7.
that (conj.) *Exod.* xvii. 2. *Judg.* ix. 28. *Lam.* ii. 13.
that (relat.) *Iſa.* xliii. 8. *Pſa.* xxxiv. 5.
that is 2 *Sam.* viii. 2. *Dan.* iv. 27. 1 *King.* xvii. 5.
then *Judg.* iv. 8. 1 *Sam.* xv. 14. *Gen.* xlv. 1.
therefore *Mal.* ii. 9. 1 *Sam.* i. 13. *Joſh.* ult. 14. *Jer.* vi. 11.
thereupon *Zech.* vi. 4.
theſe *Exod.* xxviii. 21. 2 *King.* xiii. 18. *Pro.* iii. 22.
this *Exod.* xxxii. 5. 1 *King.* xix. 13. *Ruth* ii. 18.
though 2 *Sam.* iii. 39. *Nah.* i. 12. *Joſh.* xiv. 8. as *Joh.* xiv. 30. & xvii. 25.
though however 1 *Sam.* xxiii. 14. *Gen.* xlix. 23, 24.
though nevertheleſs *Pſa.* lxvi. 10, 12. *Jer.* xxxii. 33.
though yet 1 *Chr.* xxvi. 10. *Job* viii. 7. *Ezek.* xx. 30. *Rom.* vii. 18.
thus 1 *King.* iii. 22. *Gen.* vi. 22. & xxi. 32.
till 2 *Sam.* vii. 11. *Exod.* xxxiv. 33. *Judg.* xiii. 15.
to *Job* vi. 9. *Gen.* ix. 27. *Eſt.* viii. 6.
to conclude *Deut.* xxviii. 68. *Joſh.* vii. 26. *Jer.* xxxi. 40.
to which or this *Gen.* xx. 11. 2 *Sam.* xx. 20. 2 *King.* iii. 12.
to wit, a few inſtead of *namely*;
together with *Gen.* i. 16. 1 *Chr.* vi. 33. *Exod.* xviii. 3.
too *Gen.* i. 10. *Exod.* v. 13. 1 *King.* i. 40.
very *Rom.* v. 15. (*Luk.* ix. 5.)
upon before —ing *Judg.* ix. 36. 2 *Sam.* iii. 27. 1 *King.* xii. 3.
upon —ing *Eſt.* ii. 23. *Ezek.* xix. 4. *Joſh.* vii. 17.
upon this *Gen.* iv. 9. 1 *King.* xxii. 6. as *Joh.* iv. 27.
upon which *Gen.* xii. 15. *Exod.* i. 18. 2 *King.* iv. 29.
well *Iſa.* xli. 28. *Ezek.* xxii. 2. & xxiii. 36.
what 1 *Sam.* xx. 12.
when *Job* xxi. 21. *Zech.* vii. 2. *Gen.* xix. 23. 2 *Sam.* xviii. 11.
where 1 *Sam.* xxx. 9. 2 *Sam.* xxi. 20. *Iſa.* xxxv. 9. as *Act.* vii. 15.
whereas 2 *Sam.* xv. 20. *Deut.* xix. 6. *Iſa.* xlii. 22.
whereby 1 *Sam.* xx. 33. *Iſa.* lxvi. 2. *Exod.* xiv. 4.
whereupon *Gen.* xii. 18. 1 *Sam.* xxiv. 4.
whether *Deut.* xvii. 3.
which *Pſa.* xix. 5. 2 *King.* xxiv. 4. *Gen.* xxi. 11.
while or whilſt 1 *King.* iii. 20. *Num.* xv. 32. *Gen.* xxii. 5.
whither *Judg.* vii. 13. 1 *Sam.* xxiv. 3. 2 *King.* v. 15.
who 1 *Sam.* xxx. 23. *Lev.* xii. 7. *Gen.* xlix. 25.
whom *Exod.* xviii. 21. 1 *Sam.* xxx. 2. *Gen.* xix. 1. *Heb.* xii. 9.
with 1 *Sam.* xiv. 18. *Lev.* i. 12. *Jud.* xii. 2.
with—ing *Mic.* vi. 14. twice;
with that or this 2 *Sam.* ix. 5. 1 *Sam.* xxxi. 9. 1 *King.* i. 23.
withal *Jer.* iii. 19. *Gen.* xli. 50. *Exod.* xvii. 5.
yet *Eccleſ.* vi. 2. *Gen.* xl. 23. 2 *King.* xvii. 14.
and is Nothing in *Engliſh* 2 *Sam.* xv. 25. *Eccleſ.* vi. 2. and ſuch others (1 *Sam.* vi. 4. & xxvi. 23. 2 *Sam.* iii. 23. & xiii. 20. 1 *King.* xiii. 18. 2 *King.* ii. 9. 2 *Chr.* ii. 9. with thoſe before at 1 omitted in *com. Tranſ.*) and may be beſt after *if*, eſpecially when near together, as *then* does not there properly ſignify either *therefore.* or *at that time*, but is merely expletive, as the 2d in *Exod.* i. 16. 2 *King.* vii. 4. *Jer.* xviii. 8, 10. where, though alike, our *Tranſ.* has *then* after one and not the other; but ſee *Iſa.* lviii. 14. and the like after *when*, *Exod.* vii. 9. *Judg.* viii. 7. *Num.* xxi. 8. in its ſeveral Shapes, and with *ſhould*, as *Gen.* xlii. 38. *Exod.* xxxiii. 5. ſo one muſt be omitted in *being* underſtood before a Participle with *at this* already mentioned, &c. before *ſaid*, &c. when tranſpoſed, as *Exod.* ii. 10. & iv, 25. & v. 5. and after *who* or *which*, *Exod.* xxx. 33. & xxxi. 14.

(H).

and again *Ezek.* xviii. 1.
and if *Jer.* xii. 5.
and *ſo Judg.* vi. 27. 2 *Sam.* viii. 2. 1 *King.* vi. 20.
and when 2 *King.* ii. 14. *Exod.* xxxii. 25.
as concerning *Dan* vii. 12.
both with 2 *King.* vi. 15.
even unto *Joſh.* xxiii. 4.
furthermore *Deut.* iv. 21. & ix. 13. 1 *Sam.* xxvi. 10. 2 *Chr.* iv. 9.
how 1 *King.* xviii. 13.
howbeit *Judg.* xvi. 22. & xxi. 18. 2 *Sam.* ii. 23. & xiii. 14, 25. & xxiii. 19. 2 *King.* xvii. 29.
in that *Judg.* ix. 16.
no 1 *Sam.* xx. 15.
O that *Job* xvi. 21.
rather than *Pro.* xvii. 12.
ſeeing *Judg.* xxi. 7. *Ruth* i. 21. & ii. 10. *Gen.* xv. 2. & xxvi. 27. 2 *King.* x. 2. *Ezek.* xvii. 18.
ſeeing that *Gen.* xviii. 18. 1 *Sam.* xviii. 23.

that (for ſo that) *Jon.* iv. 8. *Ezek.* ii. 2. 1 *King.* ii. 46. *Judg.* xx. 5.
that alſo *Lev.* xviii. 28.
that had *Ezek.* xlvii. 3.
truly *Eccleſ.* xi. 7.
wherefore *Exod.* xvii. 2. *Judg.* ii. 3. & xi. 27. 2 *King.* vii. 7. & ix. 36. & xvii. 26. *Ezek.* xliii. 8.
wherewith 1 *Sam.* viii. 8. *Mal.* ii. 5.
whoſoever 2 *Sam.* xiv. 10.
yea *Gen.* xvii. 16. *Jer.* xxxii. 41. *Ezek.* xxii. 2, 21. & xxxii. 10. *Eccleſ.* viii. 17. *Pſa.* xxxvii. 10.

Some of which, it may be ſeen, I have rejected as become ſuperannuated. Thus in the *Latin Tranſlation* I have obſerved; it ſelf rendered ac, adeo ut, ad hæc, alioquin, amplius, at, attamen, autem, cui, cum *or* tum, cum & tum, deinde, demum, donec, dum, enim, ergo, et, et quia, etiam, igitur, inquam, inſuper, interea, interim, ita, ita ut, itaque, item, licet, nam, porro, poſt, poſtea, poſtmodum, poſtquam, poſtremo, præterea, primum, prius, proinde, prout, qua de re, quamobrem, quamvis, quando, quapropter, quare, que, qui, quibus, quidem, quod, quoque, ſcilicet, ſed, ſi, ſic, ſimiliter, ſimul ac, ſin autem, tam & quam, tamen, tandem, tandem vero, tantum, tum, tunc, ubi, vero, unde, uſquedum, ut; to which more may, and divers more might be added.

NOTES

PREMONITION.

A judicious Perſon who is acquainted with Printing, on knowing the Difficulties and Inconveniences which attended the Publication of this Work, and that the Author was all the Time at a Diſtance from the Preſs, might rather wonder there are no more Errors of all the following Kinds, than that he is preſented with ſuch a Liſt

To be amended, or augmented.

For	Put
The ſmall initial Letters of an Adjective joined to any Name or *One* of God, as *Living*, &c.	Capitals, as *Living*, &c.
antient	ancient
Appion	*Apion*
Chappel	Chapel
Exactor	Exacter
intercede	interceed
Naught, for *Nothing*	*Nought*
Nazarite, in the Books of the Old Teſt.	*Nazirite*
Shekel of the Sanctuary	holy Shekel
Targumiſt	*Targumiſt*
vahant (an old *French* word)	ſtout
Zeruiah	Zerujah
Gen. Chap. v. 3. after his	his own
Pag. 13. Col. 1. (lived) before *almoſt*	living
Ch. viii. 21. tho'	though
P. 20. C. 2. the firſt (Ib.)	Ver. 19.
P. 22. C. 2. L. 1. ׀	׀
On Ch. xii. 17. & xv. 21. & xlvi. 34.	on Chap. xxx.
On xiv. 7. N 2. לְא	at the End of *Exod.* לוּת
10. Kings of Sodom and	King of Sodom and he of
xix. 9. needs	ſtill
On xx. 5. was	ſeems
On xxiv. 41. the laſt ׳	׳
xxvi. 28. eraſe (and thee)	
xxvii. 29. the firſt (he)	each
On xxix. 2. 360 to 365. the Author ſeems to have taken much pains, but to little purpoſe, beſides diſgracing the Scripture, perplexing himſelf, and miſleading his Readers.	360—365. what Pains has the Author taken to diſgrace the *Scripture*, for the *Flocks of Sheep* to be *Shepherds*, tho' no *Copy* nor *Verſion* has ſo!
On xxxi. 53. eraſe (in *Sta e &c.*)	themſelves
xxxiii. 6. add after *Handmaids*	(,)
xxxviii. 11. add to *went*	
On xli. 40. שׁ	שׁ
On 45. N. 2. finds	find
On 56. N. 1. eraſe the laſt (" "—")	
On xliii. 11. N. 4. confirms	ſtrengthens
xliv. 20. the 2d (we)	We
Ib. of his old	at theſe
On xlvi. 15. (at) before *Ver.*	as at
xlix. 24. Yet his Bow	His Bow however
Exod. i. 16. ſhe	it (being not in the fem. Form)
iv. 11. the firſt (makes)	has made
v. 22. the firſt (Why)	why
viii. 9. eraſe ',) at *is*	
xi. 4. delcared	declared
xiii. 21. *in*	along
xiv. 17. , behold,	behold
xix. 8. reported	went back with
On xxi. 8. N. 1. almoſt all *Tranſlators*	moſt of the modern *Tranſlations*
On xxii. 23. add this *Note*,	*for if*] as rendered Ch. ix. 2. *Eſt.* iv. 14. *Deut.* xi. 22. 1 *Sam.* xx. 9. ſo *Jer.* ii. 22. which is alſo the proper Meaning of the two *Heb.* Particles ſeparately.
xxvi. 29. eraſe (,) at the 2d *Gold*	
xxviii. 26. & xxxix. 19. add after *Breaſt-plate*	within
Ib. inſide	Side
xxix. 10, 35, 19. preſs	lean
On 10. *preſs*] or lean,	*lean*]
42. add after *meet*	with
44. add before *ſanctify*	not only
Ib. with	but
xxxii. 21. add before *great*	a
On xxxiii. 13. add this *Note*,	*if now*] which is the Order of the *Heb.* Words, not to be tranſpoſed, and *now* the ſame with that after, ſo muſt not be *I pray thee.*
xxxviii. 24, 26. Shekel of the Holy Place	Holy Shekel

For	Put
On xl. 3. add this *Note*,	*cover*] viz. from the Sight.
Ib. eraſe (over)	
P. 154. C. 2. L. 30. eraſe (the) before 1 *King*	
P. 155. C. 1. L. 21. Chap.	*Gen.*
Lev. vi. 20. Eveing	Evening
x. 6. rent	rip
xix. 12. nor	neither
xxv. 46. give them to be poſſeſſed by	have poſſeſſion of them for
On xxvi. 21. *Accidentally*	*Caſually*
Num. i. 10. & ii. 20. Gamaliel	Gamliel
i. 13. & ii. 27. Ocran	Ochran
v. 21, 22, 27. add after *fall*	away
On 21. add this *Note*,	*fall away*] aptly to the *Heb.* not *rot.*
ix. 3. , doing	; when you, ſaid he, ſhall do
On 6. compare	compared
xxi. 18. Out	And out
32. add before *drove*	he
On xxii. 20. went	gone
xxiii. 11. & xxiv. 10. entirely	ſtill
xxv. 4. ſtom	from
xxvi. 43. the whole Family	all the Families
xxvii. 21. he ſhall both &c.	he, and the whole Aſſembly of the Iſraelites with him, ſhall both go out and come in.
xxviii. 9. (,) at the End	(.)
14. Their Drink-offerings &c.	Half a Hin of Wine alſo to a Bullock, the third—ſhall be their Drink-offerings. (the Verb being ſing.)
Deut. i. 22. into——enter	to——come
v. 9. *Thou* ſhalt	Shalt
21. eraſe (*covet*)	
On 2. 6. N. 2. (*Moſera*) twice	*Moſerah*
Ib. (went) after *bad*	gone
xi. 2. ye	you
On 10. eraſe (, with his Mattock,)	
xii. 16. you ſhall pour	thou ſhalt pour
xix. 16. injurious	wrong
xxi. 1. eraſe (one) before *found*	one
Ib. *having*	*them*
xxii. 4. add after *help*	Whore
xxiii. 18. Harlot	thy
xxviii. 53. (the) before *Enemy*	ill
Ver. 54, 56. evil	
xxxii. 5. eraſe (*they*)	accordingly
Joſh. iii. 6. add at the End	they
v. 1. we	the Iſraelites
Ib. us———	
viii. 8. eraſe (*it*)	
x. 23. eraſe (,) at *namely*	this and
On 28. what follows	
xi. 8. eraſe (*them*) before *none*	ſtout
xiv. 11. ſtrong	write it down
xviii. 4. deſcribe it	written down
6. delineated	Border ended
On xix. 15. N. 1. Borde rended	20. & xxi.
On Jud. i. 19. N. 2. (20, 21,)	Tent
iv. 11. Habitation	Her Hands were put out, one to the Nail ———ſo ſhe ſtruck (the Verb being plur.)
v. 26. She put forth &c.	
vi. 32. & vii. 1. Jerub-baal	Jerubbaal
vii. 1. to	on
12. innumerable	out of Number
viii. 25. thereon	there
ix. 4. unſtable	unſteady
Ver. 9, 11, 13. eraſe (*to reign*)	
48. add before *the Trees*	*one of*
On Id. add this *Note*,	*one of*] as in Ch. xii. 7. and other Places.
On 51. add this *Note*,	*the Owners*] not *they*, to be *the Men and Women* over again, and with *all* too.
xi. 15. ſaith	ſays
30. wholly	at all
xv. 4. eraſe (*be*)	
xvi. 2. eraſe (*they ſaid*)	
On 5. N. 1. & in 15. in	by

	For	Put
xviii. 2.	bid	bade
On 19.	as well as	preferable to
24.	Ye——ye	You——you
V. 22, 25.	add before *knowledge*	the
23.	eraſe (as it is)	
24.	a Thing of this Vileneſs	ſuch a vile Thing
30.	add after *ſaw*	*it*
xx. 18.	eraſe (the) before *Battle*	
On V. 38. N. 2.	*a Smoak aſcend)*	*on high)*
Ib.	*a mounting*	*an Elevation*
xxi. 15.	add before *People*	the
Ruth i. 12.	eraſe (nay)	
16.	the latter (God)	own
iv. 9, 10.	Ye——ye	You——you
14.	Woman	Women
On 1 Sam. ii. 3.	put after *Reading*	, which only the *vulg. Latin* has of the *ancient Verſions.*
4, 5.	to *powerful, full, hungry, barren*	Capitals
26.	But	Whereas
iv. 7.	unto	to
vi. 8.	add to *away*	(,)
17.	Emrods	Emerods
On 19.	(they) after *writes*	there
On x. 19. N. 2.	לא	אל
xiv. 32.	made to	ruſhed on
On Ib.	eraſe the *Note*	
39.	if	though
On 43.	the *Note* ſhould not be in, nor was to be.	
On xvi. 14. N. 2.	repeat	reap
On xvii. 18.	*their Pawn*	*what they have pawned*
20.	Carriage	Carriages
40.	(in) after *put*	into
xx. 5.	eraſe (entirely) at *King*, and put it next after *ſit*	
xxi. 9.	ſmite	beat
11.	defeat	beat
xxiii. 14.	add after *God*	however
xxvi. 5, 7. & in N.	Carriage	Carriages
10.	add after *the Lord*	on the contrary
On Id.	add this *Note*, *on the contrary*] The common Meaning of theſe *Heb.* Particles being *but*; ſo *yet* or *nevertheleſs*, *Num.* xxiv. 22. *except* or *unleſs*, *Lev.* xxii. 6. 2 *Sam.* iii. 13. all Adverſatives. This our *Tranſlators* have here left out, and turned in the parallel Paſſages, 2 *Sam.* xv. 21. *ſurely*, Ch. iii. 35. *if*, and 2 *King.* v. 20. *but* removed out of its Place. And what *Verſion* or *Expoſition* now in Being, has it rendered rightly, or juſtifiably? Not mine in the proper Places, as may be ſeen; being omitted, till it was thus ſatisfactorily matched in our Language.	
On xxx. 2.	(which) before *belongs*	that
2 Sam. iii. 35.	add after *not*	on the contrary
On v. 2.	*have*	*bring*
xv. 21.	add before *in the*	on the contrary
25.	into	to
xvi. 18.	ſhall not I be for	I will be for him
On Ib.	eraſe the *Note*	
On xviii. 9. N. 2.	*forerigbt*	*directly before*
xix. 24.	not dreſſed &c.	neither put his Feet nor Beard in order, nor had his Cloaths waſhed.
On xxiii. 8. N. 3.	eraſe (A Miſtake.) which belonged to N. 5. as follows	
On Ib. N. 5.	(be.) at the End	be a Miſtake.
20.	add to *down*	(,)
xxiv. 4.	with	at
1 King. ii. 8.	Sordan	Jordan
iv. 34.	add to *Solomon*	(,)
vii. 41.	add after *thoſe*	two
viii. 47.	at	in
On 66.	eraſe the *Note*	
Ib.	add in its room	*the eighth Day*] next after the latter ſeven, as ſhewn on 2 *Chr.* vii. 9, 10.
On ix. 6.	add before *Ezek.*	and xxvi. 19. 2 *King* xviii. 33.
Ib.	(xxiii) after *Chron.*	xxxii
Ib.	add before *take*	I
x. 5.	add to *Butlers*	(,)
7.	uatil	until
xii. 4.	no wtherefore	now therefore
18.	(:) at *Tribute*	(;)
xv. 33.	Kind	King
xvi. 2.	ſih	ſin
31.	eraſe *ſo*	
On Ib.	appears	ſeems
xvii. 4.	tnere	there
xix. 11.	add after *it was*	ſaid
xx. 42.	eraſe (the) before *People*	
xxii. 27.	(:)	(;)
P. 455. C. 1. L. 9.	eraſe *very*	
C. 2. L. 59.	eraſe (what was)	
L. 60.	add before *to be proved*	what was
2 King. iii. 17, 19.	ye	you
24.	they kept on ſmiting them even in Moab	to ſmite Moab they even did ſo in it
v. 20.	add after *I will*	on the contrary
24.	for	from
vi. 5.	felling	cutting
15.	act	do
19.	eraſe (*ſold*)	
Ib.	for——for	at——at

	For	Put
On 25. N. 2.	(and) before *coming*	then
Ib.	add to *abroad*	(,)
vii. 1.	ye	you
V. 4, 14.	add before *the Camp*	the ſe of
13.	add to *ſend*	(,)
viii. 1.	add to *Woman*	(,)
ix. 15.	ſtruck	ſmote
22.	eraſe (is) before *well*	
x. 6.	ye	you
xiii. 21.	eraſe (was)	
On 24.	uſed	made
On xiv. 7.	The Gather'ng of God	to be Italick
19.	the firſt (they)	the People
xv. 9.	add to *with*	(,)
xvi. 3.	Abominations	abominable Things
5.	add to *Iſrael*	(,)
12.	upon	up on
On xviii. 17.	add after *that*	this
18.	Shebna	Shebnah
On 21.	add this *Note*,	*Reed.*] being ſituate where Reeds grew by the *Nile.*
Ib.	ditto	*pierce*] by being broke at the End.
30.	add *before deliver*	throughly
Ib.	eraſe (throughly) before *up*	
xix. 28.	(in) the firſt and ſecond	into
On 35. N. 2.	(,) at 28	(.)
Ib.	eraſe, and put at the End of the *Note* on Ver. 37.	as *of Hoſts* is, Ver. 31. and that our *Tranſlators* have put in another Character.
On 37.	(.) at *Margin*	(,)
On xx. 1.	eraſe (-) at *twenty*	
xxi. 2.	Abominations	abominable Things
xxii. 19.	thyſelf	thy ſelf
20.	the King back Word	back Word to the King (as in 2 Chr. 34. 28.)
xxiv. 14.	theſe	thoſe
16.	carried	had (as different in V. 15.)
xxv. 7.	ditto	
1 Chron. i. 28.	add to *were*	(,)
On ii. 13.	*Shimhah*	*Shimha*
50.	(.) at the End	(,)
On iv. 14.	*the Valley* either, much leſs	either *the Valley*, or
20.	Son	Sons of
vi. 73.	add to *Axem*	(,)
vii. 25.	on	Son
viii. 24.	(.) at *Elam*	(,)
On 40.	*uſand*	*thouſand*
ix. 7.	Haſſenua	Haſſenuah
26.	eraſe (the) before *Truſt*	
On xi. 11. N. 1.	eraſe (,) at שמות	
N. 3.	add after 124.	But who could not have done that?
V. 13.	Part of the Field being	and Part of the Field was
On V. 35, 36.	add to *us*	(,)
Ib.	eraſe (,) before *hope*	
Ib.	eraſe (,) at ם	
Ib.	add before *ſays*	which
Ib.	ם at the End	ם
On 42.	(.) ditto	(?)
47.	add to *Eliel*	(,)
xii. 29.	Kinſman	Kinſmen
xiii. 8.	add to *Muſick*	(,)
xvi. 7.	gave out	delivered
xix. 16.	b.ought	brought
On 18.	(and) before *on foot*	or
Ib.	eraſe (that)	
On xxi. 5.	*Judas*	*Judah*
8.	add to *thee*	(,)
xxiii. 3.	(;)	(,)
xxvii. 1.	add to *Fathers*	(,)
32.	add to *Secretary*	(,)
xxix. 18.	Jacob	Iſrael
2 Chron. iv. 7.	in	into
On vii. 10.	add after 35.	*Neh.* viii. 18.
ix. 23.	in	into
On xiii. 12.	the latter (you)	ye
On xviii. 7.	add at the End	*P. Tr.*
On xxii. 2. N. 1. L. 2.	he	the
On V. 6. N. 2.	add after *Text*	, p. 490.
xxiii. 14.	Ye	you
xxv. 10.	Body of Troops	Troop
xxviii. 13.	(ye) twice	you
18.	add before *invaded*	had
xxix. 11, 31.	ye	you
xxxiii. 5.	built	builded (as in *Exr.* v. 11.)
16.	built up	made ready
xxxiv. 24.	Ill	Harm
xxxv. 13.	thoſe	the Males
14.	add before the firſt *the Prieſts*	for
21.	thyſelf	thy ſelf
26.	Kindneſs	Generoſity
Exr. ii. 43.	add to *were*	(:)
68.	upon	on
iii. 3.	As	And as
8.	eraſe (the) before *Captivity*	
iv. 4.	troubled	diſturbed
On V. 7. N. 3.	Chap. iv.	Ver.
On vii. 6. C. 1. L. 16.	add after *be his*;	nay if they were made later (and ſooner is utterly improbable) the *Sam. Copy* would accordingly be confined later;

For	Put
On vii. 6. C. 1. L. 36. add after *Thing*; so *Gen.* xiv. 2. *Shemsbed* for *Shemeber*, Chap. xxv. 13. *Kedad* for *Kedar*, Ver. 15. *Hadad* for *Hadar*, Ch. xxxvi. 28. *Adun* for *Aran*, and *Deut.* i. 22. in *ſearch*, where ſee my intended *Criticiſms* on the *Pentateuch*; and differently by ד inſtead of ך *Ark* for *Lord*. *Exod.* xxiii. 7. and in *overflowing*, *Num.* xxi. 15. as alſo in *appears* for *flies ſwiftly*, *Deut.* xxviii. 49. and to *Strength*, Ch. xxxiii. 25.	
L. 44. add before Again so in *Sabadurba*, *Gen.* xxxi. 47. *Mebetabel*, Ch. xxxvi. 39. *ſhall be*, *Deut.* xxiii. 17. *Drunkenneſs*, Ch. xxix. 19. and for *Troughs*, *Exod.* ii. 16. tho' there is no ſuch Root in the eaſtern Tongues; on the contrary too there is צחר for צהר *Z.har*, *Gen.* xxv. 9. so in *Nabath*, Ch. xxxvi. 13. *Pabneah*, Ch. xli. 45. *Galbanum*. *Exod.* xxx. 34. *lifted up*, Ch. xxviii. 28. *the Ireb*, *Deut.* xxviii. 27. *from within*, Ch. xxxii. 25. *pious*, xxxiii. 8.	
L. 45. (11.) after xxii.	51. 7.
L. the laſt. add after *Hebrew*. And thus the *Sam. Exod.* vi. 24. has *Vau* for the *Jod* in *Aſſir*, Ch. xxii. 7. in *reſtore*, *Num.* xxvi. 31. in *Aſriel*, and Ch. xxxii. 22. in *blameleſs*, *Deut.* ix. 24. in *I knew*, Ch. xxviii. 42. to *inherit* (not *conſume*, as from the *Vulg.* both in the *Latin* of the *Samaritan*, and our *Engliſh*) Ch. xxxii. 22. to *burn*. Ver 24. to *fed upon*, Ver. 25. to *ſucking Child*, Ch. xxxiii. 3. to *receive*; ſo in *Gen.* x. 27, 28. contrarily may be ſeen *Vau* miſtaken for *Jod* in *Uzal* and *Obal*, and the ſame Ch. xxx. 41. of which ſee circumſtantially in my *Criticiſms* on the *Heb.* and *Sam. Coins* and *Pentateuch*, deſigned to be publiſhed in convenient Time, with many rare Diſcoveries; thus too for *blaſted*, *Gen.* xli. 6. *joined Exod.* xxviii. 7. *Neighbour*, Ch. xxxii. 27. *Exchange*, *Lev.* xxvii. 10. *Aluſh*, *Num.* xxxiii. 13. *Punon*, Ver. 42. *wild Bull*, *Deut.* xiv. 5. *and they ſhall purſue thee*, Ch. xxviii. 22. *go with*, Ch. xxxi. 7. And for an Inſtance of the 4th and laſt Sort, there is a *Sam. Caph* before *his Similitude*, *Gen.* v. 3. inſtead of the *Heb. Beth*. Nay I find both *Reſh* and *Daleth* in one Word miſtaken for *Daleth* and *Reſh*, *Gen.* xxvii. 40. where inſtead of *ruleſt* from the Root רוד the *Sam.* has *art become great* from ארך though in the Collation of the Words to the *Polyg. Bible* the two *Sam.* Letters are tranſpoſed, whereby it is partly concealed. For הרך likewiſe in *Gen.* xxxvi. 39. it is in the *Sam.* Characters חדך *Hadad*, with the firſt and laſt Letters different, and how may be eaſily ſeen, according as the *Greek Tranſlator* miſtook the two latter, making *Arad*; and without the *Gr.* Ch. xlix. 7. by ך for ך and ך for ך to *Curſed*, the *Sam.* having *Stately* or *Mighty was their Wrath*, though in little or no Senſe with the following; ſo *Num.* xxiv. 17. the *Sam. Copy* has *Daleth* twice in one Word for *Reſh*, making *the Head of* inſtead of *lay waſte*.	
C. 2. L. 26. add after ?	numbered by *Buxt.* in *Tib.* Cap. 13 to be 154,
L. 40. add after 18.	and in the textual עמידור and marginal עמידוך there are two different Letters nearly ſimilar, 1 *Sam.* xiii. 37.
P. 567. C. 1. L. 10.	eraſe (הרך *Gen.* xxv. 15. הדך 1 *Chron.* i. 30.)
L. 23. add after זבך	*Zabad*
P. 568. C. 1. L. 28. Thing.	Things and having dwelt northwards from *Iſrael*, as *Tyre* was, might be more uſed to work on Metal, like *Hiram* and his Father, 1 *King.* vii. 14. &c. which may account for their coining ſo much.
L. 61. vii.	xvii.
C. 2. L. 23. *Greek*	*Greek*
P. 569. C. 2. L. 11. add after *Morinus*, &c. Fuller Proof of the foregoing Exhibition will naturally occur in a *Treatiſe* which the Author intends for Publication, on the ancient *Hebrew* and *Samaritan Coins* and the *Samaritan Pentateuch*.	
Ch. x. 10. Ye——ye	You——you
Ib. dealt	dwelt
19. out out	out
25. Izzija	Izzijah
On Neh. vii. 70. ſive	five
P. 584. C. 2. L. 56. abſvrd	abſurd
P. 585. C. 1. L. 39. Imay	I may
L. 54. *Hebrew*	*Hebrew*
L. 58. *Talwuds*	*Talmuds*
C. 2. L. 6. add after 113.	and by *Morinus* that rank Papiſt, who ſays it was ſo *of divine Counſel, that all might ſubmit to the Judgment of the Church, Exercit. Bib.* Cap. ii. N. 3. and elſewhere,
L. 7. add after *Numbers*	alſo
L. 21. add to *Reading*	(,)
L. 22. rae	are
L. 49. add to *Fieſh*	(a)

For	Put
On Ch. ix. 32. add after *Subſtantive*	with Epithets, has not only a ſtrong Emphaſis, but
Ib. Emphaſs	Expreſſion
x. 7. Mijammin	Mijamin
On 31. add at the End	which Expoſitors could avoid meddling with.
Ch. xiii 1. the laſt (in)	into
9. him	them
23. Jews *that*	*that* Jews
On Id. *Jews* that	that *Jews*
24. Childaen	Children
Eſt. v. 9. add to *Mordecai*	(,)
viii. 8. ye	you
10. eraſe (,) at *Poſts*	
On Job iii. 9. N. 1. Paraphraſe	Paraphraſed
On 24. N. 1. (.) at the End	(?)
iv. 16. add to *ſtill*	(,)
On v. 5. N. 1. add to *ſuppoſe*	(,)
xii. 8. (.) at the End	(.)
On 26 N. 1. add after *ſhocking*	and abſurd
N. 2. V.	Ver.
On xvi. 18. N. 1. myſelf	my ſelf
On xvii. 5. N. 2. Freinds	Friends
xviii. 2. ye——Ye	you——You
On Id. add to *Speeches*	(,)
xix. 24. ever	evermore
xx. 16. add at the End	him
On xxi. 13. add after *L.*	i.
V. 27, 28, 29 twice, and in the *Notes*, ye	you
27. uſe violently	violently uſe
xxvi. 10. being with the	ſhall be with
xxvii. 3. Noſtrils	Noſe
xxix. 2. eraſe (when)	
17. Eye-teeth	Cheek-teeth
xxx. 11. afflictod	afflicted
15. and in N. eraſe *one*	
15. ſeverally	reſpectively
xxxii. 13. ye	you
On Ver. 17. N. 1. add to *render*	(,)
On Ver. 24. N. 1. violent	violently
28. (the) before Perſon	his
xxxiv. 4. ourſelves	our ſelves
24. eraſe (ones)	
xxxviii. 29. hoary	white
xl. 22. ſeveral	reſpective
On xli. 30. N. 1. ך	ך
On V. 32. N. 1. Path,	*Path light*
42. 8. ye	you
On Pſa. Tit. *Johnſton*	*Jonſton*
On i. 1. N. 1. *Yorſhire*	*Yorkſhire*
3. its Seaſon	the Seaſon of it
On ii. 1. N. 2. each	apiece
On V. 7. N. 1. (,) at the 2d *David*	(
On iv. 1. N. 5. (?) at the End	(, &c ?)
v. 3. myſelf	my ſelf
8. ye	you
On vi. 5. (.) at *ſemel*	(,)
On vii. 2. N. 2. behome	become
V. 3. (;) at *this*	(,)
Ib. at *Hands* ditto	
On V. 4. N. 2. hation	*Nation*
Ib. *nim*	*him*
viii. 1, 9. is thy Name	thy Name is
10. eraſe (,) at *Name*	
x. 5. חול	חול
6. eraſe the 2d (I)	
10. add before *Strength*	his
xi. 1. ye	you
On Id. N. 1. eraſe (,) at *mentioned*	
On V. 3. N. 2. (to) after *ſame*	too
On xv. 4. N. 3. רע	רַע
On 5. N. 2. *Doer*	*doing*
On xvi. 2. N. 3. Para-phraſe	Paraphraſe
On 4. N. 3. ננך	כנס
Ib. כסן	נסך
On 7. N. 1. *thonghts*	*thoughts*
Ib. *flammia*	*flammas*
Ib. *redit s*	*redit s*
On 10. add before (10)	Ver.
Ib. N. 3. *grave*,.	*grave.*
On xvii. 1. rpincipal	principal
2. befor	before
On 4. (;) at *from*	(,)
On 13. N. 2. *Sptuag.*	*Septuag.*
xviii. 14. the 2d (3nd)	even
On 34. add after *Heb.*	which
xxi. 2. N. 2. רצוח	רצוח
On 12. N. 2. (.) at *Patrick*	(,)
On xxii. 24. eraſe (,) at *how*	
25. eraſe (,) at *the*	
On xxiii. 1. N. 2. *rabidiſme*	*rabidi me*
Ib. (;) at *Portugal*	(,)
V. 2. (;) at *Graſs*	(,)
Ib. (,) at *Waters*	(:)
On xxviii. 8. N. 1. with	are
Ib. add after *Gr.*	with
On xxix. 1. add to *Reaſon*	(.)
4. the 1ſt (Lord's Voice)	Voice of the Lord
On 5. *Johnſton*	*Jonſton*
Ib. *Frondent*	*Frondens*
On xxx. 5. N. 2. κλανθμον'	κλανθμὸν
Ib. μετραμεν↓εθ	μετραμεν↓εθ'
Ib. ἐων	ἐὼν
On xxxiii. 7. add to *Capellus*	(,)

	For	Put
xxxiv. 9.	(,) at the End	(.)
On xxxv. 15. N. 3.	*tore*	*torn*
On xxxviii. 7.	add to *others*	(,)
xl. 6.	thou piercedſt	having pierced
On Id.	piercedſt	pierced
Ib.	the laſt (6)	(17)
13.	Vouchſafe	Be pleaſed
On xliv. 12.	add before *buton*	*Sax.*
On xlv. 1. N. 4.	*ewethe*	*cwethe*
On Id.	the 5th *Note* ſhould be the 3d	
On 4. N. 1.	add to *Points*	(,)
On xlviii. 2. N. 1.	(then) after *apparently*	there
xlix. 11.	Hoſues	Houſes
On lii. 1. N. 1.	the 2d (*underſtanding to*)	*underſtandings of*
On lv. 20.	*againſth is*	*againſt his*
On lviii. 3.	(.) at *wonder*	(;)
On lx. 8. N. 2.	*me unto*	*unto me*
On lxii. 10.	*Litburgick*	*Liturgick*
lxiii. 9.	Therefore	Therefore
On lxiv. 6. N. 3.	*intimum*	*intimum*
On lxv. 7.	add after *this*	firſt
On lxviii. 4. N. 4.	add after *too*	*ſhort*
V. 16.	you	ye
On Id.	*toether*	*together*
On 28.	ם	ם
On lxxiv. 5. N. 3.	eraſe (*up*) after *have*	
On lxxvi. 10. N. 4.	( )	(·)
On lxxvii. 8.	add to *What*	(?)
On lxxix. 8.	add before *former*	*of*
On lxxxi. 10.	add to the firſt *for*	(.)
On lxxxiv. 6. N. 2.	(.) at the End	(?)
N. 3.	ורה	ירה
On lxxxviii. 5. N. 2.	גזר	גזר
V. 12.	(;) at the End	(?)
On 15. N. 2.	אמיך	אמיך
V. 17.	thy	they
On 18.	*may*	*my*
Ib.	*Heb.*	*Hab.*
On lxxxix. 10. N. 1.	*Tranſlators*	*Tranſlator*
xci. 10.	add to *thee*	(,)
On 12. N. 1.	*ætopurne*	*ætſpurne*
Ib.	*me*	*us*
On xcix. 8.	*Thier*	*Their*
On ci. 2. N. 1.	(that) before *often*	which
On cii. 13.	Ib.	Ver. 13.
On civ. 14.	Ib.	Ver. 14.
On 34.	join *And ſo ſhall &c.*	to *Freedom*,
On cvii. 34.	add to *is*	(,)
On cviii. 4. N. 2.	(.) at *is*	(,)
On cix. 11.	(;) at *ſearch*	(,)
On 24.	(;) at *Senſe*	(!)
On cx. 3. N. 1.	add after *Miſtake*	of
N. 4.	toward	towards
Ib.	(,) at *Hebrew*	(;)
On cxiii. 7, &c.	(.) at *Contents*	(,)
On cxiv. 2. N. 1.	2	3
On 7.	eraſe (,) at *to*	
On cxv. 14.	praiſeod	praiſed
On cxix. 36.	Ib.	Ver. 36.
76.	beſeech	beſeech
On cxx. 1.	שיאמרי	שיאמרו
On cxxiii. 2.	Ver. 3.	Ver. 2.
On cxxvi. 1. N. 1.	add to *this*	(,)
On cxxix. 6, 7, 8.	of ſuch kind of	ſuch
On cxxxii. 15.	eraſe (,) at *Septuagint*	
cxxxiii. 1.	to dwell even	even to dwell
On cxxxvi. 2.	*gode*	*gods*
On cxxxviii. 2.	add before *to*	according
On cxxxix. 15. N. 1.	eraſe (*it*)	
On 17. N. 2.	Traſlaters	Tranſlaters
cxli. 3.	oi	to
5.	eraſe (,) at *Head*	
On Ib. N. 1.	אלפ	יאלף
N. 3.	eraſe (.) at *Job*	
cxlv. 16.	ſatiſfieſt	ſatisfieſt
On cxlvii. 16. N. 1.	(;) at *this*	(,)
Prov. i. 1.	add to *Solomon*	(.)
ii. 9.	Way	Road
18.	Ways	Roads
iii. 12.	reprov:s	does reprove
On v. 16.	eraſe (Preſent)	
vi. 22.	preſerve thee when thou lies down; and *when* thou awakeſt	when thou lieſt down, preſerve thee; and at thy awaking
On Ib.	*myſe'f*	*my ſelf*
viii. 5.	ye	you
On 10.	eraſe (Preſent)	
24.	eraſe (that)	
xii. 7.	(,) at *gone*	(;)
xviii. 16.	way	room
17.	add to *comes*	(,)
On xix. 1.	The Pains taken by—ſeem therefore ſuperfluous.	What is that then to put the *Heb.* by, as—contends?
Ib.	eraſe (Preſent)	
xx. 2.	puts	makes
On 25.	add to *Sanctos*	(,)
xxi. 29.	conſiders	puts in order
On xxiii. 29.	(or	or (
xxiv. 18.	eraſe (he)	
20.	extinguiſhed	put out
xxvlii. 5.	eraſe (,) at *Lord*	
xxix. 17.	the latter (and)	nay
23.	the latter (him)	the Perſon
xxx. 20.	(,) at *Maſter*	(;)
13.	are its Eyes	its Eyes are
14.	Eye-teeth	Cheek-teeth
xxxi. 6.	ye	you

	For	Put
11.	add after *and*	he
12.	Evil	Ill
14.	fetches	brings
On Eccleſ. ii. 11. N. 1.	*afflicted*	*reflected*
iii. 18.	they ſhould ſee that	that they ſhould ſee.
iv. 11.	(:) at *warm*	(;)
On viii. 10. N. 5.	(;) at *foregoing*	(,)
xi. 1.	Breaſt	Bread
On Ib. N. 2.	add after *think*	they meant
Ib.	*Matthews's*	*Matthew's*
xii. 2.	return after the Rain	turn back again when the Rain is over
On Ib. N. 2.	add after *agree*	but
On 4. N. 2.	properly	commonly
On 6. N. 3.	eraſe (the) before *Membrane*	
7.	add after *Spirit*	return
On 14.	(,) at the End of the *Gr.*	(.)
On Cant. i. 4. N. 1.	owh	own
On 9. N. 1.	and	yet
Ib.	the latter (Word)	Term
On 10. N. 2.	*Rows*	thoſe *Ringlets*
N. 3.	add before *ones*	new
On 12.	furrounded by his Courtiers; the Manner in which	of Courtiers, in the Manner that
ii. 10, 13.	eraſe (one) after *dear*	
iii. 8.	each have	have each
Ib.	Danger dreaded	dreaded Danger
iv. 16.	come	arrive
v. 1.	add to the latter *eat*	(,)
Ib.	ye *my*	you
On 5.	add this *Note*,	*Bolt*] *A lock* having no Handle.
11.	Piece	Piece
On vi. 5. N. 3.	*haue*	*have*
vii. 2.	choice	excellent
Ib.	eraſe (,) at *Wheat*	
On 7.	grow	grows
viii. 4.	ye	you
On 8.	add this *Note*,	

what ſhall we do for her] A pious Mind is concerned, and looks out, for the Good of others who want it, eſpecially thoſe that are near, as a Siſter; and in particular on the recent Reception of the divine Favour, for the heavenly Love as it grows does expand to Mankind more generally.

9.	add after *was*	*but*
Iſa. i. 12.	ye	you
On 13. N. 3.	(.) at *Buxtorf*	(,)
Ib.	*Neh.*	*Neh.*
ii. 1.	add to *ſaw*	(,)
2.	eraſe (,) at *Days*	
On 4. N. 1.	eraſe (.) at *Buxtorf*	
22.	Noſtrils	Noſe
Ib.	regarded	minded
vi. 2.	add after *Face*,	as he did
On 13. N. 5.	Ver. 13.	Ib.
On vii. 8. N. 1.	eraſe (,) at *yet*	
24.	They ſhall come	There ſhall be coming
viii. 8.	It ſhall	Shall
Ib.	(the) before *Country*	thy
9.	ye	you
12.	(a) twice	A
On x. 20. Col. 2.	(,) at *Judah*	(;)
On xi. 15. N. 1.	ישרא	ישראל
xiv. 10.	eraſe (thou)	
On 12. N. 2.	eraſe (.) at *Job*	
On 19.	beſides	beſide
xv. 8.	Brder	Border
xvi. 5.	he	one
xix. 22.	as	and
On xx. 1. Col. 1.	eraſe (23.) after *Dan.*	
xxi. 17.	add to *Kedar*	(,)
On xxii. 17. N. 1.	חרך	חרך
On 24. N. 2.	*Uzziel*	*Uziel*
On xxiii. 13. N. 2.	brought	had
On 17.	(is) before *diſperſed*	it
On xxiv. 5. N. 2.	Ver. 5.	Ib.
xxvi. 15.	thou addeſt	*and* adding
xxviii. 12.	eraſe (a) before *Quietneſs*	
On xxxii. 10.	add (the) before *Harveſt*	
xxxvi. 12.	Piſs	Urine
xxxvii. 16.	eraſe (,) at the 2d *God*	
On 18.	add to *adding*	(,)
Ib.	but	and
Ib.	(!)	(?)
On xxxviii. 9.	(.) at the End	; which may yield Comfort to ſome poor Soul.
19.	himſelf	his own ſelf
xl. 22.	add after *them*	forth
xlii. 14.	eraſe (I) after *out*,	
Ib.	add to *deſolate*	(,)
On xlii. 3.	(;) at *Captivity*	(,)
17.	eraſe (were) before *quenched*	
xlvi. 2.	eraſe (*they*) before *bend*	
xlviii. 4.	know	knew
22.	in the waſte Places *in which* he cauſed them to walk	at the waſte Places he cauſed them to walk in
xlix. 22.	raiſe	elevate
l. 8.	(Who) twice	who
On li. 13.	itſelf	it ſelf
16.	to plant	that I may plant
On 18.	eraſe (,) at *do*	
On lv. 5. N. 3.	eraſe (Chap. liii, &c.)	
lvi. 10.	eraſe (they) before *love*	
lviii. 6.	(.) at the End	(?)

For		Put
lxi. 7.	eraſe the laſt (they)	
lxii. 12.	eraſe (*be*)	
lxiii. 1.	(who) after *this*	that
On lxv. 4. N. 2.	eraſe (,) at *broth*	
22.	add to *plant*	(,)
lxvi. 5.	add to *ſake*	(,)
9.	the ſecond (the Lord)	thy God
On Jer. i. 4.	(.) at *Job*	(,)
9.	in	into
ii. 16.	Tahapanes	Tahpanhes
iii. 21.	eraſe (they) before the latter *had*	
iv. 21.	eraſe (ſhall I) before hear	
On 30.	add to *Ancients*	(,)
v. 17.	eraſe (they) after *Herds,*	
vi. 6.	the latter (that)	which
16.	(;) at *it*	(,)
23.	, each ſet	; each being ſet
30.	they ſhall	ſhall People
vii. 6.	*If* you do	Do
viii. 7.	eraſe (the) before *Crane*	
ix. 10.	(,) at *Wilderneſs*	(;)
On 26. N. 3.	correct	conſiſtent
On xiii. 22.	add this *Note,* *Skirts are uncovered*] as of the inner Garment, being ſtript to that by the Conquerors: for it is to be made Senſe of, tho' not done by the *Commentators.*	
xiv. 17.	add to *down*	(,)
xvi. 12.	you	ye
13.	the ſecond and third (you)	ye
19.	eraſe (my) both before *Fortreſs* and *Refuge*	
21.	eraſe (I) before the ſecond *will*	
xvii. 27.	(;) at the firſt *Sabbath day*	(;)
xix. 9.	(,) at *Neighbours*	(;)
xx. 5.	(;) at *it*	(;)
6.	(,) at *Captivity*	(;)
xxi. 7.	eraſe (he) before the latter *ſhall*	
On xxiii. 33. N. 2.	Ver. 33.	Ib.
xxv. 34.	(ye) twice	you
xxvi. 11, 12.	ye	you
On xxvii. 1.	eraſe (,) at *Brother*	
8.	in	into
xxx. 17.	(,) at *Lord*	(;)
xxxi. 13.	eraſe (I) at the ſecond *will*	
xxxii. 33.	add before *they did*	nevertheleſs
35.	(,) at *Molech*	(;)
On xxxiv. 11.	ac&c.	ac&c.
xxxv. 8.	eraſe (in) after *Wine*	
11.	eraſe (of) before *that*	
xxxvii. 1.	(,) at the End	(;)
xxxix. 2.	add to *Month*	(,)
xl. 3.	the laſt (to)	on
11.	put	placed
14.	Nathaniah	Nethaniah
xlii. 19.	certainly	fully
On xliv. 19.	לעשות	לעשות
On xlvi. 20.	add to *Word*	(,)
On xlviii. 45. N. 3.	add to *uſing*	(,)
On xlix. 1. N. 1.	2.	3.
On 7.	add after *Ver. 7.*	*Edom*]
14.	a Report	an Account
On 19. N. 4.	add after *Commentary*	, expounding this to be *Edom,*
On 34.	add after the firſt *which*	as
lb.	*Zenophon*	*Xenophon*
On 35.	add before *Truth*	*the*
On 39.	add after *joining*	with
l. 11.	the latter (as)	like.
On li. 1.	*Alcoran,*	*Alcoran* as it has with us been commonly called,
On 20. N. 2.	Cap.	Ch.
23.	add before the firſt *diſperſe*	I
30.	the laſt (, they)	: thoſe
35.	add to *Fleſh*	(,)
57.	(,) at *drunk*	(;)
On 58. N. 3.	otheron	other on
On 59. N. 1.	על	עַל
61.	Jeremiah	he
On Lam. i. 12. N. 2.	דוגה	דוֹגָה
iv. 7.	more red in	redder in the
19.	eraſe (they) before *lie*	
Ezek. v. 6.	add to the ſecond *Ordinances*	(,)
lb.	eraſe the latter (they)	
vi. 14.	Diblah	Diblath
xi. 21.	Things	ones
xiv. 8.	eraſe (will) before *cauſe*	
On xiii. 20.	(or) after *Marg.*	Or
xv. 5.	add after *and*	it
xvi. 63.	eraſe (*that*) before *which*	
xviii. 3.	add after *have*	*Occaſion*
V. 25, 29.	Are	And are
28.	add before *not*	ſhall
On xix. 10.	add to *Blood*	(,)
xx. 49.	he not	not he
On xxi. 10. N. 1.	femine	feminine
xxii. 24.	rai ne p	rained
xxiii. 29.	thy Labour	that thou haſt laboured for
On 40. N. 1.	xiii.	13.
xxv. 7.	add before *deliver*	will
On xxvi. 1. N. 2.	2.	2,
On xxvii. 5.	את	אֹת
xxx. 14.	add before *Fire*	a

For		Put
On xxxii. 2.	add after *Feet*	and *thy* does not accord with *Whale;* but with *Lion;*
xxxvi. 3.	brought	fetched
8.	add to *Fruit*	(,)
On xxxviii. 2. N. 2.	(.) at *Magog*	(,)
lb.	(,) at Cap.	(.)
On xxxix. 2.	there.	thither,
lb.	(;) at *te*	(,)
On 11. N. 1.	*Tiberius*	*Tiberias*
On 14.	*burying, &c.*	*burying with the Paſſengers*
xl. 48.	the latter (one Side——other)	one——other Side
49.	add before *on*	one
On Id. N. 2.	(*The*) before *learned*	*Tho*
On xli. 1. N. 1.	(iu) after *oppoſed*	in
lb.	eraſe (the) before the firſt *Captivity*	
xlii. 13.	add before *Place*	the
xlv. 14.	(;) at *it*	(,)
On Dan. ii. 1.	add before *from*	of
5.	the ſecond (ye)	you
27.	add to *Man*	(,)
On iii. 13.	(.) at *Diou*	(,)
vi. 8.	remain	not be repealed
On viii. 9. N. 5.	*Juda*	*Judea*
On 24.	tranſpoſe the two firſt *Notes*	
On xi. 33.	add to *Sabbath*	(,)
On 36. N. 2.	eraſe (;) at *Look*	
On 37. N. 3.	BA—	BA—
On xii. 12.	*devertitur*	*divertitur*
To the Chronology Pag.	253 254 255 256	257 258 259 260
Pag. 256, miſpr. at Step. ii. of Tab.	eraſe ( )	
P. 261 to Am. 80.	(,) at *iii*	(.)
lb. 88.	add to *xxi*	(.)
lb. 99.	(,) at 1	(.)
lb. 121.	(.) at 7	(,)
lb. 138.	add to *xiv*	(.)
P. 262. to Am. 153.	(,) at *xiv*	(.)
P. 263. dit. 248.	the King of it	*Tiglath-pileſer*
P. 264. in upper Tab.	put 4107 under *I. P.* a Line lower	
lb.	put 15 | 386 [11 | a Line higher	
P. 266. in Tab.	*Senacherib*	*Sennacherib*
P. 267. Col. 1.	(from) before *Ninya*	for
P.	628	268
P. 273. C. 1.	add to the firſt (*Simon*)	(,)
lb. Lin. 26.	*Joſephus's*	*Joſephus*
Hoſ. ii. 16.	ſhall	ſhalt
On iv. 16. N. 3.	*diſperſionen*	*diſperſionem*
On vii. 14. N. 2.	מור	מוֹר
On xiv. 2. N. 3.	eraſe (,) at *has*	
Joel i. 3.	tell	to
Amos ii. 4.	of of	of
On v. 25.	nor would their Service	for their ſerving would not
27.	take	have
On vi. 2. N. 1.	*Nnm.*	*Num.*
V. 6.	Nothing ails them	they have no Ailment
On Id.	add this *Note* to *have, &c.*	*Heb. are not ſick*
Obad. 1.	a Report	an Account
5.	add to *periſhed*	(!)
On Jon. i. 21.	*Tygris*	*Tigris,*
On 3. N. 1.	add to *xxi*	(.)
lb. N. 3.	add after *terrarum*	*inundatione*
On iv. 8.	way	was
Hab. ii. 5.	(and) before *gathers*	ſo
iii. 12.	eraſe (thou) before *threſh*	
Zeph. i. 3.	eraſe (I) before the ſecond *will*	
On ii. 13. N. 2.	add to 1574-5	(,)
On 14.	tranſpoſe the two firſt *Notes*	
iii. 2.	eraſe (it) before *does*	
On 9.	add after *Trem.*	*&c.*
Hag. ii. 19.	Wine	Vine
Zech. ii. 1.	clearly	plainly
12.	(:) at *Ground*	(;)
viii. 3.	eraſe (,) at *Armies*	
Mal. i. 10. & ii. 2.	(you) before *do*	ye
On Mat. i. 22.	*Chryſoſtom*	*Chryſoſtome*
ii. 1.	Judah	Judea
iii. 12.	Whoſe Fan is	Who has his Fan
iv. 1.	brought	had away
v. 13.	excepting	except
18.	add to the firſt *away*	(,)
On 39.	add before *Ptol.*	by
On 44.	a hundred	ſeventy
On vi. 13. N. 1.	the third (rather)	*rather*
lb. N. 2.	(ii.) after *Luke*	xi.
On 24. N. 2.	(,) at *Marmon*	(;)
lb.	( ) at the End	(?)
On x. 30, 31.	eraſe (by)	
xi. 16.	and	when they
On 21.	Jeſus	*Jeſus*
xv. 11.	add to *Mouth*	(,)
22.	eraſe (,) at *him*	
On 26.	add after *without*	it
32.	time	when
xvi. 15.	ye	you
23.	Be—	Be
xvii. 1.	brings	haves
27. and in N.	Stater	Stater
xviii. 8.	the firſt (thrown)	throw
xx. 21.	(the) before *Kingdom*	thy
xxi. 2.	*them*	*which*
46.	the ſecond (they)	theſe

For		Put
xxiii. 8.	eraſe (,) at *invited*	
xxiii. 3.	the latter (do not)	not do
On 5. N. 1.	*Phy lafttries*	*Phylacteries*
N. 3.	(,) at *Supplement*	(;)
xxvii. 57.	there came	(came) after *Arimathea*
On xxviii. 8.	eraſe (ticiple)	
On 19. N. 2.	add to *Profeſſion*	(,)
On Mark i. 44.	eraſe (,) at *from*	
iv. 19.	choak the word together	do together choak the Word
On vii. 22. N. 2.	(as) after *wicked*	is
On xiv. 41.	ſuffici-	ſufficiently
On Luke i. 1.	eraſe the *Note*	
On 35.	ſup-	ſupported
On ii. 7.	remove (ſhall ſauc) to after blood	
39.	eraſe (by)	
On 46.	add before *dome*	had
Ib.	add at the End	I read this
On v. 1.	near come	come near
Ib.	merely	forcibly
On vii. 25.	*brilliant*	gay
32.	the firſt (and)	when they
ix. 57.	whither ſoever	whitherſoever
On xi. 13. N. 2.	add to *Ethiopick*	(,)
On 36.	eraſe (,) at *Nay*	
xii. 24.	(:) at the End	(!)
xiv. 2.	eraſe (before him) at the End	
On 15.	(.) at the End	*Weſtein's Notes.*
xix. 15.	be	he
xxii. 46.	add to *Riſe*	(,)
52.	to *Prieſts* ditto	
xxiii. 28.	eraſe (,) at *ſelves*	
On John ii. 17.	the ſecond (*eat*)	*eat*—
On vi. 45.	add to *thinking*	(,)
On vii. 14.	a Prepoſition, not	not a Prepoſition
On xi. 19.	eraſe (;)	
xvi. 5.	So	go
xvii. 8.	eraſe the latter (they)	
xviii. 11.	at all	throughly
On Acts i. 12.	(and) after *Moſes*	*and*
On 25.	(;) at *firſt*	(,)
On vii. 19.	add this *Note*, *caſt out*] by *Weſt. expoſed*, and, as he comments, *to periſh by Hunger, or wild Beaſts.* How fertile and confident Imagination is! whereas thoſe Infants were drowned, *Exod.* i. 22.	
vii. 30.	eraſe (the) before *forty*	
On Ib.	(*the forty*) in Ver. 23.	*compleated*] viz. the Number of *forty*, not that the laſt Year muſt be ended.
x. 11.	(2) before *veſſel*	ſome
23.	add (,) to *in*	
On 33.	*higher*	hither
39.	that	which
xi. 4.	begun	began
xiii. 27.	eraſe (,) before *have*	
On xv. 20. N. 2.	add after the firſt *but*	might be left out of the foregoing as ſuperfluous, becauſe
Ib.	(,) to *ſtrangled*	(;)
On xvi. 16.	itſelf	it ſelf
24.	Ordre	Order
xvii. 22.	are	as
26.	(.) at the End	(:)
On xviii. 10. N. 1.	(,) at the firſt *it*	(:)
17.	(:) at *Judgment-Seat*	(;)
On xx. 15.	add to *Trogyllium*	(,)
On xxi. 1.	x.	10,
34.	add before *Garriſon*	the
xxii. 14.	(.) at the End	(:)
xxiii. 27.	add after *upon*	*them*
34.	haveing	having
xxv. 9.	do a Favour to the Jews	do the Jews a Favour
On 16.	*Army*	*Seldiers*
21.	concerning	about
On Rom. i. 18.	add this *Note*,	*hold*] *Weſt. detain*, which ſignifies *keep back*
On ii. 1.	add to *uſed*	(,)
9.	(.) at the End	(;)
12.	add at the End	(,)
iii. 30.	to *circumciſed, uncircumciſed*	Capitals
vi. 14.	(:) at *you*	(;)
17.	are	were
On vii. 2. N. 1.	*Even*	*Euen*
On 25.	add at the End	If *he will* is underſtood after God, this will be more intelligible.
viii. 30.	did he	he did
ix. 1.	eraſe (I; before *do*	
On 18. N. 3.	eraſe (,) at *hardens*	
On 28. N. 2.	(*it*) after *do*	it
On x. 3.	beſide	beſides
12.	towards	to
xii. 7.	(:) at *miniſtring*	(;)
On 11. N. 3.	κυριω	κυριῳ
16.	(;) at the End	(.)
17.	(:) ditto	(;)
On xiv. 6. N. 3.	add after *if*	not
xvi. 25.	(;) at *you*	(,)
Ib.	the ſame at the End	
1 Cor. ii. 16.	the ſecond (Things)	ones
On iii. 2. N. 1.	eraſe ( )	
iv. 6.	9.	6.
v. 10.	(,) at the End	(;)
12.	(.) at *without*	(?)
On vi. 20. N. 1.	glorified	gloried

For		Put
N. 2.	Ver. 20.	Ib.
On vii. 3. N. 1.	(!) at *Tranſlator*	(?)
V. 5.	excepting	except
On Id. N. 2.	who	that
31.	no	not
Ib.	Worl	World
32.	withou	without
Ib.	(:) at the End	(;)
34.	alſo	*alſo*
Ib.	(;) at *Verb.*	(,)
viii 4.	eraſe (,) at *know*	
On x. 17.	the ſecond (it)	as
xii. 10.	(,) at the firſt *Languages*	(;)
On xiii. 1. N. 3.	(;) at *here*	(,)
On xiv. 10.	beſide	beſides
xv. 4.	(.) at the End	(;)
42.	eraſe the ſecond (it)	
43.	eraſe the 2d and 4th (it)	
56.	eraſe (by)	
2. Cor. i. 3.	God, and the Father	the God and Father
On iv. 6. N. 2.	Ver. 6.	Ib.
v. 12.	eraſe the latter (in)	
Subſcr.	ſent	ſeet
On Gal. iii. 16. N. 1.	Stripture	Scripture
iii. 2.	the firſt (by)	through
Ib.	the ſecond (by the)	through
Ib.	of the	in
On v. 3.	See	You may read
On 4.	eraſe (it is)	
On Eph. i. 23.	13.	23.
ii. 7.	(:) at the End	(.)
iii. 9.	a	all
iv. 4.	an	and
v. 30.	this	his
31.	Fathe···	Father
Ib.	Wife	Wife,
On Phil. i 9.	too	to
On ii. 15.	(.) at *it*	(;)
On iii. 14. N. 2.	eraſe (unleſs)	
On 15. N. 3.	bnt	but
On 16. N. 1.	add before *rule*	unleſs
N. 2.	eraſe (,) at *rendered*	
Col. i. 1.	add to *PAUL*	(,)
3.	God, even the Father	the God and Father
On iv. 16. N. 2.	*en the*	on the
On 2 Theſ. i. 2.	add to *Verſe*	(,)
On 1 Tim. iii. 3. N. 1.	ſynonimous	ſynonymous
15.	add before *I*	if
v. 14.	managed	manage
2. Tim. ii. 2.	add before *others*	teach
5.	conteſt	contend
On Tit. i. 10.	Thus	So
On ii. 2.	add after *as*	in
Phil. 4.	(.) at the End	(;)
8.	(:) ditto	(;)
On Heb. iv. 12.	*Mill's*	*Mills*
On v. 7.	(?) to *that*	(!)
vii. 21.	(the) before *Lord*	The
viii. 9.	(.) at the ſecond *them*	(,)
11.	(. at the End	(;)
ix. 11.	(.) at the End	(;)
18.	Which	Whence
On x. 5. N. 2.	(that) before *God*	to denote
Ib.	*bereing*	*boring*
Ib.	*bearing*	*boaring*
On xi. 11.	add after *then*	treated
13.	(,) at *Promiſes*	(;)
On xiii. 10.	add to 1292	(.)
On Jam. Tit. N. 2.	James	*James*
On iii. 4. N. 1.	add before *ſo tranſlated*	a Board hanging like a Door aſtern, or without at the Tail of the Ship, which being turned to one Side, turns the Head of the Ship to the other, and is
12.	eraſe (can) before *yield*	
On 1 Pet. i. 20.	now	how
iii. 6.	(:) at *Lord*	(;)
On 7. N. 1.	himſelf	himſelf
15.	(;) at the End	(:)
On 19. N. 3.	(which) after *Inſtances*	that
On iv. 15.	*Liet.*	*Lat.*
On 1 John iv. 3.	make	makes
On v. 20. N. 3.	(!) at *not*	(;)
2 John 7.	eraſe (is) before *come*	
3 John 5.	add to *Beloved*	(,)
On Jude 4. N. 1.	*veſſals*	*veſſels*
On Rev. ii. 8.	but but	but
iii. 14.	(,) at *write*	(:)
17.	add before *become*	am
18.	(:) at *rich*	(;)
On vi. 17. N. 2.	(.) at the End	(?)
On viii. 7. N. 3.	explicite	explicit
Ib.	add after *other*	of the Earth
On x. 11. N. 1.	(Ver. 8.) before *again*	Ver. 11.
N. 2.	Ver. 11.	Ib.
On xv. 3.	add before *ſay*	to
xvii. 1.	eraſe (,) at *me*	
4.	eraſe (;) at *Stone*	
Ib.	(,) at *Pearls*	(;)
xx. 4.	Head	Hand
In the firſt Pref. P. 1.	add to *Mary*	(,)
Pag. 2. Par. 2.	this alſo	which
Pag. 4. Par. 2.	while they ſeem defective in the Knowledge of the *Original*	and that while the *Original* is very little underſtood

Pag.

For	Put
Pag. 4. 2. *fome*	fome
3. (Infinite) before *is*	Infinitive
4. great	greater
Pag. 5. 62. that one	till the
18. add to *them*	(,)
Pag. 6. add after *Order*	of
Pag. 7. 2. add after *Idiom*	{ with ſuch Words as at (D) and (E)
4. add before *very*	ſo
Ib. duly	daily
6. (the) before *Work*	this
7. add before the ſecond *rendered*	ſo
Ib. eraſe (,) at *frequent*	
Pag. viii. 2. (40) before *himſelf*	20.
Ib. (;) at *Nouns*	(:)
Pag. ix. 6. (viii.) after *Jer.*	viii.
Pag. 10. 1. eraſe (the) before *tranſlating*	
2. *Tranſlations*	*Tranſlation*
Pag. 13. 2. (;) at *Noun*	(:)
Ib. eraſe (ſee) before *Luke*	
25. (xvii.) after *King*	ii. 17.
Pag. 14. 3. for	and
4 בענך	בעינך
Ib. the firſt (*eyes*)	*Eyes*
5. (*Gen.*) after *ſight*	Chr.
Pag. 15. 2 פרעה	פַּרְעֹה
4 ואמר	וַיֹּאמֶר
6. (,) at *Bible*	(;)
Pag. 15. 6. (on) before *Job*	*on*
Pag. 17. אלין	אֵלֶּה
Ib. ארצם	אֶרֶץ
Ib. { eraſe the ſecond (*Gen.* xxxiv. 31.) at ם	
Ib. (8.) at לה	4.
Ib. (תורות) after לו	תורותיו
Ib. (lxix.) at ם	xlix.
Pag. 18. עיך	עוֹד
Ib. { eraſe the 2d (*Prov.* vi. 35.) at נך	
Ib. *Gen.* (xiii.) at *by*	xlii.
Pag. 19. (ci.) at *that hath*	ci.
Pag. 20. { eraſe (&) before *Lev.* at *upon*	
Ib. (4.) at *well*	20.
Ib. (xl.) at *a*	xlvi.
Ib. the 2d (*ſhould* inſtead of)	———
Pag. 21, 22, 23. { Some Words on the ſame Letter not put alphabetically in tranſcribing	
21. { (5, 8. *Jer.* v. 10.) at *be-ſurmiſe* }	5.
Ib. (xlxi.) at *booty*	xlix.
22. (191.) at *changes*	29.
Ib. (1.) at *chiefeſt*	ii.
Ib. coofiſcation	confiſcation
Ib. the 2d (xxxii. 28.) at *cotes*	xxiv. 3.
Ib. (.) to *twice* at *cunning*	(;)
Ib. (.) to *always* at *diſmayed*	(:)
Ib. add at *eat*	*Iſa.* xxx. 24.
Ib. add before *lanchet*	{ lade (load) *Gen.* xlv. 17. 2 *Kings* xii. 11.
Ib. (x.) at *Man-child*	xii.
Ib. (7,) at *Mariners*	8,
23. (43.) at *noves*	33.
Ib. (14.) at *nether*	15.
Ib. (xvii.) at *ought*	xlvii.
Ib. (xxi.) at *paps*	xxiii. 21.
Ib. the firſt (xiv.) at *poll*	xliv.
Ib. (xlv.) at *quick*	lv.
Ib. add at *realm*	*Dan.* vi. 3. and xi. 2.
Ib. (17.) at *relied*	7.
Ib. (23.) at *rere-ward*	13.
Ib. add at *reſpite*	1 *Sam.* xi. 3.
Ib. add at *rumour*	*Ezek.* vii. 26. *Obad.* 1.
Ib. (16.) at *ſatiate*	10.
Ib. (iii.) at *verity*	cxi.
Ib. (*Kuig.*) at *veſtments*	*King.*
Ib. (6.) at *viol*	5.
Pag. 24. (14.) at *wife*	24.
Ib. (xxv.) at *would*	i. 25.
Ib. add before *worthy*	{ worth (be to) *Ezek.* xxx. 2.
Ib. (.) at *Mountain*	(;)
Ib. fæpe	ſæpe
Pag. 25. Col. 1. (,) to *burn* at *as yet*	)
Pag. 26. C. 2. (;) to *twice* at *Now*	(,)
Ib. { eraſe [When it goeth (is) well, *Prov.* xi. 10.] it being at (E)	
Ib. (*Or.*) at *Solution*	*Chr.*
Ib. (30.) at *ſhall*	20.
Pag. 27. C. 1. (xi.) after *Job* at *king*	ix.
Ib. { remove (*Mic.* iii. 11.) at *and there* to before *as*	
Ib. eraſe one (*Alt.*) at *given*	
C. 4. { the 2d (2 *King.*) at the firſt *that it* }	thus Ch.
Ib. { eraſe (caſt [turned] about, *Jer.* xli. 14) it being at (E)	
Pag. 29. (xxiii.) at *our*	xxx. 3.
Ib. (.) at *therefore*	(:)
Ib. add to *Participle*	(.)
Pag. 30. donne	done.
Ib. (.) at *Noun*	(:)
Ib. add before *wrong*	{ along

For	Put
Pag. 3. αυτων	αυτῶν
Ib. *Idiov* 2	Διον 2.
Pag. 4. the 2d (*Mat.*) at *him*	&c.
Pag. 5. (3. & iv.) at *it* to *John*	3.
Ib. eraſe (& ii. 20.) to 1 *Pet.*	
Ib. (23.) at *Man* to *Act.*	33.
Ib. the 2d (*Mat.*) at *that*	&c.
Ib. the 2d (*Tim.*) at *their*	&c.
Ib. { eraſe (& xvi. 20.) at *them* to *Luke.* and put to *Mar.*	
Pag. 6. add after *to judge, &c.*	{ to meat *Luke* xi. 37. & xvii. 7.
Ib. add after *with the palms &c.*	with them *Act.* xxi. 16.
Ib. add after *Wives &c.*	{ Woman *Act.* ix. 36. *Mat.* xxvi. 13.
Pag. 7. add after *palms &c.*	paſſion (ſuffering) *Act.* i. 3.
Pag. 8. [ ) or ſhould be] at *till &c.*	or ſhould be)
Ib. (vi.) to (O) at *if* after *Job.*	6.

Gen. xiii. 5.	(.) at the End	(:)
On xxxi. 40.	add before *as*	according
Exod. xiv. 30.	ſhore	ſhoar
xxvi. 4.	End	end
Lev. xxi. 9.	who	whoſe
Num. xxiv. 6.	Valleys	Vallies
Jud. iii. 24.	*Eglon's*	Eglon's
iv. 15.	(his) before *Chariot.*	*his*
xii. 4.	you	You
xix. 6.	be	Be
Ruth iv. 6.	(it) at the End	it
1 *Sam.* iv. 20.	. Yet	; yet
2 *Sam.* xvi. 10.	For	So
On Id.	eraſe the firſt *Note,*	
28.	eraſe (for,) after *be*	
On Id.	eraſe (& xlix. 5.)	
Ib.	add	{ *Exod.* xxi. 8. 2 *Sam.* ii. 3.
On 2 *King.* viii. 10.	add after *muſt be*	{ nay this *Heb.* is the ſame as in Ver. 14.
xii. 5.	(,) at *Acquaintance*	(;)
On xiii. 21.	and	*and*
xvii. 29.	them	*them*
xviii. 4.	brazen	braſen
xxiii. 10.	Sons	Son
1 *Chron.* ii. 52.	(.) at the End	(;)
vi. 26.	this	the other
On Id.	add after *that Elkanah*	or *Abimoth*
Ib.	{ eraſe (according to the ſame *Sept.* and)	
xi. 13.	(,) at *Barley*	(;)
Ib.	(;) at the End	(,)
xxvii. 8, 14.	(:)	(;)
2 *Chron.* vi. 19.	(.) at the End	(:)
ix. 29.	Iddo	Jedo
Ezr. iii. 13.	(,) at *weeping*	(;)
x. 35.	Chelluh	Cheluhu
Neh. ix. 10.	*on*	on
29.	(,) at *live*	(;)
Eſt. iii. 10.	(.)	(;)
Job iii. 13.	(:) at *ſtill*	(;)
On vi. 27. N. 1.	fall	*full*
On xi. 10. N. 2.	cut off	*cut off*
On xiii. 15. N. 2.	xviii.	viii.
On xv. 21.	Villainy	Villany
On xix. 26. N. 4.	(out of) before *my*	*out of*
xxii. 15.	*in*	in
On xli. 9. N. 2.	*of a Man*	of a Man
Pſa. v. 6.	Lies	Lyes
ix. 13.	(.) at the End	(;)
On x. 18. N. 4.	*from the*	from the
On xvi. 10. N. 3.	putrefy	putrify
xxi. 2.	; a	. A
On xxix. 9. N. 2.	every one	*every one*
xxxi. 1.	(,) at *truſt*	(;)
On xxxii. 5.	Heart	*Heart*
li. 13.	So	*So*
cv. 12.	numbred	numbered
cvii. 20.	*them*	them
On cxx. 3.	done	*done*
On cl. 2. N. 2.	*or*	or
Prov. viii. 36.	(;) at *Soul*	(:)
x. 9.	(:) at *ſecurely*	(;)
On xii. 10. N. 1.	*and*	and
xvii. 9.	(,) at *Love*	(;)
xxiii. 24.	and having	he has—and
xxiv. 19.	(:) at *Evil-doers*	(;)
21.	ditto at *King*	
23.	ditto at *good*	
xxvii. 7.	ditto at *Honey-comb*	
Eccleſ. i. 18.	ditto at *Diſpleaſure*	
iv. 10.	ditto at *other*	
v. 12.	ditto at *much*	
viii. 5.	ditto at *Thing*	
Cant. iv. 16.	Rouze	Rouſe
vii. 4.	(:) at the End	(;)
Iſa. ii. 2.	ditto at *Hills*	
viii. 7.	(.) at the End	(;)
x. 5.	(.) ditto	(;)
8.	are	Are
xiv. 2.	(:) at *Country*	(;)
On xxxii. 16.	Jubilee	Jubile
On xxxiii. 7. N. 2.	to	
xli. 16.	(:) at *them*	(;)
18.	(;) at *Vales*	(;)
xliv. 9.	(:) at *profit*	(;)

For		Put
xliv. 16.	(;) at *ſatisfied*	(:)
xlv. 10.	Or	or
li. 19.	By	by
liii. 9.	(:) at *Death*	(;)
lix. 15.	ditto at *Spoil*	
lx. 21.	Plants	Plant
lxii. 9.	(:) at *Lord*	(;)
lxiii. 15.	Where	where
16.	(;) at the latter *as*	(:)
lxv. 6.	(:) at *peace*	(;)
lxvi. 1.	Where	where
9.	the 2d (Shall)	ſhall
On Jer. iii. 13.	ranging about	*ranging about*
v. 19.	according	According
xiv. 18.	(:) at *Sword*	(;)
xxii. 16.	Was	was
xxxix. 16.	ill	Ill
Ib.	good	Good

For		Put
Lam. iii. 60.	(;) at the End	(.)
iv. 8.	(;) at *Streets*	(:)
v. 17.	(:) at the End	(;)
Ezek. xxvii. 10, 14, 21, 22.	(;) ditto	(.)
xl. 7.	(:) ditto	(.)
8.	(.) ditto	(:)
xlv. 23.	on	*on*
xlviii. 34.	(:) at *three*	(;)
Dan. ix. 12.	ditto	
15.	(.) at the End	(;)
Zech. ii. 12.	(:) at *Ground*	(;)
On Mat. vi. 13. N. 1.	the 3d (rather)	*rather*
On xi. 21.	Jeſus	*Jeſus*
xxvii. 21.	which	Which
33.	the	The
Luke xii. 24.	(:) at the End	(!)
Acts xi. 13.	ſend	Send

Some more but trivial Errors are omitted, and ſome perhaps overlooked; and as large as the Liſt may ſeem, yet it might ceaſe to appear ſo, if compared with the Errata occaſionally collected from other Bibles, but without any Deſign of publiſhing them. I have purpoſely taken Notice of our own Miſtakes, being unwilling to conceal Things of this Nature from the Publick.

NOTES
UPON THE
BIBLE,
CRITICAL and EXPLANATORY, &c.

NOTES upon the BOOK called GENESIS.

CHAP. I.

GOD created the Heaven and the Earth at the Beginning.

2. The Earth however was vacant and void, and Darkneſs overwhelmed the Deep; but the Spirit of God hovered atop of the Water.

Ver. 1. *the Heaven and the Earth*] The Article [the] is expreſſed in *Heb.* by את indicating that it was not a Chaos or Heap of Matter created the firſt Day, as thoſe imagine who miſ-take *Ovid*'s *Metamorphoſis* for the *Interpretation* of the *Scripture*. So Ver. 2. it might be *this Earth*, according as the Demonſtrative ה is ſometimes rendered, Chap. xix. 5, 12. *Jer.* xxviii. 16. Had it been all one confuſed Lump, why is it called diſtinctly *the Heaven and the Earth?* Nor does it appear that God made any thing incompleat: And thus *Seb. Schmid*, *Æſtius*, *Croſs*, *&c.* See alſo *Heb.* xi. 3.

Ib. *Heaven*] *Shamaim* being the dual Number, ſignifies at large both the lower Region of the Air, and the higher of the Firmament; but when alone it is to be underſtood only of the former in this Chapter, the Word having not the ſingular Number: for the upper Firmament by Diſtinction, is repeatedly called *the Firmament of Heaven*, Ver. 14, 15, 17, 20. The Name שָׁמַיִם ſeems compoſed, like what it ſignifies, of אֵשׁ *Fire*, and מַיִם *Water*. נקראו שמים לפי שהם אש ומים *it was called* the Heaven, *becauſe it was Fire and Water*, writes *Behai* in his *Commentaries on the Law*, Sect. 48.

Ib. *Beginning*] i. e. of Time, in a general way of ſpeaking; which different Term ſeems to diſtinguiſh it from the firſt Day: for *the Heaven*, which was the Air or lower Firmament, Ver. 8. was not made till the ſecond Day, Ver. 6, 7. together with the Waters; as the living Creatures of both were the fifth: nor was *the Earth*, which was the dry Ground, Ver. 10. till the third Day; when the Vegetables were made, Ch. ii. 4, 5. with which Texts here muſt certainly be no Inconſiſtency.

As for the Heathen Notion, which is ſo much received even now, that there was a Chaos in being before this Creation (though for what Purpoſe I know not) it would ſtill more confirm, that what is here mentioned was not done the firſt Day: for that Opinion, along with the common one of the heavy Part gathering inward, and the Light outward, the firſt Day, if ſtill rude and undigeſted, may ſeem to be, that one Chaos was made out of another; or elſe ſuppoſing thoſe Parts were Earth and Water, it does not agree with the reſt as above. Beſides what was the Heaven before there was either Light or Air? So that theſe two firſt Verſes appear to ſpeak of the Work of Creation in general, mentioning the Heaven, Earth and Waters, as the principal Parts, which contained the living Creatures, with the Author and Inſtrument of the Work; after which the third Verſe begins to enumerate the Particulars, with the Conjunctive ו like Chap. v. 3. & vi. 10. & xxxvi. 32. *Levit.* vi. 10. & xxvi. 16. 2 *Sam.* iii. 2. *Neh.* x. 9. *Deut.* xviii. 5. Before *Moſes* deſcribes the Work, he properly ſpeaks of that by which it was wrought, and the Manner of its being done. This being ſettled, we may obſerve a wonderful wiſe Order in the Creation, of the fine and ſubtil Light the firſt Day, of the more denſe Air and yet groſſer Water the ſecond, and of the moſt groſs and ſolid Earth, with the natural Product of it, the third Day: all which the moſt wiſe God took as it were in hand again, in the ſame Order, the other three Days, and finiſhed them; on the fourth making the Light into celeſtial Bodies, and appointing them their Office; on the fifth repleniſhing the Air and Water with living Creatures, and doing the ſame the ſixth Day by the Earth. Wherein we may take notice too that he deſcended gradually from the higher to the lower; as alſo when the four Elements were created, viz. Fire the firſt Day, Air and Water the ſecond, Earth the third. For how long ago it was done, ſee the *Chron. Tab.* on Chap. v. and as to the Time of the Year, it was probably the Beginning of Autumn, and of the ſeventh Month, then the firſt, till it was altered, *Exod.* xii. 2. not only becauſe the Year was thus computed, but by reaſon of the Fruit, Ver. 12. as God then put Things into the Order they have ſince continued in. And though ſome Fruits are ripe earlier, they ſoon decay; but the Corn, Apples, Pears, Nuts, &c. of Autumn, would be Food, for *Adam* and *Eve*, the enſuing Winter.

Ver. 2. *vacant and void*] both of Vegetative and Animal Beings; or vacant within of Seeds, Roots, and perhaps Minerals, &c. as void of all its Product without. *Ainſworth* turned it, *empty and void*; *Tyndal*'s *ancient Engliſh Tranſlation* has it, *voyde and emptie*; the *old Latin* (aſcribed to *Jerome*) *inanis & vacua*; *Pagninus*, *ſolitudo & inanitas*; and the *Chaldee Targum*, צריא וריקניא *waſte and empty*; the Words *tohu* and *bohu* being agreeable both

3. First God said, Let there be Light; which there was accordingly.

4. And God saw that the Light was good, so he separated it from the Darkness.

5. God also called the Light Day, as he did the Darkness Night. It had then been Evening and was Morning the first Day.

6. Next he said, Let there be Air in the

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in Sound and Signification, and may be understood *utterly void*; which the *Jerusalem Targum* thus paraphrases on, וְאַרְעָא הֲוָת תְּהֵיָא וּבְהֵיָא וְצַדְיָא מִן בְּנֵי אֲנָשָׁא וְרִיקָנְיָא מְבָּל בְּעִיר *The Earth was empty and vacant, both desolate of Mankind, and void of all Beasts.* Our last authorised *Translation* has the former Word rendered *waste*, *Deut.* xxxii. 10. and *the empty Place*, *Job* xxvi. 7. In *Bereshith Rabba* (the *Great Exposition upon Genesis*) Sect 2. it is compared to two Servants of a King, one maintained out of the Treasury, and the other left to provide for himself, who sits down hungry and pennyless; כך ישבה הארץ תוהא ובוהא *so sate the Earth empty and vacant.*

Ib. *Darkness overwhelmed the Deep*] The Nature of Light or Heat being to spread from the Body which contains it, and the more so the stronger it is; there may be Reason sufficient allowed to believe, that on the second and third Days the Light being diffused wide, above the Region of this Globe (as observed on Ver. 6.) and consequently thin and weak, not collected into Bodies as on the fourth Day, might not pierce through the Air or Atmosphere which is round the Earth; as it does since, and that stronger from the Sun, than when reflected from the Moon: according to which it might very properly be said, that when the Air, Water and Earth, were first created, *Darkness overwhelmed the Deep*, namely the two latter, as the lowest; *the Deep* being also distinguished from *the Water* alone in this Verse.

Ib. *Spirit*] *Sanchoniatho*, who is reputed the oldest Heathen Author that has Writings extant, wrote a *History*, like *Moses*, of and from the Creation. He lived, as it appears in the Time of the Judges of *Israel*, at *Berytus* on the North of *Canaan*, and had Materials for it from the Records of that Place, which were begun by *Thoth* the Grandson of *Ham*, and from *Jerombalus* the Priest of the God *Jevo*, who doubtless was *Jerubbaal*, as *Gideon* was called, and *Jevo* put for *Jehovah*. His Writings were used by *Porphyry* against Christianity, he being an Idolater like himself, which are preserved by *Eusebius*, *De Præparatione Evangelica*, Lib. x. 8. from whence they have been translated by *Cumberland*, under the Title of *Sanchoniatho's Phœnician History*. He relates that the two first Mortals were generated of the Wind *Colpias* and his Wife *Baau*. Now רוּחַ the *Heb.* Word here for *Spirit* signifies also *Wind*, and what I render *void* is *Bohu* in the *Original*. Thus while he, or their Tradition, disguised the *Scripture*, it proves a Testimony for it; since to be literally true in that Manner is incredible.

Ib. *hovered*] according to the proper Meaning of the Word, *Deut.* xxxii. 11. rendered in the *present Translation fluttereth*, and by *Castalio* here, *sese libraret*, *hovered* or *poised itself*. As *moved* is too general and indeterminate; so *brooded* or *sate like a Bird to hatch* by others, does not agree with the Text in *Deut.* and less with *Jer.* xxiii. 9. those three being the only Places where the Word is found. Besides *hovered* seems very suitable to *overshadow*, *Luke* i. 35.

Ib. *atop of the Water*] This might be, either because there was Water only without Earth at first, or because the Water was first to produce living Creatures.

Ver. 3. *First*] See the Places mentioned on Ver. 1. and consider the Nature of them with this. However *first* may relate to God's speaking.

Ib. *was*] This may be accounted the first Work of Creation, as *Roscommon* sings of it,

Fairest as well as first of Things;

and *Le-Pla*,

Light, *Creation's first Essay*;

and also the Morning of the first Day. The Light I suppose to extend through the whole Space of the created World, where there was no Matter at all before, and consequently that the Bounds of the Creation were now set; of which, considering the Extent, with what follows, the Work of this Day may not seem unequal to the rest.

Ver. 4. *saw that the Light was good*] It seems clear from this, that the Light only was created the first Day; being thus particularly mentioned without the Earth and Heaven, which were also good. Nor is this inconsistent with the other System, as by the Words of our learned *Patrick* in his *Commentary* on Ver. 5. "How long all "Things continued in mere Confusion, after the Chaos "was created, before this Light was extracted out of it, "we are not told; it might be a great while." See this Way of placing *that* from the like *Heb. Exod.* xxxii. 25. *Deut.* xxxi. 29.

Ib. *that the Light*] or to be proper, *of the Light that*, as *of the Grace*, 2 *Cor.* viii. 1. *that* is Accus. in *Gr.*

Ib. *was*] The Verb-substantive *is*, *was*, *&c.* is mostly used (as it is omitted) at Pleasure in *Hebrew*, or rather for Emphasis, as the Pronouns *I*, *thou*, *it*, *&c.* are also before the Verb; like our Auxiliaries in *English*, when we say either, *I write*, or *I do write*, *&c.* for this Reason I have thought it improper and unnecessary to be distinguished in the *Italick* Character.

Ib. *separated it from*] The Light spreading as beforementioned, seems to have been gathered into one half of the Space of Creation in the Evening; and by turning round as on the Center of that Space, to have made Night and Day as the Sun does now. Besides if the Rotation was like the Sun's in twenty four Hours, the Place where the Forepart of the Darkness was in the Evening, would receive the Forepart of the Light the next Morning, for another Day, and so on; see *Psal.* lxxiv. 16.

Ver. 5. *It had then been Evening and was Morning*] Shewing the Progression and Ending of the first natural Day. וַיְהִי is repeated, וַ making it signify the past Time or Tense, of which the *Heb.* Verbs have but one, so that in this Verb it denotes either *was*, *has been*, or *had been*, as the Sense of the Passage requires; which is plain here as I have render'd it, and the Repetition in *Hebrew* very proper. It is evident that the Day was before the Night, not only by the Order of the Words, Ver. 5. but by God's dividing the Light from the Darkness, Ver. 4. which must be at the Morning or Evening, and was plainly at the latter, because there was Light, i. e. Day, and God saw it to be good, before he made the Separation. From whence it appears that the natural Day of 24 Hours began in the Morning, not in the Evening. Nor is the Command to begin the Sabbath and Passover at the Evening, *Levit.* xxiii. 32. *Exod.* xii. 18. an Objection, but Confirmation, to this: for the *Israelites* were commanded to keep the former as well as the latter, for their Deliverance out of *Egypt*. *Deut.* v. 15. consequently it was to begin at the same Time, and both in the Evening, because the compleating of that Deliverance was then begun, and they were prepared to travel out, *Exod.* xii. 11. And as the Command to begin the Year with that Month, implied it began otherwise before, of which see *Exod.* xii. 2. so their being bid to begin the Sabbath in the Evening, in like manner shews it was not, with other Days, begun so before; which if it had been, would have rendered that Command needless. How did the *Israelites* keep the Sabbath for their being brought out of *Egypt*, if there was no Alteration to what they did before? But changing it to commence in the Evening, would put them in mind of it; see *Chrysost. Hom.* 3. *in Gen.* and *Howel's Hist. of the Bible*, p. 2.

The translating this *the Evening and the Morning were the first Day*, is to me indefensible: for besides their being not a whole Day, and the Uselessness of such a Sentence, what Evening is intended by it? An Evening before there was any Day, which began in the everlasting un-

midst

midſt of Water, making a Separation between the two Waters:

7. Thus God made the Air, which parting the Water that was below from that which was above it ſelf, there was ſo.

8. Beſides he named the Air Heaven. And it having been Evening was Morning the ſecond Day.

9. Moreover God commanded that the Water under the Heaven ſhould flow together into one Place, and that dry Ground ſhould appear; which was ſo.

10. The dry Ground too he called Earth, as he did the Water that was flowed together Seas; and God ſaw that it was good.

11. Who ſaid, Let the Earth produce upon it Graſs, Herbs bearing Seed, Fruit-trees yielding Fruit of each Kind, in which there is a Kernel; and it was ſo.

12. For the Earth brought forth Graſs, Herbs that bore Seed of each Kind, and Trees that yielded Fruit, whoſe Kernel was in it, of each Sort; and God ſaw that it was good.

13. It had then been Evening and was Morning the third Day.

14. God further ſaid; Let there be Lights in the Firmament of Heaven, to diſtinguiſh the Day from the Night; and let them be for Signs, and for appointed Times, as likewiſe for Days and Years.

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diſtinguiſhable Darkneſs, before the Light was made? Whereas the *Heb.* עֶרֶב *Evening* ſignifies a Mixture, i. e. of Light with Darkneſs. Or is it ſuppoſed the firſt Day commenced in the Evening, when the artificial Day was over? And ſo not in the Beginning of the Creation; nor would the Works of it then have been made in ſix Days, as is ſaid *Exod.* xx. 11. but in ſix and a half. The beſt *Tranſlation* I have yet ſeen, viz. that of *Junius* and *Tremellius*, has it rendered in the latter *Editions*, *Sic fuit veſpera & fuit mane diei primi*, *ſo there was the Evening and there was the Morning of the firſt Day*; but the worſt, namely the *old Latin*, *factumque eſt veſpere & mane*, *and the Evening and the Morning made* or *were*, like our *common Bible*.

Ver. 6. *Air*] It is clearly the Air, or Atmoſphere of the Earth, which is here intended; but the *Hebrew* has no expreſs Word for *Air*. רָקִיעַ ſignifies *a ſpreading* or *ſtretching out*, and ſo denotes either the Air below, or Firmament above, as Ver. 14. *Sol. Jar.* on *Pſal.* xix. 7. mentions רקיע השני *the ſecond ſpreading out*, and likewiſe tells us they count שבעה רקיעי *ſeven of them*, which he there names. Nay *Kimbi* on *Pſal.* lxxvii. 19. ſays the Air is truly and properly called ſo. *Caſtal.* tranſlates, *liquidum inter aquas*, *Air between Waters*; the *Margin* of the *Geneva Verſion* has it, *ſpreading over and Ayre*. And according to the *preſ. Bible* this *Firmament* being *Heaven*, Ver. 8. and the *Heaven Air* as rendered Ver. 26, 28. this *Firmament* muſt be the *Air*. The ſtrange Abſurdities which tranſlating this *Firmament* has led divers into, *Amama* ſhews in *Antibarb. Bibl.* I would add, it is natural to infer, that this Body of Water and Air excluded the Light, as being a lighter and thinner Matter, without or above it.

Ib. *Water*] If any would contend that by this ſpeaking of Water, it was created before the ſecond Day, and ſo that it, together with the Earth, &c. was created the firſt Day; let him remember that by the ſame Parity of reaſoning, the Water muſt be before the firſt Day, it being mentioned, and not ſaid to be created, Ver. 2. But *Let there be Air in the midſt of Water*, may be a Command for the Exiſtence of both; and does not prove the Water was before, any more than in 1 *Kings* vii. 2. *He built the Houſe upon four Rows of Cedar-pillars*, denotes thoſe Pillars were where the Houſe ſtood, before *Solomon* began building. So *Pſal.* cxlviii. 4, 5. declares that the Heaven and the Water were created when God commanded it; therefore not the firſt Day, this Command being the ſecond.

I ſuppoſe our Globe to be then mere Water, reſting on its own Center, with the Air, &c. on that. *Thales Mileſius*, ſays *Tully*, *De Natura Deorum*, Lib. i. *qui primus de talibus rebus quæſivit, aquam dixit eſſe initium rerum, Deum autem eam mentem, quæ ex aqua cuncta fingeret: Thales of Miletus the firſt who enquired into ſuch Matters, ſays Water was the Beginning of Things, as God was the Mind that formed them all out of it.* So *Diogenes Laertius* in his *Lives of the Philoſophers* tells us, that *Thales* ſaid, *Water was the Beginning of all Things*, *De Vita Thalet.* See alſo *Blackwall's Introd. to the Claſ.* p. 84, 85. Rationally I alſo conceive, that the five primary Planets in our Diviſion of the Creation, were made at the ſame Time in like Manner; nay that thoſe were too, which are probably thought to go round the fixed Stars as other Suns.

Ver. 7. *above*] the principal and denſer Part of the Air, as the Clouds are. Moſes having confined his Relation to the Earth, and what particularly concerns that, it ſeems improbable that this was the Water of the Moon and Planets, as has been imagined; and the ſame, if not that thoſe primary and ſecondary Planets ſhould be made together, yet certainly, that being begun with and like the Earth, as of the ſame Kind, they ſhould lie ſtill the third Day, while that was finiſhed, and themſelves be not finiſhed till the fourth. Beſides Ch. ii. 5. may well be underſtood, that there was Rain in the Clouds, but not yet come down, to obviate an Objection thence.

Ib. *there was ſo*] As God had ſaid in the Verſe before.

Ver. 9. *flow together*] As *Buxtorf* in *Lexic.* judiciouſly obſerves it ſignifies when ſaid of Water, and *Caſt.* with *Jun.* & *Trem.* tranſlate: by which alſo the Command is proper to the Water, and not as if God commanded himſelf.

Ib. *dry Ground ſhould appear*] *Peter* mentioning this as the Beginning of the Creation of the Earth, 2 *Epiſt.* iii. 4, 5. is a farther Confirmation it was not made the firſt Day. The Earth we find made in the Water, as the Fiſh, &c. were afterwards; and as that roſe up, the Water ſunk down.

Ver. 11. *Kernel*] For Fruit with a Stone, has a Kernel in it, which is the Seed.

Ver. 12. *brought forth*] In ſome *Verſe* on this Chap.

The ſtately Cedar, King of Trees, led on
The leafy Clans, and reign'd in Lebanon.
The brawny Oak, that Britiſh *Seas now rules,*
On Baſhan's *Brow protected* Baſhan *Bulls.*
The fragrant Roſe had Sharon's *lovely Vale,*
Its Blooms to ſhelter, and its Sweets exhale.

Ver. 14. *for Signs*] ordinary, as of Weather, Eclipſes, &c. and alſo extraordinary; ſee 2 *Kings* xx. 9. *Pſal* lxv. 8. *Luke* xxi. 25.

Ib. *appointed Times*] *Munſter* tranſlates it, *certa tempora*; ſaying, *ſignificat* מועד *tempus ſtatutum.—Hinc ſolennitates quædam legales, ut Paſcha, Sucoth, Novilunia & aliæ ſimiles vocantur* מועדים *Mohed ſignifies an appointed Time.—Hence certain Jewiſh Solemnities, ſuch as the Paſſover, Feaſt of Tabernacles, New-moon and the like, are called Mohadim.* The Word in *Pſal.* civ. 19. ſhews it belongs particularly to the Moon, which diſtinguiſhes the Feſtivals; and this ſeems mentioned for the Sake of the *Iſraelites*, for whom it was peculiarly written, as ſome Things even in the Ten Commandments are. But thoſe ap-

15. Let

15. Let them alſo be Lights there to ſhine upon the Earth; which was ſo.

16. Thus did God make two great Lights; the greater one for the Government of the Day, and the leſs for that of the Night; together with the Stars.

17. Which he had no ſooner put in that Expanſe, to give light upon the Earth,

18. And to govern both the Day and the Night, as well as divide the Light from the Darkneſs, but he ſaw that it was good.

19. It had then been Evening and was Morning the fourth Day.

20. Afterwards God ſaid, Let the Water breed living moving Creatures abundantly, and Fowls which ſhall fly above the Earth, towards the Face of the celeſtial Firmament.

21. He thus created great Whales, and all living Creatures that ſtirred, which the Water bred abundantly of each Kind, with winged Fowls of all Sorts; and God ſaw that it was good.

22. Upon which he thus bleſſed them, Be fruitful, multiply, and fill the Water in the Seas; let the Fowl alſo multiply on the Earth.

23. It had then been Evening and was Morning the fifth Day.

24. God likewiſe ſaid, Let the Earth bring forth each Kind of living Creatures, namely that of Cattle, creeping Things, and wild Beaſts; which was ſo.

25. Thus he made both the wild Beaſts and Cattle of each Kind, with all manner of creeping Things of the Ground; which he ſaw to be good.

26. Then God ſaid, Let us make Mankind in our Similitude, according to our Likeneſs; who ſhall rule over the Fiſh of the Sea, the Fowl of the Air, the Cattle, the whole Earth, and all creeping Things that creep upon it.

27. Accordingly he created Mankind in his own Similitude, even each in that of himſelf; creating them Male and Female.

28. Whom God bleſſed in the following manner; Be fruitful, multiply, repleniſh the Earth, and ſubdue it; as alſo rule over the Fiſh of the Sea, the Fowls of the Air, and all living Things that ſtir upon the Ground.

29. Behold I give you, continued God, all Herbs bearing Seed, which are all over the Earth, with all Trees that have Fruit on them yielding a Kernel, which ſhall be for you to eat;

30. And to all the Beaſts of the Earth, to

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pointed Times being aſſigned to the Moon, may be underſtood Months and Tide-times; and the four Seaſons of the Year may be comprehended in the *Years*, as Hours, Noon, &c. in the *Days*. But Seed-time, Harveſt, &c. are appointed Times of the Sun.

Ver. 15. *Let them—be Lights*] This *Heb.* Conſtruction is ſometimes to be rendered with *for*, as in the preceding Verſe, and ſometimes without, as *Exod.* iv. 4. *it became* or *was a Staff*, not *for a Staff*, with many more; ſee *Buxt. Heb. Gram.* Lib. ii. Cap. 14.

Ver. 16. *two great Lights—greater—leſs*] This is ſaid in Regard to their Appearance, or as they are to the Earth; ſo that the Moon, tho' not a Light in it ſelf, is a Light to us.

Ib. *Stars*] both the fixed Stars, and Satellites or ſecondary Planets; as the former may be ranked with our Sun, the latter with the Moon, which two were doubtleſs mentioned ſingle becauſe they belonged to this Earth. The fixed Stars ſeem plainly to be comprehended, becauſe the Satellites of *Jupiter*, *&c.* are inviſible without Glaſſes, yielding no Light to us; ſee *Jer.* xxxi. 35. *Pſal.* cxxxvi. 9. And why might not ſeveral ſolar Worlds be created now as well as one, even if there were other Creations? There might be Room enough, and the Work more magnificent. A Reaſon for the primary Planets being made firſt might be, becauſe they, and they only, were to be habitable, at leaſt with rational Beings. We may obſerve, that the Offices of the Sun and Moon are to be ſubſervient to the Earth; as the Sun is doubtleſs to the other five Planets, among which the Earth may be properly reckoned. After all, thoſe who would have it, that our Sun and Planetary World was only now created, not the fixed Stars, may find the like Conſiſtency in the foregoing Account of thoſe four Days Work.

Ver. 18. *good*] Unaccountable is *Poole's Annotation* here, "This Clauſe was omitted in the firſt Day's "Work, but is added here, becauſe the Light was then "but glimmering and imperfect:" when there is particular Mention of the Light being good at that Time, Ver. 4.

Ver. 20. *towards the Face*] עַל *againſt* or *towards*, פְּנֵי *the Face.*

Ver. 24. *creeping Things*] For this the *Biſhops Bible* has *Worme.*

Ib. *wild Beaſts*] Inſtead of Adjectives in *Heb.* and for want of them, we frequently meet with a ſecond Subſtantive; as *Fire of Flame* for *flaming Fire*, *Iſai.* iv. 5. *Hoſ.* vii. 6. *a Man of Bloods* for *a bloody Man*, 2 *Sam.* xvi. 7, 8. ſo that when there is *Beaſts of the Earth*, or *Field* diſtinguiſhed from *Cattle*, it is *wild Beaſts*: as *agreſtis* and *ſylveſter* are in *Lat.* put for *wild*; ſee *Buxt. Gram.* Lib. ii. Cap. 1, 3. Thus 2 *Sam.* ii. 18. for *one of the Roes which are in the Field*, our *Tranſlators* ſay *a wild Roe*; as they do 2 *Kings* iv. 39. *a wild Vine*, and *wild Gourds*; Chap. xiv. 9. *a wild Beaſt*; and *Lev.* xxvi. 22. *wild Beaſts.*

Ver. 25. *Thus*] As the *Heb.* Prefix has the Force of *thus* when it is neceſſary, Chap. xxi. 32. & xxxi. 9. 1 *Kings* iii. 22. *Ezek.* i. 11. there is no need of making either a double Creation, or a Tautology: So Ver. 7, 16, 21.

Ver. 26. *Similitude*] This Similitude or Likeneſs I find to be *Holineſs*, *Epheſ.* iv. 24. *Knowledge*, *Col.* iii. 10. and *Dominion*, by the Words here following. *Image* is the Form or Faſhion of a Thing, and therefore improper as well as uncouth here.

Ib. *Cattle*] The wild Beaſts are not here named, for Man has not ſuch an eſpecial Government of them.

Ver. 27. *Mankind*] *Sanchoniatho* ſays the two firſt Mortals, generated as before mentioned, were *Protogonos*, which ſignifies *the Firſt-born*, *Adam* being created firſt of all; and *Æon*, ſignifying in the fem. Gender *Life*, the ſame as *Eve* does, Chap. iii. 20. But the *Bramans* or *Indian* Prieſts in their Book *Shaſter*, call them *Pourous* and *Parcoutee*; as *Henry Lord*, Chaplain to the *Engliſh* Factory at *Surat*, relates, in his *Diſcoverie of the Banian Religion*, p. 4. pr. 1630.

Ib. *each*] It being the Creation of both that is here related in general, the Particulars of which are given in the next Chap. The ſingular Pronoun is to be taken collectively, as in numerous other Places.

all

all the Fowls of the Air, and to every Thing that creeps upon the Earth, in which there is Life, all green Graſs to eat: which was ſo.

31. Laſtly God looked on all that he had made, and lo it was very good. It had then been Evening and was Morning the ſixth Day.

CHAP. II.

THE Heaven and Earth thus finiſhed, with all that belonged to them;

2. On the ſeventh Day God having ended his Work which he made, reſted then from all of it that he had done.

3. God alſo bleſſed that Day, and ſanctified it; becauſe he reſted on it from making all his Work which he had created.

4. Theſe were the Generations of the Heaven and Earth, when they were created. On the Day the Lord God had made the Earth and the Heaven,

5. *He made* likewiſe all the Plants of the Field before they were on the Earth, and all the Herbs of the Field before they grew; when he had not cauſed it to rain upon the Earth, and there was no Man to till the Land;

6. Or Miſt had come up out of the Earth, that watered any of the Surface of the Ground.

7. After this the Lord God forming the Man with Earth from the Ground, breathed into his Noſtrils the Breath of Life; ſo he became a living Soul.

8. And the Lord God planted a Garden at the Eaſt in Eden; that he might put there the Man whom he had formed.

9. Where the Lord God made grow out of the Ground, all Trees which were plea-

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Ver. 31. *ſixth*] From *Hyde* in his *Religio veterum Perſarum*, and *Pocock* in his *Specimen Hiſtoriæ Arabicæ*, with *Lord*'s *Religion of the Perſees*, it appears that *Zoroaſtres* the Reviver of the Magian Sect, in the Reign of *Darius Hyſtaſpis*, about 500 Years before the Birth of *Chriſt*, in his *Book* called *Zend-aveſta*, ſtill extant in the old *Perſian* Tongue, and uſed by the Remainder of thoſe People in *Perſia* and *India* in their Worſhip-houſes, gives nearly the ſame Account of the Creation and Deluge as Moſes does; but inſtead of ſix Days for the former, he has ſix Times, with five Days Reſt between each; the whole together making a Year, or 362 Days. And the Names of the firſt Man and Woman are ſo near ours, as *Adamah* and *Evah*.

Ver. 1. *that belonged*] *Tynd. apparel.*

Ver. 2. *having ended*] If God *ended his Work on the ſeventh Day*, he muſt work that Day, the contrary of which is apparent. So it is rendered in the preterpluperfect Tenſe by *Jun.* and *Trem.* for which alſo *Gell* pleads, *Eſſay*, p. 3. and the *Septuag.* have, *God ended his Work on the ſixth Day.*

Ver. 3. *making*] Thus *Jun.* and *Trem.* turn it, viz. *ab omni opere ſuo faciendo.* Verbally it is, *he reſted from all his Work, which God had created, to make*; and ſo *which God had created*, may be conſidered as if in a Parentheſis.

Ver. 4. *On the Day*] namely the third; on which he finiſhing the Creation of Heaven and Earth, they could not be made the firſt Day. This Partition agrees with that of the parallel Text, Chap. v. 1. and avoids the Tautology. This Day, as it is otherwiſe pointed, muſt be before the Creation of Man, Ver. 5. but *theſe* mentioned in the firſt Chap. could not be *the Generations of the Earth* then, becauſe the Cattle, Beaſts, and creeping Things, with Man himſelf, were produced from the Earth on the ſixth Day, and ſo were the chief Part of its Generations.

Ver. 5. made] See the like Chap. i. 16. *Exod.* xxxv. 22. which muſt be underſtood in the *com. Tranſ.* to make Senſe of it thus, *Theſe are the Generations—in the Day that the Lord made every Plant of the Field* (which he did) *before it was in the Earth, and every Herb of the Field* (which he did) *before it grew*; look Chap. iii. 22.

Ver. 6. *Or*] *Moſes* is ſhewing that the Vegetables were not at firſt produced by natural Cauſes, or the Induſtry of Man: for the latter was not created, neither had the Rain yet deſcended, nor even the Miſt aſcended; which Reaſon in the two firſt Parts of it is directly given in the *com. Tranſ.* had it not been overthrown in the laſt. *Trem.* and *Jun.* have tranſlated it thus, *quum non demiſiſſet Jehovah Deus pluviam ſuper terram, & nullus homo fuiſſet ad colendum terram, aut vapor aſcendens e terra: qui irrigaret*; i. e. *when Jehovah God had not ſent down the Rain upon the Earth, and there had been no Man to till the Earth, or Vapour aſcending out of the Earth; which had watered.* The *old French Verſion* has it, *ni aucune vapeur ne montoit de la terre, qui arroſaſt, nor had there aſcended any Vapour from the Earth, which watered*; and as now amended, *& il ne montoit point de vapeur, &c.* The learned *Broughton*, who approved of this, cites the *Jewiſh Rabbi Sadaias* in his *Arabick Comment. on Moſes*, ſaying the ſame (for which ſee alſo *Simon Crit. Hiſt.* B. ii. Ch. 19.) as alſo *Kimhi* mentioning it in his *Book of Heb. Roots*, under אד with others; ſee his *Works*, p. 682. and for the like Conſtruction in *Heb. Lev.* xix. 12, 29. & xxii. 16. *Jer.* xv. 17. & xvii. 21. & xxii. 10. *Pſal.* xxxv. 19. & xliv. 18. *Iſai.* xxviii. 27. beſides thoſe Places produced by *Buxt. Theſ. Gram.* Lib. ii. Cap. 19. ſub fin. and what *Noldius* ſays more fully of it in *Concord. Annot.* 173.

Ib. *Or Miſt*] For the Sun was not created till the next Day, by the Heat of which it is drawn up.

Ib. *out of*] It being odd, that the Miſt ſhould go up from the Earth to water it.

Ver. 7. *Earth*] So the Word is read in *com. Tranſ.* Chap. xxvi. 15. and ſhould be *Hab.* i. 10. The *old Bible* under *King Edward* VI. has *Mould of the Earth*, as I have *Job.* xiv. 19. There is good Reaſon to think, the Matter of which *Adam* was formed partook of the four Qualities, Hot, Dry, Cold and Moiſt; but Duſt is void of the laſt, if not the two laſt. *David Kimhi* on the Word *Create* in *Iſa.* xlv. 7. writes thus, פירוש עושה שלום בין התולדות שהם הפוכות בטבעם' ובהסכמת ארבעה תולדות אלה יהיה בריאות הגוף *wonderfully making Peace between Qualities, which were contrary in their Nature: and in the Agreement of theſe four Qualities is the Health of the Body.* The *Vulg. Lat.* is *limo terræ, the Mud of the Earth*; ſee alſo *Patrick* in Locum.

Ib. *Soul*] or *Perſon*, as the Word ſometimes ſignifies.

Ver. 8. *Eden*] is *Pleaſure* or *Delight*, whence the Garden from the *Greek* of the *Septuagint* was called *Paradiſe.*

Ib. *that he might*] The doing of which is told after this Deſcription of the Garden and Rivers.

Ver. 9. *and that*] The Author of a late *Tranſ.* in 1746, or *Bland*, turns it, *the ſame being alſo a Tree*, making this the ſame with the other; which Chap. iii. 22. quite diſproves.

ſant to the Sight, and good for Food; with the Tree of Life in the middle of the Garden, and that of the Knowledge of Good and Evil.

10. Beſides there was a River to water the Garden, which went out of Eden; from whence it parted, and became four Heads.

11. The Name of the firſt was Piſon; which turns about by the whole Country of Havilah, where there is Gold.

12. And the Gold of that Country is good; there is Chryſtal, and Onyx-ſtones.

13. The ſecond River was named Gihon; which turns about by the whole Country of Cuſh.

14. Hiddekel was the Name of the third, that runs towards the Eaſt of Aſſyria; and the fourth River was Euphrates.

15. Then the Lord God took Adam, and placed him in the Garden of Eden; to cultivate it, and look after it.

16. Who alſo charged him as follows; Thou mayeſt freely eat of every Tree of the Garden;

17. Excepting that of the Knowledge of Good and Evil, of which thou ſhalt not: for on the Day thou doſt, thou ſhalt quite die.

18. The Lord God ſaid further, It is not well for Adam to be alone; I will make him a Help according to his Need.

19. For the Lord God bringing all the Beaſts of the Field, which he had formed out of the Ground, and all the Fowls of the Air to Adam, to ſee what he would call them, that whatever he called each living

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Ver. 10. *a River to water*] The Garden being in *Eden*, Ver. 8. how did the River go out of *Eden* to water it?

Ib. *four*] The beſt Account ſeems to be, that the Rivers *Tigris* and *Euphrates* running ſouthward, meet together in one on the North of what was called *Eden*, which again parts into two at the South of it; and thoſe laſt, called here *Piſon* and *Gihon*, run into the *Perſian* Gulf: thus the River's parting into four Heads, was into two above, and two below. For which I have ſince met with *Huetius*'s excellent *Treatiſe of the Situation of Paradiſe*, where it is diſtinctly proved.

Ver. 11. *by the whole Country*] As far as the Length or Side of it extends.

Ib. *Country*] Modern *Engliſh* forbidding to ſay *the Land of France, Spain, &c.* and *land* being at the End of ſome Names, as *England, Poland*, and ſeveral others.

Ib. *Havilah*] The Country that had *Egypt* on the Weſt (for it could not be at any other Side of *Egypt*) having *Havilah* on the Eaſt, Chap. xxv. 18. 1 *Sam.* xv. 7. by conſequence this Country was in the Eaſt of *Arabia*; which agrees with the River running by it as before.

Ver. 12. *good*] For this we have the Teſtimony of *Diodorus Siculus*, the eminent *Greek* Hiſtorian, that lived a little before the Time of *Chriſt*, and compoſed his *Bibliotheca*, which he was thirty Years about, and travelled himſelf through the greater Part of *Aſia* and *Europe*, as he informs us at the Beginning; who in Lib. iii. Cap. 12. writes, that there is Gold dug in *Arabia*, which is not refined in the Fire as uſual, being found in the Earth like Cheſnuts, and is of ſuch a ſhining Colour, that it makes the precious Stones which are ſet in it brighter; and *Agatharcides*, p. 60. to the like Purpoſe.

Ib. *Chryſtal*] *Bdellium*, as it is tranſlated in the *com. Bible*, is the Gum of a Tree (mention'd by *Pliny*, Lib. xii. and *Dioſcorides*, Lib. i.) ſtill uſed among us. Whereas all the Jewiſh Writers agree that this was a precious Stone, and *Solom. Jarhi* (whom I account the moſt certain and ſkilful of them all) writes in his *Commentaries on Numb.* xi. 7. שם אבן טובה קרי"סטל *the Name of the precious Stone is Chryſtal*; with whom agrees *Kimhi*. And *Diod. Sicul.* Ib. ſays of *Arabia*, there are Chryſtal Stones congealed from the Water, not by the Cold, but by the Force of the daily Heat. The Thing here mention'd had alſo the ſame Colour with Manna, *Numb.* xi. 7. which was white, *Exod.* xvi. 31. ſo is Chryſtal, according to the *candida Chryſtalla* of *Martial*, Lib. viii. 77. but *Bdellium* is of a dark brown Colour.

Ver. 13. *Cuſh*] It is indiſputable from the other Rivers, and the Countries here mentioned, that they were all on the eaſt Side of the *Red Sea*; and what is now called *Ethiopia*, both interior and exterior, is only on the weſt Side: therefore *Cuſh* here could not be *Ethiopia*, unleſs the River *Gihon* ran acroſs the *Red Sea*, or what would be almoſt as ridiculous to ſuppoſe, round by the Iſthmus of *Suez*, between that and the *Mediterrancan*, and along by the other Side of the *Red Sea*, in an oppoſite Courſe to the River *Nile*. For other Reaſons I refer to *Rawleigh*'s *Hiſt. of the World*, B. i. 3. 14. *Bedford*'s *Scripture Chronology*, Chap. 8. Sect. 17. and *Shuckford*'s *Connection*, B. iii. The *Targum*, and *Ainſworth* in *Engliſh*, with the *Tigurin* and *French Verſions* keep to the *Hebrew* Word; as likewiſe *Jun.* and *Trem.* who in their *Scholium* to it ſay, *id eſt, Arabiam deſertam Chaldææ junctam*; *that is, Arabia the Deſart joining to Chaldea*. In ſhort the *Heb. Cuſh* being on both Sides of the *Red Sea*, ſhould be rendered accordingly; ſee 2 *Chron.* xxi. 16.

Ver. 14. *towards*] The River *Tigris*, which as *Rauwolff* ſays in his *Travels*, Pt. ii. Ch. 9. is now called *Hiddekel*, pointing as ſuppoſed that Way from the Place of *Eden*, though by its turning it ran on the weſt Side of *Aſſyria*.

Ib. *Euphrates*] The Name in *Heb.* is *Pherath*, but there being *hu* before it, ſignifying *it was Pherath*, the *Septuagint Tranſlators* not improbably taking both for the River's Name, which might be read without the Vowels *Huphrat*; by diſmiſſing the Aſpirate for the Softneſs of Pronunciation, and adding the *Gr.* Termination *es*, made Ευφράτης *Euphrates*, and ſo it was afterwards called. The Uſe and Credit of their *Verſion*, and others from it, have fixed divers wrong Names upon us, which Cuſtom now does not allow to be rectified.

Ver. 15. *Adam*] *Man* in *com. Tranſ.* Chap. i. 26, 27. & ii. 5, 7, 8, 15, 16, 18, 22. and *Adam* in Ver. 19, 20, 21. is the ſame Word in the *Original*, viz. *Adam*, which ſignifies *Man*. The Queſtion then is, when a *Tranſlator* ſhould begin to uſe it as a proper Name? Some do it at the 19th Verſe, *Caſt.* at the 18th, the *Geneva Verſion* at the 20th, the *Biſhops Bible* at the 21ſt; *Pagnine* does not call him *Adam* till Chap. iv. 25. but the *Septuagint* in the next Verſe after this. However the *Heb.* uſes it as *Man*, by prefixing the Article ה (which is not put to proper Names of Men, *Buxt. Gram.* L. 2. 5.) to Chap. iv. 1. incluſive. I begin with *Munſter* and *Vatablus*, after the Digreſſion of the Rivers, when he is more particularly ſpoken of as a Perſon.

Ver. 17. *quite die*] agreeable to our common Expreſſion [quite dead] *Heb. by dying thou ſhalt die*; which Idiom raiſes the Meaning of the Verb in the Manner of an Adverb, and is expreſs'd in the King's *Tranſ.* Chap. xxxi. 15. *Exod.* xxiii. 24. 2 *Sam.* iii. 24.

Ver. 18. *according to his Need*] *Heb. according as there is before him.*

Ver. 19. *For*] In this Manner. *Jun.* and *Trem.* with *Caſtal.* turn this and the following Verſe, the Senſe ſo requiring from the Verſe before, as the Reader himſelf may ſee.

Ib. *out of the Ground*] That the Fowls were produced by the Water we learn Chap. i. 20. which *Patrick* il-

Creature,

Creature, the ſame might be the Name of it;

20. When Adam gave Names to all Cattle, to the Fowls of the Air, and all the wild Beaſts, there was not a Help found for him according to his Need.

21. Upon this the Lord God cauſed a ſound Sleep to fall upon him, and while he ſlept, took one of his Ribs, cloſing up the Fleſh in the room of it.

22. And the Lord God made up the Rib which he took from Adam into a Woman, and brought her to him.

23. At which he ſaid, This is now Bone of my Bones, and Fleſh of my Fleſh; this ſhall be called a Woman, becauſe ſhe was taken from a Man.

24. Therefore let a Man forſake his Father and Mother, that he may cleave to his Wife, ſince they are one Fleſh.

25. Now naked as Adam and his Wife each of them was, they were not aſhamed.

CHAP. III.

AFTERWARDS the Serpent, that was the moſt cunning of all the Beaſts of the Field which the Lord God had made, ſaid to the Woman; Much leſs did God ſay, You ſhall not eat of every Tree of the Garden.

2. Whom ſhe anſwered; Of the Fruit of the Trees belonging to the Garden we may eat;

3. Only of the Fruit of that Tree which is in the middle of the Garden God ſaid, You ſhall neither eat, nor meddle with it, that you may not die.

4. The Serpent however replied to her; You will not die at all.

5. For God knows, that at the Time when you eat of it, your Eyes will be opened, ſo that you will be like Gods, knowing Good and Evil.

6. Now the Woman ſeeing that the Tree was good for Food, and withal delightful to the Eyes, nay a Tree to be deſired that it might give Underſtanding; ſhe not only took and eat of its Fruit, but gave to her Husband with her, and he eat.

7. Then the Eyes of them both were

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luſtrates in his *Commentary* there; ſo that *out of the Ground* here muſt belong only to the Beaſts: thus alſo *Eliezer* & *Moſ. Gerund.* Accordingly *Caſtal.* turns it, *beſtias omnes terreſtres, quas ex terra formaverat, omneſque aereas volucres*, as here. It is ſpoken here as what God had done, to which it refers; but is related in the *com. Bib.* as if it was another Formation after *Adam*.

Ver. 20. *there was not—found*] among all the living Creatures yet made, which *Adam* had named.

Ver. 22. *made up*] *Heb. built.*

Ib. *brought her*] Probably *Eve* having been conducted about the Garden, that ſhe might firſt ſee the inferior Creatures, was brought to *Adam* when he awaked. But particular are *Bedford*'s late Imaginations, that God did not bring her to *Adam* till the 8th Day, *Script. Chr.* B. i. Ch. 1. 30. or as he ſays further on the 7th, *Ib.* Ch. 10. 11.—— What is here related was done the 6th Day, Chap. i. 27. & v. 2. And this whole Chapter after the 3d Verſe is only a fuller Account of, with ſome Addition to, that which was deliver'd before in the firſt Chapter.

Ver. 23. *now*] Becauſe the Beaſts and Fowls had been brought to him before.

Ib. *Woman*] That is *Wombman* (a Female Perſon) as it is ſaid to be in the ancient *Engliſh Verſion* of *John Treviſe*, a *Corniſh-man*, who *Baker* ſays in *Chron.* & *Bale Script. Brit. Cent.* 7. lived in the Time of *King Richard* II. and tranſlated the *Bible*.

Ver. 23, 24. *a Man*] This is not *Adam* in *Heb.* but *iſh* a *Man*, as *iſhah* is a *Woman*.

Ver. 24. The Words of *Moſes*, and not of *Adam*.

Ver. 1. *of all*] He being a Beaſt himſelf: thus the ingenious *Caſtal.* ſays, *omnium terreſtrium beſtiarum—— verſutiſſimus*; ſo *Deut.* vii. 7.

Ib. *Much leſs*] This has been allowed an imperfect Speech, Something before it being omitted, as in the Oaths. That אַף כִּי ſignifies *much leſs* is clear by other Places, as *Prov.* xvii. 7. & xix. 10. 1 *Kings* viii. 27. *Job* ix. 14. 2 *Chron.* vi. 18. & xxxii. 15. *Ezek.* xv. 5. Now it appearing that God ſpoke only to *Adam*, when he prohibited the Tree of Knowledge to be eat of, as it was before *Eve* was made, Chap. ii. 17, 18. with which agree Chap. iii. 11, 17. what can be more naturally the Serpent's arguing, than that *Adam* was miſtaken, or feigned the Interdiction, and God did not ſay ſo? It was much eaſier for *Eve* to be deceived, by his placing the pretended Falſehood on *Adam*, than on God; as it is quite probable, that the Tempter would uſe the moſt likely Method. This was ſo rational, and agreeable to the Nature of Temptation, that I was apprehenſive it was the Caſe, before I examined, and found the *Heb.* agreeing with it; which thus literally tranſlated, confirms it.

Ver. 3. *that Tree*] *Tree* having here the Demonſtrative ה before it, which it has not in the Verſe before.

Ib. *that you may not die*] In the *com. Tranſ.* it is made very certain, Chap. ii. 17. and here uncertain. *Gr.* ἵνα μὴ ἀποθάνητε, *that you die not*. So in the *com. Bib. pen* is *that-not*, Chap. xxxi. 24. *Judg.* ix. 54. & xv. 12. 1 *Sam.* iv. 9. *Deut.* xii. 13, 19, 30.

Ver. 4. *not die at all*] Not in the leaſt, or any how, *Jer.* xxvi. 19. As the Duplication of the Verb heightened the Expreſſion, Ch. ii. 17. this being negative turns it the other Way; like what the *preſ. Tranſ.* affords us, *Ezek.* xvi. 4. *Jer.* xxiii. 32. *Amos* iii. 5. *Exod.* xii. 9. & xxii. 23. *Zech.* vii. 5. *Levit.* xix. 7, 20. The Father of Lyes has been made a diminutive Liar, to ſay, *Ye ſhall not ſurely die:* which not denying it wholly, does not agree with the former Place, as *Buxtorf* writes in *Theſ. Gram.* Lib. ii. Cap. 16. where he expreſſes the Phraſe, *nullo modo moriemini, you ſhall by no means die*; *Leo Judæ* in the ſame Manner by, *haudquaquam moriemini*; and *Caſtal. nequaquam morte mulctabimini, you ſhall in no wiſe ſuffer Death. Tynd.* has *tuſhe ye ſhall not dye.*

Ver. 5, 7. *ſo that*] The Marrow of a Sentence often lies in the Particles, eſpecially of the *Hebrew*, as I ſuppoſe the Reader will obſerve here: for their Eyes were ſimply opened before, Ver. 6.

Ver. 6. *delightful*] *Tynd. luſty.*

Ib. *took*] *Sanchoniatho* ſays, that *Æon*, of whom ſee Chap. i. 26. found out the Way of taking Food from Trees. By which the real Fact, though partly concealed, is confirmed.

Ib. *eat*] As to the Time when, ſee on Chap. iv. 1.

opened,

opened, ſo that they knew themſelves to be naked; and ſewing Fig-leaves together, they made them Girdles.

8. At length they heard the Sound of the Lord God going through the Garden in the Wind that Day; for fear of whom Adam and his Wife hid themſelves, among the Trees there.

9. Upon which the Lord God called Adam, and ſaid to him, Where art thou?

10. Who anſwered, I heard the Sound of thee in the Garden, and being afraid becauſe I was naked, I hid.

11. But he replied, Who told thee that thou waſt naked? Haſt thou eat of the Tree of which I forbade thee to eat?

12. That Woman, ſaid Adam, whom thou didſt put with me, giving me of it, I eat.

13. And upon the Lord God's ſaying to the Woman, Why didſt thou do this? She anſwered, The Serpent ſo deceived me, that I eat.

14. The Lord God then ſaid to the Serpent; Becauſe thou haſt done this, thou ſhalt be curſed from all Cattle, and every wild Beaſt: upon thy Belly ſhalt thou go, and eat Duſt as long as thou liveſt.

15. Beſides I will make Enmity between thee and the Woman, as alſo between thy Offſpring and hers: he ſhall bruiſe thee on the Head, thou him but on the Heel.

16. To the Woman he ſaid, I will exceedingly multiply thy Sorrow with thy Conception, thou ſhalt bear Children in Anguiſh; and thy Mind ſhall be to thy Husband, for he ſhall rule over thee.

17. And he ſaid to Adam; Becauſe thou haſt hearkened to what thy Wife ſaid, and eat of the Tree which I commanded thee that thou ſhouldeſt not; the Ground ſhall be curſed for thy Sake, of which thou ſhalt eat with Grief all the Days of thy Life.

18. For it ſhall produce Thorns and Thiſtles to thee; and thou ſhalt eat the Herbs of the Field;

19. Nay eat Victuals in the Sweat of thy

Ver. 7. *knew themſelves to be naked*] Before this they were naked, and not aſhamed, Chap. ii. ult. by comparing of which together, as their not being aſhamed that they were naked (like Children) was counted their Ignorance of it, their knowing it now will be their Shame, which Sin brought upon them. The Sight of their Nakedneſs cauſing Shame, is not unaptly, but one may ſay elegantly expreſſed, by their Eyes being opened in ſuch a Manner as to know they were naked. Care ſhould be taken of expounding away the literal Senſe, the Deformity of which will be the more liable to appear if but done in part; as here by making the Nakedneſs ſpiritual, that was covered by material Fig-leaves.

Ib. *Girdles*] *Pagn. cingulos*, *Munſter* and the *Tigur. Tranſ. cinctoria*, the *French*, *des ceintures*, *Onkel.* זְרִזִין *Girdles*, *i. e.* Something to gird about them. Perhaps they were ſmall Ozier Sprouts, or ſuch like, thruſt thro' a great many Fig-leaves, which are broad, and tied on like Beads; ſeveral of which might be put one above another; and this might be called *ſewing*, and would anſwer the Purpoſe for Strength and Covering, far better than any other Way I have heard of. The Word is turned *Girdle* in *com. Tranſ.* 2 *Sam.* xviii. 11. 1 *Kings* ii. 5. *Iſa.* iii. 24.

Ver. 8. *Sound*] *Going* or *walking* has not a Voice, nor is it probable they heard the Almighty ſpeak, till he called to *Adam* after they were hid.

Ib. *going through*] Accordingly *Jun.* and *Trem.* render it, *itantem per hortum*; and the *French Tranſlators*, *par la jardin*. *Walking in the Garden*, and *hid themſelves from the Preſence of*, are Expreſſions too low for the Deity, and ſuitable only to a finite Creature.

Ib. *in the Wind that Day*] or *at the windy Time of the Day*, i. e. in the Evening, when Breezes of Wind blow in thoſe warm Countries, as I have alſo obſerved here after a very hot Day; and ſo *neſheph*, *Twilight*, comes from *naſhaph*, *to blow*. God might come in the Wind, as he is ſaid to go upon the Wings of the Wind, *Pſal.* civ. 3. (which ſeems to be what *Adam* and *Eve* heard, and their hearing it the Reaſon it was mentioned) and his Spirit came on the primitive Believers like a ruſhing mighty Wind, *Acts* ii. 2. So *Jun.* and *Trem.* render it, *ad ventum illius diei*, as *Munſter* does *ad ventum diei*; and *Jerome* ſhews that *Aquila* tranſlated, ἐν τῷ ἀνέμῳ τῆς ἡμέρας *in the Wind of the Day*. The Word no otherwiſe ſignifies *cool*. Thus the divine Reproofs or Dread ſeize Sinners at the Time of Affliction, *Hoſ.* v. 15. *Pſal.* cxix. 67. 2 *Chron.* vi. 37. & xxxiii. 12. Chap. xlii. 21. beſt denoted by the Wind.

Ib. *that Day*] The Article ה before *Day* uſually ſignifies *this* or *that*, Chap. xxiv. 42. *Pſal.* ii. 7. & cxix. 91. 1 *Sam.* xxii. 15. 2 *Sam.* xix. 6. *Deut.* xxxiv. 12. ſo 1 *Sam.* xiv. 34. *that Night*.

Ib. *for fear of*] It was impoſſible for them to hide themſelves from the Preſence of God, who fills Heaven and Earth, *Jer.* xxiii. 24. מִפְּנֵי frequently ſignifies *by reaſon of*, or *for fear of*, as *Ainſworth* explains it; and ſo it is rendered by our *Tranſlators*, *Judg.* ix. 21. 1 *Sam.* xxi. 10. & xxiii. 26. *Jer.* xli. 9. & l. 16.

Ver. 10. *hid*] It is not the Conjugation *Hithpahel* for *ſelf* as Ver. 8. being elegantly varied.

Ver. 11. *Who*] *Sol. Jar.* writes on it, מאין לך לדעת מה בושת יש בעומד ערום *From whence doſt thou know what Shame there is in being naked?*

Ver. 13. *Why &c.*] as the like in *Judg.* ii. 2. & viii. 1. ſee alſo on *Exod.* xii. 26.

Ib. *deceived*] See 1 *Tim.* ii. 14. *Rev.* xii. 9.

Ver. 14. *curſed from all Cattle*] From their Company, being uncapable of going with them, and from the Bleſſing they enjoyed of eating Vegetables; thus much the Words immediately following inform us, and ſo it is like Ch. iv. 11. *curſed from the Ground*. So alſo the *Sept.* have tranſlated, which *Simon* ignorantly aſſerts *does make no Senſe*, *Crit. Hiſt.* B. 2. Ch. 4. The other Beaſts and Cattle too were not curſed, being all very good, Ch. i. 31.

Ver. 15. *hers*] Why not *his*, ſince the Male Genealogy is uſually counted, or rather *theirs*; but becauſe *Chriſt* was to be born of a Woman without Man?

Ib. *bruiſe*] The Analogy is kept to of a Man's treading on the Head of a Serpent with his Heel.

Ver. 16. *with*] Not *and thy Conception*; for Conception it ſelf was a Bleſſing, not a Curſe, Chap. i. 28.

Ib. *in Anguiſh*] It is obſerved by *Ariſtotle* and others, that no other Creature brings forth its Young, with ſo much Pain and Difficulty as a Woman, *Hiſt. Animal.* vii. 9.

Ib. *Mind*] See Chap. iv. 7.

Ver. 17. *for thy Sake*] Author of *Vulg. Lat. in thy Work*, *Septuag. Works*, and *Theod. in thy Tranſgreſſion*; the former through Miſtake perhaps of the Letter ר for ד; and none of them ſufficiently underſtanding the *Original*.

Ver. 18. *Thiſtles*] or rather *Weeds*, only that *Interpretation* is new.

Brows,

Brows, till thou returneſt to the Ground, ſince thou waſt taken out of it: for thou haſt been Earth, and ſhalt turn to Earth again.

20. And Adam named his Wife Eve, becauſe ſhe was the Mother of every one living.

21. The Lord God alſo made Coats of Skins for Adam and his Wife, and cloathed them.

22. However he ſaid, Lo is Adam become like one of us, in knowing Good and Evil? Now therefore *care is to be taken* leſt he ſhould put forth his Hand, and taking likewiſe of the Tree of Life, eat, that he may live for ever.

23. So the Lord God ſent him out of the Garden of Eden, to till the Ground from whence he was taken.

24. And having driven him out, he placed Cherubs at the Eaſt of it, with a flaming Sword that turned about, to keep the Way to the Tree of Life.

CHAP. IV.

AND Adam had the knowledge of Eve his Wife, ſo that ſhe conceived, and bearing Cain, ſaid, I have gained the Lord with a Man.

Ver. 19. *haſt been*] That is really, not comparatively as Chap. xviii. 27. and hereby is avoided the jarring which is between *art* and *ſhalt thou return*; for how ſhould he return to that which he then was?

Ib. *Earth*] Look Chap. ii. 7. ſo *Tyndal's Tranſlation* has it.

Ib. *turn—again*] So *Job* xxxiv. 15. *Eccleſ.* iii. 20.

Ver. 20. *Eve*] *Heb. Havah, Life*, from *hayah, lived.*

Ver. 21. *made*] which might be only by the Death of a Calf and Colt, or the like.

Ver. 22. *is Adam*] or *Adam is* ironically, in the ſame Senſe, but more obſcure; which is according to the beſt *Interpreters*, whom I need not particularize.

Ib. care is to be taken] The Sentence is evidently and confeſſedly imperfect. Such Phraſes, ſays *Ainſworth*, are uſual, as *Gen.* xxxviii. 11. and xlii. 4. to which add *Job* xxxvi. 18. *Iſa.* xxxvi. 18. *Jun.* and *Trem.* inſert *videndum*, like this: in *Caſtalio's* and the *Tigurin Verſion* is *periculum eſt, there is Danger.* The joining it to the next Verſe, ſeems only to alter it from defective to abſurd.

Ver. 24. *Cherubs*] *Cherubims* is improper, if we conſider that *im* is the *Heb.* Termination of plural Nouns maſculine, as *s* is the common Ending of our Nouns plural; ſo that it has a double plural Ending, as if we ſhould ſay, *Feets, Teeths, Sheeps, Mens, &c.* which to avoid, ſome have uſed *Cherubim* plurally, ſomewhat more tolerable than the other. They are ſuppoſed to be Angels, the Repreſentation of whom was afterwards put over the Mercy-ſeat, in a human Shape as ſuppoſed with Wings; vid. *Exod.* xxvii. 7, 8, 9. 1 *King.* vi. 23, 27. but by *Ezek.* x. 14. compared with Ch. i. 10. appear to have a Face like an Ox.

Ver. 1. *ſo that*] *Tranſlators* have made *knew his Wife* ſuperfluous. Not only ſo, but an Error has been founded on it, that their firſt carnal Knowledge was after the Fall, on which *Bayle* in his *Dictionary* under *Abel* lays great Streſs; but it is eaſily refuted by thus ſignificantly rendering it, as alſo by Ver. 17. 1 *Sam.* i. 19. for who will pretend that *Elkanah* did not know *Hannah* till they had been married ſeveral Years, Ver. 7. or *Cain* his Wife till they dwelt in *Nod?* As they were doubtleſs married before he murdered *Abel*, which appears to be but a little before the Birth of *Seth*, Ver. 25. Chap. v. 3. And indeed who would have him for a Huſband juſt after the Murder? But even ſuppoſing that to be, if the Murder did not hinder their Marriage, much leſs would it hinder their cohabiting thus together. This however is not all, as Errors are naturally pregnant: for on the Suppoſition that *Adam* did not know *Eve* before their Fall, it is inferred they fell the ſame Day they were created, or very ſoon; againſt which I have this to object, viz. It is improbable, as being unneceſſary, that there were more than two Beaſts of a Sort created, a Male and Female to propagate, according to *Patrick's* Obſervation on Chap. i. 29. and we find God making our firſt Parents Coats of Skins preſently after the Fall and Curſe, Chap. iii. 21. as they were then immediately wanting; which conſequently could not be before thoſe Creatures had bred, becauſe it would deſtroy the Species, ſince none I ſuppoſe will pretend that God created more Beaſts only for their Skins, and that before thoſe were wanted; beſides the Creation being in Autumn, Chap. i. 1. the Trees would not have Fruit for *Eve* to gather in the Winter; after which was probably the Time of the Tranſgreſſion. *Loridano* indeed in his *Life of Adam* ventures to aſſert, that *Adam* was in Paradiſe but three Hours before he diſobeyed; which may ſerve for Company among other of his crude Notions. And did not the Progenitors of Mankind live before that in Obedience to the divine Command, Chap. i. 28? ſee *Milt. Par. Loſt*, B. iv. and on the other hand what miſerable Work is made with the contrary Opinion, for Inſtance, in *Biblioth. Bibl.* Occaſ. Annot. 8.

Ib. *Cain*] From *kanah, he purchaſed* or *gained. Sanchoniathe* relates, that of *Protogonos* and *Æon*, the firſt Man and Woman, were begotten *Genos & Genea*, that is *Cain* and his Wife, which Names ſignify the *Male* and *Female Offspring.*

Ib. *gained the Lord*] With which agrees 1 *Tim.* ii. 14, 15. *Eth* before *the Lord* denoting the Accuſative, may determine that ſhe meant ſhe had gained him, that is got his Favour again which ſhe had loſt; or purchaſed him, as it were, with this Son. We find *Leah* ſpeaking much after the ſame Manner, concerning her Huſband, at the Birth of three of her Sons, *Reuben, Levi* and *Zebulun.* It is likely *Eve* might take it for a Sign of God's Favour reſtored to her, that he ſuffered her to increaſe the World: for that was his Bleſſing to them, Ch. i. 28. *Gell* and others own *the Lord* to be taken accuſatively, by rendering *gotten the Man the Lord*, and *Luther* in his *high Dutch Tranſ. gotten a Man which is the Lord*, as if *Eve* thought *Cain* was the promiſed Seed; but it is quite improbable that ſhe took her Child to be *the Lord*, ſignifying in *Heb. the Supreme Divine Being*, nor is there the accuſative Article before *Man* as before *Lord. Iſh*, a *Man*, is here a naked Word without any Prefix, in which manner Words are often left in *Heb.* (as always in *Latin*) ſignifying the Inſtrument with which Something is done, the Letter ב being omitted by reaſon of the Frequency of it. Examples are *Zeph.* i. 9. *with Violence and with Deceit, Hab.* ii. 9. *with Gold and with Silver, Judg.* xviii. 11. *with Inſtruments of War, Zech.* iii. 3. *with filthy Garments, Lam.* iii. 15. *with Wormwood, Pſa.* xc. 14. *with thy Kindneſs, Ex.* iii. 8. *with Milk and Honey*; and divers others. For a parallel Phraſe to this, ſee *Gen.* ii. 7. where to follow the *com. Tranſ.* here, muſt be read, *formed Duſt from Man*; others in this *Book* are Chap. vi. 14. & xii. 17. & xlvii. 12.

2. After which ſhe bore his Brother Abel; who became the Shepherd of the Flock, as Cain was the Tiller of the Ground.

3. So at the End of the Year, Cain brought an Offering to the Lord of the Crop of the Land.

4. And Abel alſo bringing *one*, of the Firſtlings of his Flock, and of their Fat, the Lord had reſpect to him, and his Offering;

5. But to Cain and his he had none: at which Cain was very angry, and his Countenance loured.

6. Then the Lord ſaid to him; Why art thou angry? And why is thy Look caſt down?

7. If thou doeſt well, will it not be accepted? (But if thou doſt not, Sin lies at the Door;) his Mind alſo will be to thee, for thou ruleſt over him.

8. Nevertheleſs Cain ſpeaking to Abel his Brother; when they were in the Field, he roſe up againſt his Brother Abel, and killed him.

9. Upon this the Lord aſked Cain, Where is Abel thy Brother? Who anſwered, I know not; am I my Brother's Keeper?

10. But he replied; What haſt thou done? The Voice of thy Brother's Blood cries to me from the Ground.

11. Now therefore thou ſhalt be curſed, from the Ground, which opened its Mouth, to receive the ſame from thy Hand.

12. When thou tilleſt the Ground, it ſhall no more yield its Strength to thee: a Wanderer and a Vagabond ſhalt thou be on the Earth.

13. And Cain complained to the Lord; The Puniſhment of my Iniquity is too great to bear.

14. Behold thou driveſt me off to Day from the Surface of the Ground, that I may be hid from thy Face; and when I am a Wanderer and Vagabond on the Earth, whoever finds me will kill me.

15. To whom the Lord ſaid, Therefore whoever kills Cain, it ſhall be revenged ſe-

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One Objection to this *Interpretation* may ariſe, that *eth* does ſometimes ſignify *with*, and ſo it may be tranſlated, *gained a Man with the Lord:* but then that *with* muſt not be taken inſtrumentally, as above, for *by* or *from*, but conjunctively for *together with*, as *Judg.* i. 3. the want of which Obſervation ſeems to have miſled *Tranſlators.* The Verb too denotes ſuch a gaining as is by Purchaſe, which may very well be according to this *Verſion*, but not by others. The Firſt-born were afterwards ſanctified to the Lord, *Exod.* xiii. 2. and was not that likewiſe to gain or purchaſe his Favour? And that it was done thus early may appear by Ver. 4.

Ver. 2. *After which ſhe bore*] *Heb. added to bear.* Here not unfitly may be inſerted what is written in the *Jewiſh Talmud*, *Lib. Kidduſh.* and elſewhere, לעולם ילמד אדם את בנו אומנות נקייה *For ever let a Man teach his Son a blameleſs Trade* or *Employment.*

Ib. *Flock*] The Word comprehends both Sheep and Goats, as may be ſeen Chap. xxx. 32. *Lev.* i. 10. ſo *Buxtorf* explains it, *ovium ſcilicet & caprarum*; and *Santes* in *Theſauro*, *Significat communiter minuta animalia, ut oves, ut capras.*

Ver. 3. *Year*] *the End*, as it is in the *Original*, ſhews it was of ſome determinate Time, and what ſhould that be but a Year, viz. at Autumn when the Corn was ripe, and the Lambs grown fit to kill? That the ſame Word ſo ſignifies, ſee alſo *Exod.* xiii. 10. *Numb.* ix. 22. 1 *Sam.* i. 7. *Amos* iv. 4. and *Ainſ.* in Loc.

Ib. *brought*] not by any Command of God, ſays *Grotius* in his *Annotations*; but the contrary Opinion of *Patrick*, *&c.* ſeems better, elſe how did God accept *Abel*'s Offering? Or how he perform it rightly, and be righteous in ſo doing, *Heb.* xi. 4?

Ver. 5. *But*] The Reaſon we have *Heb.* xi. 4. which deſtroys the inconſiſtent Fictions that have been invented about it, for which *Calmet*'s *Dictionary* may be conſulted. *Abel* it ſeems did it ſpiritually, *Cain* formally.

Ib. *none*] Becauſe it was not done well, Ver. 7.

Ib. *loured*] which is the Word *Tynd.* uſes, the *Biſh.* have it *abated.*

Ver. 7. *If thou doeſt well*] In *Pirke Aboth*, Chap. 2. it is written, העושה מצוה אחת קונה לו פרקליט אחד והעובר עבירה אחת קונה לו קטיגור אחד i. e. *He who does one Command, gets himſelf one Advocate: and he that commits one Tranſgreſſion, gains to himſelf one Accuſer.*

Ib. *Mind*] As the Mind of a Servant is to his Maſter to pleaſe him, which the Words *ruleſt over him* ſhew. So it is to be underſtood Chap. iii. 16. and not that *Eve*'s Deſire or Affection to her Huſband, was her Curſe or Puniſhment. To bring Cain out of his Sullenneſs, God not only let him know that he might be accepted, but that his Brother would be ſubject to him.

Ver. 8. *ſpeaking to Abel*] Perſuading him to go into the Field, that he might kill him: inſomuch that ſome *Verſions* have added in *Let us go into the Field*, as it ſeems to me from the *Sept.* who took ſuch Liberties; for it is unlikely had theſe Words been in the *Original*, that they would be after left out.

Ver. 11. *curſed from the Ground*] Not receiving the Increaſe of it as before, nor ſettling upon it, which the next Verſe ſhews. And though he built a City, it is not ſaid he dwelt in it, as *Joſh.* xix. 50. *Judg.* viii. 28. His Guilt might drive him from thence, and make it an Addition to his Curſe. Beſides his dwelling in the Country of *Nod*, appears to be not his ſettling, but wandering about there, from whence it was called *Nod*, which ſignifies *wandering*, *Pſa.* lvi. 8.

Ver. 12. *yield*] As this was a particular Curſe to *Cain*, over and above the Barrenneſs which the Earth received from the general one denounced to *Adam*; ſo *Sanchoniatho* ſpeaks of great Droughts, where *Genos* and *Genea* were.

Ver. 13. *The Puniſhment of my Iniquity, &c.*] As rendered *Lam.* iv. 6. The Noun ſignifying moſtly *Iniquity*, and the Verb ſometimes *to forgive*, divers have rendered it after this manner, *My Iniquity is too great to be forgiven*; but as it is eaſy to ſee that this does not agree with what is before and after, ſome noted modern Expounders have thought it better turned into a Queſtion, which I think is no leſs injurious to the Senſe; however the *Heb.* has no Sign of a Queſtion, as at Ver. 7. The Meaning of thoſe Words is not to be conſidered ſo much apart as together, when they commonly ſignify as I have put it, ſeveral times turned in the *com. Tranſ. bear Iniquity*, where *the Puniſhment* of it is to be underſtood, but may be better expreſſed, *ſuffer for Iniquity*, as I uſually put it; and might be here, *My Iniquity is too great to ſuffer for*, but with leſs Propriety.

Ver. 14. *from thy Face*] This is to be looked upon only as the Words of *Cain*, who having not Faith to believe what God was, an Infinite and All-preſent Being, *Heb.* xii. 4, 6. ſpoke thus; whoſe whole Speech was extravagant and untrue.

Ver. 15. *Therefore*] But the 70 *Interp.* for it *not ſo*, as though they took לכן for לא כן and conformable to it, as frequently, the *Vulgate* has, *It ſhall by no means be ſo, but*, as likewiſe *Symmachus* & *Theodotion, not ſo, but*; either in

venfold.

venfold. Beſides the Lord ſhewed a Sign to Cain, that none who found him ſhould ſlay him.

16. Now he going out from before the Lord, dwelt in the Country of Nod, on the Eaſt of Eden.

17. And Cain had the knowledge of his Wife, ſo that ſhe conceived, and bore Enoch; he alſo built a City, and called the Name of it Enoch, like that of his Son.

18. To Enoch likewiſe was born Irad, who begot Mehujael, as he did Methuſael, and this Lamech.

19. Next Lamech took him two Wives; the Name of one was Adah, and the other's Name Zillah.

20. And Adah bore Jabal; he was the firſt of ſuch as dwelt with Tents and Cattle.

21. Whoſe Brother's Name was Jubal; he was the firſt of all who played upon the Harp and Organ.

22. And Zillah too bore Tubal-cain, a Maker of all Edge-tools with Steel and Iron; his Siſter being Naamah.

23. And Lamech ſaid to theſe his Wives; Hear what I ſay, you Wives of Lamech, give ear to my Expreſſion; becauſe I have killed a Man to my own Wounding, and a young Man to my Hurt:

24. Since Cain ſhall have Vengeance taken ſevenfold, ſo ſhall Lamech ſeventy and ſevenfold.

25. Adam moreover had the knowledge of his Wife again, ſo that ſhe brought forth a Son, and called his Name Seth: for God has put me, *ſaid ſhe*, other Offspring inſtead of Abel, becauſe Cain ſlew him.

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the ſame Manner, or rendering לכן *but*, and ſupplying the other; yet *Aquila*, who may be counted the beſt of the *Gr. Tranſlators*, has *Therefore* only, and *Onkelos* the like in *Chald.*

Ib. *Sign to*] The proper and uſual Signification of אות is *a Sign*, and of ל *to*; nor is it *left* in the *Hebrew:* how much more agreeable to the Context, as well as likely in itſelf this is, I leave to the Reader's Underſtanding.

Ver. 17. *Cain*] who, *Joſephus* ſays, invented Weights and Meaſures, *Antiq.* Lib. i. 3.

Ib. *Wife*] *Abul Pharagius*, a noted Author of the *Chriſtian Jacobites* in *Leſſer Armenia* about the End of the 13th Century, writes that *Cain* had a Twin-ſiſter named *Azrun*, and *Abel* another named *Owain: Eutychius* alſo, one of the *Melchites* and a Patriarch of *Alexandria* in the 10th Century, ſays in his *Annals*, that *Adam* would have *Cain* marry *Abel*'s Twin-ſiſter, but he would not, becauſe his own was more beautiful. The *Hiſtories* and *Annals* of thoſe Authors written in *Arabick*, have been publiſhed by *Pocock* at *Oxford.*

Ver. 18. *Enoch*] *Sanchoniatho* carrying on his Hiſtory in the Line of *Cain*, has the Genealogies from the Beginning to the Flood thus:

1. *Protogonos* and *Æon*; ſee Chap. i. 26.
2. *Genos* and *Genea*, ſee Ver. 1.
3. *Phos*, *Pyr* and *Phlox*; who found out Fire by rubbing Pieces of Wood together.
4. *Caſſios* and *Libanos*, *Antilibanos* and *Brathys*; who were Giants, from whom the Names of thoſe Mountains were ſo called.
5. *Hypſuranios* and *Uſôos*; who invented, the one Houſes of Reeds, and the other Boats.
6. *Agreus* and *Halieus*; who invented Hunting and Fiſhing.
7. *Chryſor* and another; who invented Iron and Fiſhing-inſtruments.
8. *Technites* and *Geinos*; who invented Tiles.
9. *Agros* and *Agrueros*; who invented Courts to Houſes, Fences and Cellars.
10. *Amynos* and *Magos*; who conſtituted Villages and Flocks.

In the other Line are only two Genealogies inſerted to that Time, viz.

Eliun, ſuppoſed for *Lamech*; and
Uranos, for *Noah.*

Which are continued in this manner, as *Sanchoniatho* may be underſtood;

11. *Sydyc*, *Chronos* and *Nereus*, for *Shem*, *Ham* and *Japheth.*
12. *Miſor* for *Mizraim.*
13. *Thoth* and the *Cabiri*; by whom thoſe Records were firſt kept at *Berytus.*

Ver. 19. *Lamech*] Of whom *Joſephus* relates, that he had 77 Children, *Ant.* Lib. i. 3. But I query whether there was any more Proof for it, than his living ſo many odd Years, Chap. v. 31. if that be any.

Ver. 22. *Tubal-cain*] Whence the Heathen Deity *Vulcan* the Smith plainly, the *Heb.* being rather [v] than [b;] and this being an Inſtance ſo early, it is more likely that later Perſons and Names after the Flood, were adopted into the Gentile-Divinity.

Ib. *a Maker of all Edge-tools with*] or *Heb. a Sharpener of every Work of*; the Verb ſignifying no more *to inſtruct*, than *ſharpen* and *whet* do in *Engliſh.* The chief Uſe of Iron and Steel at firſt, we may ſuppoſe, was in Tools for cutting Wood, and manuring the Ground, ſuch as had Edges; and therefore the Maker of them might fitly be called a *Sharpener.* To this conſents דוד קמחי *David Kimhi*, the celebrated Jewiſh Expoſitor, in his *Book of Roots*, and of the *Tranſlators Pagnin. Caſtal.* and *Tyndal*, with the *com. Latin* and *French Verſions*; *Vatablus* and *Sebaſt. Munſt.* have it, *qui expoliebat, who poliſhed.*

Ib. *Steel*] According to the beſt Underſtanding we have of the *Heb.* Word, it ſignifies both *Braſs* and *Steel*; or as *Mercerus* on *Pagninus* ſays, *Rabbi Joſeph Kimhi* (who was Father to *David* and *Moſes Kimhi*) thinks it ſhould every where in *Scripture* be underſtood *Steel.* However it is clear enough it ought to be ſo here, by reaſon of the ſharpening, as well as in ſome other Places.

Ver. 23. *young Man*] It is plain by this that it was not *Cain*, as has been thought; and likewiſe that it was Somebody (for that too has been denied, it being ſuppoſed to be a Queſtion) ſince it is ſo particularly deſcribed.

Ver. 24. *Since &c.*] *Lamech* having killed his Man as it ſeems in fighting, and ſo his Crime much leſs than Cain's.

Ver. 25. *a Son*] The *Banians*, as on Chap. i. 27. reckon to the firſt Man and Woman four Sons, named *Brammon*, *Cuttery*, *Shuddery* and *Wyſe*; but this appears to me a Fiction, made from their Account of the Creation conſiſting of four Elements, with the Quality of which theſe Sons were diſtinctly endued, and from the four Quarters of the Earth, whither they were ſaid to go.

Ib. *Seth*] *Heb. Sheth*, derived from its Verb *ſhuth*, *he put.* As the Account of ſome Names, with the Reaſons aſſigned for them, even before the Flood, Ch. ii. 23. and iii. 20. and iv. 1. and v. 29. ſhew that one of thoſe Kindred-Languages the *Heb.* or *Chald.* was the firſt: ſo this turns the Scale for the former, the *Chald. ſhuth* being a Noun, ſignifying *Meditation* or *Speech*; ſee for it more *Mercer* on Ch. ii. *Fuller* in *Miſc. Sacr.* Lib. iv. 4.

26. And to Seth himſelf alſo there was a Son born, whom he named Enos. Then it was begun to be called by the Name of the Lord.

CHAP. V.

THIS is the Book of Adam's Generations. On the Day that God created Mankind, he made each of them in his own Likeneſs;

2. Creating them Male and Female: whom he bleſſed, and called their Name Mankind the ſame Day they were created.

3. And Adam living a hundred and thirty Years, begot *him* in his Likeneſs, after his Similitude, whoſe Name was called Seth.

4. After which his Time was eight hundred Years, and he begot Sons and Daughters.

5. So all the Time which Adam had lived, was nine hundred and thirty Years, when he died.

6. And Seth living a hundred and five Years, begot Enos.

7. After which he lived eight hundred and ſeven Years, and begot Sons and Daughters.

8. So all the Time of Seth was nine hundred and twelve Years, when he died.

9. And Enos living ninety Years, begot Cainan.

10. After which he lived eight hundred and fifteen Years, and begot Sons and Daughters.

11. So all the Time of Enos was nine hundred and five Years, when he died.

12. And Cainan living ſeventy Years, begot Mahalaleel.

13. After which he lived eight hundred and forty Years, and begot Sons and Daughters.

Ver. 26. *called by*] This Place is not only rendered and underſtood according to our *Eng. Bible*, but the Verb for *begun* ſometimes ſignifying *to profane*, it has been done as if they were then profane, or idolatrous in their worſhip. Whereas the former falls, by conſidering that God muſt needs be, and was worſhipped before; the latter, as he was in *Seth*'s not *Cain*'s Family, and becauſe when the Word ſignifies *to profane*, it has a Noun, not a Verb following it as here. The *Original* has not *Men*, on the contrary the Verb is ſingular, as agreeing with *Enos*, probably the firſt of *Seth*'s Poſterity, who are agreed to be thoſe called *the Sons of God*, Chap. vi. 2. which way of Appellation began it ſeems by this Text, and as it is natural to ſuppoſe with *Enos*; ſee the *Annotations* of the eminent *Hugo Grotius*. Thus thoſe two Paſſages caſt Light on each other. Here now appears a Reaſon for the Verb being ſingular, which otherwiſe is diſagreeable; as alſo paſſive, ſince it would be improper to ſay *he began* when it related to many others, and *it began* would be more abſurd. A *Tranſlator* has not only the Senſe of Places to get with an Expoſitor, but after that as great or a greater Difficulty to expreſs them aptly, which is ſtill heightened when it is to be done literally.

Ver. 1. *Generations*] *Beroſus*, a Prieſt of *Belus* at *Babylon*, who lived in the Time of *Alexander* called the Great and after, wrote a *Hiſtory* of the *Chaldeans*, in a Fragment of which, that is preſerved in the *Chronicon* of *Euſebius*, p. 5. or compoſed by *Scaliger* from *Euſebius*, and in *Syncel.* p. 18. he relates, agreeable to the ten Generations here, that there were ten Kings of *Chaldea* before the Flood, *Alorus*, *Alaſparus*, *Amelon*, *Amenon*, *Metalarus*, *Daonus*, *Euedorachus*, *Amphis*, *Otiartes*, and *Xiſuthrus*.

Manetho, a Prieſt of *Heliopolis* in *Egypt*, wrote the *Antiquities* of that Country, in the Reign of *Ptolemy Philadelphus*, in the Quotations of which, remaining in the *Chronographia* of *Syncellus*, an Abbot under the Patriarch of *Conſtantinople*, there is the following Account, *Shuckf. Connec.* B. i. p. 21.

113	Gods reigned — —	36525	Years.
8	Demi-gods — — —	217	
15	Heroes — — —	443	

Shuckford rationally obſerves, that an entire Revolution of the Heavenly Bodies being counted 36525 Years, and the *Egyptians* worſhipping them, the firſt Number may be accounted for in ſuch a manner; to which may be added, that 113 might have Names given them, eſpecially as there are about ſo many remarkable Stars in the northern Hemiſphere. The other two Numbers he ſuppoſes to be the Time that *Egypt* was peopled before the Flood, and that thoſe Demi-gods and Heroes were not all ſucceſſive; I would alſo add to this, that by the former ſeem to be intended ſome of the Poſterity of *Seth*, called *the Sons of God*, Ch. vi. 2. and by the latter ſome of *Cain*'s, or rather the Giants who came from both, Ch. vi. 4. conſidering that the *Heb. Scripture* was then firſt tranſlated into *Greek*, by Order of that very King to whom *Manetho* was Keeper of his Library, and dedicated his *Book* to him; the *Tranſlation* too being done towards the Beginning of that King's Reign, *Manetho* may well be thought acquainted with the Scripture Account, nay has been ſuppoſed to write his *Antiquities* with the Deſign of making them more ancient than the Hiſtory of *Moſes*, in Honour to his own Nation. Since *Cain* alſo went caſtward, Ch. iv. 16. it is not likely that his Poſterity poſſeſſed *Egypt* firſt; and it is probable the Giants might have it afterwards, Ch. vi. 11. Beſides if we examine the Space of 217 Years at the Diſtance of 443 Years before the Flood, we ſhall find that theſe eight of *Seth*'s Line lived in that Time, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Methuſelah*, *Lamech* and *Noah*. Now though the *Egyptians* might have a Tradition of the Number of Perſons and Years, they probably had not of their Names, as it was reduced to the Memory of *Noah* only; and ſo they might aſcribe the Names of their inferior Deities to them, which is done thus in *Diodorus Siculus*, Lib. i. *Sol*, *Saturn*, *Rhea*, *Jupiter*, *Juno*, *Vulcan*, *Veſta*, *Mercury*.

Ver. 2. *Mankind*] as we read, Chap. i. 26.

Ver. 3. *a hundred*] I have framed the following *Tables* to find out readily what Age each Perſon was of (the Time of whoſe Birth and Death may be known) when many remarkable Things were done, which the *Scriptures* give us Account of, with the Age of the World, &c. adding the Years of the *Julian Period*, invented by *Scaliger*, which begin on our New-year's Day, as in the *Almanacks*; and by thoſe that have this Reckoning, it may be known at a ſingle Subſtraction how long ago any other Year here inſerted was: by which alſo this *Chronology* may be eaſily and readily compared with others, where thoſe Years are now commonly uſed, as comprehending and as it were bringing all other *Epochas* into this one.

14. So all the Time of Cainan was nine hundred and ten Years, when he died.

15. And Mahalaleel living fixty five Years, begot Jared.

TABLE the firſt of SCRIPTURE AGES.

Year of the Julian Period.	Age of the World,	*Adam*,	*Seth*,	*Enos*,	*Cainan*,	*Mahalaleel*,	*Jared*,	*Enoch*,	*Methuſelah*,	*Lamech*,	*Noah*,	*Shem*.	
684	0	0											The World created, *Gen.* i.
815	131	131	0										*Seth* born, Ch. v. 3.
921	237	237	106	0									*Enos* born, Ch. v. 6.
1012	328	328	197	91	0								*Cainan* born, Ch. v. 9.
1083	399	399	268	162	71	0							*Mahalaleel* born, Ch. v. 12.
1149	465	465	334	228	137	66	0						*Jared* born, Ch. v. 15.
1312	628	628	497	391	300	229	163	0					*Enoch* born, Ch. v. 18.
1378	694	694	563	457	366	295	229	66	0				*Methuſelah* born, Ch. v. 21.
1566	882	882	751	645	554	483	417	254	188	0			*Lamech* born, Ch. v. 25.
1614	930	930	799	693	602	531	465	302	236	48			*Adam* died, Ch. v. 5.
1677	993		862	756	665	594	528	365	299	111			*Enoch* taken away, Ch. v. 23.
1727	1043		912	806	715	644	578		349	161			*Seth* died, Ch. v. 8.
1749	1065			828	737	666	600		371	183	0		*Noah* born, Ch. v. 28.
1826	1142			905	814	743	677		448	260	77		*Enos* died, Ch. v. 11.
1922	1238				910	839	773		544	356	173		*Cainan* died, Ch. v. 14.
1978	1294					895	829		600	412	229		*Mahalaleel* died, Ch. v. 17.
2111	1427						962		733	545	362		*Jared* died, Ch. v. 20.
2249	1565								871	683	500		*Japheth* born, Ch. v. 32. and x. 21.
2252	1568								874	686	503	0	*Shem* born, Ch. xi. 10.
2343	1659								965	777	594	91	*Lamech* died, Ch. v. 31.
2347	1663								969		598	95	*Methuſelah* died, Ch. v. 27.
2348	1664										599	96	The Flood came, Ch. vii. 6.

All Writers, who have undertaken to calculate the Space of Time from the Creation to the Flood, have I think miſſed it. Such as were not miſled by the *Greek* and *Samaritan Copies* (for the Refutation of which I refer to *Beaford*'s *Scripture Chronology*, Book i. Chap. 5.) but computed from the *Hebrew*, have ſtated it at 1656 Years; by ſuppoſing the Son was born when the *Scripture* ſays he was begot, and that invariably each of them at the End of ſuch a Year of his Father's Life; Poſitions methinks too improbable to be allowed, much leſs ſo generally received.

Since *Moſes* ſays nothing of the odd Months or Days, and *This* might probably live one, *That* two, and *Another* three Quarters of a Year, longer than the Time mentioned when they begot a Son; a Medium for one with another would be half a Year overplus: ſo the Time is ſaid to be ſeven Years, 1 *Kings* ii. 11. which was ſeven Years and ſix Months, 2 *Sam.* v. 5. But if any of them lived almoſt the Year out, or till the laſt Quarter, it was counted for a Year, then between one Quarter before, and three Quarters of a Year after, the mean Time is one Quarter more than the Years mentioned. By this Allowance, moderate as it is, if *Adam* when he had lived 130 ¼ Years, begot *Seth*, he was 131 at *Seth*'s Birth, as in the *Table*, and ſo of the reſt. According to the other Account, *Methuſelah* muſt have lived till the End of the Flood, when *Noah* was 600 Years old, Ch. vii. 11. & ix. 28, 29. he being not 969 before by that Reckoning, as may be ſeen by adding 187, Chap. v. 25. 182, Ver. 28. and 600 together: To avoid which, the *Index* to the *preſent Fol. Bible* has it computed with others, that he died before he was 969 Years old, in Contradiction to the Text. But *Methuſelah*'s dying in the Year before the Flood (which might be but a ſmall Time) is highly probable; for his Name is in *Heb. dead and a Dart*, as (with little Alteration) obſerves *Bochart* in *Phaleg.* Lib. ii. 13. *Broughton* on the *Epiſtle* of *Jude*, *&c.* when he was dead, the Dart of Deſtruction or Vengeance ſmote the World; which his Father *Enoch*, being a Prophet, *Jude* 14. ſeems to have had the Foreknowledge of, and ſo named him thus. From whence we may alſo take notice of God's great Favour and Long-ſuffering towards the Inhabitants of the Earth, who notwithſtanding he would fulfil what he had revealed to *Enoch*, lengthened the Time, by cauſing his Son to live the longeſt of all Men; and perhaps added to his Life the 120 Years mentioned Chap. vi. 3. as 15 were to *Hezekiah*'s, 2 *Kings* xx. 6. So *Mahalaleel*, i. e. *a Praiſer of God*, being born in

16. After which he lived eight hundred and thirty Years, and begot Sons and Daughters.

17. So all the Time of Mahalaleel was eight hundred ninety five Years, when he died.

18. And Jared living a hundred ſixty two Years, begot Enoch.

19. After which he lived eight hundred Years, and begot Sons and Daughters.

20. So all the Time of Jared was nine hundred ſixty two Years, when he died.

21. And Enoch living ſixty five Years, begot Methuſelah.

22. After which he walked continually with God three hundred Years, and begot Sons and Daughters.

23. So all the Time of Enoch was three hundred ſixty five Years.

24. Then he having walked ſo with God, was gone; for God took him.

25. And Methuſelah living a hundred eighty ſeven Years, begot Lamech.

26. After which he lived ſeven hundred eighty two Years, and begot Sons and Daughters.

27. So all the Time of Methuſelah was nine hundred ſixty nine Years, when he died.

28. And Lamech living a hundred eighty two Years, begot a Son:

29. Whoſe Name he called Noah, ſaying, This will comfort us for our Work, and for the Labour of our Hands, by the Ground which the Lord has curſed.

30. And Lamech lived after he begot Noah five hundred ninety five Years, and begot Sons and Daughters.

31. So his whole Time was ſeven hundred ſeventy ſeven Years, when he died.

32. Laſtly Noah being in his five hundredth Year, begot Shem, Ham and Japheth.

CHAP. VI.

AND when the Men began to multiply upon the Surface of the Ground, and they had Daughters born;

2. The Sons of God ſeeing the Daughters of Men that they were beautiful, took them Wives whomſoever they choſe.

3. Then the Lord ſaid, My Spirit ſhall not always ſtrive with Man, becauſe even he is fleſhly; his Time however ſhall be a hundred and twenty Years.

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the 8th Jubile of the World, and when his Father was 70 Years old, might likely have his Name from thence; which agrees preciſely with this *Chronology*, and this only. I would add, that *begetting* and *being born* are not to be taken one for the other in *Heb.* any more than in *Engliſh*; beſides it is ſpoken of the Father, not of the Mother nor Son; ſee Chap. xi. 10.

Ib. him—*whoſe Name was called*] For *Eve* named him, Chap. iv. 25. The *Heb.* Verb is in other Places to be thus underſtood, or taken paſſively, Chap. xxv. 26. & xxix. 34. & xi. 9. with many more. By adding *a Son*, it may ſeem as if *Cain* and *Abel* were not in his Likeneſs.

Ver. 7. *Sons*] *Joſephus* writes, that the Sons of *Seth* erected two Pillars, one of Brick and the other of Stone, on which were engraved their Diſcoveries in Aſtronomy; and that the latter then remained in *Syria*, which was after the Deſtruction of *Jeruſalem* by the *Romans*, *Antiq.* Lib. i. 3.

Ver. 18. *Enoch*] It is *Hanoch* in *com. Bible*, Ch. xxv. 4. & xlvi. 9. and *Henoch*, 1 *Chron.* i. 33. but all three are one Name in the *Original*.

Ver. 22. *he walked*] *Abu'l Pharagius* relates that he was very learned, as well as virtuous, and thought to be the ancient *Hermes* or *Triſmegiſtus*, *Hiſtoria Dynaſtarum*, pag. 9. Not only *Tertullian*, *De Idololatria*, and *Clemens Alexandrinus* in *Excerptis*, affirm that they had ſeen Writings of *Enoch*, but *Origen* mentions them as quoted by *Celſus*, the great Adverſary of the Chriſtian Religion, *Contra Celſum*, Lib. v. as does alſo *Iræneus*, Lib. iv. It is likewiſe ſaid to be cited in *Zohar*, counted one of the moſt ancient *Books* of the *Jews* that is extant in their *Rabbinical* Language. *Tertullian* ſays, the *Book* was intituled *The Revelation of Enoch*, wherein the Paſſage mentioned *Jude* 14, 15. was written.

Ibid. *walked continually*] The Verb in the Conjugation *Hithpahel* ſignifying ſo; and thus *Jun.* and *Trem.* render it, viz. *ambulavitque indeſinenter*.

Ver. 24. *gone*] which we uſe for *dead*. *Tynd*, *&c. was no more ſeen*.

Ver. 29. *Noah*] From *naham*, *he comforted*, (and ſo does not ſignify *Reſt*, as Expoſitors ſay) which the ſucceeding Words ſhew, taking part of the Root, as in *Abraham*, Ch. xvii. 5. as if he meant, This Son will comfort us in part, though we do labour; *Noah* becoming a Preacher of Righteouſneſs in that wicked Age, 2 *Pet.* ii. 5. Other *Interpretations* ſeem leſs ſuitable, and if accepted may be along with this, that *Noah* might make Improvements in Huſbandry, &c.

Ib. *Labour*] by *Tynd.* and others *Sorow*.

Ver. 32. *in his*] See Chap. vii. 6.

Ib. *begot*] *Interpreters* expound it that he began to beget theſe Sons, as of *Terah*, Chap. xi. 26. It appears that *Japheth* was the eldeſt by Chap. x. 21. and conſequently was begotten at this Time, as I have put it in the *Table*; that *Ham* was the youngeſt by Chap. ix. 24. and that *Shem* was begotten three Years after *Japheth*, and in the five hundred and ſecond Year of *Noah*'s Life by Chap. xi. 10. *Shem* I imagine was put firſt for his Dignity, and *Japheth* laſt for the better Sound in Pronunciation.

Ver. 1. *the Men*] *Cain*'s Race in Diſtinction from that of *Seth*, as in the following Verſe, here being alſo the Article ה for *the* in *Engliſh*.

Ib. *upon the*] *Biſh. in the upper*.

Ib. *they had Daughters*] *Patrick*'s Remark is groundleſs, that they had now more than twice as many Daughters as Sons, eſpecially when *multiply* is rather ſaid of *the Men*.

Ver. 2. *whomſoever*] מ being here redundant, as in *Lev.* vi. 5. *Jer.* xl. 7. *Deut.* xv. 7.

Ver. 3. *always*] This Verſe ſhews that עוֹלָם is not reſtricted to 50 nor 100 Years; ſee *Buxt. Lex.*

Ib. *even he*] who is a rational Being, and ſpiritually endowed.

Ib. *a hundred and twenty*] The *Chaldeans* reckoned to the Reigns of their ten firſt Dynaſties or Kings (which Number is the ſame with the *Scripture* Account) from *Alorus* or *Adam*, to *Xiſuthrus* or *Noah* incluſive, 120

4. There

4. There were Giants on the Earth in thoſe Days, and likewiſe afterwards, whom upon the Sons of God going in to the Daughters of Men they bore to them: theſe were ſtrong, who were renowned Men of old Time.

5. And the Lord ſeeing that Man's Wickedneſs was great in the World, and every Idea of the Thoughts of his Mind only evil daily;

6. He was ſorry becauſe he had made Mankind on the Earth, and was grieved at his Heart.

7. So the Lord ſaid, I will deſtroy Man whom I have created, from the Surface of the Ground; and not only Man, but alſo the Beaſts, creeping Things, and Fowls of the Air: for I am ſorry becauſe I made them.

8. However Noah was in favour with the Lord.

9. Theſe were his Offspring, who was a righteous perfect Man in his Age, that walked continually with God:

10. He begot three Sons, Shem, Ham and Japheth.

11. But the Earth was corrupt before God; it being full of Violence.

12. And he took particular notice that it was corrupted, becauſe all Fleſh had made its Way corrupt on the Earth.

13. Upon this God ſaid to Noah: The End of all Mortals is come before me, for the Earth is filled with Violence by their means; lo therefore I will deſtroy them with it.

14. Make thee an Ark of Cypreſs-wood, doing it with Lodgings; and pitch it both on the Inſide and Outſide with Pitch.

15. And in this manner ſhalt thou make it; let three hundred Cubits be the Length of the Ark, fifty Cubits its Breadth, and the Height of it thirty.

16. Thou ſhalt make a Light to the Ark, and finiſh it a Cubit above, as alſo put the Door of it in its Side: making it into lower, ſecond and third *Stories*.

17. For behold I my ſelf will bring a Flood of Water upon the Earth, to deſtroy all Fleſh in which there is the Faculty of Life from under Heaven: all that is on the Land ſhall die.

18. But I confirm my Covenant with thee, that thou ſhalt go into the Ark, thy Sons, thy Wife, and Sons Wives along with thee;

Saroi, and each Saros to be 3600 Years, making the whole 432000 Years, *Syncel.* p. 17, 38. *Stillingfleet's Origines Sacræ*, Book i. 5. 4. This Chronologers have been much puzzled to deal with, to little Satisfaction; but the Truth of the Matter ſeems to me as follows: They having ſome Knowledge of *Moſes*'s Account, and underſtanding it was 120 Years to the Flood, and their Year being then 360 Days, which multiplied by the Dynaſties was 3600; from hence they framed the foregoing extravagant Computation, which is to be reconciled to the *Scripture*, I ſuppoſe, no otherwiſe.

Ver. 4. *whom*] Beſides that *aſher* is the *Heb.* Relative, *when* reads as if thoſe Women did not bear Giants till after that, and yet that there were Giants then by ſome other Means; neither of which are allowable: notwithſtanding *Patrick*'s *Commentary* runs thus, "*In thoſe Days*] "*i. e.* Before the Sons of God married with the Daugh-"ters of Men;" whereas it is evident *thoſe Days* were when they married.

Ib. *ſtrong*] ſo did what they liſted, Ver. 13. for which Reaſon their being ſtrong might be mentioned.

Ver. 5. *the Lord*] Here is an open Miſtake in the *preſ. Tranſ.* or following the old corrupt *Lat. Bible*, which has *Deus*, *God*; inſtead of the Original *Hebrew*, from which it would have been *the LORD*.

Ib. *Idea*] the Reſult or Object of Thoughts.

Ver. 6. *ſorry becauſe*] His making them was an Occaſion remotely, that he was now ſorry for their Wickedneſs: whereas repenting, which muſt imply a having done amiſs, is not only inconſiſtent with the All-Holy, Wiſe and Unchangeable God, but the *Scripture* expreſsly tells us he does not repent, *Numb.* xxiii. 19. 1 *Sam.* xv. 29. It may indeed be objected, that the Original Verb is the ſame there as here; which will however admit of this ſufficient Anſwer, that as divers ſingle Words in all Languages have different Meanings, to be determined by the Uſe that is made of them, נחם is certainly ſuch a one, as it uſually ſignifies *to comfort*.

Ver. 9.] The *Jews* have divided the five Books of *Moſes* into 54 Sections or Leſſons, to be read on their Sabbath Days, beginning after the Feaſt of Tabernacles; which are finiſhed in a Year by reading two together twice. This Verſe begins the Second Leſſon, each of which they call *Paraſhah*, putting commonly the firſt Letter of that Word three Times before it. They have alſo another Leſſon anſwering to every one of theſe, out of the Prophets, &c. named *Haphtarah*.

Ver. 11. *corrupt before God*] The following Words ſhewing Mankind were ſo bad, that the Lord took ſuch notice of it as to puniſh them; ſee Chap. xviii. 20, 21.

Ver. 14. *Cypreſs*] Which ſeems plain by the Durableneſs of this Wood, its growing plentifully in *Aſſyria*, as Authors ſhew, and eſpecially by the Analogy of the Words; for כ being inſtead of ג as has been obſerved to be in other Words, the *Hebrew* might be read without the Points *Cyper*; ſee *Bedford*'s *Scripture Chronology*, Book i. 9. 3, &c.

Ver. 15. *in this manner*] *Heb. this is what.*

Ib. *Cubits*] *Greaves of the Roman Foot*, p. 40. *Arbuthnot on Weights and Meaſures*, Tab. 4. *Cumberland of Scripture Weights and Meaſures*, p. 34, 40, 43. and *Ward* (to name no more) *Math. Guide*, p. 38. agree that a Cubit was 21,888 Inches: according to which the Ark had theſe Dimenſions,

	Poles	Feet	Inches
Length	33	2	8
Breadth	5	8	8
Height	3	5	2

Ver. 16. *Light*] I ſuppoſe it to be a Row of Lattice or ſeveral Holes, perhaps almoſt or quite round the Ark for Light and Air, with ſufficient Strength between to ſupport the upper Part.

Ib. *finiſh it*] The Ark, not the Light, as the fem. Pronoun in the *Original* ſhews. The Sides of the Ark might be a Cubit higher, and then turn in for a Covering.

Ver. 18. *Sons*] *Patrick* makes here the following Remark in his *Commentary*; "This Paſſage ſhows the Ark "was not an hundred Years in building: for none of "theſe Sons were born an hundred Years before the "Flood." Whereas the learned Author ſeems not to have minded, that as God knew *Noah* would have Sons, he might well ſpeak it before they were born: on the contrary by his manner of reaſoning, it muſt be alſo after

19. And

19. And ſhalt have of all living Things of all Fleſh, two of every *Sort* into the Ark, to keep alive with thee, which ſhall be Male and Female.

20. Of the Fowls and Beaſts of each Kind, of all manner of creeping Things of the Ground; two of every *Sort* ſhall come to thee, that thou mayeſt keep *them* alive.

21. Do thou therefore take thee of all Food that is eat, which thou ſhalt gather to thee; that it may be for thee, and them to eat.

22. Thus Noah did, doing entirely according as God commanded him.

CHAP. VII.

THE Lord afterwards ſaid to him; Go thou and all thy Family into the Ark, ſince I have ſeen thee to be righteous before me in this Age:

2. Taking to thee of all clean Beaſts by ſevens, and of ſuch as are unclean two, of each the Male and his Female;

3. Of the Fowls of the Air likewiſe by ſevens, the Cock and the Hen; to keep Offſpring alive all over the Earth:

4. Becauſe ſeven Days hence I ſhall make it rain upon the Earth, forty Days and forty Nights; that I may deſtroy all living Subſtance which I have made, from the Face of the Ground.

5. So did Noah altogether as the Lord commanded him;

6. He being in his ſix hundredth Year, when the Flood of Water was on the Earth:

7. For Noah went, having his Sons, his Wife, and Sons Wives with him, into the Ark, by reaſon of the Water of the Flood.

8. Of the clean Beaſts, and of thoſe that were unclean, as likewiſe of Fowls, and all Things which did creep on the Ground,

9. There came by Couples to Noah into the Ark, the Male and Female; according as God had ordered him.

10. And on the ſeventh Day the Water of the Deluge was upon the Earth.

11. In the ſix hundredth Year of Noah's Life, on the ſeventeenth Day of the ſecond Month, were all the Fountains of the vaſt Ocean broken up, and the Flood-gates of Heaven thrown open.

12. And there was a Storm of Rain upon the Earth, forty Days and forty Nights.

13. That ſame Day did Noah, Shem, Ham and Japheth, his Sons, Noah's Wife, and the three Wives of his Sons with them, go into the Ark;

14. As alſo every Kind of Beaſts, of Cattle, of Reptiles that creeped on the Earth, and of Birds, all manner of winged Fowls.

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all three of them had Wives, which appears to be a very little while before the Flood, by their having no Child, too ſhort a Time for building the Ark; the Addition to which daily, by Computation made, for 120 Years, would be not much leſs than two thouſand Pound Weight.

Ver. 2, 3. *by ſevens*] The odd one ſeems to be for Sacrifice, Ch. viii. 20. and the Number greater of theſe than of the unclean, becauſe they were to be eat after the Flood, Chap. ix. 3. the different Sorts of which Beaſts may be ſeen, *Deut.* xiv. 4, 5. The *Heb.* being *ſeven ſeven*, *Poole* pleads that there were fourteen, as the *two* is not doubled; whereas the latter is alſo in Ver. 9. without *and* between, as tranſlated in the *com. Bib.* and is the *Heb.* Idiom for what is here rendered.

Ver. 6. *in his ſix hundredth Year*] *Heb. the Son* or *Offſpring of ſix hundred Year*, his Life being compriſed therein; and ſo not 600 Years old, but in his ſix hundredth Year, as alſo Ver. 11. plainly declares, and Chap. ix. 28, 29. ſhews that he was 600 Years old when the Flood was over. Thus *the Son of a Year* in *Exod.* xii. 5. is rendered by our *Tranſlators a Male of the firſt Year*; ſee too *Exod.* xxix. 38. and accordingly *Ainſworth* ſhews from the Jewiſh Writers, that the Lamb muſt be leſs than a Year old, and might be of any Age after eight Days. In like manner, that *a Son of eight Days*, *Gen.* xvii. 12. to be circumciſed, was one in his eighth Day, the following Places inform us, *Lev.* xii. 3. *Luke* i. 59. *Acts* vii. 8. *Phil.* iii. 5. that one Sabbath might firſt be over, according to *Menahem* on *Gen.* xvii. It is done commonly in the Morning of the eighth Day, *Buxt. Synag. Jud.* Cap. 4. and, as the *Jews* have told me, that Day Week on which the Child is born: this the Days kept for the Birth and Circumciſion of *Chriſt* likewiſe exhibit; read *Ainſworth*'s *Annotations* on Chap. v. 32. & xvii. 12. *Exod.* xii. 5.

Ver. 7. *Wife*] According to *Eutychius* her Name was *Haical*, and ſhe was the Daughter of *Namuſa* the Son of *Enoch*, as the Wives of *Noah*'s Sons were the Daughters of *Methuſelah*, *Shem*'s Wife being called *Salit*, *Ham*'s *Nahlat*, and *Japheth*'s *Ariſiſah*; *Annales*, p. 35.

Ver. 9. According as God bade *Noah* take them in with him, ſo they came to him.

Ver. 10. *on the ſeventh Day*] which it muſt be to agree with Ver. 4. beſides that the *Heb.* Prefix is not *after*, but *at* or *on*.

Ver. 11. *Fountains*] whereby Paſſage was opened for the ſubterraneous Waters, which may extend to the Center of the Earth; where if a ſufficient Vacuum were made, by reaſon of central Fire or otherwiſe, the Earth muſt of conſequence be univerſally drowned. The Attraction of the upper Water by a Comet, or any other Way that would not require the Springs of the Deep to be broke open, does not ſeem coherent with this Scripture Account. It is obſervable that thoſe Fountains were afterwards ſhut up or contracted as before, Chap. viii. 2. *Prov.* iv. 4.

Ib. *Flood-gates*] as in the *Eng. Margin.* The *Latin Interpreters* agree moſtly in rendering it *cataractæ*; the *Greek* likewiſe has καταῤῥάκται, and the *French les bondes.*

Ib. *thrown open*] The Terror of this tremendous Period would be agreeably painted in the Words, ſo far as is conſiſtent with literal Tranſlation.

Ver. 12. *Storm of Rain*] as the *Hebrew* properly ſignifies.

Ib. *forty Days*] So not *all Night*, as ſays *Henry* on Ch. viii. inter fines, *probably it was while the Rain was deſcending*.

15. Thoſe went into the Ark to Noah, by Pairs of all Fleſh, wherein there was the Faculty of Life.

16. And they that entered, did Male and Female of all Fleſh, as God had commanded him; and the Lord ſhut him in.

17. And the Deluge being forty Days on the Earth, the Water increaſed, inſomuch that it lifted up the Ark, raiſing it up from the Ground.

18. Then it was powerful, and increaſed exceedingly on the Earth, and the Ark floated atop of the Water.

19. Which at laſt had power on the Earth ſo exceeding much, that all the high Mountains which were under the whole Heaven being covered;

20. The Water prevailed fifteen Cubits upward, when they were overwhelmed.

21. Whereby all Fleſh expired that moved on the Earth, of the Fowls, Cattle, Beaſts, and all crawling Things that crawled upon the Ground; with all Mankind.

22. Every Thing in whoſe Noſtrils was the Breath of the Faculty of Life, of all which was on the dry Land, died.

23. Thus all living Subſtance that was on the Surface of the Ground, both Man and Beaſt, with the creeping Things, and Fowls of the Air, were deſtroyed from the Earth; ſo that Noah only was left, and ſuch as were with him in the Ark.

24. And the Water prevailed upon the Earth a hundred and fifty Days.

CHAP. VIII.

HOWEVER as God remembred Noah, and all the Beaſts and Cattle that were with him in the Ark, he made a Wind paſs over the Earth, and the Water aſſwaged.

2. The Fountains alſo of the Ocean, and the Flood-gates of Heaven were ſhut up, and the Rain from thence was reſtrained.

3. Upon which the Water returning from off the Earth, went on ebbing; ſo that it failed at the End of a hundred and fifty Days.

4. And the Ark reſted on the ſeventeenth Day of the ſeventh Month, upon the Mountains of Ararat.

5. When the Water had kept on de-

Ver. 15. *Faculty*] properly, and not the ſame as in Chap. ii. 7.

Ver. 20. *fifteen Cubits*] which was about 27 Feet, 4 Inches; high enough to deſtroy whatever ſhould ſeek to be ſaved on the Mountains, even by Trees growing there. However it is credible that the Tops of all the Trees were not covered, by which they might afterwards know how high the Water went, as mentioned here.

Ib. *when*] *Tem.* and *Jun.* turn it *poſtquam*, *after that*, others to the ſame Effect: for the Verſe before relates that all the Mountains were covered; where the Word is the ſame, having alſo the Epithet *high*.

Ver. 22. *of the Faculty*] That the Omiſſion of this ſhould either be an Overſight of ſo many of the laſt *Tranſlaters*, or of Purpoſe for want of a Word to expreſs it by, may ſeem ſtrange; but I know not what elſe to aſcribe it to.

Ver. 23. *only*] *Beroſus* the *Chaldean*, a famous Gentile Writer, as he is quoted by *Joſephus* againſt *Apion*, by *Syncellus* and *Euſebius* in their *Chronicons*, and the latter in his Book *Of the Preparation of the Goſpel*, from *Abydenus*, and *Alexander Polyhiſtor*, gives account of the Flood to this Purpoſe: That *Xiſuthrus* was warned in a Dream of a Flood, which ſhould deſtroy Mankind on the 15th Day of the Month *Dæſius*, was withal ordered to build a kind of a Ship, taking into it his Relations and Friends, with Proviſions, as alſo Fowls and Beaſts; which he having done, the Flood came; and upon its abating he let out ſome Birds, which came back again, and being let out ſome Days after, returned with their Legs muddy; the third Time they not returning at all, *Xiſuthrus* took down ſome of the Boards, and ſaw that the Veſſel reſted on a Mountain: that then he, his Wife and Pilot, going out to offer Sacrifice, were ſeen no more; and when the reſt could not find them, they went and built *Babylon*. This Teſtimony I look upon as of the beſt Kind: for if it agreed little or nothing with the *Scripture*, the Validity of it might be proportionable with Believers, and its Service with Unbelievers; and if it very nearly or wholly agreed with the *Scripture*, it might be ſaid it was taken from thence, and ſo be rendered of little Uſe on that Account; whereas it is now a noble Evidence of the Deluge according to Holy Writ. The Circumſtance of *Xiſuthrus* and the other two being ſeen no more, ſeems to have riſen from the Silence of Hiſtory concerning *Noah* afterwards, by his going with ſome others into the remote eaſtern Parts, and not coming with the main Bulk of Mankind to the Country of *Shinar*, where they built *Babylon*. It may be worth remarking that *Beroſus*, who gives this Relation of the Flood, lived before the firſt Tranſlation of the *Heb. Scripture* into another Language, namely the *Greek* one of the *Septuagint*.

Ver. 24. *prevailed*] by keeping up the Ark from the Earth, Chap. viii. 3, 4.

Ver. 1. *aſſwaged*] I tranſlate here upon the Authority of our *preſent Eng. Bible*, to which I would pay what Deference I well can.

Ver. 2. *Fountains*] Thoſe might be large Holes in the Cavity of the Ocean, which the Water under the Earth had burſt out in overflowing it; which being now ſtopt by the Water driving their Earth, &c. into them, after the inward Force that ſent it up ceaſed; it might return back, as it naturally would, more leiſurely through the ſmaller Springs, by which the upper Water uſed to have Communication with the lower; this alſo agreeing with the different Time mentioned for each.

Ver. 3. *went on ebbing*] which is accordingly two Verbs in the *Heb.*

Ib. *failed*] So that they did not bear up the Ark, as in the next Verſe.

Ib. *at the End*] as in Ver. 6.

Ver. 3, 4. By comparing theſe with Chap. vii. 11. we may learn that thoſe ancient Months had thirty Days each.

Ver. 4. *Ararat*] This is agreed to be the Scripture Name of *Armenia*, 2 *Kings* xix. 37. but then that lay about North from *Babylon*, whereas *Noah*'s Poſterity came thither from the Eaſt, Chap. xi. 2. theſe Things however may be reconciled by the ancient *Ararat* reaching farther eaſtward than *Armenia*, or by thoſe Mountains extending out of *Armenia* under the ſame Name (as in *Biblioth. Bibl.* Occaſ. Annot. 17. 54.) to the North-eaſt of *Babylon*, where the Ark reſted; and ſince the *Scripture* does not join two cardinal Points together, that might be

creaſing till the tenth Month, on the firſt of it the Tops of the Mountains appeared.

6. But at the End of forty Days, Noah opened the Window of the Ark which he had made;

7. And ſent out a Raven, that went forth, going out and returning, till the Water was dried up from the Earth.

8. He likewiſe ſent out a Dove from him, that he might ſee whether the Water was abated from the Surface of the Ground.

9. Whereas this finding no Reſt for the Sole of its Foot, came back to him at the Ark, becauſe the Water was all over the Earth; ſo he reached out his Hand, and taking it, pulled it into the Ark to him.

10. Next he ſtaid other ſeven Days longer, and ſent it out again from thence.

11. Which came to him at the Evening-time, and behold there was in its Mouth an Olive-leaf torn off; whereby he knew that the Water was abated from the Earth.

12. And ſtaying yet other ſeven Days, and ſending out the Dove, it returned to him again no more.

13. So in the ſix hundred and firſt Year, on the firſt of the firſt Month, the Water being dried up from the Earth, Noah took away the Covering of the Ark, when he ſaw plainly that the Top of the Ground was dried.

14. And on the twenty ſeventh Day of

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called the Eaſt. Beſides the overflowing of the *Perſian* Ocean from the South, and of the *Mediterranean* Sea urged on by the weſtern Ocean at the Straits of *Gibraltar*, and both being at about an equal Diſtance from *Aſſyria*, would naturally drive the Ark North-eaſt towards the *Caſpian Sea*; the guſhing out of which when it came near, I imagine, might be of Force enough to ſtop it, with the Obſtruction of the Mountains in its Way thither, which are plentiful in thoſe Parts, according to *Herman Moll*'s Deſcription in his *Atlas*, Map 27 of the *Roman* Empire; conſidering alſo that the different Courſes of the *Perſian* and *Mediterranean Seas* would weaken each other, when they met about the Place of the Ark, and form a Courſe far leſs forcible, to be oppoſed by a direct one of the *Caſpian* Water. So that it is probable the Ark reſted on the ſouth Side of the *Caſpian Sea*; neither in *Armenia*, nor much further eaſtward on the North of *India*, as divers have ſuppoſed. The ſettling of the Place is of the more Conſequence, as the whole Earth was peopled from thence, and a clearer Underſtanding may be had of ſeveral Matters.

Ver. 6. *forty Days*] After the 150, and before the Mountains appeared.

Ver. 7. *going out and returning*] The Verb *yaza*, *he went out*, is repeated. It is not to be imagined that the Raven flew about a Week or two, without any Reſt or Suſtenance, ſince ſeven Days after at leaſt, the Water was over all the Earth, Ver. 9, 10. nor is any Regard to be paid to what the old *Latin Tranſlation* ſays, *non revertebatur*, *it did not return*; that *Bible* being often erroneous, and it is confeſſed in the *Lovain Edition* printed at *Antwerp* by *Plantin*, that *non* was not in ſix *Manuſcripts*. However whether the *Latin* followed the *Greek*, which has it in the ſame manner, or the *Greek* was altered to the *Latin*, it is quite contrary to the *Hebrew*, as thoſe *Tranſlations* are both very incorrect. And *Croſs* ſays, *The Points* (*Heb.* Accents) *make it*, *He went out*, *but returned*, *Tag.* p. 238.

Ver. 9. *its*] The *Heb.* Noun for *Dove* being feminine, cauſes the Pronoun to be ſo likewiſe; and does not ſhew it was a Hen-dove, as *her* ſignifies in *Engliſh*: on the contrary it might rather be thought a Cock, as the ſtouter for ſuch an Enterprize. This may ſerve for Elucidation of other ſuch following Inſtances.

Ver. 11. *torn off*] Probably by the violent Rain, or the Water which had been on the Earth ſome Months, or elſe as *Buxtorf* writes, *a vento*, *by the Wind*. טָרָף is derived from the Root טָרַף *he tore*; and according to *Kimhi* in the *Book of Roots*, is an Adjective to *Leaf*. It is more natural to think the Dove picked it up, than plucked it from a Tree, if we may reaſonably believe there were any Leaves left on.

Ver. 12. *no more*] Having then but thirteen Days to live on the Trees, hung with Things that floated on the Water, before the Ground appeared.

Ver. 13. *firſt Month*] It ſeems moſt likely that *Noah* and his Family now went out of the Ark, and began the new World, at the very Time of the Year that the old was created; as the next Verſe might be joined to it only to end the Account of the particular Days, and relate the drying of the Earth at once: for their Stay in the Ark afterwards appears unneceſſary; which to reſolve into the mere Pleaſure of God with ſome, when there is no Proof nor Probability of the Thing, is very unwarrantable. However, they might lodge, &c. there a while, after they went out. And ſince it is unlikely that Corn or Fruit grew under the Water, though there might be ſome of the latter at leaſt on the Mountains, I ſuppoſe their Proviſion in the following Winter was chiefly Fiſh left in the Cavities of the Earth, which might be eaſily taken, as the Water would naturally become low and little in ſuch Places, one after another.

Ib. *when he ſaw*] out of the Window, for he need not pull off the Covering of the Ark for that, but to go out.

Ver. 14. *Day*] The following Diary, for the Reader's Eaſe, it may not be amiſs to give of the Deluge:

Mon.	Day	
2	10	God ordered *Noah*, &c. to go into the Ark, Ch. vii. 1, 4, 11.
	17	The Rain began, Ver. 11.
3	26	The Rain ended, Ver. 12.
7	17	The Ark reſted on the Mountain, Ch. vii. 24. & viii. 3, 4.
8	27	*Noah* ſent out the Raven, Ch. viii. 4, 6, 7.
9	4	He firſt ſent out the Dove, Ver. 8, 10.
	11	As he did the ſecond time, Ver. 10.
	18	And the third, Ver. 12.
10	1	The Tops of the Mountains appeared, V. 5.
1	1	The Water dried from the Earth, Ver. 13.
2	27	The Earth was quite dry, Ver. 14.

The general Way of reckoning the forty Days, Ver. 6. from the 1ſt of the 10th Mon. Ver. 5. (whereas this is done from the 17th of the 7th Mon. Ver. 4.) is attended with inſuperable Difficulties: As, 1. The Raven needed not to have flown forward and backward forty Days after the Tops of the Mountains were bare, ſince the Water muſt have been gone off from a conſiderable deal of Land in that Time, the whole or general Part being evacuated in ninety Days. 2. Much leſs would the Dove ſeven Days after that, have found no Reſt for the Sole of its Foot. The Pretence of its not finding the Mountains is exceeding weak, when the Ark reſted there. The Reaſon that *Poole* gives in his *Annotation* on Ver. 9. why the Dove *did not obſerve the Tops of the Hills which then appeared*, was her *not ſoaring ſo high*; which would no doubt have prevented the Sight of them, if the Dove, as it muſt then, *ſoared* under the Water. 3. The Water was upon the Face of the whole Earth when the Dove went forth, Ver. 9. which it could not be 47 Days after the Tops of the Mountains appeared.

the

the ſecond Month, the Earth was become quite dry.

15. Beſides God ſpoke to Noah as follows;

16. Go out of the Ark, thou, thy Wife, thy Sons, and Sons Wives with thee.

17. Every living Thing that is with thee of all Fleſh, of the Fowls, Beaſts, and all creeping Things which creep on the Ground, bring out with thee; that they may breed abundantly upon the Earth, be fruitful and multiply there.

18. Accordingly he went forth; as alſo his Sons, his Wife, and their Wives with him.

19. Every Beaſt, every creeping Thing, and every Fowl, all that ſtirred upon the Earth after their Kinds, went out of the Ark.

20. Then Noah built an Altar to the Lord; and taking both of all clean Beaſts and Fowls, offered up Burnt-offerings on it.

21. And upon the Lord's ſmelling a pleaſant Smell, he ſaid kindly to him; I will no more curſe the Ground for Man's Sake, tho' the Imagination of his Heart be evil from his Youth: nor will I yet again ſlay every living Thing, as I have done.

22. Henceforth as long as the Earth continues, Seed-time and Harveſt, Cold and Heat, Summer and Winter, Day and Night ſhall not ceaſe.

CHAP. IX.

GOD alſo bleſſed Noah and his Sons in the following manner: Be fruitful, multiply, and repleniſh the Earth.

2. And your Fear, and the Dread of you, ſhall be upon all the Beaſts of the Earth, all the Fowls of the Air, every Thing that moves *on* the Ground, and all the Fiſh of the Sea; which are committed into your Power.

3. Every moving Thing which is alive ſhall be for you to eat; I give you all like the green Herb.

4. Only Fleſh with its Life, the Blood of it, you ſhall not eat.

5. And I will certainly require the Blood of your Lives, and that from the Paw of any Beaſt: from the Hand likewiſe of Man, even of any one's Brother, will I require the Life of a Man.

6. He that ſheds Man's Blood, ſhall have his own ſhed by Man; becauſe in the Likeneſs of God he made Mankind.

7. So do you be fruitful, and increaſe:

Patrick too, I obſerve, ſtates it that the 40 *Days Rain but juſt lifted up the Ark from touching the Earth, Comment.* on Chap. vii. 17. which ſeems an uſeleſs Conjunction of Circumſtances, even if it was as he adds; that *by more Rain after, though not in ſuch uninterrupted Showers, the Waters increaſed as related Chap.* vii. 18, 19, 20. whereas the whole appears much better underſtood of the Flood in the 40 Days mentioned, Ver. 17. He ſuppoſes *the Rain continued* 150 *Days, Com.* on Chap. vii. 24. not very conſiſtently with Ver. 4, 12. and that *the Waters then began to decreaſe, Id.* on Chap. viii. 1, 3. which neither agrees with the viſible Meaning of Chap. viii. 3. nor his own Interpretation of it, that the Waters fell by little and little, and after the End of the 150 Days began ſenſibly to decreaſe.

Ver. 21. *kindly to him*] *Heb. to his Mind*, viz. *Noah*'s, as *Ainſworth* in his *Annotations* ſays, *ſome*, and *Gell* in his *Eſſay*, p. 59. *the Ancients*, underſtand it; and *Willet* on *Gen.* p. 97. cites *Mercerus* ſaying, *It is clear that the Lord thus ſpake to* Noah. It agrees with our *Eng.* Expreſſion of doing or ſpeaking ſomething to a Perſon's Mind, that is agreeable or according to it. And it anſwers to the Opinion that has been received of *Noah*'s Fear of another Flood, by reaſon of which the following Promiſe ſeems principally made. I remember no ſuch Expreſſion in the *Hebrew* as God's ſaying any Thing in his own Heart, nor does it ſuit with what follows: it being ſcarce to be doubted, that what was ſaid concerning Seed-time, Harveſt, &c. was ſpoke to *Noah*; who having built an Altar to the Lord, and offered on it, received this gracious Promiſe in return. On the other hand the *Hebrew* has divers Inſtances of this Kind in this Senſe, as Chap. xxxiv. 3. & l. 21. 2 *Sam.* xix. 7. 2 *Chron.* xxx. 22. & xxxii. 6. *Iſa.* xl. 2. *Hoſ.* ii. 14. אָמַר and דִּבֶּר having the ſame Meaning, as alſo אֶל and עַל but with this Diſtinction, that אמר is commonly uſed, when the Words ſpoken immediately follow (as we uſe *ſaid*, and not *ſpoke*, in ſuch a Caſe) and perhaps אל rather than על with it. In the *com. Lat. Bible* is *ait ad eum, the Lord—ſaid to him.*

Ib. *Sake*] But the *Chald.* חוֹבִי *Sins, Gr.* τὰ ἔργα, *Works*; the latter might be a Miſtake of ר for ד as both were of the *Heb.* Word.

Ib. *though*] which is the meaning of the *Heb.* Particle as well as *for*; and beſides the Inconſiſtency of the latter, there is the ſame Reaſon given for not deſtroying, as there was for deſtroying, Chap. vi. 5. which is too abſurd to be allowed; ſee *Howell*'s *Hiſtory of the Bible*, p. 23. *Marg.* and *Amama, Anti-barb. Bibl.* in Loc. It might be rendered *becauſe*, ſignifying Man's Wickedneſs ſhould not cauſe God to bring another Flood; but that would be obſcure.

Ver. 3. *moving Thing*] This was limited to thoſe that were clean, becauſe had they then eat any other, it would have deſtroyed the Species, Chap. vii. 2.

Ver. 5. *Paw*] with which it has killed any Perſon; ſee it thus rendered 1 *Sam.* xvii. 37. But ſince my firſt *Edit.* of this Part, another *Tranſlator* finds Fault, that *Paw is a very improper Term*; adding, *it is much more congruous and eligible to ſay*, the Hand of a Lion, *than* the Paw of a Horſe: but perhaps it is *no more* ſo, nor *ſo much*; ſince it is ſaid of the Horſe, *He paws, Job* xxxix. 21. which is common and proper *Engliſh*; and *Paws among all manner of Beaſts* is expreſſed *Lev.* xi. 27. Nay how improper would it be, to call a Horſe's hinder Foot, with which he kicks, and might kill, *a Hand!* And how incongruous and uneligible then is the very Inſtance he brings! As to the reſt, if *Hand* may imply any offenſive Weapon, ſo may *Paw*. Beſides this muſt be meant chiefly or only of wild Beaſts, that kill Perſons purpoſely; not tame ones, that may do it accidentally, or even in their own Defence, which is not to be puniſhed with Death; and the wild Beaſts have ſtrictly *Paws.*

produce

produce abundantly on the Earth, and multiply upon it.

8. Moreover God ſpoke to Noah, and his Sons with him, as follows:

9. And lo I my ſelf confirm my Covenant with you, and your Offspring after you,

10. As alſo with every living Creature which ſhall be with you, that is of Fowls, Cattle, and all wild Beaſts; not only all that go out of the Ark, but every Creature which ſhall be on the Earth;

11. I mean that all Fleſh ſhall not be cut off any more by the Waters of a Flood: for there ſhall no more be an Inundation to deſtroy the Earth.

12. This is the Sign of the Covenant, continued God, which I make between my ſelf and you, as likewiſe all living Creatures that are with you, to perpetual Generations;

13. I ſet my Bow in the Clouds, that it may be the Sign of the Contract between me and the Earth.

14. And when I make it cloudy over the Earth, the Bow ſhall appear in the Clouds.

15. Then will I remember my Covenant which is between me and you, with every Creature living of all Fleſh; ſo that there ſhall not be Water for a Deluge any more, to deſtroy it.

16. For when the Bow is in the Clouds, I will look on it, to remember the everlaſting Covenant between my ſelf and every living Creature of all Fleſh, that is upon the Earth.

17. This, ſaid God again to Noah, is the Sign of the Covenant which I ratify betwixt me and all Fleſh that is upon the Earth.

18. And the Sons of Noah who went out of the Ark, were Shem, Ham and Japheth; Ham alſo was the Father of Canaan.

19. From theſe three Sons of his was the whole Earth ſpread about.

20. Now Noah began to be a Husbandman, and having planted a Vineyard;

21. He drank of the Wine, and was drunk, uncovering himſelf within his Tent.

22. With that Ham the Father of Canaan ſaw his Father's Nakedneſs, who told his two Brothers abroad.

23. Upon this Shem and Japheth took Cloaths, which they put on the Shoulders of them both, and going backward, covered it; without ſeeing the ſame, as their Faces were backward.

24. When Noah therefore awaked from his Wine, and knew what his youngeſt Son had done to him;

25. He ſaid, Curſed be Canaan; he will be a Servant of Servants to his Brothers.

Ver. 7. *produce*] *Noah* and his Sons did not *bring forth*.

Ver. 10. *every Creature which ſhall be on the Earth*] hereafter; which compare with the *com. Tranſ.*

Ver. 11. *that*] The *com. Tranſ.* does not tell what the Covenant was.

Ver. 13. *the Sign*] The Bow having neither Arrow nor String, and being turned the contrary way, not as if God was ſhooting at Man.

Ver. 18. *Noah*] *Fohi* the firſt Emperor of *China*, who, by their Hiſtory, reigned 115 Years, is thought to be *Noah*; that being expelled by his Son *Ham*, he went thither, and from thence roſe the Pagan Story of *Jupiter*'s expelling his Father *Saturn* to *Latium*, part of *Italy*, which Place the *Latin* Writers might feign from *Lateo*, *to be hid*, and from that being their own Country: and if we conſider how long *Noah* lived after the Flood, Ver. 2, 8. having nothing mentioned of him in *Scripture* from his curſing *Ham* to his Death, it may ſeem that he removed to ſome Place out of the Limits of Divine Hiſtory; and as the *Chineſe* relate that *Fohi* had no Father but Heaven, that his Mother was ſurrounded with a Rainbow when ſhe conceived him, that he bred up ſeven Sorts of Creatures to ſacrifice to the Supreme Being, and lived in the Province of *Xenſi*, the neareſt Part of *China* to the Place where the Ark reſted, thoſe Things compared with *Scripture* may be taken for pretty ſtrong Hints that it was *Noah*. And beſides their *Chronology* from *Fohi* agreeing with the Time of the Sun's ſtanding ſtill, which ſee on *Joſh.* x. 13. there is recorded a Conjunction of five Planets, and of the Sun and Moon the ſame Day in their Sign *Xe*, which the famous *Caſſini* having calculated, found to be in the 2012th Year before the Æra of *Chriſt*, by my *Tables* three Years after *Noah*'s Death, when ♄ ♃ ☿ ♀ and ☽ were in ♂ the 26th of the 12th Month called *February* by the *Julian* Accompt, and ☉ and ☽ the next Morning. It is alſo ſaid that the winter Solſtice was obſerved to be about the firſt Deg. of their Sign *Hiu*; which the ſame Aſtronomer found to be in the 1847th Year before *Chriſt*, which by my *Tables* will be the Year before *Eſau* and *Jacob* were born; ſee *Loubere*'s *Hiſt. of Siam*, p. 254—259. By which may appear how really ancient their Accompts are.

Ib. *From theſe*] This muſt needs, without any *Comment*, make void *Cumberland*'s Obſervation; *that the Scripture's Silence is no cogent Argument to conclude that* Noah *begat no Children in his laſt* 350 *Years, to people the Earth*; ſee his *Origines Gentium Antiquiſſimæ*, Tract. iv. p. 153, 154.

Ver. 22. *told*] Ὁ χὰμ τῷ πατρὶ καλὴν ἐδέξατο, ὡς παραβὰς τῆς φύσεως νόμον, Ham *is held guilty of Parricide, as tranſgreſſing the Law of Nature*, *Theodoret* in *Gen. Quæſt.* 57.

Ver. 24. *knew*] *Chryſoſtom* writes, *Serm.* xxix. in *Geneſ.* πόθεν ἔγνω; ἴσως οἱ ἀδελφοὶ ἐγνώρισαν, *How did he know? Perhaps his Brothers made it known.* But *Benedictus Pererius* more ingeniouſly in *Latin* (who commented as far as the 15th Chap. of *Exodus*) in *Gen.* Lib. xiv. Sect. 154, *that* Noah *awaking, when he ſaw his Nakedneſs uncovered of his own Garment, and covered with a ſtrange one, aſked the Cauſe of his Sons, and ſo they were forced to tell what had happened.*

Ib. *youngeſt*] as *Joſephus* calls him, ſpeaking of this Affair in theſe Words, *Ant.* Lib. i. 7. θεασάμενος δ' αὐτὸν ὁ νεώτατος τῶν παίδων τοῖς ἀδελφοῖς σπιγελῶν δείκνυσιν, *the youngeſt of his Sons ſeeing it, told his Brothers in deriſion.*

Ver. 25. *Curſed be Canaan*] A notable Prediction! for *Ham* had other Sons, but the *Canaanites* were particularly curſed. That ſome Children ſuffer in this World for their Parents Faults may be often ſeen, but not all Children, as it was here; and there is no need to think with ſeveral that *Canaan* was guilty, ſince it does not appear that the Curſe was inflicted on him, but on *Ham*'s Poſterity through him, as they were probably more wicked than the reſt, *Levit.* xviii. 24, 25, 27. *Deut.* ix. 4. This Narration might be partly written, to let the *Iſraelites* know of the Curſe, and *Canaan* mentioned rather than

26. He

26. He alſo ſaid; Bleſſed be the Lord God of Shem; and Canaan will be a Servant to them.

27. God will perſuade Japheth to dwell in the Tents of Shem, while Canaan is their Servant.

28. And Noah lived after the Flood three hundred and fifty Years.

29. So all his Time was nine hundred and fifty Years, when he died.

CHAP. X.

AND the following were the Generations of Noah's Sons, Shem, Ham and Japheth; who had Children born after the Deluge.

2. The Sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meſhech and Tiras;

3. And Gomer's Sons, Aſhchenaz, Riphath and Togarmah;

4. As alſo the Sons of Javan, Eliſhah and Tarſhiſh, Chittim and Dodanim.

5. By theſe were the Regions of the Gentiles parted, for their Countries *to* each one after his Language; according to their Families, in their Nations.

6. And the Sons of Ham were, Cuſh, Mizraim, Phut and Canaan.

7. The Sons likewiſe of Cuſh were, Seba, Havilah, Sabtah, Raamah and Sabtecha; Raamah's Sons being Sheba and Dedan.

8. Moreover Cuſh begot Nimrod; who began to be powerful on the Earth:

9. Which he was at Hunting before the Lord; therefore it is ſaid, As Nimrod was powerful at Hunting before the Lord.

10. And the Beginning of his Kingdom

Ham, that they might be encouraged to make War againſt his Offspring.

Ib. *will be*] as his Offspring would bring that temporal Affliction upon themſelves.

Ver. 26. *to them*] viz. his Brothers, in the foregoing Verſe. *The Word* למו *is to them*, *Gell* in *Eſſay*, p. 97. For *Tranſlations* in the plural, ſee *Onkelos*, *Pagninus*, *Ainſworth*, and the *French Verſion*, with the *Eng. Margin*.

Ver. 27. *perſuade*] will perſuade his idolatrous Poſterity to embrace the Worſhip of the true God. Enlarging *Japheth*'s Country by that of *Shem*, is rather a Curſe than Bleſſing to the latter: beſides פתה has no ſuch Signification as *enlarge*; and that פתה in *Chaldee* has, in my Opinion, is a very weak Reaſon to render it ſo: for what is the Word in the *Original?* Is it not *Hebrew?* The *Geneva Bible*, with *Ainſw.* and the *preſent Eng. Marg.* have *perſwade*; *Jun.* & *Trem. alliciet*; and the *French*, *attire en douceur*, *ſweetly allure*. The Word here has the ſame Letters with *Japheth*'s Name, for which reaſon I ſuppoſe it was uſed.

Ver. 2. *Sons*] The People who came from *Noah*'s Grandſons, and the Places where they dwelt, appear to be as follow, in the Order that *Moſes* here names them.

From the Sons of *Japheth*, viz.

Gomer, the *Cimmerians* in the North of *Leſſer Aſia* by the *Euxine* or *Black Sea*, and the *Germans*.

Magog, the *Scythians* on the Eaſt and North-eaſt of the *Black Sea*, to the *Mæotick Lake* and the River *Tanais* or *Don*.

Madai, the *Myſians* and *Illyrians* in the Weſt of *Aſia* by the *Helleſpont* and *Ægæan Sea* or *Archipelago*, and the *Macedonians* in *Greece*.

Javan, the *Ionians* in the South of *Aſia* by the *Mediterranean Sea*, and the *Grecians* at *Peloponneſus* in the South of *Greece*.

Tubal, the *Iberians* of *Aſia* on the South-eaſt of the *Black Sea*, and the *Ruſſians*.

Meſhech, the *Armenians* on the North of *Syria* by the *Moſchick* Mountains.

Tiras, the *Trojans* in *Leſſer Aſia* on the South-eaſt of the *Helleſpont*, and the *Thracians* on the North-weſt of it.

From the Sons of *Ham*, viz.

Cuſh, the *Arabians* on the Eaſt of the *Red Sea*, and the *Ethiopians* on the Weſt of it and South of *Egypt*.

Mizraim, the *Egyptians* on the South of the *Mediterranean* or *Levant*, and Weſt of the *Red Sea*.

Phut, the *Lybians* on the Weſt of *Egypt*, and the *Moors* by the *Atlantick Ocean*. In *Dan.* xi. 43. the Country is called *Lub*, but uſually *Phut* in *Heb.*

Canaan, the *Canaanites* between the *Mediterranean* and the River *Jordan*.

From the Sons of *Shem*, viz.

Elam, the *Perſians* between the *Caſpian Sea* and eaſtern Ocean.

Aſhur, the *Aſſyrians* on the North-eaſt of the River *Tigris*.

Arphaxad, the *Meſopotamians* betwixt the Rivers *Tigris* and *Euphrates*.

Lud, very uncertain.

Aram, the *Syrians* on the North of *Canaan*.

Of which may be conſulted largely *Wells* in his *Hiſtorical Geography of the Old Teſtament*, Vol. i. p. 92, to 208. and *Mede*'s *Works*, p. 271, to 284. I would only add, that the Diviſion being as it appears regular, the Families from the Grandchildren are to be ſuppoſed as ſubdivided in their reſpective Fathers Countries.

Ver. 4. *Chittim*] This is not only the right Spelling after the *Heb.* Letters, but what our *Tranſlators* uſe for this Word when it denotes the Country ſo called from him, as *Numb.* xxiv. 24. *Iſa.* xxiii. 1. *Jer.* ii. 10. *Ezek.* xxvii. 6. the Knowledge of which to a mere *Eng.* Reader is loſt in the different Spelling. *Aſhchenaz* likewiſe has כ *ch*, and not ק *k* as *Aſhkelon* has.

Ib. *Dodanim*] The *LXX Interpreters* miſtaking ד the firſt Letter of this Word for ר as in ſeveral other Inſtances of like Kind, ſhews that they tranſlated from the preſent *Hebrew* Letters.

Ver. 5. *Regions*] which the original Word ſignifying, is certainly preferable here, and is accordingly rendered *Countrey* in the *Vulgar Tranſ. Jer.* xlvii. 4. and ſays *Patrick*, "ſo it plainly ſignifies, *Job* xxii. 30. *Iſa.* xx. 6. where in the *Margin* we tranſlate it *Coun-*" *try.*"

Ver. 9. *As Nimrod was*] The Drift of this Proverb, notwithſtanding Expoſitors applying it to *Nimrod*'s Tyranny and Ambition, might have been very good, viz. to place Proſperity on Providence; through which *Nimrod* of a ſtout Hunter, became a mighty Monarch. Would not *before the Lord* be otherwiſe inſignificant and ſuperfluous? And does not the ſame Expreſſion elſewhere favour this Meaning, viz. Chap. xxvii. 7. & xvii. 18. *Numb.* x. 9. & xviii. 19. *Joſh.* vi. 26. *Judg.* xviii. 6. *Pſal.* cxvi. 9? Upon what Account elſe ſhould God take extraordinary Notice of Hunting? as this Expreſſion intimates he did; and it might be of Benefit to Mankind, as it was probably a hunting of wild Beaſts, by

was Babylon, Erech, Accad and Calneh, in the Country of Shinar.

11. Out of which Country he went to Aſſyria, and built Nineveh, with the Streets of the City, and Calah;

12. As likewiſe Reſen between Nineveh and Calah, that was a great City.

13. And Mizraim begot the Ludites, Anamites, Lehabites, Naphtuhites,

14. Pathruſites, and Caſluhites; from whom came forth the Philiſtines, and the Caphtorites.

15. Canaan alſo begot Zidon his Firſtborn, and Heth,

16. With the Jebuſites, Amorites, Girgaſhites,

17. Hivites, Arkites, Sinites,

18. Arvadites, Zemarites, and Hamathites; after which the Families of the Canaanites were diſperſed abroad.

19. Now the Border of the Canaanites was from Zidon, going by Gerar, to Gaza; paſſing by Sodom, Gomorrah, Admah and Zeboim, to Laſha.

20. Theſe were the Sons of Ham, according to their Families, after their Languages; by their Countries, in their Nations.

21. And there were born alſo to Shem (the

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which *Nimrod* made Places habitable, and then poſſeſſed them. To be notable in any reſpect, and not before God, under the Favour of Providence, will avail little or nothing, *Eccleſ.* ix. 11. ſee *Judg.* xviii. 5, 6. *Lookup*'s late *Tranſlation*, pr. 1740, it muſt be confeſſed is very intelligible, were it not altogether as wrong and ridiculous, viz. "who began to prevail over the other Inhabitants "of the Earth: (which ending with a Colon, the following Words ſhew wherein he prevailed over them) "He was a great Glutton before Jehovah; wherefore it "is ſaid, As *Nimrod* the great Glutton at the Sacri-"fices." To have made it conſiſtent however, the Names of his Cities ſhould have been turned into thoſe of Victuals. But notwithſtanding this, another *Tranſlator* ſince, mentioned on Chap. ix. 5. has, *He became a mighty Man for Veniſon Feaſts*; more reſtrictive, and conſequently worſe than the other, which it would ſeem to improve on.

Ver. 11. *Out of, &c.*] Or *From which Country he went forth.*

Ib. *he went to Aſſyria*] *Jun. & Trem.* turn this Paſſage, *E terra hac proceſſit in Aſſyriam, ubi ædificavit Niniven:* i. e. *From this Country he* [Nimrod] *went forth into Aſſyria, where he built Nineveh.* The like is the *Eng. Marginal Reading*, which *Gell* ſays he prefers, *Eſſay*, p. 131. To omit what *Raleigh, &c.* ſays for this, *Hen. Ainſworth* has the following *Annotat.* on it; "It may "well be tranſlated *he went forth to Aſſur*, that is to *Aſ-"ſyria*, a Countrey lying near to *Shinar*, or *Chaldea*. "So in the *Hebrew* is to be underſtood *to*; as often elſe-"where: which the Scripture itſelf ſheweth; as *the "Houſe*, 2 *Sam.* vi. 10. for *unto the Houſe*, 1 *Chron.* "xiii. 13. *the Land*, 2 *Sam.* x. 2. for *unto the Land*, "2 *Chron.* xix. 2. and many the like." To this may be added that the *Hebrew* Verbs of Motion often include the Power of *to*; *governing an Accuſative Caſe*, as *Phil. Levi* ſays in his *Hebr. Gram.* p. 134. *either without or with Prepoſitions.* So *Onkelos* has in his *Targum*, נְפַק אַתּוּרָאָה *Jonathan* in his, וּמְלַךְ בְּאַתּוּר *and he reigned in Aſſyria.* *Moſes* is in this Chap. giving the Genealogies of *Noah*'s three Sons, and here of *Ham*, being not yet come to that of *Shem*, whoſe Son *Aſhur* was, Ver. 22. Is it not then utterly improbable, that he would mix an Account of a Son of *Shem* among thoſe of *Ham*, and before he had let us know there was any ſuch Perſon as *Aſhur?* Nor will this Way of putting it make the *Babylonian* and *Aſſyrian* Empires both one, as has been pretended, if we ſuppoſe that after *Nimrod* the Head of the former had built thoſe Cities, the *Aſſyrians*, Deſcendants of *Aſhur*, took them away, and ſo they belonged to the latter Empire; and this may more than be ſuppoſed, ſince *Diodorus Siculus* has a Relation of ſuch a War, wherein the *Aſſyrians* under *Ninus* conquered the others, Lib. xxi. ſee the *Note* on Chap. xi. 9. and *Iſa.* xxiii. 13. *Mic.* v. 6.

Ib. *the Streets of the City*] not only the Walls and principal Edifices, but the Streets or private Houſes. *Onkelos*, who may be more depended on than any other *Tranſlator*, has it, רְחוֹבֵי קַרְתָּא *the Streets of the City*, viz. of *Nineveh*; the *Vulg. Lat. Munſt. Vatablus*, & *Hier.* in *Tradit. plateas civitatis*; the *French Bible*, *les ruës de la ville*; *Coverdale*'s ſmall *Tranſlation*, *the ſtretes of the cytye*, with the *Eng. Margins.* In this Manner is *rehoboth* turned, *Zech.* viii. 5. *the Streets of the City*, Ver. 4. *the Streets of Jeruſalem.* If it had been here the Name of a City, doubtleſs *City* need not have been annexed to it, any more than to *Nineveh* and *Calah*; nor ſo much, becauſe that would have made it unintelligible: therefore I conclude it not to be a proper Name.

Ver. 13. *Mizraim*] *Mizraim* the Founder of *Egypt*; whoſe Name it bears throughout the *Heb. Bible*, being likewiſe the Father of ſeveral other People, ſhews him to be probably the Heathen *Oſiris*, Huſband of *Iſis*, the famous King and Queen of *Egypt*, of whom *Diodorus* writes in Lib. i. Cap. 1, 2. and *Plutarch De Iſide & Oſiride*; particularly that travelling into *Ethiopia*, whereabouts ſome of the following Offspring were, he built Cities, and left Governors; ſee alſo *Cumberland*'s *Sanchoniatho*, Page 94, 97, 109, 340, 470.

Ib. *the Ludites, &c.*] Theſe eight Words are plural, denoting the People, and not the ſingle Perſons they were named from; three of whoſe Names we may gather from other Places to be *Lud. Iſa.* lxvi. 19. *Ezek.* xxvii. 10. *Pathros*, *Iſa.* xi. 11. and *Caphtor*, *Amos* ix. 7. In the *Chaldee* and *Greek Verſions* they ſtand for People; ſo *Ainſworth* has them, with *Jun. & Trem.* who ſay, *Gentilia ſunt hæc, non autem propria nomina, theſe are People, and not proper Names.*

Ver. 14. *from whom*] Thoſe two laſt People coming from the *Caſluhites*, it ſeems that the *Philiſtines* afterwards parted from the *Caphtorites*, by *Amos* ix. 7. *Jer.* xlvii. 4.

Ver. 16. *Jebuſites, &c.*] That the *Scripture* might be more elegant, I ſuppoſe, the Nations or Tribes that came of *Mizraim* are put in the Plural, and of *Canaan* collectively in the Singular Number, as *Canaanites* are in Ver. 18, 19. and ſeveral others, *Exod.* iii. 8. which our *Tranſlators* have rendered plurally. So the *Chald. Targum* has theſe, with *Pagn. Montan. Munſt.* and the *French.* It is very frequent in *Heb.* to uſe a ſingular Name for a plural, but is not proper often to follow it in our *Tranſlations*; becauſe they would be ambiguous, or ſound unpleaſantly, our weſtern Tongues not being much accuſtomed to that Figure of Speech; ſee Chap. xv. at end.

Ib. *Amorites*] This is elſewhere *Amorite* and *Amorites* in the *preſent Bible*, even in this *Book*, Chap. xiv. 7, 13. & xv. 16, 21. & xlviii. 22. Though I would keep the common Names, I do not think it well to write one Name two or three Ways.

Ver. 21. *Hebrews*] as *Children of Iſrael* is properly rendered *Iſraelites, &c. Hebrew* as it appears coming from *Eber*, the Letters of both which are the ſame in the *Original*, beſides the Patronymical Termination of the former; againſt which Derivation, ſays *Patrick* on Ver. 24. he can ſee no Objection lie, but great ones againſt

Father

Father of all the Hebrews, the Brother of Japheth the eldeſt)

22. His Sons, Elam, Aſhur, Arphaxad, Lud and Aram.

23. And Aram's Sons were, Uz, Hul, Gether and Maſh.

24. Beſides Arphaxad begot Shelah, as he did Eber.

25. And the latter had two Sons born; the Name of one was Peleg, becauſe the Earth was divided in his Time, and his Brother's Name was Joktan.

26. Who begot Almodad, Sheleph, Hazarmaveth, Jerah,

27. Hadoram, Uzal, Diklah,

28. Obal, Abimael, Sheba,

29. Ophir, Havilah and Jobab: all theſe were the Sons of Joktan.

30. Whoſe Habitation was from Meſha, going to Sephar, a Mountain in the Eaſt.

31. The Sons of Shem were theſe, after their Families, after their Languages; by their Countries, according to their Nations.

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all others. Here now we may ſee a Reaſon for this Expreſſion, to ſhew that the *Hebrews* ſprung from the eminent *Shem*. So upon Examination I find the illuſtrious *Caſtalio* turning it, *qui fuit autor omnium Hebræorum.*

Ib. *the Brother of Japheth*] I propoſe it to be conſidered, whether *Noah* might not have *Shem* and *Japheth* by a former Wife; which would clearly account for this Digreſſion, as well as *Ham* being called the youngeſt, Ch. ix. 24. ſee Ch. v. 32.

Ver. 22. *Arphaxad*] His being the third Son of *Shem*, yields a ſtrong Proof for the Computation of Time as here made, both before and after the Flood; which ſee Chap. xi. 10. And in Confirmation that he was ſo, we have the following Words of our excellent *Uſher*, that unparalleled Scripture Chronologer, *Chron. Sacr.* p. 68. *Et certe dignatione gratiæ* Arphaxad *utroque fratre prior fuerit; non alia videtur afferri poſſe ratio, cur tertio nominatus ille ſit loco, quam ob nativitatis ordinem: As* Arphaxad *certainly exceeded both his Brothers in Dignity, it ſeems that no Reaſon can be brought, why he ſhould be named in the third Place, but becauſe he was the third Son.*

Ver. 24. *Shelah*] This is the right Name, and is ſo put in 1 *Chron.* i. 18, 24. It is manifeſt that ſome *Tranſlators* did not underſtand the Uſe of the *Heb.* Accents: for *athnah* and *ſilluk* commonly change the Vowel *ſegol*, in the laſt Syllable ſave one, into *kametz*, for the ſake of a longer Pronunciation. So that though in *Heb.* it was to be read *ſhalah* in the firſt Place, there being *athnah* a Stop; yet the Name is *ſhelah*, as written the ſecond Time. The ſame may be obſerved of *Japheth*, *Lamech* and *Jared*. But I was afraid this *Tranſlation* would not have its Service ſo much with all the true *Heb.* Names, as with thoſe People are uſed to.

Ver. 25. *Peleg*] comes from *palag*, *to divide*.

Ib. *divided*] Several would have this not to be done at *Peleg*'s Birth, but afterwards in his Life-time, by ſuch weak Pretences as theſe; that *Peleg* changed his Name, and was called ſo, or that his Father named him thus prophetically, before the Diviſion was made. But if the former had been, why would not that Alteration of Names have been mentioned here as well as elſewhere? And if the latter, why not the Prophecy in like manner? Again, how came *his* Name to be altered only, or rather than any other of Mankind then living? Or to what Purpoſe would ſuch a Prediction be? On the other hand, this *dividing* ſeems ſpoken of, to ſhew the Time when it was; which it does not, unleſs it was at *Peleg*'s Birth. Nay why ſhould this be told as a Thing done only while he lived, when ſo many others were living at the ſame Time, and he not the Chief of them? Others who ſuppoſe the Diviſion here not to be the ſame with that in Chap. xi. 8, 9. but another before, becauſe they think there were not People enow when *Peleg* was born to build *Babylon*, prepare a Weapon againſt themſelves; ſince if Mankind were ſeparated before, as deſcribed in this Chapter, there muſt needs be a leſs Number of them together to erect that City and Tower.

That there might be no want of People for it, the following *Table* will ſhew, which may alſo perhaps be not unacceptable for other Purpoſes, viz. to correct the random Computations of others, to point out a right Method for ſuch Calculations, and ſuccinctly to deſcribe what might be the Number of Mankind in the particular Years; but firſt ſee the Time of *Peleg*'s Birth on the next Chapter.

Years after the Flood.	Daughters.	Grandaughters.	Great Grandaughters.	Great Grandaughters Daughters.	Great Grandaughters Grandaughters.	Great Grandaughters great Grandaughters.	Great Grandaughters great great Grandaughters.
2	1						
4	2						
6	3						
8	4						
10	5						
12	6						
14	7						
16	8						
18	9	1					
20	10	3					
22	11	6					
24	12	10					
26	13	15					
28	14	21					
30	15	28					
32	16	36					
34	17	45	1				
36	18	55	4				
38	19	66	10				
40	20	78	20				
42	21	91	35				
44	22	105	56				
46	23	120	84				
48	24	136	120				
50	25	153	165	1			
52	26	171	220	5			
54	27	190	286	15			
56	28	210	364	35			
58	29	231	455	70			
60	30	253	560	126			
62	31	276	680	210			
64	32	300	816	330			
66	33	325	969	495	1		
68	34	351	1140	715	6		
70	35	378	1330	1001	21		
72	36	406	1540	1365	56		
74	37	435	1771	1820	126		
76	38	465	2024	2380	252		
78	39	496	2300	3060	462		
80	40	528	2600	3876	792		
82	41	561	2925	4845	1287	1	
84	42	595	3276	5985	2002	7	
86	43	630	3654	7315	3003	28	
88	44	666	4060	8855	4368	84	
90	45	703	4495	10626	6186	210	
92	46	741	4960	12650	8568	462	
94	47	780	5456	14950	11628	924	
96	48	820	5984	17550	15504	1716	
98	49	861	6545	20475	20349	3003	1
100	50	903	7140	23751	26334	5005	8
102	51	946	7770	27405	33649	8008	36
104	52	990	8473	31465	42504	12376	120

32. The foregoing were the Families of Noah's Sons, after their Generations, in their Nations; and by theſe were the Nations parted on the Earth after the Flood.

CHAP. XI.

NOW thoſe of the whole Earth had one Language, and the ſame Words.

2. And as they were going on from the Eaſt, they found a Vale in the Country of Shinar, and dwelt there.

3. Then they ſaid one to another, Come, let us make Bricks, and burn *them* well; they having Brick inſtead of Stone, as they had Mortar for Clay.

4. And added they, Come, let us build us a City, and a Tower whoſe Top ſhall be at Heaven, and make our ſelves famous; that we may not be diſperſed all over the Earth.

5. But the Lord deſcended to ſee the City and the Tower, which the Sons of Men were building.

6. For he ſaid; Behold the People are one, and all of them have one Speech; and as they have begun to do this, now there will Nothing which they have contrived to do be kept back from them.

7. Come, let us go down, and confound their Language there; that they may not underſtand one another's Speech.

8. Thus the Lord diſperſed them from thence all over the Earth; and they left off building the City.

9. Therefore it was named Babylon, becauſe there the Lord confounded the Language of thoſe of the whole Earth; that he might diſperſe them from thence all over it.

10. Theſe were Shem's Generations: Shem

It may be proper to ſubjoin a few Words for Perſpicuity's Sake, concerning the Formation and Uſe of this *Table*. As to the firſt, it conſiſts only of the ſuppoſed female Offspring of one of *Noah*'s Sons, of which I rather choſe to compoſe it, than as others have done of the Males, or perplexedly of both; for Women's bringing Children is Something to compute from, and of Men we may think there was no want, as one might have ſeveral Wives; and why even *Noah*'s Sons might not marry their Nieces I do not ſee, though the *Table* will admit of their Sons being 17 Years old when the firſt Grandchildren were born. The Women are then counted to bear at 16, and having a Child every Year, to have a Daughter once in two Years, and they might ſometimes oftener, as alſo bring more at a Time; and they may well be deemed very fruitful in that Age, from the repeated Command, Chap. ix. 1, 7. and there being ſo many Kings in *Abraham*'s Time. If it ſhould be thought a Daughter-in-law of *Noah* did not continue in Child-bearing ſo long; we may reckon it but to 88 Years, and her Poſterity will be only 8 leſs; nay if but to 72, and the firſt Grandaughters to 88, the Diminution will be but 16 more. The ſeveral Columns have the ſuppoſed Numbers born to that Time. The third Column begins with the firſt Grandaughter that might be born of the firſt Daughter of one of *Noah*'s Sons; who being added to the two next Grandaughters, the ſecond of the firſt Daughter, and the firſt of the ſecond Daughter, makes three, as in the next Line, and ſo on throughout. The Uſe is to ſee how many Daughters, Grandaughters, &c. one of *Noah*'s Sons might have, within any Term of Years in the firſt Column after the Flood; which being doubled to include the Males, amounts to ſix Times the Tabular Numbers for *Noah*'s whole Offspring by his three Sons, Chap. ix. 19. Thus in the Year before *Peleg* was born, there might be 575880 Perſons come into the World; and by Computation at the Year 90, the Sum is 66801 Males of 15 Years old and above, at the Time of *Peleg*'s Birth: ſo that there may be Allowance for ſome dead (who might be few, conſidering the whole Space was not a quarter of a Man's Age then, Chap. xi. 10,—17.) and for ſome not to be at *Babylon*, &c. and yet there might be a ſufficient Number of Builders.

Ver. 1. *one Language*] namely *Hebrew*, according to the *Note* on Chap. iv. 25.

Ver. 2. *from the Eaſt*] from the Mountains of *Ararat* where the Ark was.

Ib. *Vale*] *Bikhah* is *a Vale* or *Valley*; which *Montan.* has rendered *Vallem*, *Jun.* & *Trem. Convallem.* There is no need to raiſe the Valley to a Plain or a Hill: for it is not found that the Fear of another Deluge was their Incitement for building; but that they might live together, have one Metropolis, and make themſelves famous, Ver. 4. in Confirmation of which they built a City, as well as a Tower.

Ver. 3. *ſaid*] *Nimrod* being the principal Exciter of it, according to *Joſephus*, *Ant.* Lib. i. 5.

Ibidem, *Mortar for Clay*] It appears they had invented artificial Materials for Building, inſtead of natural, which they had before; as Brick for Stone, and Mortar for Clay. Accordingly *Herodotus* in Lib. i. p. 32. informs us, that the Walls of *Babylon* were built with Brick and a Sort of Mortar. The two *Hebrew* Words are the ſame, excepting in their Vowels, *hemar* and *homer*. The latter is rendered *Clay* in *Job* iv. 19. & x. 9. & xxvii. 16. & xxxiii. 6. & xxxviii. 14. *Iſa.* xxix. 16. & xlv. 9. & lxiv. 8. *Jer.* xviii. 4. and of the former *Pagn.* ſays, חֵמָר *eſt lutum quod fit ex calce & arena, ad ædificandum & complanandum:* hemar *is a ſort of Clay* (or rather *Mortar*) *which is made of Lime and Sand, for building and plaiſtering.* *Juſtin* with other Hiſtorians ſaying it was *Bitumen*, the *Annotation* on *Brown*'s *Tranſ.* defines it, *A pitchy glutinous Matter, like Mortar, mixed with Sand and Lime.* And *Vitruvius* ſays, Lib. viii. that the *Bitumen* was Liquid, which would therefore require a Mixture, and ſo may be very properly called *Mortar*.

Ver. 5. *Tower*] The famous Hiſtorian *Herodotus*, who according to *Euſebius* in *Chron.* publickly read his Hiſtory at *Athens* in the Year that *Nehemiah* went to *Jeruſalem*, *Neh.* ii. 1. deſcribes a Tower at *Babylon*, which has been thought this, that was a Furlong ſquare on each Side, Lib. i. p. 33. of which *Strabo* the noted Geographer ſays the ſame, adding that it was a Furlong high, Lib. xvi. It is deſcribed to be eight Towers one above another, benching in leſs and leſs, having the Way up on the Outſide.

Ver. 6. *For he ſaid*] before he came down, as the next Verſe ſhews, like what is in Chap. xii. 1.

Ver. 8. *diſperſed*] For this *Joſephus* brings Teſtimonies from one of the *Sibyls*, and from *Heſtiæus*, *Antiq.* Lib. i. 5. God made the Earth to be inhabited (the Hills as well as the rich Vales) and commanded Mankind to fill it, Chap. i. 28. which they intending not to do, he forced them to it. Nor was it according to the Divine Providence that all ſhould be governed by one Perſon, God himſelf ſeparating them into Nations, *Deut.* xxxii. 8.

Ver. 9. *Babylon*] From *balal*, *he confounded*, here uſed. In this Diſperſion no doubt but ſome ſtaid there; and who ſhould it be but the moſt powerful, viz. *Nimrod*, as

when

when he was in his hundredth Year begot Arphaxad, two Years after the Flood.

11. After which he lived five hundred Years, and begot Sons and Daughters.

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the chief? For this we have alſo the *Scripture*'s Teſtimony, Chap. x. 10. with which his holding *Babylon* then better agrees, than an imaginary taking it afterwards. He ſeems to have governed from the Birth of *Peleg*, Ch. x. 25. to the Beginning of the Reign of *Belus* in *Aſſyria* 152 Years, as may be ſeen hereafter by the *Catalogue* of the *Aſſyrian* Monarchs. At which Time having built *Nineveh*, *&c.* Chap. x. 11. he might conſtitute *Belus* Governor there, while himſelf ruled at *Babylon*; till *Ninus*, with the Deſcendants of *Aſhur*, who were before in another Part of *Aſſyria*, took it from him, and properly began the *Aſſyrian* Empire. This will perhaps agree the beſt both with ſacred and profane Hiſtory, tho' I find none that have placed it in this Light. How can *Ninus*, ſpoken of in heathen Hiſtory, be *Nimrod*, as has been ſuppoſed, when he began his Kingdom above 200 Years after him? Beſides *Ninus* being originally King of *Aſſyria* before he extended his Dominions to other Countries, *Juſtin*, Lib. i. 1. and the *Aſſyrians* overcoming the *Babylonians*, *Diodorus Siculus*, Lib. ii. 1. are remarkable Circumſtances that aptly anſwer to what I have mentioned: but are quite different to the ſcriptural Account of *Nimrod*, that his Kingdom was firſt at *Babylon*, and afterwards extended into *Aſſyria*; and the Suppoſition that *Ninus* being *Nimrod*, he with his *Babylonians* conquered the *Aſſyrians*, as in *Bedford*'s *Scrip. Chron.* Book ii. Chap. 6. 160, 162. is directly contradictory to *Diod. Siculus*. That *Belus* was neither *Cuſh* nor *Nimrod* may appear thus: not the former, becauſe that is imagined from the miſtaken Notion of *Ninus* being *Nimrod*, and becauſe the Land of *Cuſh* was far off by the *Red Sea*; not the latter, ſince it is unlikely that *Nimrod* would leave his famous *Babylon* to reign in *Aſſyria*, and the *Scripture* mentioning the Cities in the Country of *Shinar* or *Chaldea* as *Nimrod*'s Kingdom, ſays only of thoſe in *Aſſyria* that he built them, Chap. x. 10, 11. beſides that it would partly confound the *Chaldean* and *Aſſyrian* Empires together; to which may be added, that *Belus* being given to Study, and the Inventor of the *Chaldean* Aſtronomy, *Pliny*, Lib. vi. 26. his Character does not agree with *Nimrod*'s; as on the other hand it may ſerve to ſhew that he had been a noted Perſon in *Chaldea*, and ſo was not *Cuſh*. *Raleigh* has a Section intituled, That *Nimrod*, *Belus*, and *Ninus* were three diſtinct Perſons, Chap. x. 2. Upon the whole, *Ninus* appears to be the Deſcendant if not the Son of *Aſhur*, and *Belus* of *Cuſh*, one from *Shem*, and the other from *Ham*.

The ſtrongeſt Argument I find for *Nimrod* and *Ninus* being the ſame Perſon is, that *Nineveh* ſignifies *the Habitation of Nin* or *Ninus*, and *Nimrod* building and conſequently naming that City, from thence it appears that they were one. But the Name has no ſuch Meaning in *Chaldee*, which doubtleſs was *Nimrod*'s Language: and even ſuppoſing it to be *Hebrew*, if *nin* be taken out, the reſt is not *Habitation*, it can ſpare only *ni*; and the ן in the Middle for *n* being not doubled, may be ſufficient to overthrow that *Interpretation*; beſides it ſtands out of the *Hebrew* Order, which would be *Nevehnin* for the Signification above. Another Argument uſed is, that *Ninus* was the Heathen *Bacchus*, which came from *Bar Cuſh*, *the Son of Cuſh*, as *Nimrod* was. Leaving the firſt Part of it, I would remark that *us* is the *Latin* Termination, and ſo quite foreign to *Cuſh*, and how *r* ſhould be changed into ſuch a heterogeneous Letter as *c* is not very eaſy to conceive. A third Argument I confeſs may be made more probable than either of the other, tho' I do not remember to have met with it, viz. that as the *Scripture* ſays *Nimrod* built *Nineveh*, Chap. x. 11. *Diodorus* informs us, *Ninus* builded it, Lib. ii. Cap. 1. and conſequently they were both one. To which however might be anſwered, that by duly conſidering and comparing Circumſtances, it may appear, *Nimrod* firſt made it a ſmall Place, *Ninus* afterwards a very large one, and ſo each are ſaid by thoſe different Hiſtorians to build it; which may be pronounced indubitable, if their building *Nineveh* was not the ſame. Now as *Nimrod* built ſeveral other Cities in the ſame Country, and *Ninus* one grand Metropolis, as the *Sicilian* relates, the foregoing ſtands for Fact. It is not likely the latter Hiſtorian, ſo long after, ſhould know *Nineveh* was in being before that Time, any more than he did that *Babylon* was before the Expedition of *Ninus* into that Country; in which Ignorance of his he affirms *Babylon* was not then built, notwithſtanding we know by *Holy Writ* it muſt: and in like manner he aſſerts farther, that *Babylon* was built afterwards by *Semiramis*; when as *Dionyſius Petavius* ſays in his *Account of Time*, Lib. i. 2. ſhe rather enlarged it. One may add to this, that before *Ninus* built *Nineveh*, as the forementioned Author writes, he made a Confederacy with *Arieus* King of *Arabia*, and having conquered the Land of *Babylon*, he ſubdued *Barzanes* King of *Armenia*, *Pharnus* King of *Media*, with numerous other Countries, too many to name here after him: whereas it is incredible that there were ſuch Kings, &c. before *Nimrod* began to erect *Nineveh*. Nor will the following bear to be applied to him ſo early, which the ſame Hiſtorian from *Cteſias* ſays of *Ninus*; that he went with an Army of ſeventeen hundred thouſand Foot, above two hundred and ten thouſand Horſe, and ten thouſand ſix hundred hooked Chariots, againſt *Oxyartes* King of the *Bactrians*, whoſe Army was four hundred thouſand Men; and the ſame relates *Semiramis* the Widow of *Ninus*, to have provided three Millions of Foot-ſoldiers, &c. to make War on *Stabrobates* the King of *India*, while he had ſtill a far greater Army than ſhe, and that ſo far from *Babylon*, whence the Diſperſion of Mankind was made: Things utterly inconſiſtent with *Ninus* being *Nimrod*, eſpecially as *Ninus* reigned but 52 Years.

Ib. *that*] *Tranſlations* of the *Scripture* abound with Tautologies, for want of rightly conſidering the *Original*.

Ver. 10. *begot*] It is not unlikely that the Wives of *Noah*'s Sons were three of the beſt young Women they could find, to whom they were married but a little before the Flood, elſe probably they might have had ſome Offſpring; however the immediate Senſe of God's Judgment, &c. muſt needs keep them from accompanying together as Huſband and Wife in the Ark, *Eliezer*, *Pirke Aboth* 23. which the Command to be fruitful afterwards ſeems to put out of doubt; ſee alſo Chap. viii. 17. *Shem* then having two Sons before *Arphaxad*, Chap. x. 22. which muſt be by one Wife, he could not be born two Years after the Flood; *begot* muſt therefore be taken literally as it is, the Uſe of which has been ſeen before at Chap. v. And as the *Chronology* is here carried on in the ſame Manner as there, by the Father's begetting the Son at ſuch an Age, which it has not been the Cuſtom to underſtand according to the Words; though all Expreſſions, at leaſt proper ones, are ſo to be underſtood (ſuch as are ironical being excepted, as receiving a different Senſe by the Utterance or Behaviour) I will add two or three Remarks on what *Uſher* ſays for the common Opinion in his *Chron. Sac.* p. 55, 56. who argues that the Word for *beget* in *Hebrew*, *Greek* and *Latin*, is common both to Father and Mother, and oftener denotes the Birth than Conception. Well, ſince that Verb has different Meanings, and when it is uſed of the Mother that determines it to ſignify her bearing or being delivered of a Child, does it not accordingly when uſed of the Father mean the other? As for which Way it may be found moſt, that is only as the Subject requires. An Inſtance for his Purpoſe would have been, where it was ſaid of the Father, and evidently ſignified the Birth of the Child; but no ſuch appears. That great Man too, learned, ingenious and worthy as he was, miſtakes in bringing *Mat.* i. 16. for a Proof that the Word is common to both Sexes: for ἐγεννήθη, *born*, is not ſaid of *Mary*, but *Jeſus*. To conclude, when the *Scripture* applies a Child's Birth to the Father, it has another and a proper

12. And when Arphaxad had lived thirty five Years, he begot Shelah.

13. After which he lived four hundred and three Years, and begot Sons and Daughters.

14. And when Shelah had lived thirty Years, he begot Eber.

15. After which he lived four hundred and three Years, and begot Sons and Daughters.

16. And when Eber had lived thirty four Years, he begot Peleg.

17. After which he lived four hundred and thirty Years, and begot Sons and Daughters.

18. And when Peleg had lived thirty Years, he begot Reu.

Way for doing it, as may be ſeen, Chap. xxi. 5. & alibi.

Ver. 12. *Cainan* in *Luke* iii. 36. is from the *Tranſlation* of the *Septuagint*, uſed when *Luke* wrote: therefore the Rehearſal of the *Old Scripture* in the *New*, ought to be read with Underſtanding; ſee the *Notes* on Chap. xlvi. 27. & xlvii. 31. with *Bedford*'s *Script. Chron.* Book i. 5. 14. Though it might be ſuppoſed if there was Occaſion, that *Shem* begot *Arphaxad* at 18, he *Cainan* at 17, and that *Moſes* omitted *Cainan*.

Ib. *Shelah*] *Mircond* the noted *Perſian* Hiſtoriographer relates, that the ancient *Perſees* had a Race of forty five Kings, that continued above a thouſand Years; the firſt of which was *Guiomaras*, whom they called *Adam Aſſeny*, that is *The ſecond Adam*, who was the Son of *Aram*, that of *Sem*, that of *Noah*: according to which he was firſt Couſin to *Shelah*; ſee the Chronicle of thoſe Kings in *Grimſtone*'s *Eſtates and Empires*, *&c.*

Let us now reſume the *Chronology* from Chap. v.

TABLE the Second of SCRIPTURE AGES.

Year of the *Julian Period.*	Age of the World.	After the Flood.	Age of *Noah*,	*Shem*,	*Arphaxad*,	*Shelah*,	*Eber*,	*Peleg*,	*Reu*,	*Serug*,	*Nahor*,	*Terah*,	*Abram*,	*Sarah*.	
2348	1664		599	96											The Flood came.
2349	1665	0	600	97											The End of the Flood.
2352	1668	3	603	100	0										*Arphaxad* born, *Gen.* xi. 10.
2388	1704	39	639	136	36	0									*Shelah* born, Ver. 12.
2419	1735	70	670	167	67	31	0								*Eber* born, Ver. 14.
2454	1770	105	705	202	102	66	35	0							*Peleg* born, Ver. 16. and Mankind diſperſed from *Babylon*, Ch. x. 25. and xi. 8, 9.
2485	1801	136	736	233	133	97	66	31	0						*Reu* born, Ver. 18.
2518	1834	169	769	266	166	130	99	64	33	0					*Serug* born, Ver. 20.
2549	1865	200	800	297	197	161	130	95	64	31	0				*Nahor* born, Ver. 22.
2579	1895	230	830	327	227	191	160	125	94	61	30	0			*Terah* born, Ver. 24.
2650	1966	301	901	398	298	262	231	196	165	132	101	71			*Haran* born, Ver. 26.
2693	2009	344	944	441	341	305	274	239	208	175	144	114			*Peleg* died, Ver. 18, 19.
2697	2013	348	948	445	345	309	278		212	179	148	118			*Nahor* died, Ver. 24, 25.
2699	2015	350	950	447	347	311	280		214	181		120			*Noah* died, Ch. ix. 29.
2710	2026	361		458	358	322	291		225	192		131	0		*Abram* born, Ch. xi. 32. and xii. 4.
2720	2036	371		468	368	332	301		235	202		141	10	0	*Sarah* born, Ch. xvii. 17.
2724	2040	375		472	372	336	305		239	206		145	14	4	*Reu* died, Ch. xi. 20, 21.
2748	2064	399		496	396	360	329			230		169	38	28	*Serug* died, Ver. 22, 23.
2784	2100	435		532	432	396	365					205	74	64	*Terah* died, Ver. 32. and *Abram* went from *Haran*, Ch. xii. 4.

By obſerving what is ſaid on the former *Table* and Chap. vii. 6. with the Peruſal of the Places here cited in this *Tranſlation*, the intelligent Reader may inform himſelf, how juſtly this *Table* is computed. Others pretending to follow the *Heb.* as before-mentioned, reckon the Birth of *Abram* 2009 Years from the Creation at moſt, 17 leſs than ariſe by this Calculation.

19. After

19. After which he lived two hundred and nine Years, and begot Sons and Daughters.
20. And when Reu had lived thirty two Years, he begot Serug.
21. After which he lived two hundred and ſeven Years, and begot Sons and Daughters.
22. And when Serug had lived thirty Years, he begot Nahor.
23. After which he lived two hundred Years, and begot Sons and Daughters.
24. And when Nahor had lived twenty nine Years, he begot Terah.
25. After which he lived a hundred and nineteen Years, and begot Sons and Daughters.
26. And when Terah had lived ſeventy Years, he begot Abram, Nahor and Haran.
27. So the Generations of Terah were theſe: he begot the three now mentioned; and Haran begot Lot.
28. At length Haran died in the Preſence of his Father Terah, in his native Country, at Ur of the Chaldeans.
29. Abram and Nahor alſo took them Wives: the Name of Abram's Wife was Sarai, and that of Nahor's Milcah, the Daughter of Haran; *he* being the Father both of her and Iſcah.
30. But Sarai was barren, having no Child.
31. Afterwards Terah took Abram his Son, with Lot the Son of Haran his Grandſon, and his Daughter-in-law Sarai his Son Abram's Wife: who went out of Ur of the Chaldeans with them, to go to the Country of Canaan; and coming to Haran, they abode there.
32. And the Time of Terah being two hundred and five Years, he died at Haran.

CHAP. XII.

FOR the Lord had ſaid to Abram; Go thou out of thy Country, from thy Kindred and Father's Houſe, to the Country which I will ſhew thee.
2. And I will make thee a great Nation, and bleſs thee, as alſo cauſe thy Name to be great: ſo be thou bleſſed.
3. Nay I will bleſs thoſe who bleſs thee, and him that curſes thee will I curſe; and all Families of the Earth ſhall be bleſſed through thee.
4. Upon this he went according as the Lord ordered him, Lot going with him. And Abram was in his ſeventy fifth Year, when he went out of Haran.
5. Then he took Sarai his Wife, and Lot his Brother's Son, with all their Subſtance that they had gained, and the Perſons whom

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Ver. 26. *Abram, Nahor and Haran*] *Haran* appears to be eldeſt, by *Nahor* marrying his Daughter, and *Abram* being but in his 75th Year at his Father's Deceaſe. *Aben Ezra* ſays on this Chap. and others in ſeveral other Places, אין מוקדם ומאוחר בתורה *There is no* before *nor* after *in the Law*, i. e. the *Scripture*; meaning it is not to be regarded. But it is evident enough here that *Abram* was named firſt, becauſe he was the principal Perſon both of this Hiſtory and otherwiſe; ſee Chap. xxviii. 5. & xxxi. 14.

Ver. 28. *in the Preſence of*] So the *Biſh. Ainſw.* turns it *before the Face of*; *Jun.* and *Trem.* ſay, *in conſpectu, in the Sight of*; and *Caſtal. præſente Thara, Terah being preſent.* The *French Verſ.* has, *en la Preſence de, in the Preſence of*, as our *Tranſlators* have rendered the ſame Words, Chap. xxv. 18.

Ver. 29. *Iſcah*] It is certain by Chap. xx. 12. that *Iſcah* was not *Sarai*, notwithſtanding what ſome have fancied.

Ver. 31. *Ur*] ſuppoſed to be that now called *Urſa*, a large City, which *Corten* deſcribes in his *Trav.*

Ib. *with them*] With *Terah* and *Abram:* for *Terah* took *Lot* and *Sarai* with him, according to the Text; and they accompanied *Abram* as the principal Perſon of the Journey, whom God had commanded to go.

Ib. *Haran*] Since called *Carræ*, within *Meſopotamia* on the North-eaſt Side of the River *Euphrates*, near which the *Romans* received the remarkable Overthrow by the *Parthians*, under *Craſſus* who was ſlain himſelf, about 50 Years before the Birth of *Chriſt*, as related by *Plutarch* in *Craſſo*, *Appian* in *Parthicis*, & *Dion Caſſius*, Lib. xl. *Benjamin* in his *Itinerary*, p. 60, ſays, when he came לחרן הקדמונה *to ancient Haran*, בה כמו עשרין יהודין ושם כנסת עסרא *there were about twenty* Jews *in it, and there was a Synagogue of* Ezra. The *Nubienſian* Geographer, (whoſe Words in *Arabick* I omit for want of Types) reckons it to be twelve Miles from *Edeſſa* or now *Roha*; of which Place ſee *Harduin* on *Pliny*'s *Natural Hiſtory*, Lib. v. 24.

Ver. 1. *had ſaid*] As *Stephen* informs us, *Acts* vii. 2, 3. & Chap. xv. 7. *Joſh.* xxiv. 3. imply; but it was not long before they came to *Haran*, *Ur* and *Haran* alſo being not far apart; and their Stay at *Haran* might be only on Account of *Terah*'s Illneſs and Death: for *Abram* did not uſe to linger in the Performance of any Thing which God commanded him to do, Chap. xvii. 23, 26. & xxi. 14. & xxii. 3. and from this Command till *Abram*'s going into *Egypt*, Ver. 10. muſt not be a full Year, being bounded within that Compaſs by *Exod.* xii. 40. & *Gal.* iii. 17. ſee Chap. xxx. Moreover in Ver. 5. may be read, *the Perſons in Haran whom they had got*; which might be done before they came thither.

Ib. *Abram*] *Beroſus*, as he is cited by *Joſephus*, *Antiq.* Lib. i. 8. ſays, In the Tenth Generation after the Flood (which *Abram* was) there was a great and juſt Man among the *Chaldeans*, who was famous for his Celeſtial Obſervations.

Ver. 2. *be thou*] The Word is imperative. God having ſhewn him how he might be bleſſed, perſuades him to it, as *Jer.* xxvii. 12.

Ver. 3. *through thee*] By the Offspring that he would have, as Chap. xxii. 18. & xxvi. 4. & xxviii. 14. namely *Chriſt*, it being thus explained, *Acts* iii. 25, 26. *Gal.* iii. 16. a Truth which the Particle *in* does not convey, or but very obſcurely.

Ver. 4. *Lot going with him*] This former Part of the Verſe anſwering to the three foregoing ones, it will be found that this was ſpoken of *Lot*'s firſt going with *Abram* from *Ur*, &c. ſo what follows in the next Verſe, of their going from *Haran*, will not be a Tautology.

Ver. 5. *Perſons whom they had*] or *the Perſon*, for the Word is ſingular, and *all* not put to it as before *Subſtance*; by which might be meant *Eliezer*, Chap. xv. 2, 3. or ſome other: elſe it might be, *Proſelites that they had made*, the Verb properly ſignifying *made*; and ſo may denote ſome of thoſe *Abram* trained up, Chap. xiv. 14. perhaps choice young Men, who left their Country and Idolatry to accompany him; ſee on Chap. xv. 2.

they

they had got in Haran; and they went forth to go to the Country of Canaan, whither they came:

6. And into which he paſſed, to a Place of Shechem at the Oaks of Moreh; the Canaanites being then in the Country.

7. When the Lord appearing to Abram, ſaid, I will give this Country to thy Offſpring: upon which he built there an Altar to the Lord who appeared to him.

8. He next removed away from thence, to a Mountain on the Eaſt of Bethel, and pitched his Tent; Ai being on the Eaſt, as that on the Weſt: where he built an Altar to the Lord, and called on his Name.

9. Afterwards Abram marched, and continued going on ſouthward.

10. And there being a Famine in that Country, he went down to Egypt to ſojourn there, becauſe it was grievous.

11. Which as he was got near to enter into, he ſaid to his Wife Sarai; Behold now I am ſenſible that thou art a Woman of a fair Countenance.

12. Therefore it may be when the Egyptians ſee thee, that they will ſay, This is his Wife; and will kill me, but keep thee alive.

13. Do tell thou art my Siſter; that it may be well with me for thy Sake; and my Life may be preſerved becauſe of thee.

14. And when he was come into Egypt, the Egyptians took notice of the Woman that ſhe was very fair.

15. The Princes of Pharaoh likewiſe ſeeing her, praiſed her to him: upon which ſhe was taken into Pharaoh's Houſe.

16. Who did well to Abram for her Sake: for he had Flocks, Herds, and He-aſſes, with Servant-men, and Maids; as alſo She-aſſes, and Camels.

17. But the Lord ſmote Pharaoh and his Family with great Plagues, by reaſon of Sarai Abram's Wife.

18. Whereupon he calls Abram, and ſays; What is it thou haſt done to me? Why didſt not thou tell me, that ſhe was thy Wife?

19. Why ſaideſt thou, She is my Siſter? So that I might have married her my ſelf; but now here is thy Wife; take *her*, and go.

Ver. 6. *Shechem*] This is elſewhere in our *Bibles* rightly written ſo.

Ib. *Oaks*] *Elon* being like *Allon*, *an Oak*, and comes from another Noun ſignifying *Strength*, as *Robur* is *Latin* for both, becauſe an Oak is ſtrong. Agreeable to which I find the *Tranſ.* of the *Septuagint*, *Pagnin. Vatab. Tyndal* and *Ainſworth*, with a little Variation; ſee alſo Chap. xviii. 1, 4. & xxxv. 4.

Ib. *then*] Some of the *Canaanites*, peculiarly ſo called, as explained on Chap. xv. 21. were probably come into that Country from *Egypt*, on the Death of their King *Apophis*, which was about two Years before *Abram* went into *Canaan*, by the *Tables* at Chap. xxx. and agrees well with the Mention of it here. This alſo quite overthrows one of *Hobbs*'s ſtrongeſt Arguments in his *Leviathan*, that the *Pentateuch* was not written by *Moſes*, nor till after his Time, becauſe the *Canaanites* were there while he was living; *Hobbs* too confidently ſuppoſing the Expreſſion ſignified the *Canaanites* were not there at the Time of writing it, for which there is no Neceſſity at all. And yet this is an Inſtance brought by *Prideaux* likewiſe (which he interprets as *Hobbs* does) of Addition made to the *Scripture*, *that can never*, ſays he, *be ſolved without*, *Connect.* Anno 446.

Ver. 8. *Ai*] The Place which *Joſhua* afterwards took, Chap. vii. 2. and the Letters are the ſame in *Heb.*

Ver. 16. *Flocks*, *Herds*] Small and great Cattle of the Paſture, as Sheep, Goats, Oxen, Bullocks, &c. beſides labouring Beaſts, as Chap. xlvii. 17. The King's *Tranſlators* have put the ſame Words thus in Ver. 5. of the next Chap.

Ver. 17. *Plagues*] It may be queſtioned how he or they knew what they were puniſhed for. But according to *Herodotus* the *Egyptians* were peculiarly ſkilful in ſuch Matters; Γενομένε γὰρ τέρασι, φυλάσσεσι γραφόμενοι τὸ ποσσαίνον. Καὶ ἢν ποτε ὕστερον παραπλήσιον τύτῳ γένεσαι, καὶὰ τωὐτὸ νομιζέσι ἀποβήσεσθαι. *For when a ſtrange Thing came to paſs, they kept the Event of it in Writing, and if there was ſomething afterwards like it, they judged of the Conſequence according to the former.* And as there had been before this Time remarkable Puniſhments ſent from God in their Country, which they might have obſerved was a Scourge for their doing amiſs, and a Call for Amendment; they might look on theſe Plagues in the ſame View, and find what was the Cauſe of them. Such ancient Matters, and ſo little known, while they illuſtrate the *Comment*, will not I hope diſpleaſe the Reader, if I mention them. There being therefore an early Kingdom in *Egypt*, (ſeparated for a Time from that of *Thebes* or *Upper Egypt*) whoſe Metropolis was at *This* near *Abydus*, on the weſtern Side of the *Nile*, the Succeſſion of its Kings is put firſt among the Dynaſties, both with *Africanus* and *Euſebius*, and is given as follows; to which I have added for our Uſe, the Year of the *Julian Period* when each began reigning, as is to be proved on Chap. xxx.

		Years	Am.	*Jul. Per.*
Menes	reigned —	62	62	2559
Athothes	—— —	57	119	2621
Cencenes	——	31	150	2652
Venephes	——	23	173	2675
Uſaphædus	——	20	193	2695
Miſebidus	——	26	219	2721
Sememphis	——	18	237	2739
Bienaches	——	26	263	2765
Bochus	——	38	301	2803
Caeachos	——	39	340	2842
Binothris	——	47	387	2889
Tlas ——	——	17	404	2906
Sethenes ——	——	41	445	2947
Chæres ——	——	17	462	2964
Nephercheres	——	25	487	2989
Sefochris ——	—	48	535	3037
Cheneres ——	—	30	565	3067
Necherophes	——	28	593	3095

But *Africanus* has not the laſt of them in this *Catalogue*, but in another.

Now for the preſent Purpoſe: In the Time of King *Venephes*, Λιμὸς κατέσχεν τὴν Αἴγυπτον μέγας, *a great Famine ſeized* Egypt, *Syncellus*, p. 54.

In the Reign of *Sememphis*, Φθορὰ μεγίστη κατέσχεν τὴν Αἴγυπλον, *a very great Mortality invaded* Egypt, Id. p. 55.

And while *Bochus* reigned, Χάσμα καὶὰ Βάβασιν, καὶ πολλοὶ ἀπώλονλο, *there was an Earthquake at* Bubaſtis, *and many periſhed*, Ib.

That the two firſt were before *Abram* went into *Egypt*, may be ſeen by comparing the Times with the *Table* in the preceding Chapter.

20. Pharaoh alſo charged the Men concerning him; who ſent him away, with his Wife, and all that he had.

CHAP. XIII.

SO Abram went up from Egypt, with his Wife, and all that he had, accompanied by Lot, into the South;

2. He being very wealthy in Cattle, in Silver and Gold.

3. From whence he went on his Journeys to Beth-el, to the Place where his Tent was at firſt, between Beth-el and Ai;

4. The ſame Place where he made an Altar in the Beginning: and there he called on the Name of the Lord.

5. And Lot likewiſe who went with him, had Flocks, Herds and Tents.

6. Inſomuch that the Country would not bear them to dwell together; becauſe their Subſtance was ſo great, that they could not.

7. Beſides there was a Quarrel betwixt them who fed the Cattle of Abram, and thoſe that fed Lot's Cattle; the Canaanites and Perizzites then dwelling in the Country.

8. At which Abram ſaid to Lot; Let there be no Contention, I pray, either between me and thee, or between my Herdmen and thine; for we are Kinſmen.

9. Is not all the Country before thee? Do ſeparate from me: if it be to the left Hand, I will go to the right; but if to the right Hand, I will go to the left.

10. Lot then looking up, ſaw that the whole Plain of Jordan was all of it watered (before the Lord had deſtroyed Sodom and Gomorrah, like the Garden of the Lord, like the Country of Egypt) going to Zoar.

11. So he choſe him all the Plain of Jordan, and journeyed on the Eaſt: thus they ſeparated one from the other.

12. Abram dwelt in the Country of Canaan; and Lot dwelt at the Cities of the Plain, pitching his Tent as far as Sodom:

13. The Men of which were exceeding wicked, and ſinful againſt the Lord.

14. And the Lord ſays to Abram, after Lot was parted from him; Look up now, and view from the Place where thou art, towards the North, South, Eaſt and Weſt.

15. For all the Country which thou canſt ſee, will I give thee, and thy Offspring for ever.

16. Nay I will make them as the Duſt of the Earth; ſo that if a Man can count up that, thy Offspring alſo may be counted.

17. Get ready, go about in the Country, to the Length and Breadth of it; for on thee will I beſtow it.

18. Upon this Abram removed his Tent, and came and dwelt among the Oaks of Mamre, which were in Hebron: there he alſo built an Altar to the Lord.

CHAP. XIV.

AND in the Time of Amraphel King of Shinar, Arioch King of Ellaſar, Chedarlaomer King of Elam, and Tidal King of the Nations;

2. They made War with Bera King of

Ver. 1. *South*] not South from *Egypt*, rather the North, but into the South of *Canaan*.

Ver. 5. *Flocks, Herds*] *In ruſticatione antiquiſſima eſt ratio paſcendi eademque quæſtuoſiſſima, Columella* in *Pref. The moſt ancient and that the moſt gainful Way was feeding Cattle.*

Ver. 7. *Perizzites*] a ſtraggling Part of the *Canaanites*, as deſcribed Chap. xv. 21. the Word denoting ſuch as live in Villages; ſee Chap. xii. 6.

Ver. 8. *or*] Thus *Patrick* obſerves it ſhould be.

Ver. 10. *looking up*] For which the *Hebrew* having no Verb, it is done by this Circumlocution, *lifting up his Eyes:* in like manner our *Tranſlators*, with leſs Reaſon, leave out *Hand*, 2 *Sam.* viii. 10. & xv. 36. *Ex.* ix. 35. *Mouth*, 2 *Sam.* xvii. 5. *Ear*, 1 *Sam.* xx. 12, 13. & xxii. 8, 17. 2 *Sam.* vii. 27. *Ruth* iv. 4. and alſo *Eyes*, 1 *Sam.* xxix. 6, 7. 2 *Sam.* xv. 26. & xvii. 4. & xix. 6, 18.

Ib. *going*] *Zoar* being a neighbouring Town to *Sodom* and *Gomorrah*, where *Lot* was afterwards ſaved, ſhews that the Words before in the Parentheſis are to be ſo put or underſtood.

Ver. 11. *on the Eaſt*] This Word with the ſame Prefix is *at* or *on the Eaſt*, Chap. ii. 8. & iii. 24. as the latter is uſed in *Pſal.* xvi. 8. and other Places. Now from *Bethel* to *Hebron*, whither *Abram* went, Ver. 3, 18. and from *Bethel* to *Sodom*, whither *Lot* went, Ver. 12. appear to be both ſouthward, only *Sodom* was conſiderably more to the Eaſt: ſo that *Lot* went on the eaſt Side, as well in reſpect to *Abram* the main Subject of the Hiſtory, as to the Country which was bounded on the Eaſt by *Jordan*, at the Side of which *Lot* paſſed. That he went ſouthward to *Sodom* is clear, eſpecially if *Sodom* lay at the ſouth End of that which is now the *Dead Sea*, as it is placed in the *Maps* of *Cellarius* and *Prideaux*; and appears to be by Chap. x. 19. concerning which *Lightfoot* writes; "It doth not pleaſe me, that *Sodom* in the Maps "is placed in the northern Bounds of the *Aſphaltites*, "when it ſeems rather to be placed in the ſouthern Ex- "tremity of it:" for which he gives Reaſons, *Horæ Heb. & Talm.* Part i. Chap. v. The *Tranſlation* might be *from the Eaſt*, and *Aben Ezra* annotates on it סדום מערב בית אל *Sodom was weſt of Beth-el*; but the Situation does not allow it. On the other hand it will not bear being rendered *Eaſt* alone, nor *eaſtward*; neither is any Part of the *Dead Sea* Eaſt from *Bethel*.

Ver. 12. *as far as Sodom*] *Jun. Leo Jud.* & *Pagn.* have *uſque*, *Munſt. uſque ad*, and *Caſtal. ad, to*; ſee the like *Judg.* iv. 11. the *old Lat.* and *Gr.* is *in*.

Ver. 18. *Oaks*] It is the ſame Word, only plural and in the conſtructed Form, as in Chap. xii. 6. The *old Tranſlations* of *Tyndal* and *Coverdale* have *okegroue*.

Ver. 1. *the Nations*] viz. ſome particular ones.

Sodom, with Birſha King of Gomorrah, Shinab King of Admah, Shemeber King of Zeboiim, and the King of Bela, which is Zoar:

3. All thoſe joining together at the Vale of Siddim, which is the ſalt Sea.

4. Theſe had ſerved Chedarlaomer twelve Years, and in the thirteenth Year rebelled.

5. So he, and the Kings who were with him, went in the fourteenth Year, and ſmote the Giants at Aſhteroth-karnaim, the Zuzites in Ham, the Emites in the Plain of Kirjathaim,

6. And the Horites on their Mount Seir, to the Entrance of Paran, which is by the Wilderneſs.

7. Next they went back to the Fountain of Judgment, which is Kadeſh, and ſmote all the Country of the Amalekites; and alſo the Amorites, who dwelt at Hazazon-tamar.

8. With that the Kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, which is Zoar, went forth, and ſet the Battle in order with them in the Vale of Siddim;

9. Namely with Chedarlaomer King of Elam, Tidal King of the Nations, Amraphel King of Shinar, and Arioch King of Ellaſar: four Kings being againſt five.

10. And the Vale of Siddim having many Pits for Mortar, the Kings of Sodom and Gomorrah fled, and got down there; and thoſe who were left ran away to the Mountains.

11. So they took the whole Subſtance of Sodom and Gomorrah, with all their Food, and went off.

12. They alſo took away Lot, and his Subſtance, the Son of Abram's Brother; for he dwelt in Sodom.

13. But one who eſcaped comes, and tells Abram the Hebrew; who dwelt among the Oaks of Mamre the Amorite, the Brother both of Eſhcol and Aner, who were Men in League with Abram.

14. And when he heard that his Nephew was taken Captive, he took out thoſe who were of his own training up, born of his Family, three hundred and eighteen, and purſued *them* to Dan.

Ver. 5. *fourteenth*] This *Uſher* places two Years before the Birth of *Iſhmael*, in his *Annals*, *Lat.* p. 8. *Eng.* p. 5.

Ib. *Giants*] The King's *Tranſlators* have rendered the ſame Word thus, *Deut.* ii. 11, 20. and in the *old Bibles* it is ſo here, as likewiſe in the *Greek* and *Chaldee Verſions*, with that of *Munſter*. The *com. Eng.* has three double Plurals in this Verſe, like that in Chap. iii. 24.

Ib. *Aſhteroth-karnaim*] It appears pretty plain by *Sanchoniatho* from whence this Name came, and is perhaps no ſmall Indication that his Hiſtory is genuine. He repreſents *Ham*'s Wife to be a famous Woman, whom he calls *Aſtarte*, ſaying, *She put a Bull's Head on hers, as a Mark of her Sovereignty*, that is probably Part of its Skin, and the Horns, *karnaim* ſignifying *two Horns*: ſo that the Reader, I imagine, will ſcarce help thinking this Name aroſe upon ſome Account from her. *Aſhteroth* however is twice uſed for *Flocks* in *Scripture*, *Deut.* vii. 13. & xxviii. 4. but then another Word for *Sheep* follows. *Sanchoniatho* alſo calling *Ham Chronos*, קרן *a Horn* might be read *Chron*, and *os* is but the *Greek* Termination: thus what *Aſtarte* put on ſeems to be her Huſband's, being done as Regent in his Abſence. It is evident that ſhe was counted a Goddeſs afterwards, both by the Name and the Country, 1 *Kings* xi. 5. though hardly ſo ſoon as this; but the Place here mentioned might be called ſo in honour to her, and her Image ſet up, by which ſhe came to be worſhipped. See 1 *Mac.* v. 43. 2 *Mac.* xii. 26. *Selden De Diis Syris*, *Syntagm.* ii. Cap. 3. and *Cicero De Natura Deorum* ſays, *the Syrian* Aſtarte *is called* Venus.

Ib. *Emites*] ſignifies *terrible ones*.

Ib. *Plain*] *Shaveh* comes from *Shavah*, *he made plain* or *level*. So it is in *Tyndal*'s, *Coverdale*'s, the *Geneva* and *French Bibles*; and thus *Jun.* and *Trem.* together with *Vatablus* and *Munſter*, have turned it.

Ver. 6. *Entrance*] *Heb. Threſhold*, or more properly *Door-poſt*. It is rendered *Poſt*, *Ezek.* xli. 3. and *Poſts* ſeveral times when plural by our *Tranſlators* in the 40th Chap. of *Ezek.* and 1 *Kings* vi. 31. *Lintel*. The like Word with the *Chald.* Termination alſo ſignifies *Poſt* in that Language, as the *Lexicons* in Folio both of *Buxtorf* and *Caſtellus* ſhew. Others have *the Plain of Paran*.

Ver. 7. *the Fountain of Judgment*] The Reaſon why *Moſes* called *Kadeſh* thus, may be ſeen in *Num.* xx. How many Words in this Chap. are left untranſlated in our *preſent Bible!*

Ib. *Hazazon-tamar*] So it is here, but in 2 *Chron.* xx. 2. *Hazezon-tamar*, which are changed, and conſequently both wrong in the *com. Tranſ.* The *Maſoreth* on this Place ſays לא חסר וחד מלא which is in Words at length לא חסר וחד מלא ſignifying that the Word is not any where elſe defective, and is once written full; namely in *Chron.* as above.

Ver. 10. *for Mortar*] *Pagn.* reads *cæmenti*, with whom agrees *Montan.* and *Munſt.* has this *Note*, *ut aliis placet, ex puteis illis accipiebant cementum pro ædificiis: from thoſe Pits they had Mortar for Buildings, as ſome have thought.*

Ib. *got down*] As the ſame Verb ſignifies, Ch. xxiv. 64. 2 *Kings* v. 21. and that they did not die there, Ver. 17. ſhews. For this the learned *Cartwright* quotes *Ab. Ezra*, and writes himſelf, *Electa Thargumico-Rabbinica*, in Loc. It ſeems as if theſe two Kings firſt fled to the Pits undiſcovered.

Ver. 13. *Oaks*] The ſame as at Chap. xiii. 18.

Ver. 14. *took out*] Or as *Ainſworth* ſays, "Drew out, "that is, led forth of his Houſe;" and *Lud. De Dieu* in *Animadv. Produxit nempe ex ædibus, quæ adeo evacuabantur; ea enim perpetua hujus verbi eſt ſignificatio: Brought out, to wit of the Houſe, ſo that it was emptied, which is the conſtant Meaning of this Word*; of which he gives Inſtances. *Geneva Tranſlation, brought forth.*

Ib. *Dan*] As the Hiſtory was writ by *Moſes* before the *Iſraelites* poſſeſſed the Country, and ſo he could not uſe the Name as then called from the Tribe of *Dan*, in the manner that he might *the Amalekites*, Ver. 7. this Place ſeems to have had its Name from *Jordan*, i. e. *the River Dan*; accordingly *Fuller* places it at one Head of that River, and deſcribes it not to be that *Dan* which was *Laiſh*, *Judg.* xviii. 29. *Piſgah-ſight of Paleſt.* Book iv. Chap. 1. nay *Joſephus* ſays, it was one of the Heads of the River *Jordan*, *Antiq.* Lib. i. 11. as likewiſe *Benjamin* in his *Itinerary*; ſo that there is no need to ſuppoſe with *Prideaux*, that *Ezra* afterwards changed the Name here into *Dan*, *Connect.* Part i. Book v. ſee alſo *Biblioth. Bibl. Introd.* at Obj. 9.

15. Then coming upon them ſeparately by Night, with his Servants, he beat them, and purſued them to Hobah, which was on the left Side of Damaſcus.

16. Nay he brought back all the Subſtance, particularly his Kinſman Lot's, with him, the Women and People.

17. And the King of Sodom went out to meet him, after he was returned from ſmiting Chedarlaomer and the Kings who were with him, to the Vale of the Plain, which was the King's Vale.

18. Melchi-zedek King of Salem too brought forth Bread and Wine; who was Prieſt of the Supreme God.

19. Beſides he bleſſed him thus; Let Abram be bleſſed of the Supreme God, Owner of Heaven and Earth.

20. And bleſſed be the Supreme God, who has delivered thy Enemies into thy Power. And he gave him the Tenth of all.

21. The King of Sodom alſo ſaid to Abram, Give me the Perſons, and take the Goods thy ſelf.

22. Whom Abram anſwered; By my lifting up my Hand to the Supreme Lord God, Owner of Heaven and Earth,

23. I will not take either a String, or the Latchet of a Shoe, nor even of any Thing which is thine; that thou mayeſt not ſay, I made Abram rich:

24. Excepting only what the young Men eat, and their Share who went with me, Aner, Eſhcol and Mamre, that let them receive.

CHAP. XV.

AFTER theſe Things Abram had this Word of the Lord in a Viſion, Do not fear, Abram; I will be a Shield to thee, thy Reward ſhall be very great.

2. And he ſaid, O Sovereign Lord, what wilt thou give me, ſince I go childleſs, and the Son left of my Family is Eliezer of Damaſcus?

3. Lo, continued he, thou having given me no Offspring; behold he is the Heir to me.

4. When behold it was anſwered him by

Ver. 15. *Hobah*] The *Vulg. Lat. Bibles* of the *Sixtine* and *Lovain Editions* add, *and Phenice.*

Ver. 17. *Plain*] *Sebaſtian Munſt.* and the *Tigurin Verſion* have *vallem planam, the plain Valley*; *Miles Coverdale's* ſmall *Tranſ. the playne felde*; the *French* like this, *au val de la plaine*; ſee the Word Ver. 5.

Ib. *King's Vale*] Our laſt *Tranſlator*, heretofore mentioned, ſays, *This could not be inſerted by* Moſes, *for it could not be called ſo till* Saul's *Time at ſooneſt*; as if the King of *Sodom* was not a King as well as *Saul.* And that in 2 *Sam.* xviii. 18. (which this Author does not produce in his own Vindication) might be another, or the ſame called ſo from this Time.

Ver. 18. *Melchi-zedek*] Omitting the various Opinions who this was, as alſo the Reaſons alledged by ſome that it was *Shem*; I will offer one which I take to be new, and ſtronger than any other, that *Shem* was called thus. The Name is parted in *Hebrew*, the former Part ſignifying *King*, and *Sanchoniatho* as on Chap. 4. calls *Shem*, *Sydyc*; which ſmall Alteration might well be in another Language, eſpecially the *Hebrew* Vowels being left out, and ſo inſerted arbitrarily in the other; the *s* with *z*, and the *c* with *k* being quite commutable. Probably *Shem* at that Time went by the Name of *The righteous King*, which is the meaning of *Melchi-zedek*. *Sanchoniatho* living but about 600 Years after his Death, which might not be many Generations then, and compiling his Hiſtory from the Records in *Berytus*, begun by *Thoth*, *Ham's* Grandſon, may well be ſuppoſed to know by what Name he was called.

Ib. *Bread*] By which is commonly meant in *Scripture Victuals* or *Food* in general; as Chap. iii. 19. & xliii. 25, 31. 1 *Kings* iv. 22. *Deut.* viii. 3, *&c.*

Ver. 19. *him*] which the new *Tranſlator* before named ſtrangely expounds to be *himſelf*, after making *Melchizedek Chriſt*, King of *Jeruſalem* in Heaven.

Ver. 23. *I will not take*] The *Heb.* Manner of Swearing, which on Chap. xlii. 15, 16. ſee more.

Ib. *a String*] The *Heb.* Word is in *Joſh.* ii. 18. & *Eccleſ.* iv. 12. where it muſt ſignify Something bigger than a Thread.

Ver. 1. *had*] Literally, *was to him*; but that is the *Heb.* Manner of expreſſing *had, &c.*

Ib. *thy Reward ſhall*] Not to inſiſt on the Impropriety of God being his Reward, the leaving out the Conjunction *and* ſhews it to be thus taken; in which manner *Jun.* and *Trem.* render it, and with this agrees *Abram's* Anſwer. Both *Pagnin.* and *Caſtal.* have it in the future Tenſe.

Ver. 2. *Sovereign Lord*] The Words אדני and יהוה are each of them uſually rendered *Lord*, only the latter with capital Letters, in our *Bible*; ſo that to avoid *Lord LORD*, it is put *Lord God*, whereas that is alſo the conſtant Tranſlation of יהוה אלוהים To keep therefore a proper Diſtinction, and as אדני may well ſignify *Sovereign*, I have turned it thus.

Ib. *left of my Family*] He only of his Kindred left in thoſe Parts with him, when *Lot* and his Family were now gone. *Meſhek*, *left*, ſeems to come from *maſhak*, as *mimſhak* does, *a Place left* or *forſaken*. *Jun.* and *Trem.* are in this of the ſame Mind, but turn it otherwiſe, *is cui relinquitur domus mea, he to whom my Houſe is left*: i. e. ſay they, *hæres extraneus, ac (ut Jurecoſ. loquuntur) non ſuus*; *that is, as the Lawyers ſpeak, an Heir at Law. Caſtalio* alſo taking the Word to ſignify *left*, tranſlates, *meæ domus ſucceſſor futurus, the Succeſſor of my Houſe after me. Pagnin.* likewiſe mentions *Rabbi Joſeph*, ſo called, thus expounding the Word; which he ſays, *ſecundum ipſum eſt* relinquere, *according to him is* to leave; and thus it is in *Buxtorf's Heb. Concordance.* After which Meaning I have tranſlated literally, and given the Words their natural Force as they lie in the *Original.*

Ib. *Damaſcus*] *Joſephus* quotes *Nicolas Damaſcenus* ſaying, Ἀβράμης ἐβασίλευσε Δαμασκῆ ἔπηλυς σὺν στρατῷ ἀφιγμένῳ ἐκ τῆς γῆς Χαλδαίων. Μετανασὰς δὲ εἰς Χαναναίαν, καὶ οἱ ἀπ' ἐκείνου πληθύσαντες. Abraham *bore Rule* at Damaſcus, *a Stranger who came with a great Train from the Land of* Chaldea; *and wandering into* Canaan, *had a numerous Offſpring*, *Antiq.* Lib. i. 8. Though this Word is the ſame in the *Original* as *Damaſcus* elſewhere, our lateſt *Eng. Tranſlator* renders it otherwiſe, as if the ſame (which he ſays) as in *Amos* iii. 12. not obſerving I ſuppoſe that one has the Letter *Shin*, the other *Sin*, though he could ſcarce avoid ſeeing them different with *Sheva* and *Pathah.*

the

the Word of the Lord, This ſhall not be thy Heir, but one who will proceed forth from thy ſelf ſhall.

5. Nay he had him out abroad, and ſaid, Look now towards Heaven, and tell the Stars, if thou canſt do it; thus, added he to him, ſhall thy Offspring be.

6. And he believed the Lord, who reckoned it Righteouſneſs to him.

7. Moreover he ſaid to him, I am the Lord, who brought thee out of Ur of the Chaldeans, to give thee this Country to inherit.

8. Upon whoſe aſking, Sovereign Lord, by what ſhall I know, that I ſhall inherit it?

9. He anſwers him, Fetch me a Heifer, a She-goat and a Ram, each of the third Year, with a Turtle-dove, and a young Pigeon.

10. So he fetched him all theſe, and cut them apart in the middle, putting the Pieces one againſt the other; but did not cut apart the Birds.

11. And the Fowls coming down upon the Carcaſſes, Abram drove them away.

12. And at Sun-ſet a deep Sleep fell upon him, as behold there did alſo a Terror of great Darkneſs.

13. Then he ſaid to him; Know fully that thy Offspring ſhall be Sojourners in a Country which is not theirs, and ſhall ſerve thoſe of it, who will afflict them, four hundred Years.

14. But I will alſo judge the Nation which they are to ſerve; and after that they ſhall come out with great Subſtance.

15. And when thou art gone to thy Fathers in Peace, being buried in a good old Age;

16. At the fourth Generation they ſhall return hither: for the Iniquity of the Amorites is not yet finiſhed.

17. When the Sun likewiſe was gone down, and it was Twilight, lo there was a ſmoaking Oven, and a Lamp of Fire, which paſſed between thoſe Parts.

18. That Day the Lord made the following Covenant with Abram; I give this Country to thy Offspring, from the River of Egypt, to the great one, the River Euphrates;

19. Namely of the Kenites, and the Kenizzites, and the Kadmonites,

20. And the Hittites, and the Perizzites, and the Giants,

21. And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

NOW Sarai the Wife of Abram did not bear to him, and having an Egyptian Servant-maid, whoſe Name was Hagar,

2. She ſays to him, Behold now the Lord having ſhut me up from bearing, do go in to

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Ver. 5. *Stars*] This might be in the Morning while they could be ſeen, and what is related Ver. 10, 11. afterwards in the Day-time. By which the whole is regular, and there is no need to fancy with Some, that the Things were only viſionary, and not really done. To explain how *Abram* looked at the Stars, it is ſaid in the *Aſſembly's Annotations*, *the entercourſe betwixt God and Abraham might be continued until Night*. Which it was, but then how the other Things to Ver. 12. were done afterwards before Sun-ſet, thoſe *Divines* have not informed us.

Ver. 10. *apart*] So *Calchas*, the Heathen Prophet, a Boar, to prepare for the War of *Troy*, *Dictys Cret.*

Ver. 13. *Sojourners*] *Ger*, from *gur*, *he ſojourned*, is uſed collectively for ſeveral, as *Zerah*, *Offspring*, is.

Ib. *afflict*] In *Baal Akeda* is read, היסורים הזמניים הם נר דלוק ביד אדם לדעת מה טיבו עם בוראו *Temporal Corrections are a Lamp lighted in a Man's Hand, that he may know what his State is with his Creator.*

Ib. *four hundred*] Which being parted from *them* with a *Heb.* Point, may ſhew that all the foregoing was to be in that Time, according to the Truth of Chronology, and the Obſervation of *Croſs* in his *Taghm. Art*, p. 193, 194.

Ver. 16. *finiſhed*] *Wm. Tyndal* in his *Prologe* to this *Book* writes, *God is euer ready to reape tyrauntes from of the face of the erth aſſone as theyr ſynnes ar rype.*

Ver. 17. *likewiſe*] The ſmoaking Oven and Lamp of Fire ſignifying their Servitude in *Egypt* at the Brick-kilns, and their being led from thence to *Canaan* by the Pillar of Fire; both which were between their going from that Country, and returning to it again. And ſo this was a Sign of what was ſaid in the 13, 14, and 16 Verſes.

Ib. *Twilight*] It is not *dark* when the Sun goes down. The Word is found but three times more in *Scripture*, and there it is *Twilight*, viz. *Ezek.* xii. 6, 7, 12.

Ver. 18. *River of Egypt*] A little River in the Wilderneſs between *Judea* and *Egypt*, running into the *Mediterranean*, called *Shihor*, *Joſh.* xiii. 3. & xv. 4, 47. 1 *Chron.* xiii. 5. *Iſa.* xxiii. 3. *Jer.* ii. 18.

Ib. *Euphrates*] which is, where *Rauwolff* came to it, as he ſays, *about a Mile broad*; in his *Travels*, Part i. Chap. 2.

Ver. 20. *Giants*] For this ſee Chap. xiv. 5.

Ver. 21. *Canaanites*] Since ſome of theſe here mentioned were particular Branches of the Iſſue of *Canaan* the Son of *Ham*, Chap. x. 16. it may ſeem ſtrange there ſhould be another People called *Canaanites*, that were a Part of his Poſterity, when the whole were not called ſo. The Matter may be thus explained, that an Army of People belonging to ſeveral of *Canaan*'s Children as they were diſtinct from each other, ſeized on lower *Egypt*, according to the Account of *Manetho* by *Joſephus*, of which ſee the *Tables* on Chap. xxx. who with their Offſpring coming into the Land of *Canaan* many Years after, might not diſtribute themſelves to their ſeveral Sorts, but continue together as one, and ſo be properly called *Canaanites*. Of this Mind I find *Cumberland* in *Orig. Gent. Antiq.* who ingeniouſly expounds it pag. 131, 132.

Ver. 1. *bear*] There is nothing for *Children* in the *Original.*

Ver. 2. *ſhut me up*] Look Chap. xx. 18.

Ib. *built up*] ſo the *Biſh.* and ſee *Gell*'s *Eſſay*, &c. p. 155.

my

my Maid, perhaps I may be built up by her; and Abram hearkened to what ſhe ſaid.

3. So Sarai his Wife took and gave her in Marriage to him, when he had dwelt to the End of ten Years in the Country of Canaan.

4. And he went in to Hagar, who conceived; and when ſhe found that ſhe was with child, her Miſtreſs was contemptible in her Sight.

5. At this Sarai ſays to Abram, My Wrong is upon thee; I have given my Maid into thy Boſom, who perceives that ſhe is with child, and I am contemptible in her Sight: the Lord judge betwixt me and thee.

6. And he anſwered her, Lo thy Maid is in thy Power, do to her what thou likeſt. Upon this Sarai ſo afflicted her, that ſhe fled from her Preſence.

7. But the Angel of the Lord found her at a Fountain of Water in the Wilderneſs, that is in the Way to Shur.

8. And he ſaid, Hagar, Sarai's Handmaid, from whence doſt thou come? And whither art thou going? Who anſwered, I am fleeing from the Preſence of my Miſtreſs Sarai.

9. To whom the ſame replies, Go back to thy Miſtreſs, and humble thy ſelf under her Authority.

10. He alſo ſaid to her, I will multiply thy Offspring abundantly; inſomuch that it ſhall not be counted up for Multitude.

11. Behold thou being with child, continued he to her, ſhalt bear a Son; whom thou ſhalt name Iſhmael, becauſe the Lord has hearkened to thy Affliction.

12. However he will be *like* a wild Aſs to Men, his Hand being againſt every one, and every one's Hand againſt him; yet he ſhall dwell before all his Brethren.

13. And ſhe called the Name of the Lord who ſpoke to her, Thou God of Sight: for ſhe ſaid, Do I alſo ſee here after the Sight?

14. Therefore the Well was called, The Well Lahai-roi: lo it is between Kadeſh and Bered.

15. At length Hagar bore Abram a Son; who named his Son, that ſhe did bear, Iſhmael.

16. And he was in his eighty ſixth Year, when ſhe bore Iſhmael to him.

CHAP. XVII.

AFTERWARDS when he was in his ninety ninth Year, the Lord appeared to Abram, and ſays to him; I am God Almighty, walk continually before me, and be perfect.

2. So will I cauſe my Covenant to be between me and thee, that I will multiply thee exceeding much.

3. With that he falling upon his Face, God ſpoke to him as follows;

Ver. 4. *Miſtreſs*] *Gen. dame.*

Ver. 5. *My Wrong is upon thee*] Thou ſhouldeſt redreſs it; and if thou wilt not, the Lord will judge betwixt us. So *Lud. de Dieu* animadverts, *tibi incumbit, tuum eſt eam præſtare; it lies on thee, belongs to thee to manage it.*

Ver. 9. *humble*] or *afflict thy ſelf:* for it is the ſame Verb as at Ver. 6. that is humble thy ſelf to be afflicted, as ſhe afflicted thee.

Ver. 9, 10, 11. Theſe three Verſes beginning all with, *And the Angel of the Lord ſaid unto her*, make the Reading dull.

Ver. 11. *Iſhmael*] is *God hearkens* or *hears.*

Ver. 12. *will*] by the *Gen. Tranſlators ſhall*, ſuitable to their Predeſtinarian Opinion.

Ib. like *a wild Aſs*] Sometimes כ the Letter of Compariſon is omitted, which requires *as* or *like* to be ſupplied. Inſtances of which may be ſeen abundantly in *Noldius's Heb. Concord.* p. 378, 379, 380. and eſpecially to parallel this, *Job* xi. 12. *like* might be left out as in Chap. xlix. and the literal *Heb.* be, *he will be the wild Aſs of Men.*

Ib. *to Men*] Which accords with the following Words. Here was more than his being wild, viz. ſeparating from Men, and being at variance with them; but *Tranſlators* have generally loſt it, except the *Chald. Paraphraſt*, who renders the Words פרא בן אנשא *a wild Aſs among Men*; and the *French*, where is read, *il ſera reſſemblant à un homme aſne ſauvage, he will be like a wild Aſs to a Man.* Moreover no *and* or Conjunction following, ſhews that the next Words explain it. *Jarhi* expounds it thus, אורח מדברות לצוד היות כמו שכתוב וישב במדבר ויהי רובה קשת *one loving the deſart Places to hunt wild Beaſts, according to that which is written, And he dwelt in the Wilderneſs, and was an Archer.*

Ver. 13. *God of Sight*] Not only for the Sight ſhe had of God, but alſo for her own Sight being preſerved in it, as the following Words ſhew. *Trem.* and *Jun.* call him, *fortis Deus viſionis, ſtrong God of Viſion*; ſaying in the *Margin, The firſt Vowel of the Heb. Word ſhews it to be a Noun, not a Participle*, as our *Tranſlators* underſtood it: ſo the *French Verſ. le Dieu fort de viſion. Pagnin.* alſo in *Theſ.* and *David Kimhi* expound it, *the God of Viſion*; ſee *Buxt. Lex.*

Ib. *after*] The *Heb.* אחרי *after* is not like the *after* belonging to *look*, which is only Part of the *Eng.* Verb. It was too great Ignorance for any to take it ſo. *Tyndal* and *Coverdale* following the *old Lat.* have it, *I have ſene the backe partes of him*, taking *after* for *behind*; as likewiſe *Caſtal.* ſays, *a tergo.* The other *Lat. Tranſlators* have the Prepoſition *poſt, after:* which *Trem.* and *Jun.* expound, *poſtquam Angelus mihi apparuit, after the Angel appeared to me*; and *Seb. Munſt. poſtquam ego vidi, after I have ſeen.* The Meaning is eaſy if we conſider it was thought to be preſent or ſpeedy Death to ſee God, Chap. xxxii. 30. *Exod.* xxxiii. 20. *Judg.* vi. 22. & xiii. 22.

Ver. 14. *The Well Lahai-roi*] See Chap. xxiv. 62. It may be interpreted, *The Well of living in* or *after the Sight.* Thus *Trem.* and *Jun.* apply *living* to *Hagar*, not to God; *Ab. Ez.* to the Child.

Ver. 2. *cauſe-to be*] *Heb. give* or *put.* The Terms of this Covenant on God's Part are in Ver. 2, 4, 6, 7, 8, &c. on *Abraham's* in Ver. 1, 9, 10, and the following.

4. It is I, whoſe Covenant behold is with thee, that thou ſhalt be the Father of many Nations.

5. Therefore thy Name ſhall not henceforth be called Abram, but it ſhall be Abraham; becauſe I make thee the Father of many Nations.

6. For I will cauſe thee to be fruitful exceeding much, that I may make thee Nations; and Kings ſhall proceed forth from thee.

7. Beſides I will confirm my Covenant betwixt me and thee, with thy Offspring after thee in their Generations, for a laſting Covenant; to be a God to thee, and to them hereafter.

8. To both of whom I will give the Country of thy Sojournings, all that of Canaan, for a laſting Poſſeſſion; as well as be a God to them.

9. Thou ſhalt then keep my Covenant, ſaid God alſo to him, and thy future Poſterity throughout their Generations:

10. Which is this between me and you, with them, that you ſhall obſerve; every Male of you ſhall be circumciſed.

11. For you ſhall cut off the Fleſh of your Foreſkins, that it may be a Sign of the Covenant between me and you.

12. And all your Males ſhall be circumciſed on their eighth Day, throughout your Generations; home-born, and bought with Money of any Stranger, who is not of thy Offspring.

13. He who is born of thy Family, and he who is bought with thy Money ſhall be throughly circumciſed; that my Covenant may be a laſting one in your Fleſh.

14. As for the uncircumciſed Male, the Fleſh of whoſe Foreſkin is not circumciſed, that Perſon ſhall be cut off from his People, having broken my Covenant.

15. God ſaid further to him; Thou ſhalt not call the Name of Sarai thy Wife ſo; for it ſhall be Sarah.

16. And I will bleſs her, and alſo give thee a Son by her; nay I will ſo bleſs her, that ſhe ſhall become Nations, there ſhall be Kings of People from her.

17. Again Abraham fell on his Face, and ſmiled, ſaying in his Heart, Shall he who is in his hundredth Year have *one* born? And ſhall Sarah bear in her ninetieth Year?

18. And he ſaid to God, Oh that Iſhmael may live before thee!

19. To which God replied; Verily thy Wife Sarah ſhall bear thee a Son, whom thou ſhalt name Iſaac; and I will confirm my Covenant with him, to be a laſting one to his Offspring after him.

20. I have hearkened to thee alſo for Iſhmael; behold I bleſs him, will make him fruitful, and increaſe him exceeding much: he ſhall beget twelve Princes, and I will cauſe him to be a great Nation.

21. But I will confirm my Covenant with Iſaac; whom Sarah ſhall bear to thee at this appointed Time, in the next Year.

22. So making an end of converſing with him, God aſcended from Abraham.

23. Then he took his Son Iſhmael, with all who were born of his Family, and every one who was bought with his Money, each Male of his Domeſticks, and cut off the Fleſh of their Foreſkins that ſame Day, according as God ordered him.

24. And Abraham was in his ninety ninth Year, when he was circumciſed in his Foreſkin.

25. As was his Son Iſhmael in his thirteenth Year, when his Foreſkin was cut off.

Ver. 4. *many Nations*] For all the Faithful are the Children of *Abraham*; as the Apoſtle expounds this Paſſage, *Rom.* iv. 16, 17. and further explains how it is, *Gal.* iii. 16, 28, 29.

Ver. 5. *Abram*] *Abram* is *high Father*, compounded of *ab*, *Father* and *ram*, *high*; *Abraham*, *high Father of a Multitude*, by taking in Part of *hamon*, *a Multitude*.

Ver. 13. *throughly*] that it might always remain, according to the following Words: ſo the doubling of the Verb uſually ſignifies; *Trem.* and *Junius* have *omnino*.

Ver. 14. *be cut off*] be one cut off or disjoined, but not as joined before.

Ver. 15. *Sarai*] In *Heb. my Princeſs*, *Sarah*, *a Princeſs*, the Reſtriction being taken off. Her Father or Mother might name her *my Princeſs*, but God named her *a Princeſs*: for ſhe was not to be a Princeſs in her own Family only, but of Nations. If the Daughters of Kings are called ſo, well might the Mother. Ver. 16. The *Sept.* change it from *Sara* to *Sarra*, as they alſo make ſad Work with many other Names.

Ver. 16. *ſhe ſhall become Nations*] as God ſaid he would make *Abraham*, Ver. 6. What need was there to add *Mother* here, any more than *Father* there? ſee alſo Ver. 20.

Ver. 17. *ſmiled*] The ingenious *Caſtalio* has *ſubridens*, *ſmiling*; the *French Tranſ. ſouſrit*, *ſmiled*. The Difference ſpeaks for it ſelf.

Ver. 19. *Iſaac*] *Heb. Izhak*, of *zahak*, *he ſmiled*.

Ver. 21. *Iſaac*] Probably *Abraham* had hitherto taken *Iſhmael* to be the Son promiſed, Chap. xv. 4.

Ib. *at this &c.*] *Tynd. even thys tyme twelve moneth.*

Ver. 25. *in his thirteenth Year*] *Iſhmael* was born in the 86th Year of *Abraham*'s Life according to Chap. xvi. 16. and this was the 99th; which at firſt View may ſpeak *Iſhmael* to be thirteen Years old, and not in his thirteenth Year. But this Objection is ſolved, by only ſuppoſing his Circumciſion was ſooner in the 99th Year, than his Birth was in the 86th, of his Father's Age; by which he could be but in his thirteenth Year. And by the Deſtruction of *Sodom* and *Gomorrah* being alſo in *Abraham*'s 99th Year, after the Circumciſion, Chap. xviii. 10, 16, with Chap. xvii. 21. and not ſpoken of as immediately following, or at that Time, it may appear that *Iſhmael* was circumciſed in the former Part of the ſaid Year. In purſuance of which, I put his Age double that Year in *Tab.* third to theſe two Things.

26. On that very Day were they both circumciſed.

27. All the Men likewiſe of his Family, home-born, and bought with Money of Strangers, were circumciſed with him.

CHAP. XVIII.

MOREOVER the Lord appeared to him among the Oaks of Mamre, as he was ſitting at the Door of the Tent, in the Heat of the Day.

2. Where looking up, he ſaw apparently that three Men were ſtanding before him; whom when he ſaw, he ran to meet from the Tent-door, and bowed down to the Ground.

3. And ſaid; Lord, if now I am in favour with thee, go not away, I beſeech thee, from thy Servant.

4. Let a little Water, I pray, be fetched, and waſh your Feet, and lean down under a Tree.

5. Beſides that let me fetch a Bit of Bread, and do you ſupport your Hearts, after which you may go on; for therefore have you come before your Servant. And they ſaid, Do according as thou haſt ſpoken.

6. Abraham accordingly haſtened into the Tent to Sarah, and ſaid, Knead quickly three Seahs of fine Flour, and make Cakes.

Ver. 26. *very Day*] It might be repeated becauſe of *Abraham*'s Readineſs to obey; who did what he was commanded that very Day: or *in the Strength of that Day*, as the *Heb.* may ſignify, before it was too far gone. "Not "regarding, ſays *Hen. Ainſworth*, the Affliction, Dan"ger, Shame, Scandal, and Fooliſhneſs, which this "Action in the Eyes of the World ſeemed to bring "with it."

Ib. *circumciſed*] The Manner of it is deſcribed by *Buxtorf*, *Synagog. Judaic.* Chap. 4. By the Operation which I ſaw at *London*, upon the Prieſt's inviting me, I obſerved that the Child is put both to the greateſt Pain and Danger, after the Circumciſion is performed in cutting off the Foreſkin (which ſeems to be all that God commanded) by tearing apart what remains with long Nails, kept for that Purpoſe by the *Mohel* or *Circumciſer*: which the *Jews* ſeem very unwarrantably and ignorantly to found upon *Joſh.* v. 2. as if that ſignified this ſecond Part of their Ceremony. The firſt Part being in a manner inſtantaneous, may be no great Puniſhment, and little or no Danger; but the latter taking up ſome Time, upon the Sore already made, and offering too great Violence to Nature, muſt give exquiſite Torture, as well as be dangerous. And upon my aſking them, whether it was not the Occaſion of ſome Children's Death; they ſeemed to acknowledge that, by ſaying they might have died without it. We may hence obſerve how the Commands of God, which are mild and harmleſs, are made rigorous and hurtful by Men. So God requiring *Abraham*, for a Trial of his Obedience, to offer up his Son, without ſuffering him to do it; it became the Practice of People to burn their Children to their gods, as has been thought.

It is pretended that Circumciſion was uſed before *Abraham*'s Time, ſince *Herodotus* ſays, Lib. ii. 104. μοῦνοι πάντων ἀνθρώπων Κόλχοι, καὶ Αἰγύπτιοι, καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα, *The* Colchites, Egyptians, *and* Ethiopians, *only of all Men circumciſed from the Beginning*. To invalidate which we muſt go a little round about: *Joſephus ag. Apion*, tells us, τῶν δὲ τὴν Παλαιστίνην κατοικούντων μόνοι τοῦτο ποιοῦσιν Ἰουδαῖοι, *of thoſe who inhabited* Paleſtine *the* Jews *only did this*; conſequently the *Philiſtines* did not circumciſe; next *Bochart* having largely ſhewn in his *Geog. Sac.* Part i. Lib. iv. Chap. 31. that the *Caſluhites*, from whom the *Philiſtines* came, Chap. x. 14. were the *Colchites*; it will follow that the *Colchites* were not in the Practice of Circumciſion when the *Philiſtines* ſprung from them: but rather that the *Colchites*, who lived between the *Mediterranean* and *Red Sea*, had it from their Neighbours the *Arabians* that were *Abraham*'s Poſterity, after the *Philiſtines* were ſeparated from them; and ſo it might be communicated to the *Egyptians* and *Ethiopians*; eſpecially ſince *Euſtathius* ſays, the *Arabians*, as Deſcendants of *Iſhmael*, defer their Circumciſion to the 13th Year of Life, becauſe he was circumciſed then, *Hex.* p. 60. that Age of theirs for the ſame being alſo in *Euſebius*, Lib. vi. 11. but *Joſephus* has it *after the 13th Year*, *Ant.* Lib. i. 13. and *Ambroſe* writes in the *Treatiſe De Abraham*, Lib. ii. 11. Ægyptii *quarto decimo anno circumcidunt mares*, *the* Egyptians *circumciſed the Males in the 14th Year*, becauſe that too ſhews it was taken from *Iſhmael*'s being circumciſed, by reckoning him ſo old in Ver. 25. ſee *Joſh.* v. 9.

Ver. 1. *Oaks*] One of which it is likely they were under, Ver. 4, 8. vid. Chap. xiii. 18. and xiv. 13. *Joſephus* writes, *Abraham* was ſitting at his Tent-door under the Oak of *Mambres*, *Ant.* Lib. i. 12.

Ver. 2. *three Men*] *Anaſhim* implies they were like mortal Men. One was the Lord we may obſerve by Ver. 1, 22. who ſtaid with *Abraham*, while the two Angels went to *Sodom*, Chap. xix. 1. But *Lightfoot* hereon ſays, they were the three Perſons in the Trinity; others, as *Whitby*, &c. on *John* i. 1. count them to be three Angels, and that the Lord was there viſibly beſide.

Ib. *before him*] *Jun.* and *Ainſ. before*; *Caſt. ex adverſo*, *over againſt*, as *Coverdale* alſo has it. So *Noldius* too interprets the *Heb.* Prepoſition here, and gives Inſtances of the ſame in divers other Places, *Concord. Particul. Ebr.* p. 694, 695, 691. If they had ſtood by *Abraham*, he would not have run to meet them.

Ib. *bowed down to the Ground*] Or proſtrated himſelf on it, in the Manner of the eaſtern Countries, as *Buxtorf* obſerves on the Verb; ſee the *com. Tranſ. Ruth* ii. 10. 1 *Sam.* xxv. 41. 2 *Sam.* ix. 6. and xiv. 33, 4, 22. 1 *Kings* i. 31. 2 *Kings* ii. 15. and iv. 37. 2 *Chr.* vii. 3. and xx. 18.

Ver. 3. *Lord*] The ſame as at Ver. 27, 30, 31, 32. and when *my* is joined to it the Pointing is otherwiſe, as in Ver. 12. It agrees with *Abraham*'s calling himſelf here his Servant; as that does with his waiting upon thoſe heavenly Gueſts, according to his Offer.

Ver. 4. *lean down*] on the Elbow, as was the eaſtern Poſture at Meals, *John* xiii. 23.

Ver. 5. *ſupport*] *comfort* was not tranſlated from the *Heb.* (for *ſahad* has no ſuch Signification) but from the *old Lat. comfortetur*.

Ib. *for therefore*] i. e. you went along here in my Sight through Providence, that you might eat, and be refreſhed.

Ib. *before*] The like Particle as at the ſecond Verſe.

Ver. 6. *Seah*] Why ſhould not this *Hebrew* Name be kept, as *Homer*, *Bath*, *Kab* and *Ephah* are; ſince our Meaſures of Capacity are not of the ſame Bigneſs, and they were *Meaſures* as well as this? A *Seah* was about two Gallons and a half. The Quantity was rather proportionable to the Calf, than to three Men's eating, the Remainder of which might be for the Servants Dinner.

Ib. *make Cakes*] *upon the hearth* is of the *Tranſlators* adding, but is added no where elſe in the *preſ. Bib.* as *Exod.* xii. 39. *Numb.* xi. 8. and four Places where the Word is ſing. as *Buxt. Concordantiæ Heb.* ſhew.

7. He likewiſe ran to the Herd, and taking a tender and good Calf, gave to a young Man, that he might make haſte to get it ready.

8. After which he took Butter and Milk, with the Calf that was dreſſed, and put before them; and he ſtood by them under the Tree, while they eat.

9. And they aſked him, Where is Sarah thy Wife? Who anſwered, There in the Tent.

10. Then replied one, I will certainly return to thee according to the Time of Life, ſo that behold ſhe ſhall have a Son: which Sarah heard at the Door of the Tent, that was behind him.

11. Now Abraham and Sarah were got into old Years, it being ceaſed for her to be after the Manner of Women.

12. Therefore ſhe ſmiling within her ſelf, ſaid, Shall I have Pleaſure after I am become aged, and my Lord is old?

13. Upon this the Lord ſaid to Abraham; Why does Sarah ſmile, ſaying, What, ſhall I bear indeed, when I am grown old?

14. Is there any thing too wonderful for the Lord? At the Time appointed, according to the Seaſon of Life, will I return to thee, ſo that ſhe ſhall have a Son.

15. Yet Sarah thus denied, I did not ſmile, becauſe ſhe was afraid; and he ſaid, No, but thou didſt.

16. At length the Men got up to go thence, and looked towards Sodom; whom Abraham accompanied, to bring them on the Way.

17. And the Lord ſays; Shall I conceal from Abraham what I am about to do?

18. Since he will fully become a great and mighty Nation, and through him will all the Nations of the Earth be bleſſed.

19. For I know that he is one who will command his Children and Family after him, that they ſhould obſerve the Way of the Lord, by doing Righteouſneſs and Equity; that the Lord may bring to Abraham what he has ſpoken to him.

20. So he ſaid; Becauſe the Cry of Sodom and Gomorrah is great, namely that their Sin is very grievous;

21. I am going down now, that I may ſee, whether they have done wholly according to the Cry of it that is come to me; or if not, I ſhall know.

22. But when the Men turned from thence, that they might go to Sodom, Abraham ſtood yet before the Lord.

23. And drawing nigh, he ſaid; What, wilt thou deſtroy the Righteous with the Wicked?

24. Suppoſe there are fifty righteous ones within the City; what, wilt thou conſume *them*, and not ſpare the Place by reaſon of thoſe fifty?

25. Far be it from thee that thou ſhouldeſt do ſuch a Thing as this, to cauſe the Righteous to die with the Wicked, for the former to be the ſame as the latter: let that be far from thee; will not the Judge of the whole Earth do Juſtice?

26. To which the Lord ſaid, If I find at Sodom fifty righteous ones within the City, I will ſpare all the Place for their Sake.

27. And Abraham made anſwer; Behold now I would ſpeak to the Lord, though I am Duſt and Aſhes.

28. Suppoſe five ſhould be wanting of the forementioned fifty, wilt thou deſtroy the whole City for the five? And he ſaid, I will not, if I find there five and forty.

29. Then he proceeded to ſpeak thus to him further, Perhaps forty may be found there: who ſaid, I will not do *it* for their Sake.

30. In the next Place he ſaid, Let not the Lord now be angry that I ſpeak; perhaps thirty may be found there: I will not do *it*, anſwered he, if I find ſo many there.

31. Behold now, ſaid he again, I would ſpeak to the Lord, Poſſibly twenty may be found there: then he ſaid, I will not deſtroy *it* for them.

32. Laſtly he ſaid; Let not the Lord now be angry, and I will ſpeak only this Time,

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Ver. 7. *ran*] Obſerve how *Abraham* almoſt a hundred Years old, ran about to entertain Strangers!

Ver. 8. *was dreſſed*] For *Abraham* did not dreſs it himſelf. Active for Paſſive is ſometimes in *Scripture*, as Chap. xvi. 14. and xix. 22. *Num.* xxx. 13. *Neh.* ii. 7. *Eſt.* v. 14. and ſee *Buxt. Gram.* Part ii. p. 101. otherwiſe *the young Man* ſhould have been inſerted.

Ver. 10. *Time of Life*] Time of Child-bearing, as this ſeems to have been at that of Conception, and three Months after the preceding Appearance, Chap. xvii. 21. compare Chap. xvii. 21, 24. with Chap. xxi. 5. So *Gualtperius* expounds it, *ſecundum morem, quo ſolet infans vivificari in utero, & naſci; ita vivificabitur, & naſcetur* Iſaac *quoque*: *according to the manner that a Child uſes to be made alive and born, ſo ſhall* Iſaac *alſo.*

Ver. 12. *ſmiling within her ſelf*] It being inwardly, was not properly *laughing*; nor would the Circumſtances, or Words ſaid, have provoked it in lighter People. So *Abraham* is repreſented to laugh in *com. Tranſ.* at what God ſaid, when he knew it was God, Chap. xvii. 17.

Ib. *Pleaſure*] *Gen. luſt*, with *Tynd.* and the *Biſh. geve my ſelfe to luſt?* that being an old Word for *deſire.*

Ver. 13. *What*] The ſame that is rendered *alſo* in the *com. Bib.* Ver. 23, 24. אַף being redundant like *what.*

Ver. 18. *fully*] *Jun. prorſus*; ſo the repeating of the Verb-ſubſtantive is done by *altogether* in our *Bible*, *Pſal.* l. 21.

Ver. 27. *I would*] This is the Meaning which Grammarians generally give the Word, and particularly *Buxtorf.* It is as it were a half Verb, uſually followed by another. *Sol. Jarhi* on this Place expounds it by רציתי *I would.* *Jun.* and *Trem.* turn it *cuperem*; *Munſt. complacuit.*

There

There may perhaps be ten found there: to which he ſaid, I will not deſtroy it for ten's Sake.

33. And the Lord went away when he had made an end of converſing with Abraham; and he returned to his Place.

CHAP. XIX.

NOW the two Angels came to Sodom in the Evening, at the Gate of which Lot was ſitting; whom ſeeing, he roſe up to meet them, and bowed down with the Face to the Ground,

2. And ſaid, Behold now, Lord, turn aſide, I pray, to your Servant's Houſe, lodge, and waſh your Feet; then you may riſe early, and go on your Way: but they anſwered, No, for we can lodge in the Street.

3. Yet he preſſed on them ſo much, that they turned aſide to him, and went to his Houſe; where he made a Feaſt for them, baking unleavened Cakes, and they eat.

4. Before they lay down however, the Men of the City of Sodom beſet the Houſe about, all of them both young and old, from the uttermoſt Part.

5. And calling to Lot, they ſaid to him, Where are the Men who came to thee to Night? Bring them out to us, that we may have the knowledge of them.

6. Upon which Lot goes forth to them at the Gate, ſhutting the Door after him,

7. And ſays; Do not wickedly, my Brethren, I beſeech you.

8. Lo now I have two Daughters who have not known a Man, them now would I bring out to you, that you may do to them what you pleaſe; only do nothing to theſe Men, for therefore they came into the Shelter of my Roof.

9. But they ſaid, Get thee further; adding, There is one come to ſojourn, and he muſt needs judge; now will we do more wickedly to thee than to them: accordingly they preſſed on that Man exceedingly, and came nigh to break open the Door.

10. However the Men reached out their Hands, and pulled Lot into the Houſe to them, and ſhut the Door.

11. Thoſe alſo who were at the Gate of the Houſe they ſtruck with Blindneſs, both ſmall and great; ſo that they were tired of finding out the Gate.

12. Afterwards the Men ſaid to Lot; Whom thou haſt elſe here, Son-in-law, or thy Sons, Daughters, and all that belong to thee in the City, bring out of this Place.

13. For we ſhall deſtroy it; becauſe their Cry is great before the Lord, and he has ſent us to deſtroy it.

14. Whereupon Lot went forth, and ſpoke thus to his Sons-in-law, who were taking his Daughters, Get ready; go out of this Place, for the Lord will deſtroy the City; but they looked on him as if he was in jeſt.

Ver. 1. *the two Angels*] Thoſe who were with *Abraham*, and left him with God, Chap. xviii. 22. which in the *old Eng. Bible* is, *the twoo Aungels*; and *Caſtal.* tranſlates, *Angeli illi duo*. The *Heb.* expreſſes it by the demonſtrative Letter ה.

Ver. 2. *Lord*] The ſame Word with that in Chap. xviii. 3. and Ver. 18. of this Chap. *Lot* might not improperly ſpeak to one, and invite both.

Ib. *can*] or it might be turned, *let us lodge*. *No* was not an Anſwer to any Queſtion, but ſignified their Refuſal. The Reaſon of their conſenting afterwards is told Ver. 8. on which account *Lot* might be ſo preſſing as he was on them.

Ver. 3. *unleavened Cakes*] The Word is plural, and ſo rendered, *Judg.* vi. 19, 20, 21. *Ainſworth* has the ſame; and the *Tigurin Verſion*, *placentas infermentatas*: but *Coverdale* likes it, *ſwete cakes*.

Ver. 4. *young and old*] which is the *Heb.* Order, inverted as it ſeems through Inattention by the laſt *Tranſlators*.

Ver. 6. *at the Gate*] *Heb. to the Gate*. I have kept the *Hebrew* Diſtinction of *Gate* and *Door* likewiſe in the following Verſes, which appear not to be the ſame, but that there was a Gate before the Door.

Ver. 7. *my Brethren*] So this is rendered every where elſe in the *com. Bib.* particularly *Judg.* xix. 23. and here in *Tranſlations* which keep cloſe to the *Original*.

Ver. 8. *them now would I bring out*] The *Heb. na*, *now*, is the ſame as before in this Verſe. Doubtleſs *Lot* did not *pray* them to let him bring his Daughters out for ſuch a wicked Purpoſe; nor does one of the many *Tranſlations* I have conſulted ſay it, beſides the *preſent Engliſh*. *Caſtal.* tranſlates freely, *Eas malo vobis ad veſtram libidinem producere quam, I had rather bring them out to your will than.* It was a noble Reſolution in *Lot*, rather to deliver up his Daughters than his Gueſts; and was accordingly rewarded, with his Daughters Preſervation, as well as his own.

Ib. *what you pleaſe*] So I render this *Heb.* Idiom; other Ways in the *com. Tranſ.* ſee 2 *Sam.* iii. 19. *Deut.* i. 23. 2 *King.* xx. 3.

Ver. 9. *do more wickedly to thee*] They mock him with his own Word, Ver. 7. which is the manner of ungodly Scoffers.

Ver. 11. *tired of finding out the Gate*] The Gate might be more difficult to find as they were in the Street, than the Door would if they had been in the Court.

Ver. 12. *or*] So *Patrick* obſerves, and ſays it ſhould be tranſlated.

Ver. 13. *before the Lord*] by the *Biſh. before the Face of God*, away from the *Heb.*

Ver. 14. *were taking*] The Marriage being not accompliſhed, Ver. 8. This is quite literal, the *Heb.* Word being a Participle; accordingly we find both thoſe Daughters were marriageable. It is unlikely that *Lot* had other Daughters married, and all or both dead, as has been thought; ſince they muſt alſo have had no Children living, becauſe *Lot* would certainly have regarded his own Offspring along with, if not above his wicked Sons-in-law, and that after his Daughters Deceaſe. But it being not expreſſed by the preterperfect Tenſe, conſidering the manner of the *Heb.* that may be taken for a full Confirmation of the former Meaning; for which we have alſo the Verdict of *Joſephus*, *Ant.* Lib. i. 12. of *Jerome* in *Hebr. Queſt.* & *Chryſoſt. Hom.* in Loc.

15. And as ſoon as it was break of Day, the Angels were urgent with Lot as follows, Get ready, take thy Wife and two Daughters who are preſent, leſt thou ſhouldeſt be conſumed through the Iniquity of the City.

16. And he delaying, the Men took hold of his Hand, and thoſe of his Wife and two Daughters, by the Compaſſion of the Lord to him; and had him forth, putting him without the City.

17. Which they had no ſooner done, but one cries, Eſcape for thy Life, neither look behind thee, nor ſtay in all the Plain: eſcape to the Mountain, leſt thou ſhouldeſt be conſumed.

18. Whom Lot intreated; Let not that be, I pray thee, Lord.

19. Behold now *as* thy Servant is in Favour with thee, and thou makeſt thy Kindneſs which thou ſheweſt to me great, to ſave my Life; and I cannot eſcape to the Mountain, leſt Harm ſhould overtake me, and I die:

20. Lo now this City is near, whither I can flee, and it is little; let me, I pray, eſcape thither (is it not a little one?) that my Life may be ſaved.

21. And he replied to him; Behold I accept thy Perſon alſo in this Thing, that I will not overthrow the City of which thou ſpeakeſt.

22. Make haſte, eſcape to it; for I can do Nothing till thou art got thither; therefore the City was named Zoar.

23. The Sun came forth above the Horizon when Lot reached Zoar.

24. Then the Lord made it rain Brimſtone and Fire, upon Sodom and Gomorrah, from him out of Heaven.

25. Thus he overthrew thoſe Cities, with the whole Plain, and all the Inhabitants of the Cities, as well as the Product of the Ground.

26. But his Wife looking behind him, became a Pillar of Salt.

27. And Abraham went early in the Morning, to the Place where he ſtood before the Lord.

28. When looking towards Sodom and Gomorrah, and towards all the Country of the Plain, he ſaw clearly that the Smoak of the Country went up, like that of a Kiln.

29. Yet when God deſtroyed the Cities of the Plain, he remembered Abraham, ſending Lot from within the Overthrow, when he overthrew the Cities in which he dwelt.

30. Lot afterwards went up from Zoar, and dwelt on the Mountain, having his two Daughters with him, becauſe he was afraid to dwell in Zoar; where he and they abode in a Cave.

31. And the Firſt-born ſaid to the Youngeſt; Our Father is old, and there being no Man in the World to come in to us after the manner of the whole Earth;

32. Come, let us make him drink Wine, and lie with him, that we may cauſe Offſpring to live from our Father.

33. Accordingly they made their Father drink Wine that Night, and the Firſt-born went in, and lay with him; who knew not when ſhe lay down, nor when ſhe got up.

34. On the next Day likewiſe ſhe ſaid to the other, Lo I lay laſt Night with my Father; let us make him drink Wine alſo to Night, and go thou in, lie with him, that we may cauſe Offspring to live from our Father.

35. So they made their Father drink Wine too that Night, and the Youngeſt got ready, and lay with him; who knew not when ſhe lay down, nor when ſhe got up.

36. And Lot's two Daughters conceiving by their Father;

37. The Firſt-born bore a Son, and named him Moab; who is the Father of the Moabites to this Day.

Ver. 15. *urgent*] The Verb which in the *Vulg. Tranſ.* is rendered *labour*, *Iſai.* xxii. 4.

Ib. *preſent*] as this is uſually tranſlated; *Heb. found.*

Ver. 21. *of which*] So *Munſt. de qua*, and *L. Jud. de quo*; in which Manner alſo are the Renderings of *Jun. Mont.* and *Caſtal. for the which* being the *vulg. Lat. pro qua.*

Ver. 22. *Zoar*] of *zahar*, *to be little.*

Ver. 24. *Fire*] There being the Marks of it in burnt Rocks, aſhy Ground, &c. according as *Strabo* relates, Lib. xvi.

Ver. 25. *overthrew*] The Place of it is called in *Scripture* the *ſalt Sea*, Chap. xiv. 3. *Numb.* xxxiv. 3, 12. *Deut.* iii. 17. by Heathen Writers the *Lake Aſphaltites.* It is a ſtanding Water, computed to be about ſeventy *Eng.* Miles long from North to South, eighteen wide at the largeſt Place, and five at the narroweſt; the Rivers *Jordan* and *Arnon* running into it at the north End, but none coming out; ſee *Thevenot's Travels*, Part i. Book ii. 41. *Maundrel's Journey from Aleppo to Jeruſalem*, p. 83, 84. *Joſephus's Wars of the Jews* Lib. v. 5. *Pliny's Natural Hiſtory*, Lib. v. 16. *Diod. Sicul.* Lib. ii. 4. *Tacit. Hiſt.* 5.

Ver. 26. *Wife*] whom *Eliezer* in *Pirk* 25. calls עדית which may be the ſame as our *Edith.*

Ib. *behind him*] See Ver. 17.

Ib. *Pillar*] which *Joſephus*, who wrote a little after *Chriſt* was on the Earth, ſays he himſelf ſaw, *Ant.* Lib. i. 12. Nay both *Benjamin* the *Jew* and *Rauwolff* relate it is ſtill remaining, and when diminiſhed, increaſes again; ſee *Wiſd.* x. 7. and more in *Biblioth. Biblica.*

Ver. 28. *Kiln*] ſuch wherein Bricks, Lime, or earthen Ware is burnt, as the *Lexicons* explain it. *Sol: Jarhi* (who ſhould not be called *Jarki*, as *Simon* notes in his *Critical Hiſtory of the Old Teſtament*) interprets it, חפירה ששורפין בה את האבנים לסיד *a Pit in which they burn Stones for Lime*; and *Aben Ezra*, מקום אש דולקת תמיד *a Place of Fire continually burning.*

Ver. 35. *got ready*] See Chap. xxiii. 7. *aroſe* being very odd here.

Ver. 37. *Moab*] ſignifies *from the Father.*

38. And

38. And the Youngeſt alſo bore a Son, whom ſhe named Ben-ammi; he is the Father of the Ammonites to this Day.

CHAP. XX.

AND Abraham travelled from thence to the South-country, and dwelt between Kadeſh and Shur, ſojourning in Gerar.

2. And he reporting of Sarah his Wife, She is my Siſter; Abimelech King of Gerar ſent, and took her.

3. But God came to him in a Dream by Night, and ſaid to him, Behold thou art a dead Man becauſe of the Woman whom thou haſt taken, for ſhe has a Husband.

4. Nevertheleſs Abimelech having not come near her, pleaded; Lord, wilt thou ſlay even a righteous Nation?

5. Did not he tell me, She is my Siſter? And ſhe too her ſelf ſaid, He is my Brother: in the Integrity of my Heart, and Innocency of my Hands, I did this.

6. To whom God replied in the Dream; Yes, I knew that thou didſt it in the Integrity of thy Heart, and I alſo with-held thee from ſinning againſt me: therefore I did not let thee meddle with her.

7. So now reſtore the Man's Wife; for he is a Prophet, and will pray for thee; and do thou live: but if thou doſt not reſtore *her*, know that thou ſhalt quite die, with every one whom thou haſt.

8. With this Abimelech got up early in the Morning, and calling all his Servants, related all theſe Words in their Hearing; and the Men were exceedingly afraid.

9. He likewiſe called Abraham, and ſaid to him, What haſt thou done to us? And wherein had I offended thee, that thou wouldeſt have brought a great Sin upon me and my Kingdom? Thou haſt done to me Deeds which ſhould not be done.

10. What didſt thou ſee, continued Abimelech to him, that thou haſt done this Thing?

11. To which Abraham anſwered; It was becauſe I thought there was no Fear of God at all in this Place, and they would ſlay me for my Wife's Sake.

12. Nay ſhe is alſo indeed my Siſter, my Father's Daughter, but not my Mother's; and I had her for a Wife.

13. And when God made me wander from my Father's Houſe, I ſaid to her; This is thy Kindneſs which thou ſhalt do to me; at every Place whither we ſhall come, report of me, He is my Brother.

14. Then Abimelech took Sheep, Oxen, Servant-men and Maids, and gave to Abraham; reſtoring to him Sarah his Wife.

15. Moreover he ſaid, Behold my Country is before thee, dwell where it pleaſes thee.

16. Beſides he ſaid to Sarah, Lo I give thy Brother a thouſand *Shekels* of Silver, behold it is to thee a Covering of the Eyes for all who are with thee; and all was that ſhe might be reproved.

Ver. 38. *Ben-ammi*] *Son of my People.*

Ver. 3. *God came*] So *Homer* makes his Hero ſay, *Iliad* 1. καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστιν, *for even a Dream is from God.*

Ver. 5. *She is*] In the *State of the printed Hebrew Text*, publiſhed in 1753, the Author ſays; if truly tranſlated, this Paſſage contains, *HE is my Siſter? And SHE, even HE ſaid:* wherein he alledges more for the Validity of the *Heb.* Points, than he was aware of; for the Points make thoſe pretended *Hes* to be *Shes.*

Ver. 7. *do thou live*] By doing what I command thee; coherent with what is read Chap. xii. 2.

Ver. 9. *wouldeſt have brought*] to agree with Ver. 6.

Ver. 11. *at all*] רַק Tantum, Tantummodo, Duntaxat, *Particula extenuandi*, *Geneſ.* xx. 11. *Buxt. in Heb. & Chald. Lex.* that is Rak *is* only, but only, nothing but, *a Particle of leſſening*, *Gen.* xx. 11. *Leigh* alſo in *Crit. Sacra* expounds it, *Tantum*, *Tantummodo*, *Saltem*, *Gen.* xx. 11. Herein they are agreeable to *Montan.* with *Jun.* and *Trem. There is only* (or *nothing but*) *no Fear*, muſt be, *There is no Fear at all.*

Ver. 16. Shekels] See 2 *Sam.* xviii. 11, 12. 2 *Chron.* i. 17. and compare with 2 *Sam.* xxiv. 24. 2 *Kings* xv. 20. *Nehem.* v. 15. ſee alſo *Ainſworth's Annot.* on it.

Ib. *it is to thee a Covering*] *Sebaſt. Munſt.* in his *Annot.* writes, *ſudant hic multi ut ſententiam iſtam explicent*, *many here ſweat to expound this Paſſage.*

The firſt Difficulty that occurs is, whether *Abimelech* intended *hu* to be *he* or *it*, for the Word ſignifies either. I have choſen the latter with the *Septuagint*, the Authors of the *Chald. Targum* and *Vulg. Lat Bib. Santes Pagninus*, *Munſt. Leo Judæ*, *Caſtalio*, *Montanus*, *Tyndal*, *Coverdale*, and the *Biſhops*; judging that the Gift was meant by it, becauſe he had no need elſe to have mentioned the Silver, but might have ſaid, *Thy Brother is to thee a Covering*, *&c.* and the Silver would have been reckoned in Order with the other Things, Ver. 14. *Moſes Gerundenſis* alſo, and *Sol. Jarhi*, celebrated *Heb.* Writers, agree with this; and *Howel* pleads for it to be, *which is to thee a Covering*, *Hiſt. of the H. Bib.* p. 50. I underſtand it as if the King had ſaid: 'People will not think very well of 'thee being a married Woman, to ſay, thy Huſband was 'thy Brother, but will imagine thou hadſt a mind that I 'or ſome other ſhould take thee; if thou hadſt not acted 'ſo indiſcreetly, I might have given thee this Gift, to 'thy Credit and Advantage: but ſince thou calleſt *Abraham* thy Brother, it is neceſſary, to cover thee from all 'Suſpicion, that I give it to *thy Brother*, for it will increaſe the Surmiſes if I beſtow it on thee; thus thou 'fareſt the worſe by being *Abraham's* Siſter, rather than 'his Wife.' Ironical Speeches ſhould be ſhort, and that this was ſuch, appears by his ſaying *thy Brother*, inſtead of *thy Huſband.*

Ib. *and all was*] This is parted from the foregoing by the great Pauſe *Athnah*, anſwering to our Colon or Semicolon; which Diſtinction is kept in the *Greek*, *Chald.* and *Vulg. Lat. Bibles*, with that of *Gryphius* amending the latter, in the laſt *Editions* of *Jun.* and *Trem.* by *Munſter* and *Ainſworth*; *Ab. Ezra* explaining it thus ועם כל זה נתוכח שרה *and with all this Sarah was reproved*; and *David Kimhi* in the ſecond Part of his *Michlol*, otherwiſe

17. After-

17. Afterwards Abraham prayed to God; and he cured Abimelech, with his Wife and Handmaids, ſo that they bore.

18. For the Lord had faſt ſhut up every Womb of his Family, upon the account of Sarah Abraham's Wife.

CHAP. XXI.

AND the Lord viſited Sarah as he had promiſed, doing for her according as he ſpoke.

2. For ſhe conceived, and bore Abraham a Son in his old Age, at the ſet Time that God had told him.

3. And he named his Son, whom he had born to him by her, Iſaac.

4. Whom he circumciſed on his eighth Day, as God commanded him.

5. He himſelf being in his hundredth Year, when he was born to him.

6. And Sarah ſaid, God has made me to be ſmiled about; every one who hears *it* will ſmile concerning me.

7. Who, ſays ſhe, would have ſpoken to Abraham of Sarah's giving Children ſuck? becauſe I have born a Son in his old Years.

8. At length the Child being grown, ſo that it ſhould be weaned, Abraham made a great Feaſt the Day that was done.

9. And Sarah ſeeing the Son of Hagar the Egyptian, whom ſhe bore to him, making ſport;

10. She ſaid to Abraham, Drive out this Maid-ſervant and her Son: for he ſhall not inherit along with my Son Iſaac.

11. Which Thing Abraham was much diſpleaſed with, by reaſon of his Son.

12. But God ſaid to him, Be not diſpleaſed concerning the Youth and thy Handmaid; in all that Sarah has expreſſed to thee, hearken to what ſhe ſays: for of Iſaac it ſhall be called thy Offspring.

13. Yet I will alſo make the Son of the Handmaid a Nation, becauſe he is the Offſpring of thee.

14. So Abraham got up early in the Morning, and took Bread and a Bottle of Water, which he gave to Hagar (putting *it* on her Shoulder) with the Boy, and ſent her away; who went and wandered in the Wilderneſs of Beer-ſheba.

15. And when the Water was conſumed out of the Bottle, ſhe caſt the Boy under one of the Shrubs.

16. Then ſhe went, and ſate her ſelf down at a Diſtance, about a Bow-ſhot off; for ſhe ſaid, Let me not ſee the Child's Death; and ſitting there, ſhe burſt out a crying.

17. And God hearing the Lad's Voice, the Angel of God calls to Hagar from Heaven, ſaying to her; What is the matter with thee, Hagar? Do not fear, for God has hearkened to the Voice of the Youth, where he is.

18. Ariſe, lift him up, and hold him in thy Hand: for I will cauſe him to be a great Nation.

19. Beſides God opened her Eyes, ſo that ſhe ſaw a Well of Water; and ſhe went, and filling the Bottle with Water, gave the Lad drink.

20. Moreover God was with him, and he grew up; who dwelling in the Wilderneſs, became an Archer.

21. And he dwelt in that of Paran; for whom his Mother took a Wife out of the Country of Egypt.

22. At that Time alſo Abimelech ſpoke to Abraham, with Phichol the Captain of his Army, as follows; God is with thee in all that thou doeſt.

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called *The Book of Roots* (my *Edition*, all in the *Original*, being printed at *Venice* by *Bombergius*) writes, חם דברי משה אמר כי עם כל אלה הדברים שארעו לה כאמרה אהי הוא עם פרעה ועם אבימלך נוכחה שרה ונוסרה מאמיר אחי הוא *Thoſe are the Words of* Moſes: *he ſays, that with all theſe Things which befel her, when ſhe ſaid, He is my Brother, both with* Pharaoh *and* Abimelech, Sarah *was reproved, that ſhe might not ſay further, He is my Brother.* The *com. Eng. Tranſ.* has it as if it were, *all People that are with all People.*

Ib. *reproved*] Hear *Munſter* again, *neſcio quid his* Santi *in mentem venerit, ut pro* נוכחת *verteret*, erudivit ſe, *cum ſit participium paſſivum a radice* יכח corripuit: *I know not what came into the mind of* Santes *here, that for* nocahath *he turned*, it has inſtructed thy ſelf, *ſince it is a Participle paſſive from the Root* yacah, he reproved. But how *Sarah* was reproved according to our latter *Tranſlations*, I cannot tell.

Ver. 6. *made me to be ſmiled about*] *Heb. made ſmiling at me.* It is commonly interpreted in *Latin, riſum fecit mihi*; by *Ainſworth*, one of our beſt Hebricians, *made me a Laughter.*

Ver. 9. *making ſport*] the ſame Participle that is uſed of *Iſaac*, Chap. xxvi. 8. as the Verb is of *Samſon*, *Judg.* xvi. 25. The *Gr.* has added, *with Iſaac her Son*; but it might be at *Sarah* her ſelf, or at both of them: and if ſuch Enudations muſt be thruſt into the Text, why not every where?

Ver. 11. *by reaſon of his Son*] From hence, and here, it is confidently argued, in the *Annotation of the Aſſembly*, that *Hagar* was not *Abraham*'s Wife; to the ſhameful Diſgrace of that good Man, but as it happens to the expreſs Contradiction of the *Scripture*, Chap. xvi. 3.

Ver. 14. *wandered*] Having it ſeems loſt her Way there, going towards *Egypt* her own Country, or as ſhe was before Chap. xvi. 7. to *Shur*, whereabout ſhe now ſettled, Chap. xxv. 18. this Wilderneſs being in the Way thither, 1 *Kings* xix. 3, 4. *Joſh.* xv. 21, 28. 2 *Sam.* xxiv. 7. and it is remarked in *A Voyage for the Diſcovery of a North-weſt Paſſage*, Vol. i. p. 209. that *Hagar*, after the preſent Manner of the *Indians*, being ſeparated by Divorce from *Abraham*'s Tent or Family, was going to her own Relations.

Ver. 15. *caſt the Boy*] who might be but about fourteen Years old, Chap. xvii. 21, 25. and this might be before the Weaning of *Iſaac*, Ver. 8.

Ver. 22. *Phichol*] The *Gr.* has alſo the other in Ch. xxvi. 26. and pretty plainly from thence.

23. Now

23. Now therefore ſwear to me here by him, that without dealing falſely with me, my Son, or Grandſon, thou wilt do to me, and the Country wherein thou ſojourneſt, according to the Kindneſs which I have done to thee.

24. And Abraham anſwered, I will ſwear.

25. But he reproved Abimelech, by reaſon of a Well of Water which his Servants had forcibly taken away.

26. However Abimelech ſaid, I know not who did this Thing; and beſides thou didſt not tell *it* me, nor did I even hear of *it*, beſides to Day.

27. Then Abraham took Sheep and Oxen, and gave to him; and they both made a Covenant.

28. Abraham further ſet ſeven Ewe-lambs of the Flock by themſelves.

29. And Abimelech aſked him, For what are theſe ſeven Lambs here, which thou haſt ſet by themſelves?

30. Who anſwered, That thou mayeſt receive them from me, to the intent it may be a Witneſs for me, that I dug this Well.

31. Therefore he called the Place Beer-ſheba; becauſe they ſwore there both of them.

32. When they had thus made a Treaty there, Abimelech roſe up, with the other, and they returned to the Country of the Philiſtines.

33. But Abraham ſet a Tree at Beer-ſheba, and called there on the Name of the Everlaſting Lord God.

34. And he ſojourned in the Philiſtines Country a great while.

CHAP. XXII.

AFTER theſe Things God tried Abraham, ſaying to him, Abraham; who anſwered, Here am I.

2. And he ſaid, Take now thy Son, thy only one Iſaac whom thou loveſt, and get thee to the Country of Moriah; and offer him up there for a Burnt-offering upon one of the Mountains that I will tell thee.

3. Accordingly he got up early in the Morning, and ſaddled his Aſs, taking two of his young Men with them, and Iſaac his Son; and having cleaved Wood for the Burnt-offering, he got ready to go to the Place which God told him.

4. On the third Day he looked up, and ſaw the Place far off.

5. Then he ſaid to his young Men, Stay here with the Aſs, whilſt I and the Youth go yonder, and worſhipping, come again to you.

6. And Abraham took the Wood of the Burnt-offering, and put upon his Son Iſaac; he alſo took Fire, and a Knife in his Hand: thus they went on both of them together.

Ver. 27. *gave*] Here is not *them* in the *Original*.

Ver. 29. *here*] *Hennah* is *here*; and though there is another *hennah* the plural of *hi*, *ſhe*, ſignifying *they* or *theſe*, that would be improper in this Place, becauſe there is another *theſe*. *Ainſworth* renders it the ſame, and *Noldius* in his *Annotat.* 1172. names ten others for it; it being the very Word which *Abimelech* uſed, Ver. 23. *Mean* in our *Bibles*, ſeems to be tranſlated from the *old Latin*, *volunt ſibi*.

Ver. 30. *for me*] We have been taught to read *unto me*; but the Preſent of the Lambs was to be a Witneſs to *Abimelech*, and not to *Abraham*.

Ver. 31. *Beer-ſheba*] In *Heb. the Well of ſeven* ſtrictly, i. e. the ſeven Ewe-lambs; but *the Well of the Oath*, as generally expounded: for *ſheba* is *ſeven*, as *ſhibah* is, Ch. xxvi. 33. and *an Oath* is *Shabua* or *Shebuah*. So *therefore* may have relation to the foregoing as well as following Words. This double Signification is ſpoken of by *Hieron. Tradit. Heb.* in *Geneſ.*

Ver. 33. *Abraham*] from the next Verſe; as Words even in literal Tranſlation are very frequently tranſpoſed.

Ib. *a Tree*] So our *Tranſlators* have rendered it themſelves, in the other two Places where it only is, 1 *Sam.* xxii. 6. & xxxi. 13. in the latter of which we may find it was *an Oak* by 1 *Chron.* x. 12. *Montan.* and *Ainſw.* turn it likewiſe *a Tree*. It ſeems to be planted for Remembrance of the Spot of Ground, where the Treaty was made between thoſe great Men; and ſerved inſtead of ſtriking Medals. *David Kimhi*, in the 2d Part of *Michlol*, (from which *Buxtorf* conſiderably compoſed his *Heb. Dictionary*, as he did his *Grammar* from the 1ſt Part) expounds the Word thus אשל שם כולל לכל עץ eſhel *is a general Name for any* Tree. *Lightfoot* writes it was, *that he might have hallowed Wood for his Sacrifices, as he had had Fire from Heaven, which he preſerved:* Conceits fit to go together!

Ver. 1. *tried*] See *Heb.* xi. 17. *Com. Tranſ.* ſays here, God did tempt *Abraham*, and *Jam.* i. 13. that he does not tempt any Man. We commonly uſe *tempt* in an evil Senſe.

Ver. 2. *offer him up*] It has been pretended that ſlaying Children in Sacrifice was practiſed before this Time; chiefly from *Sanchoniatho*, whoſe Hiſtory *Philo Byblius*, living in the Reign of the Roman Emperor *Adrian*, tranſlated into *Greek* in eight Books, where is the following Relation, *Euſebius*, *Pr. Evan.* Lib. iv. 16. Κρόνον ὃν ἐκ Φοίνικες Ἰσραὴλ προσαγορεύουσι, Βασιλεύων τῆς χώρας, ἐξ νύμφης Ἀνωβρὲτ υἱὸν ἔχων μονογενῆ, ὃν Ἰεὺδ ἐκάλουν, κινδύνων ἐκ πολέμου μεγίστων κατειλεφότων τὴν χώραν, βασιλικῷ κοσμήσας σχήματι τὸν υἱὸν, βωμόν τε κατασκευασμένον, κατέθυσε. Cronus (who is commonly ſuppoſed to be *Saturn*, before the Age of *Abraham*) *whom the* Phenicians *call* Iſrael, *when he reigned in that Country, had an only Son that he called* Jeyd *by the Nymph* Anobret, *and when great Peril of War ſeized the Land, he dreſſed up his Son in royal Habit, and ſacrificed him on an Altar he prepared.* But that this Story was made from the *Scripture* here, appears not only by the Name of *Iſrael*, *Abraham* being the moſt renowned Father of the *Iſraelites*; but alſo by the Son's Name, for *Iſaac* is called *Jehid*, *only one*, in this and the 16th Verſe; as likewiſe by *Sanchoniatho*'s ſaying, the *Cronus* who, τὸν ἑαυτῦ μονογενῆ υἱὸν ὁλοκαρποῖ, *offered up his only Son*, καὶ τὰ αἰδοῖα περιτέμνεται, ταυτὸ ποιῆσαι καὶ τὺς ἅμ' αὐτῷ συμμάχυς καταναγκάσας, *did alſo circumciſe, and force his Companions to do the ſame*, *Euſeb. Pr. Ev.* Lib. i. 10. conſonant to Chap. xvii. 23. ſee *Bochart*'s *Canaan*, Lib. ii. Cap. 2. and *Shuckford*'s *Connect.* Book vi. So *Philo Judæus* concludes in his Book Περὶ Ἀβραὰμ *Concerning* Abraham, αὐτὸς ἔμελλε πρῶτος ἄρχεσθαι καινοτάτου παραδείγματος, *he was to be the firſt to begin a quite new Example.*

Ver. 3. *to go*] He did not go to the Place before he ſaw it, as it is in our *preſent Bible*.

7. In the mean while Iſaac ſpoke thus to Abraham his Father, My Father; who anſwered, Here am I, my Son; Behold, ſaid he, the Fire and Wood; but where is the Lamb for the Burnt-offering?

8. To which he replied, God will look a Lamb for the Burnt-offering, my Son: ſo they both went on together.

9. And when they came to the Place that God told him, Abraham erected there an Altar, and put the Wood in order; then binding Iſaac his Son, he laid him on the Altar above the Wood.

10. He alſo reached out his Hand, and took the Knife to kill his Son.

11. But the Angel of the Lord called to him thus from Heaven, Abraham, Abraham; who anſwering, Here am I;

12. He ſaid, Put not forth thy Hand againſt the Lad, nor do any Thing to him; for now I know that thou feareſt God, ſince thou haſt not with-held thy Son, thy only one, from me.

13. At this Abraham looking up, ſaw indeed that there was a Ram behind held in a Brake by his Horns; ſo he went, and took the Ram, and offered him up for a Burnt-offering inſtead of his Son.

14. Therefore he called the Name of that Place The Lord will look; whereby it is ſaid at this Time, On the Mountain of the Lord it will be ſeen.

15. The Angel of the Lord likewiſe called to Abraham the ſecond Time out of Heaven,

16. And ſaid; I ſwear by my ſelf, ſays the Lord, foraſmuch as thou haſt done this Thing, and not with-held thy own only Son;

17. That I will throughly bleſs thee, and multiply thy Offspring abundantly, to be like the Stars of Heaven, and the Sand which is upon the Sea-ſhoar: and they ſhall inherit the Gates of their Enemies.

18. Nay all Nations of the Earth ſhall be bleſſed through thy Offspring; becauſe thou haſt hearkened to what I ſaid.

19. Abraham then went back to his young Men, who roſe up, and they went together to Beer-ſheba: for he dwelt there.

20. After theſe Things it was told him, that behold Milcah too had born Children to his Brother Nahor:

21. Uz his Firſt-born, Buz his Brother, Kemuel the Father of Aram,

22. Cheſed, Hazo, Pildaſh, Jidlaph and Bethuel.

23. Bethuel alſo begot Rebekah: theſe eight did Milcah bear to Nahor Abraham's Brother.

24. Beſides his Concubine, whoſe Name was Reumah, bore likewiſe Tebah, Gaham, Thahaſh and Maachah.

CHAP. XXIII.

AND the Years of Sarah's Life being a hundred and twenty ſeven,

2. She died at the City of Arba, which is Hebron, in the Country of Canaan; and

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Ver. 9. *put—in order*] Put to it for a Word, the *Geneva Tranſlators* have *couched*, others *dreſſed*.

Ver. 14. *The Lord will look*] He named it ſo from what himſelf, as it appears, had ſpoken, Verſe 8. which was unexpectedly fulfilled. From whence came the Saying here mentioned, ſignifying that if any Thing was wanted, it would be ſeen on the Mountain of the Lord, when they went to yield their Obedience to him, and worſhip there; eſpecially as the Temple was built on the ſame Mountain, 2 *Chron.* iii. 1. look *Iſa.* ii. 3. and *Jerome's Heb. Enquiries. Jehovah* might be put in the Name, and not *Elohim*, Ver. 8. for the Sake of the Sound to *jireh*.

Ib. *whereby*] It being the *Heb.* Relative, without the Particle of Similitude.

Ver. 17. *I will throughly bleſs thee*] Here is a *Hebrew* Idiom repeated, to which our Language is utterly a Stranger, nor does the *com. Bible* keep to it thus any where elſe, as I remember, though it frequently occurs. The Meaning of it *Buxtorf* the Father gives us in theſe Words, *verbum finitum quodvis regit ſuum infinitum ad majorem certitudinem & evidentiam exprimendam. Theſ. Gram.* Lib. ii. Cap. 16. that is to ſay, *any finite governs his infinite Verb to expreſs a greater Certainty and Evidence*; i. e. by heightening or augmenting the Signification, as all *Interpreters* I think underſtand it: and ſo it has the Nature and Force of an Adverb, according to the Meaning of the Verb and Expreſſion; ſee *Jun.* and *Trem.* on Ch. ii. 16. If it was neceſſary to imitate the *Heb.* Mode of Expreſſion, it might beſt be done in this Manner, *by bleſſing I will bleſs.*

Ver. 21. *Uz*] It is the ſame Name with thoſe in Chap. x. 23. & xxxvi. 28. From this *Job*'s Country ſeems to have been named, it being the ſame Word, *Job* i. 1. from *Buz*, *Elihu* to be ſtiled the *Buzite*, and *Aram* might be contracted to *Ram*, *Job* xxxii. 2. eſpecially as theſe two are mentioned to be Kindred both here and there; which concurring Circumſtances ſtrengthen one another. Of the Countries of *Uz* and *Buz* there is mention made in *Jer.* xxv. 20, 23. which, it is probable, lay eaſtward by *Arabia*, Ver. 24. *Job* i. 3. and had their Names from *Nahor*'s Sons. Of the like Mind ſee *Hier.* in *Tradit.*

Ver. 24. *Concubine*] which ſignifies from *concubo*, a Wife to lie with. *Buxtorf* in *Lexic.* expounds it *Concubina-uxor*, and in *Gram.* Lib. i. Cap. 8. *Uxor-concubina*; *Jun.* and *Trem.* render, *Concubina vero illius uxor, and the Concubine his Wife.* That ſuch were Wives appears by *Keturah*, who is called a Wife, Chap. xxv. 1. and Ver. 6. *Hagar* and ſhe are called by this Name, and ſhe again in 1 *Chron.* i. 32. as is *Bilhah*, *Gen.* xxx. 4. & xxxv. 22. ſee alſo 2 *Sam.* xii. 11. comp. with xvi. 22. It ſignifies according to Some, in the *Original*, as it were a *Half-wife.* They had no Jointure ſettled on them, and were married without ſolemn Eſpouſals, other Wives with; as, in Agreement with *Maimonides* and the *Talmud*, *Kimhi* tells us in his *Annotat.* on 2 *Sam.* v. 13. פלגשים בלא כתיבה ובלא קדושים נשים בכתובה וקדושים:

Ver. 2. *City*] See on *Joſh.* xiv. 15.

Ib. *Hebron*] *Sept. in the Vale; the ſame is Hebron.*

Abraham

Abraham went in to make lamentation, and weep for her.

3. Then he roſe up from before his Dead, and ſpoke to the Sons of Heth as follows,

4. I being a Stranger and a Sojourner with you, grant me the Poſſeſſion of a Grave among you, that I may bury my Dead out of my Sight.

5. And they gave him this Anſwer,

6. Hear us, my Lord; Thou art a Prince of God amongſt us, bury thy Dead in the choiceſt of our Graves: not a Man of us will with-hold his Grave from thee, that thou ſhouldeſt not.

7. Upon this Abraham addreſſed himſelf, and bowing down to thoſe People of the Country,

8. Spoke to them in the following manner; If it be your Mind that I ſhould bury my Dead out of my Sight, hear me, and interceed for me with Ephron the Son of Zohar;

9. That he may grant me the Cave of Machpelah, which he has, that is at the End of his Field; which he ſhall let me have for the full Money amongſt you, for the Poſſeſſion of a Grave.

10. Now Ephron the Hittite was ſitting amongſt the Sons of Heth; and he made anſwer to Abraham in their Hearing, even of all who were come to the Gate of his City,

11. No, my Lord, hear me; I give thee the Field, as I do alſo the Cave which is therein, and that in the Preſence of the Sons of my People: bury thy Dead.

12. Again Abraham bowed down before the People of the Country;

13. And ſpoke to him thus in their Audience, But if thou art *he*, I pray, hear me: I will give Money for the Field, take *it* of me, and I will bury my Dead there.

14. To whom Ephron made this Reply,

15. My Lord, hear me; the Land is worth four hundred Shekels of Silver, what is that between me and thee? So bury thy Dead.

16. And Abraham hearkening to Ephron, weighs to him the Silver which he had mentioned audibly before the Sons of Heth, four hundred Shekels that paſſed with the Merchants.

17. Thus his Field was confirmed, that was in Machpelah, which was before Mamre, with the Cave and all the Trees that were in the Field, in the whole Bounds of it round about;

18. To Abraham for a Purchaſe in the Sight of the Sons of Heth, among all who came to the Gate of his City.

19. And after that Abraham buried Sarah his Wife, at the Cave of the Field of Machpelah before Mamre, which is Hebron, in the Country of Canaan;

20. When the Field had been confirmed, and the Cave which was in it, to him for a Poſſeſſion of a Grave, by the Sons of Heth.

Ib. *to make lamentation*] with the outward Geſtures of the Body; ſo that here is not a Tautology. I have rendered it as well as I could, without a Periphraſis.

Ver. 4. *a Grave*] It may be gathered that each Family had a Cave or Vault to bury in, called *keber*, a *Grave*, from the Expreſſion *his Grave*, Ver. 6. one of which Sort *Abraham* wanted, Ver. 9. but *Ephron* was for giving him alſo the Field, by which means he bought both. Such Graves are deſcribed by *Godwin* in his *Moſes and Aaron*, Lib. vi. Cap. 5. from the *Talmud*; and have been found by Travellers in thoſe Parts; ſee 2 *Sam.* ii. 32.

Ver. 6. *a Prince of God*] *Chald. a Prince before the Lord*; *Greek, a King from God*; *Caſtal.* and *Vatabl. a divine Prince*; the reſt, beſides the *com. Tranſ.* as here rendered, and the *French* which has, *un Prince excellent.*

Ver. 7. *addreſſed himſelf*] For he *roſe* or *ſtood up* before, Ver. 3. and as in *Judg.* xix. 5. 1 *Sam.* xvii. 48. 2 *Sam.* xvii. 23. and it appears that the *Heb.* Verb denotes this, or to *get ready*, in divers Places, where the other is of little or no Signification: ſo in *Judg.* viii. 20. we may find it was to draw the Sword.

Ver. 9. *amongſt you*] This being the Poſition of it in *Heb.* and not at the End of the Verſe, it neceſſarily belongs to the foregoing Part, as alſo the beſt *Tranſlators* put it.

Ver. 10. *was ſitting*] See Ver. 13. One may wonder how *dwelt* ſhould be more eligible, when the Scope of the Context ſo much favours the other, and it is alſo the moſt proper Signification of the Word. What Occaſion was there for *Moſes* to ſay, he *dwelt amongſt* them? Since that might be known by the mention of *his City*—*my People*, and his being a *Hittite*, *Hittites* being equivalent with *Sons of Heth*. *Ainſworth* has turned it as here; the *French Tranſlat. eſtoit aſſis*; *Montan. ſedens*; for it is a Participle: *Jun.* likewiſe has *ſedebat*; the *Seventy* ἐκάθητο· and the judicious *Caſtalio* tranſlates thus, *qui tum aderat inter eos, who was then preſent among them. Willet* ſays, *Hee ſat at this Time in the middeſt among them, Comment. upon Geneſ.* p. 245.

Ib. *all who were come to the Gate*] The principal Inhabitants, who were come there to negotiate the City-affairs, that being the Place for ſuch Buſineſs; which the Name *ſhahar, a Gate* (here uſed) imports, coming from *ſhahar, to value. Mercerus* on *Pagnin.* writes, *pro loco judicii ſumitur, & publicis populi conventibus; it is taken for the Place of Judgment, and the publick Aſſemblies of the People:* therefore *Caſtal.* gives it thus, *quotquot in curiam venerant, as many as came into the Court* or *Council-houſe*; ſee Chap. xxxiv. 20. *Ruth* iv. 11. *Deut.* xxv. 7. & xxii. 15, 24.

Ver. 15. *the Land is worth*] *Heb. it is Land of*; according to the *Latin* Conſtruction, as in one of *Pliny's Epiſtles, Agellus erat centum millium nummum.*

Ver. 17. The *Eng. Tranſlators* by tranſpoſing *made ſure* from the Beginning to the End of the Verſe, conclude it without ſo much as a Comma.

Ver. 18. *a Purchaſe*] *Miknah* ſprings from *kanah, he purchaſed.* By this Word it is rendered in *com. Tranſ. Jer.* xxxii. 11, 12, 14, 16. in ſeveral Places *bought*, particularly Chap. xvii. but no where elſe *Poſſeſſion.* The *Chald. Targum* alſo has it *Purchaſe*, *Montan. Acquiſitionem.*

Ver. 20. *Poſſeſſion*] This is not the ſame Word with that laſt taken notice of, but *ahuzzah*, which has the Verb *ahaz, he poſſeſſed*, for its Root.

CHAP.

CHAP. XXIV.

AND Abraham being advanced in old Age, and the Lord having bleſſed him in all Things;

2. He ſaid to his eldeſt Servant of his Houſe, who ruled over all that he had; Put now thy Hand under my Thigh.

3. And I will cauſe thee to ſwear by the Lord God of Heaven, and God of the Earth, that thou ſhalt not take my Son Iſaac a Wife of the Daughters of the Canaanites, amongſt whom I dwell;

4. But that thou ſhalt go to my own Country and Kindred, to take him a Wife.

5. Upon which the Servant ſaid to him, Suppoſe the Woman ſhould not be willing to come after me to this Country; muſt I really have back thy Son to that which thou cameſt out of?

6. To whom Abraham replied; Take heed that thou doſt not have my Son back thither.

7. The Lord God of Heaven, who took me from my Father's Houſe, and from the Country of my Kindred, and who thus ſpoke, nay ſware to me, I will give this Country to thy Offspring; he will ſend his Angel before thee, that thou mayeſt take my Son a Wife from thence.

8. However if the Woman is not willing to come after thee, thou ſhalt be quit from this my Oath: only have not my Son back thither.

9. Accordingly the Servant put his Hand under his Maſter Abraham's Thigh, and ſwore to him concerning that Matter.

10. Next he took ten Camels of thoſe of his Maſter, that he might go, there being of every good Thing of his with him; and getting ready, went to Meſopotamia, to the City of Nahor.

11. And he made the Camels kneel down without the City by a Well of Water, at the Time of Evening when the Women who drew went forth.

12. Moreover he ſaid; O Lord God of my Maſter Abraham, bring it to paſs, I pray, before me to Day; and ſhew Kindneſs to him.

13. Behold I ſtand by the Fountain, and when the Men's Daughters of the City come out to draw Water;

14. The Maid to whom I ſay, Let down thy Pitcher, I pray, that I may drink; who ſhall anſwer, Drink, and I will alſo water thy Camels; let it be her thou haſt appointed for thy Servant Iſaac, by which I ſhall know that thou ſheweſt Kindneſs to my Maſter.

15. And it came to paſs before he had done ſpeaking, that behold Rebekah came out, who was born to Bethuel the Son of Milcah, the Wife of Nahor Abraham's Brother; with her Pitcher upon her Shoulder.

16. The Maid too was of a very good Countenance, a Virgin whom no Man had known; and going down to the Fountain, ſhe filled her Pitcher, and came up.

17. The Servant then ran to meet her, and ſaid, Let me ſip a little Water, I pray, out of thy Pitcher.

18. Who ſaid, Drink, my Lord; and ſhe made haſte, and taking down her Pitcher upon her Hand, gave him drink.

19. And when ſhe had done giving him drink, ſhe ſaid, I will draw for thy Camels too, till they have done drinking.

20. She makes haſte accordingly, and empties her Pitcher into the Trough, and runs again to the Well to draw; ſo ſhe drew for all his Camels.

21. In the mean while the Man being amazed at her, was ſilent to know, whether the Lord had proſpered his Journey, or not.

22. And as ſoon as the Camels had done drinking, he fetched *her* a Jewel of Gold, that weighed half a Shekel, and two Bracelets for her Hands, the Weight of which was ten *Shekels* of Gold.

23. He alſo ſaid, Tell me, I pray, whoſe Daughter thou art; is there Room for us to lodge at thy Father's Houſe?

Ver. 5. *have back*] Some uſe *have*, others *carry* in this Senſe, viz. as an Oppoſite to *bring*. And *back* may be underſtood as relative to the Servant, after he had been there.

Ver. 10. *good Thing*] From the Likeneſs of *good* and *Goods* in *Engliſh*, one is not to be taken for the other. The *Seventy* expreſs it, καὶ ἀπὸ πάντων τῶν ἀγαθῶν τῦ κυρίυ αὐτῦ μεθ' ἑαυτῦ, *and of all his Maſter's good Things* (i. e. he took) *with him*; "this, ſays *Ainſw.* by comparing Ver. 53. ſeemeth to be the true Meaning:" *Pagnin.* alſo, *et omne bonum domini ſui erat in manu ejus, and every good Thing of his Maſter was in his Hand*; *Munſter, eratque omne bonum, and there was every good Thing, &c.* the *Vulg. Lat. Tranſlator, ex omnibus bonis ejus portans ſecum, carrying with him of all his good Things*; and *Caſt. ſecum ferens de omnibus domini ſui bonis, bearing with him of all his Maſter's good Things.* The Streſs of the *Eng. Tr.* to ſhew, the Servant had all *Abraham's* Goods in his Power, lies in the Particle *for*, which in *Heb.* is ו *and*. So *Coverdale* in *Eng. and had with him.*

Ib. *Meſopotamia*] *Heb. Aram of the two Rivers*, namely *Tigris* and *Euphrates*, which it lay between.

Ver. 11, 13. *Well* —— *Fountain*] It is called both in the *Original*, as here rendered, and in the following Verſes.

Ver. 17. *ſip*] *Ancient Eng. Tr. Let me ſup.*

Ver. 21. *know*] In the *com. Bible wit*, obſoletely from the *Biſhops Tranſ.* though the *Geneva* had *knowe.*

Ver. 22. *Jewel*] See Ver. 47. The *Gen. Verſ.* has it by the ſtrange Word *abillement*, and ſo Ver. 47.

Ib. Shekels] A *Shekel* was with the *Hebrews* as if they ſaid *a Weight*, from *ſhakal, to weigh*; ſo that by ſaying, *the Weight of which was ten*; *Weights*, i. e. *Shekels* is fully implied, as *Meaſures*, *Ruth* iii. 15.

24. Who anſwered him, I am the Daughter of Bethuel, the Son of Milcah, whom ſhe bore to Nahor.

25. She ſaid further to him, There is both Straw and Provender enough with us, as alſo Room to lodge.

26. Whereupon the Man bowed, and worſhipped the Lord,

27. Saying, Bleſſed be the Lord God of my Maſter Abraham, who has not forſaken his Kindneſs and Truth to him; the Lord having led me in the Way to the Houſe of my Maſter's Relations.

28. And the Maid ran, and told her Mother's Family, according to theſe Words.

29. Now Rebekah had a Brother, whoſe Name was Laban; and he ran to the Man without, at the Fountain.

30. For when he ſaw the Jewel, and the Bracelets upon his Siſter Rebekah's Hands, and when he heard her Words that the Man ſpoke thus to her; he went to him, who behold was ſtanding by the Camels at the Fountain,

31. And ſaid, Come in, O Bleſſed of the Lord; why doſt thou ſtand without? For I have made ready the Houſe, and a Place for the Camels.

32. So the Man went to the Houſe, and releaſed the Camels: and he gave Straw and Provender for them, as alſo Water to waſh his Feet, and thoſe of the Men who were with him.

33. Beſides there was *Meat* ſet before him to eat; but he ſaid, I will not eat, till I have told my Buſineſs: and he anſwered, Tell *it*.

34. At this he ſaid: I am Abraham's Servant.

35. And the Lord having bleſſed my Maſter exceedingly, ſo that he is become great; for he has not only given him Flocks and Herds, but Silver and Gold, as likewiſe Servant-men and Maids, with Camels and Aſſes;

36. Sarah alſo my Maſter's Wife bearing him a Son after ſhe was become old, to whom he has given all that he has;

37. My Maſter made me ſwear as follows, Thou ſhalt not take a Wife for my Son of the Daughters of the Canaanites, in whoſe Country I dwell;

38. But ſhalt go to my Father's Houſe, and my Family, to take him a Wife.

39. Upon which I ſaid to my Maſter, Perhaps the Woman will not come after me.

40. And he replied to me; The Lord before whom I walk continually, will ſend his Angel with thee, and make thy Journey proſperous, that thou mayeſt take a Wife for my Son, of my Family, and of my Father's Houſe:

41. Then ſhalt thou be quit from my Curſe, when thou art come to my Family; even though they will not give to thee, yet thou ſhalt be quit from it.

42. So I came to Day to the Fountain, and ſaid; O Lord God of my Maſter Abraham, if now thou proſpereſt my Way wherein I go;

43. Behold I ſtand by the Fountain of Water, and when a young Woman comes out to draw, to whom I ſay, Give me, I pray, a little Water out of thy Pitcher to drink;

44. Who ſhall anſwer me, Not only drink thou, but I will alſo draw for thy Camels; let her be the Woman that the Lord has appointed for my Maſter's Son.

45. Before I had done ſpeaking in my Heart, behold Rebekah came forth, with her Pitcher upon her Shoulder, and going down to the Fountain, drew: and I ſaid to her, Give me drink, I pray.

46. Accordingly ſhe makes haſte, and takes down her Pitcher from her; and ſays, Drink, and I will water thy Camels too; and when I had drunk, ſhe likewiſe watered them.

47. And I thus aſked her, Whoſe Daughter art thou? Who anſwered, The Daughter of Bethuel, the Son of Nahor, whom Milcah bore to him: I alſo put the Jewel upon her Face, and the Bracelets on her Hands.

Ver. 32. *and releaſed*] The Servant with his Attendants unloaded the Camels, not *Laban*; the *Heb.* Pointing being different to that in our *Bible*, where alſo [his] is added, though not diſtinguiſhed.

Ver. 41. *Curſe*] The Conſequence of the Oath, from a Root which is the ſame Word *alah*, *he curſed*. *Aben Ezra* in his *Annotations* on this Place writes, ואל אמר משבועתי והטעם כי אפחד מאדני ומאלתי *and he did not ſay from my Oath, and the Reaſon was that I might be in dread of my Maſter, and of his Curſe.* *Jun.* and *Trem.* *execratione*; *Munſt.* and the *Vulgate*, *maledictione*; *Ainſw.* in *Eng.* *exſecration*; the *Septuag.* ἀρᾶς· and the *French Verſ.* *l'execration du ſerment*, *the Curſe of the Oath.*

Ver. 47. *Jewel*] To ſay nothing of *Ear-ring upon her Face* in the *com. Tranſ.* it was, writes *Buxtorf*, an Ornament of the Forehead and Ears. The Word thus rendered may be ſeen *Prov.* xi. 22. *Iſa.* iii. 21. & *Ezek.* xvi. 12. where *aph* is alſo turned *Forehead* for *Face*.

Such as know the different Beauties of the *Original*, in the Repetition which the Servant made, will be far, I believe, from thinking it tedious; but ſome of them fade, or almoſt vaniſh in the beſt *Tranſlation*. However let us compare a Little of the Story as firſt related, and then told over again by *Abraham*'s Servant.

HISTORY.	SPEECH.
Verſe 1. *the Lord having bleſſed him in all Things.*	Verſe 35. *The Lord having bleſſed my Maſter exceedingly, ſo that he is become great; for he has not only given him Flocks and Herds, but Silver and Gold, as likewiſe Servant-men and Maids, with Camels and Aſſes.*

It was neceſſary that the Servant ſhould give *Laban* and the Family a particular Account, but not that *Moſes* ſhould have given us the Detail before.

48. Whereupon I bowed, and worſhipped the Lord; and bleſſed the Lord God of my Maſter Abraham, who led me in the right Way, to take the Daughter of my Maſter's Brother for his Son.

49. Now therefore if you will deal kindly and truly with my Maſter, tell me; and if not tell me, that I may turn to the right Hand, or the left.

50. Laban and Bethuel then made anſwer; As the Matter comes forth from the Lord, we cannot ſpeak to thee worſe or better.

51. Behold Rebekah is before thee, take *her*, and go; that ſhe may be a Wife to thy Maſter's Son, as the Lord has ſpoken.

52. Abraham's Servant had no ſooner heard their Words, but he bowed down to the Ground unto the Lord.

53. Afterwards he took out Veſſels both of Silver and Gold, with Garments, and gave to Rebekah; he gave likewiſe her Brother and Mother precious Things.

54. Nay he and the Men who were with him eat and drank, and ſtaid all Night; however when they got up in the Morning, he ſaid, Let me go to my Maſter.

55. But her Brother and Mother ſaid, Let the Maid abide with us the Days, or ten; afterwards ſhe ſhall go.

56. To whom he replied, Do not make me tarry, ſince the Lord has proſpered my Journey: ſend me away, that I may go to my Maſter.

57. At which they ſaid, We will call the Maid, and aſk her Conſent.

58. And calling Rebekah, they ſaid to her, Wilt thou go with this Man? Who anſwered, I will.

59. Therefore they ſent away Rebekah their Siſter, and her Nurſe, with Abraham's Servant and his Men.

60. They alſo bleſſed her in this Manner, Thou art our Siſter, do thou become ten Millions, and let thy Offspring inherit the Gates of their Adverſaries.

61. So ſhe and her Maids got ready to ride upon the Camels, and go after the Man; and the Servant taking her, went away.

62. And Iſaac came from the Entrance of the Well Lahai-roi, for he dwelt in the South-country:

63. Who going out to meditate in the Field, at the Appearance of the Evening, and looking up, ſaw plainly that the Camels were coming.

64. Rebekah likewiſe looked up, and ſaw him; therefore ſhe got down from the Camel.

65. For ſhe ſaid to the Servant, Who is this Man that is walking in the Field to meet us? And he anſwered, It is my Maſter: ſo ſhe took a Veil, and covered her ſelf.

66. And the Servant rehearſed to Iſaac all the Things that he had done.

67. Laſtly Iſaac brought her to the Tent of Sarah his Mother, and taking Rebekah, ſhe became his Wife, and he loved her: thus was he comforted after his Mother.

Ver. 2, 3. *Abraham ſaid, I will cauſe thee to ſwear by the Lord God of Heaven and God of the Earth, that thou.*

Ver. 37. *My Maſter made me ſwear as follows, Thou.*

Abraham ſaying *by the Lord, &c.* with *that thou*, made the Oath more ſolemn to the Servant, that he might keep it, but it was not needful to repeat that afterwards.

Ver. 20. *She makes haſte accordingly, and empties her Pitcher into the Trough, and runs again to the Well to draw: ſo ſhe drew for all his Camels.*

Ver. 46. *She likewiſe watered the Camels.*

If the Servant had told all theſe Circumſtances, ſome that heard might have thought *Rebekah* too forward; therefore he does not ſo much as ſay, *all* the Camels.

To conclude, it appears that the Servant, convinced his Sign was fulfilled in *Rebekah*, gave her the Preſents before he knew who ſhe was, as the Order of the Relation is, Ver. 22, 23. but he tranſpoſes thoſe Particulars in telling it, Ver. 47. probably to ſhew as if he had given them, in peculiar Reſpect to her and the Family, upon hearing who ſhe was. I am fully of Opinion with *Sol. Jarhi*, that the Order was inverted by the Servant, not by *Moſes*, though others think the contrary: for, 1. An Account from *Moſes*, beſides its being the firſt, is of the greater Authority. 2. He had not Occaſion to change it as the Servant had. 3. It is no matter whether the Servant's Speech was right or wrong, it is ſufficient that he ſaid ſo. 4. The *Heb.* Word, Ver. 22. properly ſignifies *as ſoon as*. 5. When the Man heard who ſhe was, it may ſeem more likely he would worſhip and praiſe the Lord, rather than beſtow the Preſents firſt.

For the ſublime diverſifying of the Terms and Compoſition, look Ver. 4, with 38. and 8, with 41. and 14, with 49. and the Prayer.

Ver. 53. *Veſſels*] *Jun.* and *Trem.* turn it *Inſtruments*, but all the other *Latin Tranſlators*, with the *Greek* and *Chaldee*, *Veſſels*; which is acknowledged to be right in our *marginal Reading*, *Heb. Veſſels*.

Ver. 55. *Maid*] *Damſel* being *now only uſed in Verſe*, ſays *Johnſon* in his late large *Dictionary*.

Ib. *the Days*] The uſual Time on ſuch Occaſions; which ſome taking to be a Year, underſtand the *ten* to be Months; but I rather think it to be ſeven Days for feaſting, *Judg.* xiv. 10, 12. *Gen.* xxix. 22, 27. However this *Tranſlation* is right, becauſe literal.

Ver. 59. *Nurſe*] For which the *Sept.* have *Subſtance*, deriving מנקת from קנה inſtead of ינק

Ver. 62. *Entrance*] *Bo* ariſes from a Verb of the ſame Name, ſignifying *to enter* or *come in*.

Ver. 67. *after*] This ſhews that *Sarah* was lately dead, as in *Table* the third.

CHAP.

CHAP. XXV.

NOW Abraham had taken a Wife beſides, whoſe Name was Keturah.

2. And ſhe bore him Zimran, Jokſhan, Medan, Midian, Iſhbak and Shuah.

3. Jokſhan alſo begot Sheba and Dedan; and the Sons of Dedan were Aſhurim, Letuſhim and Leummim.

4. The Sons of Midian too were Ephah, Epher, Enoch, Abida and Eldaah. All theſe were the Sons of Keturah.

5. But Abraham gave all that he had to Iſaac:

6. When to the Sons of the Concubines whom he had, he had given Gifts, and ſent them away from Iſaac his Son, while he was living, eaſtward into the Country there.

7. And this is the Time in Years of Abraham's Life, which he lived, a hundred and ſeventy five Years.

8. Then he expiring, died in a good old Age, a very ancient Man; and was gathered to his People.

9. Whom Iſaac and Iſhmael his Sons buried, at the Cave of Machpelah, in the Field of Ephron the Son of Zohar the Hittite, that was before Mamre;

10. The Field which he bought of the Sons of Heth: there was Abraham buried, with Sarah his Wife.

11. Moreover after his Death God bleſſed Iſaac his Son, who dwelt by the Well La-hai-roi.

12. And theſe are the Generations of Iſhmael the Son of Abraham, whom Hagar the Egyptian Sarah's Maid bore to him;

13. That is theſe are the particular Names of his Sons, after their Generations: the Firſt-born of him was Nebajoth, then Kedar, Adbeel, Mibſam,

14. Miſhma, Dumah and Maſſa,

15. Hadar and Tema, Jetur, Naphiſh and Kedemah.

16. The foregoing were the Sons of Iſhmael, theſe being their Names, by their Towns and Palaces; twelve Princes according to their Nations.

17. Theſe too are the Years of his Life, a hundred and thirty ſeven; when he expiring, died, and was gathered to his People.

18. And they dwelt from Havilah going to Aſſyria, to Shur that is before Egypt; which fell to be before all his Brethren.

Ver. 1. *had taken a Wife beſides*] *Sarah* being juſt mentioned, there was a fit Opportunity of introducing it. *Moſes* ended one Thing, and then went back to another, as other Hiſtorians do; for he was not writing *Annals*. As he had but little to ſay of *Keturah*, it was ſufficient to bring it in at laſt before *Abraham*'s Death; and much better than to have interrupted the more noble Parts of the Hiſtory, which his Life afforded. The *preſ. Tranſlat.* having ו rendered *Then* is unjuſtifiable, intimating that *Abraham* married and had ſix Children after he was 137 Years old (when *Sarah* died) and yet it is ſpoken of as a wonderful Thing to have *Iſaac* when he was 99 Years old. On the contrary it ſeems as if he was married to this Wife, ſoon enough to be a great Grandfather to ſome of her Offſpring, Ver. 2, 3. and *Abraham*'s begetting *Iſaac*, with the Account of his Offſpring, is put after the Relation of *Keturah*'s Poſterity, 1 *Chron.* i. 34. In the *Geneva Bible* it is read, *had taken him another Wife*, which is explained in the *Margin*, "Whiles *Sarah* was yet alive."

Ver. 2. *bore*] For this *Euſebius* brings *Polyhiſtor* relating, *Cleodemus* to have writ, that there were many Children born to *Abraham* from *Keturah*, *Præp. Evang.* Lib. ix. 20.

Ver. 4. *Epher*] *Jerome* writes in *Heb. Trad. Dicitur unus ex poſteris* Abrahæ, *qui appellabatur* Apher, *duxiſſe adverſus* Libyam *exercitum: & ibi victis hoſtibus conſediſſe: ejuſque poſteros ex nomine atavi* Aphricani *nuncupaſſe. Hujus rei teſtis eſt* Alexander *qui cognominatur* Polyhiſtor, & Cleodemus *cognomento* Malchus, *græco ſermone barbaram hiſtoriam retexentes.* Alexander Polyhiſtor & Cleodemus Malchus, *who both wrote the Hiſtory of the Barbarians in* Greek, *ſay that* Apher *one of* Abraham's *Offſpring, led an Army againſt* Libya, *and getting the Victory, ſettled there; from whom his Poſterity were called* Africans.

Ib. *Enoch*] See Chap. v. 18.

Ver. 5. *gave*] This ſeems to have been done between the Time of *Sarah*'s Death, and the ſending to get *Iſaac* a Wife: for if it had been before the former, ſhe would have had a Part; and that it was before the latter, Chap. xxiv. 36. informs us. From this Obſervation and the Words of the next Verſe, may be proved that *Abraham* had other Sons, and conſequently was married to *Keturah*, before *Sarah* died; which eaſy Taſk, becauſe I would be brief, I ſhall leave to the ingenious Reader.

Ver. 6. *Country there*] *Arabia*, as Expoſitors are agreed.

Ver. 8. *expiring*] in the *Biſhops Tranſ. waxing away*; ſo Ver. 17.

Ib. *good old Age, a very ancient Man*] with the *Biſhops, luſtie Age, being an olde Man, when he had lived ynough.*

Ib. *to his People*] ſuch of his Anceſtors who were the People of GOD like him. And as he was not buried with them, here is ſufficient Proof of a future State, as there is alſo in God's taking *Enoch*, Chap. v. 25. beſides what *Chriſt* brought, *Luke* xx. 37, 38. *&c.* notwithſtanding the groundleſs Suggeſtions of Some, that this Part of the *Scripture* ſays Nothing of it.

Ver. 16. *Palaces*] So *Montan.* renders it, and *Pagn.* both in his *Verſ.* and *Theſaurus*; as *Ab. Ezra* likewiſe expounds it by ארמונים It ſeems to have its Name in *Heb.* from the Stones being in Ranks, and the Order of the Building, which agrees nearly with *Kimhi*'s Explanation. The Word is interpreted by this in the *preſ. Tranſ. Cant.* viii. 9. *Ezek.* xxv. 4.

Ver. 18. *Havilah—Shur*] Thoſe Places lying as here deſcribed by Geographical Account.

Ib. *which fell*] Their *Dwelling* according to this Relation of it, and as the Angel promiſed, Chap. xvi. 12. where the Words *before all his Brethren* are the ſame. *Kimhi* and others expound it, *his Lot fell*, agreeable to what we read, *Joſh.* xvi. 1. & xvii. 5. & xviii. 10. *Pſal.* xvi. 6. *Jun.* and *Trem.* expreſs it, *accidit ei habitatio, the Habitation fell to him*; the *Tigur. Verſion* only by *cecidit, it fell:* the *Septuagint* ſay κατῴκησε, *he dwelt*; the *Chald. Targum* has שרא the ſame; and *Sol. Jar.* explains it by שכן which is all one; *Aben Ezra* thus נפל' חלקו או גורלו *fell*] *His Part, or his Lot:* The *French Tranſ.* has, *eut ſon eſtendue, had his Extent*; the *Gen. dwelling.* It is not probable that *Moſes* ſpoke it of his Death, which he had

19. Next the Generations of Iſaac Abraham's Son are the following; Abraham begetting Iſaac.

20. And Iſaac was in his fortieth Year when he married Rebekah, the Daughter of Bethuel the Syrian of Padan-aram, the Siſter of Laban the Syrian.

21. At length he made ſupplication to the Lord in the Preſence of this his Wife, becauſe ſhe was barren; and the Lord was intreated by him, ſo that ſhe conceived.

22. But the Children ſtruggling together within her, ſhe ſaid, If it be ſo, why am I thus? and went to enquire of the Lord.

23. Who ſays to her, Two Nations are in thy Womb, and two People will be ſeparated from within thee; one People will alſo be ſtronger than the other, and the eldeſt will ſerve the youngeſt.

24. Accordingly when her Time was fulfilled to be delivered, behold there were Twins in her Womb.

25. And the firſt came forth red, all of him like a hairy Cloak; ſo they named him Eſau.

26. After which his Brother came forth, whoſe Hand had hold of Eſau's Heel; ſo he was named Jacob; and Iſaac was in his ſixtieth Year when ſhe bore them.

27. And when the Youths grew up, Eſau was one who underſtood hunting, a Man for the Field; but Jacob was a ſober Man, dwelling in Tents.

28. However Iſaac loved Eſau, becauſe Veniſon was agreeable to his Palate; and Rebekah loved Jacob.

29. And the latter having boiled Broth, Eſau came out of the Field, and was faint;

30. So he ſaid to Jacob, Feed me, I pray, with that red, red; for I am faint: therefore his Name was called Edom.

31. To which Jacob anſwered, Sell me thy Birth-right preſently.

32. And the other replied, Behold I am going to die; why then ſhould this Birth-right be mine?

33. With that Jacob ſaid, Swear to me preſently; which he did: ſo he ſold Jacob his Birth-right.

34. He then gave Eſau Bread, and Broth of Lentiles; who when he had eat, and drunk, roſe up, and went away: thus Eſau deſpiſed the Birth-right.

CHAP. XXVI.

NOW there was a Famine in the Country, beſides the former one that was in the Time of Abraham; whereupon Iſaac went to Abimelech King of the Philiſtines at Gerar.

2. And the Lord appearing to him, ſaid; Go not down to Egypt, dwell in the Country that I tell thee.

3. Sojourn in this, and I will be with thee, and bleſs thee; for to thee and thy Offspring will I give all theſe Countries, and confirm the Oath which I ſware to Abraham thy Father.

4. I will alſo multiply thy Poſterity to be like the Stars of Heaven, as well as give them all theſe Countries; and through thy Offspring ſhall all Nations of the Earth be bleſſed:

5. Becauſe Abraham hearkened to what I ſaid, and kept my Charge, Commandments, Ordinances and Laws.

6. So Iſaac dwelt in Gerar.

7. And the Men of the Place aſking about his Wife, he ſaid, She is my Siſter; for he was afraid to ſay, my Wife, leſt they, *thought he*, ſhould kill me for Rebekah, becauſe ſhe is of a good Countenance.

8. But when he had been there a long Time, that King looking through a Win-

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mentioned in effect three Times in the preceding Verſe; and it is ſaid in *Biblioth. Bibl. Nothing can be farther from Truth.* *Bedford* particularly and largely ſhews how the *Iſhmaelites* dwelt by the Poſterity of *Keturah*, *Script. Chron.* Book iii. Chap. 4, 50, &c. but it alſo appears that the *Iſhmaelites* dwelt before the others, next to the Country of *Canaan*, ſtrictly according to the Words.

Ver. 20. *Jarhi* writes, פדן ארם כמו שדה ארם שבלשון ישמע׳ קורין לשדה פדן Paddan-aram *is as if it were the* Field of Aram; *for in the* Arabick *Tongue they call a* Field Paddan. *Aben Ezra*, otherwiſe called *Abraham Ben Ezra*, likewiſe explains it a *Field*, and ſays, ſo it is in the *Iſhmaelitiſh* (i. e. the *Arabick*) Tongue.

Ver. 21. *in the Preſence of*] The *Heb.* Word having the like Meaning with *coram* in *Lat.* And though no doubt but *Iſaac* prayed *for* his Wife, as the *com. Bibles* have it, yet as the Word has no ſuch Signification in any other Place, if that is Truth, it appears not to be Scripture Truth, which is what is expected, and ſhould be in a *Tranſlation* of it. The *Targum* has לקביל *before*; *Munſt. præſente uxore ſua*, *his Wife being preſent*; *Mont. è regione*, *over againſt*; and *Buxtorf* explains it to the ſame Effect. The Expreſſion ſhews the Prayer to be publick, whereas *Iſaac* might have prayed *for* his Wife privately.

Ver. 25. *ſo they named him Eſau*] becauſe he was hairy, *Eſau* ſignifying *made*, from the Root *aſah*, *he made*; as if he were already wholly made, like a Man. For the Meaning of *Jacob* turn to Chap. xxvii. 36.

Ver. 27. *ſober*] *Heb. perfect*, and ſo the *Biſh. Bib.*

Ver. 28. *agreeable to*] *Heb. for.*

Ib. *Palate*] *Heb. Mouth.*

Ver. 30. *Edom*] It appears that *Eſau* did not know what to call the Broth which *Jacob* had made, or elſe for very Eagerneſs cried out, *adom*, *adom*, *red*, *red*; and ſo he was called *Edom*. It is rendered in *Lat. de rufo*, *rufo iſto*; ſee likewiſe *Gell's Eſſay*, p. 532.

Ver. 31. *preſently*] as the ſame is rendered 1 *Sam.* ii. 16. and ſeems the beſt; which perhaps none has conſidered more than I.

dow,

dow, ſaw plainly that Iſaac was playing with her.

9. At this he called him, and ſaid, Lo verily ſhe is thy Wife; how then couldeſt thou ſay, She is my Siſter? And Iſaac anſwered him, It was becauſe I thought, leſt I ſhould die for her.

10. Abimelech ſaid moreover, What is this thou haſt done to us? One of the People almoſt might have lain with thy Wife, whereby thou wouldeſt have brought Guilt upon us.

11. Then he charged all the People, that he who meddled with that Man or his Wife, ſhould be quite put to death.

12. And Iſaac ſowing in that Country, got the ſame Year a hundred-fold; for the Lord bleſſed him.

13. So that the Man became great, and went on more and more in being ſo, till he was very great.

14. For he had Poſſeſſion both of Flocks and Herds, with many Servants; inſomuch that the Philiſtines envied him.

15. And all the Wells which his Father's Servants had dug in the Days of Abraham his Father, they ſtopped up, filling them with Earth.

16. Beſides Abimelech ſaid to him, Go away from us, for thou art much too ſtrong for us.

17. Upon which he goes from thence, and encamping in the Valley of Gerar, dwells there.

18. And he dug again the Wells of Water, which they had digged in his Father Abraham's Time; for the Philiſtines ſtopped them up after his Death: he alſo called them by ſuch Names as thoſe by which his Father did.

19. Iſaac's Servants likewiſe dug in the Valley, and found there a Well of Spring Water.

20. But the Shepherds of Gerar contended with his, that the Water belonged to them; and he called the Name of the Well Strife, becauſe they ſtrove with him.

21. Again they dug another Well, and for that too they contended; ſo he called its Name Enmity.

22. However he removes away thence, and digs another, for which they did not contend; whereupon he named it Largeneſs, ſaying, Becauſe now the Lord has made it large for us, that we may be fruitful in the Country.

23. Afterwards he went up from thence to Beer-ſheba.

24. And the Lord appearing to him that Night, ſaid, I am the God of Abraham thy Father: do not fear, for I am with thee, will bleſs thee, and multiply thy Offspring, for my Servant Abraham's Sake.

25. With that he built there an Altar, and called on the Name of the Lord, pitching his Tent there; where Iſaac's Servants dug a Well.

26. And Abimelech went to him from Gerar, with Ahuzzath his Friend, and Phichol the Captain of his Army.

27. To whom Iſaac ſaid, Why do you come to me, ſince you hated me, and ſent me away from you?

28. Who anſwered; We clearly ſee that the Lord is with thee, therefore we ſay, Let there be now a mutual Oath between us and thee, and let us make an Agreement with thee;

29. That thou ſhalt do no Ill to us, as we did not touch thee, and as we did only Good to thee, and let thee go peaceably; who art now bleſſed of the Lord.

30. So he made an Entertainment for them, and they did eat and drink.

31. Nay riſing early in the Morning, they ſwore one to another; then Iſaac let them go, and they went from him in Peace.

32. The ſame Day alſo Iſaac's Servants came, and told him concerning the Well which they had dug; and ſaid to him, We have found Water.

Ver. 12. *a hundred-fold*] The *Sept.* have *of Barley*, by deducing the Word for *fold* or *Meaſures* from שְׂעֹר (mind) which is from שָׂעַר

Ver. 18. *they*] viz. the *Servants*, Ver. 15, eſpecially as the Verb relates the ſelf-ſame Action as there; ſo that there was no need for ſome *Tranſlations*, begun in the wide *Greek*, to have *Servants* inſerted here, for which they leave out *in* (the) *Time*; nor juſt Occaſion for any to vindicate them, and aſſert, *The Relative* they *has no Antecedent but* Iſaac, as in *State of the Hebr. Text*, p. 359.

Ver. 20, 21, 22] Where a Name is mentioned but once or twice, being given upon ſome particular Account, I chooſe to let the Reader have the Benefit of underſtanding it in the Text; but if it is uſed often, it is not convenient.

Ver. 22. *Largeneſs*] by the *Biſhops Roomthe.*

Ver. 26. *his Friend*] Our laſt *Tranſlators* acknowledge in their *Preface*, what Proficients they were in the *Heb.* Tongue, when they write, "Such were thought upon as "could ſay modeſtly with S. *Hicrome*, Both we have "learned the *Hebrew* Tongue in Part, and in the *Latin* "we have been exerciſed almoſt from our very Cradle." If they had examined a *Lexicon* or other *Tranſlations*, they might have found their Miſtake in turning it, *one of his Friends*. The Word being ſing. ſhews alſo the Meaning with *Ahuzzath* is not a *Company of his Friends*, as ſome would have it.

Ver. 28. *mutual*] The firſt [us] meaning both Parties, which is thus happily diſtinguiſhed, as it is in the *Original.*

Ver. 32. *ſaid to him*] *Sept. ſaid, We have not found*; tranſlating לו *to him* as לא *not*, they having the ſame Sound.

33. And he called it Shibeah: therefore the Name of the City is Beer-ſheba to this Day.

34. And when Eſau was in his fortieth Year, he married Judith the Daughter of Beeri the Hittite, and Baſhemath the Daughter of Elon the Hittite.

35. But they were a Bitterneſs of Spirit, both to Iſaac and Rebekah.

CHAP. XXVII.

AT length when Iſaac was old, his Eyes being ſo dim that he could not ſee, he called his eldeſt Son Eſau, and ſaid to him, My Son; who anſwered, Here am I.

2. And he replied; Behold now I am old, not knowing the Time of my Death.

3. Now therefore, I pray, take thy Arms, thy Quiver and Bow; and going forth into the Field, hunt to get Veniſon for me.

4. Then make me ſuch reliſhing Meat as I love, and bring to me, that I may eat; to the end that my Soul may bleſs thee before I die.

5. But Rebekah heard when Iſaac ſpoke to him, and after Eſau was gone into the Field, to hunt for Veniſon to bring;

6. She ſaid thus to her Son Jacob; Behold I heard thy Father ſpeak to Eſau thy Brother as follows,

7. Fetch me Veniſon, and make me reliſhing Meat, that I may eat; and I will bleſs thee in the Preſence of the Lord before my Death.

8. Therefore now, my Son, hearken to what I ſay, in that which I command thee.

9. Go, I pray, to the Flock, and fetch me from thence two good Kids of the Goats; of which I will make ſuch reliſhing Meat for thy Father as he loves.

10. And thou ſhalt have *it* to him, that he may eat; to the intent that he may bleſs thee before his Death.

11. But he ſaid to Rebekah his Mother; Lo my Brother Eſau is a hairy Man, and I am a ſmooth one.

12. Perhaps my Father will feel me, and I ſhall ſeem to him as a Deceiver; whereby I ſhall bring upon me a Curſe, and not a Bleſſing.

13. To whom her Reply was, Let thy Curſe be upon me, my Son; only hearken to what I ſay, and go, fetch *them* for me.

14. Accordingly he went, and fetched, bringing *them* to his Mother; and ſhe made ſuch reliſhing Meat as his Father loved.

15. Moreover Rebekah took fine Apparel of Eſau her eldeſt Son, which was with her in the Houſe, and dreſſed up her youngeſt Son Jacob.

16. She likewiſe put on the Skins of thoſe Kids upon his Hands, and the ſmooth Part of his Neck.

17. Next ſhe gave the reliſhing Meat, and Bread, which ſhe had made ready, into his Hands.

18. So he went to his Father, and ſaid, My Father; and he anſwered, Here am I; who art thou, my Son?

19. And Jacob ſaid to him, I am Eſau thy Firſt-born, I have done as thou orderedſt me; riſe up, I pray, ſit, and eat of my Veniſon, that thy Soul may bleſs me.

20. Upon this Iſaac ſaid to him, Why didſt make ſuch haſte to find *it*, my Son? And he anſwered, Becauſe the Lord thy God made it fall out to be before me.

21. However he ſaid to Jacob, Come nigh, I pray, that I may feel thee, my Son; whether thou art my very Son Eſau, or not.

22. He accordingly approached Iſaac his Father, who felt him; and ſaid, The Voice is Jacob's, but the Hands are thoſe of Eſau.

23. And he did not know him, becauſe his Hands were hairy like the other's: ſo he bleſſed him.

24. Nay when he ſaid, Art thou my Son Eſau himſelf? He anſwered, I am.

25. At which he replied, Bring *it* hither to me, and I will eat of my Son's Veniſon, that my Soul may bleſs thee: ſo he put *it* nigh to him, and he eat; he likewiſe brought him Wine, and he drank.

Ver. 33. *Beer-ſheba*] This Name was given before, Chap. xxi. 31. which *Iſaac* now renewed according to Ver. 18.

Ver. 35. *Bitterneſs*] Becauſe they were of that Country, and bad ones too, Chap. xxvii. ult. *Lightfoot* here ſays, *For this his impious Polygamy he is called a* Fornicator, *Heb.* xii. 16. but if he was an Adulterer, yet not a Fornicator; and *Fornicator* may not there belong to him at all, nay *or* after it ſeems to indicate the contrary, inſtead of *and*, which would properly expreſs it. *Lightfoot* adds, *for Polygamy is called* Fornication *or* Whoredome, *Hoſ.* iv. 11. where the Reader may look for it, and find *Whoredom*. But our Author bethinking himſelf, that *Jacob, &c.* had alſo more Wives than one, excuſes it, *becauſe they ſought to multiply the holy Seed*; ſo making the ſame both pious and impious, when it was neither in either of the Brothers.

Ib. *a Bitterneſs of Spirit*] *Biſh. diſobedient*, too reſtrictive in the Senſe as well as Words.

Ver. 3. *hunt*] as Ver. 5. ſo Ver. 33.

Ver. 6. *thus—as follows*] as more Engliſh than *ſaying* here.

Ver. 10. *to the intent that*] or *that*, as Ver. 4, 7. but it is expreſſed three different Ways in the *Original*, and here by two Words.

Ver. 15. *fine*] *Gen. faire.*

Ver. 20. *Why*] as in 1 *Kings* xxi. 5. 2 *Kings* i. 5. but never *how*, as *Noldius* ſpecifies; and thus *Iſaac* gently chid him for overhurrying himſelf; *find* being alſo infinitive, and the latter Verb.

Ver. 24. *I am*] *Tynd.* and the *Biſh. That I am*; *Gen. Yea.*

26. Iſaac his Father moreover ſaid to him, Come hither now, and kiſs me, my Son.

27. Who going thither, and kiſſing him, he ſmelled the Smell of his Cloaths, and bleſſed him as follows; See the Smell of my Son is like that of a Field which the Lord has bleſſed.

28. And God give thee of the Dew of Heaven, and of the Fatneſs of the Earth, with abundance of Corn and Wine.

29. Let People ſerve thee, and Nations bow down to thee; be thou a Maſter to thy Brethren, and let thy Mother's Sons bow to thee: curſed be he that curſes thee, and bleſſed he who bleſſes thee.

30. And when Iſaac had done bleſſing him, and Jacob was but juſt gone out from his Preſence, Eſau his Brother came from his Hunting.

31. And he alſo made reliſhing Meat, and brought to his Father; ſaying to him, Let my Father riſe up, and eat of his Son's Veniſon, that thy Soul may bleſs me.

32. To whom he ſaid, Who art thou? And he anſwered, I am thy Firſt-born Son Eſau.

33. Seized with an exceeding great Trembling at this, Iſaac ſaid, Who is it now that has hunted for Veniſon, and brought it to me? So that I have eat of all before thou cameſt, and bleſſed him: nay he will be bleſſed.

34. When Eſau heard the Words of his Father, he cried out exceedingly with a loud and bitter Cry; and ſaid to him, Bleſs me, me alſo, my Father.

35. But he ſaid, Thy Brother came with Deceit, and has taken away thy Bleſſing.

36. Whereupon he thus expreſſed himſelf, Was not he rightly named Jacob, ſince he has defrauded me theſe two times? He took away my Birth-right, and behold now he has taken away my Bleſſing: However he ſaid, Haſt not thou reſerved a Bleſſing for me?

37. And Iſaac made anſwer to him, Lo I have made him thy Maſter, and given him all his Brethren for Servants, as alſo ſupported him with Corn and Wine: and what ſhall I do now for thee, my Son?

38. Eſau then ſaid to him, Haſt thou *but* that one Bleſſing, my Father? Bleſs me, me alſo, O my Father: and Eſau burſt out a crying.

39. And his Father Iſaac gave him anſwer; Behold thy Dwelling will be away from the Fatneſs of the Earth, and the Dew of Heaven from above.

40. For thou wilt live by thy Sword, and ſerve thy Brother; yet when thou ruleſt, thou wilt break off his Yoke from thy Neck.

41. And Eſau hating Jacob for the Bleſſing that his Father bleſſed him with, ſaid in his Heart, The Days of Mourning for my Father draw near, when I will ſlay my Brother Jacob.

42. But Rebekah was told the Words of this her eldeſt Son; therefore ſhe ſent and called Jacob her youngeſt, and ſaid to him; Behold Eſau thy Brother comforts himſelf concerning thee, to kill thee.

43. Now therefore my Son, hearken to what I ſay; and get ready, flee to my Brother Laban at Haran.

44. And abide with him a few Days, until thy Brother's Wrath turn away;

45. Till his Anger being turned from thee, he forgets what thou haſt done to him; then will I ſend, and fetch thee from thence: why ſhould I be deprived even of you both in one Day?

46. Upon which ſhe ſays to Iſaac; I am weary of my Life, by reaſon of the Daughters of Heth: if Jacob takes a Wife of them, ſuch Women of the Country as theſe, why ſhould I live?

Ver. 33. *Who is it now*] *Buxtorf* turns it, *Quis nunc ille, Who is he now:* for אפוא has not the Letter ה to make it *where*.

Ib. *he will*] Since I have pronounced him bleſſed, he will be ſo, I cannot, or at leaſt may not, alter it. *Shall* is forced, and quite unnatural both to the Paſſage and the Parent. Did *Iſaac* tremble ſo exceedingly for *Jacob*'s getting the Bleſſing from *Eſau*, and all of a ſudden harden himſelf againſt him, when he had given no Occaſion, to ſay the moſt ſhocking Thing, *yea, and he ſhall be bleſſed?* What follows does alſo abundantly confirm the former *Interpretation*.

Ver. 36. *Jacob*] *a Defrauder, a Holder by the Heel*, or *Overthrower*; look Chap. xxv. 26.

Ver. 39. *from the*] So מן uſually ſignifies: and the Meaning appears neceſſary, to avoid the Abſurdity of *Eſau* having the ſame Bleſſing with *Jacob*, Ver. 28. ſee Ver. 37. as alſo by *Edom* being a poor Country, *Sandys*'s *Travels*, Book ii. p. 107. and by *Eſau*'s living by his Sword, Ver. 40. ſee *Le Clerc* on this Place, with *Caſt. Tranſ.* & *Annot.*

Ver. 40. *thou ruleſt*] *Onkelos* in the *Targum*, *his Poſterity tranſgreſs againſt the Words of the Law*; and *Sol. Jar.* expounds it thus, *When* Iſrael *tranſgreſſes againſt the Law, and thy Mouth is opened to bemoan thy ſelf* (i. e. *repent*) *for the Bleſſings which he took away.*

Ib. *break*] as was fulfilled, 2 *Kings* viii. 20, 22.

Ver. 42. *the Words*] Our laſt *Tranſlators* ſay *theſe Words*, but there is nothing in the *Original* which ſignifies *theſe*; and how did they imagine *theſe Words* which *Eſau ſaid in his Heart*, ſhould be *told to Rebekah?* The Truth ſeems to be thus, that *Eſau* muttered Something, which was told *Rebekah*, from whence it was gathered he ſaid the other in his Heart.

Ver. 45. *fetch*] this notable *Eng.* Verb ſignifying to *go* or *ſend, and bring*.

CHAP.

CHAP. XXVIII.

THEN Iſaac calling Jacob, bleſſes him, and commands him as follows; Thou ſhalt not take a Wife of the Daughters of Canaan.

2. Get ready, go to Padan-aram, to the Houſe of Bethuel thy Mother's Father; and take thee a Wife from thence, of the Daughters of Laban her Brother.

3. And God Almighty bleſs thee, make thee fruitful, and multiply thee; that thou mayeſt become a Congregation of People:

4. And give thee the Bleſſing of Abraham, as alſo thy Offspring with thee; to inherit the Country of thy Sojourning, which God gave to him.

5. So he ſent Jacob away, that he might go to Padan-aram, to Laban the Son of Bethuel the Syrian, Rebekah's Brother, the Mother of Jacob and Eſau.

6. And Eſau finding that Iſaac had bleſſed him, and ſent him away thither, to take him a Wife from thence; when he bleſſed him, that he gave him the following Charge, Thou ſhalt not take a Wife of the Daughters of the Canaanites;

7. And that Jacob obeyed his Father and Mother, going to Padan-aram;

8. Eſau alſo ſeeing that the Daughters of Canaan diſpleaſed Iſaac his Father:

9. He went to Iſhmael, and married Mahalath the Daughter of him, Abraham's Son, the Siſter of Nebajoth, over and above his *other* Wives.

10. And Jacob being gone out of Beerſheba, and going to Haran;

11. Met with a Place where he would lodge, becauſe the Sun was ſet, and took ſome Stones of it, and put for his Pillow; lying down there.

12. And he dreamed apparently that there was a Ladder ſet up on the Earth, whoſe Top reached to Heaven; and lo the Angels of God were going up and down on it.

13. Behold too the Lord ſtood above it, and ſaid; I am the Lord God of Abraham thy Father, and the God of Iſaac; I will give thee and thy Offspring the Country upon which thou lieſt.

14. They ſhall alſo be as the Duſt of the Ground, and thou ſhalt ſpread weſtward, eaſtward, northward and ſouthward; and all the Families of the Earth ſhall be bleſſed through thee, and thy Offspring.

15. And lo I will be with thee, and keep thee whitherſoever thou goeſt, nay bring thee back into this Country: for I will not leave thee till I have done what I have ſpoken to thee.

16. Upon which Jacob awaking from his Sleep, ſaid, Surely the Lord is in this Place, and I did not know *it*.

17. Being in fear, he likewiſe ſaid, How aweful is this Place! This is no other but the Houſe of God, and this the Gate of Heaven.

18. And riſing early in the Morning, he took the Stones which he had put for his Pillow, and made a Pillar, upon the Top of which he poured Oil.

19. He further called the Name of that Place Beth-el; whereas the Name of the City was Luz at firſt.

20. Beſides Jacob made the following Vow; If God will be with me, and preſerve me in this Journey which I am going, as alſo give me Victuals to eat, and Cloaths to put on;

21. So that I return well to my Father's Houſe, and the Lord will be my God:

Ver. 3. *Congregation*] See *Gell*'s *Eſſay*, p. 171.

Ver. 5. *that he might*] See like this, Chap. ii. 8. & xxii. 3. *Exod.* ii. 15.

Ver. 11. *to ſleep* in *com. Bib.* is *Paraphraſe*, not *Tranſlation.*

Ver. 15. *I will be with thee*] Anſwering to the Words which follow, *for I will not leave thee*, and to thoſe in *Jacob*'s Vow, Verſe 20. *If God will be with me*; on which laſt *Sol. Jar.* remarks, כמו שאמר לי הנה אנכי עמך *according to what he ſaid to me, Behold I will be with thee.*

Ver. 18. *Stones*] It is the *Stone* in *Hebrew*, which often uſes Singulars for Plurals, and might here, eſpecially when they were laid together as one Stone. The Word in Ver. 11. is elegantly varied, being there plural; ſee on Chap. x. 16. The *preſent Reading*, *the Stone that he had put for his Pillows*, merits this Obſervation, that *a Stone* could not be, and probably *Jacob* had not, more Pillows than one. *Meraaſhoth* is only plural, like our *Tongs*, *Bellows*, *&c.* but muſt not therefore be rendered ſo into other Tongues, which have it ſingular.

Ib. *made a Pillar*] *Biſh. pitched it on an ende.*

Ver. 19. *Beth-el*] That is *The Houſe of God.*

Ib. *whereas*] *ulam* in *Heb.* ſtanding next to *Luz*, the LXX put it for Part of the Name.

Ver. 21. *and the Lord*] *Jun.* and *Trem.* have *denique fuerit mihi Jehova Deus, moreover Jehovah will be a God to me* (beginning the next Verſe with *Tum, Then*) and the following *Annotation* on it, *Finis iſte verſiculi cohæret cum reliqua parte ejus, votum verò ſeorſim in ſequente verſu exprimitur. Similem loquutionem vide ſup.* xvii. 8. *undè* Jahakob *hanc voti formulam ſumſit.* i. e. *The End of the Verſe agrees with the other Part of it, but the Vow is expreſſed aſunder in the following Verſe. See the like ſpeaking above Ch.* xvii. 8. *from whence* Jacob *took this Form of the Vow. Jarhi* refers it to Chap. xvii. 7. and expounds the Beginning of this ſubſequent Verſe by כך *So.* Beſides he makes the Vow to conſiſt in doing (which is the Nature of a Vow) ſaying, אם תעשה לי את אלה ואף אני אעשה זאת *If thou wilt do theſe things to me, I will alſo do this.* I would add to it, that the former Part of the Vow being evidently grounded on what *Jacob* heard from God the Night paſt (as if he had ſaid, *If God will do as he has ſpoken, or this Part of it which I rehearſe, then, &c.*) which *Jarhi* ſhews diſtinctly; ſo the Meaning of theſe Words appears to be, If the Lord will be my God as he is *Abraham*'s and *Iſaac*'s, Ver. 13. the ſame Promiſe being now made to all three, to *Abraham*, Chap. xii. 3. & xiii. 14, 15, 16. to *Iſaac*, Chap. xxvi. 4. (which was con-

22. Then

22. Then theſe Stones which I have made into a Pillar, ſhall be the Houſe of God; and I will fully give thee the Tenth of all, that thou ſhalt beſtow on me.

CHAP. XXIX.

NEXT Jacob lifting up his Feet, went to the Country of the eaſtern People.

2. And he ſaw plainly that there was a Well in a Field, and lo three Flocks of Sheep were there lying by it, becauſe they watered the Flocks out of that Well; and a great Stone was upon the Mouth of it.

3. So that all the Flocks were to be gathered thither, that they might roll the Stone from thence and water the Sheep; then they turned back the Stone upon the Well's Mouth into its Place.

4. And Jacob ſaid to them, My Brethren, from whence are you? Who anſwered, We belong to Haran.

5. To whom he replied, Do you know Laban the Son of Nahor? We do, ſaid they.

6. And upon his aſking them, Is he well? They anſwered, Yes; behold alſo his Daughter Rachel is coming with the Sheep.

7. Then ſaid he, Lo the Day will be yet a great while, it is not Time for the Cattle to be gathered together; water the Sheep, and go, feed *them*.

8. But they ſaid, We cannot till all the Flocks are gathered, and they roll the Stone from the Mouth of the Well; that we may water the Sheep.

9. While he was talking with them, Rachel too came with the Sheep which her Father had: for ſhe was feeding *them*.

10. And as ſoon as he ſaw her, the Daughter of Laban, his Mother's Brother, and this Uncle's Sheep, he went nigh, and rolling off the Stone from the Well's Mouth, watered them.

11. Jacob alſo kiſſed Rachel, and burſt out a crying;

12. Telling her that he was her Father's Nephew, and that he was Rebekah's Son; upon which ſhe ran, and told her Father.

13. And no ſooner did Laban hear the News of Jacob his Siſter's Son, but he ran to meet him, and having embraced him, and kiſſed him, he brought him home; and he rehearſed to Laban all thoſe Things.

14. Who ſaid to him, Verily thou art of my own Bone and Fleſh. So he abode with him the Space of a Month.

15. When he ſaid to Jacob, Becauſe thou art my Nephew, ſhouldeſt thou therefore ſerve me for Nothing? Tell me what thy Wages ſhall be?

16. Now Laban had two Daughters; the Name of the eldeſt was Leah, and that of the youngeſt Rachel.

17. But Leah's Eyes were tender; whereas Rachel was of a handſome Shape, and a fair Countenance.

18. And Jacob loving the latter, ſays, I will ſerve thee ſeven Years for Rachel thy youngeſt Daughter.

19. To which he replies, It will be better for me to give her to thee, than to do it to another Man; dwell with me.

20. Accordingly Jacob ſerved ſeven Years for Rachel; which he thought as a few Days, through the Love he had for her.

21. He then ſaid to Laban, Give *me* my Wife, ſince my Time is fulfilled; that I may go in to her.

22. With that Laban gathered together all the Men of the Place, and made an Entertainment.

23. But in the Evening he took his Daughter Leah, and brought her to him; ſo that he went in to her.

24. Laban alſo gave her his Maid Zilpah, *for* her Maid.

25. And in the Morning behold it being Leah, he ſaid to Laban, What is this thou haſt done to me? Did not I ſerve with thee for Rachel? Why then haſt thou deceived me?

26. It is not done ſo in our Place, ſaid Laban, to give the Younger before the Firſtborn.

27. Fulfil the Week of this, and we will give thee that too, for the Service which thou ſhalt do with me yet ſeven other Years.

28. And Jacob did ſo, fulfilling her Week; when he gave him his Daughter Rachel for his Wife.

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firmed, Chap. xxxv. 11, 12.) and here to *Jacob*, Ver. 13, 14. The Words *then ſhall the Lord be my God*, imply he ſhould not till then, and was not at that Time, neither of which were true; ſo that *Jacob* needed not to vow that ſhould be, which was already.

Ver. 2. *they*] namely thoſe *People*, mentioned in Ver. 1. In the *State of the printed Hebrew Text*, p. 360 to 365. the Author ſeems to have taken much pains, but to little purpoſe, beſides diſgracing the Scripture, perplexing himſelf, and miſleading his Readers.

Ver. 3. *were to be*] not ſimply *were*, Ver. 8.

Ver. 18. *loving the latter*] In the *Hiſt. of Joſeph*, B. i.

Here the ſoft Fires of lovely Rachel's *Eyes*
Demand his Heart, a not unwilling Prize.

Ver. 24, 29.] With what Sublimity of Diction are theſe two Verſes varied! But they will not anſwer to one another exactly as in the original Tongue.

Ver. 25. *What is this thou haſt done to me?*] by *Tyndal* and the *Biſhops*, *Wherfore haſt thou played thus with me?*

Ver. 27. *the Week*] for which the *Geneva Tranſlators* have by Imagination *ſeven Yeeres*, ſo in Ver. 28.

29. Beſides Laban gave her his Maid Bilhah, for a Maid to her.

30. And he went in alſo to Rachel, whom he loved more than Leah; ſo he ſerved with him again another ſeven Years.

31. Nevertheleſs the Lord ſeeing that Leah was ſlighted, he opened her Womb; but Rachel was barren.

32. And Leah conceiving, bore a Son, whom ſhe named Reuben; Becauſe the Lord, as ſhe ſaid, has looked on my Affliction, for now my Huſband will love me.

33. She likewiſe conceived again, and was delivered of a Son, when ſhe ſaid, Becauſe the Lord heard that I was ſlighted, therefore he has given me alſo this: ſo ſhe named him Simeon.

34. Moreover ſhe was again with child, bearing a Son, and ſaid, Now this Time my Huſband will be joined to me, becauſe I have born him three Sons: therefore was he named Levi.

35. Afterwards ſhe was breeding afreſh, and brought forth a Son, ſaying, This time will I praiſe the Lord; therefore him ſhe named Judah: then ſhe ſtaid from bearing.

CHAP. XXX.

AND when Rachel ſaw that ſhe did not bear to Jacob, ſhe envied her Sifter; and ſaid to him, Give me Children, or elſe I ſhall die.

2. Upon this Jacob was angry with her; and ſaid, Am I in the Place of God, who with-holds from thee the Fruit of the Womb?

3. And ſhe replied, There is my Handmaid Bilhah, go in to her; that ſhe may bear children to be upon my Knees, and I alſo may be built up by her.

4. So ſhe gave him Bilhah her Maid for a Wife, to whom Jacob going in;

5. She conceived, and brought him forth a Son.

6. Then Rachel ſaid, God has judged me, and alſo hearkening to what I ſaid, given me a Son: therefore ſhe named him Dan.

7. Moreover Bilhah Rachel's Maid being with child again, bore Jacob the ſecond Son.

8. At which Rachel ſaid, With the Wreſtlings of God have I wreſtled with my Siſter, I have alſo prevailed: ſo ſhe named him Naphtali.

9. Now as Leah ſaw that ſhe ſtaid from bearing, ſhe took her Maid Zilpah, and gave her to Jacob for a Wife.

10. And ſhe bore a Son to him.

11. When Leah ſaid, A Troop comes; and him ſhe named Gad.

12. Beſides Zilpah her Maid bore him the ſecond Son.

13. Whereupon Leah ſaid, It is for my Bleſſedneſs, for the Daughters will call me bleſſed: ſhe therefore named him Aſher.

14. And Reuben went in the Time of Wheat-harveſt, and found Mandrakes in the Field, which he brought to Leah his Mother; with that Rachel ſaid to her, Do give me ſome of thy Son's Mandrakes.

Ver. 31. *ſlighted*] not to be both loved and hated, Ver. 30. beſides the latter being unaccountable.

Ver. 32. *Reuben*] That is *See the Son.*

Ib. *Becauſe*] כִּי not rendered in any other *Tranſlation* I have peruſed as in the *latter Eng.* is a rational Conjunction, as in the next Verſe; ſee on Chap. xxxi. 42.

Ver. 33. *Simeon*] *Hearing.*

Ver. 34. *Levi*] *Joining.*

Ver. 35. *Judah*] *Praiſe.*

Ver. 3. *to be*] The Verb-ſubſtantive being often underſtood in *Heb.* and without it what Meaning can the Expreſſion have? unleſs the ſtrange *Interpretation* of the Author of *Bibliot. Biblic.* is to be received, that *her Servant ſhould conceive and become with child through her, as it were upon her Knees, to the end her Miſtreſs might be made a true Mother by her Inſtrumentality—— So that by the Bearing of* Bilhah *upon the Knees of her Miſtreſs we are to underſtand, that the Children which ſhe bore, were the true Children of* Rachel, *whom ſhe had conceived in Spirit, but was not able to bring forth of her ſelf, &c.* like many other of his Whimſies.

Ver. 6. *judged me*] *for me*, as *Deut.* xxxii. 36. 1 *Kings* viii. 32. 2 *Chron.* vi. 23. *Pſal.* vii. 8. & x. 18. & xxxv. 24. & xliii. 1. & liv. 1. and not according to *Vatablus, &c. judged me unworthy of Children.*

Ib. *Dan*] *Judging*, or *he judged.*

Ver. 8. *Wreſtlings of God*] as if they ſtrove which ſhould pray and ſerve him moſt, that they might obtain Children: How did they wreſtle otherwiſe? Or what Wreſtlings did our *Tranſlators* mean when they altered *God* to *great?* which moſt others retain, or the Senſe of it; ſome rendering it *divine*, the *Biſhops godly Wreſtlings.* The *Chaldee Paraphraſt* has it, קַבֵּל יְיָ בְּעוּתִי דְּאִתְחַנְּנוּתִי בְּצְלוֹתִי חֲמִירִית דְּיָהֲבַת לִי יוֹלֵד כַּאֲחָתִי *God received my Petition when I made ſupplication in my Prayer, deſiring to have a Son like my Siſter.*

Ib. *ſo*] For which ſee Chap. xxv. 25.

Ib. *Naphtali*] *My Wreſtling.*

Ver. 11. *A Troop comes*] for which the *Biſhops* have *Good lucke.*

Ver. 13. *Aſher*] *Bleſſing.*

Ver. 14. *Mandrakes*] By *Tynd.* and the *Biſhops* (as if the latter had not ſeen the *Geneva Verſion*, though printed eight Years before) *Mandragoras* from the *Latin.* Some think they were *Apples*, others *Flowers*; however from the original Word and *Cant.* vii. 13. may be gathered that they were *lovely*, at leaſt in Smell. It has been imagined they were good to help Conception, to which *Aben Ezra* on this Place, אנכי לא ידעתי למה יועילו להריון בעבור שתולדתם קרה *I know not how they ſhould be profitable for Conception, becauſe their Quality is cold.* If they had ſuch an Efficacy (which I look on as a fond Conceit) doubtleſs *Leah* would have kept them, ſince they had ſuch Emulation for Children; and they would have got them otherwiſe, than by *Reuben*'s finding them in ſuch an accidental Manner.

15. To

15. To whom ſhe thus uttered her ſelf, Is it little for thee to take away my Huſband, that thou wouldeſt alſo take my Son's Mandrakes? Then Rachel replied, Therefore he ſhall lie with thee to Night for them.

16. So when Jacob came out of the Field in the Evening, Leah went forth to meet him, and ſaid, Thou muſt come in to me, for I have firmly hired thee with my Son's Mandrakes; accordingly he lay with her that Night.

17. And God hearkened to her; ſo that ſhe conceived, and bore him the fifth Son.

18. Leah hereupon ſaid, God has given *me* my Hire, becauſe I gave my Maid to my Huſband: thus ſhe named him Iſſachar.

19. And ſhe conceiving again, brought him forth the ſixth Son.

20. Then ſaid ſhe, God has endowed me with a good Dowry; this Time will my Huſband dwell with me, becauſe I have born him ſix Sons: upon which ſhe named him Zebulun.

21. And afterwards ſhe was delivered of a Daughter, whom ſhe named Dinah.

22. However God remembred Rachel, to whom he hearkened, and opened her Womb;

23. Inſomuch that ſhe conceived, bringing forth a Son; and ſaid, God has taken away my Reproach.

24. And ſhe named him Joſeph, ſaying, The Lord will add to me another Son.

25. At length when ſhe was delivered of Joſeph, Jacob ſaid to Laban; Let me go, that I may depart to my Place at my own Country.

26. For which Purpoſe give *me* my Wives and Children, for whom I have ſerved thee; ſince thou knoweſt my Service that I have done thee.

27. To whom Laban ſaid; If now I am in Favour with thee, as I have divined that the Lord has bleſſed me for thy Sake;

28. Fix thy Wages to me, continued he, and I will give *it*.

29. And he replied to him; Thou knoweſt how I have ſerved thee, and how thy Cattle have been with me.

30. For it was Little which thou hadſt before me, but it is increaſed to Abundance, and the Lord has bleſſed thee for my Foot: now therefore when ſhall I *do* alſo for my own Family?

31. Nevertheleſs he ſaying, What ſhall I give thee? Jacob anſwered; Thou ſhalt give me Nothing: if thou wilt do this Thing for me, I will again feed, *and* keep thy Flock.

32. Let me paſs through them all to Day, taking away from thence every one of the ſpotted and pied Cattle, and all thoſe that are black among the Sheep, with the pied and ſpotted among the Goats; afterwards let ſuch be my Wages.

33. Thus will my Honeſty teſtify for me henceforth, becauſe it will be apparent to thee for my Wages: let every one that is with me, not ſpotted or pied among the Goats, and black among the Sheep, be for ſtolen.

34. And Laban ſaid, Behold I deſire it may be according to thy Propoſal.

35. Therefore he took away that Day the He-goats which were ring-ſtreaked and pied, and all the She-goats that were ſpotted and pied, every one on which there was any

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Ver. 15. The great Deſire for Children, that they might bring them up in the Fear of God, was not unworthy the Notice of the divine Penman. *God* hearkened to *Leah*, and gave her a Son, Ver. 17, 18. which ſhews that her Prayer was good and right before him, *Jam.* iv. 3. So *Rachel*'s Longing was for Children, notwithſtanding ſhe had the Company of her Huſband, Ver. 1.

Ver. 16. *firmly hired thee*] *Gen. bought and paied for thee.*

Ver. 18. *Iſſachar*] *Hire.*

Ver. 20. *endowed*] As it was in the *Eng. Tranſlations* before the laſt, even in *Tyndal*'s, and is in *Exod.* xxii. 16. for *endue*, from the *Lat. induo, to cloath*, is *to inveſt the Mind*; yet appears to have been always in the *preſ. Tranſ.*

Ib. *Zebulun*] *Dwelling.*

Ver. 24. *Joſeph*] *He will add.*

Ver. 27. *divined*] The ſame Word is in Chap. xliv. 5. and is rendered in *com. Tranſlat. uſed Enchantments*, 2 *Kings* xxi. 6. & xvii. 17. ſee alſo *Lev.* xix. 26. *Deut.* xviii. 10. *Mercerus* on *Pagnin.* writes, *ubique in ſcriptura videtur in malam partem ſumi, it ſeems to be taken every where in the Scripture in evil Part. Arias Mont.* turns it like this, *ſum auguratus*; and the *Seventy*, οἰωνισάμην. How could *Laban* learn by Experience that God had bleſſed him for *Jacob*'s Sake; whatever he might, that it was by his Diligence and good Management? Much leſs how could *Joſeph* learn ſo from or concerning his Cup? Therefore the Word ſhould be taken in its proper Meaning, *to divine.* The *Targum* has it, *I have tried*; as likewiſe *Ab. Ezra*, which he expounds, כי הולך היה לקראת נחשים ויש לי תרפים *for he was one who went to call Divinations, and had Teraphs*; which, it appears, he kept to divine by, and not to worſhip, ſince he owns the true God here; of which ſee the next Chap. *I have learned by Experience*, is the *old Latin experimento didici.*

Ver. 29. Inſtead of the latter *how*, former *Tranſlations* had *in what taking.*

Ver. 30. *for my Foot*] The *Septuagint* render it cloſely by the ſame Expreſſion, ἐπὶ τῷ ποδί μου, which may be underſtood, *for my going about in thy Buſineſs*; as in the *Biſhops Bible, through my travayle: Aben Ezra* expounds it, בעבור רגלי *by reaſon of my Foot*; *Sol. Farhi*, עם רגלי *with my Foot*; and others, *at my Foot. Onkelos* has בדילי *for my Sake*, the Words of *Tyndal's* and *Coverdale's Tranſlations*; and *Vatablus, mei cauſa*, conſonant to Ver. 27. Moreover *before me*, might be read *before my Face*, or *in my Sight*; which *Montan.* has turned, *ad facies meas, to my Face.*

Ver. 32. *ſpotted and pied*] Having ſmall and broad Spots, or Places, of different Colours.

Ib. *ſuch*] that ſhould be produced from that Time, among thoſe which were left; whom *Jacob* fed, Ver. 36. and ſo *Laban* was to give him Nothing now, as in Ver. 31.

white,

white, with all the black among the Sheep; and delivered into the Cuſtody of his Sons.

36. Nay he made three Days Journey between himſelf and Jacob; who fed the Flock of Laban that were left.

37. Afterwards Jacob took him Sticks of white Poplar, Hazel and Cheſnut-tree; wherein he peeled white Places, to be bare in the Sticks.

38. Theſe Sticks he placed before the Flock in the Inſide of the Troughs of Water, at which they came to drink, and went then to ram.

39. And the Flock going to ram at the Sticks, brought forth Cattle ring-ſtreaked, ſpotted and pied.

40. Jacob then ſeparated the Lambs, and ſet the Face of the Flock towards the ring-ſtreaked, and all the black in Laban's: thus he made him a Flock by themſelves, not putting them to his.

41. And all the while the Flock went to ram when they were ſtout, he put the Sticks there in their Sight, that they might go to ram among them.

42. But when the Flock became weak, he did not put *them:* ſo the weak were Laban's, and the ſtout ones Jacob's.

43. This Man too increaſed exceeding much; having a great Flock, with Servant-maids, Men, Camels and Aſſes.

CHAP. XXXI.

WHEREUPON he heard the following Words of Laban's Sons, Jacob has taken all that belonged to our Father; and of what was his has he gotten all this grandeur.

2. Nay he ſaw plainly that Laban's Countenance was not to him as in Time paſt.

3. The Lord alſo ſaid to him, Go back to the Country of thy Fathers, and to thy Kindred; and I will be with thee.

4. Therefore Jacob ſent for Rachel and Leah, into the Field to his Flock.

5. To whom he ſaid: I ſee that your Father's Look to me is not as it uſed to be; moreover the God of my Father has been with me.

6. And you know that with all my Might I have ſerved your Father.

7. Yet he has deluded me, and changed my Wages ten times; but God did not ſuffer him to hurt me.

8. When he ſaid that the ſpotted ſhould be my Wages, the whole Flock brought forth ſpotted ones; and when he ſaid that the ring-ſtreaked ſhould, they all brought forth ring-ſtreaked.

9. So that God took away your Father's Cattle, and gave to me.

10. For at the Time of the Flock's going to ram, I looked up, and ſaw apparently in a Dream, that the He-goats which leaped upon the Flock were ring-ſtreaked, ſpotted and ſpeckled.

11. The Angel of God ſaying to me in the Dream, Jacob; and I anſwered, Here am I.

12. When he replied; Look up now, and ſee how all the He-goats which leap upon the Flock are ring-ſtreaked, ſpotted and ſpeckled: for I have ſeen all that Laban has been doing to thee.

13. I am the God of Beth-el, where thou didſt anoint the Pillar, where thou madeſt a Vow to me: now get ready, go out of this Country, and return to that of thy Parentage.

14. Upon which Rachel and Leah made him this anſwer; Shall we any more have Part or Poſſeſſion in our Father's Houſe?

Ver. 36. The whole are called a *flock*, Ver. 31, 32. and Part of them *flocks*, in *com. Tranſ.*

Ver. 37. *Hazel*] or *Nut-tree* in general; according to ſome *Almond*.

Ib. *Cheſnut-tree*] Several have interpreted this to be *Plane-tree*.

Ib. *peel*] So *Johnſ.* ſays this *pill* ſhould be.

Ver. 38. *went to ram*] This is the Meaning of the Word, and what we call it. *Jun.* and *Montan.* tranſlate it by the Verb *incaleſco, to be heated* or *inflamed*, i. e. with the Deſire of the Ram; which is the ſame. The Time for which was, when they had filled themſelves with Feeding, were watered, and kept there at Reſt. Thoſe Creatures beholding ſuch an unuſual Sight in the Water, which might be more ſtrange by its Motion while they were drinking, it had the intended Effect; though not without the ſpecial Aſſiſtance, as well as Direction, of Providence, Chap. xxxi. 9, 10, 11, 12.

Ver. 42. *became weak*] The Word is in *Hiphil, overwhelmed, made weak* or *faint*. When the Heat of their going to ram was over, or as our *ancient Verſions* ſay, *in the latter buckynge tyme*, it ſeems *Jacob* did not put the Sticks: which agrees with the *Tranſlations* of *Pag. Montan. Jun.* and *Trem. Tyndal, Coverdale*, the *old Lat.* and *French Verſ. Chald. Targ. Aquila* & *Symmachus, Buxt.* in *Lexic. Leigh* in *Crit. Sacr. Mede's Diſcourſe* 45. *Hieron.* in *Tradit. Hebr.* and *Ab. Ezra* in his *Annotat.* on this Place.

Ver. 10. *He-goats*] When our *Tranſlators* changed this into *Rams*, it is likely they had forgot that *Jacob* was to have the *brown* (as they call them) among the Sheep, and ſuch as had diverſe Colours only among the Goats; ſee Chap. xxx. 35. and are *Rams ſpeckled, &c.*

Ib. *ſpeckled*] as if ſprinkled with Hail, having Specks, as we on ſome Occaſions ſay *peppered*. *Chald.* פְּצִיחִין and ſo the *French tachetez, ſpeckled*; *Greek*, σποδοειδεῖς ῥαντοὶ *ſprinkled as with Aſhes*; *Jun.* and *Trem. reſperſos— quaſi grandine guttatos, ſprinkled as it were with Drops of Hail*; *Sant. Pagn. maculis grandineis reſperſus, ſprinkled with Specks as of Hail*; *Montan. grandinatas, hail-ſprinkled.*

Ver. 12. *has been doing*] From a *Heb.* Participle, and to agree in Time with *have ſeen*.

Ver. 13. *the God of Beth-el*] The God who was at *Beth-el*, Chap. xxviii. 13.

15. Are

15. Are we not reckoned Strangers by him, ſince he has ſold us, nay alſo ſtill ſpends our Money?

16. For all the Riches which God has taken from our Father, are ours and our Children's: now therefore do all that God has ſaid to thee.

17. Accordingly Jacob got ready, and carried his Children and Wives upon Camels.

18. He likewiſe had away all his Cattle and Subſtance that he had gotten, particularly the Cattle in Padan-aram; to go to Iſaac his Father, into the Country of Canaan.

19. Laban alſo being gone to ſhear his Sheep, Rachel ſtole her Father's Teraphs.

20. And Jacob ſtole away unknown to this Syrian, without telling him that he fled.

21. Thus fled he, with all that he had, getting ready, and paſſing over the River, and directly on for Mount Gilead.

22. And it was told Laban on the third Day, that Jacob was fled away.

23. He therefore taking his Kinſmen with him, purſued after him by a Journey of ſeven Days, whom he overtook on that Mountain.

24. But God coming to the ſame in a Dream by Night, ſays to him, Take heed that thou doſt not ſpeak to Jacob from Good to Evil.

25. And when Laban overtook him, who had pitched his Tent on the Mountain, he with his Kinſmen pitched there too.

26. Then he ſaid to Jacob; What haſt thou done, for thee to ſteal away unknown to me, and have away my Daughters like Captives with the Sword?

27. Why didſt thou flee away ſecretly, and leave me by ſtealth; without telling me, that I might have ſent thee away with Mirth and Songs, with the Timbrel and Harp?

28. Nor didſt thou ſuffer me to kiſs my Sons and Daughters: thou haſt now done fooliſhly in acting thus.

29. There is Power in my Hand to do you hurt; but the God of your Father ſaid to me laſt Night, that I ſhould take care of ſpeaking to Jacob from Good to Evil.

30. But now *ſince* thou art quite gone, becauſe thou earneſtly longedſt after thy Father's Houſe; why didſt thou ſteal my gods?

31. And Jacob made anſwer to him; It was becauſe I was afraid, leſt thou ſhouldeſt, as I thought, take thy Daughters from me by force.

32. Let him not live with whom thou findeſt thy gods; own before our Relations what is thine with me, and take to thee: for he did not know that Rachel had ſtolen them.

33. So Laban went into Jacob's Tent, and into Leah's, as well as that of the two Hand-

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Ver. 15. *ſtill*] according to the Meaning of the Verb, when the Infinitive follows as here, *Buxt. Theſ. Gram.* Lib. ii. 16.

Ib. *ſpends*] inſtead of *devoured*, which the *Heb.* Word leſs ſignifies.

Ver. 19. *Teraphs*] Theſe Things are 14 Times mentioned beſides here, namely Ver. 34, 35. *Judg.* xvii. 5. & xviii. 14, 17, 18, 20. 1 *Sam.* xv. 23. & xix. 13, 16. 2 *Kings* xxiii. 25. *Ezek.* xxi. 21. *Hoſ.* iii. 4. *Zech.* x. 2. That they were Images in human Shape, appears by 1 *Sam.* xix. *Levi ben Gerſom* alſo writes in his *Commentaries* on this Chap. התרפים הם על צורת אדם כמו שנראה במיכל בת שאול *The Teraphs were in the Form of Men, as may be ſeen by* Michal Saul's *Daughter*; and *Aben Ezra*, הקרוב אלי שהתרפים הם על צורת בני אדם *It is likely to me that the Teraphs were in the Form of Mankind.* Next that they were conſulted to find out unknown Things, *Ezek.* xxi. 21. & *Zech.* x. 2. inform us, as likewiſe the following Teſtimonies of the *Jewiſh Writers*, viz. *David Kimhi* on 2 *Kings* xxiii. התרפים הם צלמים עשוים לדעת עתידות *The Teraphs were Images to make known future Things*; and to the ſame Purpoſe in the *Book of Roots*; *Behai* on this Chap. דעת הרמ"בן בתרפים כי— יקסמו לעדת העתידות *The Opinion of* Ramban (another of their Authors) *concerning the Teraphs is, that they were uſed in Divination to know Things to come*; or according as *Sol. Jarhi* phraſes it on *Hoſ.* iii. מגידין נעלמות *they declared hidden Things*; of which Mind was alſo *Jonathan* the *Chaldee Paraphraſt.* 3dly, That *Rachel* ſtole them, leſt *Laban* ſhould enquire concerning their going away, we have the Judgment of *Eliezer*, an ancient and famous Writer, who in his פִּרְקֵי i. e. *Chapters*, has theſe Words, Chap. 36. רחל שלא יגידו ללבן גנבתם שברח יעקב *Rachel ſtole them, that they might not declare to* Laban, *that* Jacob *was fled*; or rather as *Aben Ezra* ſays further on this Place, שאביה יסתכל במזלות לעדת אי זה דרך ברחו *becauſe her Father would look on the Signs* or *Planets to know which Way they were fled.* I would alſo remark, that though *Teraphim* be a plural Word, yet one of thoſe Images, as well as more, were called by this Name, like *Baalim*, &c. *Michal* put a *Teraphim* in the Bed inſtead of *David*, which doubtleſs was not more than one Image, though *Laban* might keep more: for the Word, like ſome others, is never uſed in the ſingular Number, even when it denotes but one Thing; thus *Sol. Jar.* explains the Word ſingularly on *Ezek.* xxi. 21. צלם שמדבר במכשפות *it is an Image ſpeaking by magick Art.* *Ælfric*, in his *Saxon Verſion* of the 10th Century, calls them *hæthenan Godas:* yet the Author of *Bibl. Bib.* reckons the ſtealing them *to be Sacrilege, and therefore puniſhable with Death.*

Ver. 24. *from Good to Evil*] *Munſter* writes, *Hebraiſmus eſt, pro, cave ne aliud quippiam loquaris cum eo, niſi quod bonum eſt: It is a Hebraiſm, for, Take care that thou ſpeak not any thing to him, beſides what is good. Onkelos, Pagnin. Ainſw.* and the *French Verſ.* have it thus literally; *Tyndal*, with the *Genev. Bib. ought ſave good*; and *Coverdale, but good.* When it is *good or evil*, the *Heb.* has alſo *or* between, Chap. xxiv. 50.

Ver. 25. *there too*] it being the ſame Mountain.

Ver. 29. *your Father*] *Iſaac*, who was now a Father to *Jacob*'s Wives.

Ver. 33. *as well as*] Doubtleſs *Laban* retained that ſmall Degree of Civility to ſearch the Handmaids Tent firſt; however, his going out of *Leah*'s Tent into *Rachel*'s, makes it clear. From hence may be ſeen the Need of a proper Choice of Particles in tranſlating; the Want of which has often produced Errors and Abſurdities in our *Bible*, as well as almoſt continual Flatneſs in the Reading.

maids, but did not find *them:* then going out of Leah's Tent, he went into Rachel's.

34. Now she had taken the Teraphs, and putting them in the Camels Furniture, sate upon them; so that he searched all the Tent, and did not find *them.*

35. Besides she said to her Father, Let it not be displeasing in the Sight of my Lord, that I cannot rise up from before thee, because I am after the manner of Women: so he searched about, without finding the Teraphs.

36. Incensed at that, Jacob chid him, with the following Expressions: What is my Crime? what my Sin, that thou hast pursued after me?

37. Whereas thou hast searched all my Goods, what thou hast found of all that of thy House, put here before my Kinsmen and thine; and let them determine betwixt us both.

38. These twenty Years *that* I have been with thee, thy Ewes and She-goats have not cast their Young; nor have I eat the Rams of thy Flock.

39. I did not bring what was torn to thee, I made satisfaction for it, of me didst thou require it; being stolen either by Day or Night.

40. I have been with the Heat consuming me in the Day, and the Frost in the Night; and my Sleep fled away from my Eyes.

41. This is to me twenty Years in thy House; I served thee fourteen for thy two Daughters, and six for thy Flock: but thou hast altered my Wages ten times.

42. Unless the God of my Father, the God of Abraham, and he whom Isaac fears had been for me, thou wouldest now send me away empty: God seeing my Affliction, and the Labour of my Hands, reproved *thee* last Night.

43. And Laban makes answer to him; The Daughters are my Daughters, the Children my Children, and the Flock my Flock, nay all that thou seest is mine; what then should I do to these my own Daughters to Day, or to their Children whom they bore?

44. Therefore now come, let us both make an Agreement; and let there be a Witness between me and thee.

45. With that Jacob took a Stone, and set it up *for* a Pillar.

46. He also bade his Kinsmen gather Stones; which accordingly they took, and made a Heap, and they eat there upon it.

47. And Laban called it Jegar-sahadutha, as Jacob did Galed.

48. Moreover Laban said, Let this Heap be a Witness between me and thee to Day; therefore the Name of it was called Galed:

49. And Mizpah, because he said; The Lord watch betwixt me and thee, when we are out of one another's Sight.

50. If thou shalt afflict my Daughters, or if thou takest Wives besides them; see there will be Nobody with us, *but* God, a Witness betwixt me and thee.

51. He said further to Jacob; Behold this Heap, and lo the Pillar, which I have thrown up between me and thee:

52. Let both one, and the other, be a Witness; that I will neither pass beyond it to thee, nor thou beyond them to me, for Hurt.

53. The God both of Abraham and Nahor judge between us, the God of their Father. But Jacob swore by him whom his Father Isaac feared.

Ver. 35. *from before thee*] "As, says *Poole*, the Words "in the *Hebrew* sound, i. e. so as to give way to him, "that he might come and search there for the Images: "Because menstruous Women were anciently esteemed "polluted, and to pollute the Things which they touched, "or sat upon." I may add, the Reason she gives would not hinder her rising up only.

Ver. 36. *Crime*] *Ainsworth* says, it is in degree greater than Sin, *id est* than common Sin, as *Crime* is according to *Johns. Dict.*

Ib. *pursued*] The Word may also signify *kindled* or *burnt*, but not both together.

Ver. 38. *Ewes*] An *Ewe* in *Heb.* is *Rahel*, the same Name with *Jacob*'s Wife.

Ib. *cast their Young*] By being misused.

Ib. *nor have I eat*] A good Lesson for spiritual Shepherds; who are to have their Reward from the Master, and not from the Flock.

Ver. 40. *Heat*] as all the *Translations* have it besides the *pres. English*, and that also in *Isai.* iv. 6. & xxxv. 4, 5. *Job.* xxx. 30. *Jer.* xxxvi. 30. which last is a parallel Text, and *Heat* an opposite Term to *Frost*, which is cold.

Ver. 42. *he whom Isaac fears*] as *Commentators* agree the Meaning is. But the Remark of *Grotius*, that *non dicit Deus Isaaci, quia vivebat adhuc Isaac; he does not say the God of Isaac, because he was yet alive*, is shewn to be quite wrong by Chap. xxxii. 9.

Ib. *thou wouldest*] That the *Heb. ki* signifies *surely*, does not appear to me; nor is it requisite as belonging to *unless* or *except*, but rather for Translation an Expletive, as left out after *as the Lord lives, &c.* in the *pres. Version.* Here it might be [that] with *I declare, suppose*, or *assert, it seems*, or *it is certain*, added in before it; see the like, Chap. xliii. 10. 2 *Sam.* ii. 27. and in the latter, *surely* makes an Anticlimax after an Oath.

Ver. 44. *both*] for *I* and *thou* are not only the wrong Case, but the second Person is not allowable with *let* Imper.

Ver. 47. *Laban* called it in *Syriack*, and *Jacob* in *Hebrew, The Heap of Witness.*

Ver. 49. *Mizpah*] *a Watch-tower.*

Ver. 50. *Nobody—a Witness*] For what is, *no Man is with us?*

Ver. 51. *thrown up*] By throwing the Stones together.

Ver. 53. *the God of their Father*] The Author of *the State of the printed Hebrew Text* represents this to be an Interpolation, because *Terah was an Idolater*; but as *Laban* who said it was such a one himself, Ver. 30. that is more for its being authentick: the *Greek Translator* however seems to have stumbled at it in this

54. Beſides he offered Sacrifice on the Mountain, and invited his Relations to eat ſome Victuals: which having done, they lodged there.

55. And Laban riſing early in the Morning, kiſſed his Sons and Daughters, and bleſſed them: then he went away back to his Place.

CHAP. XXXII.

JACOB too went on his Way, and the Angels of God met him.

2. And he ſaid at his ſeeing them, This is the Camp of God; ſo he called the Name of that Place Mahanaim.

3. Then he ſent Meſſengers before him to Eſau his Brother, into the Country of Seir, the Region of Edom.

4. Whom he commanded as follows: In this manner ſhall you addreſs my Lord Eſau; Thus ſays thy Servant Jacob, I have ſojourned with Laban, and ſtaid till now.

5. I alſo having Oxen, Aſſes and Flocks, with Servant-men and Maids; have ſent to tell my Lord, that I may be in Favour with thee.

6. And the Meſſengers brought him back Word, We came to thy Brother Eſau, who alſo is coming to meet thee, accompanied with four hundred Men.

7. Exceedingly afraid, and in diſtreſs at this, Jacob parts the People who were with him, as likewiſe the Flocks, Herds and Camels, into two Companies.

8. For ſays he, If Eſau ſhould come to one Company, and ſmite it, there will be another left to eſcape.

9. Moreover he ſaid; O God both of my Father Abraham and Iſaac, the Lord who ſaideſt to me, Go back to thy own Country and Kindred, and I will do well for thee;

10. I was too mean for all the Favours and Truth which thou haſt ſhewn to thy Servant: for I paſſed over this Jordan with my Staff, and now am become two Companies.

11. Deliver me, I beſeech thee, from the Power of my Brother Eſau: for I am afraid that he will come, and kill me, *and* the Mother with the Children.

12. Whereas thou ſaideſt, I will deal exceeding well with thee, and make thy Offſpring as the Sand of the Sea, which cannot be counted up for Multitude.

13. He then lodging there that Night, took of what he had ready at Hand, for a Preſent to Eſau his Brother;

14. Two hundred She-goats and twenty He-goats, two hundred Ewes and twenty Rams,

15. Thirty Milch-camels with their young ones, forty Cows and ten Bulls, twenty She-aſſes and ten Colts.

16. Which he delivered, each Drove by it ſelf, into the Cuſtody of his Servants; and ſaid to them, Go over before me, and put a Space between one Drove and another.

17. He further gave the firſt this Command; When my Brother Eſau meets thee, and makes enquiry of thee, Whoſe art thou? And whither art thou going? And whoſe are theſe before thee?

18. Then do thou ſay, Thy Servant Jacob's; it is a Preſent ſent to my Lord Eſau: and behold he too is behind us.

19. And thus he commanded likewiſe the ſecond, and the third, nay all that went after the Droves, You ſhall make ſuch a Speech as this to Eſau, when you meet with him;

20. And particularly ſay, Lo thy Servant Jacob is behind us: for he ſaid, I will pacify him with the Preſent which goes before me, and after that I will ſee him; who perhaps will accept me.

21. Accordingly the Preſent paſſed over before him, and he lodged that Night in the Camp.

22. But riſing up the ſame Night, he took his two Wives and two Handmaids, with his eleven Sons, and went over the Paſſage of Jabbok.

23. And when he had taken them, and had them over the Brook, as alſo made what he had paſs over;

24. Being left alone himſelf, there was a Man wreſtled with him till break of Day.

Situation, and ſo omitted it; as alſo the *Samaritan*, and ſo turning the ' into ך made again *the God of Abraham*; which may prove more ſatisfactory to ſome, than that by the forementioned Author, in *State &c.* p. 368—371.

Ver. 2. *Mahanaim*] which is *The two Camps*, namely the Angels and his own.

Ver. 10. *too mean for all*] Going on foot with a Staff did not ſhew him to be *unworthy of the leaſt of all, &c.* though it might too mean, as he thought, for all thoſe Riches and Favours he enjoyed.

Ver. 13. *of what he had ready*] viz. of the Cattle, the Goods being packed up.

Ver. 16. *a Space*] It was the moſt likely Method to pacify *Eſau*, to ſend him ſeveral Preſents one after another; allowing him a convenient Time between, for his Anger to ſubſide.

Ver. 20. *particularly*] not *moreover*, it being ſaid before, Ver. 18.

Ib. *ſee him*] The *Heb.* having *Face* to *pacify*, *goes*, and *accept*, as well as here.

Ib. *accept me*] *Tynd. receave me to grace.*

Ver. 22. *Paſſage*] *Mahabar*, *a Paſſage*, is derived of *habar*, *to paſs*, which it here follows. *Jabbok* is ſpoken of *Deut.* iii. 16.

25. Who

25. Who ſeeing that he did not prevail over him, ſtruck the Hollow of Jacob's Thigh; ſo that it was ſprained in his wreſtling with him.

26. And he ſaid, Let me go, for it is break of Day; but *Jacob* anſwered, I will not, except thou bleſs me.

27. Upon this he enquired of him, What is thy Name? Who anſwering, Jacob:

28. He replied, Thy Name ſhall not be called Jacob henceforth, but Iſrael: for thou art like a Prince both with God and Men, and prevaileſt.

29. Jacob aſked in like manner, Vouchſafe to tell thy Name; but he ſaid, Why doſt thou aſk for mine? However he bleſſed him there.

30. So Jacob called the Name of the Place Peniel: for I ſaw God, *ſaid he*, Face to Face, and yet my Life was delivered.

31. And the Sun roſe to him as he paſſed through Penuel, being lame on his Thigh.

32. Therefore the Iſraelites do not eat of the diſplaced Sinew, which is upon the Hollow of the Thigh, to this Day; becauſe he ſtruck the Hollow of Jacob's Thigh, on that Sinew.

CHAP. XXXIII.

AND when Jacob looking up, ſaw plainly that Eſau was coming, and the four hundred Men with him, he divided the Children to Leah, Rachel, and the two Handmaids.

2. Which latter he put with their Children foremoſt, and next Leah with hers, as likewiſe Rachel and Joſeph hindermoſt.

3. Before whom he went on, and bowed down to the Ground ſeven times, till he came nigh to his Brother.

4. At this Eſau ran to meet him, and embraced him, and falling on his Neck, kiſſed him; and they wept.

5. Then looking up, he ſaw the Women and Children, and ſaid, Who are theſe that thou haſt? The Children, anſwered he, with which God has favoured thy Servant.

6. Next the Handmaids drew nigh, with their Children, and bowed down.

7. Afterwards Leah alſo approached with hers, bowing down; as did Joſeph and Rachel the ſame behind.

8. And he ſaid, What doſt thou mean by all that Company which I met? It was, anſwered he, to be in Favour with my Lord.

9. But Eſau replied, I have Plenty; my Brother, let what thou haſt be for thy ſelf.

10. Nevertheleſs Jacob ſaid; No, I beſeech thee, if now I am in thy Favour, receive my Preſent from me; for therefore have I ſeen thy Face as I ſhould the Face of God, and thou haſt accepted me.

Ver. 25. *Hollow*] the Inſide; ſo *Tynd.* ſays, *under the thye*. The *Biſh.* have it *hucklebone*.

Ib. *ſprained*] not *out of joynt*, becauſe a Sinew has none, Ver. 32. nor could he have walked with his Thigh out of joint, Ver. 31.

Ver. 28. *Thy Name ſhall not &c.*] See this finely changed in *Heb.* Ch. xxxv. 10.

Ib. *henceforth*] as עוֹד properly ſignifies, which ſoftens the Negation to mean *not uſually*, or *as before*; he being called *Jacob* in the next Verſe. But the Amendment propoſed in *Stackhouſe*, "by rendering the Words, inſtead "of *no more*, *not only*, or *not ſo much Jacob*, *as Iſrael*;" is foreign to the *Heb.*

Ib. *Iſrael*] ſignifies as here explained, *He is like a Prince with God.*

Ib. *prevaileſt*] which might principally conſiſt, as to the latter, in his getting the Birth-right and Bleſſing from *Eſau*; but he had now overcome *Laban*, and him again, as it appears by his reſpectful Meſſage to him, Ch. xxxii. 4, 5. ſo that *Eſau* ran to meet him with Embraces, Ch. xxxiii. 4. to which two *Sol. Jar.* applies it. Some noted modern *Commentators* finding ſome ancient *Verſions* to that Purpoſe, would have a Pauſe at *God*, that the Verſe might conclude thus, *and with Men thou ſhalt alſo prevail*; taking it for an Encouragement to *Jacob*, that he ſhould prevail over his Brother: for which the Viſion of the Angels with him might be, Chap. xxxii. 1, 2. and this to inform him that his Meſſage had good Effect, tho' it then ſeemed otherwiſe by *Eſau* being coming with 400 Men, which might be but for Grandeur and Security. But it is the *Heb* it ſelf convinces me, which has only the little Accent *Tevir* at *Elohim*, *God*, not a proper Pauſe for their Meaning, as their *alſo* is a very odd rendering of ו in ſuch a Situation with a Noun, and another ו before it: *alſo* would have been properly גַּם in the *Original*, and put with the ו at the Beginning of it. But *Bedford* ſays, the Verb for *prevail* is in the future Tenſe, *Scrip. Chron.* Lib. iii. 4. 108. whereas he might have known that the prefixed וַ gives it the Signification of the Preterperfect; uſually anſwering to our preſent Tenſe, as the *Heb.* has none, which Tenſe is here directed by the foregoing Verb *art*, *&c.* and may ſerve for both paſt and future. As for *Onkelos*, upon Examination, I find *Shuckford* has miſtaken him as well as the *Heb.* whoſe *Targum* is in the ſame manner; nay has tranſlated or quoted him manifeſtly wrong, without the Pretence of *etiam*, *Connect.* Lib. vii. The other two *Verſions* alleged are very wide and incorrect.

Ver. 30. *Peniel*] *The Face of God.*

Ver. 32. *Iſraelites*] So I render, as the proper Senſe of the *Heb.* in our Language; and if otherwiſe, it would be *Sons* inſtead of *Children*, as ſeveral tranſlate. How incoherently do *children* ſtand together, *Exod.* xii. 37? And how ſtrange in this Caſe to our manner of Expreſſion?

Ib. *diſplaced*] *naſheh* of the Root *naſhah*, *he forgot* or *borrowed*, is thus expounded by *Sol. Jar.* ולמה נקרא שמו גיד הנשה לפי שנשה ממקימו *and why is the Name of it called* gid hannaſheh, a diſplaced Sinew? *Becauſe it had forgot its Place.* Or *borrowed* may ſignify *changed. Pagnin.* ſays, נָשָׁה *eſt* סָר *Recedere*, *removere*, *& obliviſci: ac ſi oblivisceretur loci ſui*, *& ab illo recederet*, i. e. naſhah *is* far, *to depart*, *remove and forget*; *as if it forgot its Place and departed from it.*

Ver. 5. *thou haſt*] the proper Meaning of the *Heb.* idiomatical Particle.

Ver. 10. *as I ſhould the Face of God*] That is with Fear and Reverence. Some have tranſlated it terribly, as if *Jacob* compared wicked *Eſau*'s Face to the Face of God,

11. Take

11. Take my Bleſſing, I pray, which is brought to thee, ſince God has favoured me, and ſince it is all my own: and he preſſed him ſo much, that he took it.

12. Who ſaid, Let us march, and get on; and I will go before thee.

13. To whom he pleaded; My Lord knows that the Children are tender, and the Flocks and Herds which I have with Young; and when they beat them along one Day, all the Flock will die.

14. Let my Lord, I pray, paſs on before his Servant; whilſt I lead on gently, according to the Pace of the Cattle which are before me, and that of the Children, till I come to my Lord at Seir.

15. However Eſau ſaid, Let me place with thee, I pray, ſome of the People who are with me; but he rejoined, Why ſhould that be? Let me be in Favour with my Lord.

16. So Eſau went back the ſame Day in his Way to Seir.

17. Whereas Jacob marched to Succoth, and built him a Houſe; he alſo making Booths for his Cattle, therefore called the Name of the Place Succoth.

18. At length he arrived peaceably at the City of Shechem, which is in the Country of Canaan, when he came from Padan-aram; and encamped before the City.

19. Beſides he bought Part of a Field, where he pitched his Tent, of the Sons of Hamor the Father of Shechem, for a hundred Lambs.

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which he had ſeen a little before, Chap. xxxii. 30. There is no *though* nor *if* to lead them into ſuch an Expreſſion; but the Words ſingly, or aſunder are, as *Montanus* renders them, *ut videre faciem Dei, as to ſee the Face of God.*

Ver. 11. *it is all my own*] Thus conſtrued, יֶשׁ *it is,* לִי *to me, of me, mine,* or *my own,* כֹּל *all:* which to render *I have enough*, after rendering a different Expreſſion of another Meaning by the ſame, Ver. 9. ſhews no great Skill; ſee *Gell's Eſſay*, p. 173.

Ver. 13. *knows—with young*] By the Time of the Year: for to have told this to *Eſau* at another Time, would have been known not to be true.

Ver. 14. *gently*] *Tynd. fayre and ſoftely.*

Ver. 15. *place*] as Servants in different Stations.

Ver. 17. *Succoth*] is in *Heb. Booths.*

Ver. 18. *peaceably*] Having all Things well; as *Buxtorf* explains it, *cujus res omnes integræ & ſalvæ ſunt.* It comes from the Verb *ſhalam, to have peace* or *be peaceable*, and is the ſame Word ſingular with that in Chap. xxxiv. 21. *Tyndal* and *Coverdale*, with *Lightfoot* in *Harm. of Old Teſt.* have rendered it as here; the *Genev. Bib.* and *Ainſw.* have *ſafe*, the *Engliſh* of *incolumis* in the *Tigurin* and *Pagnine's Tranſlation*, with that of *Jun.* and *Trem.* the *French Verſ. ſain & ſauf, ſafe and ſound*, agreeable to the two *Targums*, *Sol. Jar. Ab. Ez.* and other *Jewiſh Writers.* If *Shalem* had been a City of *Shechem*, the latter would have been a Country; whereas we find it was a Place, Chap. xxxv. 4. *Joſh.* xxiv. 1, 32. 1 *Kings* xii. 1. *Peaceably* may have Reference to *Jacob's* Deliverance from *Eſau*, and alſo to the Troubles which afterwards befel *Dinah* and his other Children.

Ib. *Shechem*] See concerning it on *Joſh.* viii. 33.

Ver. 19. *Part of a Field*] The Patriarchs would not buy much Land, where God had given it all to them.

Ib. *Lambs*] The Word is but in two other Places of the *Scripture*, viz. *Joſh.* xxiv. 32. & *Job* xlii. 11. The Moderns have ſometimes an Advantage beyond the Ancients, in underſtanding ſome Paſſages of *divine Writ*, by their being more ſifted and conſidered; but for the Signification of particular Words we are almoſt wholly indebted to the old Writers, when the Aſſiſtance of other Texts is wanting. The *Greek Verſion* of the *Seventy Interpreters*, the firſt that is known to be made, which was publickly received almoſt 300 Years before the Birth of *Chriſt*, has the Words tranſlated ἑκατὸν ἀμνῶν, *a hundred Lambs: Onkelos*, ſaid to be cotemporary with *Gamaliel*, the Apoſtle *Paul's* Maſter, in his *Chaldee Targum*, which the *Jews* eſteem almoſt equal to the *Original*, renders it likewiſe מְמָאָה חוּרְפָּן the ſame; whom the *old Lat. Tranſlator* follows with *centum agnis*; as alſo *Arias Montanus*, with our *Tyndal* and *Ainſworth:* and *Broughton* pleads for it in two Places, which I have read in his Works, acquainting us further that *Sadaias* has the ſame in his *Arabick Tranſ. &c.* Moreover *Abraham Aben Ezra* in his *Commentaries* on *Job*, expounds *keſitah* קְשִׂיטָה כבש' *an Ewe-lamb*; one of which each of *Job's* Friends gave him: and why not as well as Money, ſince they gave him Gold beſides? To poor People other Things are frequently given inſtead of Money in our Times. They might eaſily carry each of them a Lamb, which might be fit to bring forth others by that Time *Job* was ſettled in his Buſineſs, and provided with all other Neceſſaries which the Gold had procured him. The Fancy that a Lamb was ſtamped on the Money is idle, Coining being long after, as *Stackhouſe* ſhews at the End of his *Pref.* to *Hiſt. Bibl.* which *Herodotus* ſpeaks of as invented by the *Lydians*, Lib. i. p. 18. and we find the Silver weighed, Chap. xxiii. 16. *Jer.* xxxii. 9, 10. But it is ſtill more unlikely that there was the ſame Coin both in *Canaan* and *Arabia. Poole* and *Patrick* object to this Interpretation, *Acts* vii. 16. the *Tranſlation* of which *Text* they ſhould firſt have cleared from Error and Obſcurity: for it is certain, 1ſt, that *Jacob* was not *carried over into Sychem, and laid in the Sepulchre there*, by *Gen.* xlix. 29, 30. & l. 12, 13. 2d, that it was not *Abraham bought the Sepulchre at Sychem, of the Sons of Emmor, the Father of Sychem*, by the Paſſage now before us. But that Verſe in *Acts* might be truly rendered thus from the original *Greek, And theſe* (or *the latter*, i. e. *Jacob's* Sons, agreeable to *Joſh.* xxiv. 32.) *were carried over to Sychem, and they were put into a Sepulchre, he into that which Abraham bought for a Price of Silver* (as *Gen.* xxxiii. 16.) *theſe into that which was from the Sons of Emmor of Sychem.* This Diſtinction may alſo be perceived from the Words *he and our Fathers* in the foregoing Verſe. *Stephen*, ſpeaking according to the *Verſion* of the *Septuagint* then in Uſe, as is evident by the Number in Ver. 14. the Names in Ver. 16. *Yeſterday*, Ver. 28. and by Ver. 43. comp. with *Amos* v. 26. agreeing with the *Greek*, and being different from the *Heb. Bible*; could not mean from thence that the Purchaſe here mentioned was made with Money, becauſe the *Greek* has plainly *Lambs* as before. Such a manner of Expreſſion ſee *Pſal.* cxxxiii. 3. where the Relative is to be underſtood and formed in like ſort. Were Money underſtood, there is to be examined what the Pieces were, which the *Heb.* Writers of this Opinion (as *Seb. Munſter* informs us in his *Notes*) expound by מעה *a Half-penny*, the Value likewiſe that *Buxtorf* gives it in his great *Chald. Talm. and Rab. Dictionary*; but who can think the Land was bought for fifty Pence? This ancient Way of buying may be alſo ſuppoſed, by the Name *pecunia* for *Money*, coming from *pecus, Sheep* or *Cattle*, as *Colum.* in his *Preface* obſerves it does. This Way of Purchaſe by Cattle may be ſeen in the ancient Writings of *Homer*,

20. Where he ſet up an Altar, and called it God's the God of Iſrael's.

CHAP. XXXIV.

BUT Dinah the Daughter of Leah, whom ſhe bore to Jacob, going forth to ſee the Daughters of the Country;

2. Shechem the Son of Hamor the Hivite, Prince of the Country, ſaw her; who took her, and lying with her, humbled her.

3. Nay his Mind cleaved ſo to her, and he loved the Girl ſo much, that he not only ſpoke kindly to her;

4. But alſo ſpoke to Hamor his Father, to get him that young Woman for a Wife.

5. Now Jacob heard that he had defiled Dinah his Daughter, while his Sons were with his Cattle in the Field; ſo he held his peace till they came.

6. And Hamor the Father of Shechem went out to Jacob, to ſpeak with him.

7. His Sons alſo came out of the Field as ſoon as they heard *it*, and the Men were not only grieved, but enraged exceedingly; becauſe he had done Vileneſs in Iſrael, to lie with Jacob's Daughter, when ſuch a Thing ſhould not be done.

8. Then Hamor ſpoke thus to them; My Son Shechem has a love in his mind for your Daughter; give him her, I pray, for a Wife.

9. And be you kin to us by marriage; give us your Daughters, and take ours.

10. So ſhall you dwell with us; and the Country ſhall be before you, to inhabit, and merchandiſe there, nay to have poſſeſſion in it.

11. Shechem likewiſe ſaid to her Father and Brothers; Let me get in Favour with you; and whatever you ſhall charge on me, I will give.

12. Make the Dowry and Gift to me ever ſo much, yet will I give as you tell me; but grant me the Girl for a Wife.

13. However Jacob's Sons anſwered him and his Father deceitfully, when they ſpoke, becauſe he had defiled Dinah their Siſter,

14. Saying to them; We cannot do this Thing to give our Siſter to a Man who is uncircumciſed; for it would be a Reproach to us.

15. Only in this we will conſent to you: if you will be like us, every Male of you to be circumciſed;

16. We will give you our Daughters, and take us yours, as alſo dwell with you, and be one People.

17. But if you will not hearken to us, to be circumciſed; we will take our Daughter, and go.

18. And Hamor liked their Words, as did Shechem his Son.

19. Inſomuch that the young Man did not delay to do the Thing, becauſe he de-

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relating what was done a conſiderable while before, Il. 6.

For Diomed's braſs Arms, of mean Device,
For which nine Oxen paid (a vulgar Price)
He gave his own, of Gold divinely wrought,
A hundred Beeves the ſhining Purchaſe bought,
Pope's Tran.

So alſo near the End of the 7th Book; and about the Middle of the 23d, where *Idomeneus* at a Race offers to lay a Wager of a Tripod or a Kettle; whom *Virgil* follows in his *Paſtorals*; ſee alſo *Odyſſ.* 1. at End.

Ver. 20. *God's*] as it ought to be tranſlated; and is done in this manner by *Jun.* and *Trem.* there being the like Chap. xxxv. 7. *Exod.* xvii. 15. *Judg.* vi. 24. where look.

Ver. 1. *whom*] Here is the *Heb. aſher*, therefore *which* ſhould not be put in the *Italick* Letter.

Ib. *going forth to ſee*] Manifold have been the Evils of young People taking too much Liberty. There is great Danger in overmuch Converſation with the World, which lies in Wickedneſs, 1 *John* v. 19. and though Parents, well eſtabliſhed in the Truth and divine Grace, may receive no Hurt in their neceſſary Commerce and Buſineſs, it may be far otherwiſe with their Children in their unneceſſary Viſits, and getting Acquaintance; and Sin once entered, is hard to be caſt out. It appears little at firſt, but ſoon becomes too great to be conquered. *Eve* looked on the Tree which ſhe was forbid to meddle with, *Dinah* went to ſee the Daughters of the Country, and *David* took a little Tour of Pleaſure on the Roof. Such may be counted ſmall Matters, perhaps nothing amiſs with Some; but how great Wickedneſs did thoſe produce! and how terrible were the Conſequences of them! On the other hand they who would know a growing in Righteouſneſs, and deſire to obtain the divine Favour, muſt be faithful in the very leaſt Matters, moſt eſpecially when it is particularly required of them. *Lot*'s Wife for looking back, when ſhe was prohibited, was turned into a Pillar of Salt. I thought it my Duty to mention thoſe Things together, that they might be of more Service, and ſhall conclude it with a valuable Exhortation in פרקי אבות *The Chapters of the Fathers*, Ch. 2. הוי זהיר במצוה קלה כבחמורה *Be as cautious in a light Command as in a weighty one*; and the following in *Wm. Tyndal*'s *Obedience of a Chriſtian Man* (a *Book* well worthy to be reprinted) *Let the Fathers and Mothers mark how they themſelves were diſpoſed at all Ages, and by Experience of their own* (I add *or others*) *Infirmities, help their Children, and keep them from Occaſions.*

Ver. 2. *humbled*] *debaſed and made aſhamed.* The *Heb.* Word has ſeveral Significations (but not *defiled*) of which the 70 *Interpreters* have choſen this: ſo *Ainſworth* alſo turns it, and our *Tranſlators* themſelves elſewhere, as in *Deut.* xxi. 14. & xxii. 24, 29. *Judg.* xix. 24. *Ezek.* xxii. 10, 11. The *Chaldee* and ſome other *Verſions* read *afflicted.*

Ver. 7. *Vileneſs*] It ſprings from a Root ſignifying *to make vile. Onkelos* has it, קְלָנָה the *Septuagint*, ἄσχημον, and the *Vulg. Lat. Copy*, *fœdam*; which are much of the ſame Signification. The *Hebrews* alſo denote a dead Corpſe or Carcaſe with the ſame Letters. Some turn it *Lewdneſs*, others *Villany*; but none *Folly* beſides our *Eng. Tranſlators.*

Ver. 10. *have poſſeſſion*] a Verb.

Ver. 14. *Reproach*] *Gen. reproofe*, as if by Miſtake.

Ver. 16. *We will*] This has no Pronoun or Auxiliary to the Verb here in *Heb.* notwithſtanding the King's *Tranſlators* have ſo often and ſo dully repeated it.

lighted

lighted in Jacob's Daughter; and he was the moſt honourable of all his Father's Family.

20. For they both went to the Gate of their City, and ſpoke to their Citizens as follows:

21. Theſe Men are peaceable with us, and would dwell in the Country, and merchandiſe in it, which behold is of a large Space before them; let us take us their Daughters for Wives, and give them ours.

22. Only in this they will conſent to us, to dwell with us to be one People; by every Male of us being circumciſed, as they are.

23. Will not their Cattle, Poſſeſſion, and all their Beaſts, be ours? Only we muſt conſent to them, that they may dwell with us.

24. Accordingly to them hearkened all who went out of the Gate of that City, and were every Male of them circumciſed.

25. But on the third Day when they were in Pain, two of Jacob's Sons, Simeon and Levi, Dinah's Brothers, taking each his Sword, came upon the City confidently, and killed every Male.

26. In particular they put Hamor, and his Son Shechem to the Sword, and took Dinah out from Shechem's Houſe.

27. Jacob's Sons coming upon the Slain, did alſo plunder the City, becauſe they had defiled their Siſter.

28. They took their Sheep, Oxen and Aſſes, with that which was in the City, as well as what was in the Field.

29. Moreover all their Wealth, Children and Wives, they took priſoners, and plundered; with every thing that was in the Houſe.

30. Whereupon Jacob complained to Simeon and Levi, You have troubled me, to make me odious among the Inhabitants of the Country, the Canaanites and Perizzites: for I having few Perſons, they may gather up againſt me, and ſmite me; ſo ſhall I and my Family be deſtroyed.

31. To which they ſaid, Should he treat our Siſter like a Whore?

CHAP. XXXV.

AND God commanded Jacob, Get ready, go up to Beth-el, and there dwell; as alſo make there an Altar to God who appeared to thee, when thou fleddeſt from the Preſence of thy Brother Eſau.

2. Upon which he ſaid to his Family, and all that were with him; Put away the gods of the Strangers which are among you, be clean, and change your Garments;

3. That we may get ready, and go up to Beth-el: for I ſhall make there an Altar to God, who anſwered me in the Time of my Diſtreſs, and was with me in the Way which I went.

4. Accordingly they gave him all the gods of the Strangers that were in their Cuſtody, and the Ear-rings that were in their Ears; which he hid under an Oak that was at Shechem.

5. And as they marched, the Terror of God was ſo upon the Cities which were round about them, that they did not purſue after the Sons of Jacob.

6. So he arrives at Luz, that is in the Country of Canaan, which is Beth-el, and all the People who were with him.

7. Where he built an Altar, and called the Place The God of Beth-el's; becauſe there God was revealed to him, when he fled from the Preſence of his Brother.

8. Now Deborah Rebekah's Nurſe died, and was buried below Beth-el under an Oak; the Name of which was called The Oak of Weeping.

9. And God appeared to Jacob again, as he was coming from Padan-aram, and bleſſed him.

10. For he ſaid to him, Thy Name being Jacob, it ſhall not henceforth be called ſo, but Iſrael ſhall be thy Name: thus he named him Iſrael.

11. God further told him; I am God Almighty; be fruitful, and multiply: a Nation and an Aſſembly among the Nations ſhall be of thee, and Kings ſhall proceed forth from thy ſelf.

Ver. 21. *would dwell*] on the following Condition; whereas *let them dwell* implies what does not appear, that the Natives would have hindered their dwelling there.

Ver. 23. *Poſſeſſion*] So *Onkelos*, *Munſter*, *Junius* and *Montanus* turn it.

Ver. 25. *in Pain*] The *Chald. Paraphraſt* ſays, *Cad tekiphu halehon chebehon, when their Pains became ſtrong upon them*; the *Septuagint* have *en to pono, in Pain.*

Ib. *every Male*] *Tynd.* and *Biſh. all that was male.*

Ver. 29. *Children*] So in the *com. Tranſ. Deut.* xxxi. 12. *Jer.* xli. 16. & xliii. 6. and *little Children*, *Ezek.* ix. 6.

Ver. 2, 4. *Strangers*] the *Shechemites*, Chap. xxxiv. 28, 29.

Ver. 4. *at*] The *Heb. him* commonly ſignifies *with*, and ſo *Montan.* renders it here. The 70 tranſlate *in*, *Pagnin.* and *Caſtal. at* by *apud* and *ad.*

Ver. 8. *Nurſe*] She ſeems to have been Nurſe to *Rebekah*, her Children and Grandchildren; look Ch. xxiv. 59. going perhaps to *Jacob* after *Rebekah*'s Death.

Ver. 11. *among*] as the Genitive Caſe in *Heb.* may ſignify, and even *an Aſſembly of the Nations* might obſcurely: By *Aſſembly*, or *Congregation*, then I underſtand an united uniform People, not like the Gentiles, 2 *Kings* xvii. 29, 33. beſides the *Iſraelites* aſſembling thrice a Year at *Jeruſalem.*

12. As for the Country which I gave Abraham and Iſaac, I give it to thee, and to thy Offspring after thee will I give the ſame.

13. Then God aſcended from him, in the Place where he ſpoke with him.

14. In which Place Jacob ſet up a Pillar of Stone, and poured both a Drink-offering and Oil upon it.

15. He alſo called the Name of the Place, where God ſpoke with him Beth-el.

16. Next they marched from thence, and there being yet about a Mile to come to Ephrath, Rachel was in labour, and it was difficult for her to be delivered.

17. However when ſhe was in her hard labour, the Midwife ſays to her, Do not fear, for this too is a Son for thee.

18. Therefore when her Soul was going out, becauſe ſhe died, ſhe named him Ben-oni; but his Father called him Benjamin.

19. Thus Rachel died; and was buried in the Way to Ephrath, which is Beth-lehem.

20. And Jacob ſet up a Pillar upon her Grave, which is the Pillar of it to this Day.

21. Afterwards Iſrael going on, extended his Tent beyond the Tower of Eder.

22. Beſides while he dwelt in that Country, Reuben went, and lay with Bilhah his Father's Concubine; which he heard of. And the Sons of Jacob were twelve:

23. Thoſe of Leah, Reuben his Firſt-born, Simeon, Levi, Judah, Iſſachar and Zebulun;

24. The Sons of Rachel, Joſeph and Benjamin;

25. And the Sons of Bilhah her Handmaid, Dan and Naphtali;

26. Zilpah's Sons too, the Handmaid of Leah, Gad and Aſher: theſe were the Sons of Jacob whom he had born in Padan-aram.

27. At length he came to Iſaac his Father, at Mamre the City of Arba, which is Hebron, where Abraham and Iſaac ſojourned.

28. And the Time of Iſaac was a hundred and eighty Years;

29. When he expiring, died, and was gathered to his People, an old Man, and full of Age: whom Eſau and Jacob his Sons buried.

CHAP. XXXVI.

AND theſe are the Generations of Eſau, who was Edom.

2. He took his Wives of the Daughters of the Canaanites; Adah the Daughter of Elon the Hittite, and Aholibamah that of Anah, Zibeon's Daughter the Hivite;

3. As alſo Baſhemath the Daughter of Iſhmael, Nebajoth's Siſter.

4. And Adah bore to him Eliphaz; as Baſhemath did Reuel;

5. Aholibamah likewiſe Jeuſh, Jaalam and Korah. Theſe were the Sons of Eſau, whom he had born in the Country of Canaan.

6. Afterwards he took his Wives, Sons and Daughters, with all his Domeſticks, his Cattle, and all his Beaſts, nay the whole that he poſſeſſed, which he had gotten in that Country; and went to another, from the Preſence of his Brother Jacob.

Ver. 13. *with him*] This is explained to be *with*, *Hoſ.* xii. 4. by עִם whoſe Vowel אִתּוֹ has here.

Ver. 14. *ſet up a Pillar*] *Biſh. ſet up on ende.*

Ver. 16. *about a Mile*] or *a computed Mile*, *Heb. a Mile of Ground.* It is כִּבְרוֹב *a Mile* in the *Targum:* ſo *John Buxtorf* and *Santes Pagnin.* explain it in their *Lexicons*, and the latter renders it in his *Verſion.* The Word is met with in *Scripture* only here, Chap. xlviii. 7. & 2 *Kings* v. 19. *Jarhi* and *Aben Ezra* both interpret it to be a *Meaſure*, the one *of Ground*, the other *of a Journey*, i. e. as a Mile is with us, though that might be of a different Length; therefore *Caſtalio* expreſſes it *una ſtatione.* To which I may add from *Kimhi* in *Lib. Radic.* אמרים מקבורת רחל לאפרת מיל *They ſay it is a Mile from Rachel's Grave to Ephrath*; and from *Behai* on this Place, העיד הרמב"ן כי ראה בעיניו שאין ממצבת רחל לבית לחם אפילו מיל *Rab. Moſes, the Son of Nahman, teſtifies that he ſaw with his own Eyes, Rachel's Tomb was not a Mile diſtant from Beth-lehem*, i. e. was ſomething leſs; and the *Heb.* Word is *mil*; the *Arabick Tranſ.* too has it *a Mile of Ground.* It ſeems alſo to be a certain Meaſure, from its Root ſignifying *to multiply*; ſee further *Fuller, Miſc. Sacr.* Lib. ii. Cap. 15. But the *Gen. Ver.* has for it *half a dayes journey.*

Ib. *was in labour*] for *travailed* may be miſtaken for *travelled.*

Ver. 18. Ben-oni, *the Son of my Sorrow*; Benjamin, *the Son of the right Hand.*

Ver. 22. *heard of*] The *Gr.* adds unneceſſarily *and it appeared wicked before him*, ſince that is ſo fully ſhewn Chap. xlix. 4.

Ver. 2. *Canaanites*] In *Heb. Chenahan*, as Ver. 9, 34. it is *Edom*, meaning the People.

Ib. *Adah*] The Name alſo of *Lamech*'s firſt Wife, Ch. iv. 19. and called *Baſhemath*, Ch. xxvi. 34. but I rather think the *Judith* mentioned there had no Sons, and was not the ſame with *Aholibamah*, as all the Names differ.

Ib. *Zibeon's Daughter*] In *State of Heb.* is inſiſted ſtrongly it ſhould be a *Son* here and Ver. 14. as in the *Sam.* and *Gr.* whoſe Tranſlators or Tranſcribers might be in the ſame ſhallow Way of Thinking from Ver. 24. for had it been more profound, there might have been obſerved, that this *Zibeon* was a *Hivite* of the Country of *Canaan*, Ver. 2, 5, 6. and he in Ver. 24. a *Horite* of *Seir* or *Edom*, Ver. 20, 21. beſides it would be ſtrange indeed for *Eſau* to marry in the ſecond Deſcent younger than his Son, as in the *Note* at Ver. 12. and have Children by ſuch a Wife before he went into that Country, Ver. 5, 6, 8. So a Man and Woman were named *Aholibamah*, Ver. 2. & 41.

Ver. 3. *Baſhemath*] called *Mahalath*, Ch. xxviii. 9.

Ver. 6. *another*] In *Vulg. Tranſ. the countrey* is improper, becauſe there is Nothing before it to tell what

7. For their Subſtance was too much for them to dwell together; the Country where they ſojourned being not able to bear them, by reaſon of their Cattle.

8. So Eſau dwelt on Mount Seir, he who was Edom.

9. The following are alſo the Generations of Eſau the Father of the Edomites, on that Mountain:

10. Theſe being the Names of his Sons; Eliphaz the Son of Adah his Wife, Reuel that of Baſhemath another Wife.

11. And the Sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12. Beſides Eliphaz Eſau's Son had Timna a Concubine, who bore to him Amalek: theſe were the Sons of Adah Eſau's Wife.

13. Moreover the Sons of Reuel were, Nahath and Zerah, Shammah and Mizzah: theſe were Baſhemath's Sons the Wife of Eſau.

14. Again theſe were the Sons of Aholibamah the Daughter of Anah, Zibeon's Daughter, the other Wife; ſhe bore to him, Jeuſh, Jaalam and Korah.

15. The following were Dukes of the Sons of Eſau: the Sons of Eliphaz his Firſtborn, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16. Duke Korah, Duke Gatam, Duke Amalek; who were Dukes of Eliphaz in the Country of Edom, being the Sons of Adah.

17. And theſe the Sons of Reuel Eſau's Son, Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah; who were Dukes of Reuel in that Country, being Baſhemath's Sons the Wife of Eſau.

18. Theſe too the Sons of Aholibamah Eſau's Wife, Duke Jeuſh, Duke Jaalam, Duke Korah; who were Dukes of Aholibamah the Daughter of Anah Eſau's Wife.

19. The foregoing were the Sons of Eſau, and theſe were their Dukes; he being Edom.

20. The next were the Sons of Seir the Horite, who dwelt in the Country; Lotan, Shobal, Zibeon, Anah,

21. Diſhon, Ezer and Diſhan; who were Dukes of the Horites, the Sons of Seir, in the ſame Country.

22. Moreover the Sons of Lotan were, Hori and Hemam; and Lotan's Siſter was Timna.

23. Shobal's Sons too were theſe; Alvan, Manahath, Ebal, Shepho and Onam.

24. Theſe were alſo the Sons of Zibeon; both Aijah, and Anah: he being the Anah who found out Mules in the Wilderneſs, when he fed the Aſſes of Zibeon his Father.

25. As were theſe the Sons of Anah, Diſhon; and Aholibamah was the Daughter of Anah.

26. And theſe were Diſhon's Sons: Hemdan, Eſhban, Ithran and Cheran.

27. The Sons of Ezer were theſe; Bilhan, Zaavan, Vaakan.

28. Theſe the Sons of Diſhan; Uz, and Aran.

29. The following were Dukes of the Horites; Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30. Duke Diſhon, Duke Ezer, Duke Diſhan; who were Dukes of them, according to their Dukes in the Country of Seir.

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country. The ancient *Eng. Verſions* have *a country*, and the *Geneva Bib. another country.* The *Heb.* not telling here what Country this was, as it is apparent in Ver. 8. the *Sept.* with a Liberty not unuſual to them, have *out of the Country of Canaan*, whom the *Sam.* might take from: for who can think with the Author of *State of Heb.* if *Canaan* had been in, it would have been left out of the *Hebrew?*

Ib. *from the Preſence*] Before *Jacob* ſhould return home, to whom the Birth-right belonged.

Ver. 12. *Timna*] As ſhe was the Daughter of *Seir*, Ver. 20, 22. whoſe Poſterity had peopled the Country in *Abraham*'s Time, Chap. xiv. 6. ſhe muſt now be old, yet bore one Son. But the firſt Part of *Lightfoot*'s Obſervation, that *Eſau* married the great Grandchild of *Seir*, and *Eliphaz* his immediate Daughter, Ver. 20, 24, 25. turns out wrong in two Reſpects, the *Anah* in Ver. 2. being a Woman, and that in Ver. 25. a Man; and ſo, as alſo ſhewn at Ver. 2. not the ſame; nor yet the *Anahs* in Ver. 24, 25. the latter being *Seir*'s Son, Ver. 20. as the reſt before and after.

Ver. 16. *Duke Korah*] The five Sons of *Eliphaz* in Ver. 11. ſeem put according to their Age, being ſo likewiſe in 1 *Chron.* i. 36. and as *Kenaz* is otherwiſe here before *Gatam*, this *Korah* might likely be the Son of the former, ſo named from his Uncle, Ver. 5. and ariſing to the Dignity of a Duke, as ſeveral recorded at the End of the Chap. ſo that it is raſhly affirmed on the ſingle Authority of the *Sam.* that *theſe two Words are interpolated, State of the Heb.* p. 376, 377.

Ver. 20. *dwelt*] See *Deut.* ii. 12, 22.

Ver. 22. *Hemam*] not *Heman.*

Ver. 24. *found out Mules*] By the unnatural Copulation of an *Aſs* with a *Mare*. *Found the Mules*, is as if it were ſome that were loſt. The Pretences that it was *hot Waters*, or *Giants*, or ſome *Herb*, are invalidated by the Mention of *Aſſes*, which far more probably points out the other. The Objection of *Bochart*, in his *Hierozoicon*, Lib. ii. 21. is of little or no Weight, if true, that the *Heb.* Word does not ſignify *to invent*; becauſe it might be done by the Beaſts, without *Anah*'s Invention.

Ver. 25. *Sons*] It is ſaid *Sons*, though but one, as in Chap. xlvi. 23. 1 *Chron.* ii. 31. and of this only, 1 *Chron.* i. 41. as we might ſpeak after our manner, *Diſhon was all the Sons he had.*

Ver. 27. *Vaakan*] as appears by 1 *Chron.* i. 42. where is the ſame Name, only the Letter ו is changed into the ſimilar one י of which ſee on *Ezr.* vii. 6. Nor is the Name's beginning with *V* an Objection, ſince there are other ſuch, as *Vophſi*, *Num.* xiii. 14. *Vaſhni*, 1 *Chron.* vi. 28. *Vaſhti*, *Eſth.* i. *Vaniah*, *Ezr.* x. 36.

Ver. 30. *who were Dukes of them*] It is the ſame with that in the Verſe before. And *theſe are the dukes that came of Hori*, muſt be wrong; when *Hori* was the Son of *Lotan*, Ver. 22. one of theſe Dukes, and the reſt were

31. And theſe were the Kings who reigned in the Country of Edom, before the Iſraelites had one to reign.

32. Firſt Bela the Son of Beor reigned in Edom, the Name of whoſe City was Dinhabah.

33. And when he died, Jobab the Son of Zerah of Bozrah reigned in his room.

34. He alſo dying, Huſham of the Country of the Temanites reigned in his room.

35. This likewiſe died, and Hadad the Son of Bedad, who beat Midian in the Region of Moab, reigned in his room; and his City was named Avith.

36. Next he died, in whoſe room Samlah of Maſrekah reigned.

37. And he being dead, Saul of Rehoboth of the River ſucceeded him.

38. Whom, upon his Deceaſe, Baal-hanan the Son of Achbor ſucceeded.

39. When the laſt too was dead, Hadar reigned in his room; the Name of whoſe City was Pau, and that of his Wife Mehetabel, the Daughter of Matred, Me-zahab's Daughter.

40. And theſe are the particular Names of the Dukes of Eſau, after their Families and Places; Duke Timnah, Duke Alvah, Duke Jetheth,

41. Duke Aholibamah, Duke Elah, Duke Pinon.

42. Duke Kenaz, Duke Teman, Duke Mibzar,

43. Duke Magdiel, Duke Iram; who were the Dukes of Edom, after their Dwellings, in the Country of their Poſſeſſion: he was Eſau the Father of the Edomites.

CHAP. XXXVII.

AND Jacob dwelt in the Country of his Father's Sojournings, in that of Canaan.

2. The foregoing were the Generations of Jacob. Joſeph in his ſeventeenth Year, was feeding the Flock with his Brothers; and he being a Youth was with the Sons of Bilhah, and thoſe of Zilpah, his Father's Wives: the ill Report of whom he brought to their Father.

3. Now Iſrael loved Joſeph the moſt of all his Sons, becauſe he was the Son of his old Years; and he made him a Coat of *ſeveral* Sorts.

4. But his Brothers ſeeing that their Father loved him more than any of them, hated him, and could not bear to ſpeak to him of *his* Welfare.

5. Joſeph alſo dreamed a Dream, and told them; whereupon they hated him ſtill the more.

6. For he ſaid to them; Hear now this Dream which I have plainly dreamed;

7. That we were making Sheaves within the Field, and behold my Sheaf roſe up, and alſo ſtood; when lo yours being round about, bowed down to mine.

8. Whereas his Brothers ſaid to him, Shalt thou be advanced to reign over us? Or ſhalt thou come to have dominion over us? So they hated him ſtill the more, for his Dreams and Words.

9. He likewiſe dreamed yet another Dream, and rehearſed it thus to them, Behold I have had a Dream plainly again, that

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Uncles to *Hori*. It would be a poor Vindication of our *Tranſlators* to ſay, that by *Hori* they meant the *Horite*; becauſe that would not make their Words right, unleſs it could be proved that *Hori* was *Scir*'s proper Name.

Ver. 31. What follows to the End of the Chapter, is ſuppoſed by our famous *Newton*, in his *Obſervations upon the Prophecies of Daniel and the Apocalypſe*, Part i. Chap. 1. to have been added afterwards by *Samuel*; and *Prideaux* intimates it to be *Ezra*, *Connect*. Part i. Book 5. there being no King over the *Iſraelites* till long after; but it ſeems rather taken from 1 *Chron*. i.

Ib. *before*] It appears that *Dukes* governed *Edom* when the *Iſraelites* went from *Egypt*, by *Exod*. xv. 15. and that there was a *King* before they entered *Canaan*, *Num*. xx. 14. *Judg*. xi. 17. from whence to the Reign of *Saul* being 376 Years, is 47 to each of the eight Kings, one with another, and would not be five apiece more. An agreeable and likely Sum for that Time.

Ib. *one*] The ſuppoſing *Moſes* himſelf to be the King, as *Patrick* and *Cumberland* do, ſeems too forced a Meaning.

Ver. 32. *Firſt*] which the Connection of the Words requires: ſo *Jun*. and *Trem*. have *Primum*.

Ver. 34. *Temanites*] Words of this Termination are Appellatives of People, and not the Names of Places. It is the ſame by which *Eliphaz* is called in the *Book of Job*.

Ver. 37. *Saul*] In *com. Bib*. 1 *Chron*. i. it is written *Shaul*, though it be the ſame.

Ib. *Rehoboth*] That is in *Heb*. *Streets*; but it might be the Name of a Place.

Ver. 2. *The foregoing were*] That is in the 35th Chap. for which *Willet* quotes *Junius*, Tom. ii. Lib. 2. at Beg.

Ib. *in his ſeventeenth Year*] *Grotius* ſays, *He is called the Son of ſuch a Year, as here, in* Heb. *who is in that Year of his Age, as appears* Exod. xii. 5. *therefore the* Vulg. Lat. *rightly expreſſes the Senſe*, cum ſedecim eſſet annorum, when he was ſixteen Years old, *Annot*. ſee alſo Chap. vii. 6.

Ib. *their*] not *his*.

Ver. 3. *the moſt of all*] Look back to Chap. iii. 1.

Ib. *old Years*] it being *zekunim*, as Chap. xxi. 2. & xliv. 20. not *zekenim*, *Senators* or *Elders*, as ſome pretend, to make it denote *Joſeph*'s extraordinary Wiſdom; which [his] might have put them right in, if they had miſtaken the Vowel.

Ib. *Sorts*] *Heb. Pieces*.

Ver. 4. *not ſpeak to him of* his *Welfare*] Namely not ſalute him, or aſk him how he did; ſo Chap. xxix. 6. & xliii. 27. *Exod*. xviii. 7. 2 *Sam*. xx. 9. 2 *Kings* iv. 26. & v. 21. & ix. 11. and the Word here at Ver. 14.

Ver. 7. *roſe up*] Signifying that *Joſeph* was not yet in that Station, wherein this was to be fulfilled.

Ib. *yours*] ſo *Tyndal*.

Ver. 8. *be advanced—come*] from thy preſent Station; the Verbs by being doubled, having more than their ſimple Meaning, and this very aptly here.

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the Sun, Moon, and eleven Stars bowed down to me.

10. Which when he related to his Father and Brothers, the former chid him in the following manner, What Dream is this that thou haſt dreamed? Shall I, thy Mother and Brothers, quite come to bow down to the Ground to ſuch a one as thee?

11. However though his Brothers envied him, his Father kept the Matter.

12. Afterwards they being gone to feed their Father's Flock at Shechem;

13. Iſrael ſaid to Joſeph, Are not thy Brothers feeding at Shechem? Come, that I may ſend thee to them; who anſwered him, Here am I.

14. To whom he replied, Go now, ſee about the Welfare of thy Brothers, with that of the Flock, and bring me back Word. Accordingly having ſent him from the Vale of Hebron, he went to Shechem.

15. Where a Man found him, when behold he was wandering in the Field; who enquired of him, what he ſought after.

16. And he ſaid, I ſeek for my Brothers: be pleaſed to tell me where they are feeding.

17. They are gone away, replied the Man, from hence; for I heard them ſay, We will go to Dothan. So Joſeph went after them, and found them there.

18. But when they ſaw him far off, before he came near them, they contrived againſt him how to kill him.

19. For they ſaid one to another; Behold he who has the Dreams is coming.

20. Now therefore come, that we may kill him, and throw him into one of the Pits; and let us ſay, An ill Beaſt has devoured him: then we ſhall ſee what will become of his Dreams.

21. Nevertheleſs Reuben hearing, delivered him from their Power: for he ſaid, Let us not take away his Life.

22. He ſaid further to them, Do not ſhed Blood, throw him into this Pit which is in the Wilderneſs, but do him no Miſchief; that he might deliver him from their Power, to bring him back to his Father.

23. Accordingly when Joſeph came to his Brothers, they ſtripping him of his Coat of *ſeveral* Sorts which he had on;

24. Took him, and threw him into the Pit; which however was empty, without any Water in it.

25. And as they were ſitting to eat Victuals, they looked up, and ſaw plainly that there was a Company of Iſhmeelite Paſſengers coming from Gilead; whoſe Camels that carried Spice, Balſam and Myrrh, were going to have *it* down to Egypt.

26. Then Judah ſaid to his Brothers; What ſhall we get by killing our Brother, and concealing his Blood?

27. Come, that we may ſell him to the Iſhmeelites, and let us do him no Miſchief; ſince he is our Brother, our own Fleſh: to which they hearkened.

28. So when the Merchants, being Midianite Men, paſſed by, they drew, and took up Joſeph out of the Pit, and ſold him to the Iſhmeelites for twenty *Shekels* of Silver; who had him to Egypt.

29. At length Reuben came back to the Pit, and when behold Joſeph was not in it, he tore his Cloaths;

30. And returning to his Brothers, cried out, The Child is gone; as for me, Whither ſhall I go?

31. Beſides they took Joſeph's Coat, and having killed a Kid of the Goats, dipt it in the Blood.

32. Next they ſent the forementioned Coat, and thoſe who brought *it* to their Father, ſaid, This we found: ſee now, whether it is thy Son's Coat, or not.

Ver. 9. *eleven Stars*] I have not put *the eleven Stars*, becauſe I do not know any that are ſo diſtinguiſhed. *Lookup*'s and another later *Tranſlation* have *eleven of the Stars*.

Ver. 10. *Mother*] *Rachel* his Mother dying in the foregoing Year by the *Table*, theſe Dreams might well be before her Deceaſe; but that *Joſeph* was ſold after it, appears by Ver. 14. comp. with Chap. xxxv. 16, 19, 27. Nevertheleſs it ſeems as likely to be ſpoken of his Mother-in-law, for elſe the Dream was not fulfilled in that Particular of the Moon, becauſe *Rachel* did not live till *Joſeph*'s Promotion.

Ver. 11. *kept*] as the Virgin *Mary* did, *Luke* ii. 19. The *Chald. Verſ.* has נְטַר the *Greek* διετήρησε, *Munſter conſervabat*, all the ſame; which is the uſual Meaning of the *Heb.* Word: the *Geneva* Marginal Reading is *kept diligently*.

Ver. 14. *now*] In the *Piſtle for the frydaye next folowinge the ſeconde ſonc.aye in lent*, at the End of *Tyndal*'s *Tranſ. of the Books of the New Teſt.* it is *good ſene*.

Ver. 15. *Man*] Who in the *Hiſtory of Joſeph* in Verſe is repreſented, with Violence to Senſe as well as *Scripture*, to be an Angel: ſuch is *Joſeph*'s Brethren embracing him friendly, and feigning themſelves glad, at his coming to them; ſuch *Reuben*'s going to the Pit after his Brothers were got home, Ver. 29, 30, 31.

Ver. 19. *he who has the Dreams*] *Willet* cites *Vatablus* expounding it, *the Author and Inventor of Dreames*, as if they thought *Joſeph* had not really dreamed what he related.

Ver. 25. *Camels*] Of theſe *Smith*, *Camels will endure Travel four Days together without Water; and will eat Tops of Thiſtles, Shrubs, or any kind of Boughs; they are very ſure-footed, and kneel when they are a loading*, *Ray*'s *Collect. of Travels*, Tom. ii. Chap. 5. God in his great Wiſdom and Goodneſs having made them ſuch, for the eaſtern, dry, and barren Countries.

Ib. *Balſam*] See it in *Jer.* viii. 22. & xlvi. 11. & li. 8. of which *Prideaux* has written, *Connect.* Anno 63.

Ver. 27. *Iſhmeelites*] It ſeems to have been a Company of thoſe under *Midianite* Merchants.

33. And

33. And he knowing it, exclaimed, Yes it is: ſome ill Beaſt has devoured him; Joſeph is torn in pieces.

34. Therefore Jacob tore his Cloaths, put Sackcloth on his Loins, and mourned for his Son many Days.

35. Nay though all his Sons and Daughters addreſſed themſelves to comfort him, he refuſed to be comforted, and ſaid, that he would go down for his Son mourning into the Grave: thus his Father wept for him.

36. Whom the Medanites ſold into Egypt, to Potiphar an Officer of Pharaoh, the Chief of the Guard.

CHAP. XXXVIII.

AND at that Time Judah went down from his Brothers; and turned aſide to an Adullamite Man, whoſe Name was Hirah.

2. Where ſeeing a Daughter of a Canaanite Man, his Name being Shua; he took her, and went in to her.

3. Who conceived, and brought forth a Son; he naming him Er.

4. She likewiſe conceived afreſh, bearing a Son; and him ſhe named Onan.

5. Beſides, ſhe proceeded again to bear another, whom ſhe named Shelah; Judah being at Chezib when ſhe was delivered of him.

6. Afterwards he got a Wife for Er his Firſt-born, whoſe Name was Tamar.

7. But the Lord was ſo diſpleaſed with this Er, that he cauſed him to die.

8. Judah then ſaid to Onan, Go in to thy Brother's Wife, and do a Brother's Part to her; ſo raiſe up Seed to him.

9. Nevertheleſs Onan knowing that it would not be his, when he went in to her, waſted *it* on the Ground, that he might not give Seed to his Brother.

10. And the Lord being diſpleaſed with what he did, made him alſo die.

11. Upon this Judah ſaid to Tamar his Daughter-in-law, Abide a Widow at thy Father's Houſe, till Shelah my Son is grown up; Leſt, as he ſaid, he ſhould die alſo like his Brothers. So ſhe went and abode there.

12. A great while after this the Daughter of Shua, Judah's Wife, died; and when he was comforted, he went up to his Sheep-ſhearers, with Hirah his Friend the Adullamite, to Timnath.

13. Whereas it had been told Tamar, that behold her Father-in-law was going up thither, to ſhear his Sheep.

14. Therefore ſhe put off the Garments of her Widowhood from her, and being covered with a Veil, and having muffled her ſelf up, ſhe ſate at the Gate of the two Fountains, which were by the Way to Timnath: for ſhe ſaw that Shelah was grown up, and ſhe was not married to him.

15. Whom Judah ſeeing, thought ſhe was a Harlot, becauſe ſhe had covered her Face.

16. At this he turned aſide to her at the Way, and ſaid, Come now, grant me Admittance to thee; for he did not know that ſhe was his Daughter-in-law: and ſhe aſked, What wilt thou give me, that thou mayeſt have it?

17. To which he anſwered, I will ſend a Kid of the Goats from the Flock: but ſaid ſhe, Wilt thou give a Pledge, till thou doſt ſend *it?*

18. And he replied, What Pledge is it that I ſhall give thee? Who demanded his Seal, Handkerchief, and the Staff which was

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Ver. 33. *has devoured*] On the contrary the *Jeruſ. Targ.* has it, *frigidly* as well as *falſely*, *Neither has an ill Beaſt devoured him, nor is my Son* Joſeph *killed; but I ſee by the Spirit of the Sanctuary, an ill Woman ſtanding againſt him.*

Ver. 34. *tore his Cloaths, put Sackcloth*] *Jacob*'s mourning Apparel was Sackcloth, I ſuppoſe in its native Colour, and his old Cloaths were torn, inſtead of a new Suit made.

Ver. 35. *for his*] אֶל ſignifies either *to* or *for*.

Ver. 36. *Medanites*] Who might be the Poſterity of *Medan*, Chap. xxv. 2. and employed by their Kinſmen the *Midianite* Merchants, as Factors to ſell the Things in *Egypt*.

Ver. 2. *his Name*] *whoſe Name* does not inform the Reader, whether it was the Father's or Daughter's.

Ib. *Shua*] The ſame as 1 *Chron.* ii. 3. but a different Name in the *Original* to that in Chap. xxv. 2. of this *Book*.

Ver. 5. *proceeded*] not *conceived*.

Ver. 8. *do a Brother's part*] This *Heb.* Word is rendered in *com. Tranſ. Deut.* xxv. 5, 7. *perform the duty of an Huſband's Brother*; where it appears not to be *marry*, that being before it, and is alſo prepoſterous here.

Ver. 11. *till*] being only for an Excuſe, he not intending to marry them then, Ver. 14, 26.

Ver. 12. *A great while*] *Heb. the Days were multiplied*, or *the Time was much*.

Ib. *Friend*] An Appellation not more ancient than worthy.

Ver. 14. *two Fountains*] This Word is in the dual Number, and is *Eyes* or *Fountains*, becauſe of their Reſemblance to Eyes; and the one yielding Water, the other Tears. The *LXX*, *Pagn. Ainſw.* and the *Gen. Verſ.* give it as a proper Name. *Onkelos* tranſlates, בִּפְרִשׁוּת עֵינַיִן *at the parting of the two Fountains*. *Aben Ezra* on this Place writes, שם מקום ויש אומרי כי שני מעיינות מים היו בדרך *It is the Name of a Place, and ſome ſay there were two Fountains of Water in the Way*. So that if it was a Name to them, that Name tranſlated is as here; ſee Chap. xvi. 7. other *Interpretations* are too much forced.

Ver. 18. *Handkerchief*] פְּתִיל ſignifies *a Thread* from the Twiſting, its Root being פתל *to twiſt*, and according to *Kimhi* in the *Book of Roots*, *a ſmall Piece of Cloth*: it is uſed alſo for little things made of Threads, and thoſe which are like Threads; and is accordingly rendered in our *com. Tranſ. a lace*, *Exod.* xxviii. 28, 37. *a*

in

in his Hand: accordingly he gave *them* to her, and having admiſſion to her, ſhe conceived by him.

19. Then riſing up, ſhe went away, and put off her Veil from her, putting on the Garments of her Widowhood.

20. And Judah ſent the Kid of the Goats by his Friend the Adullamite, to receive the Pledge from the Woman's Hand; but he could not find her.

21. He alſo made enquiry of the Men of that Place, Where is the Proſtitute who was at the two Fountains by the Way? But they ſaid, There was none here.

22. So he goes back to Judah, and tells, I cannot find her; and even the Men of the Place ſaid, no Proſtitute was there.

23. With that Judah concludes, Let it be taken for her own, leſt we ſhould become a Scorn; I having behold ſent this Kid, and thou canſt not find her.

24. And in about three Months it was told him, that Tamar his Daughter-in-law had committed whoredom, and alſo behold was with child by the ſame: he then ſaid, Bring her out, and let her be burnt.

25. When ſhe was brought out, ſhe ſent Word to her Father-in-law, I am with child by the Man to whom theſe Things belong; and added, Acknowledge, I pray, whoſe theſe are, the Seal, Handkerchief and Staff.

26. Accordingly he acknowledged, and ſaid, She is more righteous than I, by reaſon that I did not give her to my Son Shelah; and he had the knowledge of her again no more.

27. Now at the Time of her being delivered, behold there were Twins in her Womb.

28. And when ſhe was in labour, one put forth his Hand, and the Midwife took, and tied a ſcarlet Thread upon it, with the diſtinction, This comes out firſt.

29. But as he pulled it back, behold his Brother came forth: then ſhe ſaid, How haſt thou broke thee out a Breach? So he was named Pharez.

30. Next came out the other, upon whoſe Hand was the ſcarlet Thread; and he was named Zerah.

CHAP. XXXIX.

AND Joſeph being had down to Egypt, Potiphar an Officer of Pharaoh, the Captain of the Guard, *and* a Native, bought him of the Iſhmeelites, who brought him down thither.

2. However the Lord was with him, ſo that he was a Perſon who proſpered, while he was in the Houſe of his Maſter the Egyptian.

3. Who ſeeing that the Lord was with him, and that he made whatever he did to proſper in his Hand;

4. Joſeph not only got ſo in his Favour as to wait on him; but he made him the Steward of his Houſe, committing all that he had into his Cuſtody.

5. And from the Time that he did ſo, the Lord bleſſed his Houſe for Joſeph's ſake: inſomuch that the Bleſſing of the Lord was on every thing which he had, both in the Houſe and the Field.

6. Therefore he left whatever belonged to him in Joſeph's Cuſtody, ſo that he was unacquainted with any thing he had, excepting the Victuals which he eat: Joſeph too was of a handſome Shape, and a fair Countenance.

7. Now after theſe things his Maſter's Wife looked up at him, and ſaid, Lie with me.

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ribband, *Num.* xv. 38. *a covering*, i. e. a cloth, Ch. xix. 15. *a line*, *Ezek.* xl. 3. and plur. *wiers*, *Exod.* xxxix. 3. Thoſe *viri incomparabiles* (as *Buxtorf* calls them) *matchleſs Perſons*, *Tremellius* and *Junius*, tranſlate it in this Place, *ſudarium*, *a Handkerchief*; ſo *Gell* in *Eſſay*, p. 177. and the *French Bib.* has it, *mouchoir*; as likewiſe the *Chald. Interpreter* וְשׁוּשְׁיָךְ *and thy Handkerchief* or *linen Thing*. Others ſuppoſe it Something to wear on the Head, the *Geneva Tranſlators a cloke*. From whence after all this (may the Reader ſay) could *bracelets* come? From the *old Latin armillam*. Of which *Tranſlation*, *Jewel* in his *Defence of the Apology of the Church of England*, p. 7. ſays, "The worſt *Tranſlation* that this Day "is commonly uſed either in the *Engliſh*, or in the "*French*, or in the *Dutch* Tongue, is far better and "truer than the old *common Tranſlation* in the *Latin*."

Ver. 20. Why was *Goats* left out here, and not at Chap. xxxvii. 31?

Ver. 25. *Acknowledge*] the ſame Verb as in the next Verſe.

Ver. 26. *again no more*] *Sir John Marſham* in his *Canon Chronicus*, ad Secul. Noach. Præc. 6. writes, "Juda *non* "*ceſſavit cognoſcere eam*. Id eſt, nurum duxit in uxorem. "Nam verbum יסף & *adjicere* ſignificat, & *ceſſare*." Judah *did not ceaſe to know her, that is, he married his Daughter-in-law, as the Verb alſo ſignifies to ceaſe*. But no ſuch Meaning appears to the Verb throughout the *Scripture*, where it is extant above 200 Times, nor as I find in any *Lexicon*, only in a few *Tranſlations* following the *old Lat. Num.* xi. 25. Authority weak enough not to need Confutation!

Ver. 27. *were Twins*] *Tynd.* and the *Biſh. was two twinnes*.

Ver. 29. *How haſt thou broke thee out a Breach?*] See our *old Tranſlations* and others.

Ib. *Pharez*] *a Breach*.

Ver. 30. *Zerah*] *Riſing*. It is rightly written Chap. xlvi. 12. *Joſh.* vii. 1, &c.

Ver. 2. *Perſon who proſpered*] by *Tyn.* *luckye felow*.

Ver. 6. *handſome Shape*, *&c.*] like his Mother, Chap. xxix. 17.

Ver. 7. *his Maſter's Wife*] Thus *Homer* relates concerning *Bellerophon*;

For him Antæa *burn'd with lawleſs Flame,*
And ſtrove to tempt him from the Paths of Fame:
In vain ſhe tempted the relentleſs Youth,
Endu'd with Wiſdom, ſacred Fear, and Truth.

8. But he refuſing, anſwered her; Behold my Maſter knows not what is with me in the Houſe; for he has committed all that he has into my Cuſtody.

9. He is not greater here than I, nor has he kept back any thing from me but thee, becauſe thou art his Wife: beſides how can I do this great Wickedneſs, and ſin againſt God?

10. And when ſhe had importuned Joſeph Day by Day, and he would not hearken to her, to lie near her, that he might be with her;

11. About this Day as he was going into the Houſe to do his Buſineſs, when none of the Domeſticks were there within;

12. She took hold of him by his Garment, with the ſolicitation, Lie with me: nevertheleſs he left it in her Hand, and fleeing, went quite out.

13. So when ſhe ſaw that he had left his Garment in her Hand, and was fled abroad;

14. She called to the Folk of her Houſe, and ſpoke to them thus; See, he has brought us a Hebrew Fellow to be wanton with us: he came to me, to lie with me, but I called out aloud.

15. And no ſooner did he hear that I raiſed up my Voice, and called out, but he left his Garment by me, and fleeing, went quite out.

16. Beſides ſhe laid up his Garment by her, till his Maſter came home.

17. And to him ſhe uſed this like Expreſſion; The Hebrew Servant whom thou broughteſt to us, came to me, to be wanton with me.

18. But upon my raiſing up my Voice, and calling out, he left his Garment by me, and fled abroad.

19. Incenſed, when he heard the Words which his Wife ſpoke to him, and that according to theſe his Servant did to her;

20. Joſeph's Maſter took him, and put him into the Round-houſe, the Place in which the King's Priſoners were bound; that he might continue there in it.

21. Yet the Lord was with him, and extended Kindneſs to him; for he made him be in Favour with the Keeper of it.

22. Inſomuch that he committed into Joſeph's Cuſtody all the Priſoners who were in that Houſe, and all Things which were done there he was acting in.

23. The Keeper of it did not look at any thing in his Cuſtody, becauſe the Lord was with him; and what he did the Lord made to proſper.

CHAP. XL.

AND after theſe Things, the Butler and Baker of Pharaoh King of Egypt, offended him their Maſter.

2. Who was ſo enraged againſt his two Officers, both the chief Butler and Baker,

3. That he put them in Priſon at the Houſe of the Chief of the Guard, into the Round-houſe, the Place where Joſeph was bound.

4. Whereupon the Chief of the Guard appointed Joſeph to be with them, that he might wait on them; and they were a while in Priſon.

5. Then this Butler and Baker, who were bound there, dreamed each of them a Dream in one Night, according to what the reſpective Interpretation would be.

Fir'd at his Scorn, the Queen to Prœtus *fled,*
And beg'd Revenge for her inſulted Bed:
Incens'd he heard, reſolving on his Fate——
Iliad 6. *Pope's Tranſ.*

Ver. 9. *He is not greater*] Has not more Power or Authority. In this manner *Trem. Caſtal.* and *Montan.* with the *ancient Eng.* and the *French Verſions*, have it; אינבו being *not he*. So *Munſter* ſays it ſeemed to be to him; and *Ainſworth* allows it. There were none elſe ſo great as *Joſeph*.

Ver. 10. This Verſe in order of Time ſeems to be before the 7th, being added to ſhew the Wiles of this Adultereſs, *Matt.* v. 28. and might be put in a Parentheſis: for it is not credible that ſhe began her Temptation by, *Lie with me*; but rather firſt perſuaded him to lie near her in a convenient Place. *Tyndal* has *to ſlepe nere her*; and ſee *Exod.* xvi. 9.

Ver. 11. *About this Day*] when they had the preceding Diſcourſe.

Ver. 12. *Lie*] *Gen. Sleepe.*

Ver. 15. *by*] Our *Tranſlators* rendered the Word ſo, Ver. 10, 16. but here and in the 18th Verſe they turn it, as if ſhe let the People of the Houſe and her Huſband know, that ſhe held him by the Garment; and conſequently endeavoured to force him, and not he her: but 'tis no wonder, ſince the *old Lat. Bible* has it, *quod tenebam, which I held.* The Woman however appears to have been more cunning. *Ainſw.* and the *old Eng.* expreſs it *by*; *Jun.* and *Trem. juxta*, &c.

Ver. 16. *Garment*]
Thy Virtues, and thy Veſture twice have been
Bane to thy ſelf, Diſguiſe of others Sin,
Hiſt. of Joſeph, B. 2.

Ver. 19. *Incenſed*] Whence this noble Simile is raiſed in the *Hiſt. of Joſeph*;
As when the Void, o'er frighted Mortals Heads,
A ſcowling Storm with gloomy Clouds o'erſpreads:
Tho' with its native Light the ſtarry Sphere,
Above the Tempeſt ſhines ſerene and clear;
Its Brightneſs yet is loſt to human Eyes,
Which charge the Vapour's Darkneſs on the Skies.

Ver. 22. *he was acting in*] nicely to the *Heb.* and not *he was the doer of it*, for all the Reſt to do nothing, much leſs for him to do whatſoever they did.

Ver. 4. *the Chief of the Guard appointed*] who was *Joſeph's* Maſter, and therefore appointed him to wait on thoſe great Men, not knowing probably how *Joſeph* was advanced in the Priſon; nor would have ſuffered that to be, had he known it. In *Coverdale's* ſmall *Tranſlation* it is read, *put Joſeph unto them, that he might ſerve them*; but in the *Geneva* thus inconſiſtently, *gave Joſeph charge over them, and he ſerved them.*

6. And

6. And when Joſeph came to them in the Morning, he ſaw plainly, that they were troubled.

7. Therefore he thus interrogated Pharaoh's Officers, who were with him in Priſon at his Maſter's Houſe, Why are your Countenances ſo ill to Day?

8. To whom they ſaid, We have each dreamed a Dream, and here is Nobody to interpret it. And Joſeph ſaid to them, Are not Interpretations of God? Favour me with the Rehearſal.

9. So the chief Butler told him his Dream as follows; Being in my Dream, behold a Vine was before me:

10. On that were three Branches, and it was as if it budded forth, the Bloſſom of it ſhot up, its Branches produced ripe Grapes.

11. Which, as having the Cup of Pharaoh in my Hand, I took, and ſqueezing them into it, gave the Cup into his Hand.

12. And Joſeph replied to him; This is the Interpretation of it: thoſe three Branches are ſo many Days.

13. Within which Pharaoh will lift up thy Head reſtoring thee to thy Office; ſo that thou wilt give his Cup into his Hand, after the former manner when thou waſt his Butler.

14. But remember me with thy ſelf, when it is well with thee, and ſhew Kindneſs to me, I beg thee, by making mention of me to Pharaoh, and getting me out of this Houſe.

15. For I was altogether ſtolen out of the Country of the Hebrews; and here alſo have not done any thing, for them to put me into the Dungeon.

16. Now the chief Baker ſeeing that the Interpretation was good, related to Joſeph; I alſo being in my Dream, behold three Baſkets of white Bread were upon my Head.

17. There was too in the uppermoſt one all manner of Pharaoh's Victuals made by the Baker; and the Fowls eat it out of the Baſket from off my Head.

18. And Joſeph made anſwer; This is the Interpretation of it: thoſe three Baſkets are ſo many Days.

19. Within which Pharaoh will lift up thy Head from thee, hanging thee upon a Tree; ſo that the Fowls will eat off thy Fleſh from thee.

20. Accordingly on the third Day, which was Pharaoh's Birth-day, when he made a Feaſt for all his Servants, he lifted up the Head of the chief Butler, and that of the chief Baker, among his Servants;

21. Reſtoring the firſt to his Butler's Office, ſo that he gave the Cup into his Hand;

22. And hanging the other: as Joſeph had interpreted to them.

23. Yet that Butler was ſo unmindful of Joſeph, that he forgot him.

CHAP. XLI.

HOWEVER at the End of two whole Years Pharaoh dreamed apparently, that he was ſtanding at the River.

2. And lo there came up from thence ſeven Cows, of handſome Appearance and fat Fleſh, which fed in the Marſh.

3. Behold alſo ſeven other Cows came up after them from the River, of ill Appearance and thin of Fleſh, which ſtood by thoſe upon the Bank of it.

4. Moreover the latter Kine devoured the ſeven well-looking and fat ones: then Pharaoh awaked.

Ver. 6. *ſaw*] *Heb. ſaw of them*, as the following ו for *that* ſhews.

Ver. 8. *Interpretations of God?*] What a Faith had *Joſeph!* when there was ſuch a human Improbability of his own Dreams being fulfilled.

Ver. 9. *Being*] as at the 16th Verſe.

Ver. 10. *ſhot up*] *Heb. aſcended.*

Ver. 12. *This is*] The *Geneva Bible*, and the *folio Bible* pr. 1679, have here this Annotation, "He was aſ-"ſured by the Spirit of God that his Interpretation was "true."

Ver. 13. *Office*] The ſame Chap. xli. 13.

Ver. 15. *ſtolen*] This was for *Joſeph*'s Purpoſe to raiſe Commiſeration, and claim Juſtice; but his Meaning ſeems to be no more, than that his Brothers had no Right to ſell him, and ſo he was ſtolen, Chap. xxxvii. 28.

Ver. 16. *Baſkets of white Bread*] סַלֵּי being Governed of the following Word, and ſo Genitive, as the Termination ſhews, muſt be *Baſkets of*; therefore the governing Word is a Subſtantive, and not an Adjective *white* only. There are two Words of near Affinity to חֹרִי in the Text, uſed by the Jewiſh Writers, viz. חֹרַר and חֹרָא for *Cakes baked on the Coals*; whence ſome explain this (ſays *Buxtorf*) *Cakes*: from which, and the Nature of the Thing, I conclude it was ſome ſort of white Bread which was meant. *Abraham Ben Ezra* is very expreſs, expounding it thus, לבן שהוא לחם *which was white Bread*; the *Septuagint* render it in like manner, κονδριτῶν *bread*; and the Author of the *old Latin*, *farinæ*, *meal*. The *Jeruſalem Targum* has the following Words, וְהָא תְלָתָא סַלִּין דִּרְפְּתָא קְקַבְּטִין עַל רֵישִׁי *and behold three Baſkets of hot* (which *Tayler* in a *Lat. Verſion* of it 1649, renders *calidi*, *white*) *Bread were upon my Head*; *Jonathan*, who wrote another *Targum*, has ריפתא נקיא *pure* or *fine*, i. e. white Bread. Others turn it diverſly.

Ver. 17. *from off*] It is, as the Analogy alſo requires, like that in Ver. 19.

Ver. 19. *hanging*] For how did he *lift up his Head from off him* beſides, according to the *preſ. Engliſh?*

Ver. 2. *from*] not *out of*: there is no Need to make ſtrange Things, where there are none.

Ib. *the Marſh*] being by the great River *Nile*, and where *Sedge* grew, *Job.* viii. 11.

Ver. 3. *thin*] It is the ſame Word in the 6th and 7th Verſes, and does not ſignify *lean*, but as it is *thin*.

5. He

5. He likwiſe ſlept, and dreamed plainly the ſecond time, that ſeven Ears of Corn came up on one Stalk, groſs and good.

6. Behold alſo ſeven Ears of Corn, thin, and blaſted with the Eaſt-wind, ſprung forth after them.

7. The thin Ears too ſwallowed up the ſeven groſs and full ones: again Pharaoh awaked, and found it was a Dream.

8. So in the Morning, his Mind being diſcompoſed, he ſent for all the Magicians and wiſe Men of Egypt; to whom he told his Dreams, but none could interpret them to him.

9. With that the chief Butler ſaid to him thus; I call to mind my Faults to Day.

10. Pharaoh enraged againſt his Servants, put me and the chief Baker into Priſon, at the Houſe of the Chief of the Guard.

11. Where I and he each of us dreamed a Dream one Night, according to what the reſpective Interpretation of it would be.

12. And there with us was a Hebrew Youth, a Servant to the Chief of the Guard, to whom we told, and he interpreted our Dreams to both of us, according to what each was.

13. For as he interpreted to us, ſo it came to paſs: he reſtored me to my Office, and him he hanged.

14. Upon this Pharaoh ſent for Joſeph, whom they brought ſpeedily out of the Dungeon; and when he was ſhaved, and had changed his Cloaths, he went in to him.

15. Who ſaid to Joſeph, I have dreamed a Dream, which none can interpret; but if I am not miſinformed of thee, thou underſtandeſt a Dream to interpret it.

16. To whom Joſeph made anſwer, There is one beſides me; God will anſwer the Welfare of Pharaoh.

17. Then replied Pharaoh to him: In my Dream behold I was ſtanding upon the Bank of the River.

18. And lo there came up from thence ſeven Cows, of fat Fleſh and handſome Shape, which fed in the Marſh.

19. Behold alſo ſeven other Cows came up after them, poor, and of very ill Shape, and empty of Fleſh; like which I have ſeen none in all the Country of Egypt for Badneſs.

20. Moreover the empty and ill Kine devoured the former ſeven fat ones.

21. But when they were gone into their inward Parts, it could not be known that they were; for their Appearance was as ill as at firſt: then I awaked.

22. I ſaw likewiſe plainly in my Dream, that ſeven Ears of Corn came up on one Stalk, full and good.

23. Behold alſo ſeven Ears of Corn, ſlender, thin, blaſted with the Eaſt-wind, ſprung forth after them.

24. The thin Ears too ſwallowed up the ſeven good ones: which I have declared to the Magicians, but none could expound to me.

25. And Joſeph ſaid to him: The Dream of Pharaoh is the ſame; whom God has told what he is about to do.

26. Thoſe ſeven good Cows, and theſe ſeven good Ears of Corn, are both ſeven Years; the Dream being the ſame.

27. Again thoſe ſeven empty and ill Cows that came up after them, are ſeven Years, as the ſeven empty Ears of Corn blaſted with the Eaſt-wind are, of Famine.

28. This is the Matter which I declare to Pharaoh: God has ſhewn him what he is about to do.

29. Behold ſeven Years are coming, of great Plenty in all the Country of Egypt.

30. Seven Years of Famine alſo will riſe after them, ſo that all the Plenty will be forgotten here, and the Famine will waſte the Country.

Ver. 7. *The thin Ears*] *Seven* being put to theſe through the Negligence of the *Tranſlators*; and how much muſt it be, when there were ten appointed to do theſe Books ſingly, then agree together, and ſend it to the reſt!

Ver. 10. *enraged*] Being evidently to be tranſlated by a Participle, which thus is no ſmall Beauty in our Language, as that of *Young*, *Spiritually blind, deaf, and ſtupid, they ſee not, &c. Centaur not Fab.* Let. 2.

Ver. 16. *beſides me*] It was not proper for *Joſeph* to undervalue himſelf, but on the contrary to ſhew that his Interpretation ſhould be from God. So *Pagnin.* literally turns it, *præter me.* It cannot be *not in me*; and *not to me* ſuppoſes it a ſtrange Word found no where elſe in that Senſe. Thoſe who render, *without me, God will, &c.* break through the *Heb.* Pauſe.

Ib. *God will anſwer*] What did *Joſeph* depend on, and wait for, but the Inſpiration of the Almighty? *Job* xxxii. 8.

Ver. 19. *empty*] רַקּוֹת here and רַקּוֹת in Ver. 3, 4. ſhould have been diſtinguiſhed by our *Tranſlators.*

Ver. 23. *ſlender*] *Onkelos* in the *Targum* has for it נְצָן which *Buxtorf* renders *graciles, ſlender. Chald. Lex.* Col. 1156. *Pagninus* quoting *Abr. Aben Ezra*, has theſe Words, *Alii dicunt quòd* צְנוּמוֹת *idem eſt quod* רַקּוֹת *tenues*, i. e. *Others ſay that* Zenumoth *is the ſame with* rakkoth, thin: The Words in *Ab. Ezra's Commentaries* are, וטעמו כמו רקות *and the Senſe of it is like* rakkoth; but *Mercerus* with good reaſon, ſuppoſes it ſhould be rather דקות which is the Word immediately following in the *Heb. Text.* The *Septuagint* underſtanding it thus, tranſlate as at the 6th Ver. λεπτοὶ *thin* or *ſlender*; the *old Lat. Interpreter* in both Places *tenuis, thin*; *Jun.* and *Trem.* with *Caſt.* and *Buxt.* in his *Heb. Lexic.* turn it *graciles*; the *French Verſ.* has *petits*, and *Pagnin. parvæ, ſmall*, who alſo cites *Kimhi* thus expounding, and mentions the *Heb. Doctors* ſo uſing it. The Word is no where elſe in *Scripture*, and ſo the Reader may bear this Interpretation. Two Adjectives much alike may heighten the Signification, as if it were *very thin*, anſwerable to Ver. 19.

31. Nor

31. Nor will the Plenty be perceived in it, by reaſon of that Famine afterwards, it will be ſo very grievous.

32. And as for the Dream being repeated over to Pharaoh, it was becauſe the Matter is eſtabliſhed from God, and he will make haſte to do it.

33. Therefore let Pharaoh now ſee for a prudent and wiſe Man, and ſet him over the Country of Egypt.

34. *Which* having done, let him appoint Officers over this Country; that he may receive the fifth Part of it in the ſeven Years of Plenty.

35. For let them gather together all the Food of theſe good Years which are coming, and heap up Corn under the Cuſtody of Pharaoh, and keep Food in the Cities:

36. That the Food may be a Store to the Country, for the ſeven Years of Famine, which will be in this of Egypt; that it may not be cut off by the ſame.

37. And both Pharaoh and all his Servants liked the Matter well.

38. He therefore ſaid to them, Shall we find ſuch a Man as this, in whom is the Spirit of God?

39. Beſides he ſaid to Joſeph; After God has made known to thee all this, there can be none prudent and wiſe like thee.

40. Thou ſhalt be over my Houſe, and all my People ſhall kiſs thy Mouth; only on the Throne I will be ſuperior to thee.

41. See, added he to him, I ſet thee over all the Country of Egypt.

42. And taking off his Ring from his Finger, he put it upon Joſeph's, as alſo cloathed him with Garments of fine Linen, and put a Chain of Gold about his Neck.

43. Next he made him ride in the ſecond Chariot which he had, and they proclaimed before him, Tender Father, and that he was ſet over all the Country of Egypt.

44. He ſaid further to him, I am Pharaoh; and without thee ſhall no Man lift up his Hand or Foot in the whole Country of Egypt.

45. And he called Joſeph's Name A Revealer of hidden Things, to whom he gave in Marriage Aſenath, the Daughter of Potipherah Prince of On. So Joſeph went out over the Country of Egypt:

46. Being in his thirtieth Year when he ſtood before Pharaoh King of it; from whence going out, he paſſed through all that Country.

47. Now the Earth yielded in the ſeven Years of Plenty by Handfuls.

48. So he gathered together all the Food of them which were there, and put it into the Cities; that of the Fields of a City, which were round about it, within the ſame.

49. Nay he heaped up Corn as the Sand of the Sea, very much; till he left off numbering, becauſe it was out of Number.

Ver. 32. *repeated over*] *doubled twice* making *four times*.

Ver. 34. *him*] *Pharaoh*, according to the *Heb.* Pointing, not *that chief Ruler* with *Patrick*, for which a Pronoun would alſo be requiſite.

Ver. 40. *kiſs thy Mouth*] It ſeems to be a Ceremony uſed at the Inſtalment of a Governor into his Place; as *Pſa.* ii. it is ſaid, *Kiſs the Son*, after he is mentioned to be anointed King, and to have the Government given him: So *Samuel* kiſſed *Saul* when he made him King, 1 *Sam.* x. 1. or it may mean doing Homage, which agrees very well with the reſt of the Verſe, & 1 *Kings* xix. 18. *Trem.* and *Jun.* with *Montan. Ainſw.* and the *Fr. Tranſ.* have it *kiſs*, as *Kimhi* likewiſe explains it in the *Book of Roots*, and the Verb נָשַׁק is uſed, I think, every where elſe. Moreover עַל frequently occurs in the place of ל with which this Verb is otherwiſe conſtrued; and this might be rendered, *give a Kiſs upon thy Mouth.*

Ver. 42. *Garments of fine Linen*] with the *Biſhops*, *cloth of raynes.*

Ver. 43. *Tender Father*] as אב and רך the Letters of the original Word ſignify: and ſo we find *Joſeph* ſaying after, that *he was made a Father to Pharaoh*, Chap. xlv. 8. as well as the Title was ſuitable to the wiſe and kind Advice he had given, and agreeable to what the King did beſides, Ver. 45. Omitting what the *Jews* ſay for this, I have to remark, that had it been an imperative Verb, it would probably have been plural to be ſpoken to many People, which the Word cannot be; nay nor ſingular, without changing a Letter. Neither is it likely *Joſeph* would let the People *kneel* to him, as the Verb it is pretended to be ſignifies, and would then unſuitably be, according to the imagined Form, *make to kneel.*

Ver. 45. *A Revealer &c.*] The *Targums* and *Joſephus*, *Ant.* Lib. ii. 6. with others mentioned by *Grotius* and *Gregory*, help us to the Meaning of thoſe *Egyptian* Words *Zaphenath Pahneah*; not *zaphnath*, becauſe it has *Metheg*; otherwiſe it would be *zophnath*, but cannot be *zaphnath.*

Ib. *Prince*] Both *Onkelos* and *Jonathan* render it in the *Targums* רבא *Prince*; *Pagnin. Principis*, who expounds the Word in his *Lexicon* to be a *Prieſt*, *Duke* or *Prince*. *Buxtorf*, beſides *Prieſt*, explains it *Prime Miniſter*, *Prince*, *Nobleman*, *Preſident*, *Lieutenant*, *Peer*, *Governor*, referring to this Place in particular. *Jun.* and *Trem.* turn it *Præſidis*, *of the Preſident* or *Prince*; which *Ainſw.* alſo allows it to ſignify: the *Geneva Tranſ.* with *Lookup* lately, have *Prince*; and the *French gouverneur*, *Governor*. *Leigh* in *Critica Sacra*, quoting ſeveral learned Authors in Proof of this ſays, "The Word is uſed indifferently to ſignify "*a Prieſt* or *Prince*, *an eccleſiaſtical* or *ſecular Governour*." Our laſt *Tranſlators* have likewiſe given it to us, a *principal officer*, 1 *Kings* iv. 5. *a chief ruler*, 2 *Sam.* xx. 26. and plur. *chief rulers*, Ch. viii. 18. (according as it is interpreted, 1 *Chron.* xviii. 17.) *princes*, *Job* xii. 19. "This Senſe, ſays *Poole* in *Annot.* is the more probable, "both from *Joſeph*'s high Quality, and from his holy "Diſpoſition, whereby he hated Idolatry, and would "never have married the Daughter of an idolatrous "Prieſt:" I may add, and neither *Moſes* here finds any fault with it, nor *Jacob* afterwards, who bleſſed the Children, and adopted them for his own, Chap. xlviii. 5. ſee further *Annot. Jun.* and *Trem.*

Ver. 47. *Handfuls*] which *Ainſworth* expounds, *a handful increaſe of one kernel*, or rather *Grain.*

50. Joſeph withal had two Sons born before the Years of Famine came, whom Aſenath before mentioned bore to him.

51. And he named the Firſt-born Manaſſeh: for God has made me forget, *ſaid he*, all my Labour, and all my Father's Family.

52. As he did the ſecond Ephraim: for God has cauſed me, *ſaid he*, to be fruitful in the Country of my Affliction.

53. Afterwards ended the ſeven Years of the Plenty, which was in the Country of Egypt.

54. The ſeven Years of Famine alſo began to come, as Joſeph had foretold; and it was in all Countries, but in that whole one there was Bread.

55. At length all the Country of Egypt had the Famine, and the People cried to Pharaoh for Bread; who ſaid to all the Egyptians, Go to Joſeph; what he ſays to you do.

56. Thus the Famine being all over the Earth, Joſeph opens all the Store-houſes, and ſells to the Egyptians; for it became great in that Country.

57. And thoſe of all the Earth went into Egypt to Joſeph, to buy; becauſe the Famine was great on the whole Earth.

CHAP. XLII.

AND when Jacob found that there was Proviſion in Egypt, he ſaid to his Sons, Why do you look one at another?

2. For continued he, Behold I have heard that there is Proviſion in Egypt: go down thither, and buy for us from thence; that we may live, inſtead of dying.

3. Accordingly Joſeph's ten Brothers went down, to buy Corn from Egypt.

4. But his Brother Benjamin Jacob did not ſend with the other; Leſt, as he ſaid, Death ſhould befal him.

5. Thus the Sons of Iſrael went to buy among thoſe who were going, becauſe the Famine was in the Country of Canaan.

6. And Joſeph, who was Governor over the Country, was he that ſold to all the People of it: and his Brothers going, bowed down to him with *their* Faces to the Ground.

7. Now upon ſeeing his Brothers, he knew them; to whom he ſhewed himſelf ſtrange, and ſpoke hard Things, in particular, From whence come you? Who ſaid, From the Country of Canaan to buy Food.

Ver. 55. *had the Famine*] For *famiſhed* is *killed with hunger*, or *ſtarved*, as in *Johnſ.* late great *Dict.*

Ver. 56. *all the Store-houſes*] Our laſt *Tranſlators* have well expreſſed this, that is read in the *original Text*, *all which in them*; which being elliptical, the *Chald. Paraphraſt* (whom others generally follow) has ſupplied at large, יַת־כָּל אוֹצָרַיָּא דִּי־בְהוֹן עִבּוּרָא *all the Store-houſes in which there was Corn*, or *which had Corn in them*. *Dr. Perry*, in his late *View of the Levant*, p. 230. makes mention of *Joſeph's* Granary remaining at *Old Cairo*, which, he ſays, "is very large, and conſiſts of ſeven Compartments; each of which was full of Wheat up to the Verge of their Walls, which are twenty two Feet high. When the Compartments are quite full, they ſpread Mats over the Corn, which is all it has to defend it from the Weather. And ſays, he is well aſſured, that in the Time of *Joſeph* there were ſeven Granaries, each like unto what we now ſee." The ſame *Author* likewiſe mentions, and partly deſcribes, as *remarkable Pieces of Antiquity now extant*, *Joſeph's* Well, his Hall, Banqueting-houſe and Dungeon, with the Hall of his Steward, Ibid. p. 233, 234. And *Corten* on ſeeing *Joſeph's* Well alſo lately, *does not queſtion*, he ſays, *but that it is the largeſt, deepeſt, and moſt eſteemed Well in the World.*

Ib. *it became great*] For Illuſtration, take a recent Inſtance: In the Year 1106 of the *Hegira* or *Mahometan Epocha*, about that of *Chriſt* 1694, a Time of Scarcity coming on, *Caciouch Mamet*, who was then in the Zenith of Power at *Grand Cairo*, gave ſtrict Orders that Nobody ſhould ſell Wheat for more than 60 Medins the Ardeb, which is equal to 4s. 4d. *Engliſh*; at which the great Men of *Cairo*, who had Corn to ſell, being highly incenſed, poſted a Fellow in a Moſque (one of their Worſhip-houſes) who ſhot him dead as he paſſed by; and the very next Day Wheat was ſold at 150 Medins the Ardeb, riſing to 660; ſo that the Poor were ſtarved to death, and many eat their own Children, and Men, Women and Children would run their Heads confuſedly with Dogs into dead Carcaſes, to partake of a Bit with them. The Corruption of the great Number of Dead brought a malignant Fever, which made great Havock for ſix Months, and was immediately followed by a terrible Plague, that laſted about ſix Months longer, *Perry's View of the Levant*, p. 161, 162, 164. *Caciouch Mamet* might almoſt have been honoured with the Name of *Martyr*, as he died for that noble Branch of Religion, Charity and Compaſſion to the Poor, had not he before murdered his Predeceſſor to get into Power, and ſo ſuffered that Retaliation.

Ver. 56, 57. *great*] as we ſay inſtead of the *Heb. ſtrong*, ſimply conſidered; but *ſore* is relative, if not old for *grievous*, and the ſame as in Ver. 31. Chap. xliii. 1. & xlvii. 4, 13. which the *Heb.* is not.

Ver. 57. *all the Earth*] which in all Probability was not peopled very far in about 650 Years after the Flood.

Ib. *Famine*] According to this the Heathen Writer *Diodorus Siculus* mentions a great Drought almoſt over the whole World, *Egypt* excepted, Lib. i. 2.

Ver. 4. *Death*] *Targ.* of *Onk.* מוֹתָא *Aben Ezra* מות *death*; ſo it is in the *Genev. Tranſ.* and thus *Pagnin.* both expounds and tranſlates it. This Signification is throughly confirmed to me in the few other Places where the Word is found, viz. Ver. 38. Chap. xliv. 29. *Exod.* xxi. 22, 23. which I leave to the Conſideration of the underſtanding Reader. *Mercer* on *Pagn.* ſays, Elias *violentam ſeu accidentariam mortem eſſe putat*, Elias (a noted Jewiſh Author) *ſuppoſes it to be violent* or *accidental Death.*

Ver. 6. *bowed down*]

Thus executing, what th' eternal Mind
In Joſeph's *controverted Dreams deſign'd;*
When to his Sheaf, with Reverence profound,
His Brethren's Sheaves fell proſtrate on the Ground;
When, in their airy Circuits, he beheld
Sun, Moon and Stars, to him Obeiſance yield,

Eliz. Rowe's Hiſt. of Joſeph, B. v. but injudiciouſly placed to Chap. xliii. 26. ſince fulfilled now, nay and remarked to be ſo here, Ver. 9.

8. But

8. But though he knew them, they did not know him.

9. Then he remembred the Dreams which he had dreamed of them; and ſaid to them, You are Spies, to ſee the Nakedneſs of the Country are you come.

10. They anſwered him, No, our Lord; but thy Servants are come to buy Food.

11. We are all of us the Sons of one Man: we are honeſt, thy Servants are not Spies.

12. Yet he replied to them, No, for you are come to ſee the Nakedneſs of the Country.

13. To which they rejoined, Thy Servants are twelve Brothers, we are the Sons of one Man in the Country of Canaan; and behold the Youngeſt is now with our Father, and one is gone.

14. Nevertheleſs Joſeph ſaid to them; It is what I have ſpoken to you, that you are Spies.

15. Hereby you ſhall be proved; by Pharaoh's living you ſhall not go out from hence, but when your youngeſt Brother comes hither.

16. Send one of you, and let him fetch your Brother, while you are bound, that your Words may be proved, whether there be Veracity in you; and if not, by Pharaoh's living you are Spies.

17. So he put them together into Priſon three Days.

18. But he ſays to them the third Day; Do this, and live; ſince I fear God:

19. If you are honeſt, let one of your Brothers be bound in your Priſon-houſe; and go you, carry Proviſion for the Famine of your Houſholds.

20. Then bring your youngeſt Brother to me, that your Words may be proved true, whereby you ſhall not die. And they would do ſo.

21. On this occaſion they ſaid one to another, Verily we are guilty concerning our Brother, the Diſtreſs of whoſe Soul we ſaw when he made ſupplication to us, but we would not hear: therefore this Diſtreſs is come on us.

22. And Reuben made anſwer to them, Did not I ſpeak to you thus, Do not ſin againſt the Child; but you would not hearken: and ſo his Blood behold is required.

23. Whereas they did not know that Joſeph underſtood *it*: for there was one to interpret between them.

24. He alſo turned about from them, and wept; to whom returning, and ſpeaking, he took Simeon from them, and bound him before their Eyes.

25. Beſides he commanded that they ſhould fill their Vehicles with Corn, and to reſtore their Money to each one into his Sack, as likewiſe to give them Neceſſaries for the Way: thus did he for them.

26. At laſt they lifted up their Proviſion upon their Aſſes, and went away thence.

27. But one opening his Sack, to give his Aſs Provender in the Lodging-place, ſaw plainly that his Money was in the Mouth of his Bag.

28. Upon this he told his Brothers, My Money is reſtored, and even here it is in my Bag: then their Courage went away, inſomuch that they trembled for fear, and ſaid one to another, What is this God has done to us?

Ver. 9, 12. This is the Order of the latter Part of theſe Verſes.

Ver. 13. *gone*] as being reputed dead, and as agreeing with Ver. 36. & Chap. xxxvii. 30. *Tynd. no man woteth where he is.*

Ver. 15. *but when*] or *excepting when*. Our *Tranſlators* have left out *when*, being in the *Original* ב prefixed to an infinitive Verb, as at Ver. 21. which indeed is not in the *Vulg. Latin*.

Ver. 15, 16. *by Pharaoh's living*] Here are the two principal Forms of the *Heb.* Oaths, for negative and affirmative ones; as if what followed were, *if you ſhall go*, and *that you are Spies*, which has been ſo troubleſome to *Interpreters*, that perhaps ſcarce any have made Senſe of it. The Omiſſion before the firſt might be *let me be forſworn*, before the latter *I ſwear*. If *Joſeph*'s was not direct Swearing, it ſeems an Obteſtation too near bordering on it.

Ver. 17. *together*] This being at firſt in the old Spelling *al together*, though the *Heb.* has not *all*, the Printers made it into one, a different, Word.

Ver. 18. I have been accuſtomed to think that *Joſeph* acted at firſt by Reſentment, but had received ſome Check for it while they were impriſoned, and retained *Simeon* only for Fear they would not elſe come any more, and that he might ſo far keep his Word. However his chief Deſign ſeems to be all along to get *Benjamin* thither, and diſcover himſelf to him, and not to his other Brothers, till *Judah*'s pathetick Speech in the Cloſe of the 44th Chap. overcame his Reſolution.

Ib. *ſince I fear God*] ſhews his Heart to be touched; though he could not uſe a better Argument to gain their Belief of what he ſaid, and ſatisfy them they might come again ſafely.

Ver. 20. *proved true*] *Trem. vera probentur*: a Diverſification of that in Ver. 16.

Ib. *would do*] which the *Heb.* Verb may ſignify, and properly it ſeems muſt here, as well as *did*.

Ver. 21. *the Diſtreſs of whoſe Soul we ſaw*] *Heb. whom we ſaw the Diſtreſs of his Soul*; not *in that*.

Ver. 24. *before their Eyes*] That they might ſee it done, I ſuppoſe, in an eaſy manner.

Ver. 25. *Vehicles*] being a general Word, different from the following.

Ib. *thus did he*] not the Perſon whom *Joſeph* commanded, as *Patrick* would have it; ſince he commanded more than one, and there is no Pronoun for *he* in the *Heb.* to make any Diſtinction from *Joſeph*; ſee the like Chap. xli. 34.

Ver. 27. *Sack*] The ſame in *Heb.* and *Pagnine* ſays, *in omnia ferè lingua, in almoſt all Languages*, i. e. according to their Terminations, as *ſaccus* in *Lat. ſaccos* in *Greek*, &c. but the laſt Word is *amtahath, a bag*, found in this and the two following Chapters.

Ib. *Lodging-place*] See at *Exod.* iv. 24.

29. Afterwards

29. Afterwards they came to Jacob their Father, at the Country of Canaan, whom they informed of all that had befallen them as follows:

30. The Man, the Lord of the Country, ſpoke hard things to us, and repreſented us as Spies of it.

31. To whom we ſaid; We are honeſt, we are not Spies.

32. We are twelve Brothers, the Sons of our Father: one is gone, and the Youngeſt is now with our Father in the Country of Canaan.

33. Yet he ſaid to us; By this I ſhall know that you are honeſt: leave one of your Brothers with me, and taking for the Famine of your Houſholds, go.

34. And bring your youngeſt Brother to me, by which I knowing that you are not Spies, *but* honeſt; will give you your Brother, and you ſhall merchandiſe in the Country.

35. At length as they emptied their Sacks, behold each one's Bag of Money was there; and when they and their Father ſaw them, they were afraid.

36. And he ſaid to them, You deprive me of my Children: Joſeph is gone, and Simeon is gone, and you would take away Benjamin; all which Things are againſt me.

37. But Reuben ſpoke thus to his Father, Kill two of my Sons, if I do not bring him to thee: commit him into my Cuſtody, and I will bring him to thee again.

38. However he replied, My Son ſhall not go down with you: for his Brother is dead, and he is left alone; and ſhould Death befal him in the Way that you go, you would bring down my grey Hairs with Sorrow to the Grave.

CHAP. XLIII.

NEVERTHELESS the Famine being grievous in the Country,

2. When they had done eating the Proviſion that they brought from Egypt, their Father ſaid to them, Go again, buy us a little Food.

3. Then Judah ſpoke to him as follows; The Man ſolemnly proteſted thus to us, You ſhall not ſee my Face, except your Brother is with you.

4. If thou wilt ſend him with us, we will go down, and buy thee Food;

5. But if not, we will not go: for the Man did ſay to us what I have already mentioned.

6. And Iſrael ſaid, Why did you do ſo ill to me, to tell the Man whether you had another Brother?

7. The Man, anſwered they, ſtrictly aſked thus about us and our Kindred, Is your Father yet living? Have you any Brother? whom we told according to the Senſe of theſe Words: did we know at all that he would ſay, Bring your Brother down?

8. Judah ſaid further to Iſrael his Father; Send the Youth with me, that we may get ready, and go: ſo ſhall both we and thou, with our Children, live, inſtead of dying.

9. I will be engaged for him, thou ſhalt require him of me: if I do not bring him to thee, and place him before thee, let me be in blame with thee all *my* Days.

10. For unleſs we had delayed, we ſhould now have returned this ſecond time.

11. Whereupon Iſrael their Father ſays to them; If it be ſo now, do this; take of the applauded Things of the Country in your Vehicles, and have down a Preſent to the Man; a little Balſam, and a little Honey, Spice and Myrrh, Nuts and Almonds.

12. Take alſo double Money with you: even that which was brought back in the Mouths of your Bags, carry again with you; perhaps it was a Miſtake.

13. As likewiſe take your Brother; and getting ready, return to the Man.

14. And God Almighty give you Compaſſion before him, that he may ſend with you your other Brother, and Benjamin; and

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Ver. 30. *repreſented*] The *Heb.* Word ſignifies primarily *gave*, which is oppoſite to *took*.

Ver. 37. *two of*] He having four Sons, Chap. xlvi. 9. The Word is governed of the next by the Ending of it, which anſwers to a Genitive Caſe, as in 1 *Kings* ii. 39.

Ver. 7. *at all*] as *Zech.* vii. 5. *did ye at all faſt unto me?* the Queſtion having the Nature of a Negative, as well as making the beſt Senſe; ſee Chap. iii. 4. & 1 *Kings* ix. 6.

Ver. 8. *Children*] in the *Biſh. Bib. meiny*, though *Tyndal* ſo many Years before had *chyldren*, from whom they took much: theirs is a North-Country Word for *family*.

Ver. 9. *all* my *Days*] The like is rendered 1 *Sam.* i. 28. *as long as he liveth.*

Ver. 11. *If it be ſo*] That I let him go; which was *Judah*'s Requeſt, Ver. 8.

Ib. *applauded Things*] properly.

Ib. *a little*] *Tynd. a curteſye*, ſo the *Biſh.*

Ib. *Nuts*] Some expound it *terebinth*, others *filbert nuts*. Probably they were *Piſtachio's*; the Growth of the Country, and ſtill imported from *Syria*. The *Piſtachio Nut* grows on a Species of *Terebinthina*; which confirms the Suppoſition that theſe *Nuts* are here meant.

Ver. 12. *even that*] I judge this to be included in the double Money, by the Agreeableneſs of it, as well as by Ver. 15. which informs us what they did carry; and though Corn might be ſomething dearer, it was ſcarcely twice as dear as before; for the Continuance of the Famine being known, it might be brought to almoſt an equal Price at firſt. Nor do I think that *double* ſignifies the Quantity of the Money, but relates to the two times of buying, conſonant to Ver. 21, 22. ſee *Willet on Gen.* p. 419.

according

according as I am deprived of my Children, I muſt be.

15. So the Men took that Preſent, as they did double Money with them, as alſo Benjamin; and getting ready, went down to Egypt, and ſtood before Joſeph.

16. And when he ſaw Benjamin with them, he ſaid to the Steward of his Houſe, Bring the Men home; and let there be killed what is to be, and dreſſed: for they ſhall eat with me at Noon.

17. Accordingly the Man did as he ordered, introducing them into Joſeph's Houſe.

18. But they were afraid, becauſe they were brought thither, and ſaid, Upon the account of the Money which was carried back in our Bags at firſt, are we brought in; that he may ruſh upon us, and falling on us, take us for Servants, with our Aſſes.

19. Therefore they went nigh to that Man, and ſpoke to him at the Door of the Houſe,

20. Which was thus; O our Lord, we really came down at firſt to buy Food.

21. Whereas when we got to the Lodging-place, we opened our Bags, and behold there was the Money of each of us, by its Weight, in his Bag's Mouth; which we have brought back with us.

22. Nay we have brought down other Money with us to buy Food: we know not who put our Money in our Bags.

23. But he ſaid, Peace be to you, do not fear; your God, and the God of your Father, gave you Treaſure in your Bags: your Money came to me. And he brought out Simeon to them.

24. Beſides he having introduced them into Joſeph's Houſe, gave *them* Water, that they might waſh their Feet, as he did alſo Provender for their Aſſes.

25. And they prepared the Preſent againſt Joſeph came at Noon: for they heard that they ſhould dine there.

26. At length he coming home, they brought him the Preſent which was with them into the Houſe; and bowed down to him to the Ground.

27. He then aſked them of Welfare thus, Is your Father well, the old Man of whom you ſpoke? Is he yet living?

28. And they anſwered, Thy Servant our Father is well, *who is yet living*: again they bowed, and did reverence.

29. Now looking up, and ſeeing his Brother Benjamin, his own Mother's Son, he ſaid, Is this your youngeſt Brother whom you ſpoke of to me? God, added he, be gracious to thee, my Son.

30. But Joſeph made haſte, for his Compaſſion was kindled towards his Brother, and he ſought *where* to weep: ſo he went into the Chamber, and wept there.

31. Next he waſhed his Face, and came out; and reſtraining himſelf, ſaid, Put the Victuals.

32. Thus they put for him by himſelf, and for them by themſelves; and for the Egyptians, who eat with him, in the ſame manner: becauſe they muſt not eat Victuals with the Hebrews, for that was an Abomination to the Egyptians.

33. And they ſate before him, the Firſt-born according to his Birth-right, and the Younger according to his Youth; ſo that the Men wondered one at another.

34. Moreover he had Diſhes of Meat taken away from before him for them, but

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Ver. 16. *what is to be*] *Heb. the Slaughter*; which is quite left out in the *preſ. Tranſlation.*

Ver. 18. *ruſh upon*] *Heb. tumble*, or *roll himſelf* as in *Job* xxx. 14. I much rather take it to mean thus, than *ſeek occaſion againſt us.* The *Targum* has it, לְאִתְרַבְרָבָא עֲלָנָא *to magnify himſelf over us.*

Ver. 20. *O*] בִּי ſeems to be the Contract of אֲבִי like נָא of אָנָּא by leaving out א at Beg. which I do not find to be obſerved by any: this leads us to its Root אָבָה *he would* or *was willing*, unknown to Grammarians, which Conſideration might have kept ſome *Tranſlators* out of great Errors.

Ver. 28. *living*] The *Septuagint* add, *and he replied, Bleſſed be that man by God*; but for what Reaſon could he ſay ſo to them, unleſs it had been to give them ſome Miſtruſt who he was? which he was ſo careful to avoid, that he would not let them ſee him weep, Ver. 30. Thus *Ephræm Syrus*, a Writer of the 4th Century, in his *Praiſe of the Patriarch Joſeph*, brings him aſking, whether their Father had not yet forgot his other Son, who they had told him was loſt? But doubtleſs *Joſeph* was more praiſe-worthy, for his Wiſdom and Caution in avoiding ſuch Expreſſions, and bringing the Affair to that moſt ſuitable Iſſue which he did.

Ver. 30. *Compaſſion*] So in the *Targum*, viz. רַחֲמוֹהִי *Pagn.* and *Montan.* alſo tranſlate *miſerationes*; *Caſtal. miſeratione, with Compaſſion*, i. e. *erga fratrem commotus, he was moved towards his Brother*; in which manner the *French* has it by *compaſſion.* The *Gen. Tranſ.* has *affection*; *Jun.* and *Trem. viſcera miſericordiæ, bowels of mercy*; and Ver. 14. it is rendered *mercy.*

Ib. *kindled*] *Aben Ezra* בערו ויקדו *they kindled and burnt*; *Jun. æſtuabant, Mun. accendebantur, Pagn.* and *Vatab.* turn it by the Verb *incaleo*; the *Gen. Verſ.* has *inflamed*; ſee *Hoſ.* xi. 8.

Ver. 32. *muſt not eat*] ſuch was their Superſtition, inſomuch that *Herodotus* writes, Lib. ii. p. 46. *Steph. Edit.* ἔτ' ἀνὴρ Αἰγύπτιος ἔτη γυνὴ ἄνδρα Ελληνα φιλήσειε ἂν τῶ στόματι· ἐδὲ μαχαίρη ανδρὸς Ελληνος χρήσεται, ἐδὲ ὀβελοῖσι, ἐδὲ λήβετι, ἐδὲ κρέως καθαρὸ βοὸς διατετμένυ Ελληνικῆ μαχαίρη γεύσεται· *No Egyptian Man or Woman will kiſs the Mouth of a Greek or Foreigner, or uſe either his Knife, Spit or Pot, or eat the very Meat that is cut with ſuch a one's Knife.*

Ver. 33. *they ſate*] *Joſeph* might place them thus, to poſſeſs them with an Opinion of his Skill in Divination, the better to bring about what he deſigned by the ſilver Cup.

Benjamin's Diſh was five times as much as any of theirs: ſo they drank and carouſed with him.

CHAP. XLIV.

AFTERWARDS he thus commanded the Steward of his Houſe, Fill the Men's Bags with Food, according as they can carry; and put each one's Money into the Mouth of his Bag.

2. Thou ſhalt alſo put my ſilver Cup in the Bag's Mouth of the Youngeſt, with the Money of his Proviſion. And he did according to that which Joſeph ordered.

3. The Morning being light, the Men were ſent away, with their Aſſes.

4. They were gone out of the City not far off, when Joſeph ſaid to the Steward of his Houſe; Get ready, follow after the Men; and as ſoon as thou overtakeſt them, reprimand them, Why have you returned Evil for Good?

5. Is not this what my Maſter drinks in? and he has throughly divined for it: you have done ill in what you did.

6. Accordingly he overtakes them, and utters theſe Expreſſions to them.

7. Why, exclaimed they to him, does our Lord ſpeak ſuch Words as theſe? Far be it from thy Servants to do any Thing like it!

8. Lo the Money that we found in the Mouths of our Bags, we brought back to thee out of the Country of Canaan; and how ſhould we ſteal out of thy Maſter's Houſe Silver or Gold?

9. Let him then die with whom it is found of thy Servants; and we alſo will become Servants to our Lord.

10. And he ſaid, Now let it be ſo far according to your Words; let him whom it is found with be a Servant to me, and you ſhall be quit.

11. At which they made haſte, and took down their ſeveral Bags to the Ground, and opened each one his own.

12. So he ſearched, beginning at the Eldeſt, and ending at the Youngeſt; and the Cup was found in Benjamin's Bag.

13. Then they tore their Cloaths; and each loading his Aſs, they returned to the City.

14. Next Judah went with his Brothers to Joſeph's Houſe, who was yet there; and they fell down before him on the Ground.

15. Of whom Joſeph demanded, What Deed is this which you have done? Did not you know that ſuch a Man as I am could throughly divine?

16. And Judah anſwered, What ſhall we ſay to my Lord? What Excuſe ſhall we make? Or how ſhall we juſtify our ſelves? God has found out the Iniquity of thy Servants; behold both we, and he with whom the Cup is found, are Servants to my Lord.

17. But he replied, Far be it from me to do this: the Man whom the Cup is found with, ſhall be a Servant to me; but as for you, go up in Peace to your Father.

18. Whereupon Judah approached him, and ſaid: O my Lord! let thy Servant, I beſeech thee, ſpeak a Word in my Lord's Hearing, and be not angry with thy Servant: for thou art even as Pharaoh.

19. My Lord aſked his Servants thus, Have you any Father or Brother?

20. And we told my Lord, we have a Father, an old Man, with a Child of his old Years, the Youngeſt; and his Brother being

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Ver. 34. *five times as much*] *Heb. five hands* or *parts more*. Not that they had not all enough, but *Benjamin* had more Variety of Food. It might be done, as in *Hiſt. of Joſ.* to obſerve whether they envied him, as they had done himſelf.

Ib. *carouſed*] according to *Cant.* v. 1. this being *drank largely*, as in *Johnſon*'s great *Dict.* and *Hag.* i. 6. it is rendered *filled with drink*; not ſignifying *to be merry*. So the like Verb *John* v. 10. *well drunk*. *Tynd.* has this *were dronke*, the *Gen. had of the beſt drinke*.

Ver. 5. *has*] *Pathah* turning the *future Tenſe* into the *preterite*.

Ib. *throughly*] Look the *Scholium* on Chap. xxii. 17.

Ib. *divined for it*] *Stackhouſe*, in his late *Hiſtory of the Bible*, Book iii. Chap. 4. ſays, "The Words (according to the Senſe of the beſt Interpreters) do not relate "to this Cup, as the Inſtrument, but as the Subject of "Divination; not as the Thing, *with which*, but as the "Thing, *concerning which*, this magical Enquiry was to "be made." *Broughton* in his Works, pag. 653, has theſe Words, "For which he would make ſearch, not, "in which he propheſieth;" and ſo *Fagius* turns it, *pro eo*, *for it*, the *Biſhops for the which*. Certainly *Joſeph*'s Brothers could not be made to believe, he divined by the Cup that they had it; becauſe they knew he could not have it to divine by.

Ver. 16. *the Iniquity*] other Iniquity, not owning their Guilt in what they were charged with.

Ver. 18. *Judah*] *He having ſolemnly undertaken that Benjamin ſhould ſafely return, Chryſoſt. Hom.* 64. on this Place.

Ver. 19. *My Lord aſked*] What could have been more perſuaſive than this Speech, though it runs ſo much on the Narrative!

Ver. 20. *the Youngeſt*] I cannot tell what our *Tranſlators* thought of, when they turned it *a little one*, ſince none deny, I think, that *Benjamin* was born before *Joſeph* was carried to *Egypt*, and at the loweſt Computation muſt be 22 or 23 Years old, and is called a *Man*, Ver. 17. It is indeed in *Heb. the leaſt*, but is meant in Years, as obſerved on Chap. ix. 24. and as *Munſter* writes here *ſcilicet ætate*; uſed like the Words *Minor* and *Minority* with us. The Word in another Form of the ſame Signification, differing but in one Vowel, is rendered in our *preſ. Bib. youngeſt* five times in this Chap. and that by *Ainſworth* here: but the *old Latin* has *puer parvulus*, *a little Boy*.

Ib. *being dead, &c.*] by which is ſhewn the Cauſe of

dead,

dead, and he left alone of his Mother's, his Father loves him.

21. With that thou didſt order thy Servants, Bring him down to me, that I may have a Sight of him.

22. When we replied to my Lord, The Youth cannot leave his Father: who, ſhould he leave him, would die.

23. Yet thou ſaideſt to thy Servants, If your youngeſt Brother does not come down with you, ye ſhall ſee my Face no more.

24. And when we got up to thy Servant my Father, we told him the Words of my Lord.

25. At length our Father ſaying, Go again, buy us a little Food;

26. We anſwered, We muſt not go down; though if our youngeſt Brother be with us, we may: for we muſt not ſee the Man's Face, when he is not along with us.

27. Upon this thy Servant, my Father, ſaid to us; You know that of the two my Wife bore me,

28. One went out from me, ſo that I ſaid, Verily he is torn in pieces; nor have I ſeen him to this Time.

29. And ſhould you likewiſe take this out of my Sight, and Death befal him, you would bring down my grey Hairs with Harm to the Grave.

30. Now therefore when I come to thy Servant my Father, and the Youth is not with us, ſince his Life is bound up in the Life of him;

31. As ſoon as he ſees that there is not the Youth, he will die: ſo thy Servants will bring down the grey Hairs of thy Servant, our Father, with Sorrow to the Grave.

32. Becauſe thy Servant was thus engaged to him for the Youth, If I do not bring him to thee, let me be in blame with my Father all *my* Days:

33. Therefore now let thy Servant abide, I beſeech thee, inſtead of the Youth, a Servant to my Lord; and let him go up with his Brothers;

34. (For how can I go up to my Father, when he is not with me?) leſt I ſhould ſee the Harm that will come on my Father.

CHAP. XLV.

THEN Joſeph was not able to reſtrain himſelf, to all who were ſtanding by him, but called out, Cauſe every Man to go out from me. So there was not one ſtood with him, when he made himſelf known to his Brothers.

2. And he uttered his Voice with ſuch Crying, that the Egyptians heard, as did alſo Pharaoh's Family.

3. At length he ſaid to his Brothers, I am Joſeph; is my Father yet alive? But they could not anſwer him, as being troubled at his Preſence.

4. Whereupon he ſaid to them, Come nigher to me, I pray. Which they doing, he thus expreſſed himſelf: I am Joſeph your Brother, whom you ſold to Egypt.

5. Yet now be not grieved, nor let it diſpleaſe you, that you ſold me hither; ſince God ſent me before you, that ye might be kept alive.

6. For theſe two Years the Famine has been within the Country; and there are five more in which will be no Tillage nor Harveſt.

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his Father's Love, and this with the reſt tends to the main Point, to move *Joſeph*'s Compaſſion.

Ver. 29. *Harm*] not *Sorrow*, as Ver. 31. & Chap. xlii. 38.

Ver. 30. *is bound up in*] *Tynd. hangeth by.*

Ver. 32. *Becauſe*] has relation to the next Verſe; but what *For* in *com. Tranſ.* relates to, I know not.

Ver. 33. *abide*] there: ſo that it does not ſignify [be] as *Cruden* puts it in his *Concordance*; concerning which ſee more on *Pſal.* lxxxix. 38.

Ver. 1. *go out from me*] where the *Biſh.* have *avoyde.*

Ver. 2. *uttered his Voice*] Spoke with weeping the Words in the next Verſe; not wept only.

Ib. *Family*] *Chald. the Men of Pharaoh's Houſe.*

Ver. 5. *let it diſpleaſe you*] *Heb. let it be incenſing* or *diſpleaſing in your Sight*, idiomatical as frequently.

Ver. 6. *no Tillage*] Beſides the Word of *Joſeph*, the Height of the great River *Nile*, which runs quite through *Egypt*, might prevent the Tillage by prognoſticating barren Years. *Pliny* has the enſuing Account of it, *Nat. Hiſt.* Lib. v. 9. *Incipit creſcere* Nilus *nova Luna, quæcumque poſt ſolſtitium eſt, ſenſim modiceque Cancrum ſole tranſeunte, abundantiſſime autem Leonem, & reſidit in Virgine, iiſdem quibus accreſcit modus. In totum autem revocatur inter ripas in Libra, ut tradit* Herodotus, *centeſimo die. Auctus ejus per puteos menſuræ notis deprehenduntur. Juſtum incrementum eſt cubitorum* 16, *minores aquæ non omnia rigant, ampliores detinent tardiùs recedendo; hæ ſerendi tempora abſumunt, ſolo madente; illæ non dant, ſitiente: utrumque reputat provincia. In* 12 *cubitis famem ſentit, in* 13 *etiamnum eſurit,* 14 *cubita hilaritatem afferunt,* 15 *ſecuritatem,* 16 *delicias.* In *Dr. Holland's Eng. Tranſlation* in fol. pr. 1634, thus: *The River begins to riſe and ſwell, at the next change of the Moone after the Sun-ſteed, by little and little gently, ſo long as he paſſes through the ſigne Cancer, but moſt abundantly when he is in Leo. And when he is entred Virgo, he falleth and ſettleth low again, in the ſame meaſure as he roſe before. And is cleane brought within his bankes in Libra, which is, as* Herodotus *thinketh, by the hundreth day*; (but he allows it to the riſing, and the ſame to the falling, Lib. ii. Cap. 19.) *How high it riſeth, is known by markes and meaſures taken of certaine pits (Abulfeda* giving the deſcription of one, *Geographia*, p. 111. *Eutychius* and *Elmachinus* aſcribing the Invention to *Joſeph.) The ordinary height of it is ſixteen cubits. Vnder that gage the waters overflow not all. Aboue that ſtint they are a let and hinderance, by reaſon that the later it is ere they be fallen, and downe again. By theſe, the ſeed time is much of it ſpent, for that the earth is too wet. By the other there is none at all, by reaſon that the ground is dry and thirſty. The prouince taketh good keep and reckoning of both, the one as well as the other; for when it is no higher*

7. Therefore

7. Therefore God ſent me before you, to make you remain on the Earth, and to keep you alive with a great Deliverance.

8. So now you did not ſend me hither, but God; who has made me a Father to Pharaoh, a Maſter to his whole Family, and a Governor over all the Country of Egypt.

9. Make haſte, and go up to my Father, and tell him; Thus ſays thy Son Joſeph, God has made me a Lord to all Egypt: come down to me, do not ſtay.

10. And thou ſhalt dwell in the Country of Goſhen, that thou mayeſt be near me, with thy Sons and Grandſons, thy Flocks, Herds, and all that thou haſt.

11. Where I will ſuſtain thee, ſince there are five Years more of Famine; leſt thou ſhouldeſt become poor, with thy Family, and all that thou haſt.

12. And behold your Eyes ſee, with my Brother Benjamin's, that my own Mouth ſpeaks to you.

13. Now you ſhall tell my Father all my Glory in Egypt, and whatever you have

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than 12 *cubits, it findeth extream famine: yea, and at* 13 *it feeleth hunger ſtill,* 14 *cubits comforts their hearts,* 15 *bids them take no care, but* 16 *affoordeth them plenty and delicious dainties.* It is added a little further, *ſo ſoon as any part of the land is freed from the water, ſtraightwaies it is ſowed.* This overflowing of *Egypt*, *Herodotus*, ſpeaking of in L. ii. ſays, as in *Littlebury's Tranſlation*, *In our Time, unleſs the River ſwells to ſixteen Cubits, or fifteen at leaſt, the Country is not covered with Water*, Vol. i. p. 144. during which Flood the People and Cattle live on the Mountains, where the Towns and Villages are, *Diod. Sic.* Lib. i. 3. *Dr. Perry*, in his *View of the Levant*, p. 273—289. has lately given a curious Account of it, if a little rectified, which I would juſt exhibit, to be compared with that of the Ancients, as being ſuch a remarkable Thing both in Hiſtory and Nature: he relates, that there is a Place built on Purpoſe (as it ſeems by *Grand Cairo*) wherein is an octagon marble Pillar, or *Niloſcope*, marked with Meaſures called *Pikes*, each of which contains 24 Digits; being, ſays he, *as I judge, and am pretty ſure, equimenſurate to ſo many Inches*, p. 274. but ſays elſewhere, *theſe Pikes taken one with another, are not above twenty three Inches each*, p. 286. (for the *Franks* or *Chriſtians* dare not meaſure them, p. 283.) that upon viſiting this before the River began to riſe, on *May* 17. O. S. in the Year 1739. as it appears by him, he found eleven of theſe Pikes, and two Digits of the 12th above Water, beſides the Capital, p. 281, 274. that the *Egyptians* aſſert the *Nile* always begins to riſe on the 6th of *June*, O. S. p. 273. and on *June* 8. he ſays, there were near eleven Pikes of the Pillar dry, p. 281. that in a Week more the Water roſe 12 Inches, the next Week not above 4, the following Week not above 8 Inches, the ſucceeding one to *July* 6. very little, p. 284. from whence to the 16th of the ſame Month, as appears by his Reckoning, it roſe about ſeven Feet, p. 285, 282. On *Auguſt* 12. he ſays, he found three Digits of the uppermoſt Pike immerged, and 21 of them dry, p. 275, 285. (but wrongly adds, it was juſt 10 ½ Pikes from the loweſt Ebb, p. 282, 285.) from which Time to *September* 3. being 22 Days, by his Computation the Water roſe about 33 Inches, p. 282, 285. but beginning to fall from *Sept.* 1. he obſerved that from *Aug.* 31. to *Sept.* 5. all O. S. it ebbed 2 ½ Inches, p. 286. ſo that the greateſt Height might be 34; according to which the whole Riſe amounts to 11 Pikes and 15 Digits (of which *Perry* ſpeaks variouſly, p. 275, 283, 284, 286.) and that to juſt 15 Cubits and a half of 1 ½ Foot each, as a Cubit has been commonly counted. This nicely agrees with the foregoing Antiquities, though the *Doctor* himſelf did not know how to reconcile them, and fancies all Writers meant their Meaſure from the Bottom of the River, p. 284. Upon his ſounding of which however in ſeveral Places, *Sept.* 5. he owns he found the deepeſt Water 18 ½ Pikes, p. 286. by which the low Water was 13 ½ Feet deep, notwithſtanding *Perry* ſpeaks of the latter as 4 or 5 Pikes deep, p. 278, 284, 286. The Breadth of the River he judges is not above three tenths of a Mile, p. 289. N. B. I choſe to quote the Pages, as his Relation is ſomething confuſed and diſcordant. After confuting ſeveral pretended Cauſes of this Inundation, *Diodorus* pitches upon that of *Agatharcides* the *Cnidian* as the beſt, who ſaid, καὶ ἐνιαυτὸν ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὄμβρους ἀπὸ θερινῶν τροπῶν μέχρι τῆς μεταπωρινῆς ἰσημερίας. Εὐλόγως ἂν τὸν Νεῖλον ἐν μὲν τῷ χειμῶνι συτέλλεσθαι, τὴν καθὰ φύσιν ἔχοντα ῥύσιν ἀπὸ μόνων τῶν πηγῶν· κατὰ δὲ τὸ θέρος, διὰ τὰς ἐχομένας ὄμβρους λαμβάνειν τὴν αὔξησιν. *There is conſtant Rain yearly on the Mountains in* Ethiopia, *from the ſummer Solſtice to the autumnal Equinox. It is therefore rational that the* Nile *ſhould be contracted in the Winter, when it flows according to the Properiy it has from its own Sources only, and increaſes at Summer by receiving the Rain that is poured down.* But *Francis Alvarez* has ſince given a more certain Relation of it in his *Itinerary*, Cap. 146. *In* Abaſſena *hyems incipit medio* Junii, *deſinit medio* Septembris: *toto tempore ingentes ſunt pluviæ; unde creſcit* Nilus. *In the Country of the* Abyſſines *or* Inner Ethiopia (whither *Alvarez* went Ambaſſador) *the Winter begins in the middle of* June, *and ends in the middle of* September, *all which Time there are great Rains, from whence the* Nile *increaſes.* The Cauſe of thoſe Rains *Perry* aſcribes to the northerly Winds, which he ſays ſet in about the middle of *May*, and continue to blow briſkly, and almoſt inceſſantly, from that Quarter, for three Months; which driving the Vapours and Clouds againſt the high Mountains of *Ethiopia*, they are forced down there in Rain, p. 272. This is the more probable, as 'the whole Kingdom of *Egypt* is one continued Plain, 'which admits of but very little Interruption from Hills, 'Rocks, or other Protuberances,' p. 476. The *Doctor* notwithſtanding falls to ſpoiling his *Phenomenon*, by not allowing theſe Winds to produce Rain, becauſe he *noticed the Air at that Seaſon to be free of Clouds*, and yet concludes it is clearly accounted for, p. 273. but as the *Levant*, *Caſpian*, *Red Sea*, *&c.* muſt certainly exhale forth a deal of Moiſture, by the great Force of the Sun's Heat then and there, it would as certainly be driven by ſuch Wind towards the upper Part of the *Nile*; though it might not be formed into Clouds, till it was gone beyond the lower Part of *Egypt*, where *Perry* made his Obſervation. *Herodotus*, in ſearching for the Cauſe, makes mention of ſuch Winds under the Epithet of *Eteſian*; as likewiſe *Diod. Siculus* from *Thales*. The Account that *Prideaux* gives of it is however incredible, that the Floods are a whole Year or more running out of *Ethiopia* to *Egypt*, without mentioning any Author for it, *Connect.* A. D. 374. For three Miles an Hour, which is the Current of the *Nile* nearly at the Time of its Inundation, *View of Lev.* p. 476. to reckon Nothing for the wonderful Steeps it falls down in *Ethiopia*, would exceed the Circumference of the whole Earth. As to the manner of *Tillage*, *Herodotus* adds, "As ſoon as the River has overflowed the Country "and retreated again, every Man ſows his own Land; "and having put in his Hogs to tread the Seed into the "Ground, expects the Harveſt without farther Care," p. 145. For Concluſion, there is a Channel yet called *Joſeph's*, which goes from the weſt Side of the *Nile* to the famous Lake *Mœris*, *View &c.* p. 379, 408. a Lake according to *Perry's* Relation about 4 Miles broad, and 8 or 9 Leagues long, p. 407. having on the S. S. E. of it, at about a Mile's Diſtance, large Ruins of the ſuppoſed *Labyrinth* ſo famed in Antiquity, p. 381, 406, 407.

ſeen:

ſeen: make haſte alſo, and bring him down hither.

14. Next he fell upon his Brother Benjamin's Neck, and wept; and Benjamin wept upon his.

15. Beſides he kiſſed all his Brothers, and wept upon them; and after that they talked with him.

16. And when the Report was heard in Pharaoh's Houſe, that Joſeph's Brothers were come; both he and his Servants liked it well.

17. He therefore ſaid to Joſeph; Say to thy Brothers, Do this; load your Beaſts, and get you along to the Country of Canaan.

18. Afterwards take your Father and Families, and come to me: ſo will I give you the Beſt of the Country of Egypt, and you ſhall eat the Fat of it.

19. Since thou art commanded, do you this; take Wagons from hence, for your Children and Wives, as alſo that you may carry your Father, and come.

20. Nor let your Eyes regard your Goods: for you ſhall have the Beſt of all this Country.

21. And the Sons of Iſrael did ſo, Joſeph giving them Wagons at Pharaoh's Command; as he did Neceſſaries for the Way.

22. To every one of them in particular he gave a Suit of Cloaths; giving Benjamin three hundred Pieces of Silver, and five Suits.

23. As likewiſe to his Father he ſent thus; ten He-aſſes carrying ſome of the Beſt of Egypt, and ſo many She-aſſes carrying Corn, Bread and *other* Victuals, for his Father on the Way,

24. Thus he ſent his Brothers away, that they might go; and ſaid to them, Be not diſturbed in the Way.

25. And going up from Egypt, they went into the Country of Canaan, to Jacob their Father;

26. Whom they told as follows, Joſeph is yet alive; and that he was Governor over all the Country of Egypt: however his Heart failed, ſo that he did not believe them.

27. But when they ſpoke to him all the Words of Joſeph, which he had to them, and he ſaw the Wagons that Joſeph had ſent to carry him, his Spirit revived.

28. And Iſrael thus uttered himſelf, It is a great Thing *that* my Son Joſeph is yet alive; I will go, and ſee him before I die.

CHAP. XLVI.

ACCORDINGLY Iſrael travelled, with all that he had, and coming to Beerſheba, offered Sacrifices to the God of his Father Iſaac.

2. God alſo ſaid thus to him in the Viſions of the Night, Jacob, Jacob; who anſwered, Here am I.

3. And he replied; I am God, the God of thy Father: be not afraid of going down to Egypt; for I will make thee a great Nation there.

4. I will go down with thee thither, and will alſo bring thee quite up; nay Joſeph ſhall cloſe up thy Eyes.

Ver. 18. *Beſt of the Country*] See it in our *preſ. Tranſlation*, Chap. xlvii. 6.

Ver. 19. *as alſo that*] Sending Wagons would lay an Obligation upon them to come. The following Verbs *carry* and *come* are not imperative, as the two preceding ones *do* and *take* are; ſee Ver. 27.

Ver. 22. *a Suit*] Beſides the Impropriety of the Word, *changes* in *com. Tranſ.* being more than one, it will follow by Conſequence that *Benjamin* had not five times as much Apparel given him as each of his Brothers, which is repugnant to the confeſſed Meaning of the Paſſage.

Ver. 23. *Victuals*] By the *com. Tranſlators* turned *victual*, 2 *Chron.* xi. 23. If by *Meat* here they intended *fleſh* only, the Word has not that Signification, for there was not *fleſh for all* in or on the Tree, *Dan.* iv. 12. where it is uſed: but if they meant by it *Victuals* or *Food*, ſo was *Bread*, which therefore requires *other* to be added; unleſs we had Words like the *Lat. opſonium* or *obſonium*, with which *Jun.* and *Caſt.* tranſlate it, ſignifying all ſorts of Victuals beſides Bread.

Ver. 24. *that they might*] For he could not ſay to them what follows, after they were departed.

Ib. *diſturbed*] It may ſignify the Mind being moved by any afflicting Paſſion, ſuch as *anger*, 2 *Kings* xix. 27. *fear*, *Pſal.* lxxvii. 19. *grief*, 2 *Sam.* xviii. 33. all which may be here meant.

Ver. 26. *and that*] Our *Tranſlators* left out *that*, not knowing elſe it ſeems how to make the Words coherent.

Ib. *ſo that he did not believe them*] *Caſt.* expreſſes it, *ad quem ille nuncium exanimatus fidem eis habebat, at which News he being aſtoniſhed, did not believe them.* Here is no *Jacob* in the *Original*; vid. Chap. xli. 7.

Ver. 28. *a great Thing*] as if he had ſaid, *no matter for all theſe great things, this is a great thing that he is alive. Thing* is comprehended in the *Heb.* Adjectives, as in the *Greek* and *Latin* ones of the neuter Gender. So the *Septuagint* turn it, Μέγα μοί ἐστιν, *it is a great thing to me*; but *Onkelos* and *Abr. Ben Ezra* ſupply it by another Subſtantive, the former tranſlating, סַגִּיאלִי חֶדְוָא *it is great Joy to me*, and the latter expounding it, רב לי זאת השמחה *this is great Gladneſs to me*; *Jarhi* alſo in like manner, רב לי עוד שמחה וחדוה הואיל ועוד יוסף בני חי *it is yet great Gladneſs and Rejoicing to me, ſince my Son* Joſeph *is ſtill alive. Munſter* turns it, *multum eſt, quod, it is much that.*

Ver. 2. *God*] *Lookup* has in his late *Tranſ.* as alſo from the Beginning of the Book, *the Gods*, but in the next Ver. *he ſaid, I am the God*; ſo deſtroying Impiety by Abſurdity. N. B. The *Heb.* has the ſame Word in both Places, and the ſame ſingular Verb in each.

Ver. 3. *be not afraid*] It ſeems *Jacob* was afraid to go without knowing it was God's Will he ſhould, and ſo prepared himſelf (as the Manner was then with Sacrifice) that the Lord might reveal it to him. A good Example! even for the Affairs of this Life, as that was.

Ver. 4. *bring thee up*] in his Poſterity (though his Body was before) when he ſhould become a great Nation, as in the preceding Verſe. Thus it is ſpoken of *Jacob's* Sons, Chap. xlix.

5. So he got ready to go from Beer-ſheba; and his Sons carried him, with their Children and Wives, in the Wagons which Pharaoh had ſent for that Purpoſe.

6. He, and all his Offspring with him, likewiſe took their Cattle and Subſtance, which they had got in the Country of Canaan, and went to Egypt.

7. Whither he had along with him his Sons and Grandſons, Daughters and Granddaughters, and all his Offspring, who were with him.

8. Now theſe are the Names of the Iſraelites who went thither: Jacob and his Sons (Reuben being his Firſt-born)

9. With the Sons of Reuben, Enoch, Phallu, Hezron and Carmi.

10. And the Sons of Simeon, Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the Son of a Canaaniteſs.

11. Moreover the Sons of Levi, Gerſhon, Kohath and Merari.

12. As likewiſe Judah's Sons, Er, Onan, Shelah, Pharez and Zerah; only the two former died in the Country of Canaan. And the Sons of Pharez, Hezron and Hamul.

13. Next Iſſachar's Sons, Tola, Phuvah, Job and Shimron.

14. Then the Sons of Zebulun, Sered, Elon and Jahleel.

15. The foregoing were the Sons of Leah, whom ſhe bore to Jacob at Padan-aram, with Dinah his Daughter; all which Perſons of his of both Sexes, were thirty three.

16. The Sons too of Gad, Ziphion and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli.

17. And the Sons of Aſher, Imnah, Iſhvah, Iſhvi, and Beriah, with Serah their Siſter; Beriah's Sons likewiſe, Heber and Malchiel.

18. The foregoing were the Sons of Zilpah, whom Laban gave to his Daughter Leah; ſhe bearing to Jacob theſe ſixteen Perſons.

19. The Sons of Rachel his Wife, Joſeph and Benjamin.

20. And Joſeph had born in the Country of Egypt, by Aſenath the Daughter of Potipherah Prince of On, Manaſſeh and Ephraim.

21. As alſo Benjamin's Sons, Bela, and Becher, and Aſhbel, Gera and Naaman, Ehi and Roſh, Muppim, and Huppim, and Ard.

22. Theſe are the Sons of Rachel, who were born to Jacob; all the Perſons fourteen.

23. And the Sons of Dan, Huſhim.

24. Laſtly the Sons of Naphtali, Jahzeel, Guni, Jezer and Shillem.

25. The preceding were Bilhah's Sons, whom Laban gave to Rachel his Daughter; ſhe bearing Jacob theſe ſeven Perſons in all.

26. All the Perſons that went with Jacob to Egypt, who proceeded from himſelf, beſides the Wives of his Sons, were in the whole ſixty ſix.

Ver. 7. *all his Offspring*] all the reſt, viz. his great Grandchildren; for the others were named before.

Ib. *who were with him*] Some being in *Egypt*.

Ver. 8. *Sons*] If the Reader compares this *Tranſlation* with our late *Shuckford*'s Opinion of divers Faults in the *Original* in this Chap. he may perhaps ſee ſuch an Opinion to be unneceſſary and groundleſs; to the Certainty and providential Preſervation of Holy Writ. See his *Connect. of Sacr. and Proph. Hiſt.* Vol. i. Book vii. p. 198.

Ver. 9. *Enoch*] See Chap. v. 18.

Ib. *Phallu*] written *Pallu* in our *Bible*, *Exod.* vi. 14. *Numb.* xxvi. 5, 8. 1 *Chron.* v. 3. though it is all one in the *Original*.

Ib. *Hezron*] *Numb.* xxvi. 6. *Heſron*, the ſame.

Ver. 10. *Saul*] This is the ſame Name with that in Chap. xxxvi. 37, 38. and alſo the Name of the firſt King of *Iſrael*.

Ver. 13. *Phuvah*] called in the *com. Tranſ. Pua*, *Numb.* xxvi. 23. though there be no odds.

Ib. *Job*] This is another Name different from that in the *Book of Job*, which is in *Heb. Ijob*, having a Letter more.

Ver. 15. *thirty three*] *Jacob* himſelf as he was an *Iſraelite*, Ver. 8. (according to what we read *Exod.* xii. 40.) is reckoned in this Number, and the two Sons of *Pharez* (*Er* and *Onan* being dead, Ver. 12. Ch. xxxviii. 7, 10.) who muſt therefore be born, and could not elſe have gone to *Egypt* with the reſt, as in Ver. 8, 26, 27. *Exod.* i. 1, 5. *Deut.* x. 22. which all ſhew that *Jacob* and his Offspring (their Wives excepted, at Ver. 26. who were not his Offspring) at that Time were ſeventy Perſons.

Ver. 16. *Haggi*] So it is put right, *Numb.* xxvi. 15.

Ver. 17. *Imnah*] The ſame Word which is here *Jimnah* in the *com. Bible*, is *Jimna*, *Numb.* xxvi. 44. and *Imnah*, 1 *Chron.* vii. 30. which laſt is after the manner of writing the following and other Names in our Language.

Ib. *Iſhvah*] In the *vulg. Eng.* it is *Iſhuah*, and 1 *Chron.* vii. 30. *Iſuah*, nevertheleſs the *Heb.* has no Variation.

Ib. *Iſhvi*] The *pref. Verſ.* here has *Iſui*, *Numb.* xxvi. 44. *Jeſui*, and 1 *Chron.* vii. 30. *Iſhuai*; yet in the *Original* there is found no Alteration.

Ib. *Serah*] Our *Tranſlators* not knowing or minding the *Heb.* Accent, call her *Sarah* in *Numb.* xxvi. 46. look Chap. x. 24.

Ver. 18. *ſixteen*] In which Number are counted *Beriah*'s two Sons, as thoſe of *Pharez* above.

Ver. 21. *Bela*] So it is Chap. xiv. 2. *Numb.* xxvi. 38, 40. 1 *Chron.* vii. 6. & viii. 1. although *h* is added here.

Ver. 23. *Huſhim*] *Huſhim* a Woman's Name, 1 *Chron.* viii. 8. has a long *u*, this a ſhort one. It is ſaid *Sons*, notwithſtanding there was but one, which is the manner of ſpeaking in the *Heb.* Tongue, as *Ab. Ezra* obſerves in his *Annotations* on it: Words plural and ſingular, one for the other are not uncommon; ſo Ver. 18. it is *Perſon* in *Heb.* though there were ſixteen. Nor are theſe Defects or Blemiſhes in the *Hebrew*, but Elegancies in that and other Languages when rightly uſed, as they are in the *Scripture*; of which may be conſulted the 20th and 21ſt Chap. of *Longinus*'s *Eſſay on Sublime*.

Ver. 26. *himſelf*] *Heb.* not *loins*; but *thigh*, and that only in this old manner of Expreſſion; and rendered *body* in the *com. Tr. Judg.* viii. 30.

Ib. *ſixty ſix*] *Jacob* is not in this Sum, they being thoſe (as in the Text) who went with him.

27. And

27. And the Sons of Joſeph, who were born to him in Egypt, being two Perſons; all thoſe of Jacob's Family who were come into Egypt, were ſeventy.

28. And he ſent Judah before him to Joſeph, to give him direction forward to Goſhen, that they might go to that Country.

29. Whereupon Joſeph harneſſed his Chariot, and went up thither to meet Iſrael his Father; who when he was apparent to him, fell upon his Neck, and there wept a while.

30. At length Iſrael ſays to him, Now let me die; after I have ſeen thy Face, that thou art yet alive.

31. After this Joſeph ſaid to his Brothers and Father's Family; I will go up and tell Pharaoh, that you, who were in the Country of Canaan, are come to me;

32. And that the Men feed Flocks, becauſe they are Men of Cattle; ſo have brought their Flocks and Herds, with all that they have.

33. Therefore when he calls you, and aſks, What is your Buſineſs?

34. Do you ſay, Thy Servants have been Men of Cattle, from our Youth till now, the ſame as our Forefathers: that you may dwell in the Country of Goſhen; for all who feed Flocks are abominable to the Egyptians.

CHAP. XLVII.

SO Joſeph went to tell Pharaoh, and ſaid, My Father and Brothers, with their Flocks, Herds, and all that they have, are come from the Country of Canaan; and behold they are in that of Goſhen.

2. He alſo took five Men of the leaſt of his Brothers, whom he preſented before him.

3. And when Pharaoh ſaid to his Brothers, What is your Buſineſs? They anſwered him, Thy Servants have fed Flocks, the ſame as our Forefathers.

4. Moreover they ſaid to him, We are come to ſojourn in the Country; for there is no Paſture for the Flocks which thy Servants have, becauſe the Famine is grievous in the Country of Canaan: now therefore let thy Servants dwell, we pray, in that of Goſhen.

5. Upon which he ſpoke thus to Joſeph; Thy Father and Brothers being come to thee;

6. The Country of Egypt is before thee, cauſe them to dwell in the Beſt of it: let it be in that of Goſhen; and if thou knoweſt that there are Men of Ability among them, make them Managers over thoſe Cattle which I have.

Ver. 27. *two*] The *Gr. Bib.* has ἐννέα *nine*; when the five Sons and Grandſons of *Manaſſeh* and *Ephraim* added in that *Tranſ.* amount but to *ſeven*.

Ib. *ſeventy*] which the four Numbers above, 33, 16, 14 and 7, make up; among whom was *Jacob*, as mentioned already, being one of his own Family according to this Verſe: ſo exact is the *Scripture* in ſpeaking, notwithſtanding the Blunders which have been made by *Interpreters* upon this. For ſeventy the *Septuagint* have ἑβδομηκονταπέντε *ſeventy five*; whom *Stephen* followed, *Acts* vii. 14. ſpeaking to the *Jews*, by whom that *Verſion* was then uſed; as by *John Hus* and other Reformers the worſe *Latin Tranſlation*, among the Papiſts; look Chap. xlvii. 31. But in *Deut.* x. 22. the *Greek*, as well as the *Hebrew*, has but 70. And even here the 75 are made up by five of *Joſeph*'s Grandchildren and great Grandchildren, added at the 20th Verſe, who could not then be born. See *Jerome*'s *Heb. Queſt. on Gen.* where he handles this well and clearly. Notwithſtanding which, what a Pother have ſome made in reckoning 75? *Stackhouſe* thinking, one muſt ſuppoſe, he had choſen the beſt, makes it up with ſome of their Wives, *ſuppoſing Benjamin to be ſtill unmarried*, though he reckons in ten of his Children, *Hiſt. of Holy Bib.* p. 341. Edit. 2. *Bedford* computing *Dinah* not to go to *Egypt*, contrary to the Text, Ver. 8, 15. counts *Er* and *Onan* into the 70, and leaves them out of the 75, *Script. Chron.* Book iii. Chap. 4. p. 129. And this may be ſaid, that the Veracity of the Text in *Acts* depends on truly relating what *Stephen* ſpoke, as Ver. 2. the Errors of whoſe Speech, if they were not neceſſary, do not weaken the Authority of the *Scripture*.

Ver. 29. *harneſſed*] *Heb. bound* or *tied*.

Ib. *was apparent to*] exactly to the *Heb.* and very apt.

Ver. 30. *ſays*] Introduced by *Eliz. Rowe* with,

Joſeph, my ſhort Delight, and long my Moan;
My much belov'd, and much lamented Son!
Loſt to my Hopes, beyond my Hopes reſtor'd:
Betray'd to ſerve in Egypt, now her Lord.

Ver. 32. *they are Men of Cattle*] This which is quite literal, pleaſed me better than the Circumlocution in the *com. Tranſ.*

Ver. 34. *abominable*] The learned *Shuckford* in his late *Connection*, &c. Vol. 1. ſuppoſes this laſt has been added to the Text, becauſe there did not appear to him a ſufficient Reaſon for it; but the Invaſion, Ravaging and Detention of their Country, which the Shepherds had made, as *Joſephus* relates from *Manetho againſt Ap.* Lib. i. mentioned on Chap. xxx. might be very ſufficient for the *Egyptians* to abhor at leaſt foreign or Canaanite Shepherds. *Sol. Jar.* writes it was, לפי שהם להם אלוהות *becauſe they were Deities to them*, i. e. *Cattle* to the *Egyptians*; ſee *Exod.* viii. 26. however the forementioned kind of Concluſion, too much uſed by our Moderns, is very weak and unwarrantable, as well as of dangerous Tendency, in this deiſtical Age eſpecially.

Ver. 2. *of the leaſt*] The *Heb.* by no means ſignifying *ſome*; and the Reading would be then ſo abſurd, as *five Men of ſome of his Brethren*; and the Suppoſition may not be unjuſt, that it was put ſo, for want of knowing which of them theſe were: ſo the *Gen. Verſ.* has *part*, and the *Biſhops*, *of the company*, alike ſignificant. Why it was *Sol. Jarhi* informs us in theſe Words, מן הפחותים שבהם לגבורה שאין נראים גבורים שאם יראה אותם גבורים יעשה אותם אנשי מלחמתו *of the leaſt that were among them for Manlineſs, who did not ſeem ſtout Men; which if they had done, he would have made them his Soldiers*; ſee the like 1 *Kings* xii. 31. & xiii. 33. which alſo *if* &c. in Ver. 6. favours. In the *Marg.* of the *Biſh. Bibl.* it is *of the extreme partes*, but put wrong in 1575 to *Goſen*.

Ver. 4. *Famine*] by *Tynd.* and the *Biſh. fameſhement*.

Ver. 6. *Cattle*] in another Character and Parentheſis in the *Biſh. Bib.* ſo incorrectly.

7. Joſeph likewiſe had in Jacob his Father, and cauſed him to ſtand before Pharaoh; whom Jacob bleſſed.

8. And Pharaoh ſaid to him, How much is the Time of thy whole Life?

9. And Jacob anſwered him, The Time of my whole Sojourning is a hundred and thirty Years: ſmall and ill has been the Time of my whole Life, nor has it reached to that of my Fathers, in the Time of their Sojournings.

10. Again bleſſing Pharaoh, he went out from before him.

11. Next Joſeph placed his Father and Brothers, and gave them a Poſſeſſion, in the Beſt of the Country of Egypt, in that of Rameſes; as Pharaoh had commanded.

12. Nay he ſuſtained his Father and Brothers, and all his Father's Family, with Bread after the manner of Children.

13. For there was none in all the Country, becauſe the Famine was very grievous; inſomuch that the Country, both of Egypt and Canaan, was tired out by means of it.

14. And he gathered all the Money which was found in both thoſe Countries, for the Proviſion that they bought, and brought it into Pharaoh's Houſe.

15. At length the Money being conſumed out of the Country of Egypt, as well as that of Canaan, all the Egyptians came to Joſeph, and ſaid, Give us Bread, for why ſhould we die before thee? ſince the Money fails.

16. If it does, ſays he, give your Cattle, and I will ſupply you for them.

17. With that they brought their Cattle to him; who gave them Bread for the Horſes, and for the Cattle both of the Flocks and Herds, as alſo for the Aſſes: ſo he led them on with Bread for all their Cattle, through that Year.

18. When it was ended, they alſo went to him in the ſecond Year, making him this Addreſs; We cannot conceal from our Lord, that not only the Money is ſpent, but he has the Poſſeſſion of the Beaſts: we have Nothing left before our Lord, beſides our Bodies and Land.

19. Why ſhould we die in thy Sight, and that with our Land? buy us and it for Bread: that we may be with it Servants to Pharaoh; and give Seed, that we may live, inſtead of dying, and the Land may not be deſolate.

20. Accordingly Joſeph bought all the Land of Egypt for Pharaoh; for the Egyptians ſold their reſpective Fields, becauſe the Famine was become great upon them: thus the Land became Pharaoh's.

21. As for the People, he made them paſs away to Cities, from one End of the Bounds of Egypt to another.

22. Only the Land of the Princes he did not buy: for they had an Allowance from Pharaoh, and lived upon their Allowance which he gave them; therefore they did not ſell their Land.

23. Afterwards Joſeph ſaid to the People; Behold I have bought you now, and your Land for Pharaoh: here is Seed for you, that you may ſow it.

24. But in the Crop you ſhall give the fifth Part to Pharaoh; and four Parts ſhall be yours, for the Seed of the Field, for your own Food, and your Domeſticks, with that of your Children.

25. And they ſaid, Thou haſt kept us alive; let us be in Favour with our Lord, that we may be Servants to Pharaoh.

26. Then Joſeph made it for a Statute to this Time over the Country of Egypt, that Pharaoh ſhould have the fifth Part; however the Land of the Princes alone did not become his.

Ver. 8. *Time of thy whole Life*] as in the Ver. after.

Ver. 9. *my whole Life*] As *a whole (com. Tranſ. full) Month* for *a Month of Days*, *Deut.* xxi. 13, &c. and *whole*, *Numb.* xi. 20. ſo Ver. 28.

Ver. 12. *Father*] of whom *Conſt. Manaſſes* in his *Annals* in *Gr.* Verſe,

Εὐπαθεῖ τοῖς ἀγαθοῖς, ψωμίζεται προσκόρως,
Καὶ τὸν ὀδόντα τῦ λιμῦ τὸν φθαρτικὸν ἐκφεύγει.

He is indulged with good Things, fed bit by bit to the full, and eſcapes the deadly Tooth of Famine, according as here follows.

Ib. *after the manner of Children*] For he was as a Parent to them, and they as Children who could not provide for themſelves in the Famine. *Sob. Munſt.* has the ſame in *Latin*, viz. *juxta morem puerorum*; *Pagn. quemadmodum alitur parvulus, like as a Child is nouriſhed*; *Jun.* and *Trem. quaſi in os parvulorum indito, being put as it were into the Mouth of Children*; the *Tigurin Verſ. ut ſolet pubi fieri, as it uſes to be done to a Youth*; and the *old Eng. even as yonge Children*; as alſo a late anonymous *Tranſ. as one would nouriſh a little child*: ſo *Broughton* ſays in his *Concent of Scripture, as Meat is put into a Babe's Mouth.* טַף does not ſignify *families*; beſides they were fed according to the Number as well of the great as the ſmall, and *their* not being in the *Heb.* confirms this Reading.

Ver. 13. *tired*] alluding perhaps to the Famine being heavy, for heavy things tire thoſe who bear them.

Ver. 17. *led*] נהל does not in the leaſt ſignify *to feed*. *Montan.* turns it literally *duxit*; *Ainſworth*, *led*; *Trem.* and *Jun. fecit ut tranſigerent, made them paſs over*. *Jarhi* expounds it, כמו וינהגם *it is like, And he guided them.*

Ver. 18. Here *our* is twice added in the *com. Bib.* without Diſtinction.

Ver. 19. *and that with*] or *even we with*, very ſuitably.

Ver. 22. *Princes*] Look concerning this Word, Chap. xli. 45. and the *Annot.* of *Jun.* and *Trem.* here.

Ver. 24. *Joſeph*, like a faithful and wiſe Governor, conſidered their Wants, that they might be anſwered; aſſigning ſuch a Part to each particular Branch of them, that *Pharaoh* might have no more than they could ſpare.

27. Thus

27. Thus Iſrael dwelt in the Country of Egypt, namely that of Goſhen: in which they poſſeſſed, were fruitful, and multiplied exceedingly.

28. And Jacob lived there ſeventeen Years: ſo the Time of his whole Life was a hundred and forty ſeven Years.

29. At laſt when the Time of Iſrael drew near for him to die, he called his Son Joſeph, and ſaid to him; If now I am in thy Favour, put thy Hand, I pray, under my Thigh; and dealing kindly and truly with me, do not bury me, I pray, in Egypt.

30. But I will lie with my Fathers, and thou ſhalt carry me out hence, and bury me in their Grave: who ſaid, I will do according to thy Word.

31. However he replied, Swear to me; accordingly he did: at which Iſrael bowed down upon the Head of the Bed.

CHAP. XLVIII.

AND after theſe Things it being related to Joſeph, Behold thy Father is ſick; he took his two Sons with him, Manaſſeh and Ephraim.

2. When it was likewiſe expreſsly told Jacob, that his Son Joſeph was coming to him; he ſtrengthened himſelf, and ſate upon the Bed.

3. And he ſaid to Joſeph; God Almighty appeared to me at Luz in the Country of Canaan, and bleſſed me,

4. Saying to me; Behold I will make thee fruitful, multiply thee, and make thee a Congregation of People; nay will give this Country a laſting Poſſeſſion to thy Offspring after thee.

5. Now therefore thy two Sons, Ephraim and Manaſſeh, who were born to thee in the Country of Egypt, againſt I came hither, ſhall be mine, like Reuben and Simeon.

6. But thy Iſſue that thou begetteſt after them, ſhall be thine; who ſhall be called by their Brothers Names, in their Poſſeſſion.

7. As for me, when I came from Padan, Rachel died by me in the Country of Canaan on the Way; when there was yet about a Mile to come to Ephrath; whom I buried

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Ver. 27. Our *Tranſlators* have put their Mark for a Section, not at the Beginning of a *Paraſhah*, or the great *Heb.* Section, but at the Verſe before.

Ver. 30. *Grave*] See the Word Chap. xxxv. 20. as alſo look the *Note* on Chap. xxiii. 4.

Ver. 31. *Bed*] The 72 *Greek Tranſlators* miſtaking מִטָּה *a Bed* for מַטֶּה *a Staff* here (though not at Chap. xlviii. 2.) makes it probable that the *Copy* tranſlated from had no Points, id eſt Vowels, according alſo to *Buxtorf*, *Vindic.* p. 548, 551. That *Verſion* the Writer to the *Hebrews* followed, Chap. xi. 21. it being neceſſary that he ſhould keep to what was then the *common Bible*, when he was writing to the common People, who might know no other. For this Reaſon a double Caution ſhould be uſed, in reading ſuch Citations or References, in the *Books of the New Teſtament*; not to think they weaken the Credit of the *Holy Scripture*, nor to endeavour to reconcile a wrong *Tranſlation* with the true *Original*, about which many have unſucceſsfully as well as needleſsly taken great Pains: for it is ſufficient, that it was proper for the Apoſtles, &c. to follow the *com. Bible* of the *Septuagint*, which may be eaſily proved and believed; ſee *Jerome Queſt. Heb.* in *Gen.* xlvi. 26.

If any would infer from this and ſome other the like Places of the ancient *Greek Verſion*, that the *Hebrew* was then all written without Vowels and Accents, the Conſequence of which would be that the *Scripture* was uncertain; they may be informed that the contrary may rather be proved from it: for if the Vowels had been invented afterwards, without doubt the Inventors of them would have followed the *Septuagint* (whoſe *Tranſlation* was moſt ancient and famous, being publickly received and uſed by the *Jewiſh* Nation) and made the Word here *matteh*, *a Staff*, &c. How would they have offered or dared to contradict them, and what all had received for Truth, without any Authority for ſo doing? For if מטה were thus unpointed, it could not be known that it was *a Bed*; nay on the Suppoſition of the Vowels being added afterwards, we ſhould not know, nor have Reaſon to believe, it was *a Bed* now, ſince the 70 have *Staff*; whoſe Authority would be greater than that of we know not whom, the imagined Introducers of the *Hebrew* Points.

As the numerous Vowels and Accents throughout the *Hebrew Bible*, would make the penning them exceeding tedious, and a Work of great Care, we may well believe ſuch *Copies* were very ſcarce; eſpecially if we conſider the unfit State of the *Jews* for it after the Captivity, and their being accuſtomed to this Day to read without the Points. Thoſe *Interpreters* being ſeparated one from another, by *Ptolemy Philadelphus* King of *Egypt*, each to do a Part; it is not credible (and even by this Place) that they had ſo many pointed *Bibles*; probably none at all, ſuch being kept, even till of late Printing was found out, for preſervation of the *Scripture*, rather than common Uſe: and it is not likely the Books of that Sort would be ſent into *Egypt*, ſince an exact *Tranſlation* was not intended. If it was likewiſe done in 72 Days, as *Ariſtæus* relates, without their comparing what they did together; we may the more eaſily account for ſuch Errors, and yet leave Room enough for *Bibles* with the Accents and Vowels, as now they are, to have a Being: and there are at this time many Books without them, as there were formerly. Of this ſee at large on *Neh.* viii. 8. That the Text mentioned above in the *Epiſtle to the Hebrews*, refers to this Place and Time, appears becauſe it has the very Words of the *Septuagint* here, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ; and may be underſtood to tell what *Jacob* did by Faith at the two Viſits *Joſeph* made him, related at the End of this, and in the next Chapter; which being ſaid to be done *when Jacob was a dying*, the latter that was more properly ſo is mentioned firſt, and the *Tranſlation* might be *bleſſed each of the Sons of Joſeph, as well as worſhipped.* Were it indeed needful to juſtify the Inſertion of *Staff* any further, one might ſuppoſe that Verſe in *Hebrews* ſpeaks only of the ſecond Viſit, and ſo cannot be proved by the moſt tenacious to interfere with this.

Ver. 5. *againſt*] See the ſame Word, Ch. xliii. 25.

Ver. 6. If *Joſeph* ſhould have had any more Children, they were not to be included in this Adoption, or become other Tribes, nor was there to be a Tribe of *Joſeph* diſtinct from thoſe of *Manaſſeh* and *Ephraim*; but his Name was to be ſunk in theirs, and if he had more Children, they were to belong to them; and to which of them, I ſuppoſe, was left to *Joſeph*.

Ver. 7. *by me*] *Tynd.* and *Biſh. upon my hande*, as if the *Original* was ſo; but is not.

there in the Way to it, which is Bethlehem.

8. Iſrael alſo looking at Joſeph's Sons, aſked, Who are theſe?

9. And he ſaid to his Father, They are my Sons, whom God has given me here: then replied he, Do bring them to me, that I may bleſs them.

10. For his Eyes being heavy by reaſon of old Age, he could not well ſee: accordingly he brought them nigh to him; who kiſſed them, and embraced them.

11. And he ſaid to Joſeph, I did not deem I ſhould ſee thy Face; but behold God has let me ſee alſo thy Offspring.

12. Joſeph then took them out from between his Knees, bowing down with his Face to the Ground.

13. Again he took both of them, Ephraim in his right Hand towards Iſrael's left Hand, with Manaſſeh in his left Hand towards the other's right Hand, and brought nigh to him.

14. However Iſrael ſtretched forth his right Hand, and put upon Ephraim's Head, though he was the Youngeſt, and his left Hand upon Manaſſeh's Head; underſtanding by his Hands that Manaſſeh was the Firſt-born.

15. And he bleſſed Joſeph, and ſaid; God before whom my Fathers Abraham and Iſaac walked continually, God who fed me ever ſince I have been to this Day,

16. The Angel who has redeemed me from all Evil, bleſs the Youths; and let them be called by my Name, and that of Abraham and Iſaac my Fathers: let them alſo increaſe to a Multitude within the Earth.

17. But when Joſeph ſaw that his Father put his right Hand upon Ephraim's Head, he diſliked it; therefore he held up his Father's Hand, to put it away from his Head upon that of Manaſſeh,

18. And ſaid to him, Not ſo, my Father: for this is the Firſt-born; put thy right Hand upon his Head.

19. For all that his Father refuſed, and ſaid, I know my Son, I know *it*; he alſo will become a People, and he alſo will be great: but certainly his younger Brother will be greater than he, whoſe Offspring will be of the Nations a full one.

20. He further bleſſed them at the ſame Time as follows; Iſrael will bleſs thus by thee, God make thee like Ephraim and Manaſſeh: ſo he put Ephraim before Manaſſeh.

21. Iſrael moreover ſaid to Joſeph; Behold I ſhall die: but God will be with you, and have you back to the Country of your Fathers.

22. And I give thee one Parcel above thy Brothers; which I took out of the Poſſeſſion of the Amorites, with my Sword and Bow.

CHAP. XLIX.

BESIDES Jacob called his Sons, and ſaid: Get together, that I may tell you what will befal you in the latter Days.

2, Be gathered, and hear, O Sons of Jacob; even hearken to Iſrael your Father.

3. Reuben, thou waſt my Firſt-born, my Ability, and the Commencement of my Manhood; the Excellency, the Dignity, and the Supereminence.

Ib. *a Mile*] Turn back to Chap. xxxv. 16.

Ver. 10. *well ſee*] not to contradict Ver. 8.

Ver. 12. *Knees*] *Jacob*'s Knees, where he had embraced them.

Ver. 14. *underſtanding by his Hands*] or *making his Hands find out*; becauſe he could not ſee well enough to diſtinguiſh them.

Ib. *that*] *Jun.* and *Trem.* thus render this Phraſe, *cognoſcebat palpando manibus ſuis* Menaſchen *eſſe primogenitum, he knew by the feeling of his Hands that* Manaſſeh *was the Firſt-born*; *Pagn.* literally, *fecit intelligere manus ſuas quod* Menaſſeh, *he made his Hands underſtand that* Manaſſeh.

Ver. 15. *bleſſed Joſeph*] in his Sons.

Ver. 19. *of the Nations a full one*] I cannot think my ſelf unhappy in lighting on this Expreſſion, when I might ſuppoſe ſome others alſo have been uneaſy at a *multitude of Nations*, ſince it is apparent that the Tribe of *Ephraim* became at moſt but one Nation; and the *Heb.* Word properly ſignifies *Fulneſs*, ſcarce *Multitude*. *Gen. full of nations.*

Ver. 22. *Parcel*] The Land which he bought by *Shechem*, Chap. xxxiii. 18, 19. called afterwards *Sychar*, *John* iv. 5. which *Joſeph*'s Poſterity accordingly had, *Joſh.* xxiv. 32.

Ib. *Amorites*] As *Jacob* bought it at firſt, and that of the *Hivites*, Chap. xxxiii. 19. & xxxiv. 2. this appears not to be what he ſpeaks of, though the *Sword* and *Bow* have been weakly interpreted *Money*, &c. more probably the *Amorites* ſeized it afterwards, and *Jacob* took it again from them by force, which makes all agreeable to the Words.

Ver. 1. *Get &c.*] What ſhall be done with this and other the moſt exalted Strains of that called the holy Tongue, whether poetical or not? To tranſlate them coldly like plain Hiſtory, &c. as has been hitherto done, is to diſgrace and ſpoil them. Such a Verſion, unthinkingly literal, would ſometimes grovel in the very Obſcure, or quite Abſurd. At the ſame time that the Sun ſhines glorioufly bright in *Paleſtine*, it may yield but a glimmering Twilight here, or not have releaſed us from the opaque Advent of Day. The *Hebrew* has its Sublimity, ſo has the *Engliſh*; but they may be little leſs different, than their Regions, in the Eaſt and Weſt, are diſtant. Yet how would my Pen tremble to attempt much! ſo I ſhall but venture to coaſt the Shore, without loſing Sight of Land; being indeed not convinced the former ſhould be done: Revelation is ſacred. If the *Original* is not too much diſcredited, let that be accepted as ſufficient for the firſt Eſſay.

Ver. 3. *the Excellency*] The three laſt Terms in my Opinion anſwer to the three firſt, and are added for Il-

4. *Yet* wavering as Water, expect not to excel, becauſe thou gotteſt up thy Father's Bed; then was thy ſhameful Inceſt! it was he who mounted my Couch.

5. Simeon and Levi are Brothers; whoſe Bargains were with Inſtruments of Violence.

6. Do not enter into their Counſel, my Soul; in their Congregation, my Voice, be not united: for in their Anger they killed the Men, and in their Self-will exterminated the Cattle.

7. Curſed be their Wrath, ſince it was fierce; and their Rage, as being furious: I will divide them in Jacob, and diſperſe them in Iſrael.

8. Thee, Judah, thy Brothers will praiſe; thy Hand will be on the Neck of thy Enemies: thy Father's Sons will bow down to thee.

9. Judah is courageous, with the young Lion; from the Prey, my Son, thou getteſt up; he ſtoops down, lies down like a Lion; nay is like a ſtout Lion, which who ſhall rouſe up?

10. The Scepter will not be gone from Judah, nor a Law-giver of his own Offſpring; till Shiloh comes, and thoſe of the Nations are gathered to him.

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luſtration in this poetical Speech, as it is Ver. 7. there being the Point *Athnah* for our *Colon* or *Semicolon* put between them; denoting the *Birth-right*, *Prieſthood*, and *Kingly Authority*; all which belonged to the eldeſt Son. So the *Targum* of *Onkelos* has the latter Part, לָךְ הִוֵה חָזֵי לְמִסַּב תְּלָתָה חוּלָקִין בְּכִירוּתָא כְּהוּנְתָא וּמַלְכוּתָא *It was meet for thee to receive three Parts, the Birth-right, the Prieſthood and the Kingdom*; to which the *Jeruſalem Targum* adds, וְעַל דַּחֲטֵית רְאוּבֵן בְּרִי אִתְיְהִבַת בְּכוּרוּתָא לְיוֹסֵף וּמַלְכוּתָא לִיהוּדָה וּכְהוּנְתָא רַבְּתָא לְשִׁבְטָא דְּלֵוִי *But for the Sin of my Son* Reuben, *the Birth-right is given to* Joſeph. *the Kingdom to* Judah, *and the high Prieſthood to the Tribe of* Levi. *Pagnin.* in *Lex.* tranſlates, *excellentia, dignitas, & excellentia fortis*; and *Buxtorf* explains both this and the following Word *excellentia*, citing this Place.

Ib. *Super-*] For עֹז is an Adjective, not a Subſtantive.

Ver. 4. *expect not to excel*] For he loſt the Birth-right, 1 *Chron.* v. 1. and as *Fuller* obſerves, *neither King, Judge, (Prieſt* he ſhould have omitted) *nor Prophet came from him, Piſgah Sight*, p. 55.

Ib. *mounted my Couch*] *my Couch* ſtanding next to the foregoing Verb in the *Original*, the *Gen. Bib.* joins them together, and makes a Subject to this Verb thus, thy dignitie *is gone*; but the *Heb.* Accents doubly diſprove it (and were it not for them it might be ſo) *Tifha* at the former Verb denoting a Separation from the following, and *Mercha* at *Couch* a Conjunction with the laſt.

Ver. 5. *whoſe Bargains*] which they made with the *Shechemites*, Chap. xxxiv. 5. that they ſhould receive the Inſtruments of Circumciſion, which they turned to Inſtruments of Violence; the Word coming from the Root מכר *to ſell* or *bargain*, and may be plural becauſe ſpoken of two Perſons. So *Aben Ezra* expounds it; and ſays *Ainſworth*, "Thus alſo the *Greek* may be underſtood, "*haireſis* being ſometimes uſed for *a conditional* Covenant." *Jun.* and *Trem.* alſo turn it accordingly by *conventionibus*.

Ver. 6. *Voice*] or *Tongue*, as ſhewn on *Pſal.* xvi. 9. and not *the Soul*, to be the ſame as before: which *Philip Levi* the *Jew* would have it ſignify, in his *Hebr. Gram.* printed in *Engliſh* at *Oxford*, p. 131. for this he pleads that the Verb agrees with *Soul* fem. and not with *Glory* maſc. which is juſt the contrary; nay *Soul* muſt be maſc. as it ſometimes is in *Heb.* to agree with its own Verb; unleſs both are of the third Perſon, and that makes a Difference of Gender, ſays *Buxtorf.*

Ib. *be not united*] But in the *Sept. Verſ. let not my Livers contend*, which none I fancy will be fond of preferring to the *Heb.* and therefore it would be perverſe indeed to pretend it was ſo then; yet how oft has it been done in other Places! On the contrary it is apparent, that they miſtook the Reading of *o* for *e* to make *Liver*, as in the Verb they ſeem to have done ר for ר fetching it from הרה;

Ib. *the Men*] See Chap. xxxiv. 25. *Ainſworth* writes on it, "The Singular is often put for many, as *the Man* "*of Iſrael fled*, 1 *Chron.* x. 1. (which I would obſerve "is the ſame Word איש as here) that is *the Men of* Iſ"rael, 1 *Sam.* xxxi. 1.

Ib. *exterminated &c.*] That is took away all the Cattle, Chap. xxxiv. 28.

Ib. *Cattle*] *Heb. Ox*, as the principal of the Beaſts for the whole. *Shor* in the Text is an *Ox*, not a *Wall*, that being *Shur* another Word, which is in Ver. 22. "Nei"ther was there mentioned any pulling down of Walls "in *Gen.* 34." ſays *Ainſworth. Sol. Jar.* and the *Jer. Targum* expound the *Ox* to be *Joſeph* from *Deut.* xxxiii. 17. and the *Septuagint* have ταῦρον *a Bull. Jun.* and *Trem.* render after the manner of this *Verſion*, *occiderunt viros,— avulſerunt boves.* The *ancient Eng. Bibles* read, *houghed an oxe*, according to the *Sept.* the *French* has, *des hommes— les bœufs, the Men— the Oxen.*

Ver. 8. *Thee—praiſe*] His Name ſignifying *Praiſe.*

Ver. 9. *courageous*] Were I here to ſay Nothing, I might expect to hear, *The Hebrew does not ſignify* courageous. But how then was he *as a Lion*, by which it might otherwiſe be rendered? or how was he ſuch, but by, or at leaſt without, being ſo? Who, verſed in that Tongue, knows not, that it elegantly expreſſes Qualities in this Manner?

Ib. *with*] as in *Job* iii. 14, 15. & ix. 26.

Ib. *ſtoops down*] as a Lion gnawing the Prey.

Ib. *nay is like*] This belonging to that after, not before, contrary to the *com. Tranſ.* as appears both by the beſt Senſe, and the *Heb.* Accents.

Ver. 10. *Scepter will not be gone*] I underſtand *Jacob* to propheſy of the Government and Magiſtracy in general of the two Tribes (of which *Judah* was the Chief) from the Time of *Rehoboam*, to the Deſtruction of *Jeruſalem*, in which Age *Chriſt* came. The beſt Expoſitor of it, that I have read, is *Cunæus* in his *Commonwealth of the Hebrews*, from whom I take the following, Chap. 9. *Eng. Tranſ.* "I ſuppoſe the Scepter to be nothing elſe but the "Majeſty of Empire — pertaining to the Common"wealth; — of this Scepter, which a long time was "common to all the Tribes, the divine Patriarch ſpoke "not in that celebrious Oracle. He had reſpect unto "the latter Times (*according to Ver.* 1.) — when the "Tribe of *Judah* — began to have a Common-wealth of "their own, aſunder from the *Iſraelites.*— And this Ma"jeſty of the Scepter — continued, — although the State "of the Common-wealth was ſometimes altered.—What "People ſoever enjoys a Common-wealth of their own, "and Laws of their own, that People may juſtly glory "in their Empire, and in their Scepter." And ſo *Sculletus*, *Exercit. Evang.* Lib. i. 3.

Ib. *of his own Offspring*] That the Reader may have the Benefit of underſtanding it, as in *Iſai.* v. 1. while in the *preſ. Eng.* the latter *from* may belong to *depart*, as well as the former.

Ib. *Shiloh*] The Word is uſually explained *his Son*, but rather ſignifies the *Peace-maker*, from *ſhalah* its Root, *to be quiet* or *peaceable. Onkelos* the *Chald. Paraphraſt* has,

11. Tying

11. Tying his Aſs-colt to the Vine, even the Fole of his Aſs to the choiceſt one; he dyes his Garment in Wine, his Cloaths in the Blood of the Grapes;

12. *His* Eyes being red with Wine, and Teeth white with Milk.

13. Zebulun will dwell at the Harbour of the Seas; nay become a Harbour of Ships, and his Side will be by Zidon.

14. Iſſachar the Drudge is repreſented by a boney Aſs, lying down between two Packs.

15. For when he ſees that the Repoſe is good, and that the Country is pleaſant; he will bend his Shoulder to bear, and ſerve for Tribute.

16. Dan will judge his People, like one of the Tribes of Iſrael.

17. He will be inſidious, with the Serpent in the Way, the Adder at the Path, which bites the Horſe by the Heels, and throws down his Rider backward.

18. I my ſelf have waited for thy Salvation, O Lord!

19. Gad will be conquered by a Troop, but he will conquer at laſt.

20. Aſher's Food will be fat of himſelf, and he furniſh the Dainties of a King.

21. A Hind let go may exhibit genteel Naphtali: he gives fine Words.

22. To be fruitful is Joſeph's, with the bending Bough, the Bough at a Fountain, *whoſe* Foliage expands upon the Wall.

23. And though the Archers ſhot at him ſharply, as the Object of their Hatred:

24. Yet his Bow remained ſtrung in Strength, and the Arms of his Hands were nervous; by the Hands of the Mighty One of Jacob, from whence was this Shepherd, this Rock of Iſrael:

25. By the God of thy Father, who will help thee; and the Almighty, who will bleſs thee, with the Bleſſings of Heaven from above, the Bleſſings of the Deep that lies below, the Bleſſings of the Breaſts and the Womb.

26. Thy Father's Bleſſings, *which* have prevailed above thoſe of my Anceſtors, to the deſirable Place of the everlaſting Hills; will be on the Head of Joſeph, and on the Crown of him who was ſeparated from his Brothers.

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till the Meſſiah come, to whom the Kingdom belongs. Vulg. Lat. he who is to be ſent. The *Jews* object that the Peace ſo much propheſied of to be under the *Meſſias*, is not found among *Chriſtians*; from whence they would infer, that ours was not the true *Chriſt*. But, ſays *Barclay*, *Apol.* Prop. 15. "the ancient Fathers of the firſt 300 "Years after *Chriſt*, did affirm theſe Prophecies to be "fulfilled in the *Chriſtians* of their Times."

Ib. *to him*] Till People of many Countries were converted to him, the *Heb.* Word either for *People* or *Nations*, being plural: which makes the Prophecy much clearer, and ſhews that the Scepter as explained above, was not to ceaſe immediately on the Coming of *Chriſt*; but it was throughly fulfilled by the Deſtruction of the Temple and *Jewiſh* Common-wealth about 40 Years after *Chriſt*, when People of divers Nations were gathered to him by the Preaching of the Goſpel: and thus the learned and judicious *Mede* would have it read. But this was loſt in our *Bibles*, where *the People* may rather denote only the *Jews*.

Ver. 11. *Tying*] while he gathered the Grapes, ſo *dyes* by gathering them.

Ver. 12. The *Heb.* has no *his* here.

Ver. 13. *by*] The *Heb.* being על not עד and *Aſher* being between that and *Zidon*, *Joſh.* xix. 27, 28.

Ver. 14. *a boney Aſs*] which may ſignify a *poor* one, as well as, if not rather than, a *ſtrong* one. In the *Gr.* it is *has deſired Good*, by taking the ר of חמור to be ד and putting the other *good*, as we have *ſtrong*.

Ver. 16. *will judge*] according to his Name, the Meaning of which look Chap. xxx.

Ver. 17. *inſidious*] See at *Deut.* xxxiii. 22.

Ib. *the Serpent*] Notwithſtanding this is commonly expounded of *Samſon*, I do not think it likely the Prophecy of any whole Tribe was fulfilled in a ſingle Perſon, nor does it appear that the Deſcription is ſuitable to him; ſo was rather accompliſhed by what we read *Judg.* xviii. particularly Ver. 27.

Ver. 19. *Gad*] ſignifying *a Troop*, which *Jacob* alludes to by three Words.

Ib. *at laſt*] the fulfilling of which ſee 1 *Chron.* v. 18—22.

Ver. 20. *Food*] Which I take to be more proper for *fat* than *Bread*, ſince the Word has that general Signification.

Ver. 21. *let go*] *Biſh. ſent for a preſente.*

Ver. 22. I cannot agree with what is propoſed in *Univerſal Hiſt.* B. i. Ch. 7. if it has by far the moſt Votes, as there ſaid, that it ſhould be, *Joſeph is a Son of Beauty, the Daughters ran upon the Walls to ſee him*; becauſe it was *at a Fountain*, and for the Oddneſs of the latter Part, beſides *porath* not being *Beauty*.

Ib. *Foliage*] *Heb. Daughters*, viz. of the Bough; as before *Son* for *Bough*, viz. of the Vine.

Ib. *expands*] *Gen. turne*, if not a Miſtake for *runne*.

Ver. 23. *ſhot at him ſharply*] *Heb. made him bitter and ſhot*, a Manner of Expreſſion for want of Adverbs: ſo *Pſal.* li. 4. *multiply waſh me*, for *waſh me much* or *throughly*; and elſewhere.

Ib. *of their Hatred*] The *Biſh.* add to this without Diſtinction, *unto his hinderaunce.*

Ver. 24. *the Arms of his Hands were nervous*] Whereas it is in the *com. Lat. the Bonds of his Arms and Hands were looſened*, as if the Letter *zain* gave the Verb the like Meaning as *zade* would, being alike in Sound; and in the *Greek* more ſtrangely under the ſame Miſtake, *the Sinews of the Arms of their Hands were looſened*, as the foregoing Part there is, *their Bows were broken with Strength.*

Ib. *Arms of*] which ſupported his Hands, particularly to draw the Bow; but the *Geneviſts*, as if wiſer than *Jacob*, change it into *the hands of his armes.*

Ib. *from whence*] It being from Divine Providence that *Joſeph* was their Feeder and Supporter, and therein a lively Type of *Chriſt.*

Ib. *this Rock of Iſrael*] In the Place of which, as explanatory of it, the *Targum* has, *This was from the mighty God of Jacob, who by his Word fed the Fathers and Children, the Poſterity of Iſrael*; but in the *Jewiſh* Cabbaliſtical manner, taking אבן *Stone* for אב בן *Father* and *Son*, which licentious Fancies their *Rabbies* are fond of.

Ver. 26. *deſirable Place*] or *things*, called *precious things*, *Deut.* xxxiii. 15. and herein *Jacob*'s Bleſſings to *Joſeph* prevailed, in that they were ſpiritual, and extended to Heaven, the Felicity of the everlaſting Hills; whereas the Bleſſings which *Jacob* received were earthly and tem-

27. Ravening

27. Ravening Benjamin may be ſhewn by the Wolf that tears, in the Morning eats the Prey, and at the Evening divides the Spoil.

28. All theſe are the twelve Tribes of Iſrael; and this is what their Father ſpoke to them, when he bleſſed them, which he did according to their ſeveral Bleſſings.

29. He alſo commanded them, in the following manner; I ſhall be gathered to my People; bury me with my Fathers, at the Cave which is in the Field of Ephron the Hittite,

30. Namely the Field of Machpelah, that is before Mamre, in the Country of Canaan; which Abraham purchaſed with the Field, of Ephron the Hittite, for a Poſſeſſion of a Grave.

31. There they buried Abraham and Sarah his Wife, there they buried Iſaac and Rebekah his Wife, and there I buried Leah.

32. The Purchaſe of the Field, and Cave which is in it, was from the Sons of Heth.

33. And when Jacob had done commanding his Sons, he pulled up his Feet into the Bed; and expiring, was gathered to his People.

CHAP. L.

THEN Joſeph falling upon his Father's Face, wept upon him, and kiſſed him.

2. Afterwards he commanded his Servants the Phyſicians to embalm him; which accordingly they did.

3. For whom forty Days were fulfilled; becauſe there are ſo many for ſuch as are embalmed: and the Egyptians mourned for him ſeventy Days.

4. And when the Time of that Mourning was over, Joſeph ſpoke to Pharaoh's Family as follows; If now I am in your Favour, ſpeak thus, I pray, in the Hearing of Pharaoh;

5. My Father made me ſwear, ſaying, Behold I ſhall die; in the Grave which I dug for my ſelf in the Country of Canaan, there ſhalt thou bury me: now therefore let me go up, I pray; and having buried my Father, I will return.

6. To which Pharaoh ſaid, Go up, and bury thy Father, as he made thee ſwear.

7. So Joſeph went up to do it, and with him all Pharaoh's Servants, the Elders of his Houſe, and all thoſe of the Country of Egypt;

8. As likewiſe the whole Family of Joſeph, with his Brothers, and his Father's Family: only their Children, Flocks and Herds, they left in the Country of Goſhen.

9. There alſo went up with him both Chariots and Horſemen; ſo that it was a very huge Company.

10. Who, when they came to the Bramble-floor, which was on this ſide Jordan,

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poral, Chap xxvii. 28, 29. ſee likewiſe Chap. xxiv. 60. *taavah* is in ſeveral other Places uſed for *Deſire*, but never in the Senſe our *Tranſlators* have put on it. The *Chald. Paraphraſt* takes it in this Meaning, explaining it by חמד *to deſire*: the *Vulg. Lat. Tranſ.* and *Pagnin.* have it *deſiderium*, *deſire*, as it is in former *Engliſh Tranſlations*; the *Septuagint* have turned it, *ευλογιαις*, *bleſſings*; *Caſt. voluptatem*, *delight*.

Ver. 27. *that tears*] this belonging to the Wolf, as *that biteth* to the Adder, Ver. 17. ſo likewiſe the following Verbs here, and not to *Benjamin*. The Likeneſs of it in that Tribe may be ſeen *Judg.* xx. *Biſh. ſhall raviſh.*

Ib. *Morning eats*] being ſo voracious as to leave none of what he had caught in the Night; and then hungry and ravenous, in getting more as ſoon as the next *Evening* (which it is in *Heb.* and correſponds with *Morning*) comes.

Ver. 28. *Tribes*] They being propheſied of, rather than *Jacob*'s Sons in their own Perſons.

Ib. *ſeveral*] The *Heb.* idiomatical Expreſſion, *whom he bleſſed a Man according to his Bleſſing*, may be properly thus rendered: and as it is not כל *every one*, ſo certainly neither were all of them here bleſſed; notwithſtanding what *Commentators* pretend, that *Jacob* bleſſed every one of his Sons (to juſtify ſuch *Tranſlation*) by giving them a Part in the Country of *Canaan*: whereas we find him doing no ſuch Thing to any of them, after he had beſtowed what was his to give, Chap. xlviii. 22. the Gift of *Canaan* being rightly elſewhere aſcribed to God himſelf.

Ver. 32. *from the Sons of Heth*] from them as well as *Ephron*, to make it ſure, according to Chap. xxiii. 20. & xxv. 10. which *Jacob* might mention to his Sons, that they might not fear any Moleſtation from the Inhabitants. This Verſe is left out of the *Vulg. Lat.*

Ver. 33. *gathered*] by *Tynd. put.*

Ver. 10. *the Bramble-floor*] *Jun.* and *Trem.* tranſlate, *aream quandam ſeptam cynoſbatis*, *a certain Floor fenced with Sweet-briers*. *Ainſworth* writes, "It ſeemeth this "floore was beſet with Brambles (*for* atad *is a* bramble) "and thereof had the Name." *John Mercer* alſo on *Pagnin.* has the following Words, *Sunt qui* atad *viri nomen exiſtiment*, *qui à ſua arca nobilitatus fuerit. Sed probabilius videtur a rhamnis*, *quibus eſſet circumſepta*, *ſic appellatam fuiſſe: atque hanc interpretationem confirmare videtur emphaſis quæ nominibus propriis*, *maxime virorum*, *adſcribi non ſolet.* i. e. *Some think* atad *to be the Name of a Man* (as it ſhould ſeem our *Tranſlators* did) *who was famous for his Floor. But it ſeems more likely that it was thus called from the Brambles it was fenced round with: and the Emphaſis* (namely the Letter ה before *atad*) *ſeems to confirm this Interpretation*, *which is not uſed to be affixed to proper Names of Men.* Some *Vulg. Lat. Editions* have *Arad*, by Miſtake of *t* for *r*.

Ib. *on this ſide*] So the Word ſignifies, *Deut.* i. 1, 5. & iii. 8. & iv. 41, 46, 47. *Joſh.* i. 14, 15. & v. 1. & ix. 1. & xii. 7. as *cis* is the firſt which *Buxtorf* in *Lexic.* explains, and what *L. Jud.* here renders it by. It is plain that their Journey from *Egypt* was towards *Jordan*, but the whole not ſo far as thither. And even if it had reſpect to *Moſes*'s writing it, that was probably on the ſame ſide of the River, being either while he was in *Midian*, according to *Pererius*, *&c.* or in the Wilderneſs, before the Extremity of his Life when he was on the other ſide, as by *Theodoret*, *Queſt.* 1. in *Geneſ.* and others.

lamented there with a great and very grievous Lamentation; nay he made a Mourning for his Father ſeven Days.

11. Which the Inhabitants of the Country, the Canaanites, ſeeing there, ſaid, This is a grievous Mourning to the Egyptians: therefore the Name of it was called The Mourning of the Egyptians, which is on this ſide Jordan.

12. Moreover his Sons did to him according as he commanded them:

13. For they carried him to the Country of Canaan, and buried him in the Cave of the Field of Machpelah; which Abraham purchaſed with the Field, for a Poſſeſſion of a Grave, of Ephron the Hittite, before Mamre.

14. Joſeph and his Brothers then returned to Egypt, as likewiſe all who went up with him to bury his Father, after he had buried him.

15. And when Joſeph's Brothers ſaw that their Father was dead, they ſaid, It may be Joſeph will hate us, and throughly render to us all the Hurt which we did him.

16. Therefore they ordered him to be told; Thy Father commanded before he died as follows;

17. You ſhall ſay thus to Joſeph, Forgive, I pray now, the Crime of thy Brothers and their Sin, though they did thee Hurt; ſo now forgive, we pray, the Crime of the Servants of thy Father's God: and Joſeph wept when they ſpoke to him.

18. Next his Brothers alſo went, and falling down before him, ſaid, Behold we are Servants to thee.

19. But Joſeph anſwered them; Do not fear: for am I in the room of God?

20. Though you intended Harm againſt me, God intended it for Good, that he might do as it is this Day, to keep many People alive.

21. Now therefore fear not; I will ſuſtain you and your Children. So he comforted them, and ſpoke kindly to them.

22. And Joſeph, with his Father's Family, abode in Egypt; he living a hundred and ten Years.

23. So that he ſaw great Grandchildren of Ephraim; as alſo Children born of Machir the Son of Manaſſeh, were upon his Knees.

24. At laſt he ſaid to his Brothers, I ſhall die: and God will throughly viſit you, and have you up out of this Country, to that which he ſware of to Abraham, Iſaac and Jacob.

25. Beſides he made the Sons of Iſrael ſwear as follows, When God viſits you throughly, you ſhall have up my Bones from hence.

26. Thus Joſeph died in his hundred and tenth Year; whom they embalmed, and he was put into a Cheſt in Egypt.

Ver. 16. *commanded*] This ſeems to be feigned: for *Jacob*, whom I look on as a wiſe Man, would more likely methinks have ſaid it to *Joſeph* himſelf, had he ſuſpected any Occaſion for it, as it is manifeſt there was not; and *Joſeph* ſaying Nothing of performing what his Father ordered, nor mentioning him, may ſhew that he likewiſe took it for fictitious.

Ver. 19. *am I in the room of God?*] The learned *Mercer* in his *Commentary* here writes, *nonnullis ex Hebræis ita exponere verba, ut* הַתַּחַת *ſumant pro* הֲלֹא תַחַת (or rather הֲ negatively) *ut ſit aſſeverantis*, An non ſub Deo ſum ego? *Some of the Jews expound the Words to have it*, Am not I under God? as the *Gen.* render, and which the *Chald.* may ſeem to be a Paraphraſe on, דְּחִלְנָא דַיְיָ אֲנָא *I fear the Lord:* but this is leaving the *Original*, though ſo little as only taking הֲ not affirmatively, as is commonly to be done, beſides putting *Lord* for *God*. I have ſince found him ſtiled *Father Simon* making the like Remark, *Critical Hiſtory of the Old Teſt.* B. i. Ch. 12.

Ver. 22. *a hundred and ten Years*] Not living out the laſt of them, according to Ver. 26. of which ſee Chap. v. 32. Like Inſtances may be ſeen plentifully concerning the Kings of *Iſrael* and *Judah*; the *Table* of whom look, with the *Obſervations* on it.

Ver. 24. *throughly*] *Jun.* and *Trem. omnino*, as in *Exod.* iii. 16. which ſee.

Ib. *have you up*] If *bring* was proper, it ſhould have been *bring up*.

Ver. 25. *When*] So the *old Eng. Caſt.* and *Vatab.* ſee Chap. i. 1. and the fulfilling of it, *Exod.* xiii. 19.

Ver. 26. *into a Cheſt*] That his Bones might be preſerved, according to our *old Tranſlations*; not in a *coffin*, to be buried. *Perry* ſays, the *Mummy-cheſts* were made of Sycamore, called *Pharaoh*'s Fig-tree, *View of the Levant*, p. 478.

NOTES

NOTES upon the BOOK called EXODUS.

CHAP. I.

AND theſe are the Names of the Sons of Iſrael, who went to Egypt, along with Jacob, each having a Family.

2. Reuben, Simeon, Levi and Judah,

3. Iſſachar, Zebulun and Benjamin,

4. Dan and Naphtali, Gad and Aſher.

5. Now all the Perſons that proceeded from Jacob himſelf were ſeventy, including Joſeph who was in Egypt.

6. At length he died, and all his Brothers, with that whole Generation.

7. However the Iſraelites were fruitful, increaſed much, multiplied, and became ſtrong, ſo inexpreſſibly, that the Country was filled with them.

8. Then a new King roſe up over Egypt, who did not know Joſeph.

9. And he ſaid to his People; Behold the Iſraelite Folk are more, and ſtronger than we.

10. Come, let us behave our ſelves wiſely towards them; leſt they ſhould multiply, and when there ſhall happen to be War, they alſo ſhould be added to our Adverſaries; and fighting againſt us, go up out of the Country.

11. Whereupon they ſet over them Bailiffs for Taſks, in order to afflict them with their Burdens. And they built Cities of Stores for Pharaoh, Pithom and Raamſes.

Ver. 1. *And*] It is probable the *Pentateuch*, ſignifying from the *Greek* theſe *five Books of Moſes*, was at firſt one entire Writing, by the Conjunction *And* being placed between moſt of them; and that it was firſt divided into *Books*, as it now is, by the *Greek Tranſlators*, as appears from the Titles prefixed; whoſe *Tranſlation* being very early received and uſed by the *Jews*, might occaſion their parting the *Hebrew Code* conformably to it. Beſides the *Books* in the *Original* now have no other Titles than the *Parſhioth* or *Leſſons* have, viz. the Beginning of each, a farther Reaſon to believe they were not ſeparated by the firſt Penman.

Ver. 5. *himſelf*] *Biſh. Tranſ.* 1575 *line* for *loins*.

Ib. *ſeventy*] by an even capital Number, *Jacob* himſelf being one of them, *Gen.* xlvi. 27.

Ver. 7. *were fruitful*] *Gen. brought forth fruit.*

Ib. *inexpreſſibly*] with great Propriety of the *Eng.* from the *Heb.* and it appears, by being put after them, to belong to all the four Verbs, as alſo that Adverb in Ver. 20. to both thoſe there, like the ſame in *Gen.* xlvii. 27.

Ib. *Country was filled*] according to *Aben Ezra*, that of *Goſhen*.

Ver. 8. *new King*] That this was *Salatis*, the firſt Shepherd-king, as *Marſham* and *Shuckford* compute, is confuted by the following Words of our great *Newton*, "This King of *Egypt* was not one of the Shepherds, for "he is called *Pharaoh*, *Exod.* i. 11, 22. and *Moſes* told "his Succeſſor, that if the People of *Iſrael* ſhould ſacri-"fice in the Land of *Egypt*, *they ſhould ſacrifice the Abo-"mination of the* Egyptians *before their Eyes, and the* "Egyptians *would ſtone them*, *Exod.* viii. 26. that is, "they ſhould ſacrifice Sheep or Oxen, contrary to the "Religion of *Egypt*. The Shepherds therefore did not "reign over *Egypt* while *Iſrael* was there," *Chron. of Ant. Kingd. amend.* Ch. 2. See the *Chron. Tab.* in this Book, by which this King was *Rameſſes Miamun*; and as killing the Children appears to have begun between the Birth of *Aaron* and *Moſes*, ſince the former lived, and without any Account of his being in Danger, and the latter was born at the Time or Beginning of this Perſecution, *Acts* vii. 20. accordingly this would fall out a little after the Beginning of that King's Reign; yet not ſo ſoon in it, but that he might uſe the leſſer Oppreſſion before, Ver. 11.

Ib. *not know Joſeph*] who had been dead 81 Years by my *Tables*, when this King began his Reign.

Ver. 10. *Come*] *Heb. give* or *yield*, i. e. Conſent; as they did, Ver. 11.

Ib. *let us behave our ſelves wiſely towards them*] נבקש דרך חכמה שלא ירבה *Ab. Ez.* i. e. *Let us find out ſome wiſe Method, that they may not multiply: Tynd. playe wyſely, Gen. deale wittily.* Behold in *Pharaoh* the glaring Pattern of perſecuting Princes or Magiſtrates; firſt to make cruel and oppreſſive Laws, for Penalty and Puniſhment, next rigorouſly and violently to exceed the Bounds of thoſe Laws in the Execution, and make new ones worſe than the former, as Ver. 13, 14. and laſtly to put to death: and what for? No Crime committed either of Immorality or Rebellion, but leſt that other Sort of People whom they diſlike ſhould be too many, and what elſe they pleaſe to ſurmiſe. The Reaſon of this *Egyptian* King's thus afflicting the *Iſraelites*, to anſwer his Deſign of their not increaſing was, according to the foremen-tioned *Jewiſh Rabbi* in his *Commentaries*, that he might make them leſs capable of begetting Children. *But &c.* Ver. 12. as Perſecutors find it.

Ib. *our ſelves*] The Verb being in the Conjug. *Hith-pahel.*

Ver. 11. *their Burdens*] thoſe of the Tribute-collectors, which they impoſed on the *Iſraelites*, who as *a People* are in the *Heb.* ſpoken of from the 9th Verſe in the ſingular Number.

Ib. *built*] *Joſephus* ſays the *Iſraelites* laboured in building the *Pyramids*, *Antiq.* Lib. ii. 5. of whoſe Founders the heathen Writers ſpeak variouſly; the moſt noted of which are three, mentioned by *Pliny* thus, *Pyramides tres, quæ orbem terrarum implevere famâ, ſitæ ſunt in parte* Africæ, *monte ſaxeo ſterilique, inter* Memphim *oppidum &* Delta: *the three Pyramids, whoſe Renown fills the World, ſtand on a barren ſtoney Mountain in* Africa, *between the Town of* Memphis *and* Delta, Lib. xxxvi. 12. *Dr. Charles Perry*, who lately viſited them, relates in his *View of the Levant*, p. 313, &c. a folio Book printed 1743, that they are ſituate about ſix Miles weſtward from the River *Nile*, and about twelve S. W. from *Cairo*, by a Village called *Gheiſa*, and that which is ſtiled the great Pyramid does not terminate in a Point like the others, but has a plain Space at Top of 15 Feet ſquare; or as *Greaves* ſays in his *Pyramidographia*,, of 13 ¼ Feet, who alſo ſays the Baſe or Bottom is 693 Feet ſquare; but *Perry* meaſured the ſouth Side 789 ¼ Feet, and the weſt Side 780, however allows the Diſparity of the two Sides might ariſe in his meaſuring them. They both repreſent the Sides of the Pyramid, if continued up, to be equilateral Triangles. The perpendicular Height being by *Greaves* 490 Feet, *Perry* ſays it ſhould be 607 Feet 5

12. But according as they afflicted them, ſo they multiplied, and ſo they broke forth; inſomuch that they were tired by reaſon of the Iſraelites.

13. With this the Egyptians made them ſerve rigorouſly.

14. They even made their Lives bitter by hard Slavery, with Clay, Bricks, and all Drudgery in the Field: all their Service which they did for them being with Rigour.

15. Beſides the King of Egypt ſpoke to the Midwives of the Hebrews, of whom one's Name was Shiphrah, and that of the other Puah,

16. As follows, When you deliver the Hebrew Women, and ſee *them* upon the Stool; if it be a Son, you ſhall kill him, but if it is a Daughter, ſhe ſhall live.

17. Nevertheleſs the Midwives fearing God, did not do as he ordered them, but kept the Boys alive.

18. Upon which he called them, and ſaid to them, Why have you done this Thing, keeping the Boys alive?

19. And they anſwered Pharaoh, Becauſe the Hebrews are not like the Egyptian Women: for they are ſo lively, that they are delivered before the Midwife comes to them.

20. Therefore God did well to the Midwives, and the People multiplied, and became ſtrong exceedingly.

21. Thus he made Families for them, becauſe the Midwives feared God.

22. Afterwards Pharaoh thus commanded all his People, Every new-born Son you

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Inches, according to *Greaves*'s own Eſtimate of its Baſe, deducting 13 Feet it wants of being finiſhed at Top; and computes the perpendicular Height himſelf, with the ſame Deduction, 687 Feet, p. 316, 317. and in the Cut of it 690 Feet. Whereas it is demonſtrable by the Ratios of Triangles, whence I have calculated it, that the inclining Height of a Side from the middle of the Baſe which *Greaves* exhibits, to the Point of the Triangle at the Top, would be 600 Feet and 15 decimal Parts (which probably *Perry* miſtook for the perpendicular Height, as well as miſcomputed it) and the true perpendicular Height from the Center of the Pyramid 490 Feet, as *Greaves* has it, who alſo meaſured it with a 10 Feet Radius, ſo that the real Top is about 29 Poles high. Nay the inclined Height, as *Perry* reckons from 780 Feet the Baſe, would be but 675 ½, and the perpendicular Altitude 551 ½, which is 135 ½ leſs than he counts. According to *Greaves*, whoſe Baſe is 42 Poles, this Pyramid ſtands on 11 Acres and 4 Perches of Ground, and is placed, he ſays, on a Mountain above a hundred Feet high from the Plain. Another of thoſe three, ſcarce diſtant the Flight of an Arrow from this, both by *Greaves*'s and *Perry*'s Relations, is altogether as large and high, conſidering it is pointed. Concerning the third, *Greaves* induſtriouſly remarks the Negligence of other Writers, while himſelf gives us no Dimenſion of his own, nor went near another large one. The firſt through a narrow winding Paſſage, that begins 38 Feet up in the middle of the north Side, has a fine Room, ſuppoſed in the Center of it, and therein a hollow Monument, of a Shape and Size to contain a dead Body, which manifeſtly ſhews the Deſign of it; and yet (ſuch is the Vanity of worldly Grandeur!) *Diodorus* ſays, the King who built it for his Sepulchre was not buried there, nor he who built the ſecond in that; nay and that both of them when dying, ordered their Bodies to be buried privately, leſt their Subjects, as they threatened, ſhould tear them in pieces, B. i. Ch. v. as if their Ambition ſhould have the moſt ſenſible Mortification. There appear to be about 20 Pyramids in all; and *Perry* wiſely obſerves that the Duration of the Buildings in *Egypt*, is owing to the little Rain which is there.

Ib. *Stores*] In which Manner our *Tranſlators* have rendered this Word in the other Places, viz. 1 *King*. ix. 19. 2 *Chron*. viii. 4. & xvi. 4. & xvii. 12. & xxxii. 28. which laſt explains it.

Ib. *Raamſes*] ſo called as it ſeems from *Rameſſes*, the Name of the King of *Egypt* then.

Ver. 12. *were tired by reaſon of*] *Biſh. abhorred at the ſighte of.*

Ver. 14. *with Clay*] In digging and preparing it to make Bricks, which ſeems to be the principal Work now provided for them, Chap. v. and which the *Egyptians* thought worſe than Building, Ver. 11. The *old Eng. Bibles*, *Jun.* and *Trem.* the *Vulg. Lat. Tranſ. Pagn.* and the *Tigur. Verſ.* with the *Septuag.* and *Targ.* have it *Clay*, it being not uſual to make *Mortar* in the Field, but at the Building.

Ib. *Field*] Perhaps that being abroad, they might be more ſeparated from their Wives.

Ib. *did*] *Heb. ſerved.* But it is in the ſimple Conjugation *Kal*, not in *Hiphil* as Ver. 13. *made ſerve.*

Ib. *for them*] The ſame Conſtruction with ב as that in *Gen.* xxix. 20, &c. *ſerved for Rachel. Munſt. Pagnin.* and *Montan.* literal *Tranſlators*, apply the Verb to the *Iſraelites*, not to the *Egyptians*, in this Sort, *omnis ſervitus illorum quam illis ſerviebant, all their Service which they performed for them*; *cum omni opere in quibus operati ſunt, with all their Work in which they wrought*; *cum omni opere eorum quibus operati ſunt in eis, with every Work of theirs wherein they wrought.*

Ver. 15. *the Midwives of the Hebrews*] In *Heb. thoſe who delivered the Hebrews.* It is uncertain whether they were *Hebrews* or *Egyptians*, but not improbable that they might be appointed by *Pharaoh* from among the latter, like thoſe ſpoken of in Ver. 11. to execute his intended Purpoſe. *Ab. Ez.* writes שרות היו על כל המילדות *theſe were Chief over all the Midwives.*

Ver. 19. *they anſwered Pharaoh*] *K. James* I. in the famous Conference at *Hampton-Court*, charging ſome *Marginal Notes* to the *Geneva Tranſlation* with being *very partial, untrue, ſeditious, and ſavouring too much of dangerous Conceits*, inſtanced that the following here *alloweth Diſobedience to Kings*, viz. *Their Diſobedience herein was lawfull*; according to which they ought to have killed the Children, and the Midwives in doing what was unlawful feared God, Ver. 21. and his other Inſtance is of 2 *Chron.* xv. 16. that *Maachah ought to have died*, which is blaming a King.

Ib. *lively*] It is the plural of the laſt Word in Ver. 16.

Ver. 20. *multiplied*] Thus God did well to the Midwives by the People's being fruitful, which was their Advantage, and to the People by the Midwives being virtuous; ſo making them inſtrumental for the Good of each other.

Ver. 21. *for them*] For the *Iſraelites*, *them* being maſculine in *Heb.* and *Midwives* feminine. *Trem.* and *Jun.* render, *natis illis, for thoſe who were born. Caſtalio* has turned the Verſe thus, *atque ita fiebat, ut eis Deus per illam obſtetricum pietatem familias pararet*: i. e. *and ſo it came to paſs, that God prepared Families for them by that Piety of the Midwives.* Thus the *Marg.* of the *Gen. Verſ.* explains it, *That is, God increaſed the Families of the Iſraelites by their meanes.*

Ib. *feared God*] and not the King, *Heb.* xi. 23.

Ver. 22. *new-born*] It is, writes *Ab. Ezr.* a Noun *Toar*, or a verbal Noun; and *propriè recens natus*, as *Mercer* on *Pagn. properly new-born*; ſo *Buxtorf* alſo gives it. Which further appears by *Aaron*'s not being killed,

ſhall

ſhall throw into the River, but keep every Daughter alive.

CHAP. II.

NOW there was a Man of the Family of Levi went, and took his Daughter.

2. The Woman alſo conceived, and bore a Son; and ſeeing that he was a lovely Boy, ſhe hid him three Months.

3. But as ſhe could hide him no longer, ſhe took an Ark of Ruſhes for him, plaiſtering it with Mortar and Pitch; which with the Child put in it, ſhe ſet among the Flags upon the Bank of the River.

4. And his Siſter ſtood far off, to know what would be done to him.

5. At length Pharaoh's Daughter went down to waſh at the River, with her Maids walking at the Side of it; when ſhe ſaw the Ark within the Flags, and ſent her Handmaid, who fetched it.

6. Which opening, ſhe ſaw the Child, and behold the Boy cried; on whom ſhe had compaſſion, and ſaid, This is one of the Hebrews Children.

7. And his Siſter ſaid to her, Shall I go, and call to thee a Woman of the Hebrews who gives ſuck, that ſhe may ſuckle the Child for thee?

8. Go, ſaid ſhe; upon which the Maid goes, and calls the Child's Mother.

9. And to her Pharaoh's Daughter ſays, Take away this Child, and ſuckle him for me, and I will pay thee. So the Woman took the Child, and nurſed him at the Breaſt.

10. Who grew up, and ſhe had him to Pharaoh's Daughter, and he was to her for a Son; whom ſhe named Moſes, Becauſe, ſaid ſhe, I drew him from the Water.

11. Afterwards in thoſe Days, when Moſes was grown up, he went out to his Brethren, and looking on their Burdens, ſaw an Egyptian Man ſmiting one of them, a Hebrew.

12. Upon this he looked one way and another, and ſeeing that there was Nobody, he ſmote the Egyptian, and hid him in the Sand.

13. Again going forth the ſecond Day, behold there were two Hebrew Men contending; when he ſaid to him who was in fault, Why doſt thou ſmite thy Companion?

14. But he replied, Who made thee a chief Man and a Judge over us? Doſt thou intend to kill me, as thou didſt the Egyptian? Afraid at this, Moſes ſaid, Surely the Matter is known.

15. Pharaoh alſo upon hearing this Thing, endeavoured to kill him; from whoſe Preſence therefore Moſes fled, that he might dwell in the Country of Midian, where he ſate down at a Well.

16. And there was a Prince of Midian had

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who was born three Years before *Moſes*. The *Iſraelites* knowing the Promiſe of Deliverance at four hundred Years End, *Gen.* xv. 13. might likewiſe know, or think from the Reſemblance of the Numbers, that their Deliverer was then to be fourſcore Years old; which *Pharaoh* might hear of, as *Herod* did concerning *Chriſt*, and ſo give Order for all the new-born Male-children to be deſtroyed; ſee *Matt.* ii. 16. The Word is uſed 2 *Sam.* xii. 14.

Ver. 1. *his Daughter*] *Jochebed* was *Levi*'s own Daughter, Chap. vi. 20, 18. *Num.* xxvi. 59. *Lev.* x. 4. but would not therefore be her Huſband's own Siſter, as *Poole* repreſents it in his *Annot.* here.

Ver. 2. *lovely*] The *Hebrew* Word is *good*; while *goodly* is obſolete, and *fine* ſeems too much the Term of a Nurſe.

Ver. 3. *Mortar*] The *Heb.* Word is thus rendered in this *Tranſlation*, *Gen.* xi. 3. of which ſee the *Note* there.

Ver. 4. *his Siſter*] *Miriam*, as it is likely.

Ib. *done to him*] By this it ſeems as if they knew of the King's Daughter's coming thither to waſh.

Ver. 5. *Pharaoh's Daughter*] whom *Joſephus* and others call *Thermuthis*.

Ib. *her Maids walking*] which might be to watch that none ſaw her.

Ver. 6. *Boy*] Being the ſame Word, differing only in Gender and Number, with *Maids* in the preceding Ver. rendered by the *Latin Interpreters puer*.

Ver. 7. *who gives ſuck*] As if ſhe had ſaid, I know ſuch a one, ſhall I call her to thee? For if ſuch a Woman was to be ſought out, the Princeſs would rather, one may think, have ſent among the *Egyptians*. The Verb is יָנַק *to ſuck*.

Ver. 7, 8. *Barton* in *Catalogue of Vertuous Women*,

Witty Miriam *calls her Mother*
To be Nurſe unto her Brother:
So the Serpent and the Dove
Met alike in Miriam's *Love.*

Ver. 10. *for a Son*] ל *for* is in the *Original*; for he could not be really her Son, but was, as *Buxtorf* ſays, *loco filii*, *in place of a Son*; ſee it *Acts* vii. 21.

Ib. *Moſes*] *Drawing*, the preſent Participle from the Verb *maſhah* here uſed; not *drawn out*, as commonly expounded, which would be *maſhui*: according to her own Words, ſhe named him from what ſhe did, not from what was done to him. *Clem. Alexandrinus*, *Strom.* p. 343. ſays his Name was *Joakim* before.

Ib. *from*] not *out of*; ſee Ver. 3.

Ver. 11. *ſmiting*] This might be *ſlaying*, as in the next Verſe it is to be underſtood, the Verb being the ſame, which would fully juſtify *Moſes* in what he did. It ſeems however as if the *Iſraelite* was much hurt, ſince there is no Mention of his helping *Moſes*.

Ver. 12. *ſmote*] So in *Acts* vii. 24. and commonly here in other *Tranſlations*, it being the proper Meaning of the Word.

Ver. 14. In this Verſe is an Inſtance, beſides many others which might be produced, that the *Vulgar Latin Verſion* was partly made from the *Greek* of the *Seventy*, by their both having *wilt thou kill*, and *yeſterday*, which the *Hebrew* has not. So *Stephen* ſpoke from the *Tranſlation* of the *Septuagint*, *Acts* vii. 28.

Ver. 15. *that he might dwell*] For he did not dwell there, before he ſate down at the Well. Thus the beſt *Tranſlators Jun.* and *Trem.* turn it, *ut habitaret*. The like is in the *preſent Bible*, Ver. 20. *that he may eat*; ſee alſo *Ruth* i. 6.

Ver. 16. *Prince*] The *Annotation* on this Word in *Gen.* xli. 45. with a ſmall Alteration will ſerve here, which I leave the intelligent Reader to make for himſelf. Only adding that *Bp. Patrick* ſays in his *Commentary*, *It may be*

ſeven Daughters; who came, that they might draw, and fill the Troughs, to water their Father's Sheep.

17. But the Shepherds came, and drove them away; however Moſes getting up, ſaved them, and watered their Sheep.

18. So when they came to their Father Reuel, he aſked, Why have you made ſuch haſte in coming to Day?

19. An Egyptian Man, anſwered they, delivered us from the Power of the Shepherds, and both drew plentifully for us, and watered the Flock.

20. Hereupon he ſaid to his Daughters, But where is he? Why did you leave the Man? Call him, that he may eat ſome Victuals.

21. And Moſes was willing to dwell with the Man; who gave him his Daughter Zipporah.

22. Beſides ſhe bore a Son, whom he named Gerſhom: for ſaid he, I have been a Stranger in a foreign Country.

23. And in a great while, when the King of Egypt was dead, and the Iſraelites ſighed, and cried, by reaſon of the Slavery; their Cry becauſe of it, went up to God.

24. Who heard their Groaning, and he remembred his Covenant with Abraham, Iſaac and Jacob.

25. Moreover God beheld the Iſraelites, and he knew *them*.

CHAP. III.

FOR as Moſes was feeding the Flock of Jethro his Father-in-law, a Prince of Midian, having had them along behind the Wilderneſs, and was come to Horeb the Mountain of God;

2. The Angel of the Lord appeared to him in the middle of a Fire, from within a Buſh: for he ſaw plainly that the Buſh, burning as it was with fire, was not conſumed.

3. Upon which he ſaid, I will now turn aſide, that I may ſee this great Sight, why the Buſh is not burnt.

4. And when the Lord ſaw that he did, God called to him thus from within it, Moſes, Moſes; who anſwered, Here am I.

5. Come not near hither, replied he, put off thy Shoes from thy Feet; for the Place on which thou ſtandeſt is holy Ground.

6. Beſides he ſaid, I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob. With that Moſes hid his Face, for he was afraid of looking at God.

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moſt truly rendred a Prince; and that *many antient and later Verſions have it ſo*, on Chap. xviii. 1. what he ſays for it I omit: and *Sir Iſaac Newton* calls him *the Prince of Midian*, *Chronology of Antient Kingdoms amended*, Ch. 2.

Ib. *that they might draw*] It does not appear that they did draw, becauſe the Shepherds hindered them, and *Moſes* drew for them, Ver. 19. Therefore the *Tigurin Bible* has it, *quæ venerunt hauſtum, ut implerent canales, adaquarentque: who came to draw, that they might fill the Gutters, and water.*

Ib. *Father's Sheep*] It being cuſtomary even to this Day, as *Dr. Shaw* obſerves in his late Travels in thoſe Parts, for the Children of the greateſt Princes to attend the Flocks.

Ver. 17. *their*] maſc. in the *Heb.* which might be by comprehending the Father, whoſe the Sheep moſt properly were, as in the preceding Verſe. Other *Interpretations* ſeem invalid.

Ver. 18. *their Father Reuel*] not their immediate Father, but their Grandfather, as the *Heb.* Word may ſignify both, and indeed *Grandfather* is a *Father:* thus *Jacob* uſes it *Gen.* xxxii. 9. and *Laban* is called the Son of *Nahor*, *Gen.* xxix. 5. being his Grandſon; ſee of this further on *Numb.* x. 29.

Ver. 22. *Gerſhom*] made up of *ger*, *a Stranger*, and *ſhom*, the Contraction of *ſhomem*, *deſolate*. The *Vulg. Lat.* and ſome *Copies* of the *Septuag.* add in a Verſe after this from Chap. xviii. 4. with a ſmall Alteration.

Ib. *for*] See Chap. xviii. 3.

Ver. 23. *a great while*] as the *Heb.* denotes, and being nearly both the *Egyptian* Kings Reigns of 85 Years.

Ib. *went up to God*] That is was regarded by him.

Ver. 25. *knew*] to wit in a peculiar Manner, as the Poſterity of *Abraham*, *&c.* The *Bibles* according to *Pope Sixtus*, and the *Lovain* ones (though the curious *Tho. James* in *Bellum Papale* has miſtaken in the latter) have *delivered.*

Ver. 1. *was*] which היה is at firſt.

Ver. 2. *Angel—appeared*] The Angels are with God, who is not to be ſeen himſelf; as I rather underſtand it, than that the Angel and God were both one.

Ib. *the middle*] Here was this to conſider whether לֻבַּת would rather be regularly לְהֻבַּת or לְהָבָה *flame*, or elſe לִבַּת *heart*. In the latter is only one Point or Vowel Difference, which is frequent in *Heb.* but either of the other has a Letter and Vowel more, beſides ב not dageſhated with a Point in the middle, which alters them another Letter. But if לֻבַּת being here in the conſtructed Form, is made from a Noun לֻבָּה and not לְבָה as *Pagn.* informs us in *Theſaur.* then it is *Heart* without the leaſt Anomaly; which he expounds *in the middle of the Fire*, according to *David Kimhi*, and others. The like to it is in Chap. xv. 8. *Deut.* iv. 11. 2 *Sam.* xviii. 14. *Jon.* ii. 3. and perhaps the Word was uſed to make a Variation from *midſt* immediately following.

Ib. *from within a Buſh*] as he has often appeared ſpiritually *from within* thoſe of low Degree, according to 1 *Cor.* xiv. 25. From *ſeneh*, the *Buſh* in *Heb. Horeb* as it appears was called *Sinai*; compare Chap. xix. 17, 18, 20. with *Deut.* iv. 10, 15. & Chap. xx. 19. with *Deut.* xviii. 16. So *Jerome*, *De Locis Hebraicis*, ſays, *Mihi autem videtur quod duplici nomine idem mons: nunc ſina nunc choreb vocetur. It ſeems to me that the ſame Mountain was called by a double Name, one while Sinai, another while Horeb.* But *Neitzſchitz* travelling thither, Anno 1636, ſeems to give a better and fuller Account, that the Mountain parts into two Spires towards the Top, the higheſt of which is called *Horeb*, the other *Sinai*, *Compend. Libr.* Vol. ii. p. 151. and the former is reckoned weſtward, *Byth.* on *Pſal.* lxviii. 9.

Ver. 5. *holy Ground*] By the peculiar Preſence of God.

Ver. 6. *of thy Father*] Of each of them.

7. The

7. The Lord ſaid further; I have fully looked on the Affliction of my People who are in Egypt, and have hearkened to their Cry by reaſon of their Exactors; becauſe I knew their Griefs.

8. So I am come down to deliver them from the Power of the Egyptians, and to bring them up out of that Country, to a good and large one, a Country which flows with Milk and Honey; to the Place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebuſites.

9. And now behold the Cry of the Iſraelites being come to me, and I alſo having looked at the Oppreſſion that the Egyptians oppreſs them with;

10. Come now therefore, and I will ſend thee to Pharaoh: and do thou bring my People the Iſraelites out of Egypt.

11. But Moſes ſaid to God, Who am I, that I ſhould go to Pharaoh, and that I ſhould bring the Iſraelites out of Egypt?

12. To which he anſwered, *Thou ſhalt*, for I will be with thee, and this ſhall be a Sign to thee that I have ſent thee; when thou haſt brought them out thence, you ſhall ſerve God by this Mountain.

13. Moſes then enquired of him, Behold when I come to the Iſraelites, and ſay to them, The God of your Fathers has ſent me to you; ſhould they aſk me, What is his Name? What ſhall I anſwer them?

14. And God replied to him, I am he who am; and thus, ſaid he, mayeſt thou tell them, I am has ſent me to you.

15. However he ſaid again to Moſes: Thus ſhalt thou tell the Iſraelites, The Lord God of your Fathers, the God of Abraham, the God of Iſaac, and God of Jacob, has ſent me to you: this is my Name for ever, and this is my Memorial to all Ages.

16. Go, and gather the Elders of Iſrael, and declare to them; The Lord God of your Fathers has appeared to me, the God of Abraham, Iſaac and Jacob, ſaying, I have throughly been to ſee you, and what is done to you in Egypt:

17. And that I ſaid, I will bring you up from the Affliction of Egypt, to the Country of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebuſites; to a Country which flows with Milk and Honey.

18. Nay they will hearken to what thou ſayeſt, and thou ſhalt go in, with the Elders of Iſrael, to the King of Egypt, to whom you ſhall ſay, The Lord God of the Hebrews having met with us, now be pleaſed to let us go three Days Journey into the Wilderneſs, that we may ſacrifice to the Lord our God.

19. Yet I know that he will not give you leave to go, excepting by a ſtrong Hand.

20. Therefore will I ſtretch forth my Hand, that I may ſmite the Egyptians with all my Wonders which I will do among them; and after that he will let you go.

Ver. 7. *looked on—hearkened to*] that it may be coherent with the latter Part of the Verſe; whereas *have ſeen and heard* in Time paſt, are no neceſſary Conſequences of *knowing* at the preſent Time.

Ver. 10. *do thou bring*] The *Heb.* Word being imperative; but the *old Lat.* has, *ut educas, that thou mayeſt bring forth.*

Ver. 12. *for*] See the like *Gen.* xxix. 32. there rendered *becauſe*. It relates to what God ſaid before, as if he had ſpoken on without Interruption, like Chap. iv. 5. So the *Latin Interpreters* have turned it, *nam*, and *quoniam*, and *enim*, and *quia*; the *Greek* ὅτι, and the *Chaldee* אֲרֵי׃

Ib. *by*] or *againſt*. *Trem.* and *Jun.* have *juxta, by*; *Ainſworth* in *Eng. at*; but both he and *Munſter* in their *Annotations* ſay, *or by*. Chap. xix. 2, 12. determine it not to be *upon the Mountain.*

Ver. 14. *I am he who am*] Shewing by it that his real Name was not to be known by Man, *Judg.* xiii. 18. and checking the Curioſity of *Moſes*; as alſo notifying that he was a Being of himſelf, which no Creature is; for it might properly be interpreted *The ſelf-exiſtent Being. Trem.* and *Jun.* have kept the firſt Word in the *Heb.* making it, *Eheje, who am.* In *Shemoth Rabba* it is explained thus, אני שהייתי ואני הוא עכשיו ואני הוא לעתיד לבוא *I who have been, even I am the ſame now, and I ſhall be the ſame in time to come*; and in the *Targum of Jonathan*, אנא הוא דהוינא ועתיד למהוי *I, the ſame who have been, and am to be hereafter.* I know not what made our *Tranſlators* put it *that I am*, which however ſhould have been *that which I am*, or *what I am*; when all the *Lat. Interpreters* have *qui, who*, and not *quod, that which*, or *what.*

Ver. 16. *the God of Abraham*] *Tynd.* and the *Biſh.* have alſo *the God of* both to *Iſaac* and *Jacob*; taken from the *Vulg. Latin*, as that was from the *Greek*, only dropping *and* before that to *Iſaac:* which might be taken from Chap. iv. 5.

Ib. *throughly*] according to the Deſcription of it at the End of the foregoing Chapter. *Jun.* and *Trem.* expreſs it by *omnino.*

Ib. *been to ſee*] as we ſay, the ſame with *viſited*, and ſo ſuits both Objects.

Ver. 17. *And that I ſaid*] Tell them that I ſaid thus; which he did, Ver. 8.

Ver. 18. *met with*] *Vulg. Lat. called, nikrah* being taken for *nikra*, as alſo by ſome others.

Ver. 19. *excepting by a ſtrong Hand*] For they did go ſo, Chap. vi. i. & xiii. 9. but the *preſ. Tranſ.* contradicts even the following Verſe. Whereas our *Bible* before had, *but by ſtrong hand*; *Coverdale, but thorowe a mightie hande*; the *Septuagint* as here, ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, with *Pagn.* and *Nold.* ſo the *Vulg. Lat. niſi per manum validam*; *Seb. Caſt. niſi vi coactum, except compelled by force*; and the *French, ſinon par main forte, ſave by a ſtrong Hand*; which ſee well diſcuſſed by *Chriſtian Noldius, Concord.* Annot. 1246.

Ver. 20. *among them*] *Heb. him*; for that Tongue frequently comprehends Plurals in Singulars. But it is not *of it*, i. e. *Egypt*, becauſe the Names of Countries are feminine, for which *Egypt* is mentioned particularly by *Buxtorf, Theſaur. Gram.* Lib. i. Cap. 8. and its Conſtruction with other Words manifeſt, as Chap. ix. 18. *in Egypt, from the Day ſhe was founded*, Chap. x. 7. *Egypt ſhe is periſhed.* The Difference indeed is ſmall here between, *it*, viz. *Egypt*, and *them*, that is the *Egyptians*; but it may ſerve to expound and ſettle the Meaning of the ſame Word in Chap. x. 1. which has ſo much puzzled *Interpreters.*

21. I will alſo make this People be in Favour with the Egyptians; ſo that when you go away, you ſhall not go empty.

22. For each Woman ſhall aſk her Neighbour, and her who lodges at her Houſe, for Veſſels both of Silver and Gold, together with Cloaths; which you ſhall put on your Sons and Daughters: thus ſhall you ſpoil the Egyptians.

CHAP. IV.

HOWEVER Moſes made anſwer; But behold they may not believe me, nor hearken to what I ſay: for they may object, The Lord has not appeared to thee.

2. And the Lord aſked him, What is that in thy Hand? Who anſwered, A Staff.

3. Then replied he, Throw it on the Ground; which he did, and it became a Serpent: whereupon Moſes fled from the Face of it.

4. Next the Lord ſaid to him, Reach out thy Hand, and take hold of its Tail (and when he did ſo, it became a Staff in his Hand)

5. In order for them to believe, that there has appeared to thee the Lord God of their Fathers, the God of Abraham, the God of Iſaac, and God of Jacob.

6. More than that the Lord ſaid to him, Put now thy Hand into thy Boſom: which he did; and when he pulled it out, behold it was leprous, being like Snow.

7. He ſaid further, Put thy Hand again into thy Boſom (which he did; and pulling it out thence, lo it was turned like his *other* Fleſh)

8. So that if they will not believe thee, nor hearken to what the former Sign declares, they may believe what the latter one does.

9. But if they will not however believe theſe two Signs, nor hearken to what thou ſayeſt, thou ſhalt take ſome of the Water of the River, and pour out on the dry Ground; that the Water which thou takeſt out thence may become, as it ſhall, Blood upon the dry Ground.

10. Yet Moſes complained to the Lord, O my Lord! I am not a Man of Speech, either heretofore, or ſince thou haſt ſpoken to thy Servant: for I am of a ſlow Mouth and Tongue.

11. But the Lord replied to him; Who makes a Mouth for Man? Or who makes the dumb, the deaf, the ſeeing, or the blind? Is it not I the Lord?

12. Now therefore go, and I will be with thy Mouth, and teach thee what thou ſhalt ſpeak.

13. Nevertheleſs he rejoined, O my Lord! vouchſafe to ſend, by him thou wilt ſend by.

14. Incenſed againſt Moſes at this, the Lord ſaid; Is there not Aaron thy Brother, the Levite? I know that he can ſpeak well: and even behold he ſhall come forth to meet thee; and when he ſees thee, he will be glad at his Heart.

15. To whom thou ſhalt ſpeak, putting the Words in his Mouth; and I will be both with thy Mouth and his, that I may teach you what you ſhall do.

16. Thus he ſhall ſpeak to the People for thee; and it ſhall come to paſs, he ſhall be to thee for a Mouth, as thou ſhalt to him for a God.

Ver. 22. *aſk*] Look to Chap. xii. 36.

Ib. *Veſſels*] See *Gen.* xxiv. 53. Our *Tranſlators* have added *them* to make it ſeem *Jewels*, which the Word does not ſignify. *Veſſels* too might be more plauſibly aſked, for Uſe in the Sacrifice and Feaſt, Ver. 18. Chap. v. 1.

Ver. 1. *may*] For *Moſes* was propoſing his Doubt, not telling a Certainty. Our Auxiliaries *may*, *ſhall*, *will*, &c. find no Difference in the *Heb.* Verbs.

Ver. 2. *Staff*] Which is more likely for *Moſes* to have, rather than a Rod or little Stick, ſince he was now about 80 Years old. *His Shepherd's Staff*, ſays *Patrick*, *it is moſt likely*. It is rendered *baculus* in the *Tig. Tranſ.* and that of *Jun.* and *Trem.* as alſo by *Buxt.* in *Lexic.* and in *Gram. Theſ.* Lib. ii. Cap. xiv. by *Coverdale*, *ſtaffe*; and by *Ælfric* in the *Sax.* or *old Eng. Tranſ. Yard.*

Ver. 5. *appeared*] In Ver. 15. of the preceding Chap. the Verb is put after *the Lord God*, *&c.* at the next Verſe between, and here before. An Inſtance of the Elegancy of thoſe ſupernal Writings.

Ver. 6. *being*] This the Senſe here plainly requires, otherwiſe *and* as at Ver. 15. of the laſt Chap. or a *Comma* between *leprous* and *like*, that *was* may belong to both; but the latter would be more obſcure. Aware that Snow was not leprous, *Caſtalio* choſe the ſecond, *Jun.* and *Trem.* have *erat alba*, ſicut nix, *was white* like Snow; *Onkelos* turned *leprous* into חִוָּרָא *white*; and the *Seventy* left it out, ſaying, ἐγενήθη ἡ χεὶρ αυτῦ ὡσεὶ χιών, *his Hand was like Snow.*

Ver. 8. *may*] *They will believe*, and *if they will not believe*, in the *com. Tranſ.* are inconſiſtent.

Ver. 9. *as it ſhall*] not without Elegance, though a Blank in our *Bible.*

Ver. 10. *of a ſlow Mouth and Tongue*] Utterly unfit for a publick Speaker; but he was an eloquent Writer. So *Will. Tyndal*, who is to be counted the Principal of the *Engliſh Reformers*, writes of himſelf to *John Frith*, *God hath made me evil-favoured in this World, and without Grace in the Sight of Men, ſpeechleſs and rude, dull and ſlow-witted.*

Ib. *Mouth*] *Speech* might rather be put for *Tongue*; but *Mouth* eſpecially ſhould be kept in tranſlating, becauſe repeated in the two following Verſes, and again Ver. 15, 16.

Ver. 13. *wilt*] *Gen. ſhouldeſt.*

Ver. 14. *Is there not Aaron*] To what purpoſe ſhould God aſk, *Is not Aaron the Levite thy brother?*

Ib. *ſhall come forth*] That is I will ſend him, as Ver. 27.

Ver. 16. *ſhall come to paſs—ſhall be*] This is not the ſame repeated, as יִהְיֶה *ſhall become*, in the 9th Ver. but in different Tenſes, הָיָה and יִהְיֶה the former of which at the Beginning of a Diviſion is uſually rendered *ſhall*

17. Beſides

17. Beſides thou ſhalt take this Staff in thy Hand, with which thou ſhalt do the Signs.

18. Moſes then went away back to Jether his Father-in-law, and ſaid to him, Do let me go back to my Brethren who are in Egypt, and ſee whether they be ſtill living; and Jethro anſwered him, Go in Peace.

19. The Lord alſo ſaid to Moſes in Midian, Go back to Egypt: for all the Men who ſought thy Life are dead.

20. Accordingly he took his Wife and Sons, and carried them upon an Aſs, that he might return to that Country; taking the Staff of God in his Hand.

21. Moreover the Lord ſaid to him; When thou goeſt away, returning to Egypt, ſee that thou doeſt before Pharaoh all the Miracles which I have put in thy Power: but I will let his Heart be ſo ſtout, that he will not let the People go.

22. Upon which thou ſhalt tell him; Thus ſays the Lord, Iſrael is my firſt-born Son:

23. Therefore ſince I have ſaid to thee, Let my Son go, that he may ſerve me, and thou haſt refuſed to let him go; behold I will ſlay thy firſt-born one.

24. Afterwards the Lord met him in the Way at a Lodging-place, and ſought to kill him.

25. With that Zipporah took a ſharp Stone, and cut off the Foreſkin of her Son, and threw down at his Feet: For thou art, ſaid ſhe, a bloody Bridegroom to me.

26. So he let him alone; then ſhe ſaid, A bloody Bridegroom, for the Circumciſions.

27. The Lord likewiſe ſaid to Aaron, Go to the Wilderneſs to meet Moſes; accordingly he went, and met him at the Mountain of God, and kiſſed him.

28. Who told Aaron all the Words of the Lord, by which he had ſent him, with all the Signs that he had commanded him.

29. They next went, and gathered all the Elders of the Iſraelites.

30. When Aaron ſpoke all the Words which the Lord had ſpoken to Moſes; and he did the Signs in the Sight of the People.

31. Convinced by which, and withal hearing that the Lord had viſited the Iſraelites, and that he had looked at their Affliction; the People bowed, and worſhipped.

CHAP. V.

AFTER which Moſes and Aaron went in, and declared to Pharaoh; Thus ſays the Lord God of Iſrael, Let my People go, that they may keep a Feaſt to me in the Wilderneſs.

2. But Pharaoh taunted, Who is the Lord, that I ſhould hearken to his Word, to let Iſrael go? I know not the Lord, nor indeed will I let them go.

3. However they replied, The God of the Hebrews has met with us; be pleaſed to let us go three Days Journey into the Wilderneſs, that we may ſacrifice to the Lord our God; leſt he ſhould fall on us, either with Peſtilence or Sword.

4. At which the King of Egypt ſaid to

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come to paſs, as here for Diſtinction, and in *Gen.* xxiv. 15. otherwiſe may better be omitted in an *European Tranſlation*. By comparing of which Places, though ſo near together, may appear how irregular the *preſent Tranſlation* is.

Ver. 18. *went away*] From *Horeb* where he had received this Commiſſion. *Went and returned* ſeems a Tautology, both ſignifying his going to his Father-in-law; ſo *go—and return*, juſt after.

Ib. *Jether*] A Contraction of *Jethro*, like *Harry* of *Henry*.

Ver. 20. *that he might*] See the like Chap. ii. 15.

Ver. 21. *let his Heart be ſtout*] *Biſh. holde hys hart.*

Ib. *ſtout*] Look forward to Chap. vii. for this and the Word *Miracles*.

Ver. 23. *ſince I have ſaid to thee, Let my Son go*] That is to ſay, him who is my Son, viz. *Iſrael*; according to what was ſaid before, Chap. iii. 18. and as the Lord did by *Moſes* and *Aaron*, Chap. v. 1, &c. before the Death of the Firſt-born was threatened, Chap. xi. 5. The *Heb.* Diviſion of the Verſe is after *refuſed to let him go*; not before, as in the *com. Bible*.

Ver. 24. *Lodging-place*] It is not likely there were *Inns* then, eſpecially in or by the Wilderneſs, *Judg.* xix. 15. and as there is no Mention of other People, and *Zipporah* uſed a Stone; they ſeem rather to have lodged abroad, as *Jacob* did, *Gen.* xxviii. 11. and the Word properly ſignifies but *a Lodging-place*, as tranſlated *Joſh.* iv. 3.

Ib. *ſought to kill him*] Probably ſtruck him with ſome violent Diſeaſe, for not circumciſing his Son, which his Wife would not conſent to; but did it now her ſelf in great Anger, either becauſe *Moſes* was unable, or afraid to do it of his own Mind after God had ſmitten him, according to *Num.* xiv. 41, 43. which Act of hers however, like that of *Phinehas*, *Num.* xxv. 11. turned away God's Wrath.

Ver. 25. *For*] Look Chap. iii. 12.

Ver. 26. *let—alone*] As it is turned, *Deut.* ix. 14. *Judg.* xi. 37. *Job* vii. 19.

Ib. *then ſhe ſaid, A bloody Bridegroom, for*] To excuſe her foregoing haſty Words.

Ib. *Circumciſions*] of her two Sons, of the firſt as at Chap. ii. 22.

Ver. 28. *by which*] It is agreeable for אשר to be here the Relative of *the Words*, as it is in the next Verſe, and in this of *the Signs*; ſo the *Seventy*, the *old Lat. Tranſlator*, with *Jun.* and *Trem.* underſtood it: for *who had ſent him* would be redundant.

Ver. 30. *he*] *That is* Moſes *did, as was appointed*, Ver. 17. Theſe are *Ainſworth*'s Words. *Jun.* and *Trem.* with *Caſt.* have added *Moſes* in the Text. It appears that *Moſes* himſelf did the Signs before the *Iſraelites*, but thoſe before *Pharaoh* were Part of them done by *Aaron*. Our *laſt Tranſlators* indiſcreetly left out *he*, which was in the *Eng. Bib.* before, by which is read that *Aaron* did the Signs, which controuls what God ſaid, Ver. 17.

Ver. 1. *keep*] *Gen. celebrate.*

them, Why, Moſes and Aaron, do you make the People withdraw from their Works? Go to your own Burdens.

5. Lo the People of the Country, added he, are now many, and you make them ceaſe from their Burdens.

6. That Day alſo he commanded the Exactors of the People, and their Officers, as follows;

7. You ſhall no more give the People Straw to make Bricks, as in time paſt: let them go, and pick it up for themſelves.

8. Yet ſhall you put upon them the Sum of the Bricks which they made in time paſt, without abating any of it: for they are lazy; therefore they cry out, that they may go ſacrifice to their God.

9. Let the Service be heavy upon the Men, and let them work in it; and not regard falſe Words.

10. So the Exactors of the People, with their Officers, went forth, and ſpoke to them as follows, Thus ſays Pharaoh, I will give you no Straw.

11. Go, get it for your ſelves, from whence you can find *it*; though not any thing of your Service ſhall be abated.

12. Upon this the People were diſperſed over all the Country of Egypt, to pick up Stubble for Straw.

13. The Exactors too were urgent, that they ſhould perform their Works, of each Day's Buſineſs the very ſame Day, as when there was Straw.

14. Nay the Officers of the Iſraelites, whom Pharaoh's Exactors had ſet over them, were beat, it being ſaid, Why have you not performed your Taſk of Brick-making as in time paſt, neither Yeſterday nor to Day?

15. Whereupon they went in, and cried in this manner to Pharaoh; Why doſt thou do thus to thy Servants?

16. There is no Straw given to thy Servants, yet they ſay to us, Make Bricks; and behold thy Servants are beat, when it is the Fault of thy own People.

17. But he ſaid; You are lazy, lazy Folk: therefore you ſay, Let us go, ſacrifice to the Lord.

18. And now go, do the Service; and there ſhall be no Straw given you: yet ſhall you give the Sum of Bricks.

19. Then the Officers of the Iſraelites looking ill on them, ſaid, You muſt not abate from your Bricks, of each Day's Buſineſs the very ſame Day.

20. Now they met with Moſes and Aaron ſtanding in their Way, when they went out from Pharaoh.

21. To whom they ſaid, The Lord look upon you, and judge; who have made us have a ſtinking Smell in the Sight both of Pharaoh and his Servants, to put a Sword into their Hands to kill us.

22. Moſes therefore returns to the Lord, complaining; My Lord, Why haſt thou done ill to this People? Why didſt thou ſend me?

23. For ſince I went in to Pharaoh, to ſpeak in thy Name, he has done ill to this People; and thou haſt not delivered thy People at all.

Ver. 9. *falſe*] *vain Words* is made from the *Greek* λόγοις κενοῖς, and not from the *Heb. Original*. *Pharaoh* did not believe what *Moſes* and *Aaron* ſpoke, that God had met with them, and ſaid what they told the People and him.

Ver. 13. *urgent*] or *preſſing*. All the *Lat. Tranſlations* have it expreſſed from the Verb *urgeo*, excepting the *Vulgate* from *inſto*, of the ſame Meaning; ſo the *French* has *les preſſoient*: *Sol. Jar.* alſo expounds it by דוחקים the *Targ.* דחקין

Ib. *Buſineſs*] *Heb. Word, Thing, Matter* or *Buſineſs*, *&c.* different from *Taſk* in the following Verſe; ſee on 2 *Chron.* viii. 14.

Ver. 14. *Brick-making*] *Hailebenim, Bricks* is here left out, which was in Ver. 7.

Ver. 18. *And now go*] Spoken in Deriſion of *Let us go*.

Ver. 19. *looking ill on them*] or *beholding them in an ill Manner*: or rather *with Evil*, i. e. as *Munſter* renders it, *cum mœrore, with Grief*; who being Profeſſor of *Hebrew* at *Baſil* writes in his *Annotations*, *Hebraice, cum malo, ſcilicet aſpectu: It is in Hebrew, with evil, that is with an evil* or *ill Look*. And *Caſtalio* has tranſlated it, *vultu triſti, with a ſorrowful Countenance*. But this Manner of ſpeaking is more fully explained by *Buxtorf, Munſter*'s Succeſſor, in his *Heb. Gram.* Lib. ii. Chap. 20. where he ſays, "ב often makes a Periphraſis of Adverbs: as "בְּמִרְמָה *with deceit*, that is *deceitfully*; בְּעָרְמָה *in craft*, "*craftily*; בְּצֶדֶק *in righteouſneſs, righteouſly*; בֶּאֱמֶת *in* "*truth, truly, &c.*" So here, *with*, or *in evil*, that is, *ill* or *badly*, or as we ſay, *pitifully*; ſee the like Chap. xiv. 25.

Ib. *them*] The two *Tranſlators* abovenamed have added *the Iſraelites*, however אֹתָם *them* being accuſative determines it. If *themſelves* had been meant, the Verb might have been put in *Hithpahel*.

Ib. *ſaid*] Rendering this common Word ſo ſingularly, *after it was ſaid*, is a Shift to piece out the other Way of tranſlating.

Ver. 20. *they met*] or *they had met*, which is the ſame in *Heb.* as *Gen.* xii. 1. *had ſaid, &c. Moſes*'s returning and ſpeaking to the Lord, is ſo cloſely connected with the Officers Words in Ver. 21. and God's Anſwer with his, that it was neceſſary to put what is in the 19th Ver. before it; whereby that might alſo be joined to *Pharaoh*'s Speech, which it properly follows in the Narration, though not in Time: unleſs the Officers (Ver. 19.) ſpoke to ſome of the *Iſraelites* who were with them, or came to them, before they met *Aaron* and *Moſes*.

Ver. 21. *who*] See Ver. 2. *Jun.* and *Trem.* with *Munſt.* and the *Tig. Verſion* have *qui*.

Ver. 23. *done ill to*] *Tynd.* and *Biſh. fared foulle wytbe*, *Gen. vexed*.

CHAP.

CHAP. VI.

BUT the Lord ſaid to him, Now thou ſhalt ſee what I will do to Pharaoh: for he ſhall let them go by a ſtrong Hand, nay by that ſhall drive them out of his Country.

2. God moreover ſpoke to Moſes in theſe terms: I am the Lord.

3. And I appeared to Abraham, Iſaac and Jacob, for God Almighty; but *according to* my Name the Lord was I unknown to them.

4. With whom I alſo confirmed my Covenant, to give them the Country of Canaan, that of their Sojournings, wherein they lodged.

5. And I have likewiſe hearkened to the Groaning of the Iſraelites, whom the Egyptians make to ſerve; and I remember my Covenant.

6. Therefore tell the Iſraelites; I am the Lord, who will bring you out from under the Burdens of the Egyptians, and deliver you from their Slavery: for I will redeem you by an Arm ſtretched out, and by great Judgments.

7. Nay I will take you for a People to my ſelf, as I will be to you a God: ſo you ſhall know that I am the Lord your God, who bring you out from under their Burdens.

8. I will further bring you to the Country, which I lifted up my Hand to give Abraham, Iſaac and Jacob; and will give it an Inheritance to you, who am the Lord.

9. However when Moſes ſpoke ſo to the Iſraelites, they did not hearken to him, for Want of Courage, as well as hard Slavery.

10. The Lord again ordered Moſes as follows,

11. Go in, tell Pharaoh King of Egypt, that he ſhould let the Iſraelites go out of his Country.

12. But he anſwered thus before him, Behold the Iſraelites do not hearken to me; and how ſhould Pharaoh hear me, ſince I am of uncircumciſed Lips?

13. Then the Lord ſpoke both to Moſes and Aaron, and gave them command, as well to the Iſraelites, as Pharaoh King of Egypt; that they ſhould bring the Iſraelites out of that Country.

14. The following were the Heads of *each* Family of their Fathers. The Sons of

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Ver. 1. By beginning the Chap. with this Ver. and the like, it ſeems apparent that thoſe who made the *Chapters* were ignorant of the *Partitions* in the *Heb.* this Verſe being the Concluſion of a great one.

Ver. 3. *for God Almighty*] or *for an Almighty God:* a God able to ſave and deliver, which they believed, and his Appearance manifeſted to them the Attribute of his Power; but they did not know him according to his Eſſence, and Infinite Attributes, which his Name here rendered *the Lord* ſignifies, and comprehends. He was to them as *God Almighty*, but now as *the Lord*; not only *Powerful* by his Appearance, Chap. xxxii. but alſo *Holy* by his Preſence, Ver. 5. *True* in fulfilling his Promiſes, *Faithful* in not forſaking his People, *Compaſſionate* in hearing their Cry, *Merciful* in delivering them, *Wiſe* in finding Means to do it, *Zealous* in their Cauſe, *Juſt* to puniſh their Perſecutors, *Liberal* to give them a good Inheritance, *Friendly* to be near them, *Unchangeable* to be with them, *Wonderful* in his Doings, *Prudent* in his Counſels, *Righteous* in his Laws, *Terrible* in his Judgments, *Glorious* in his Being, *Perfect* in himſelf, &c. &c.

Ib. according to] Something muſt be here ſupplied in a *Tranſlation*, to compleat the Senſe; for there is no Prefix to *my Name*, beſides the Conjunction *but*; though our *Tranſlators* have boldly added [by] without diſtinguiſhing it with another Character; which Supplement may by no means be allowed, for God was known *by his Name* here rendered *the Lord* to *Abraham*, *Gen.* xiii. 4. & xv. 7. & xxi. 33. & xxii. 14. & xxiv. 3, 7. *Iſaac*, Chap. xxvi. 22, 25. & xxvii. 27. and *Jacob*, Chap. xxviii. 13, 16. & xxx. 30. & xxxii. 9. & xlix. 18. as well as to many others in and before their Time. So that the Words in our *Bibles*, *by my Name Jehovah was I not known to them*, are directly wrong; though it has been diſguiſed to common Readers, by making it different in *Geneſis* and here.

The Letters ל and ב are ſeveral Times left out in *Scripture*, after the Manner of the *Heb.* Tongue, which are uſed to ſignify *according to*, and ſurely that ſhould be ſupplied to make Senſe, rather than *by* to make the Expreſſion not true. See *according to* added in the *laſt Tranſlation*, Chap. xvi. 16. & xxxvii. 29. *Jer.* xi. 13. *Hab.* iii. 9. *Neh.* v. 19. 1 *Sam.* vi. 4, 18. 1 *King.* v. 10. though all ſuch are omitted by the indefatigable *Noldius*.

I may juſt mention a little of what is ſaid concerning this in that paltry bold Pamphlet, ſtiled *Critical Notes on ſome Paſſages of Scripture*, pr. 1747, the Author of which (ſuppoſed to be *M—n* of the Charter-houſe) would have לא *not* changed to לו without the Authority of any *Copy* or *Verſion*, to make, *And my Name Jehovah I made it known to them*; whereas לו inſtead of *it* would be *to it*, and even *it* would be improper; nay this Hebrician takes נודעתי paſſ. *I was known* to be act. *I made known*.

Ib. *the Lord*] *Origen* putting the original Word יהוה in the *Margin* of his famous *Hexapla*, Tranſcribers took it for the *Greek* ΠΙΠΙ *PIPI*; which however are not exactly alike, as ſaid to be in *Simeon's Crit. Hiſt.* B. ii. Chap. 10.

Ver. 7. *who bring*] It is a *Heb.* Participle, but if turned into a Verb ſhould be the firſt Perſon, *who bring*; according as other *Tranſlators* have put it.

Ver. 8. *liſted up my Hand*] So the original Words are kept to in the *com. Bib. Gen.* xiv. 22. *Deut.* xxxii. 40. *Ezek.* xx. 5, 6, 15, 23, 28, 42. & xxxvi. 7. & xlvii. 14.

Ver. 9. *Want of Courage*] which well expreſſes the *Heb. Shortneſs*, not *Anguiſh*, *of Spirit*, as the *Seventy* have turned it, ἀπὸ τῆς ὀλιγοψυχίας, *for faint-heartedneſs*. *Ruah* is tranſlated *courage*, *Joſh.* ii. 11. ſee alſo *Dan.* xi. 25. This Verſe concludes one of the leſſer Sections, and the Succeſs of the firſt Viſit to *Pharaoh*, though made to begin a Partition in the *Eng. Bible*.

Ver. 12. *do not hearken*] now when he ſpoke to them, for they had hearkened before, Chap. iii. 18. & iv. 31.

Ver. 13. *both to Moſes and Aaron*] Since *Moſes* had made that Complaint of himſelf.

Ver. 14. *their*] This was the proper Place to introduce the following Genealogy, and whet up the Reader's Appetite, by holding him a little in Suſpenſe; becauſe of the Mention of *the Iſraelites* juſt before, whereby it is brought in by *their*: the Relation alſo of the firſt going in to *Pharaoh*, with the Conſequences of it, being ended; and the momentous Affair of going the ſecond Time coming on, the Charge for that being given, to rouſe the

Reuben

Reuben Iſrael's Firſt-born, Enoch and Phallu, Hezron and Carmi; theſe being the Families of Reuben.

15. The Sons alſo of Simeon, Jemuel, Jamin, Ohad, Jachin and Zohar, with Saul the Son of a Canaaniteſs; theſe being Simeon's Families.

16. And the following are the Names of the Sons of Levi, after their Generations, Gerſhon, Kohath and Merari; the Years of the Life of Levi being a hundred and thirty ſeven.

17. The Sons of Gerſhon, Libni and Shimei, after their Families.

18. And Kohath's Sons, Amram, Izhar, Hebron and Uzziel; the Years of the Life of Kohath being a hundred and thirty three.

19. The Sons too of Merari, Mahli and Muſhi; theſe being the Families of Levi, after their Generations.

20. Beſides Amram married Jochebed his Aunt, who bore him Aaron and Moſes; the Years of Amram's Life being a hundred and thirty ſeven.

21. And the Sons of Izhar, Korah, Nepheg and Zichri.

22. As alſo Uzziel's Sons, Miſhael, Elzaphan, and Sithri.

23. Aaron likewiſe married Eliſheba the Daughter of Amminadab, the Siſter of Nahſhon; and ſhe bore him Nadab and Abihu, Eleazar and Ithamar.

24. And the Sons of Korah were Aſſir, Elkanah and Abiaſaph; theſe being the Families of the Korhites.

25. So Eleazar Aaron's Son married one of the Daughters of Putiel, who bore him Phinehas: the foregoing were the Heads of the Fathers of the Levites, after their Families.

26. That was the Aaron and Moſes, to whom the Lord ſaid, Bring the Iſraelites out of the Country of Egypt, according to their Armies;

27. They who ſpoke to Pharaoh King of Egypt, that they might bring the Iſraelites out thence, the ſame Moſes and Aaron:

28. Which was on the Day the Lord ſpoke to Moſes in the Country of Egypt.

29. Afterwards when he declared thus to him, I am the Lord; ſpeak to Pharaoh King of Egypt all that I do to thee;

30. And Moſes ſaid before the Lord, Behold I am of uncircumciſed Lips, and how ſhould Pharaoh hearken to me?

CHAP. VII.

THEN the Lord replied to him; See I make thee a God to Pharaoh, and Aaron thy Brother ſhall be thy Prophet.

2. Thou ſhalt tell all that I command thee; which thy Brother Aaron ſhall ſpeak to Pharaoh, that he may let the Iſraelites go out of his Country.

3. But I will let Pharaoh's Heart be hard,

Expectation of the Hearer. The Elegancy of falling into this Digreſſion is ſo great in the pious and prudent *Caſtalio*'s *Verſion*, that I longed to repeat, *Iſraelitarum autem (ad quos Jova et ad Pharaonem Moſi et Aharoni præcepta de eis ex Ægypto educendis dedit) familiarum capita ſic ſe habent*: but would not venture to tranſlate it.

Ib. *Enoch*] Concerning ſome of thoſe Names I refer the Reader to *Gen.* xlvi.

Ver. 17. *Shimei*] The ſame Name is in 2 *Sam.* xvi. 5, &c. and of this ſame Perſon, 1 *Chron.* vi. 17. *Num.* iii. 18.

Ver. 18. *Izhar*] In the *Eng. Bib. Num.* iii. 19. *Izehar*, but in the *Heb.* all one.

Ver. 19. *Mahli*] This is the true Name, as it is called elſewhere in the *com. Verſion*, viz. 1 *Chron.* vi. 19, 29. *Num.* iii. 20.

Ver. 20. *who bore*] I have made a probable Gueſs or Suppoſition of her Age now, with that of her Father when ſhe was born, in my *Chronology*. It is ſaid in *Uſher*'s *Annals*, that ſhe bore *Moſes* 41 Years after the Death of her Father; but that is a Miſtake of ſeven Years too little, as may be ſeen by the *Annals* themſelves.

Ver. 23. *Eliſheba*] with the *Septuagint* Ελισαβὲθ, *Elizabeth*, of which this may therefore be counted the *Heb.* and original Name.

Ib. *Nahſhon*] So it is truly written *Num.* i. 7. & ii. 3. 1 *Chron.* ii. 10.

Ver. 24. *Korhites*] This very *Heb.* Word we have been taught to read *Korathites*, *Num.* xxvi. 58. and *Korahite*, 1 *Chron.* ix. 31. ſo have need of better Preceptors.

Ver. 26. *That*] In Ver. 20. and to be underſtood elegantly as if repeated to *Moſes*, it being ſingular in the *Heb.* as the *that* in the *com. Tranſ.* muſt, for which the *Original* has Nothing.

Ver. 27. *that they might bring*] The *old Lat. Bib. Munſter*, *Leo Judæ* and *Caſtal.* have all *ut educerent*; *Coverdale* and the *Gen. Tranſ. that they might bring*; which Ver. 13. ſhews. The *com. Reading* is as if *Pharaoh* was to bring them out.

Ver. 28. *Which was*] *Heb. And it was*; ſhewing that what God ſaid from the 1ſt to the 9th Verſe, was on the ſame Day that *Moſes* and *Aaron* had ſpoken to *Pharaoh*; which gives great Light to the whole, the Order of which is otherwiſe loſt. This is neceſſarily the Meaning, becauſe this Verſe ends a *Heb.* Paragraph, ſignally noted by the Letter *Samech*; and does not begin one, as in the *com. Bible.* So in the *Sept. Tranſ.* is read, Η ἡμέρα ἐλάλησε κύριος Μωυσῆ, *on which Day the Lord ſpoke to Moſes*, the Verſe before ending with a *Comma*; the ſame in the *Vulg. Lat.* which has, *in die qua locutus eſt Dominus ad Moyſen.* In our *Bible* this Verſe is made worſe than a Tautology.

Ver. 29. *Afterwards when*] *Moſes* having made this Digreſſion from the End of the 13th Verſe, which is an entire Paragraph in the *Original*, to ſhew that he returns to his Matter before, he repeats with a little Variation the laſt Part of it; ſuch Recapitulations being not ſtrange in the *Scripture.*

Ver. 2. *tell*] as the Word is in the *com. Verſion*, Chap. ix. 1. The 70, who were rather Expoſitors than Tranſlators, ſay λαλήσεις αὐτῷ, *ſhalt ſpeak to him.*

Ver. 3. *let*] Which *Avenarius*, ſays *Patrick*, tranſlates, *I will permit his heart to be harden'd.* The *Heb.* Word קשה *to be hard* is here in the Conjunction *Hiphil*, and that *let* or *ſuffer* ſometimes ſhews the Property of a Verb

that

that I may multiply my Signs and Miracles in the Country of Egypt.

4. For when he does not hearken to you, I will put my Hand on Egypt, and bring my Armies, my People the Iſraelites, out of that Country, by great Judgments.

5. So the Egyptians ſhall know that I am the Lord, when I ſtretch out my Hand upon Egypt, and bring forth the Iſraelites from among them.

6. Thus Moſes and Aaron did, doing juſt as the Lord commanded them.

7. And Moſes was in his eightieth Year, as was Aaron in his eighty third, when they ſpoke to Pharaoh.

8. Moreover the Lord ſpoke to them both as follows;

9. When Pharaoh tells you, that ye ſhould do a Miracle for your ſelves; thou ſhalt ſay to Aaron, Take thy Staff, and throw down before Pharaoh; which ſhall become a Serpent.

10. Accordingly they went in to him, and did ſo, as the Lord commanded: for Aaron threw down his Staff before him and his Servants, and it became a Serpent.

11. However Pharaoh called alſo the wiſe Men and Wizards, that thoſe Magicians of Egypt might likewiſe do ſo by their Inchantments.

12. And they threw down their reſpective Staves, which became Serpents; but Aaron's Staff devoured theirs.

13. Yet the Heart of Pharaoh was ſo ſtout, that he would not hearken to them; as the Lord had ſpoken.

14. Hereupon the Lord ſaid to Moſes: Pharaoh's Heart being heavy, he refuſing to let the People go;

15. Go to him in the Morning, who behold will come forth to the Water, and thou ſhalt ſtand to meet him at the Bank of the River; the Staff alſo, which was turned into a Serpent, ſhalt thou take in thy Hand.

16. And thou ſhalt tell him; The Lord God of the Hebrews has ſent me to thee to ſay, Let my People go, that they may ſerve me in the Wilderneſs: but behold thou haſt not hearkened hitherto.

17. By this, as he ſays, thou ſhalt know that he is the Lord; behold I will ſtrike, with the Staff that is in my Hand, upon the Water which is in the River, and it ſhall be turned into Blood:

18. Inſomuch that the Fiſh which are in the River ſhall die, and the River ſtink; whereby the Egyptians ſhall have much ado to drink the Water out of it.

19. The Lord likewiſe ordered Moſes; Say to Aaron, Take thy Staff, and ſtretch

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in that Form I have obſerved by *Gen.* xxiv. 17. 1 *Sam.* iii. 19. *Lev.* ii. 13. & xxii. 16. *Cant.* il. 14. *Eſt.* v. 12. *Ezek.* xxxix. 7. *Eccleſ.* vi. 2. *Pſa.* cxix. 10, 31. & cxli. 4. *Prov.* x. 3. *Iſai.* lxiii. 17. as others may elſewhere by conſulting *Concordances*. "It is plain, ſay the Authors "of the *Univerſal Hiſtory*, B. i. 7. 2. that the Words "ought to have been tranſlated, that God *ſuffered the* "*Heart of* Pharaoh *to be hardened*, as all thoſe who are "never ſo little verſed in the *Hebrew* will readily own." The learned Critics there referred to, as proving the Verbs uſed for this Purpoſe, in the Conjugations *Pihel* and *Hiphil*, to ſignify often a bare Permiſſion, are *Arr. Montan. de Idiom Hæbr.* N. 42. fin. *Can. Theol.* cent. 2. *Gerhard de Provid. Calov.* & *Rung. in Exod. Hunnin. qu. de Provid.* lvii. 91. *Meitzer. diſp. Gieſſ.* Tom. ii. p. 745. *Meſner Anthropol.* Dec. i. *Pfeifer dubia U. T.* cent. i. l. 87. *Pelling* & *Whitby againſt Predeſt. Le Clerc. Grot. Le Scene Eſſay*, & al. and I could wiſh the Reader to peruſe *Men. ben Iſrael's Reconciler*, Qu. 6. as he may alſo *Broome's Note* on the *Odyſſey*, B. xviii. 395.

Ver. 3. *that I may*] Both *Jarhi* and *Ab. Ezra* expound it by למען *that*, or *for to*.

Ver. 4. *my Armies, my People*] If *mine Armies* was not the ſame with *my People*, our *Eng. Interpreters* did well to put *and* between them.

Ver. 7. *Year*] as *Gen.* v. 32. This muſt be counted in the Year before the Departure from *Egypt*, not in the firſt Year of it; and ſo in the fortieth Year when they died, they were forty Years older, *Num.* xxxiii. 38, 39. *Deut.* xxxiv. 7.

Ver. 11. *Wizards*] So in the fem. Gend. ſing. it is turned *a Witch*. Chap. xxii. 18.

Ib. *Magicians*] named *Jannes* and *Jambres*, 2 *Tim.* iii. 8; and what is a Teſtimony for it, by the famous *Pliny* a Heathen, *Jannes* and *Jotapes*, *Nat. Hiſt.* Lib. xxx. 1. *Numenius Apamæus* alſo a Pythagorean Philoſopher writes in his third Book περὶ τῦ ἀγαθῦ, *Concerning Good*, as cited by *Euſebius*, *Præp. Evang.* Lib. ix. 8. that *Jannes* and *Jambres*, as the moſt powerful in the Magick Art, were choſen by the general Conſent of the *Egyptians*, to oppoſe *Muſæus* the Leader of the *Jews*, one who was powerful with God in Prayer, and brought grievous Calamities on *Egypt*.

Ver. 12. *devoured*] *Tynd. ate up*. Thus by the Miracle of the Magicians, *Aaron's* was made greater, and ſhewn to be the greateſt; for which the other might be permitted: ſo thoſe Ver. 22. Chap. viii. 7. that by attempting at the next in vain, Ver. 18. they themſelves might be brought to confeſs the Divine Power, 19. and leave *Pharaoh* without any Excuſe, or Pretence for Unbelief.

Ver. 13. *was ſtout*] This is not the ſame Word with either of thoſe in the next and in the third Verſe, but our *Tranſlators* being Predeſtinarians liked the Word *harden*. Here the Verb ſignifies properly *to be ſtrong*; and *Ainſworth*, who left the *laſt Tranſlation* as little as he well could, has *waxed ſtrong*; the *literal Verſion* of the *Interlinear* is, *roboravit ſe cor* Parhoh, *the Heart of* Parhoh *ſtrengthened itſelf*. Moſt others have it in the Paſſive, and ours the ſame Word in the 22d Verſe, ſhewing it to be done, not that the Lord did it. *Nor is there the leaſt Mention of any Perſon*, ſays *Patrick*, *by whom his Heart was hardened*.

Ver. 14. *heavy*] *Stupid*, *dull* or *ſlow*; ſee *Iſa.* vi. 10. None of the learned *Tranſlations* have *hardened*, nor has the Word any ſuch Meaning.

Ver. 15. *to meet him*] This Word with the ſame Affixes is in *Num.* xxii. 36.

Ver. 18. *have much ado*] full to the *Heb.* which *loathe* is a Stranger to.

Ver. 19. The Author of the *Preſent State of the Heb. Text*, lately printed at the Theatre in *Oxford*, and privileged by the Vice-Chancellor, holds for the *Samaritan Reading* to be genuine, which expreſſes every Speech of God to *Moſes*, and of him to *Pharaoh*, twice, but the *Heb.* once only. His Arguments however ſeem too weak to be repeated, unleſs it be the Impropriety which he

out thy Hand upon the Waters of the Egyptians, upon their Streams, Rivers, Ponds, and every Collection of Water, that they may become Blood; and that there may be Blood in all the Country of Egypt, both in Things of Wood and Stone.

20. Moſes and Aaron therefore did according as the Lord commanded: for he lifted *it* up with the Staff, and ſtruck the Water that was in the River, in the Sight both of Pharaoh and his Servants; and all of it there was turned into Blood:

21. Inſomuch that the Fiſh which were in the River died, and the River ſtunk; whereby the Egyptians could not drink the Water out of it; and there was Blood in all the Country of Egypt.

22. But the Magicians of Egypt doing thus by their Inchantments, the Heart of Pharaoh was ſo ſtout, that he would not hearken to them, as the Lord had ſpoken.

23. Nay he turned away, and went into his Houſe; for he did not regard this neither.

24. And all the Egyptians dug Water round about the River to drink; becauſe they could not drink of that in it.

25. At length ſeven Days were fully up, after the Lord ſmote the River;

CHAP. VIII.

WHEN he ſaid to Moſes: Go in to Pharaoh, and tell him; Thus ſays the Lord, Let my People go, that they may ſerve me.

2. Whom if thou refuſeſt to let go, behold I will ſmite all thy Bounds with Frogs.

3. For the River ſhall produce them abundantly, which ſhall come up, and get into thy Houſe and Bed-chamber, even upon thy Bed, as alſo into the Houſes of thy Servants and People, nay into thy very Ovens and Kneading-troughs.

4. Moreover to thee, thy People, and all thy Servants, ſhall the Frogs come up.

5. The Lord likewiſe ordered Moſes; Say to Aaron, Stretch out thy Hand with thy Staff upon the Streams, Rivers and Ponds; and make Frogs come up on the Country of Egypt.

6. Aaron accordingly ſtretched out his Hand upon the Waters of the Egyptians; and the Frogs came up, ſo that they covered the Country of Egypt.

7. However the Magicians did ſo by their Inchantments, and brought up Frogs upon the ſame.

8. Now Pharaoh called Moſes and Aaron,

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urges againſt the *Heb.* and that with me (though not allowing it to be ſuch an Impropriety) contains a good Argument of the contrary: for as the Matter is ſo large, it muſt be done deſignedly either Way; and is it not much more likely for *improper* to be altered into *proper*, than otherwiſe? Is it not much more likely the *Original Text* ſhould be inlarged where brief, eſpecially by *Marginal Notes*, than be directly ſhortened, without ſo much as the Pretence of an Abridgment? But how is it ſo inſufficient to have the Commiſſions to *Pharaoh* recorded only once, and yet ſufficient to have them not recorded at all, as three of them at Ch. viii. 16. & Ch. ix. 8. & x. 21? If from the mentioning them twice they had been curtailed to once, why were not all of them ſerved ſo, contrary to what we find Ch. x. 1, 3. & xi. 1, 4, 8? See further on Ch. xi. 1.

Ver. 19. *Egyptians*] *Their* in the *preſ. Bib.* muſt belong to *Waters* before, or it will be falſe *Engliſh*, for *Egypt* is ſingular, by which *their Pools of Water*, will be *the Waters Pools of Water*.

Ib. *Collection*] See this *Heb.* Word, *Gen.* i. 10. *Pools* will exclude *Floods*, *Ditches*, *Puddles*. &c. all which were comprehended; it ſignifying a *gathering together*, as *Ainſw.* turns it in *Engliſh*.

Ver. 20. *be lifted* it *up*] That is *Aaron lifted up his Hand*; it being referred to *Aaron* and *Hand* in the preceding Verſe: for there is *with* before *Staff*, though *Tranſlators* have loſt it; ſo Ch. viii. 5.

Ib. *Blood*] Of which *Cowley* writes in his *Plagues of Egypt*,

What Plague more juſt could on thy Waters fall?
The Hebrew Infants Murder ſtains them all.

And *Milton* with an ingenious Epithet,

To Blood unſhed the Rivers muſt be turn'd,
Parad. loſt, B. xii.

Ver. 21. *the Water*] Our principal public *Tranſlations* having [of] before this, it appears that ם the firſt Letter of the *Heb.* Word for *Water*, was taken for a Prepoſition, and ſo continued, eſpecially as neither the *old Latin*, nor the *Greek* has it; and to be *of*, it would be *of the Sea*.

Ver. 24. *dug Water*] There is not *for* in the *Heb.* which is added to make it ſeem that they could get no Water; but how then did the Magicians turn it into Blood? This being the moſt likely Way they had it; for which ſee *Juſtin Martyr*, *Quæſt. & Reſpon.* 26, *ad Orthodox.* And the Reaſon why *all* dug for it, ſeems becauſe they got it by digging. The *Interlineary* and *Tigurin Verſions* have, *foderunt aquas*, *dug waters*, the *old Lat. aquam*, *water*; *Caſtal. aquam effoderunt*, *dug out water*.

Ver. 3. *produce them abundantly*] *Tynd.* and the *Biſh. ſcrale wythe frogges*, *Gen. ſcrall full of frogs*.

Ib. *come up*] מן היאור *out of the River*, ſays *Jarhi*; the like *Ben Ez.* There is no need to ſuppoſe they muſt *go up*, or, as the *old Eng.* is, *climb up*, the Houſe to get in.

Ib. *and People*] *Jun.* and *Trem.* add *domos*, *the Houſes*; but the *Seventy* had before turned it more ſkilfully, *into the Houſes of thy Servants and of thy People*; and ſo *Caſtalio* makes *Houſes* belong to both; ſee Chap. xiv. 5. It would be childiſh to ſay *upon thy people*, but more ſo to ſay the ſame in the next Verſe.

Ver. 4. *to*] *From* in ſome following Verſes may direct ſo to tranſlate; elſe the *Heb.* Affix might be turned *among*, to be, *among thee and thy People*, *&c.* In the *Vulg. Lat. Bib.* is *ad*, *to*; *Caſt.* has given it by *pervado*, *get to*; *Jun.* and *Trem.* have *contra*, *againſt*. The Subſtance of this Verſe is to ſhew that none of the *Egyptians* ſhould be free from the Frogs.

Ver. 5. *ordered*] By inward Inſtinct or Suggeſtion to his Mind; for he was now in the King's Preſence, *Poole's Annotat.*

Ver. 6. *Egyptians*] as Chap. vii, 19.

and

and ſaid, Make ſupplication to the Lord, that he may take away the Frogs from me and my People; ſo will I let the People go, that they may ſacrifice to him.

9. And Moſes propoſed to Pharaoh, Honour thy ſelf above me, for when it is, I ſhall make ſupplication for thee, thy Servants and People, to have the Frogs deſtroyed from thee and thy Houſes; *that* they may be left only in the River.

10. Who anſwered, To Morrow; and he replied, It ſhall be according to thy Word, in order for thee to know, that there is none like the Lord our God.

11. For the Frogs ſhall depart from thee, thy Houſes, Servants and People; being left only in the River.

12. So they both went out from Pharaoh; and Moſes cried to the Lord, upon account of the Frogs which he had cauſed to him.

13. And the Lord did according to his Word; for they died out of the Houſes, Courts and Fields:

14. Which they gathered up by Heaps, inſomuch that the Country ſtunk.

15. But when Pharaoh ſaw that there was Relief, he made his Heart heavy, ſo that he would not hearken to them; as the Lord had ſpoken.

16. Upon this the Lord commanded Moſes; Say to Aaron, Stretch out thy Staff, and ſtrike the Duſt of the Earth; that it may become Lice in all the Country of Egypt.

17. And they did ſo; for Aaron ſtretched out his Hand with his Staff, and ſtruck the Duſt of the Earth, which became Lice both on Man and Beaſt; all the Duſt of the Ground being Lice in that whole Country.

18. Whereas the Magicians doing ſo, to bring forth Lice by their Inchantments, could not: thus there were Lice both on Man and Beaſt.

19. Therefore the Magicians acknowledged to Pharaoh, It is the Finger of God; yet was his Heart ſo ſtout, that he would not hearken to them, as the Lord had ſpoken.

20. In the next place the Lord ſaid to Moſes: Riſe early in the Morning, and ſtand before Pharaoh, who behold will come forth to the Water, and tell him the Lord ſays thus; Let my People go, that they may ſerve me.

21. For if thou doſt not let them go, behold I will let a Mixture of noiſome Creatures come to thee, thy Servants, People and Houſes; ſo that the Houſes of the Egyptians ſhall be full of them, and even the Ground which they are upon.

22. Yet will I ſeparate on that Day the Country of Goſhen, wherein my People remain, for thoſe Creatures not to be there; in order for thee to know that I am the Lord within the Country.

Ver. 9. *Honour thy ſelf*] This ſhews *Moſes* exceedingly pleaſed at *Pharaoh*'s firſt yielding, ſo that he would do what he could to oblige him: it is likely he did not think he would draw back again. I ſhall add, that I have the ſatisfaction to make this difficult Place intelligible without a Paraphraſe; and in the ſame Senſe as I find others underſtand it, of which ſee *Patrick*'s *Commentary*.

Ib. *from thee and thy Houſes*] This elegantly anſwers to the 3d and 4th Verſes; one comprehending the Perſons, the other what belonged to them.

Ver. 10. *It ſhall be*] The *Son of Ezra* on Ver. 12. rehearſes it with יהיה *it ſhall be*; ſo *Trem.* and *Jun.* with *Caſt.* choſe *fiet*. This is more agreeable to the Matter than *Be it*, or *Let it be*, and to *ſhall* in the next Verſe. Of this look back to *Gen.* i. 4.

Ver. 13. *Courts*] One may admire that our *Tranſlators* would chooſe the other Signification of the Word *Villages*, which is extraneous to the Context, being ill poſited between *Houſes* and *Fields*. It is rendered with the Prep. by *Buxt.* and *Montan. ex atriis*, *Munſt.* and *Leo Judæ*, *de atriis*, *out of* and *from the Courts*; by *Coverdale*, *in the Courtes*; and *Tynd.* has, as here, *out of the houſes*, *courtes and feldes*; the *Targ.* likewiſe has דרתא *courts*: *Jun.* and *Trem.* put *ex vivariis*, out of the Yards or Bartons, where any living Creatures are kept.

Ver. 18. *doing ſo*] That is ſmote the Duſt, as *Aaron* did. Not *endeavoured to do ſo*, as both *Poole* and *Patrick* interpret it: for it is not ſaid *Aaron* made the Lice; and what is the Senſe of *the Magicians endeavoured to do ſo to bring forth Lice?*

Ver. 21. *let—come*] The Speech elegantly turns on the Verb uſed juſt before.

Ib. *a Mixture of noiſome Creatures*] Divers or all Sorts of Creatures hurtful to Man; ſo that it was needleſs, as it would be tedious, to name them. Theſe three were Puniſhments to the People themſelves by noxious Animals, and as the *Lice* exceeded the *Frogs*, ſo this to the utmoſt ſurpaſſed the *Lice*, to end the Plagues of that Kind; and the *Locuſts* were to finiſh in like manner, what the *Hail* left growing on the Ground, Chap. x. 12, 15.

Ainſworth obſerves that the *Hebrew* and *Chaldee* Words ſignify only *a mixed multitude:* notwithſtanding *Pagninus*, in his *Treaſ. of the Holy Tongue*, ſays of the former, that it is, *miſtio diverſorium animalium aut beſtiarum*, *a mixture of Animals or Beaſts*; and in his *Tranſlation* he has, *omne ferarum genus*, *every kind of wild Beaſts*; as likewiſe *Mercerus* on him, *ferarum diverſi generis*, *wild Beaſts of different Kinds:* and the latter *Buxtorf* in his *Chald. Lex.* expounds, *Colluvies*, *mixtura animalium mixtorum*, *a baſe Company of living Creatures mingled together*; as alſo in *Pſa.* lxxviii. 45. the *Targum* is, עֲרַבּוּבֵי חַיְוָת בָּרָא *a mingled Company of the Beaſts of the Field*; which Text moreover ſays they devoured the *Egyptians*. To theſe add *Joſephus*, calling them θηρία παντοῖα καὶ πολύτροπα, *all manner of wild Beaſts*; and *Sol. Jar.* who explains it, כל מיני חיות רעות ונחשים ועקרבים *all Sorts of ill Beaſts*, *Serpents*, *Scorpions*, *&c.* *Ab. Ezra* ſays, כמו אריות זאבים ודובים ונמרים *ſuch as Lions*, *Wolves*, *Bears and Leopards*; in like manner other of the *Jewiſh Writers*, particularly the *Author* of *The Wiſdom of Solomon* in the *Apocrypha*, Chap. xi. 15, 17, 18. Moreover *Jun.* and *Trem.* interpret it by *colluviem animalium*, *a vile Herd of live Things*; ſee beſides the *Margins* of our *Eng. Tranſlations*. Some other *Interpreters* turn it *inſects* in general, but our *Engliſh* have dwindled it into *flies*.

Ib. *to thee*, *&c.*] Concerning this look Ver. 4.

Ver. 22. *within the Country*] *Trem.* and *Jun.* *hujus terræ*, *this Country*; *Gen. Marg. land of Egypt.*

23. Thus

23. Thus will I make *the Difference of* Redemption between my People and thine: to Morrow there ſhall be this Sign.

24. And the Lord did ſo; for there came a grievous Mixture of noiſome Creatures to Pharaoh's Houſe, and thoſe of his Servants; ſo that throughout the Country of Egypt the Ground was ſpoiled by reaſon of them.

25. Whereupon Pharaoh calling Moſes and Aaron, ſaid, Go, ſacrifice to your God in the Country.

26. But anſwered Moſes; It is not fit to do ſo; becauſe we ſhould ſacrifice what is abominable with the Egyptians to the Lord our God: behold ſhould we do ſo in their Sight, would not they ſtone us?

27. Let us go three Days Journey into the Wilderneſs, that we may ſacrifice to the Lord our God, according as he ſhall bid us.

28. To which Pharaoh replied, I will let you go, that you may ſacrifice to the Lord your God in the Wilderneſs; only you ſhall by no means go far off: make ſupplication for me.

29. Behold, ſaid Moſes, when I go out from thee, I will make ſupplication to the Lord; and the Mixture of noiſome Creatures ſhall depart from Pharaoh, his Servants and People, to Morrow; only let Pharaoh delude no more, in not letting the People go to ſacrifice to the Lord.

30. Then going out from him, he made ſupplication to the Lord.

31. Who did according to the Word of Moſes; for he cauſed them to depart from him, and his; there being not one left.

32. Nevertheleſs Pharaoh made his Heart heavy alſo this Time; ſo that he would not let the People go.

CHAP. IX.

AGAIN the Lord charged Moſes: Go in to Pharaoh, and declare to him; Thus ſays the Lord God of the Hebrews, Let my People go, that they may ſerve me.

2. For if thou refuſeſt it, and yet holdeſt them faſt;

3. Behold the Hand of the Lord ſhall be on thy Cattle which are in the Field, on the Horſes, Aſſes, Camels, Herds and Flocks, by a very grievous Murrain.

4. But the Lord will make a Separation between the Cattle of Iſrael, and thoſe of the Egyptians; ſo that there ſhall not any Thing die, of all which the Iſraelites have.

5. The Lord alſo ſet the appointed Time, that on the next Day he would do this Thing in the Country.

6. Which he did at that Time: for the Cattle of the Egyptians in general died; but there did not die one of the Iſraelites Cattle.

7. And though Pharaoh ſent, and behold not even one of the latter was dead; he made his Heart heavy, ſo that he would not let the People go.

8. Next the Lord ſaid to Moſes and Aaron; Take Aſhes of the Kiln your Hands

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Ver. 23. *Redemption*] Redeem my People, and not thine, from my Judgments. So it is expreſſed by the ſame Word, *Pſa.* cxi. 9. *Gen. make a deliverance of my people from.* It does not in the leaſt ſignify *diviſion*; that is the *old Lat. diviſionem:* which was needleſs here, having been told in the preceding Verſe; ſee alſo *Gell's Eſſay*, p. 199, 200.

Ver. 24. *ſo that*] Here is the *Heb.* Partition of the Sentence, which proves the *laſt Eng. Bible* wrong; and is one Inſtance, among many which might be brought, of *K. James's Tranſlators* making it worſe, this being before, *ſo that through all the land of Egypt, &c.*

Ib. *ſpoiled*] *Sept.* ἐξωλοθρεύθη, *deſtroyed*; *Caſt. devaſtaretur, waſted*; *Coverd. marred.* The *Heb.* and *Chald.* Verbs may be rendered either *to corrupt, ſpoil* or *deſtroy.*

Ver. 26. *abominable*] on which *Elwood* thus paraphraſes, "It would be abominable to them to ſee us ſacrifice their gods to our God;" it being a Tradition that they worſhipped Beaſts. The *Targum* of *Onkelos* here runs in this Manner, *becauſe the Cattle which the* Egyptians *reverence, we ſhould take of them to ſacrifice before the Lord our God, &c.*

Ver. 27. *Let us go—that we may*] The learned *Broughton*, who for Defence of the *Scripture* was an Honour to our Nation, in an *Epiſtle to the Nobility of England* about tranſlating the *Bible*, has theſe Words, 'Conſtant Memory to tranſlate the ſame often repeated in the ſame ſort is moſt needful.' The Reader may obſerve from Chap. iii. 18. and abundantly elſewhere, that this has been my Endeavour; unleſs the Elegancy of a different Expreſſion, eſpecially when there have been more than one of the ſame in *Heb.* near together, has overruled it, as in *Gen.* xxix. 32, 33, 34, 35.

Ver. 28. *by no means*] as *Trem.* and *Jun.* ſay, *non ullo pacto.* The Verb רדם being ſingle, would have made it, *you ſhall not go far off*, being doubled it becomes ſtronger, of which Expreſſion look *Gen.* iii. 4. but *very* turns it the other way, and inſtead of binding the Reſtriction harder gives more Liberty; yet our *laſt Tranſlators* turned the Idiom thus, *Pſa.* xlix. 7. *none can by any means redeem.*

Ver. 29. *ſhall depart*] which *did according to the Word of Moſes*, Ver. 31. confirms; as alſo Chap. ix. 29.

Ver. 3. *ſhall be on*] Here is a *Heb.* Participle like thoſe in the Verſe before, but ſhould not be rendered like them in the preſent Time; for *behold* has uſually a Participle after it, which is to be underſtood in the future; however Ver. 5. determines this to be ſo.

Ib. *Herds and Flocks*] See *Gen.* iv. 2. & xii. 16. the Kinds here ſpecified inform us what was comprehended under the Term *Cattle*; ſeveral Sorts of which, according to the *com. Bib.* were or might be excluded, ſuch as *Goats, Cows, &c.* The *Tigurin Tranſ.* accordingly has, *in armentis & gregibus*; *Jun.* and *Trem. in armenta, & in greges.*

Ver. 6. *in general*] For all did not die, Ver. 19, 20, 21. Thoſe who expound it *of all Sorts of Cattle*, do but trifle; ſince doubtleſs there would have died of all Sorts of Cattle in the whole Country of *Egypt*, if this Plague had not been ſent to them.

Ver. 8. *Kiln*] For Bricks, &c. of which ſee *Gen.* xix. 18. whereby the *Egyptians* were moſt juſtly and

full;

full; and let Moſes ſprinkle them towards Heaven in Pharaoh's Sight;

9. That they may be Duſt over all the Country of Egypt; which may become, both upon Man and Beaſt, a Boil breaking forth in Bliſters, throughout that Country.

10. Accordingly they took Aſhes of the Kiln, and ſtanding before Pharaoh, Moſes ſprinkled them towards Heaven; and there was a Boil in Bliſters breaking forth, both on Man and Beaſt.

11. Inſomuch that the Magicians could not ſtand before Moſes, by reaſon of the Boil: for it was on them incluſive with all the Egyptians.

12. However the Lord let Pharaoh's Heart be ſo ſtout, that he would not hearken to them; as he had ſpoken to Moſes.

13. Upon which the Lord ſaid to him: Riſe early in the Morning, and ſtanding before Pharaoh, tell him; Thus ſays the Lord God of the Hebrews, Let my People go, that they may ſerve me.

14. For this Time I will ſend all my Plagues to thy Heart, and on thy Servants and People; in order for thee to know that there is none like me on all the Earth.

15. For now I might have ſtretched out my Hand, and ſmitten thee and thy People with the Peſtilence; ſo thou wouldeſt have been cut off from thence.

16. But indeed becauſe of this I have made thee ſtand, to the end that I might ſhew thee my Power, and that my Name might be declared throughout the World:

17. Who yet exalteſt thy ſelf againſt my People, not to let them go.

18. Behold I will rain down, about this Time to Morrow, very grievous Hail; ſuch as there has not been in Egypt, from the Day it was founded even till now.

19. Therefore now ſend, gather together thy Cattle, and all that thou haſt in the Field; where all the Men and Beaſts that ſhall be found not gotten into the Houſe, the Hail ſhall come down upon, ſo that they ſhall die.

20. He of Pharaoh's Subjects who feared the Word of the Lord, made his Servants and Cattle flee into the Houſes;

21. Whereas he who did not mind it, left them in the Field.

22. Afterwards the Lord ſaid to Moſes, Stretch out thy Hand towards Heaven, that there may be Hail in all the Country of Egypt; upon Man, Beaſt, and every Herb of the Field there.

23. He accordingly ſtretched out his Staff ſo; and the Lord gave forth Thunder, and Hail, nay Fire ran along on the Ground: thus he rained down the Hail upon the Country of Egypt.

24. With the Hail alſo was Fire flaſhing within it; very grievous, ſuch as there had not been in all the Country of Egypt, ſince it became a Nation.

25. So the Hail ſmote, in the whole Country of Egypt, all that was in the Field, both Man and Beaſt; as it did alſo every Herb of the Field, and broke every Tree of it.

ſtrangely puniſhed, the Aſhes of their Oppreſſion re-kindling on their Fleſh.

Ver. 9. *That they may*] See Chap. vii. 19.

Ib. *Bliſters*] Coming from a Root which ſignifies *to bubble* or *boil up*.

Ver. 10. *there was*] not ſtrictly *it was*, or *it became*, becauſe it is not conſtrued with ל as in the foregoing Ver.

Ver. 14. *ſend all my Plagues to thy Heart*] All my former Plagues which thou wouldeſt not regard ſhall now, by means of this Plague that I will ſend, reach thy Heart, and the Hearts of the *Egyptians*, (for which ſee Ch. viii. 3.) as we find was done, Ver. 27, 34.

Ver. 15. Any Reader may ſee that this Verſe in *our Bibles* is abſolutely wrong; for the enſuing Plague was not the *Peſtilence*, nor were *Pharaoh* and his People cut off with that, but drowned in the Sea. *Jun.* and *Trem.* with *Caſtal.* and our *Ainſworth*, tranſlate in the Manner I have done it; and ſo the *French Bib.* has it. *Patrick* alſo owns he does not ſee how the *com. Tranſlation* can be maintained; *Hammond* calls it *that Paſſage wherein our common Tranſlation hath ſo much miſtaken*, *Annot.* on *Rom.* ix. 18. Moreover the *Heb.* Verb for *ſtretched out*, which directs the other, is in the preterite Tenſe; and *Whitby* on *Rom.* ix. 17. ſays, *it cannot be rendered in the future Tenſe, as our Tranſlation doth.*

Ver. 16. *ſtand*] It is the ſame common *Heb.* Verb which is thus rendered in the *pref. Bible*, Ver. 10, 11. only here it is in the Conjugation *Hiphil*, *to make* or *let another ſtand*; as *Wall* on *Rom.* ix. 17. ſays *Paul* underſtands it by his arguing at Ver. 22. The *Septuagint* regarding the Senſe, tranſlated it, ἕνεκεν τούτου διετηρήθης, *becauſe of this thou haſt been preſerved* or *kept alive*; ſo the *Biſhops*, *have I kept thee:* which agrees exceeding well with the foregoing Verſe in this *Tranſlation*. The literal *Lat. Verſion* has, *ſtare feci te*, *I have made thee ſtand*; ſo the *Marg.* of the *pref. Tranſlat.* ſays it is in *Heb. made thee ſtand*; *Jun.* and *Trem. feci ut reſtares*, *I have cauſed that thou ſhouldeſt remain*; the *French Tranſ. je t'ai fait ſubſiſter*, *I have made thee ſubſiſt.* An Inſtance of what Men will do in Favour of their own Opinions, is here in the *Geneva Bible*, which has *appoynted*, a Word foreign to any Meaning of the *Original*; nor will that which the Apoſtle repeats it by, *Rom.* ix. 17. bear ſuch a Signification, which is ἐξήγειρά σε, *I have ſtirred thee up*; the ſame Verb which is in the *Greek Bible* where we read, *the Lord ſtirred up the Spirit of Cyrus*, 2 *Chron.* xxxvi. 22. *Ezra* i. 1. and *David* ſaid to God in Prayer, *ſtir up thy ſelf*, *Pſa.* xxxv. 23. ſo in *Pſa.* lxxx. 2. *ſtir up thy ſtrength*; ſee alſo 1 *Kings* xi. 14. *Iſa.* x. 26. & xiii. 17. & xlii. 13. *Acts* xiv. 2. where is the ſimple Verb, or another Compound: which *ſtirring up* might well be the Conſequence of *Pharaoh*'s Wickedneſs committed before, as *Hammond* on *Rom.* ix. 18. circumſtantially ſhews it was.

Ver. 17. This has no Mark of a Queſtion in the *Hebrew.*

Ver. 23. *Hail*] which was very uncommon there. *Perry* remarks that he ſaw one Shower of Hail when he was at *Grand Cairo*, which they told him, had not been obſerved before in any Man's Memory, *View of the Levant*, p. 255.

26. Only in the Country of Goſhen, where the Iſraelites were, there was none.

27. At length Pharaoh ſent for Moſes and Aaron, and ſaid to them; I have ſinned this Time: the Lord is righteous, but I and my People are wicked.

28. Make ſupplication to the Lord, ſince there has been much, that there may not be the Thunder of God and the Hail: then will I let you go, and you ſhall remain no longer.

29. To whom Moſes ſaid; As ſoon as I go out of the City, ſpreading forth my Hands to the Lord, the Thunder will ceaſe, and the Hail be no more, in order for thee to know that the Earth is the Lord's.

30. As for thee and thy Servants, I knew that you would firſt be afraid, becauſe of the Lord God.

31. Both the Flax and Barley were ſmitten; for this was in ear, and that out of the ſtalk.

32. But the Wheat and Rye were not ſmitten; becauſe they were not come out in ear.

33. And Moſes going out of the City from Pharaoh, ſpread forth his Hands to the Lord; upon which the Thunder and Hail ceaſed, and the Rain was not poured out on the Earth.

34. When Pharaoh therefore ſaw that the Rain, Hail, and Thunder were ceaſed; he ſinned again, making his Heart heavy, with his Servants.

35. Thus his Heart was ſo ſtout, that he would not let the Iſraelites go; as the Lord had ſpoken by the Miniſtry of Moſes.

CHAP. X.

TO him the Lord ſaid further; Go in to Pharaoh: though I have let his Heart be heavy, and the Hearts of his Servants; to the end that I might put theſe my Signs amongſt them;

2. And in order for thee to declare in the Hearing of thy Son and Grandſon, what I have done in Egypt, and my Signs which I have put among them; that you may know that I am the Lord.

3. Accordingly Moſes and Aaron went in to Pharaoh, and told him: Thus ſays the Lord God of the Hebrews; How long wilt thou refuſe to be humbled becauſe of me? Let my People go, that they may ſerve me.

4. For if thou refuſeſt to let them go, behold to Morrow I will bring Locuſts into thy Bounds.

5. Which ſhall cover the Proſpect of the

Ver. 30. *firſt*] before they let the *Iſraelites* go. *D. Kimhi* in his *Book of Roots*, and *Pagnin.* in his *Lexic.* expound it, *before he prayed for them: Santes Pagnin.* in that vaſt *Treaſure of the Holy Tongue*, and *Mercer.* on it (a fol. Book of above 3000 Columns) give to *terem* no other Signification any where than *antequam, priuſquam, before*, and *firſt* an Adverb; and the latter writes, *Quidam exponunt, nondum, quod* Aben Hezra & Ramban *improbant*, i. e. Some expound it, *not yet*, which *Ab. Ezra* and *Maimonides* (two of the moſt noted and learned *Jewiſh Rabbies*) diſprove. *Arias Montan.* turns it here *antequam*; the *Tigurin Verſ.* has *priuſquam*; and the *Gen. Bib. afore*; as likewiſe *Gell* expounds it, and remarks that מטנו *is quite left out by our Tranſlators*, *Eſſay*, p. 200, 201. I ſuppoſe the laſt Words of this Chapter might miſlead ſome, which may very well be underſtood of what was ſpoken by *Moſes* to the *Iſraelites*, and not to *Pharaoh*; compare Chap. iii. 19. with Chap. iv. 30.

Ver. 32. *not come out in ear*] *Heb. obſcure. Patrick* from *Bochart* expounds it *not yet eared*, by which it received leſs Harm; as there was but a Month's Difference between the Growth of Wheat and Barley. *Uſher* in his *Annals*, A. M. 2513, has this Plague on the 5th of the Month *Abib*, after which to the Feaſt of Weeks or Pentecoſt at the End of Wheat-harveſt was but ſixty Days, *Lev.* xxiii. 16. and as Harveſt began ſeven Weeks ſooner, *Deut.* xvi. 9. the Harveſt of Wheat and Rye, which was there the latter Part, would probably begin about five Weeks after this; ſo that they muſt needs be out of the Ground now, though *Uſher* himſelf ſays the contrary, and muſt be obſcure as above; and even by the Time of the Year, Pentecoſt in that Year by *Uſher*'s Computation falling on the 25th of the Month now called *June*. Nay *Benjamin* in his *Itinerary* ſays, that in *Egypt*, באדר קוצרים השערים ובניסן החסי *they reap Barley in Adar* (the 12th Month) *and Wheat in Niſan* (or *Abib*, the 1ſt;) thoſe Months ſometimes falling ſooner; ſee likewiſe *Fuller*'s *Miſcel.* Lib. iii. Cap. 11.

Ver. 1. *though*] *Patrick* ſays, 'ki is not to be tranſ-'lated *for*, but *although*, as it many times is uſed in theſe 'Books, and then the Senſe is clear,' *Comment.* in loc.

Ib. *among ſt them*] For which the *Heb.* Idiom is *in the midſt &c.* This has proved difficult to *Tranſlators*; ſome underſtanding it *in the midſt of Egypt*, as *Trem.* and *Jun.* with our *Tranſlators* of the *Bible*, put out by Authority before *K. James*, in which it is, *in the middeſt of his realme:* but ſince there is no *Egypt* for the antecedent to it, that Expoſition muſt needs be wrong; *Egypt* alſo is feminine, and the Pronoun here maſculine. Others render it, *in the midſt of him*, or *in him*, or *in his inward parts*; which would be to affect him, or make his Heart ſenſible, as before in Ver. 14. of the preceding Chap. this alſo is quite amiſs, for it is utterly inconſiſtent with the Words immediately before; that his Heart ſhould be made unapt and unfit to receive any Thing, that it might receive it. Beſides the *Heb.* Word no how ſignifies *before*, and the King's *Tranſlators* might much better have revived the *Reading* in *Coverdale*'s *Bib.* under *K. Edw.* VI. which was *among them*. One may wonder none of them thought, as they muſt know, of the *Heb.* Singulars being uſed collectively for more; however Ch. iii. 26. confirms this Interpretation by the ſame Word, which ſee; and eſpecially the Verſe following this, where we find the Expreſſion varied, as is uſual, for the ſake of Elegancy, *theſe my Signs* by *my Signs*, שתי by שמתי *I put*, and *in the midſt of them* from the ſing. collectively, as the Grammarians ſpeak, by *in them*, that is *among them*; as in Chap. ix. 31, & 32. there is firſt *was ſmitten* ſpoken of two things, and then *were ſmitten*.

Ver. 2. *you*] *Biſh.* 1575, *they*.

Ver. 5. *Proſpect*] *Heb. eye*, not *face*; ſee further Ver. 15.

Ib. *the reſt that*] For what was *the reſt* or *reſidue of that*, as in the *com. Tranſ.* but not in the *Heb.* or what that which it was the reſidue of? Does any Diſtinction appear? And is it not abſurd? ſee alſo Ver. 12, 15.

Country,

Country, ſo that the Ground cannot be ſeen; and ſhall eat the reſt that is eſcaped, which is left you from the Hail, even every Tree that ſprings forth to you out of the Field.

6. Nay they ſhall fill thy Houſes, and the Houſes of all thy Servants, with all thoſe of the Egyptians; which neither thy Fathers nor Grandfathers have ſeen, from the Day they were firſt upon the Earth to this Day. So he turned away, and went out from Pharaoh.

7. At which Pharaoh's Servants expoſtulated with him, How long ſhall he be a Snare to us? Let the Men go, that they may ſerve the Lord their God: wouldeſt thou firſt know, that Egypt is deſtroyed?

8. Upon this Moſes and Aaron were brought back to him, who ſaid to them, Go, ſerve the Lord your God; who and who are to go?

9. We ſhall go, anſwered Moſes, with our Youths and Elders; ſhall go with our Sons and Daughters, with our Flocks and Herds; becauſe we have a Feaſt of the Lord.

10. But he replied to them, Let the Lord be ſo with you, as I ſhall let you and your Children go; take notice that there is Harm before your Faces.

11. Not ſo; go now, you Men, and ſerve the Lord; for that you have been requeſting. Whereupon they were driven out from his Preſence.

12. The Lord then ſaid to Moſes, Stretch out thy Hand over the Country of Egypt for Locuſts, that they may come up on it; and eat every Herb of the Ground, all which the Hail has left.

13. So Moſes ſtretched out his Staff over the ſame; and the Lord brought an Eaſt-wind into the Country, all that Day and all the Night; which, when it was Morning, brought up Locuſts.

14. And they came up over all the Country of Egypt, reſting in the whole Bounds of it; being ſo very grievous, that before them were no ſuch Locuſts as they, nor after them will there be ſuch.

15. For they covered the Proſpect of all the Country, ſo that the Country was darkened; and eat every Herb of it, with all the Fruit of the Trees, which the Hail had left; inſomuch that there did not remain any Greenneſs on the Trees, or on the Herbs of the Field, in the whole Country of Egypt.

16. With that Pharaoh made haſte to call Moſes and Aaron, and ſaid, I have ſinned both againſt the Lord your God, and you.

17. However now forgive, I pray, my Sin only this Time, and ſupplicate the Lord your God; that he may take away from me only this Death.

18. The former accordingly went out from him, and made ſupplication to the Lord.

19. Who turned the Wind to the Weſt very ſtrongly, which took away the Locuſts, and fixed them in the Red Sea; there being not one left in all the Borders of Egypt.

Ver. 6. *were firſt*] or *began to be*; as the *Heb.* Verb for *reigned*, ſignifies alſo *began to reign* or *reigning*, as often in the Books of the Kings.

Ver. 7. *firſt*] The Word commented on at the 30th Verſe of the laſt Chap. by the *Interlineary Verſion* as here, *num antè ſcies*, for which laſt Word *Pagnin.* had *ſcire vis*; which he more fully explains in his *Lexic.* thus, *wouldeſt thou know before thou letteſt them go, that* Egypt *is periſhed?* In the *Tigurin Bib.* is, *viſne prius experiri Ægyptum eſſe perditam? Wouldeſt thou experience firſt, that* Egypt *is periſhed?* As likewiſe in the *French, ſauras-tu auparavant, wouldeſt thou know firſt?* and in the *Gen. wilt thou firſt know? Ab. Ezra* expounds it by theſe Words, המרם תרצה שיתברר לך כי אבדה מצרים *Wouldeſt thou make it clear to thy ſelf firſt, that* Egypt *is periſhed?* Our *Tranſlators* ſhould have been conſiſtent with themſelves, who render the ſame Word *before* in Chap. xii. 34. *Gen.* ii. 5. & xxiv. 45. *Pſa.* cxix. 67. and *ere*, 1 *Sam.* iii. 3.

Ver. 10. *Let the Lord be ſo with you, as I ſhall let you and your Children go*] That is not at all; meaning he would not let their Children go, as the next Verſe ſhews. The Senſe in the *preſent Reading* muſt be this, As I will let you and your little ones go, ſo let the Lord be with you, and accept of your going in that Manner; but *not ſo* which follows contradicts this, and makes it evident that the Words were an Irony.

Ib. *take notice that*] as Ver. 2. *know that*; threatening by it Something bad to them: conſonant to the *Annotations* of *Jun.* and *Trem. Pool*, &c.

Ver. 13. *Locuſts*] in our former *Tranſ. graſhoppers.*

Ver. 15. If the Locuſts *covered the face of the whole earth*, as our *Tranſlators* have told us, how did a Weſt-wind blow *thoſe* into the *Red Sea*, which were on the eaſt Side of it, *Egypt* lying on the weſt of that Sea?

Ver. 19. *Red Sea*] This through which the *Iſraelites* paſſed is in *Heb. the Sea of Weeds*, upon which perhaps the Locuſts faſtened. But the Ocean on the South of *Arabia*, from whence this Sea comes, being of a reddiſh Colour, as alſo the Banks, Sand, Stones and Trees of it, *Raleigh's Hiſt.* Chap. 3. 8. nay the Water of this Sea it ſelf, as *Neitzſchitz* ſays it ſeems, and the more ſo the clearer the Sun ſhines, hence it might obtain the Name of *the Red Sea*; but this *Fuller* earneſtly oppoſes, and brings others denying any ſuch Redneſs, while himſelf claims the Diſcovery of its being ſo named from *Edom*, which ſignifies *red*, *Miſc. Sacr.* L. iv. 20. being the Opinion that I think now prevails; and thus *Red Sea* ſhould mean but *Sea of Edom*, which is an Affront to common Senſe: nay thus it muſt have riſen from a Miſtake of *Edom* for *red* (which does not ſignify ſo in other Languages) but how could that be, when the *Heb.* has *Sea of Suph*, not *Edom?* The Notion of its being named ſo from an unknown King, may be juſtly rejected, with *Fuller.* And *Balthazar Tellez* the Jeſuit, in *The Travels of the Jeſuits in Ethiopia*, B. i. 6. pleads partly for its taking the Name from the Slaughter of the *Egyptians* there, and making the Sea red with their Blood; but what Effuſion of Blood does Drowning cauſe? As for his ſaying it was never called the *Red Sea* before, neither was it now, as above in the *Original*, and even this here was before that was done. Such Abſurdities are the Effect of interpreting *Scripture* by *Tranſlations*, without the *Original.*

20. Yet

20. Yet the Lord let Pharaoh's Heart be ſo ſtout, that he would not let the Iſraelites go.

21. Whereupon the Lord ſaid to Moſes, Stretch out thy Hand towards Heaven, that there may be ſuch Darkneſs upon the Country of Egypt, that it may be felt.

22. And he doing ſo, there was thick Darkneſs in all that Country three Days.

23. During which they did not ſee one another, nor any one riſe up from his Seat; whereas all the Iſraelites had Light in their Habitations.

24. Therefore Pharaoh called Moſes, and ſaid, Go, ſerve the Lord; only your Flocks and Herds ſhall be ſtayed: your Children too may go with you.

25. Nevertheleſs Moſes declared, Thou muſt alſo allow with us Sacrifices and Burnt-offerings; that we may ſacrifice to the Lord our God.

26. So that our Cattle alſo ſhall go with us, not a Hoof ſhall be left; becauſe we muſt take of them to ſerve the Lord our God: and we know not what we ſhall ſerve him with, till we come thither.

27. But the Lord let Pharaoh's Heart be ſo ſtout, that he did not conſent to let them go.

28. Pharaoh further exclaimed to him, Be gone from me: take heed to thy ſelf, thou ſee my Face no more; for on the Day thou doſt, thou ſhalt die.

29. And Moſes replied, Thou ſpeakeſt right: I ſhall ſee thy Face again no more.

CHAP. XI.

LASTLY the Lord ſaid to Moſes; I will yet bring one Plague upon Pharaoh and the Egyptians; after that he ſhall let you go from hence: when he does, he will haſtily drive you out hence altogether.

2. Speak now in the Hearing of the People, that they ſhould aſk each Man his Acquaintance, and each Woman hers, for Veſſels both of Silver and Gold.

3. For the Lord had made the People be in Favour with the Egyptians: the Man Moſes alſo was very great in the Country of Egypt, in the Regard both of Pharaoh's Servants and the People.

4. And he delcared: Thus ſays the Lord; About Midnight will I go forth into the midſt of Egypt.

5. And all the Firſt-born in that Country ſhall die, from the Firſt-born of Pharaoh who ſits upon his Throne, to that of the Servant-maid who is behind the Mill; with all the Firſtlings of the Beaſts.

6. So that there ſhall be a great Cry in all the Country of Egypt; ſuch as there has not been, nor ſhall be like it any more.

Ver. 22. *thick*] *Gen. blacke.*

Ib. *Darkneſs*] Of this *Milton* in *Parad. Loſt*, B. xii.

Darkneſs muſt overſhadow all his Bounds,
Palpable Darkneſs, and blot out three Days.

Ver. 23. *nor any one riſe up*] which might be from the Terror they were ſtriken with, as well as the Darkneſs; which Terror of the Darkneſs they felt, not the *Thickneſs* of it, as ſome have ignorantly imagined; for Darkneſs is nothing but the Abſence of Light.

Ver. 24. *called Moſes*] This ſeems to be after the Darkneſs was over, by their not ſtirring out of their Places while that continued, and by ſeeing his Face, Ver. 28.

Ib. *your Children too may go*] which he would not permit before, Ver. 10. Thus *Pharaoh* yielded unwillingly by little and little, Chap. viii. 25, 28. & xii. 32.

Ver. 25. *with us*] as *Prov.* vii. 20. 1 *Sam.* xvi. 2. for *in our Hand*. So that our *Tranſlators* have let *with* ſlip, but I ſuppoſe by taking *in* to be *into*.

Ver. 27. *conſent*] This Verb ſpeaks for my rendering it by *would* in the other Places.

Ver. 29. *ſhall*] For *will* ſounds too wilful.

Ver. 1. *the Lord ſaid*] This was while *Moſes* was with *Pharaoh*, according to the 8th Ver. compared with Chap. x. 29. conſequently it was an inward Revelation; the like to which ſee 2 *Kings* xx. 4. notwithſtanding Expoſitors write uncertainly of the Time when it was. Although the Author of *State &c.* p. 384. *thinks we may fairly preſume, that the whole Speech of God here to Moſes was expreſſed originally, Part of which we have in the printed Heb.* yet to me it ſeems quite otherwiſe; that if all had been in at firſt, all would have remained, or none: far better, and therefore I ſuppoſe only genuine, we have that alone which is not repeated in the Speech of *Moſes*, Ver. 4—8. At the End of our 3d Verſe the *Sam.* ſubjoins, *to it's peculiar Honour*, ſays our Critick, but ſay I, *to its Suſpicion, Then ſaid Moſes to Pharaoh; Thus ſays the Lord*, repeating that in Chap. iv. 22, 23.

Ib. *haſtily*] So *Jun.* has *celeriter*, which Chap. xii. 33. ſhews to be meant by repeating the *Heb.* Verb. This with *drive out* the *Gen.* render by *chaſe*.

Ver. 2. *Acquaintance*] Thoſe that they were familiar with, of whom they might get moſt; as Chap. iii. 22. it was *Neighbours* and *Lodgers*.

Ver. 3. *had made*] *Reddiderat* by *Jun.* and *Trem.* God had made the People be in Favour with the *Egyptians*, by thoſe great Things he had done for them; ſo that they would let the *Iſraelites* have what they ſhould aſk of them. This looks like Something out of joint in the *preſent Tranſlation*, or very ſtrange that it ſhould be done in that inſtant, between the Times of God's revealing to *Moſes* what he ſpoke to *Pharaoh*. By the *Biſh. ſhall give*.

Ib. *the Man Moſes*] Nothing unſuitable for *Moſes* himſelf to write; ſo far from it, that it is well known *Julius Cæſar* calls himſelf *Cæſar*, in the Hiſtory of his Wars.

Ver. 4. *declared*] "To *Pharaoh*, before he went out "of his Preſence," Ver. 8. & *Exod.* x. 29. *Ainſw.* in *Annotat.* "Quando ſcilicet adhuc ſtabat coram Pharaone; "*That is when he yet ſtood before Pharaoh*," *Munſt.* in *Annotat.*

Ver. 5. *from &c.*] Under this ſeems to be elegantly included the Firſt-born of both Sexes.

Ib. *ſits*] One may wonder to find Authors, as *Ainſw. Poole, &c.* applying this, when it will bear it ſo unaptly, to the Firſt-born of *Pharaoh* inſtead of himſelf; and yet aſcribe being behind the Mill to the Maid-ſervant, and not to her Firſt-born.

Ib. *Firſtlings*] *Biſh. firſt gendred.*

7. Whereas

7. Whereas a Dog ſhall not wag his Tongue at any of the Iſraelites, whether at Man or Beaſt; that you may know what Separation the Lord makes between the Egyptians and Iſrael.

8. Then ſhall all theſe thy Servants come down to me, and bowing to me, ſay, Go out, thou and all the People who accompany thee; after which I will go out. So he went forth from Pharaoh very angry.

9. For the Lord had ſaid to him, Pharaoh will not hearken to you; that I may multiply my Miracles in the Country of Egypt.

10. Accordingly when Moſes and Aaron did all theſe Miracles before Pharaoh, the Lord let his Heart be ſo ſtout, that he would not let the Iſraelites go out of his Country.

CHAP. XII.

AND the Lord ſpoke to Moſes and Aaron, in the Country of Egypt as follows:

2. This Month ſhall be to you the Beginning of the Months, the Firſt of thoſe in the Year.

3. Speak to all the Aſſembly of Iſrael, that on the tenth of it, they ſhould each Man take them a Lamb apiece, for every Family of *their* Fathers.

4. However if a Family is too little for there to be a Lamb, let him and his Neighbour next to his Houſe take *one* by the Sum of the Perſons: you ſhall each man reckon according to his eating for it.

5. Which ſhall be perfect for you, a Male in its firſt Year; you may take it either from the Sheep or Goats.

6. And you ſhall have it in Keeping till the fourteenth Day of this Month, when all the Aſſembly of Iſrael gathered together ſhall kill it within the Evening.

7. Next they ſhall take ſome of the Blood, and put upon the two Poſts, and the Lintel of the Door, at the Houſes in which they eat it.

8. They ſhall eat the Fleſh too that Night; which you ſhall do roaſted at the Fire, and with unleavened Cakes, as alſo bitter *Herbs*.

9. You ſhall not eat of it raw, or at all boiled in Water; but roaſted with Fire, the Head of it, together with its Legs and inward Parts.

10. Beſides you ſhall leave none of it till the Morning; but what is left of it till then ſhall burn with Fire.

11. And thus ſhall you eat it, with your Loins girded, your Shoes on your Feet, and your Staff in your Hand; as you ſhall alſo in Haſte, it being the Lord's Paſſover.

12. For I will paſs through the Country of Egypt that Night, and ſmite all the Firſt-born therein, both of Man and Beaſt; on all the gods likewiſe of the Egyptians will I execute Judgments, who am the Lord.

13. But the Blood ſhall be a Sign for you,

Ver. 7. *at any*] as we ſay, The Dog barks *at*, not *againſt*. *Biſh. among ſt.*

Ib. *whether*] *Tynd. nor yette.*

Ib. *what*] *Caſt.* with *Jun.* and *Trem.* ſay *quantum*, the *Seventy* ὅσα, *how much*, in the *old Lat. Tranſ.* is *quanto*, in the *Tigur. quale*, *what* or *what ſort of*. It is not the Particle following *know* in Chap. ix. 29. & x. 2.

Ver. 8. *So*] See the like Verſes, Chap. x. 6, 11. & xii. 27. & xiv. 4.

Ib. *very angry*] *Biſh. with an angry countenaunce.*

Ver. 9. *For the Lord had ſaid*] After this Sort ſome others tranſlate, which carries its own Evidence with it: for God did not now ſay to *Moſes*, *Pharaoh ſhall not hearken to you*, ſince they had no farther Meſſage to him.

Ver. 2. *to you*] For *Chronology*, *Feſtivals*, *&c.* 1 *Kings* vi. 1. *Lev.* xxiii. 39. *Abib*, which ſignifies *green Corn*, being thus made the firſt Month, anſwerable to ours called *March*, the 7th Month would be after the Fruit-gathering, as in the Text cited; but that is called the *going out* or *end* of the Year, Chap. xxiii. 16. and the *Revolution* of it, Chap. xxxiv. 22. which proves that the common Year began at Autumn. The following Quotations are from the celebrated *Iſaac Newton*, in his *Obſervations upon the Prophecies of Daniel*, "The *Jews* began their civil "Year from the autumnal Equinox, and their ſacred "Year from the vernal: and the firſt Day of the firſt "Month was on the viſible new Moon, which was neareſt "the Equinox, i. e. either before or after;" Chap. 10. "They began their Month from the ſixth Hour at Even-"ing, that is, at Sun-ſet, next after the 18th Hour from "the Conjunction," Chap. 11. of the ſaid *Obſerv.* ſee alſo *Exod.* xxxiv. 22. 1 *Sam.* xx. 24, 27. *Num.* x. 10. compared with *Pſa.* lxxxi. 3. & *Num.* xxviii. 11. with 1 *Chron.* xxiii. 31.

Ver. 4. *too little*] to eat the Lamb at Supper, Ver. 8, 10.

Ver. 5. *perfect*] the ſame Word as in *Lev.* xxii. 21.

Ver. 6. *within the Evening*] See *Deut.* xvi. 6. Chap. xxix. 39. *Heb. between the two Evenings*; which ſeem to be the Middle of the Afternoon and Sun-ſet. Many Writers however ſuppoſe the firſt of the Evenings to be meant at twelve in the Day; for which *Pridcaux* gives this Reaſon, *quia media eſt inter veſperas præcedentis diei & conſequentis*, *becauſe it is the middle between the Evenings of the foregoing and following Days*, *Not.* 13. to *Maimon. Jure Paup. & Perig.* wherein either that learned Man or I muſt miſcompute; and *Joſephus* ſays, the Lambs were killed from the 9th to the 11th (our 3d and 5th) Hour, *Bell. Jud.* L. vii. 45.

Ver. 8. *that Night*] not the Night with which the 14th Day began, but that following it, as *Hammond* ſhews on *Mark* xiv. 12.

Ib. *with unleavened*] For *the Fleſh* was neither *roſt with unleavened bread*, nor were they to *eat it unleavened bread*, one of which is the Language of the *preſ. Tranſ.*

Ib. *unleavened Cakes*] being plural, and the ſame ſo rendered, *Joſh.* v. 11. *Judg.* vi. 20, 21.

Ver. 9. *or at all boiled*] *Gen. boiled nor ſolden.*

Ver. 12. *that Night*] For this muſt at leaſt be ſpoken four Days before, Ver. 3, 6, 21.

Ib. *execute*] Which it is told was done, *Num.* xxxiii. 4. *Artapanus* in *Euſeb. Pr. Evang.* Lib. ix. 27. ſays the Temples were deſtroyed; as *Jerome* to *Fabiola*, *Epiſt.* 127. writes, the *Jews* ſuppoſed they were either by Earthquake or Lightning: in the *Targum of Jonathan* and *Pirke Elie-*

upon the Houſes where you are; that when I ſee it, I may paſs over you: ſo the Plague ſhall not be on you for Deſtruction, when I ſmite in the Country of Egypt.

14. That Day ſhall therefore be to you for a Memorial, that you may keep it a Feaſt to the Lord; which you ſhall do in your Generations by a laſting Ordinance.

15. Seven Days you ſhall eat unleavened Cakes, but on the firſt Day ſhall you put away Leaven from your Houſes: for when any Perſon eats leavened Bread, from the firſt Day to the ſeventh, he ſhall be cut off from Iſrael.

16. There ſhall alſo be for you on the firſt Day a holy Aſſembling, and on the ſeventh Day the ſame: on them ſhall not any Work be done by you; only that alone which ſhall be done in eating by every Perſon.

17. Thus ſhall you obſerve *the Day* of unleavened Cakes, becauſe on that very Day I brought your Armies out of the Country of Egypt: therefore ſhall you obſerve it in your Generations by a laſting Ordinance.

18. In the firſt Month, on the fourteenth Day in the Evening, you ſhall eat unleavened Cakes, till the one and twentieth Day of the Month in the Evening.

19. Seven Days ſhall no Leaven be found in your Houſes: for when any Perſon eats that which is leavened, he ſhall be cut off from the Aſſembly of Iſrael, whether it is a Stranger, or a Native of the Country.

20. Not any thing leavened ſhall you eat; in all your Habitations you ſhall eat unleavened Cakes.

21. Moſes accordingly called all the Elders of Iſrael, and ſaid to them: Draw out, and take you thoſe of the Flock after your Families, and kill the Paſſover.

22. You ſhall likewiſe take a Bundle of Hyſſop, and dip in the Blood which is in the Baſon, then put ſome of it on the Lintel of the Door, and the two Poſts; and you ſhall not any one go out of the Door of his Houſe till the Morning.

23. For as the Lord paſſes to ſmite the Egyptians, and ſees the Blood upon the Lintel of the Door, and the two Poſts, he will paſs over the Door, and not let the Deſtruction come to ſmite in your Houſes.

24. Therefore ſhall you obſerve this Thing, for an Ordinance to thee and thy Children for ever.

25. In particular when you are come to the Country which the Lord will give you, as he has ſpoken, you ſhall obſerve this Service.

26. When your Children alſo aſk you, Why have you this Service?

27. You ſhall anſwer, It is the Sacrifice of the Lord's Paſſover, who paſſed over the Houſes of the Iſraelites in Egypt, when he ſmote the Egyptians, and delivered our Houſes. At this the People bowed, and worſhipped.

28. Moreover the Iſraelites went, and did, even according as the Lord commanded Moſes and Aaron.

29. And at Midnight the Lord ſmote all the Firſt-born in the Country of Egypt, from the Firſt-born of Pharaoh who ſate upon his Throne, to that of the Captive who was in

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zer, 48. the like is ſaid of the Images. But the more eaſy Interpretation ſeems to be, that among the Firſtlings of the Beaſts, the gods *Apis* and *Mnevis* were ſlain, which were two Oxen that the *Egyptians* worſhipped; ſee on 1 *Kings* xii. 28. eſpecially as this is included in the Scripture Account, the other not; and as thoſe Inferences of the *Jews* probably aroſe from their Ignorance of the *Egyptian* Hiſtory, which is to be fetched from the heathen Writers. So *Milton*,

> Jehovah, *who in one Night when he paſs'd*
> *From* Ægypt *marching, equall'd with one Stroke*
> *Both her Firſt-born and all her bleating Gods,*
> *Parad. Loſt*, B. i. 487.

Ver. 13. *for Deſtruction*] See the *Eng. Marg.*

Ib. *ſmite in the Country*] The Land it ſelf being not ſmitten with this Plague, as our *Bib.* has it by *in* being left out. *Jun.* and *Trem.* ſupply it with *primogenita, the Firſt-born*, from the Verſe before; *Caſtal.* ſays, *Ægyptios, the Egyptians:* the *Targum*, with the *Greek* and *Tigurin Verſions*, keep *in* literally like this; ſee Ver. 23, 27.

Ver. 14. *in your Generations*] The *Scripture* in *Engliſh* abounds with Inaccuracies, and ſometimes greater Faults, by not obſerving the Pointing. The *Biſhops Bible* before the *preſent* having *for ever*, explains it by theſe Words in the *Margin*, "That is, untill *Chriſt*'s comming: for then Ceremonies had an end."

Ver. 15. *cut off*] *Tynd.* and *Biſh. rooted out.*

Ver. 21. *Draw out*] *die videlicet decimo, that is on the tenth Day, Jun.* and *Trem. Annot.*

Ib. *thoſe of the Flock*] *Ainſw.* rightly obſerves that the *Hebrew* Word is not uſed for one.

Ver. 22. *put on*] or *make to touch*; which muſt be the Meaning of the Verb here, ſince it is of the ſecond Form without *Dageſh*, otherwiſe called *Hiphil.* Accordingly in the *Interlineary Verſ.* is *pertingere facietis, make to touch*; in that of *Trem.* and *Jun. admovebitis, put to*; in the *Tig. Bib. contingite, touch*; and in *Greek*, καθίξετε, *place.* But Ver. 7. fully confirms it, where it cannot be pretended that the Word ſignifies *ſtrike.*

Ib. *Lintel of the Door*] the ſame as in Ver. 7.

Ib. *two Poſts*] *Gen. doore cheekes.*

Ver. 23. *the Deſtruction*] For the Lord himſelf was *the Deſtroyer.* There is the ſame Word in the 13th Ver. as alſo *Ezek.* v. 16. and other Places of the like Meaning. *Tranſlators* ſeem to have rendered it *Deſtroyer* to agree with the Author to the *Hebrews* in Chap. xi. 28. who following the *Septuagint*, for Reaſons elſewhere alleged, is not Authority ſufficient to depart from the *Heb.* for at the ſame Rate we ſhould ſay *Staff* for *Bed*, *Gen.* xlvii. 31. *ſeventy five* for *ſeventy*, Chap. xlvi. 27. and put in *Cainan*, &c. Chap. xi. 12.

Ver. 25. *when*] See *Num.* ix. 2.

Ver. 26. *Why have you this Service?*] *Heb. Why* or *what for, this Service to you?* That Tongue uſing the dat. Caſe commonly, like the *Lat.* or more, inſtead of our *have.* I know not who will pretend it ſignifies *What mean you by &c.*

the

the Houſe of the Dungeon; with all the Firſtlings of the Beaſts.

30. Inſomuch that Pharaoh roſe by Night, and all his Servants, with all the Egyptians, and there was a great Cry in Egypt: for there was not a Family where none was dead.

31. Upon this he called Moſes and Aaron by Night, and ſaid; Get ready, go out from among my People, both you and the Iſraelites; and go, ſerve the Lord as you have required.

32. According to which take your Flocks and Herds, and go; that you may alſo bleſs me.

33. Nay the Egyptians were earneſt concerning the People, to make haſte to let them go out of the Country: for they ſaid, All of us ſhall be dead.

34. So the People took up their Dough before it was leavened, their Kneading-troughs being bound up in their Cloaths upon their Shoulders.

35. Yet the Iſraelites did according to the Word of Moſes: for they aſked the Egyptians for Veſſels both of Silver and Gold, together with Cloaths.

36. And the Lord had made the People be in ſuch Favour with the Egyptians, that they gave them what was aſked: thus they ſpoiled the Egyptians.

37. Then the Iſraelites marched from Rameſes to Succoth, about ſix hundred thouſand Men on foot, beſides the Children.

38. And a great Mixture of People alſo went up with them; as likewiſe Flocks and Herds, Cattle very numerous.

39. Afterwards they baked the Dough, which they brought out of Egypt, in unleavened Cakes, ſince it was not leavened; becauſe they were driven out of Egypt, and could not ſtay, and beſides had not made Proviſion for themſelves.

40. Now the dwelling of the Iſraelites which they had in Egypt, was four hundred and thirty Years.

41. At the End of which Time, even on that very Day, all the Armies of the Lord came out of that Country.

42. That Night is a Night of Things to be obſerved to the Lord, for bringing them out thence; and this for all the Iſraelites in their Generations.

43. The Lord ſaid further to Moſes and Aaron: This is the Ordinance of the Paſſover; there ſhall no Son of a Stranger eat of it.

Ver. 29. *in the Houſe of the Dungeon*] to work in the Houſe by Day, Chap. xi. 5. *Judg.* xvi. 21. *Lam.* v. 13. and lie in the Dungeon at Night.

Ver. 30. *not a Family*] It might be the Firſt-born or eldeſt of ſuch as were living, to whom the Birth-right belonged, that died; but doubtleſs there were Houſes which had no ſuch in them.

Ver. 32. *Herds*] *Biſh. droaves.*

Ver. 33. *earneſt*] *Heb. ſtrong*; *Tynd. fierce.*

Ib. *concerning*] denoted in *Heb.* by עַל which Particle is thus rendered, *Iſa.* i. 1. and frequently in the *Prophets.*

Ib. *to make haſte to let them go*] This is the literal Reading: ſo that *Pharaoh* conſented at laſt by means of the *Egyptians*, but hypocritically attributed it to himſelf, *that you may bleſs me*; which ſhews his deſperate Wickedneſs. I think *Tranſlators* have wreſted this Place by having too much, or rather too little, Regard to what was foretold, Chap. xi. 8. turning this in ſuch a manner as to ſhew that was fulfilled: but if they had obſerved the former more narrowly, and Ver. 31. of this Chap. they might have ſeen the Words of *Moſes* muſt be verified when *Pharaoh's Servants went down* to call him.

Ver. 34. *leavened*] *Tynd. ſowered.*

Ver. 36. *they gave them what was aſked*] I preſume it cannot be proved that שָׁאַל ever ſignifies to *borrow* or *lend*, though our *Tranſlators* have rendered it by both in this and the preceding Verſe. In the former all my *Lat. Verſions* have *aſked*, with the *Genev. Tranſ.* and *Ainſworth's* in *Engliſh.* Here being the ſame Verb in another Conjugation, *Jun.* and *Trem.* turn it, *dederint eis petentibus, they gave them the Things aſked*; ſo the *Tigur. Tranſlator*, *petita darent eis*; *Munſter* has, *poſtulata concederent eis, they granted them the Things aſked*; *Caſtal. petitis & impetratis, the Things being aſked and obtained*, in his free Manner of tranſlating; but our *Bible*, which the King's *Tranſlators* were to amend, had *they granted their requeſt*; *Ainſworth* more exactly, *they gave them their aſking.* What Pains have ſome taken by reading only the *com. Bible*, to juſtify the *Iſraelites* in borrowing and not paying again! Concerning the Action *Mercer* on *Hoſ.* i. 2. writes well, *Non furtum fuit, ſed juſta merces debita Iſraelitis pro longa ſervitute quam Deus juſtiſſimus judex inſis tribuit: It was not Theft, but the juſt Pay owed to the* Iſraelites *for their long Service, which God the moſt juſt Judge rendered to them.*

Ver. 40. *dwelling*] It comes from the Verb here following it, which ſignifies *to ſit, dwell* or *abide*, but not *to ſojourn.*

Ib. *which they*] In this manner the *Vulg. Latin, Pagninus, Montanus, Caſtalio, Munſter, Junius* and *Tremellius*, the *Lat. Tranſ. of the Targum*, the *Tigurin Verſion, Tyndal, Coverdale*, and the *Gen.* and *Biſh. Bibles* have it. The Reader may ſee it explained at the End of this Book: *who dwelt* betrays it ſelf not to be right, by its aukward Appearance, being odd and ſuperfluous. Nay if we read, *the dwelling of the Iſraelites was* 430 *Years*, it will be inſignificant: for to reckon only back, it takes in Part of *Abraham's* Life before he had any Children; and we might well ſay according to this, Why not all? Since he dwelt ſomewhere, before the Promiſe of God was given to him, as well as after; for this makes the *dwelling* indefinitively to be ſo much; the *Heb.* Word alſo being not *ſojourning.* Nay to date it as uſual, from his going firſt into *Canaan*, he dwelt or ſojourned in *Haran* before, as he did there. Beſides the tranſlating in this ſort diſagrees with the *Greek* and *Samaritan Copies*, and rejects the Helps we have from thence; the latter of which runs in this manner, "The dwelling of the *Iſraelites* "and their Fathers, by which they dwelt in the Country "of *Canaan*, and in the Country of *Egypt*, was 430 "Years;" ſo the *Greek* adds, *and in the Country of Canaan.*

Ib. *had*] *Heb. dwelt.*

Ver. 42. *of Things to be obſerved*] *Heb. of Obſervations.*

Ver. 43. *Son of a Stranger*] who was not of the Race of *Iſrael* (for that was the Criterion) though he himſelf was no Stranger to them; ſo that our *Tranſlators* ſhould not have been ſo officious in leaving out, as here and Ver. 29.

44. But

44. But every Servant of any Man bought with Money ſhall, when thou haſt circumciſed him.

45. A Foreigner, and a hired one, ſhall not eat of it.

46. In one Houſe ſhall it be eat, without thy carrying of the Fleſh thence abroad; nor ſhall you break a Bone of it.

47. All the Aſſembly of Iſrael ſhall keep the Paſſover.

48. And when a Perſon ſojourns with thee, who will keep it to the Lord, every Male that he has ſhall be circumciſed; and then he may come near to keep it, and ſhall be as a Native of the Country: but none who is uncircumciſed ſhall eat of it.

49. There ſhall be one Law for a Native, and for a Perſon who ſojourns among you.

50. Thus all the Iſraelites did, even according as the Lord commanded Moſes and Aaron.

51. It was alſo on that very Day, the Lord brought the Iſraelites out of the Country of Egypt by their Armies.

CHAP. XIII.

MOREOVER the Lord ſpoke thus to Moſes,

2. Conſecrate to me all the Firſt-born, that open every Womb among the Iſraelites, both of Man and Beaſt; which ſhall be mine.

3. Accordingly Moſes ſaid to the People: Remember this Day on which you came out of Egypt, from the Place of Slaves; for by Strength of Hand has the Lord brought you out from thence; and there ſhall be no leavened Bread eat.

4. To day you came out, in the Month of Abib.

5. When the Lord therefore brings thee to the Country of the Canaanites, Hittites, Amorites, Hivites and Jebuſites, which he ſware to thy Fathers he would give thee, a Country that flows with Milk and Honey, thou ſhalt do this Service in this Month.

6. Seven Days ſhalt thou eat unleavened Cakes: and on the ſeventh Day there ſhall be a Feaſt to the Lord.

7. Unleavened Cakes ſhall not only be eat ſeven Days, but there ſhall be no leavened Bread ſeen with thee, nor yet Leaven in all thy Bounds.

8. Beſides thou ſhalt tell thy Son at that Time, that it is becauſe of what the Lord did for thee, when thou cameſt out of Egypt.

9. It ſhall further be to thee for a Sign upon thy Hand, and a Memorial between thy Eyes, that the Law of the Lord may be in thy Mouth; becauſe by a ſtrong Hand he has brought thee out of Egypt.

10. Therefore ſhalt thou obſerve this Ordinance at its appointed Time from Year to Year.

11. And when the Lord brings thee into the Country of the Canaanites, as he ſware to thee and thy Fathers, that he would give it to thee;

12. Thou ſhalt make all that open the Womb paſs to the Lord: as alſo the Males of all the Young of Beaſts, that open, which thou haſt, ſhall be his.

13. Nevertheleſs him that opens of an Aſs thou ſhalt redeem with a Lamb; or if thou wilt not, ſhalt cut off his Head: all the Firſt-born likewiſe of Man among thy Sons ſhalt thou redeem.

14. When thy Son too aſks thee thus hereafter, Why is this? Thou ſhalt ſay to him; By Strength of Hand the Lord brought us out of Egypt, from the Place of Slaves.

15. For when Pharaoh made it hard to let us go, the Lord ſlew all the Firſt-born in the Country of Egypt, both that of Man and the Firſtlings of the Beaſts: therefore I ſacrifice to the Lord the Males of all that open the Womb, but all the Firſt-born of my Sons I redeem.

16. So it ſhall be for a Sign upon thy Hand, and Frontlets between thy Eyes; becauſe by Strength of Hand the Lord brought us out of Egypt.

17. Now upon Pharaoh's letting the People go, God did not lead them the Way of the Philiſtines Country, though it was near; leſt, as he ſaid, the People ſhould repent when they ſaw War, and return to Egypt.

18. But God had them about the Way of the Wilderneſs of the Red Sea; and the Iſraelites went up in military Order out of the Country of Egypt.

Ver. 47. *keep the Paſſover*] Ver. 48. not *it*, the Lamb.

Ver. 2. *every*] The *Heb.* כל is applied to the wrong Word in the *preſ. Tranſ.* as *and* is omitted Ver. 3. and the *Gen. Verſ.* has *every one* inſtead of *every Womb.*

Ib. *ſhall be*] of which ſee *Num.* iii. 40.

Ver. 7. *not only—but*] for now it is a mere Tautology.

Ver. 11. *that he would give*] which Ver. 5. ſhews, the Expreſſion being here finely contracted and varied.

Ver. 13. *cut off his Head*] according to the *preſ. Tranſ.* where the Word is the ſame, *Deut.* xxi. 4, 6. *Iſai.* lxvi. 3.

Ib. *redeem*] for the laſt *Tynd.* and the *Biſh.* have *buy out*, with different Orthography.

Ver. 15. *made it hard*] or *made a difficulty. Gen. was hard hearted.*

Ver. 18. *in military Order*] The Word is found beſides only in *Joſh.* i. 14. & iv. 12. *Judg.* vii. 11. where the *preſ. Tranſ.* has it *armed* or *armed men*: but as the origi-

19. And

19. And Moſes took Joſeph's Bones with him: for he had charged the Iſraelites ſtrictly by Oath as follows, When God viſits you throughly, you ſhall carry up my Bones from hence with you.

20. Then they marched from Succoth, and encamped in Etham, at the End of the Wilderneſs.

21. The Lord alſo went before them by Day in a Pillar of a Cloud, to lead them *in* the Way, and at Night in a Pillar of Fire to give them light, that they might go on both by Day and Night.

22. He neither took away the former by Day, nor the latter by Night; which was before the People.

CHAP. XIV.

AND the Lord ſpoke to Moſes as follows;

2. Tell the Iſraelites that they ſhould turn away, and encamp before the Mouth of Hiroth, between Migdol and the Sea; encamping before Baal-zephon over againſt it, by the Sea.

3. Then Pharaoh will ſay of them; They are entangled in the Country, the Wilderneſs has ſhut them up.

4. And I will let his Heart be ſo ſtout, that he ſhall purſue after them; whereby I will be honoured on him, and all his Army, and the Egyptians ſhall know that I am the Lord. And they did ſo.

5. Accordingly when it was told this King of Egypt that the People were fled, the Heart of him and his Servants was turned towards them, and they ſaid, What is this we have done, that we have let Iſrael go from ſerving us?

6. Upon which he harneſſed his Chariot, and took his People with him;

7. As he did alſo ſix hundred choſen Chariots, and all thoſe of Egypt, with Captains over them all.

8. For the Lord let his Heart be ſo ſtout, that he might purſue after the Iſraelites; who went out with a high Hand.

9. So all the Horſes, the Chariots of Pharaoh, as well as his Egyptian Horſemen and Army, purſued after them, and overtook them encamping by the Sea, againſt the Mouth of Hiroth, before Baal-zephon.

10. Which when Pharaoh brought near; the Iſraelites looked up, and behold the Egyptians were marching after them: exceedingly afraid at this, they cried out to the Lord.

11. Nay they ſaid to Moſes; Was it becauſe there were no Graves at all in Egypt, that thou tookeſt us away to die in the Wilderneſs? What is it thou haſt done to us, to bring us out of Egypt?

12. Is not this the very Expreſſion which we uſed to thee there, Let us alone, that we may ſerve the Egyptians: for it is better for us to do that, than to die in the Wilderneſs?

13. But Moſes anſwered the People, Be not afraid, ſtand ſtill, and ſee the Salvation of the Lord, which he will perform for you to Day: for ſuch as you have ſeen the Egyptians to Day, you ſhall ſee them again no more for ever.

14. The Lord will fight for you; ſo do you be ſilent.

15. And the Lord ſaid to Moſes; Why doſt thou cry to me? Tell the Iſraelites, that they ſhould go on.

16. Do thou alſo lift up thy Staff, and ſtretch out thy Hand upon the Sea, and cleave it aſunder; that the Iſraelites may go into the midſt of it on dry Ground.

17. I my ſelf too, behold, will let the Egyptians Hearts be ſo ſtout, that they ſhall

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nal Root does not afford ſuch a Meaning, and as it is indiſputable that the *Iſraelites* were not now *armed*, ſome other Signification is to be ſought. It being evidently derived from the *Heb.* Word for *five*, appears alſo by the other Texts to denote Something belonging to an Army, beſides that *Hottinger* derives the Word (which would be *hamuſh* in the ſingular Number) from the *Arabick hamis*, ſignifying an *Army of five Parts*, the Center, Front, Rear, and both Wings, *Smegma Orient.* p. 71. ſo that it is properly rendered as above. *Harneſſed* belongs to Horſes, which others would have *girded*, as if at the fifth Rib, to bear ſome Likeneſs to the Root: which ſeems too weak, and would rather in that manner have been derived from *Loins*; why moreover ſhould *Moſes* mention the *Iſraelites* being *girded* only? Nay by their going out in ſuch Haſte as they did, and at Night too, Chap. xii. 31, 33, 34, 37, 42. it is unlikely they were ſo dreſſed, that *Moſes* ſhould make particular Mention of it.

Ver. 2. *the Mouth*] which is expounded, and by ſome of the beſt *Tranſlators* rendered, *the Streights*; *Coverdale* ſays, *the valley of Hyroth*. *Ha* is a *Heb.* Article put before proper Names of Places.

Ver. 3. *entangled*] *Old Tranſlations tangled.*

Ver. 7. *over*] *Biſh. upon.*

Ver. 8. *with a high Hand*] *boldly*, as appears by *Num.* xxxiii. 3. & xv. 30.

Ver. 9. *againſt*] *beſide* diſagrees with *before*, Ver. 2.

Ver. 10. *brought near*] that is his Army beforementioned; and the Verb being in *Hiphil* makes it of that Meaning.

Ver. 12. *it is better*] I do not ſee how any could underſtand this to be added now, and not to be Part of what ſome of the *Iſraelites* ſaid to *Moſes* in *Egypt*; ſince they knew before they were to go into the Wilderneſs, and doubtleſs they gave their Reaſon for being unwilling.

Ver. 13. *ſuch as*] or *what*; and this is the Order of the *Heb.* Words, as well as what the Meaning requires; ſince the *Iſraelites* did ſee the *Egyptians* again the next Day, Ver. 30. though different as here, from what they were now.

Ver. 16. *into the midſt*] It is the ſame Ver. 22.

go in after them: whereby I will be honoured on Pharaoh and all his Army, on his Chariots and Horſemen.

18. And the Egyptians ſhall know that I am the Lord, when I am honoured on him and them.

19. Beſides the Angel of God, who went before the Camp of Iſrael, removed, and went behind them: the Pillar of the Cloud likewiſe removed from before them, and ſtood behind them;

20. Which coming between the Camp of the Egyptians and that of Iſrael, was a Cloud and Darkneſs *behind*, yet made the Night light *before:* whereby the former came not near the latter all the Night.

21. So Moſes ſtretched out his Hand upon the Sea, and the Lord made it go away by a ſtrong Eaſt-wind all the Night, by which he made it dry Land: thus the Water was cleaved aſunder.

22. And the Iſraelites went into the midſt of the Sea on dry Ground, the Water being a Wall to them both on their right Hand and left.

23. However the Egyptians purſued, and went in after them, all the Horſes of Pharaoh, his Chariots and Horſemen, to the midſt of the Sea.

24. But in the Morning Watch, the Lord looking at the Egyptians Army, through the Pillar of Fire and the Cloud, routed it.

25. For he pulled off the Wheels of their Chariots, ſo that they got them along heavily: whereupon the Egyptians ſaid, Let us flee from the Preſence of Iſrael, becauſe the Lord fights for them againſt the Egyptians.

26. Moreover the Lord ſaid to Moſes, Stretch out thy Hand upon the Sea; that the Waters may return upon the Egyptians, their Chariots and Horſemen.

27. Which he did accordingly, and the Sea returned to its Force at the Appearance of the Morning, while the Egyptians were fleeing againſt it: ſo the Lord ſhook them off into the midſt of the Sea.

28. And the Waters returning, covered the Chariots and Horſemen of all Pharaoh's Army, that went into the Sea after them: there was not even one of them left.

Ver. 20. behind] from Ver. 19. and *before* by Antitheſis; or was *there:* being light on one Side, and dark on the other, as in the *Jeruſalem Targum.*

Ver. 21. *Eaſt-wind*] The Manner of this extraordinary Work of the Almighty Power ſeems to have been thus: An impetuous Eaſt-wind, extending as wide as the Paſſage was to be, agreeable to what we may obſerve in a Storm, would drive the Water where it paſſed againſt the weſtern Shore; by which it being ſtopped, muſt conſequently ſwell up, and make its Way at the Sides, Ver. 22. Chap. xv. 8. this being done, the Wind might continue to keep it there, till the *Iſraelites* were got through, and the *Egyptians* entered into the Sea. Then the Wind abating firſt at the weſt Side, perhaps by meeting an oppoſite Wind from the *Atlantick* Ocean, and being rebounded back by the Mountains, the Waters there would run in behind the *Egyptians*; which they finding, and diſcovering their Situation by the morning Light, Ver. 27. endeavoured in vain to get back before the Flood was too high, Ver. 25, 27. and the falling of the Wind from the Weſt to the Eaſt, would direct the Courſe of the returning Water that Way; by the violent Force of which the dead Bodies being carried towards the eaſtern Shore, the *Iſraelites* ſaw them, as related Ver. 30. The *Egyptians* too in the Eagerneſs of Purſuit, might go in a leſs Breadth than the *Iſraelites* (which latter might ſpread a Mile) and it being Night, as well as the Cloud making it dark, Ver. 20. might not ſee the Water at their Sides, and ſo not know they were in the Sea till it was behind them, as already mentioned; and from *Egypt* acroſs the *Red Sea* is eaſtward, which the more confirms this Account. As to the Pretence that the *Iſraelites* went a ſort of ſemicircular Journey in the Sea, at the Ebbing of the Water, and came out on the ſame Side they went in, it is inconſiſtent with an Eaſt-wind making the Paſſage. And the Plea of their being *in the Wilderneſs of Etham* both before and after, from Chap. xiii. 20. & *Num.* xxxiii. 8. may amount to no more than this; that the Wilderneſs of *Etham*, otherwiſe called that of *Shur*, Chap. xv. 22. being on the eaſt Side of the *Red Sea*, reached to or round the End of the Sea, and at that End of the Wilderneſs was the Town of *Etham*, Chap. xiii. 20. from whence the *Iſraelites* turned, going on the weſt Side of the Sea, farther from the End of it, before they croſſed over, Ver. 2. on purpoſe to bring this great Thing to paſs, as appears by Ver. 3, 4. ſo all agrees together; ſee alſo 1 *Cor.* x. 1. *Joſ. Antiq.* ii. 7.

Any Pretence indeed of this wonderful Affair being performed by the uſual Ebbing and Flowing of the Tide, might be neglected as unworthy of an Anſwer; ſince ſome of the *Egyptian* Army at leaſt, muſt needs know the Courſe and Time of their own adjacent Tides; and as the natural Tide there after an Ebb would flow northward (the Ocean from whence it comes being on the South) the dead Bodies would have been driven to the North, away from the Sight of the *Iſraelitiſh* Army, which went on eaſtward, and the *Egyptians* contrary to all Senſe would have fled ſouthward, Ver. 27.

According to *Diodorus Sicul.* Lib. iii. 3. there was an old Tradition with the *Ichthyophagites*, that is *Fiſh-eaters*, who dwelt by the *Red Sea*, to the very End of it, and were the ancient Natives, Ibid. Cap. 1. that formerly, as they had it from their Forefathers, there was ſuch a great Ebbing of the Sea to the other Side, that the whole Bottom became dry, and appeared green (which might rationally be, ſince it is called in *Heb. the Weedy Sea*) but by a huge Tide the Water returned again to the old Channel.

Ver. 24. *routed*] or *diſcomfited*, as our *Tranſlators* liked it, *Joſh.* x. 10. *Judg.* iv. 15. 1 *Sam.* vii. 10. *Pſa.* xviii. 14. elſewhere uſually *deſtroy.*

Ver. 25. *pulled off*] by making them ſtick in the Mud, and daſh againſt Stones.

Ib. *Let us flee*] *Gen. I will.*

Ib. *Preſence*] being the *Back*, not the *Face.*

Ver. 27. *Force*] *Tynd. courſe.*

Ib. *ſhook off*] from the Chariots and Horſes.

Ver. 28. *Pharaoh's*] The 15th Day of the firſt Month, on which the *Iſraelites* went from *Egypt* was, writes *Uſher* in his *Annals*, 2513. *our 5th of May*; and he adds, it is the ſettled Opinion of the *Jews*, and moſt agreeable to Truth, that *Pharaoh* and his Army were deſtroyed in the Sea, on the 21ſt of the firſt Month. Now as this King was *Amenophis* (as will be ſhewn in the *Catalogue* at *Exod.* xl.) from the End of whoſe Reign backward to the Beginning of that of *Salatis*, was 592 Years and 10 Months, conſequently *Salatis* began reigning in the Month called *July*, at Harveſt-time, eſpecially as it is forward in that

29. Whereas

29. Whereas the Iſraelites walked on dry Ground in the middle of the Sea, the Waters being a Wall to them, both on their right Hand and left.

30. Thus the Lord ſaved Iſrael that Day from the Power of the Egyptians; whom they ſaw dead upon the Sea-ſhore.

31. And when they ſaw the great Hand by which the Lord wrought againſt the Egyptians, the People feared him; they alſo believed the Lord, and his Servant Moſes.

CHAP. XV.

THEN Moſes and the Iſraelites ſung this Song to the Lord, ſaying as follows: I will ſing to the Lord, ſince he is highly exalted; the Horſes and Horſemen has he thrown down in the Sea.

2. Of the Lord is my Power and Praiſe, and of him is Preſervation to me: this is my God, and I will make him a Habitation; the God of my Father, and I will extol him.

3. The Lord is a Warrior, whoſe Name is the Lord.

4. The Chariots of Pharaoh, and his Army it ſelf, has he flung down in the Floods; and the Choice of his Captains ſunk within the Red Sea.

5. The gulfy Grave whelmed them over: they, lifeleſs like a Stone, deſcended the Deep.

6. Thy right Hand, O Lord, is magnificent in Power: thy right hand, O Lord, daſhes the Enemy to pieces.

7. And by the Greatneſs of thy Excellency thou overthroweſt thoſe who riſe up againſt thee: when thou ſendeſt forth thy burning Wrath, it conſumes them as eaſily as Stubble.

8. Even by thy breathing upon them, the Waters were piled up mountainous, the Floods as it were heaped up one on another, the liquid Abyſs was ſtiffened to the very Heart of the Sea.

9. Though the Enemy boaſted, I will purſue, overtake, divide the Spoil: my Deſire ſhall be filled with them, I will draw forth my Sword, my Hand ſhall impoveriſh them;

10. Thou blowing with thy Wind, the Sea rolled over them: now ponderous like Lead, they were immerſed in the watery downward Death.

11. Who among the gods is like thee, O Lord? Who like thee, in ſuch Splendor of Holineſs, awefully admired, working wonderful Things?

12. Upon thy ſtretching out thy right Hand, the yawning Earth ſwallowed them up.

13. This thy ranſomed People thou leddeſt out by thy Kindneſs; *and* guideſt along by thy Strength, to thy holy Habitation.

14. People who hear, muſt be moved; Anguiſh will ſeize the Inhabitants of Philiſtia.

15. Then will the Dukes of Edom be troubled, Moab's ſtrong Men ſhall Trembling take hold of, *and* all that dwell in Canaan be diſſolved.

Part of the World: agreeable to which I obſerve, that *Manetho* the *Egyptian* Hiſtorian repreſents *Salatis* as fortifying the City *Avaris*, and taking the Government on him, at that very Time of the Year, *Joſephus againſt Apion*, Lib. i.

Ib. *one*] *Conſt. Manaſſes* in his Συνόψις Ἱστορική, *Compendious View of Hiſtory* (unſuitably, though commonly, called *Annals*) written in fine *Greek* Verſe, ſays of this,

Οὐδὲ γὰρ κἂν τῆς συμφορᾶς ἄγγελ@ ὑπειλήφθη,
Nor indeed was there left any Meſſenger of the Misfortune.

Ver. 1. *Song*] or *Ode* properly, as it ſeems ſung to Muſick, Ver. 20, 21.

Ib. *thrown down in*] *thrown* only being from ſome Diſtance, and the *Heb.* properly *in*; ſo this, and not *thrown into*, according to the Truth of the Fact, and the ſame in Ver. 4, 21.

Ver. 2. *make him a Habitation*] *Tynd. gloryfye him*, as alſo the *Biſh.* from the *Vulg. Lat.* or *Gr.* as that by taking the Meaning of the Verb נוה from a Noun of the ſame Letters, ſignifying *beautiful* or *pleaſant*.

Ver. 3. *Warrior*] as I tranſlate elſewhere, when ſpoken of Men; and *God is not a Man*, *Num.* xxiii. 19.

Ver. 5. *deſcended the Deep*] How far *ſank into the bottom*, or ſank ſo *as a ſtone*, may be right, had the *Heb.* been thus, and then how conſonant to Chap. xiv. 30. the Reader may conſider.

Ver. 6. *daſhes the Enemy to pieces*] *Tynd.* and *Biſh. hath all to daſhed the enymye*.

Ib. *daſhes*] Since the *Heb.* Tenſe changes from the paſt in this and the next Verſe, and then returns to it again, and as theſe Verſes may well ſpeak of Enemies in general; I thought it beſt to image this Turn of the *Original*.

Ver. 7. *burning*] as the *Heb.* Word ſignifies.

Ver. 8. *breathing*] with no Irreverence, as *Arm* or *Hand* for *Power*, *Eye* for *Knowledge*, and the like, but not diminutive Parts.

Ver. 9. *Though the Enemy boaſted*] being no other than *The Enemy ſaying*.

Ib. *impoveriſh*] or *diſpoſſeſs them* (for the Word ſignifies both, but not *deſtroy*) of the Riches which they had got from the *Egyptians* at their Departure, the Spoil that thoſe now thought to divide: accordingly the literal *Interlineary Verſion* has, *depauperabit*; and by Ch. xiv. 5. the *Egyptians* did not intend to deſtroy them.

Ver. 11. *Splendor of Holineſs*] The heathen gods being ſcandalouſly unholy, not only as repreſented by their own Poets, but as being Tyrants and Debauchees deified; ſuch were alſo feared without being loved, and could not act ſupernaturally.

Ver. 12. *the yawning Earth ſwallowed*] as the Cavity of the Sea may well be called, and compared to a Mouth of the Earth.

Ver. 13. *This*] which the *Heb.* has here and in Ver. 16.

Ver. 14. *moved*] as *Gen.* xlv. 24. from whence ſome turn it here *angry*, others *trembled*; *Coverdale raged*.

Ib. *Philiſtia*] Thus it is read in the *Pſalms*, viz. lx. 8. & lxxxvii. 4. & cviii. 9.

16. Terror

16. Terror and Dread will fall down upon them, by the Greatneſs of thy Arm they will be as ſilent as a Stone; till thy People paſs through, O Lord, till this People paſs through, thoſe of thy purchaſing.

17. Them wilt thou bring in, them plant on the Mountain thou poſſeſſeſt, the Settlement thou haſt made for thy ſelf, Lord, to inhabit: the Sanctuary, O Lord, thy own Hands have eſtabliſhed.

18. The Lord will reign for ever and evermore.

19. For Pharaoh's Horſes, of his Chariots and Horſemen, marched into the Sea, whoſe Waters the Lord brought back upon them: whereas the Iſraelites walked on dry Land through the middle of the fluid Profound.

20. Miriam alſo the Propheteſs, Aaron's Siſter, taking a Timbrel in her Hand, and all the Women going out after her with Timbrels and Dances;

21. She anſwered them, Sing to the Lord, ſince he is highly exalted: the Horſes and Horſemen has he thrown down in the Sea.

22. Afterwards Moſes made Iſrael march from the Red Sea, that they might go forth into the Wilderneſs of Shur; in which going three Days, they found no Water.

23. And they came to Marah, the Name of which was ſo called, by reaſon they could not drink the Water of it, becauſe it was bitter.

24. At this the People murmured againſt Moſes, aſking what they ſhould drink?

25. With that he cried to the Lord, who ſhewing him a Tree, that he ſhould throw into the Water, whereby it became ſweet; he there made for them an Ordinance and a Rule, and there he tried them.

26. For he ſaid; If you will at all hearken to what the Lord your God ſays, ſo that you will do what he approves of, and give ear to his Commandments, ſo that you will obſerve all his Ordinances; I will not put upon you any Diſeaſe which I did on the Egyptians, for I the Lord am your Healer.

27. So they came to Elim, and there were twelve Fountains of Water, with ſeventy Palm-trees; and they encamped there by the Water.

CHAP. XVI.

NEXT they marched from thence, and the whole Aſſembly of the Iſraelites went into the Wilderneſs of Sin, which is between Elim and Sinai; on the fifteenth Day of the ſecond Month, of their coming out of the Country of Egypt.

2. Where they all murmured againſt Moſes, and Aaron.

3. To whom they ſaid, Oh that we had died by the Hand of the Lord in the Country of Egypt, when we ſate by the Pots of Fleſh, when we eat Bread to the full! for you have brought us forth into this Wilderneſs, to make all this Congregation die for Hunger.

4. Upon which the Lord ſaid to Moſes; Behold I will rain down Bread for you from Heaven; ſo that the People ſhall go out, and gather each Day's Quantity the very ſame Day, that I may try them, whether they will walk in my Law, or not.

5. And on the ſixth Day they ſhall dreſs what they bring in, which ſhall be the double of what they gather Day by Day.

6. So Moſes and Aaron told all the Iſraelites; When it is Evening you ſhall know that the Lord brought you out of the Country of Egypt.

7. As alſo when it is Morning you ſhall ſee the Glory of the Lord, by his hearing your Murmurings againſt himſelf (for what are we, that you ſhould murmur againſt us?)

Ver. 16. *ſilent*] for *ſtill* rather carries another Meaning.

Ver. 17. *Settlement*] It comes from the Verb rendered *eſtabliſhed* at the End of the Verſe.

Ver. 19. *of his*] *Beth* is in this Manner *of* when two Genitives follow each other, as Chap. xiii. 2. & xii. 19. otherwiſe it would be *in*; not *with* a Conjunction, much leſs *and with*.

Ver. 21. *them*] the Men, as the *Heb.* Gender ſhews.

Ver. 22. *no Water*] So in the Stages from *Grand Cairo* to *Mecha*, the Road of which muſt he hereabout, ſeveral are mentioned to have no Water, in *Ray's Collect. of Travels*, Tom. ii. Ch. 3. others to have it bitter like *Marah*, Ver. 23. and one with freſh Water called the *Caſtle of Palms*, which by the Name and Situation ſeems to be *Elim*, Ver. ult.

Ver. 23. *Marah*] *Bitterneſs*.

Ver. 25. *them*] This and the following Pronouns, as alſo the Verbs, through the next Verſe, are indeed ſingular, but for an obvious and common Reaſon, becauſe by *People*, the Antecedent that is ſpoken of is ſo; and not as *Shuckford* has lately and ſtrangely written, that *Moſes himſelf was here applied to*, *Connect.* Vol. iii. B. 10. As for the *Statute and Judgment*, they are eaſily found in the following Verſe, and much more likely than *Moſes's putting a Bough into the Waters*, as he has it. How evidently alſo is it *the People* who ſhould not have the *Egyptians* Diſeaſes, &c?

Ver. 26. *Healer*] Having then healed the Water, as 2 *Kings* ii. 21, 22. from whence the Term of this Covenant.

Ver. 1. *went into*] as in Chap. xix. 1. *Num.* xxxiii. 11. and here the *Tranſlations* of *Pagn. Mont. Caſt. Jun.* and *Trem.* with the *Vulg. Lat.* have *in* with an Accuſ. Caſe for *into*.

Ib. *of their coming*] The Months being reckoned by that, Chap. xii. 2.

Ver. 3. *Oh that*] ſo the *Gen.*

Ver. 5. *dreſs*] See Ver. 23.

Ver. 6. *the Lord*] Becauſe they murmuring, ſaid *Moſes* and *Aaron* brought them out, Ver. 3.

8. When

8. When the Lord gives you, added Moſes, Fleſh to eat in the Evening, and Bread in the Morning to the full, by his hearing your Murmurings which you make againſt him: for what are we? They are not againſt us, but againſt the Lord.

9. For Moſes had bid Aaron ſay to the whole Aſſembly of the Iſraelites, Come near before the Lord, becauſe he has heard your Murmurings.

10. Aaron therefore ſpoke to them all; and they looking towards the Wilderneſs, behold the Glory of the Lord appeared in the Cloud.

11. Then the Lord ſpoke to Moſes as follows;

12. I have heard the Murmurings of the Iſraelites; tell them, that within the Evening they ſhall eat Fleſh, and in the Morning ſhall be filled with Bread; and ſo ſhall know that I am the Lord their God.

13. Accordingly in the Evening Quails came up, which covered the Camp; and in the Morning there was Dew lay round about it.

14. And when that went up, behold upon the Surface of the Wilderneſs was a little round Thing, as ſmall as the white Froſt upon the Ground.

15. Which the Iſraelites ſeeing, ſaid one to another, It is Manna; as they did not know what it was: but Moſes told them; It is the Bread which the Lord has given you to eat.

16. This is the Thing that the Lord has commanded, Gather you of it, each according to his eating; taking an Omer for a Head by the Number of your Perſons, each one for thoſe who are in his Tent.

17. And the Iſraelites did ſo; gathering more or leſs.

18. This they meaſured with an Omer, that he who got more might have none over, and he who got leſs might have none wanting; they having gathered according to their reſpective eating.

19. Moſes ſaid further to them, Let none leave of it till the Morning.

20. Nevertheleſs they did not hearken to him; for there were Men who left of it till then, but it bred Worms, and ſtunk: therefore Moſes was in a Wrath with them.

21. Thus they gathered it each Morning, every one according as his eating was: for when the Sun became hot, it melted.

22. And on the ſixth Day, they gathering double Bread, two Omers for one Perſon; all the Princes of the Aſſembly came, and told Moſes.

23. Who ſaid to them, It is what the Lord ſpoke; to Morrow is the Reſt of the holy Sabbath to him: bake what you will, and boil what you will; and all that is over, lay up for you to be kept till the Morning.

24. Which they doing as Moſes commanded; it neither ſtunk, nor was there a Worm in it.

25. And Moſes ſaid, Eat it to Day; for this is the Sabbath to the Lord: you ſhall not find it in the Field to Day.

26. Six Days ſhall you gather it; but on the ſeventh Day, the Sabbath, there will not be any.

27. So on that Day, when ſome of the People went out to gather, they found none.

28. Whereupon the Lord ſaid to Moſes; How long do you refuſe to obſerve my Commandments, and Laws?

29. See, becauſe the Lord has given you the Sabbath, therefore he gives you on the ſixth Day the Bread of two Days: abide you each one at his Seat, let not any one go out of his Place on the ſeventh Day.

30. The People accordingly reſted on the ſeventh Day.

Ver. 9. *For Moſes had bid*] I doubt not but the intelligent and conſiderate Reader will be of my Mind, that this and the three next Verſes in the Order of Hiſtory would have been before Ver. 4. eſpecially when he ſhall obſerve the many Inſtances that may be found of this Nature; a few of which ſee behind, *Gen.* ii. 19. & xii. 1. & xiv. 4. & xxiv. 65. *Exod.* xi. 3. with Ch. xix. 2. Such poſtponing of Matters might be for the ſake of Elegancy, and to exerciſe the Diligence of the Hearers, it being left doubtful in the *Heb.* Words.

Ver. 15. *Manna*] *Heb. man*; which ſignifies *prepared Food*, as *Wiſd.* xvi. 20. not *what*, as *Shuckford* aſſerts, *Connect.* B. x. (to be, *what is it?*) that being the *Chald. man*; nor is there any thing for a Queſtion, as in *Heb.* Thus alſo it will bear a good ſpiritual Meaning. Not knowing either Name or Nature belonging to it, they properly gave it this Name, ſignifying that Providence had prepared it: which is not a Contradiction to the next Words, as ſome have aſſerted, *Stackh. Hiſt.* iv. 1.

Ver. 16. *an Omer*] about the Quantity of ſix *Engliſh* Wine Pints: by *Tynd.* and *Biſh. gomer.*

Ver. 18. *that he*] See *Shuckford's Connect. of Sacr. and Proph. Hiſt.* Vol. iii. Lib. 10. where he blames the *com. Tranſ.* as if it hinted that God miraculouſly ordered it, by diminiſhing and increaſing the Quantities, for every one to have his exact Number of Omers, when it was meaſured; whereas there would then have been no Need of meaſuring it.

Ib. *having gathered according to their reſpective eating*] That is by gueſs before it was meaſured, to have ſo many Omers full as there were People in each Family, Ver. 16.

Ver. 19. *to them*] This it ſeems our *laſt Tranſlators* overlooked; ſee *Gen.* xli. 7.

Ver. 20. *in a Wrath*] as we ſay alſo *in a Rage* or *Paſſion*; *wroth*, as ſays *Johnſ.* in his great *Dict.* being *out of uſe.*

Ver. 23. *It is what the Lord ſpoke*] In Ver. 5. but the Remainder of this Verſe is not God's Words, as our *Tranſlators* put it; which that following, *as Moſes commanded*, ſhews, and the Want of theſe Words in what the Lord ſaid.

31. And the Family of Iſrael called the Name of it Manna: which was like Coriander Seed, *but* white, and the Taſte of it like Wafers with Honey.

32. Beſides Moſes ſaid; This is the Thing which the Lord has commanded, Fill an Omer of it to be kept for your Generations; that they may ſee the Bread which I made you eat in the Wilderneſs, when I brought you out of the Country of Egypt.

33. He likewiſe ſaid to Aaron, Take a Pot, and put in there an Omer full of Manna; and lay it up before the Lord, to be kept for your Generations.

34. As the Lord gave command to Moſes, ſo Aaron laid it up before the Teſtimony, to be kept.

35. And the Iſraelites eat Manna forty Years, till they came to a Country inhabited; eating it till they came to the Border of the Country of Canaan.

36. Now an Omer is the tenth Part of an Ephah.

CHAP. XVII.

ALL the Aſſembly too of the Iſraelites marched from the Wilderneſs of Sin, in their Journeys, at the Lord's Command; and encamping in Rephidim, there was no Water for the People to drink.

2. Therefore they quarrelled with Moſes, and demanded, Give us Water, that we may drink; to whom he ſaid, Why do you quarrel with me? Why do you tempt the Lord?

3. However as they were thirſty there for Water, they murmured againſt him, and aſked, Wherefore didſt thou bring us up from Egypt, to make us, our Children and Cattle, die with Thirſt?

4. At which Moſes cried to the Lord, What ſhall I do for this People? In a little while they will ſtone me.

5. And the Lord ſaid to him; Go on before them, and take with thee ſome of the Elders of Iſrael; taking withal the Staff that thou ſtruckeſt the River with in thy Hand, when thou goeſt.

6. Behold I will ſtand before thee there, upon the Rock at Horeb, and when thou ſtrikeſt on it, there ſhall come Water out of it, that the People may drink. And Moſes did ſo in the Sight of the Elders of Iſrael.

7. Beſides he called the Name of the Place Maſſah, and Meribah; for the Contention of the Iſraelites, and for their tempting the Lord in ſaying, Is the Lord amongſt us, or not?

8. Afterwards the Amalekites came, to fight with Iſrael at Rephidim.

9. Upon this Moſes ſaid to Joſhua, Chooſe us out Men, and go forth, fight againſt the Amalekites: to Morrow I will ſtand upon the Top of the Hill, with the Staff of God in my Hand.

10. So Joſhua did as he ordered him, by fighting againſt the Amalekites; while Mo-

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Ver. 31. but *white*] Coriander Seed being not white; ſee *Num.* xi. 7.

Ver. 34. *Teſtimony*] the Ark ſo called, as *Num.* xvii. 10. but as that was not yet made, conſequently this was not done now.

Ver. 35. *till*] As *Moſes* muſt needs know that the *Manna* would ceaſe at forty Years End, what Wonder is it for him to write thus, though the Time was not expired?

Ver. 2. *quarrelled*] At firſt when they ſaw there was no Water, but afterwards when they became thirſty, underſtand them to murmur, and ſay as in the next Verſe.

Ver. 4. *for this People*] to help them; not *do unto* them, to hurt or deſtroy them; vid. Chap. xviii. 1. as alſo Chap. xxxii. 32. *Num.* xii. 3.

Ib. *In a little while they will ſtone me*] Becauſe they were worſe and worſe againſt him. Literally it is, *yet a little while and they will ſtone me*, like what we read *John* xvi. 16, 17, 19.

Ver. 6. *Rock*] It has been imagined from 1 *Cor.* x. 4. that the Water which flowed from this Rock, followed the *Iſraelites* to their ſeveral Stations in the Wilderneſs; ſo both *Patrick* and *Poole* on this Place, with others; and even *Uſher* ſays this Rock *followed them throughout the Wilderneſs*, *Annal.* ad A. M. 2513. Too great a Miracle, one may much rather think, to be omitted by *Moſes*, had it been really ſo; nor would there then have been Need afterwards, as may be ſeen there was, to have Water out of another Rock, *Num.* xx. 1, 2, 11. and to dig a Well, *Num.* xxi. 16, 18. Nay the Text ſays that was a ſpiriritual Rock which followed them, and was *Chriſt*; whereas this which *Moſes* ſtruck was certainly a natural one. Though *Paul* alludes to this Rock, there is no Neceſſity he ſhould in the Circumſtance of *following them*, as Compariſons uſe not to agree in each Particular. But I ſhould not conceal how the great Authors above-mentioned would evade the Force of the Objection of wanting Water again, on *Num.* xx. *The Water which followed them through all their former Journeys*, ſays *Poole*, *began now to fail them, where Waters might be had by ordinary Means, and therefore God would not uſe extraordinary, leſt he ſhould ſeem to proſtitute the Honour of Miracles:* whereas God then, for the Want of Water by ordinary Means, wrought a freſh Miracle to bring ſome. *Uſher* on that Occaſion would have it, that the imaginary Water which had followed the *Iſraelites*, was ſwallowed up in the *Red Sea*, *Annal.* A. M. 2552. when he might better have fancied the Rock was ſtopped by ſome Mountain, ſince it was the Rock he ſaid before that followed them. *Patrick* however improves on him, gravely ſuppoſing the Water that followed them from this Rock in *Horeb*, about 39 Years, fell into the *Red Sea* at *Ezion-geber*, *Comment. upon Num.* xx. 2. and ſo, might they have added, the *Red Sea* had ſpiritual Water in it, to make their Notion agree with the Paſſage they would found it on. Such a Romance has *Eliezer* in *Pirk* 35. *Whitherſoever our Fathers travelled, a Well went there before them.*

Ver. 7. *Maſſah, Temptation*; *Meribah, Contention.*

Ver. 9. *Joſhua*] The ſame Name is read in our *Bib.* according to the *Heb. Jehoſhua*, *Num.* xiii. 16. 1 *Chron.* vii. 27.

Ver. 10. *fighting*] If it be aſked, where the *Iſraelites* had Weapons now to fight with? The Anſwer may be, from the dead Bodies of the *Egyptians* that were caſt up on the Shoar, Chap. xiv. 30. and for their future Battles they might now alſo take the Armour of the *Amalekites.*

ſes,

ſes, Aaron and Hur, went up the Top of the Hill.

11. And when Moſes held up his Hand, the Iſraelites prevailed; but when he let it reſt, the Amalekites did.

12. At length his Hands being heavy, they took a Stone, and put under him, that he might ſit upon it: and Aaron and Hur ſtayed up his Hands, one on this, and the other on that Side; whereby they were ſteady till the ſetting of the Sun.

13. Thus Joſhua weakened Amalek and the People of it, by the Edge of the Sword.

14. Then the Lord ſaid to Moſes, Write this *for* a Memorial in a Book, and put for Joſhua to hear, that I will quite blot out the Remembrance of Amalek from under Heaven.

15. Moſes alſo built an Altar, calling the Name of it The Lord my Standard's.

16. And he ſaid, Becauſe *their* Hand is againſt the Throne of the Lord, he will have war with Amalek, from Age *to* Age.

CHAP. XVIII.

NOW Jethro Prince of Midian, the Father-in-law of Moſes, hearing all which God had done for him, and his People Iſrael; that the Lord had brought Iſrael out of Egypt;

2. He took Zipporah the Wife of Moſes, after he had ſent her;

3. Together with her two Sons: of whom one's Name was Gerſhom, for, ſaid he, I have been a Stranger in a foreign Country;

4. And, that of the other being Eliezer, for the God of my Father has become my Help, and delivered me from the Sword of Pharaoh.

5. So he came with them to Moſes into the Wilderneſs, where he encamped at the Mountain of God.

6. To whom he ſaid, I thy Father-in-law Jethro am come to thee, as likewiſe thy Wife, and her two Sons with her.

7. Moſes alſo going out to meet him, bowed down, and kiſſed him, and they aſked one another of *their* Welfare; after which they went into the Tent.

8. And he told him all that the Lord had done to Pharaoh, and the Egyptians, for the ſake of Iſrael; the whole Fatigue which had come on them in the Way, and the Lord's delivering them.

9. With that Jethro was joyful for all the Good which the Lord had done to Iſrael, whom he had delivered from the Power of the Egyptians.

10. Therefore he ſaid; Bleſſed be the Lord, who has delivered you from the Power of the Egyptians, and that of Pharaoh; who

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Ib. *Hur*] Who *Joſephus* ſays was *Miriam*'s Huſband, *Antiq.* Lib. iii. 2.

Ver. 11. *prevailed*] it was before *had the better.*

Ver. 14. *put*] for ſo the *Heb.* is. *Biſh.* have *commit it into the eares.*

Ver. 15. *The Lord my Standard's*] By the *Biſh. the Lord is he that worketh miracles for me*; yet in their *Marg.* is ſaid it is, *the Lord my banner.*

Ver. 16. *Becauſe* their *Hand is againſt*] as *Gen.* xvi. 12. In the *Verſion* of *Jun.* and *Trem.* it ſtands in theſe Words, *quia manus* Hamaleki fuit *contra ſolium Jah, becauſe the Hand of* Hamalek has been *againſt the Throne of the Lord*; *Shuckford* after two or three unneceſſary Alterations of the Text, and not making it agree with it ſelf then, brings it nearly to the ſame Meaning, *Connect.* B. x. Our *Tranſlators* were far enough from Exactneſs, and indeed Truth; ſee their *Margin*, which is Witneſs againſt them: and כי does not only ſtand in the wrong Place to make it ſwearing, but there is Nothing to connect the Form and Matter, as in *Gen.* xiv. 23. and I ſuppoſe in all Kinds and Inſtances of *Heb.* Oaths, where our *Tranſlators* have added in *that. Tynd.* too has *the hand is on the ſeate of the lord*, whom the *Biſh.* follow.

Ver. 3. *for*] This being evidently Part of what he ſaid, as in the next.

Ver. 4. *being*] Thus *ſaid he* before, at the former, extends to the latter alſo, and preſerves the Beauty of the *Original.*

Ib. *Eliezer*] *My God is Help.* The Meaning of *Gerſhom* ſee Chap. ii. 22.

Ver. 5. *came*] In order to clear the Way for coming at the right Time of this Affair, it may not be improper to take notice of the Judgment of two learned *Biſhops* of this Nation concerning it, as being noted Writers on the *Holy Scripture. Cumberland*, in the *Pref.* to his *9th Tract* in *Latin* of *Orig. Gent. Antiquiſ.* would have the coming of *Jethro*, with his Advice to *Moſes*, and *Moſes*'s Anſwer, to be juſt after the Battle with *Amalek*, before the Law was given at *Sinai:* but the *Iſraelites* being then at *Rephidim*, Chap. xvii. 1, 8. were evidently now got to Mount *Sinai*, as in this Ver. & Chap. xix. 2. and that it was after the Promulgation of the Law, appears by Ver. 16. and by comparing Ver. 12. with Chap. xx. 24. However *Cumberland* owns that the Performance of *Jethro*'s Counſel, was not till after the giving of the Law, as is indeed clear by *Deut.* i. 6, 9, 15. whereas ſuch a Separation does not ſeem to accord with Ver. 24. *Patrick* makes a different Separation, in his *Commentary* on the 6th Ver. for ſuppoſing the coming of *Jethro* like the other, he ſtates his Advice to *Moſes* to be given after the Law was; which is altogether as inconſiſtent with Ver. 13, 14. We may diſcover that the true Time of *Jethro*'s Viſit, was a little before the *Iſraelites* went from *Horeb* or *Sinai*, which was the ſame Mountain, by *Deut.* i. 6, 9. *Num.* x. 11, 12, 29, 30, 33. of which Mind ſee alſo *Uſher*, *Annal.* A. M. 2514; and *Lightfoot*, *Spicelegia in Exod.* § 23. & *Harm. Old Teſt.* And as *Zipporah* the Wife of *Moſes* was then brought to him, Ver. 2. we may eaſily account for the Complaint of *Miriam* and *Aaron* concerning her a little while after, *Num.* xii. 1.

Ver. 6. *I*] From ſome *Copies* only of the *Sam.* with the *Gr.* and *Syr.* the Author of *State of the Hebr.* conteſts for this to be *Behold*, and that before to be rendered *it was told Moſes: Strange*, ſays he, *that Moſes ſhould go out to meet Jethro, after that Jethro had been with him, and talked to him.* What can be more captious? Who ever ſaid or thought it was *after?* The being told after does not make it ſo. Nay, more *ſtrange!* our nice Critick in his new *Tranſ.* does not alter the 5th and 7th Verſes in the *com. Eng.* and ſo leaves it ſtrange ſtill, p. 401.

Ver. 7. *Welfare*] *Biſh. health.*

delivered

delivered the People from under their Power.

11. Now I know that the Lord is the greateſt of all Gods; becauſe *he* was in the Matter wherein theſe did proudly againſt them.

12. Nay he got a Burnt-offering and Sacrifices for God; when Aaron, and all the Elders of Iſrael, came to eat Victuals with him before God.

13. Who the next Day, when Moſes ſate to judge the People, and they ſtood by him from Morning till Evening;

14. Upon ſeeing all which he did to them, enquired, What is this Thing that thou doeſt to the People? Why doſt thou ſit alone, and they all ſtand by thee from Morning till Evening?

15. Becauſe, ſaid Moſes to him, the People come to me to enquire of God:

16. When they have a Matter, each comes to me, that I may judge between one and the other; and I make known God's Ordinances, and Laws.

17. But his Father-in-law replied to him: The Thing is not well which thou doeſt.

18. Thou wilt quite wear away, both thy ſelf and this People who are with thee: for the Affair is too heavy for thee; thou canſt not do it alone.

19. Now hearken to what I ſay, who will adviſe thee, and may God be with thee; Be thou for the People towards God, that thou mayeſt bring the Matters to him.

20. Thou ſhalt likewiſe admoniſh them of the Ordinances, and Laws; and make known to them the Way wherein they ſhould walk, and the Work which they ſhould do.

21. But thou ſhalt provide out of them all, Men of Ability fearing God, Men of Veracity hating Covetouſneſs; whom thou ſhalt ſet over them *for* Rulers of Thouſands, Hundreds, Fifties and Tens.

22. Thus ſhall they judge the People at all Times; and bring every great Matter to thee, but every little one judge themſelves: which will make it light for thee, when they bear *it* with thee.

23. If thou ſhalt do this Thing, and God command thee, thou wilt be able to ſtand; and all this People will moreover go to their Place well.

24. And Moſes hearkening to what his Father-in-law ſaid, did all that he ſpoke.

25. For he choſe Men of Ability out of all Iſrael, whom he made Heads over the People; Rulers of Thouſands, of Hundreds, Fifties and Tens.

26. And they judged the People at all Times: a hard Matter they brought to Moſes, but every little one they themſelves judged.

27. At length Moſes let his Father-in-law go, and he went away to his own Country.

CHAP. XIX.

IN the third Month of the Iſraelites coming out of the Country of Egypt, on the ſame Day they entered the Wilderneſs of Sinai.

2. For they had marched from Rephidim, and entered that Wilderneſs, and encamped in it; which Iſrael did there before the Mountain.

Ver. 10. *under the Power*] *Biſh. the captivitie.*

Ver. 11. *greateſt*] Look *Gen.* iii. and *Caſtalio*'s *Verſion.*

Ib. *againſt them*] Among *Tranſlations* the verbal one of *Montanus* is, *in re qua ſuperbierunt contra eos, in the Thing wherein they were proud againſt them*; that of *San. Pagnine, ſuperbè egerunt contra eos, they did proudly againſt them*; as likewiſe the *Vulgar Latin, ſuperbè egerint contra illos: Munſter* turned it, *in re qua inſolenter egerunt contra illos* (perierunt;) and *Leo Judæ, in ea re qua illi inſolenter egerunt contra illos* (perierunt;) i. e. *in the Thing wherein they did haughtily againſt them they periſhed*; meaning that the *Egyptians* were drowned, as they drowned the *Iſraelites* Children. But this is a little too far ſtrained in adding *they periſhed:* the Reference is much nearer, and more natural, to the foregoing Verſe, in this manner, 'Bleſſed be the Lord, who delivered 'the People from the *Egyptians*, in the Thing wherein 'they did proudly againſt them;' by which might be chiefly intended the *Egyptians* purſuing after the *Iſraelites* into the Sea, as moſt agreeable to *did proudly*, according to Chap. xv. 9. Nay this *Interpretation* is juſtified and confirmed by *Neh.* ix. 10. the Words of which *they did proudly againſt them* being plainly taken from hence. Both *Tyndal* and *Coverdale* rendered it, *they dealt proudly with them*; the *Geneva Tranſlators, as they have dealt proudly with them*, ſo are they recompenſed; the *Biſhops* widely, *in the thyng whereby they dealt cruelly with them, were they deſtroyed themſelves.* And *W. Croſs* ſhews by the Accents, that *did* or *dealt proudly* muſt belong to the following, *Tagh. Art.* p. 104.

Ver. 12. *Sacrifices*] of Peace-offerings; ſee *Num.* xv. 3.

Ver. 19. *may*] for *let*, not to be inconſiſtent with Ver. 23.

Ib. *be with*] not *ſhall be*, to contradict Ver. 23.

Ver. 1. *ſame*] namely the ſame Day or Number with the 3d Month, i. e. upon the 3d of the 3d Month; as *Fr. Ribera*, Lib. v. *De Templo*, at large declares, *Uſher, Annals* A. M. 2513. Then *Moſes* going up and down the Mountain the next Day, it would be the 6th of the Month when the Law was given, Ver. 10, 11. *Selden de Jure Nat. & Gent.* L. iii. 11. look further to *Lev.* xxiii. 16. Some others ſuppoſe this was the firſt or ſecond Day of the Month, but what *ſame* was either of them, which refers to Something ſaid before? *Patrick* makes choice of the former, yet counts the Promulgation of the Law to be on the 6th, by reckoning three Days in which *Moſes* went forwards and backwards twice; ſo that the laſt Time he muſt ſtay all Night on the Mountain, for the Order given him Ver. 10. on the 4th Day, as *Patrick* has it; which has no Face of Probability.

Ver. 2. *for they had*] This being before *Jethro* came to them, Chap. xviii. 5.

3. And

3. And Moſes went up to God; at which the Lord called to him from the Mountain, ſaying: Thus ſhalt thou ſay to the Family of Jacob, and declare to the Poſterity of Iſrael;

4. You have ſeen what I did to the Egyptians; and that I have carried you *as* upon Eagles Wings, and brought you to me.

5. Now therefore if you will at all hearken to what I ſay, ſo that you will keep my Covenant; you ſhall be my Property the moſt of any People, though all the Earth is mine.

6. Nay you ſhall be to me a Kingdom of Prieſts, and a holy Nation. Theſe are the Words which thou ſhalt ſpeak to the Iſraelites.

7. Accordingly Moſes came, and calling the Elders of the People, laid before them all theſe Words which the Lord commanded.

8. And all the People made anſwer together, All that the Lord has ſpoken we will do: ſo Moſes reported their Words to the Lord.

9. Upon which he ſaid to him, Behold I will come to thee in a thick Cloud, that the People may hear when I ſpeak with thee, and alſo believe thee for ever; when Moſes had told the Lord the Words of the People.

10. Moreover the Lord ſaid to him; Go to the People, whom thou ſhalt ſanctify to Day and to Morrow, and they ſhall waſh their Cloaths;

11. And let them be prepared againſt the third Day: for on that the Lord will come down in the Sight of them all upon Mount Sinai.

12. But thou ſhalt make Bounds for them round about, ſaying, Take heed to your ſelves of coming up to the Mountain, and touching the Border of it: every one who touches the Mountain ſhall be quite put to death.

13. Let the Hand of none touch it, for he ſhall be ſtoned or ſhot to death; whether a Beaſt or Man *does*, he ſhall not live: when a Cornet ſounds long, they ſhall come up to the Mountain.

14. So Moſes went down from thence to the People; whom he ſanctified, and they waſhed their Cloaths.

15. He alſo ſaid to them, Be you prepared againſt the third Day: go not nigh a Wife.

16. And on the third Day when it was Morning, there was Thunder, Lightnings, and a heavy Cloud, upon the Mountain, with the Sound of a Trumpet very ſhrill; ſo that all the People who were in the Camp quaked.

17. However Moſes brought them out thence to meet God, and they placed themſelves at the Bottom of the Mountain.

18. Now Mount Sinai ſmoaked all of it, by reaſon that the Lord came down upon it in Fire; the Smoak of which went up like that of a Kiln, and all the Mountain quivered exceedingly.

19. At length when the Sound of the Trumpet going on was very ſhrill; Moſes ſpoke, and God anſwered him by a Voice.

20. For the Lord was come down upon Mount Sinai, to the Top of it; whither calling Moſes, he went up.

21. The Lord likewiſe ſaid to him; Go down, charge the People; leſt they ſhould break through to the Lord to ſee, and many of them fall.

22. And let the Prieſts alſo, who come nigh to the Lord, ſanctify themſelves; leſt he ſhould break forth on them.

Ver. 5. *at all hearken*] It is the ſame Verb reiterated as there was Chap. xv. 26. though different in the *pref. Tranſlation*; of which ſee on 1 *Kings* ix. 6.

Ver. 9. *when Moſes had told*] *Trem.* and *Jun. poſtquam renunciaſſet* Moſche, *after* Moſhe *had told*; *Vulg. Lat. nuntiavit ergo* Moyſes, Moyſes *therefore told*; *French Verſ. car* Moyſe *avoit rapporte*, *for* Moyſes *had told*, which are the Words of our *Bib.* under *Q. Eliz.* But the *King's Tranſlators* threw it again into Obſcurity. *Patrick* annotating on the Words of the *pref. Tranſ.* ſays, "Or rather, "*for* Moſes *had told.*"

Ver. 12. *of coming up*] *Heb. to come up.* For they were to go up *to* the Mountain, when they had heard the Sound of the Trumpet long, Ver. 13, 17. but not *upon* or *into* the Mountain, Ver. 23. There is the Letter *Beth* before *har*, *mountain*, in Ver. 12, 13. but Ver. 23. it is אֶל prefixed. The *com. Tranſ.* is palpably wrong, by having *not* added.

Ib. *quite*] *Trem.* and *Jun. omnino.*

Ver. 13. does] i. e. touch it, as before. So the Verſe is made grammatical, which in the *Vulg. Tranſ.* is incoherent enough.

Ver. 16. *there was*] *To engage them by ſo majeſtic a Repreſentation, to a more exact Obſervance of his Will, now made known, Howe's Living Temple*, Part i. Ch. 5.

Ver. 19. *Moſes ſpoke*] ſaying according to *Heb.* xii. 21. *I exceedingly fear and quake*; as thoſe Words may be well, and beſt, applied to this.

Ver. 20. *Mount Sinai*] *Benjamin* the *Jew* writes, הוא הר קטן רחוק ממצרים המשה ימי' *That Mountain is but ſmall, and diſtant five Days Journey from Egypt* (round by the End of the *Red Sea*) וים סוף רחוק מהר סיני דרך ימים *and one Day's from the Red Sea*, *L'Emp.* Edit. p. 125. But *Neitzſchitz*, who was there in his Travels, A. D. 1636, and may be more credited, tells us it is about three Days Journey from the *Red Sea*, and by his Account ſeems a great Mountain, having two Tops, one of which, as well as the lower Part of the Mountain, is called *Sinai*, and the other Top *Horeb*; that there is now a Path to go up as it were by Steps, that there are ſeveral Chapels about on it, and one on the very Top, with a Convent at the Bottom founded by the *Empreſs Helena*, *&c.* which ſee in *Eng.* in the 2d Vol. of *Comp. Libr.* ſee alſo more Chap. xxxiii. 22.

Ver. 22. *who come nigh*] that is at other Times by their Office.

23. But Moſes anſwered him; The People cannot come up on Mount Sinai; for thou haſt charged us that we ſhould make Bounds to the Mountain, and ſanctify it.

24. To whom the Lord replied; Go along down, and come up thy ſelf and Aaron with thee; but let not the Prieſts and People break through to come up to the Lord, leſt he ſhould break forth on them.

25. Moſes accordingly went down to the People, and told them.

CHAP. XX.

AND God ſpoke all theſe following Words:

2. I am the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves.

3. Thou ſhalt have no other gods in my Preſence.

4. Thou ſhalt not make thee a carved Image, nor any Likeneſs either of what is in the Heaven above, on the Earth below, or in the Water under it;

5. Shalt neither bow down to them, nor ſerve them: for I am the Lord thy God, a zealous God, who puniſh Children for the Iniquity of the Parents, to the third and fourth *Generation* of them that hate me;

6. But ſhew Kindneſs to thouſands, of thoſe who love me, and keep my Commandments.

7. Thou ſhalt not take up the Name of the Lord thy God vainly: for the Lord will not let him be quit who does ſo.

8. Remember to keep the Sabbath Day holy.

9. Six Days ſhalt thou work, and do all thy Buſineſs.

10. But the ſeventh Day being the Sabbath of the Lord thy God, neither ſhalt thou, thy Son, Daughter, Servant-man, Maid, Cattle, nor Sojourner who is within thy Gates, do any Buſineſs.

11. For *in* ſix Days the Lord made the Heaven and Earth, the Sea, and all that is in them, and reſted on the ſeventh Day; therefore he bleſſed the Sabbath Day, and made it holy.

12. Honour thy Father and Mother; that thy Time may be long, in the Country which the Lord thy God gives thee.

13. Thou ſhalt not murder.

14. Thou ſhalt not commit Adultery.

15. Thou ſhalt not ſteal.

16. Thou ſhalt not give Evidence againſt thy Neighbour falſely.

17. Thou ſhalt not covet thy Neighbour's Houſe; nor ſhalt thou his Wife, Servant-man, Maid, Ox, Aſs, or any Thing that he has.

18. And the Thunder, Flaſhes of Lightning, and the Sound of a Trumpet, with the Mountain ſmoaking, were apparent to all the People; which being ſo, they removed, and ſtood far off.

19. Nay they intreated Moſes, Speak thou to us, and we will hear; but let not God ſpeak to us, leſt we ſhould die.

Ver. 23. *on*] Thus אֶל ſignifies, and is rendered elſewhere.

Ver. 24. *break through*] *Tynd. preſume.*

Ver. 2. *Place*] So the Word is ſometimes uſed, *Poole's Annot.* and plainly ſignifies here.

Ver. 3. *in my Preſence*] as *with me*, Ver. 23. declaring here his Unity, as he had already his Verity.

Ver. 4. *carved Image*] Notwithſtanding the Stir that is made by the *Papiſts* againſt rendering this by *Image*, yet *graven thing* in their *Tranſ.* is more extenſive, and muſt include all *graven Images*, unleſs they are not *Things*; nor do they think that other graven Things are forbid: ſo here the *Chald.* צַיָּרִם is *Image*. I uſe *carved*, as *graven* is *cut in*, like the ten Commandments, though uſed for *carved* formerly.

Ver. 5. *I am*] Of the *Lat. Interpreters* who uſe *ſum*, *am* (for moſt omit it like the *Heb.*) *Caſt.* puts it to be read in this Manner; and ſo the *Greek* εἰμι is placed, with the *French ſuis:* which is like the 2d Verſe, and agrees beſt with the former Part of this, carrying the ſame Reaſon with the *preſ. Tranſ.* of God's Zeal, and puniſhing for Sin.

Ib. *zealous*] I have choſen this rather than *jealous*, as the *Heb.* Word may ſignify either. *Sol. Jar.* in his *Annotations* on this Place, expounds it מקנא ליפרע *zealous to revenge*; the *Targum* of *Jonathan* paraphraſes on it thus, אֱלָהּ קַנָּאן וּפוּרְעָן וּמִתְפָּרַע בְּקִנְאָה *a zealous God, and a Revenger, and revenging with Zeal*; the *Tigur. Bib.* has *indignabundus*, *angry*, for which the *Margin* pleads; ſee *Deut.* iv. 24. & vi. 15. *Joſh.* xxiv. 19. *Zech.* viii. 2. which corroborate this *Interpretation:* and *zeal of the Lord of hoſts* is ſeveral times in the *preſ. Verſion.*

Ib. *puniſh Children*] The Attempts to turn this into other Meanings are needleſs, as well as weak and foreign to the *Original*, of which ſee *Univer. Hiſt.* B. i. vii. Sect. 2. ſince it is certain that Children ſuffer on Earth for their Fathers Sins; as when the Father by Pride, Luxury, &c. ſpends the lawful Patrimony, which would otherwiſe deſcend to them; or on the contrary, leaves them what he has unlawfully gotten, which corrupts the reſt, and the like; ſee alſo *Stack. Hiſt. Bib.* iv. 1. p. 436. 2d Edit. Our *preſ. Tranſ.* is expreſſed in this manner, *Jer.* xxv. 12. look *Jer.* xxxii. 18.

Ver. 7. *take up*] as the *Heb.* Word ſignifies, viz. in the Mouth, *Pſa.* xvi. 4. & xv. 3. & l. 16. *Iſa.* xiv. 4. *Hab.* ii. 6. *Ezek.* xxvi. 17. and as it is uſed with *the Matter* or *Diſcourſe:* ſo *Addiſon* in his fine *Ode*,

The Moon takes up the wond'rous Tale.

Ver. 13. *murder*] How much better than the latter *Eng. Tranſlations* was the ancient one, Part of which is extant in the *Book of Common Prayer*, *Thou ſhalt do no murder?* For all killing of Men was not forbid, *Gen.* ix. 6. and *kill* without Reſtriction would alſo comprehend other living Creatures; ſee too *Gell's Eſſay for Amend. of the laſt Tranſ.* p. 450, 653.

Ver. 16. *give*] or *anſwer*, viz. when interrogated by the Judge.

Ver. 18. *were apparent*] Two of the four being heard, not ſeen.

20. But he anſwered them, Do not fear, for God came in order to try you; and for his Fear to be before yout Faces, that you may not ſin.

21. The People therefore ſtood far off, while Moſes went nigh to the Darkneſs where God was.

22. And the Lord ſaid to him: Thus ſhalt thou tell the Iſraelites; You have ſeen that I have ſpoken to you from Heaven.

23. You ſhall neither make with me, gods of Silver, nor even make you gods of Gold.

24. An Altar of Earth ſhalt thou make me, and ſacrifice upon it thy Burnt-offerings and Peace-offerings, thy Flocks and Herds: ſo in all Places wherein I make my Name be remembred, I will come to thee, and bleſs thee.

25. And if thou wilt make me an Altar of Stones, thou ſhalt not build them up hewn: for when thou moveſt thy Tool upon it, thou wilt profane it.

26. Beſides thou ſhalt not go up by Stairs upon my Altar, on which thou muſt not diſcover thy Nakedneſs.

CHAP. XXI.

AND theſe are the Rules which thou ſhalt put before them.

2. When thou buyeſt a Hebrew Servant, he ſhall ſerve thee ſix Years, and in the ſeventh ſhall go out free for nothing.

3. If he came in by himſelf, ſo ſhall he go out: if he was a married Man, his Wife ſhall go out with him.

4. If his Maſter has given him a Wife, and ſhe has born him Sons or Daughters, the Wife and her Children ſhall be her Maſter's, and he ſhall go out by himſelf.

5. However if the Servant ſays expreſsly, I love my Maſter, my Wife and Children, I will not go out free;

6. His Maſter ſhall have him to the Magiſtrates, and then bring him to the Door, or the Poſt; where he ſhall bore his Ear through with an Awl, and he ſhall be his Servant for ever.

7. But when a Man ſells his Daughter to be a Servant-maid, ſhe ſhall not go out as the Servant-men do.

8. If her Maſter diſlike her, who has not eſpouſed her, he ſhall let her be redeemed: he ſhall not have Power to ſell her to ſtrange People, by his being treacherous to her.

9. Whereas if he has eſpouſed her to his Son, he ſhall do for her after the manner of Daughters.

10. Though he take him another, he ſhall neither diminiſh her Diet, Cloathing, nor Dwelling.

11. Nay if he will not do theſe three Things for her, ſhe ſhall go out for no Money at all.

Ver. 22. *him*] παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὴν Ιαω ἐπικαλέμενον Θεόν, writes *Diodorus Sicul.* Lib. i. 7. *among the* Jews Moſes *aſcribes his Laws to the God* Jao; as the *Gentiles* called *Jehovah.*

Ver. 23. *me*] where is a great Stop, and not as in the *Engliſh:* ſo *Jun.* and *Trem. ne facite* quicquam *mecum, Do not make* any thing *with me*; ſee alſo *Croſs* in *Tagh.* p. 104.

Ver. 24. *Altar of Earth*] till that of *Shittim-wood* was made, Chap. xxvii. 1. and afterwards occaſionally at other Places beſides the Tabernacle, Ch. xxiv. 4. *Joſh.* viii. 30, 31. *Judg.* vi. 26. 1 *Sam.* vii. 17. & xiv. 35. 2 *Sam.* xxiv. 18. 1 *Kings* xviii. 32. which being of Earth, might only ſerve for the preſent Occaſion.

Ib. *all Places*] of Worſhip to God, wherein he himſelf is to make his Name be remembred, according to *John* xiv. 26.

Ver. 25. *not build*] that it might not be a Place for future Offerings, and ſo be abuſed to Idolatry.

Ver. 26. *not diſcover*] Men anciently wearing Coats as Women do now: thus I find *Theophraſtus* deſcribing a Clown, ἀναζεζωμένον ἄνω τῶ γόνατος καθιζάνειν, ὥστε τὰ γυμνὰ αὐτῦ φαίνεσθαι, *He will ſit tucked up above the Knees, ſo that his Nakedneſs may be ſeen, Charact.* 5.

Ver. 2. *ſeventh*] from the foregoing Sabbatical Year, and not from the Beginning of each one's particular Service, as appears by *Jer.* xxxiv. 8—16. The Caſe however here ſeems to be, when one was ſold by another, *Deut.* xv. 12. for Debt or Theft, Chap. xxii. 3. 2 *Kings* iv. 1. *Matt.* xviii. 25. or when a Man ſold his Child for Poverty, or perhaps bad Behaviour, Ver. 7. ſee *Lev.* xxv. 40.

Ver. 6. *an Awl*] *Tynd.* and *Biſh. a naule.*

Ver. 7. *not go out as*] For as *Grotius* writes on the next Verſe, *Puellæ ſemper jus erat ſe redimendi, ſi facultas eſſet: A Maid had a Right to be redeemed at any Time, if there was Ability for it.*

Ver. 8. *not eſpouſed*] Our *Tranſlators* follow the *Margin*, which has לו *to him*, but the Text לא *not:* that the latter is right appears by its being put before the Verb, whereas לו would come after, as alſo by the Senſe of the Place, and the beſt and almoſt all *Tranſlators*; nay if the Maſter had eſpouſed her himſelf, ſhould not he let her go away for nothing as well as the Son, Ver. 11. or rather? *Tynd.* has, *ſo that he hath geven her to no man to wyfe*, alſo negatively.

Ib. *eſpouſed her*] *unto himſelfe, or to his ſonne, Ainſw.*

Ib. *People*] The *Heb.* Word not ſignifying *nation*; and moreover *Grotius* ſays, *Strange People here means any one who is not of the Buyer's Houſe: for no Hebrew Servant muſt be ſold to other Nations, as* Joſephus *remarks, Antiq.* Lib. xvi.

Ib. *being treacherous*] *in violating the Law of God that he was engaged by, when he bought the young Woman, Jun.* and *Trem.*

Ver. 10. *he take*] viz. the Son, as alſo *Grotius* orders to be ſupplied.

Ib. *Dwelling*] as appears by the Meaning of מעון from the ſame Root; accordingly *Montan.* renders it *habitationem*, as do likewiſe *Jun.* and *Trem.* in their latter *Edit.* and certainly ſhe was not to have the *duty of marriage* when not married, but only *eſpouſed* or *betrothed*, that is *contracted to be married.* The *Gen.* have it *recompenſe of her virginitie.*

Ver. 11. *theſe three Things*] let her have Food, Apparel and Houſe-room, Ver. 10.

12. He

12. He who ſtrikes a Man, ſo that he dies, ſhall be quite put to death.

13. As for him who does not ſeek *it*, but God lets *it* fall out to his Hand, I will appoint a Place for thee whither he ſhall flee.

14. But when a Man is ſo haughty againſt his Neighbour as to kill him craftily, thou ſhalt take him from my Altar to put him to death.

15. And whoever ſtrikes his Father or Mother, ſhall be quite put to death.

16. He alſo who ſteals any one, and ſells him, or elſe he is found in his Cuſtody, ſhall be quite put to death.

17. As likewiſe whoſoever curſes his Father or Mother, ſhall be quite put to death.

18. And when Men ſtrive, and one ſtrikes the other with a Stone or the Fiſt, ſo that he does not die, but lies in Bed,

19. Getting up again, and walking about abroad upon his Staff; he who ſtruck ſhall be quit, only he ſhall give for his lying ſtill, and have him throughly cured.

20. Moreover when a Man beats his Servant-man or Maid, with a Stick in ſuch a manner, that he dies under his Hand, it ſhall be throughly revenged.

21. Yet if he remain a Day or two, it ſhall not, becauſe he was for his Money.

22. Thus when Men contend, and ſtrike a Woman who is breeding, ſo that ſhe miſcarries of her Child, and yet there is no *other* Miſchief, he ſhall be altogether puniſhed as her Huſband ſhall inflict on him, and give what the Judges order.

23. Nevertheleſs if there ſhall be Miſchief, thou ſhalt give Life for Life,

24. Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot,

25. Burning for Burning, Wound for Wound, Sore for Sore.

26. When a Man too ſtrikes the Eye of his Servant-man, or that of his Maid, and it be ſpoiled, he ſhall let him go free for his Eye.

27. Even if he cauſe a Tooth, either of his Servant-man or Maid, to fall out, he ſhall let him go free for it.

28. Beſides when an Ox gores a Man or Woman, ſo that he dies, it ſhall be ſtoned to death, and its Fleſh not be eat, but the Owner of it ſhall be quit.

29. Yet if it is an Ox which gored in time paſt, and that has been teſtified to his Owner, who has not taken care of him, and he kills a Man or Woman; he ſhall be ſtoned, and the Owner alſo put to death.

30. If there be a Ranſom put upon him, he ſhall give that to redeem his Life, according to the whole of it.

31. Whether it has gored a Son or a Daughter, according to this Judgment ſhall it be done to him.

32. If the Ox gores a Servant-man or Maid, he ſhall give his Maſter thirty Shekels of Silver, and the Ox ſhall be ſtoned.

33. And when a Man opens a Pit, or when he digs one, and does not cover it, and an Ox or Aſs falls in there;

34. The Owner of the Pit ſhall make recompence, by paying Money to the other Owner, but he ſhall have the dead one.

35. Further when a Perſon's Ox puſhes another's, ſo that he dies; they ſhall ſell the live Ox, and part both the Money of that and the dead one equally.

36. Or ſhould it be known that he was an Ox which gored in time paſt, and his Owner has not taken care of him; he ſhall wholly recompenſe Ox for Ox, but ſhall have the dead one.

CHAP. XXII.

WHEN a Man ſteals an Ox or a Sheep, and kills it, or ſells it, he ſhall reſtore five Oxen for one, and four Sheep for one.

2. If a Thief is found breaking through, and be ſmitten, ſo that he dies, there ſhall be no Bleeding for him;

3. Which, if the Sun be riſen upon him, there ſhall: he ſhall throughly make re-

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Ver. 15. *ſtrikes*] *though he neither kills, nor hurts very much, Jun.* and *Trem.* ſee Ver. 12. which *ſmiteth* leaves doubtful.

Ver. 19. *be quit*] *go quite* in former *Tranſlations.*

Ver. 22. *Judges*] *Tynd.* and *Biſh. dayes men.*

Ver. 34. *the other*] *Heb. his*, as proper, not *of them.*

Ver. 1. *kills it, or ſells it*] this making the Crime double, Ver 4. without which the ſtealing of Beaſts and other Things, was ſubject to the ſame Penalty, Ver. 4, 7. though *Patrick* ſays, "There is a ſmaller Satisfaction "required in other Things, Ver. 9." when the Verſe by him quoted clearly expreſſes the contrary. So that his and *Poole*'s reaſoning might have been ſpared, concerning the Difference of ſtealing Cattle and other Things. The Reaſon of the Penalty here impoſed might be, not only the additional Sin of the Thief in killing or ſelling what was another Man's, but becauſe he had deprived himſelf of the Power, and the Owner of the Benefit of his reſtoring it, to whom the Thing loſt might be of ſome peculiar Value or Eſteem. And the Fine for an Ox ſeems to exceed that of a Sheep, becauſe he was a labouring Beaſt in Tillage, &c. by which his being ſtolen would cauſe a farther Loſs than the mere Worth of him. The Reſtitution of the fifth Part more (notwithſtanding what *Patrick* ſays) was for leſs Crimes than Theft, *Lev.* vi. 2, 3, 4, 5. *Num.* v. 6, 7.

Ver. 3. *he*] who is *a Thief*, but not one that is killed; ſo the latter Part of the Verſe ſeems ill connected to the former, eſpecially with [for] which is of the *Tranſlators* own making; ſince a Thief's being bound to make recompence or reſtitution, is no reaſon why a Man ſhould be put to death, for killing him in the Day and not in

compence;

compence; *and* if he has Nothing, ſhall be ſold for the Thing ſtolen by him.

4. If that be at all found in his Cuſtody alive, whether Ox, Aſs or Sheep, he ſhall reſtore double.

5. When a Man cauſes a Field or Vineyard of another to be fed, by ſending his Beaſt to graze there; with the beſt of his own Field, or Vineyard, ſhall he make recompence.

6. When Fire comes out, and meets with Thorns, ſo that a Shock, ſtanding Corn, or a Field is conſumed; he who made the Burning ſhall throughly pay for the Damage.

7. When one delivers to another Man Money or Things to be kept, and it is ſtolen out of his Houſe; if the Thief be found, he ſhall reſtore double:

8. If he is not, the Maſter of the Houſe ſhall be brought to the Magiſtrates, for Enquiry that he has not taken his Neighbour's Effects.

9. In every Matter of Treſpaſs, concerning Ox, Aſs, Sheep, Apparel, any thing that is loſt, of which it is ſaid that it is ſo, the Affair of the two Parties coming before the Magiſtrates; he, whom they condemn, ſhall reſtore double to his Neighbour.

10. When one delivers to another either an Aſs, Ox, Sheep, or any Beaſt to keep, and it die, or has Somewhat broken, or be driven away, none ſeeing *it*;

11. There ſhall be an Oath of the Lord between them both, that the latter has not taken his Neighbour's Effects, which the Owner of it ſhall accept, and he ſhall not make recompence.

12. But if it be at all ſtolen from him, he ſhall recompenſe the Owner of it.

13. If it be torn in pieces, he ſhall bring it *for* a Witneſs; he ſhall not make recompence for that.

14. And when one borrows of another what has Something broken, or dies, the Owner of it being not with it, he ſhall fully make recompence;

15. Which if its Owner is with it, he ſhall not: if it be hired, it comes for his Hire.

16. Moreover when a Man entices a Virgin who is not eſpouſed, and lies with her, he ſhall throughly endow her to be his Wife.

17. If her Father utterly refuſe to give her to him, he ſhall pay Money according to the Dowry of Virgins.

18. Thou ſhalt not let a Witch live.

19. Whoever lies with a Beaſt, ſhall be quite put to death.

20. He ſhall be deſtroyed who ſacrifices to gods, beſides the Lord alone.

21. Thou ſhalt neither wrong a Stranger, nor oppreſs him: for you were Strangers in the Country of Egypt.

22. You ſhall not afflict any Widow or Orphan.

23. If thou doſt at all afflict him (for if he cry out to me, I ſhall throughly hear his Cry)

24. Then ſhall I be incenſed, and will ſlay you with the Sword; ſo that your Wives ſhall be Widows, and your Children fatherleſs.

25. If thou lendeſt Money to a poor one of my People with thee, thou ſhalt not be to him like an Uſurer, by putting Uſury upon him.

26. If thou at all receiveſt thy Neighbour's Cloaths in pawn, thou ſhalt reſtore it to him againſt the ſetting of the Sun.

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the Night; and what follows is worſe, being rendered by *ſhall*, as the Thief would not be ſold after he was killed.

Ib. *the Thing ſtolen*] *theft* being *ſtealing*.

Ver. 5. *with the beſt*] The *Eng. Tranſlators* ſeem here to have miſtaken the firſt Letter of the Noun for a Pronoun, by rendering *of*.

Ver. 8. *Maſter*] *Tynd. good man*.

Ib. *Effects*] underſtand if he had not, he was to be acquitted, Ver. 11.

Ver. 10. *driven away*] by getting among other Cattle.

Ver. 11. *Effects*] *Tynd.* & *Biſh. good* for *goods*, though *good* in another Senſe follows.

Ver. 12. *ſtolen*] Here is a twofold nice Diſtinction, of this with the two preceding Verſes, and with Ver. 7, 8. The Caſes mentioned Ver. 10. are to be eſteemed providential or caſual, not owing to the Want of proper Care, when he who had the keeping of the Beaſt was acquitted, Ver. 11. but the Matter being otherwiſe when it was ſtolen, recompence was to be made. However as this was only for Cattle, not other Things, Ver. 7, 8. the Reaſon alſo of ſuch diſtinguiſhing (as we are to account it reaſonable) is to be ſought: which I ſuppoſe was; 1. Becauſe he who kept another's Cattle was paid for it, which comprehended his preſerving them from being ſtolen; ſo that if they were, he was juſtly bound to recompenſe it: whereas a Perſon was paid Nothing, for letting Money or Goods lie in his Cuſtody till called for; and ſo ought not to make amends if it was ſtolen. 2. Well looking after Things might prevent their being ſtolen abroad, where Cattle were, which would not preſerve thoſe within from Houſe-breakers, Ver. 7.

Ver. 13. *bring it for a witneſs*] *Tynd. bring recorde of the teeringe*.

Ver. 14. *make recompence*] *Poole* ſays, *This may ſeem hard*, whom *Patrick* as uſual follows; but one may wonder why he that borrowed a Thing to have the Uſe of it gratis, as is clearly the Caſe by the Diſtinction of *hired* afterwards, ſhould not make good the Damage it received with him; eſpecially ſince he would have been excuſed from it, had the Owner been preſent.

Ver. 15. *Hire*] So the Borrower was not then to make up the Damage.

Ver. 16. *endow*] I ſuppoſe ſettle a Dowry or Jointure on her, in caſe he ſhould either die firſt, or divorce her.

Ver. 21. *for you were Strangers*] not as the Cauſe or Reaſon of this Precept, but a Conſideration to inforce them to the Obedience of it.

Ver. 25. *Uſurer*] the *Biſhops tyrant*, though *Tynd.* as we.

27. For that alone is his Covering, even Cloathing for him to his Skin: in what ſhall he lie? And when he cries to me, I will hear; for I am gracious.

28. Thou ſhalt not revile the Magiſtrates, nor curſe a Prince among thy People.

29. Thou ſhalt not delay with thy ripe Fruit and Liquor; thou ſhalt give the Firſt-born of thy Sons to me.

30 So ſhalt thou do with thy Oxen, with thy Sheep: ſeven Days it ſhall be with its Dam, on the eighth Day ſhalt thou give it to me.

31. And you ſhall be holy Perſons to me; not eating Fleſh that is torn in the Field, you ſhall throw it to the Dogs.

CHAP. XXIII.

THOU ſhalt not take up a falſe Report: do not put thy Hand with the Wicked to be an injurious Witneſs.

2. Thou ſhalt not follow great Perſons in what is bad, nor anſwer in a Cauſe to turn *it* aſide, by declining after them.

3. Neither ſhalt thou reſpect a poor one in his Cauſe.

4. When thou meeteſt thy Enemy's Ox or Aſs going aſtray, thou ſhalt bring it quite back to him.

5. When thou ſeeſt the Aſs of one who hates thee lying down under his Burden, and by forſaking doſt let him alone, thou ſhalt be utterly forſaken with him.

6. Thou ſhalt not turn aſide the Judgment of thy Needy in his Cauſe.

7. Be far off from a falſe Matter; and do not kill the Innocent and Righteous, for I will not acquit the Wicked.

8. Nor ſhalt thou take a Bribe: for that blinds thoſe who ſee, and perverts the Words of the Juſt.

9. Beſides thou ſhalt not oppreſs a Stranger: as you know the Mind of ſuch a one, becauſe you were Strangers in the Country of Egypt.

10. And ſix Years thou ſhalt ſow thy Land, and gather the Crop of it.

11. But the ſeventh thou ſhalt let it have an Intermiſſion, and leave it, of which the Needy of thy People ſhall eat, and their Leavings the Beaſts of the Field ſhall: ſo ſhalt thou do with thy Vineyard, with thy Olive-yard.

12. Six Days ſhalt thou do thy Work, and on the ſeventh Day thou ſhalt reſt; that thy Ox and Aſs may reſt, as alſo the Son of thy Handmaid and the Stranger be refreſhed.

13. And in all that I ſay to you take heed: and make no mention of the Name of other gods, let it not be heard in thy Mouth.

14. Three times in a Year ſhalt thou keep a Feaſt to me:

15. Namely that of unleavened Cakes, eating them ſeven Days, as I commanded thee, at the appointed Time of the Month Abib, becauſe in it thou cameſt out of Egypt; and none ſhall appear empty in my Preſence:

16. As likewiſe the Feaſt of Harveſt, of the Firſt-fruits of what thou haſt been working to ſow in the Field; and that of gathering at the going out of the Year, when thou gathereſt that which thou haſt wrought upon out of the Field.

17. Three Times in a Year, ſhall all thy Males appear in the Preſence of the Sovereign Lord.

18. Thou ſhalt not offer the Blood of my Sacrifice with leavened Bread, nor ſhall the Fat of my Feaſt abide all Night till the Morning.

19. The Beginning of the Firſt-fruits of thy Ground ſhalt thou bring to the Houſe of the Lord thy God. Thou ſhalt not boil a Kid in the Milk of his Dam.

20. Behold I ſend an Angel before thee to keep thee in the Way, and to bring thee to the Place which I have prepared.

21. Take heed by reaſon of him, and hearken to what he ſays, do not vex him: for he will not forgive your Crime, ſince my Name is within him.

Ver. 29. *ripe Fruit and Liquor*] *Tynd. frutes whether they be drye or moyſt*; *Gen.* for the former have *abundance*.

Ver. 1. *take up*] *Biſh. have to doe with.*

Ver. 2. *follow*] Ὁ μὲν ἑπόμενος τοῖς θεοῖς εὐδαιμονεῖ, ὁ δὲ ἑπόμενος τοῖς θνατοῖς κακοδαιμονεῖ, ſays *Hippodamus Thurius* the *Pythagorean* in a *Treatiſe concerning Happineſs*, i. e. *He who follows God is happy, but he that does Mortals is unhappy.*

Ib. *great*] which the *Heb.* Word, being the ſame in both Places, ſignifies as well as *many*; and ſeems to be the Meaning here, becauſe oppoſed to *poor* in the next Verſe, which does not ſuit with *many*, and that Verſe would read oddly by it ſelf: this alſo agrees to its being the Trial of a Cauſe in Law that is ſpoken of, where *many* are oftener to be followed than *few*, but particular Care ſhould be taken not to be biaſſed by great Perſons. So *Jun.* and *Trem.* rendet *potentiores*. This too is confirmed by the parallel Text, *Lev.* xix. 15. ſee alſo *Deut.* i. 17.

Ver. 5. *forſaking*] being a common Verb ſo ſignifying, and not *to help*.

Ver. 8. *thoſe who ſee*] according to the *Heb.*

Ib. *Juſt*] A Bribe being given for Injuſtice.

Ver. 16. *Feaſt of Harveſt*] of which look *Lev.* xxiii. 16.

Ib. *gathering*] of the Fruit, *Lev.* xxiii. 39.

Ver. 19. *in the Milk*] while he ſucks.

Ver. 21. *heed*] for *Beware of him* has an inauſpicious Look, and falls ſhort of the *Hebr.*

Ib. *Crime*] ſing.

22. But

22. But if thou at all hearkeneſt to what he ſays, ſo that thou doeſt all that I ſpeak; I will be an Enemy to thy Enemies, and an Adverſary to thy Adverſaries.

23. For my Angel ſhall go before thee, and bring thee to the Amorites, Hittites, Perizzites and Canaanites, the Hivites and Jebuſites, whom I will cut off.

24. Thou ſhalt not bow down to their gods, nor ſerve them, nor do according to their Works; but ſhalt utterly demoliſh them, and wholly break down their Statues.

25. And you ſhall ſerve the Lord your God, who will bleſs thy Victuals and Drink; and I will put away Sickneſs from within thee.

26. There ſhall be Nothing that caſts its Young, or is barren in thy Country; I will fill up the Number of thy Days.

27. My Terror will I ſend before thee, and rout all the People againſt whom thou ſhalt go; giving thee the Necks of all thy Enemies.

28. Nay will ſend the Hornet before thee; which ſhall drive out the Hivites, Canaanites, and Hittites from thy Preſence.

29. I will not drive them out thence in one Year; leſt the Country ſhould be deſolate, and the wild Beaſts ſhould multiply againſt thee.

30. By little and little will I do it; till thou art ſo fruitful, that thou mayeſt poſſeſs the Country.

31. And I will ſet thy Bounds from the Red Sea even to that of the Philiſtines, and from the Wilderneſs to the River: for I will deliver the Inhabitants of the Country into your Power, and thou ſhalt drive them out from thy Preſence.

32. Thou ſhalt make no Treaty with them, nor with their gods.

33. They ſhall not ſo much as dwell in thy Country, leſt they ſhould make thee ſin againſt me: for thou wilt ſerve their gods, becauſe they will inſnare thee.

CHAP. XXIV.

HE ſaid further to Moſes; Come up to the Lord thy ſelf and Aaron, Nadab and Abihu, with ſeventy of the Elders of Iſrael; and you ſhall worſhip far off.

2. But Moſes alone ſhall come nigh to the Lord, and they ſhall not; nor ſhall the People come up with him.

3. Whereupon Moſes came, and told the People all his Words, and all the Rules; to which they all made anſwer with one Voice, We will do all the Things that the Lord has ſpoken.

4. Then he wrote all the Words of the Lord, and riſing early in the Morning, built an Altar under the Mountain, and twelve Pillars for the twelve Tribes of Iſrael.

5. And he ſent young Men of the Iſraelites, who offered up Burnt-offerings, and ſacrificed Sacrifices, Bullocks for Peace-offerings to the Lord.

6. Moſes alſo took half the Blood, and put into Bowls, and half of it he ſprinkled upon the Altar.

7. Moreover he took the Book of the Covenant, and read in the Hearing of the People; who ſaid, We will do, and hearken to, all that the Lord has ſpoken.

8. Again he took the Blood, and ſprinkled upon the People; and ſaid, Behold the Blood of the Covenant which the Lord has made with you, concerning all theſe Matters.

9. Afterwards Moſes and Aaron, Nadab and Abihu, with ſeventy of the Elders of Iſrael, went up.

10. And they ſaw the God of Iſrael; under whoſe Feet there was like the Work of a Pavement of Sapphire, and like the very Sky for Pureneſs.

11. However he put not forth his Hand to the Nobles of the Iſraelites; but they beheld God, and did eat, and drink.

12. Beſides the Lord ſaid to Moſes, Come thou up to me on the Mountain, and be there; and I will give thee Tables of Stone, with a Law and Commandments, which I have written for thee to teach them.

13. Accordingly he got ready, with his Miniſter Joſhua, that he might go up on the Mountain of God.

14. And he ordered the Elders, Abide ye here for us, till we return to you: and behold Aaron and Hur being with you, whoſoever has any Matters, let him come to them.

15. Now as Moſes went up on the Mountain, there was a Cloud covered it.

Ver. 27. *giving the Necks*] as *Pſa.* xviii. 40. which might be for them to take hold of their Enemies there, either for Slaughter or Captivity; as is vulgarly ſaid to collar them.

Ver. 31. *that of the Philiſtines*] the *Mediterranean Sea*, by which the *Philiſtines* dwelt.

Ib. *Wilderneſs*] of *Arabia*.

Ib. *River*] *Euphrates*, *Gen.* xv. 18.

Ver. 33. *inſnare*] *Tynd. be decaye*, *Gen. deſtruction*.

Ver. 9. *went up*] Part of the Mountain, Ver. 1, 2, 13, 14.

Ver. 11. *put not forth his Hand*] *Did not hurt them*, *Patrick* and others. But it might be interpreted, *did not give them any thing*, *as he did* Moſes, Ver. 12. there being no Diſtinction in the other Caſe; ſince he did not hurt *Moſes*, and it is ſpoken of the *Nobles*, which by the Change of the Word ſeems to include the others beſides the *Elders*, Ver. 9.

16. The

16. The Glory of the Lord too remained upon Mount Sinai, and the Cloud covered it ſix Days; and on the ſeventh Day he called to Moſes from within it.

17. And the Appearance of the Lord's Glory was like conſuming Fire on the Top of the Mountain, in the Sight of the Iſraelites.

18. Yet Moſes went into the midſt of the Cloud, when he went up on the Mountain; which he was on forty Days and forty Nights.

CHAP. XXV.

AND the Lord ſpoke to him as follows.

2. Tell the Iſraelites, that they ſhould take an Offering for me; which you ſhall do of every Man whom his Heart moves freely.

3. And this is the Offering which you ſhall take of them; Gold, Silver, Braſs,

4. Blue, purple and ſcarlet Thread, fine Linen, Goats *Hair*,

5. Rams Skins dyed red, Badgers Skins, and Shittim-wood,

6. Oil for Light, Spices for anointing Oil, and for Incenſe of Odours,

7. Onyx-ſtones, and Stones to be ſet in the Ephod and Breaſt-plate.

8. And let them make me a Sanctuary, that I may dwell amongſt them.

9. According to all which I ſhew thee, the Shape of the Tabernacle, and that of all its Utenſils, juſt ſo ſhall you make.

10. Moreover they ſhall make an Ark of Shittim-wood: two Cubits and a half ſhall be its Length, a Cubit and a half its Breadth, and ſo much the Height of it.

11. Which thou ſhalt cover with pure Gold, covering it both on the inſide and outſide; and ſhalt make upon it a Border of Gold round about.

12. Thou ſhalt alſo caſt for it four Rings of Gold, and put on its four Corners; namely two Rings upon one Side of it, and two upon its other.

13. Beſides thou ſhalt make Poles of Shittim-wood, and cover them with Gold.

14. Theſe ſhalt thou put into the Rings, by the Sides of the Ark, to carry it with them.

15. They ſhall be in the Rings of it, without being taken from it.

16. And thou ſhalt put into the Ark the Teſtimony which I will give thee.

17. Thou ſhalt further make an Atonement-covering of pure Gold; two Cubits and a half its Length, and a Cubit and a half the Breadth of it.

18. As thou ſhalt likewiſe two Cherubs of Gold; making them ſolid, at the two Ends of it.

19. For do thou make one Cherub at one End, and another at the other; upon the two Ends of it ſhall you make them.

20. The Cherubs too ſhall ſpread forth their Wings on high, covering it over with them, and their Faces ſhall be one towards another, which ſhall be towards the Atonement-covering.

21. And this ſhalt thou put upon the Ark above, as well as put into the Ark the Teſtimony which I will give thee.

Ver. 18. *was on*] As I have a particular Veneration for Providence, I ſhall relate the Jewiſh Tradition mentioned by *Addiſon*; that *Moſes* here in a Conference with the Supreme Being, was permitted to aſk him ſome Queſtions concerning his Management of the World, and amongſt the ſame was commanded to look down on the Plain below; where at a Spring which iſſued out of the Mountain, he ſaw a Soldier alight from his Horſe to drink; who being gone, a little Boy came, and found a Purſe of Gold which the Soldier had dropped, and taking it up, went away with it. Next came an infirm old Man, weary with Age and Travelling, and he having quenched his Thirſt, ſate down to reſt himſelf by the Spring; when the Soldier miſſing his Purſe, returned to ſeek for it, and demanded it of the old Man, upon whoſe proteſting that he had not ſeen it, the Soldier killed him. *Moſes* ſtruck with Horror and Amazement, the Divine Voice thus prevents his Expoſtulation, *Be not ſuprized*, Moſes, *nor enquire why the Judge of the whole Earth has ſuffered this to be. The Child indeed was the Occaſion that the old Man loſt his Life; but know that the ſame old Man had murdered that Child's Father.*

Ver. 4. *ſcarlet Thread*] agreeable to *Gen.* xxxviii. 28. Chap. xxxix. 3, 24. and thoſe Colours could not be Colours of Nothing; nay it was this after it was ſpun, Chap. xxxv. 25. our *Tranſlators* alſo quite omitted one Word. *Patrick* ſays, *Yarn dyed of theſe Colours*, on Chap. xxvi. 1. and the *com. Tranſlation* has *ſcarlet wool*, *Heb.* ix. 19.

Ver. 10. *Ark*] This was put into the very holy Place, or inner Part of the Tabernacle, Ch. xxvi. 33.

Ib. *Shittim-wood*] *Jerome* in his *Commentary on Mic.* vi. writes, *Ligna Sethim habent ſimilitudinem Arboris quam nos vulgo Spinam albam dicimus, Shittim-wood is like what is commonly called White-thorn:* and *on Joel* iii. more particularly, that it is like White-thorn in the Colour and Leaves, but not in Bigneſs, the Trees of it being ſo great that very large Boards are made out of them, and it is alſo very ſtrong, as well as exceeding light and beautiful, growing no where *abſque* Arabiæ *Solitudine*, *but in the Wilderneſs of* Arabia. And divers Travellers relate, that the *Acacia* or *Thorn* is the only Tree which is found in thoſe Parts, as that it is of a tall and handſome Growth: we may therefore conclude it was the ſame, though their Deſcriptions may vary a little. Of the *Arabian Thorn* likewiſe *Pliny* ſpeaks, Lib. xxiv. Cap. 12. That this was the *Shittim-wood*, *Dr. Shaw* too obſerves in his late *Travels*.

Ver. 16. *Teſtimony*] the two Tables of Stone on which the ten Commandments were written, Chap. xxxi. 18. At it were alſo repoſited the Pot of Manna and *Aaron's* Staff, Chap. xvi. 33, 34. *Num.* xvii. 10. *Heb.* ix. 4.

Ver. 17. *Atonement-covering*] from the Root *to make atonement*, the high Prieſt going in before it once a Year to make atonement, *Lev.* xvi. and it was a Covering or Lid to the Ark, Ver. 21. of the ſame Length and Breadth, Ver. 10. So *Sept.* ιλαστήριον ἐπιθέμα.

22. Where

22. Where I will meet with thee; and ſpeak to thee from off the Atonement-covering, from between the two Cherubs that ſhall be upon the Ark of the Teſtimony, all which I ſhall command thee for the Iſraelites.

23. Thou ſhalt alſo make a Table of Shittim-wood; the Length of which ſhall be two Cubits, its Breadth one, and the Height of it a Cubit and a half.

24. This thou ſhalt cover with pure Gold; and make to it a Border of Gold round about;

25. As thou ſhalt in like manner an Incloſing of a Hand's-breadth, and a golden Border to that.

26. Thou ſhalt moreover make for it four Rings of Gold, and put them upon the four Corners which ſhall be to the four Feet of it.

27. The Rings ſhall be by the Incloſing, for Places to the Poles, to carry the Table.

28. Theſe latter ſhalt thou make of Shittim-wood, and cover them with Gold; that the Table may be carried by them.

29. Next thou ſhalt make its Plates, Spoons, Covers and Cups, that it ſhall be covered with, each of pure Gold.

30. Then ſhalt thou put upon the Table the Preſence-bread before me continually.

31. Beſides thou ſhalt make a Candleſtick of pure Gold, and that ſolid; its Shank and Branches, its Bowls, Balls, and Flowers being of the ſame.

32. And ſix Branches ſhall come out of the Sides of it; three of them out of one Side of it, and three out of its other.

33. There ſhall be three Bowls made like Almonds, with a Ball and a Flower in one Branch, and three ſuch, with the like in another; ſo ſhall there be to the ſix Branches that come out of the Candleſtick:

34. And in it ſhall be four Bowls, made like Almonds, with its Balls and Flowers;

35. As alſo a Ball under two of its Branches, another under two more, and a third under the other twain; to the ſix Branches that come out thence.

36. Their Balls and Branches ſhall be of the ſame, all of it one ſolid Work of pure Gold.

37. And thou ſhalt make its ſeven Lamps; which one ſhall cauſe to burn up, that he may make it light over againſt the Forepart of it;

38. With its Snuffers and Snuff-diſhes, of pure Gold.

39. Of a Talent of pure Gold ſhall one make it, including all theſe Things.

40. Which do thou ſee, and make, by their Shape that thou art ſhewn on the Mountain.

CHAP. XXVI.

MOREOVER thou ſhalt make a Tabernacle of ten Curtains; which thou ſhalt do with fine twiſted Linen, blue, purple and ſcarlet Thread, with Cherubs of artificial Work.

Ver. 22. *all*] the *Heb.* being accuſative.

Ver. 25. *an Incloſing*] *Tynd. an whope.*

Ver. 29. *Plates*] rendered *Chargers*, *Num.* vii. to put the Bread on.

Ib. *Spoons*] *Gen.* incenſe *cups.*

Ib. *it ſhall be covered*] to wit the Table.

Ver. 30. *Preſence-bread*] becauſe it was peculiarly in the Preſence of God, as reſiding in the holy Place. *Joſephus* relates, in *Antiq.* Lib. iii. 6. that there were twelve Loaves or Cakes of unleavened Bread, ſix in a Pile, ſet on the Table, and that new ones were put once a Week; which according to *Maimonides*, *Of the daily Sacrifices*, Chap. 5. Sect. 10. were baked in the Evening of the Sabbath, and ſet in order the next Day; ſee *Lev.* xxiv. 5, 6, 8.

Ver. 31. *ſhalt make*] which Chap. xxxvii. 17. ſhews, the 2d Perſ. maſc. and 3d Perſ. fem. differing in the preterperf. Tenſe, though not in the future.

Ib. *Candleſtick*] This and the Table beforementioned were ſet in the holy Place, without the Hanging or Veil; ſee Chap. xxvi. 35. & xl. 22, 24. the Candleſtick on the ſouth, and Table on the north Side, as in *Andrichomius's Deſcrip. Hieroſolim.* N°. 82, 84.

Ver. 32. *of it—its*] as *thereof* twice in the *com. Tranſ.* where it is the ſame, Chap. xxxvii. 18.

Ver. 35. *Ball*] *knop* is the old Word for *knob*, and *Johnſ.* in his great *Dict.* ſays *a corruption of knap*; as may indeed appear by a *Knap* or Brow of Ground, and *Knapweed.*

Ib. *two of its Branches, &c.*] *Tynd.* to the Senſe, *every ii braunches of the ſyxe that*; and the *Biſh. two branches of the ſame in three places &c.*

Ver. 37. *ſeven Lamps*] *Joſephus* ſays three of them burnt all Day (the Tabernacle having no Windows) and the others were lighted in the Evening, *Ant.* L. iii. 9. which will reconcile Chap. xxvii. 20. with Ch. xxx. 8. 1 *Sam.* iii. 3. 2 *Chron.* xiii. 11.

Ib. *one ſhall*] being ſing. as in Ver. 39.

Ib. *burn up*] *Heb. go up.*

Ib. *he*] the Man before, not *they* for the Lamps.

Ib. *againſt the Forepart of it*] of the Candleſtick it ſelf, *Num.* viii. 2. not the *Table*, as *Patrick* fancies.

Ib. *Forepart*] *Heb. Face*; and the Candleſtick ſtanding in the ſouth-weſt Corner need not have Lamps behind it.

Ver. 38. *With its*] i. e. thou ſhalt make, as Chap. xxxvii. 23.

Ib. *Snuffers*] the ſame as in Ch. xxxvii. 23.

Ver. 39. *ſhall one make*] The *Heb.* having only the Verb *jangaſeh*, without the Pronoun, the *Maſorah* has a proper and commendable *Note* (as many ſuch elſewhere) to guard againſt its being altered to *tangaſeh, ſhalt thou make*; which might ſeem to Some more conformable to the Context, in which manner the elegant Prominences of *Divine Writ* would be melted down into a mere Lump.

Ver. 1. See this done Ch. xxxvi. 8, &c. being before other Things, which it is after here.

Ib. *Curtains*] Here is the *Heb.* Partition of the Verſe.

Ib. *fine twiſted Linen*] *Biſh. white twyned ſilke.*

Ib. *Thread*] See Ver. 4. of laſt Chap.

2. The Length of a Curtain ſhall be eight and twenty Cubits, and four the Breadth of it; they all having one Meaſure.

3. Five Curtains ſhall be joined one to another, as the other five ſhall in the ſame manner.

4. For which End thou ſhalt make blue Loops upon the Edge of one Curtain, at the Border in the joining; and ſo ſhalt thou do on the utmoſt Edge of another there.

5. Fifty Loops ſhalt thou make on one Curtain, as thou ſhalt ſo many on the Border of another, which ſhall be in the joining; the Loops taking *hold* of one another.

6. Thou ſhalt alſo make fifty Claſps of Gold; and ſhalt join the Curtains one to another with them, ſo that it ſhall be one Tabernacle.

7. Nay ſhalt make Curtains of Goats *Hair*, for a Tent over the Tabernacle; making eleven of them.

8. The Length of a Curtain ſhall be thirty Cubits, and the Breadth of it four; the eleven having one Meaſure.

9. Of theſe thou ſhalt join together five by themſelves, and ſix by themſelves; doubling the ſixth Curtain before the Face of the Tent.

10. For this end thou ſhalt make fifty Loops upon the Edge of one Curtain which is uttermoſt at the joining, and ſo many upon that of another there.

11. And ſhalt make fifty Claſps of Braſs; and putting them into the Loops, join the Tent together, that it may be one.

12. That which is over and above too, in the half Curtain, of thoſe of the Tent, ſhall hang over it at the hinder Parts of the Tabernacle.

13. As alſo a Cubit on one Side, and a Cubit on the other, of what is over in the Length of the Curtains of the Tent, ſhall hang over at the Sides of the Tabernacle, both on one Side and the other, to cover it.

14. Thou ſhalt moreover make a Covering to the Tent of Rams Skins dyed red, and another of Badgers Skins above.

15. And thou ſhalt make Boards to the Tabernacle, of Shittim-wood, ſtanding up.

16. Ten Cubits ſhall be the Length of a Board, and a Cubit and half the Breadth of one:

17. To which there ſhall be two Tenons, ſet like Steps one to another: ſo ſhalt thou make to all the Boards of the Tabernacle.

18. Of theſe Boards thou ſhalt make twenty on the ſouth Side, to the right Hand.

19. Thou ſhalt further make forty Sockets of Silver under them; a couple under each particular Board, for the two Tenons of it.

20. And for the other Side of the Tabernacle, that on the North, ſhall be twenty Boards;

21. With their forty Sockets of Silver, a couple under each particular Board.

22. Moreover for the Sides of the Tabernacle weſtward, ſhalt thou make ſix Boards.

23. As thou ſhalt two more for the Corners of the Tabernacle, at the two Sides.

Ver. 2. *eight and twenty Cubits*] This Length going acroſs, Ver. 13. made the Top of the Tabernacle, and hung down on each Side within a Cubit of the Ground, according to the Dimenſions ſhewn on Ver. 16, 23. Chap. xxxvi. 24. and *Patrick*'s *Commentary* here.

Ver. 3. *ſhall be joined*] to make the outward Part, called the holy Place, twenty Cubits long, each Curtain being four wide, Ver. 2.

Ib. *other five*] for the very holy Place, half their Breadth being above it, and the other half hanging down behind, for the End of it, Ver. 12.

Ver. 4. *Loops*] *Gen. ſtrings.*

Ib. *another*] or *the ſecond*, i. e. *Curtain*; as may appear by the Direction of *one* before applied to a *Curtain*, not to a *joining*, and the Want of this to anſwer to that. As for this Adjective being parted from *Curtain* in the *Original*, ſo is *uttermoſt* from *Edge*.

Ver. 5. *taking* hold] as Chap. xxxvi. 12.

Ver. 7. *Curtains*] to put over the other.

Ib. *a Tent*] as called Ver. 14. & Ch. xxxv. 11. & xxxvi. 14. by the ſame *Heb.* Word.

Ver. 9. *doubling the ſixth Curtain*] turning up this additional Curtain that it might hang down but two Cubits, which it would ſingle four Cubits.

Ver. 10. *another there*] In the *com. Tranſ. the curtain which coupleth the ſecond* muſt have been the firſt or third: whereas this was the ſecond; ſee Ver. 4.

Ver. 12. *half Curtain*] not of one of the eleven, but of the five joined together in one, Ver. 9. which hung down on the Backſide of the very holy Place, over the latter five of thoſe of twiſted Linen, &c. *Patrick* ſuppoſes this Covering hung down there two Cubits lower than the other, as he calls it; whereas that reached to the Bottom, Ver. 3.

Ver. 14. *Covering to*] over that of the eleven Curtains.

Ib. *the Tent*] *Gen. that covering*, they calling the other *covering* too.

Ib. *another of*] which was the third, not the fourth, as *Patrick* ſays; for the firſt Curtains were the Tabernacle, Ver. 6.

Ver. 16. *Ten Cubits*] which was the Height of the Tabernacle.

Ver. 17. See Chap. xxxvi. 22.

Ib. *ſet like Steps*] *Gen. ſet in order as the feete of a Ladder*; and the *Biſh. ſet in order as ladder ſtaves*; but *Tynd. to couple them to gether wythe all.*

Ver. 18. *to the right Hand*] according to the Derivation of the Word; for of what Uſe is *ſouth-ward* after *ſouth ſide?*

Ver. 18, 20. *twenty Boards*] Theſe being each a Cubit and half in Breadth, Ver. 16. the Tabernacle was thirty Cubits long.

Ver. 22. *for the Sides—weſtward*] for the Extremities of the Sides at the weſt End; which makes good Senſe of the literal Words, that here and at Ver. 27. have ſo puzzled *Interpreters*.

Ib. *weſtward*] behind the very holy Place, the Entrance being at the Eaſt; ſee 1 *Kings* vi. 3.

Ver. 23. *two*] The ſix Boards, Ver. 22. being nine Cubits wide, and theſe two making another Cubit, is agreed to be the Breadth of the Tabernacle. Of which I find a Proof in Ver. 13. as the Curtains that were thirty

24. Theſe

24. Theſe ſhall be double below, and compleat together upon the Top of it, in one Ring: ſo ſhall it be to both of them, they being for the two Corners.

25. Thus ſhall there be eight Boards, and their Sockets of Silver ſixteen: two Sockets under each particular Board.

26. And thou ſhalt make five Rails of Shittim-wood, for the Boards of one Side of the Tabernacle:

27. As likewiſe five for thoſe of its other Side, and five more for the Boards at the End of the Tabernacle, to the two Sides weſtward;

28. The middle Rail at the midſt of the Boards paſſing from End to End.

29. And the Boards ſhalt thou cover with Gold, and make their Rings of Gold, Places for the Rails; which thou ſhalt cover with the ſame.

30. So thou ſhalt ſet up the Tabernacle, according to the Manner of it, which thou art ſhewn on the Mountain.

31. Beſides thou ſhalt make a Hanging of blue, purple and ſcarlet Thread, and fine twiſted Linen; which ſhall be done of artificial Work of Cherubs.

32. This ſhalt thou put upon four Pillars of Shittim-*wood* covered with Gold; their Hooks being Gold, upon four Sockets of Silver.

33. And ſhalt put the Hanging under the Claſps, and bring thither on the inſide of it the Ark of the Teſtimony; and the Hanging ſhall make a Separation for you, between the Holy and the very Holy Place.

34. Then ſhalt thou put the Atonement-covering upon the Ark of the Teſtimony, in the very Holy Place.

35. But the Table thou ſhalt ſet without the Hanging, and the Candleſtick over againſt it, on the Side of the Tabernacle ſouthward; and ſhalt put the Table on the north Side.

36. Thou ſhalt make a Covering too for the Door of the Tent, with blue, purple and ſcarlet Thread, and fine twiſted Linen; embroidered Work.

37. And for the Covering ſhalt thou make five Pillars of Shittim-*wood*, and cover them with Gold, their Hooks being Gold: thou ſhalt alſo caſt for them five Sockets of Braſs.

CHAP. XXVII.

AND thou ſhalt make an Altar of Shittim-wood; the Length of five Cubits, and ſo much in Breadth, it being ſquare, with three Cubits the Height of it.

2. Horns to it ſhalt thou alſo make upon the four Corners of it; which ſhall be of the ſame; and ſhalt cover it with Braſs:

3. As likewiſe make the Pots of it to take away its Aſhes, and the Shovels, Bowls, Forks and Cenſers of it; making all its Inſtruments of Braſs.

4. Beſides thou ſhalt make for it a Grate of Net-work; as thou ſhalt upon the Net four Rings of Braſs, on the four Ends of it.

5. And ſhalt put it under the Compaſs of the Altar below, ſo that the Net may be to the middle of the Altar.

6. Thou ſhalt further make Poles to the Altar, which ſhall be of Shittim-wood; and cover them with Braſs.

7. Then the Poles of it ſhall be put into the Rings, and they ſhall be upon the two Sides of the Altar when it is carried.

8. Hollow with Boards ſhalt thou make it: which they ſhall do juſt as it is ſhewn thee on the Mountain.

9. Afterwards thou ſhalt make the Court of the Tabernacle; at the ſouth Side, to the right Hand; the Tapeſtry for the Court being of fine twiſted Linen, a hundred Cubits long for one Side.

Cubits long, Ver. 8. covered the Tabernacle by reaching down the two Sides which took up twenty Cubits, and covering it at the Top with the reſt.

Ver. 24. *double*] *Heb. twins*, that the Corners might be ſtrong to hold the whole firm. How could the two Corner Boards that were at leaſt nine Cubits apart be *coupled together*, and that *to one Ring*, as in *com. Tranſ?*

Ib. *compleat together*] according to the *Heb.* the double Board, I ſuppoſe, being held cloſe together and to the Side, at the Top by a Ring, as it was at the Bottom by the Sockets, Ver. 25. and held faſt to the other Boards by the Rails, as they were to one another, Ver. 27. The Reſult of my conſidering this for my own Satisfaction, and the curious Reader's, as I found none among the *Commentators* (who are often wiſe enough however to let alone what they do not underſtand) is, that the outer Part of thoſe double Boards, being even or ſtraight with the ſix end-ones, extended the Thickneſs of the ſide Boards farther than their inner Part, to receive the Ends of the ſide Boards, which would exactly fit or fill up ſuch Places, and make the Corners both ſtrong and ſquare.

Ib. *upon*] See Chap. xxxvi. 29. as it could not be *above*, ſo neither would it have been made as ordered.

Ver. 28. *at*] the Sides of the Boards (not through them) equally diſtant from the Ends.

Ver. 30. *art ſhewn*] by God himſelf now, Ch. xxiv. ult.

Ver. 32. *Hooks*] *Biſh. head*, and Ver. 37. *Gen. heads*, but *Biſh. knoppes*.

Ver. 1. *Altar*] for Burnt-offerings, Chap. xxxviii. 1. which ſtood without the Tabernacle at the eaſt End of it, *Lev.* xvii. 6. 2 *Chron.* i. 5. in the Court next deſcribed, Ver. 9, &c.

Ver. 2. *Braſs*] So called the *Altar of Braſs* or *braſen Altar*, Chap. xxxviii. 30. & xxxix. 39.

Ver. 3. *Cenſers*] as already tranſlated, *Lev.* x. 1. & xvi. 12. *Num.* iv. 14. & xvi. 6, &c. 1 *Kings* vii. 50.

Ib. *Shovels*] *Gen.* and *Biſh. beſomes*, though *Tynd.* had like us.

Ver. 4. *Grate*] *Tynd. gredyern.*

Ver. 5. *may be to*] Our *Tranſlators* adding in *even*, it is miſtaken in the *Cambr. Concord.* for an Adjec. to *Net*, being ranked with that in *Job* xxxi. 6, &c.

10. The

10. The Pillars of which ſhall be twenty, with their Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

11. So alſo for the Length at the north Side ſhall be Tapeſtry a hundred long: and its Pillars ſhall be twenty, with their Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

12. And for the Breadth of the Court at the weſt Side ſhall be fifty Cubits of Tapeſtry; their Pillars and Sockets each of them ten.

13. The Breadth of the Court likewiſe at the eaſt Side, to the Sun-riſing, ſhall be fifty Cubits.

14. But the Tapeſtry at a Side *of the Gate* ſhall be fifteen Cubits: their Pillars and Sockets each of them three.

15. And at the other Side the Tapeſtry ſhall be fifteen; their Pillars and Sockets each of them three.

16. For the Gate of the Court too ſhall be a Covering of twenty Cubits, of blue, purple and ſcarlet Thread, and fine twiſted Linen, embroidered Work; their Pillars and Sockets each of them four.

17. All the Pillars of the Court round about ſhall be bound with Silver, their Hooks being Silver; and their Sockets Braſs.

18. The Length of the Court ſhall be a hundred Cubits, and the Breadth by fifties, the Height being five Cubits, of fine twiſted Linen; and their Sockets Braſs.

19. *Thus* ſhall there be to all the Things of the Tabernacle, for all its Service: moreover all the Pins of it, and all thoſe of the Court ſhall be Braſs.

20. And thou ſhalt command the Iſraelites, that they ſhould fetch thee pure Oil of Olives beaten for the Light; to make the Lamp burn up continually.

21. In the publick Tent, without the Hanging which is againſt the Teſtimony, ſhall Aaron and his Sons put it in order from Evening to Morning before the Lord. It ſhall be a laſting Ordinance for their Generations, from the Iſraelites.

CHAP. XXVIII.

AND do thou bring near to thee Aaron thy Brother, and his Sons with him, Nadab and Abihu, Eleazar and Ithamar, from among the Iſraelites, for him to execute the Prieſthood to me.

2. Thou ſhalt moreover make him holy Garments, both for Glory and Comelineſs.

3. So thou ſhalt ſpeak to all thoſe of a wiſe Heart, whom I have filled with the Spirit of Wiſdom, that they ſhould make Aaron's Garments to conſecrate him, for him to execute the Prieſthood to me.

4. Theſe being the Garments that they ſhall make, a Breaſt-plate, Ephod, Cloak and chequered Coat, a Mitre and Bells; which they ſhall make holy ones for him and his Sons, that he may do ſo:

5. For which end they ſhall take Gold, with blue, purple and ſcarlet Thread, and fine Linen.

6. And they ſhall make the Ephod, with Gold, blue, and purple, ſcarlet Thread, and fine twiſted Linen, artificial Work.

7. It ſhall have two Shoulders joined at its two Borders, and ſo it ſhall be joined together.

8. Nay the Girdle of his Ephod which is upon it, ſhall be like its Work, of the ſame, Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

9. And taking two Onyx-ſtones, thou ſhalt engrave upon them the Names of the Sons of Iſrael.

10. Six of their Names ſhall be upon one Stone, and the ſix that are left upon the other, according to their Births.

11. With the Work of an Artificer of Stone, the Engravings of a Seal, ſhalt thou engrave the two Stones with the Names of the Sons of Iſrael; making them incloſed about with Sockets of Gold.

12. And ſhalt put them upon the Shoulders of the Ephod, to be Stones of Memorial for the Iſraelites; that Aaron may bear their Names before the Lord, upon his two Shoulders, for a Memorial.

Ver. 19. *to all*] for ſo the *Heb.* is; and is not the Aſſertion here of *Tranſlations* in general obviouſly untrue, when even the *Veſſels in*, and ſo *of*, *the Tabernacle*, were not *Braſs?* ſee Chap. xxvi. 1, 35. with xxv. 23, 29, 31, 38, 39. & xxxix. 36, 37.

Ver. 20. *continually*] See Chap. xxv. 37.

Ver. 21. *from the Iſraelites*] See *Lev.* xxiv. 8.

Ver. 2. *Garments*] of which I may be ſparing, as *Patrick* has beſtowed above a Dozen Pages of *Commentary* in Folio, on this Chapter of the Prieſts Dreſs. There are ſix of them named, Ver. 4. beſides the *Drawers*, Ver. 42. and *Plate of Gold*, Ver. 36. if the latter (as it is counted) was a Garment, and a *Bonnet*, Ver. 40. may be reckoned another.

Ver. 4. *which*] not *and*, as if they were other Garments.

Ib. *Breaſt-plate*] *Tynd.* and the *Biſh.* call it *breſtlap*.

Ib. *Cloak*] and this *tunicle*.

Ver. 7. *It ſhall have*] *Heb. There ſhall be to it*, and *Shoulders* has no *thereof*.

Ver. 12. *Memorial for*] being a Memorial *for* the *Iſraelites to* the Lord, when the high Prieſt went into the holy Place, Ver. 29. where it could not be a Memorial *unto* them, ſince they were not admitted there.

13. Beſides

13. Beſides thou ſhalt make Sockets of Gold;

14. And make two Chains of pure Gold of equal Length, twiſted Work, putting them twiſted into the Sockets.

15. And thou ſhalt make a Breaſt-plate of Judgment of artificial Work, which thou ſhalt do according to the Work of the Ephod; with Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

16. It ſhall be ſquare, being doubled; a Span the Length of it, and ſo much its Breadth.

17. Thou ſhalt ſet in it alſo a Setting of four Rows of Stone: the Row that is firſt ſhall be a Ruby, a Topaz, and a Carbuncle;

18. And the ſecond an Emerald, a Sapphire, and a Diamond;

19. As likewiſe the third a Ligure, an Agate, and an Amethyſt:

20. And the fourth a Beryl, and an Onyx, and a Jaſper: they ſhall be with Sockets made of Gold in their Settings.

21. Theſe twelve Stones ſhall be with the Names in particular of the Sons of Iſrael; being with the Engravings of a Seal, each with its Name, according to the twelve Tribes.

22. And having made upon the Breaſt-plate the Chains of equal Length, twiſted Work, of pure Gold;

23. Thou ſhalt alſo make there two Rings of Gold, and put theſe upon the two Ends of the Breaſt-plate;

24. Putting the two twiſted *Chains* of Gold into thoſe Rings, at the Ends of it;

25. As thou didſt the two Ends of thoſe *Chains* into the two Sockets; which thou ſhalt put upon the Shoulders of the Ephod, towards the Face of it.

26. Moreover thou ſhalt make two Rings of Gold, and put them on the two Ends of the Breaſt-plate, on the Edge of it which is at the inſide of the Ephod.

27. Thou ſhalt likewiſe make two Rings of Gold, and put them upon the two Sides of the Ephod, below over againſt its Face, by the joining of it, above the Girdle of the Ephod.

28. And they ſhall tie the Breaſt-plate by its Rings, to thoſe of the Ephod, with a blue Lace, to be above the Girdle of that; as it ſhall not be lifted up from off the Ephod.

29. Aaron ſhall thus bear the Names of the Sons of Iſrael in the Breaſt-plate of Judgment upon his Heart, when he goes into the Holy Place, for a Memorial before the Lord continually.

30. On which Breaſt-plate thou ſhalt put Urim and Thummim, that they may be upon Aaron's Heart when he goes in before the Lord: ſo he ſhall bear the Judgment of the Iſraelites upon his Heart before the Lord continually.

31. Thou ſhalt further make a Cloak to the Ephod wholly blue.

32. At the Top of which, in the midſt of it, ſhall be a Hole; that ſhall have a Hem round about of woven Work, there being to it like the Hole of a Habergeon, *that* it may not be torn.

33. And upon its Skirts round about, ſhalt thou make Pomegranates of blue, purple and ſcarlet Thread; as alſo Bells of Gold in the midſt of them round about.

Ver. 13. *Sockets*] *Tynd. hokes, Gen. boſſes.*

Ver. 14. *of equal Length*] The *com. Tranſ.* has it *at the ends*, but of what? The Forepart of the Shoulders of the Ephod, where thoſe Chains were put, Ver. 25. was but one End of it, nor properly that. Beſides if the Chains were made there, how were they *put* or *faſtened* afterwards, as follows? *Jun.* and *Trem.* render it *æquabiles, equal*; as alſo *Buxt.* explains this, and that at the 22d Verſe.

Ib. *twiſted*] *Tynd. lynke.*

Ib. *into the Sockets*] which were made hollow, or with a Cavity, as appears by Ver. 11. to hold the Ends of the Chains, Ver. 25.

Ver. 17. *Ruby*] It is plain this Stone was of a *red* Colour by the *Heb.* Root of the Word, which a *Ruby* indiſputably was; ſo *Jun.* and *Trem.* have *Pyropus:* whereas according to *Robert Ainſworth*, in his late excellent *Dictionary*, a *Sardius* was black, though rather by *Pliny*'s Account of ſome other Colour, *Nat. Hiſt.* L. xxxvii. 6.

Ib. *Topaz*] which *Pliny* at the Beg. of Lib. xxxvii. 8. ſays is of a peculiar *green*, and accordingly the *Chald. Interpreter* renders it יְרָקוֹן denoting the Stone to be *green.*

Ib. *Carbuncle*] being like *Lightning*, as appears by the Noun ſo ſignifying which this is derived from, and as a glittering *Carbuncle* is; therefore ſeems to be ill rendered *an Emerald* by divers, which is *green*, and would unſuitably make two of the ſame Colour together.

Ver. 18. *Emerald*] As *Onkelos* tranſlates it in the *Chald. Targum*, viz. אזמרגדין and though taken by ſeveral for a *Carbuncle*, has not ſuch a Claim to it as the foregoing.

Ib. *Sapphire*] from the *Heb.* Word *ſappir*; in Colour *blue*, *Pliny*, Lib. xxxvii. 9.

Ib. *Diamond*] by its Hardneſs, which the Name in *Heb.* denotes.

Ver. 19. *Ligure*] after the *Greek* and *Vulg. Lat. Tranſlations*; called as it ſeems by *Pliny*, L. xxxvii. 9. *Cyanos*, as it is likewiſe rendered by *Jun.* and *Trem.* from its having a *light blue* or *ſky* Colour.

Ib. *Agate*] of *various* Colours interſperſed, *Pliny*, Lib. xxxvii. 10.

Ib. *Amethyſt*] with a Sort of *purple* Colour, almoſt like red Wine, *Pliny*, ib. 9.

Ver. 20. *Beryl*] the Colour a *faint green*, like Seawater, *Pliny*, ib. 5.

Ib. *Onyx*] partly *white*, *Pliny*, ib. 6.

Ib. *Jaſper*] of *different* Colours, according to what Place it came from, *Pliny*, ib. 9.

Ver. 22. *having made*] as before in Ver. 14. which is related to be done in the Words here, Ch. xxxix. 15, &c.

Ver. 23. *Ends*] the upper Corners, as the other two Rings were on the lower Corners, Ver. 26.

Ver. 25. *didſt*] as at Ver. 14. the not obſerving which, may make Confuſion.

Ver. 27, 28. *Girdle*] *Gen. broidered gard.*

Ver. 32. *Habergeon*] or *Coat of Mail. Biſh. partlet.*

34. A golden Bell and a Pomegranate, a golden Bell and a Pomegranate, ſhall there be upon the Skirts of the Cloak round about.

35. It ſhall then be upon Aaron to miniſter with; that his Sound may be heard when he comes into the Holy Place before the Lord, and when he goes out, that he may not die.

36. And thou ſhalt make a Plate of pure Gold; and engrave upon it with the Engravings of a Seal, Holineſs to the Lord.

37. Thou ſhalt alſo put it upon a blue Lace, and it ſhall be upon the Mitre; being towards the Face of it.

38. Thus ſhall it be upon Aaron's Forehead, that he may bear the Iniquity of the conſecrated Things, which the Iſraelites conſecrate for all ſuch Gifts of theirs; nay ſhall be upon his Forehead continually, for Favour for them before the Lord.

39. And thou ſhalt chequer a Coat of fine Linen, and make a Mitre of the ſame, as thou ſhalt likewiſe a Belt of embroidered Work.

40. For Aaron's Sons too ſhalt thou make Coats, and make for them Belts; as thou alſo ſhalt Caps, both for Glory and Comelineſs.

41. With which thou ſhalt cloath Aaron thy Brother, and his Sons with him; and ſhalt anoint them, fill their Hands, and conſecrate them, that they may execute the Prieſthood to me.

42. And ſhalt make them linen Drawers to cover the Fleſh of Nakedneſs; from the Loins to the Thighs ſhall they be.

43. Which ſhall be upon Aaron, and his Sons, when they go into the publick Tent, or when they go nigh the Altar to miniſter in the Holy Place, that they may not bear Iniquity, and die. It ſhall be a laſting Ordinance to him, and to his Offspring after him.

CHAP. XXIX.

NOW this is the Thing which thou ſhalt do to them, to ſanctify them, that they may execute the Prieſthood to me: take one young Bullock of the Herd, and two perfect Rams;

2 As alſo unleavened Loaves, and unleavened Cakes tempered with Oil, and unleavened Biſcuits waſhed over with Oil; making them with the fine Flour of Wheat.

3. Which thou ſhalt put into a Baſket, and bring them near in it, with the Bullock, and the two Rams.

4. Aaron and his Sons ſhalt thou alſo bring near to the Door of the publick Tent, and waſh them with Water.

5. When thou ſhalt take the Garments, and cloath Aaron with the Coat, the Cloak of the Ephod, the Ephod and Breaſt-plate; and place the Ephod on him with the Girdle of it.

6. And ſhalt ſet the Mitre upon his Head, putting the holy Crown upon that.

7. Moreover thou ſhalt take Oil for anointing, and pour upon his Head, and anoint him.

8. So having brought his Sons near, thou ſhalt cloath them with the Coats.

9. And ſhalt gird with the Belts him and them, tying the Caps on them, and they ſhall have the Prieſthood for a laſting Ordinance; nay thou ſhalt fill his Hand, with thoſe of his Sons.

10. Beſides thou ſhalt bring near a Bullock before the publick Tent, and Aaron with his Sons ſhall preſs their Hands upon the Head of it.

11. And that ſhalt thou kill before the Lord, at the Door of the publick Tent.

12. Then ſhalt thou take ſome of his Blood, and put upon the Horns of the Altar with thy Finger; pouring out all of it at the Bottom of the Altar.

13. And ſhalt take all the Fat that covers the Entrails, the Caul upon the Liver, and the two Kidneys, with the Fat which is upon them, and burn on the Altar.

14. But the Bullock's Fleſh, its Skin, and Dung ſhalt thou burn with Fire without the Camp: which ſhall be a Sin-offering.

15. Thou ſhalt take likewiſe one Ram,

Ver. 35. *comes into*] for it is the Lord who ſpeaks.

Ver. 36. *Holineſs to the Lord*] *Tynd. The holynes of the Lord.*

Ver. 38. *for Favour*] See *Lev.* i. 3.

Ver. 42. *Drawers*] *Biſh. ſlops.*

Ib. *to the Thighs*] incluſive, reaching to the lower End of them.

Ver. 3. *Baſket*] *Tynd.* and *Biſh. maunde.*

Ver. 5. *place the Ephod on him*] *Heb.* as it were *ephod him*, which occurs but once more, *Lev.* viii. 7.

Ver. 6. *holy Crown*] the golden Plate on which *Holineſs* was engraven, Ch. xxviii. 36. & xxxix. 30. *Lev.* viii. 9.

Ver. 9. *fill his Hand*] ſo the *Heb.* and with what we may find in Ver. 22, 23, 24. ſee too *Num.* iii. 3.

Ver. 10. *preſs*] or *lean*, as the Word ſignifies, and *Ainſw.* ſhews from *Maim.* was to be done *with all their might.*

Ver. 11. *at the Door*] The Author of the *Heb. State* ſays ſome MS. (and a ſad one it is by his own Account of it, p. 365, 368, 371, 380, 384, 399, 402, 406, &c. though ſo praiſed, p. 315.) has ל (for *at* better than *by*) *before* Door, *which every one ſees is neceſſary, and is found in the Greek, Syr. Chald. Arab. and Vulg. Verſions: an Example this of a Reading entirely different from the printed Hebrew*; but I ſay in the *Verſions* not different at all, the *Heb.* Noun ſignifying *at the Door*, as well as ſimply *the Door*, and that frequently, as Ver. 32, 42. Chap. xxxiii. 8, 9, 10. & xxxviii. 8. & xl. 29. *Gen.* xviii. 1, 10. & xix. 11. & xliii. 19. ל alſo rather denoting *to*. Would he have had no *by* or *at* to *the door* in the *Eng.* from the printed *Hebrew*?

and

and Aaron with his Sons ſhall preſs their Hands upon his Head.

16. This ſhalt thou kill; and taking his Blood, ſhalt ſprinkle upon the Altar round about.

17. Afterwards thou ſhalt divide the Ram in his Pieces, waſhing his Entrails and Legs, which thou ſhalt put upon his Pieces and Head.

18. And thou ſhalt burn the whole Ram on the Altar, which ſhall be a Burnt-offering to the Lord; being a pleaſant Smell, a Sacrifice by Fire to him.

19. Thou ſhalt take too the other Ram, and Aaron with his Sons ſhall preſs their Hands upon his Head.

20. This ſhalt thou kill, and taking ſome of his Blood, ſhalt put upon the Tip of Aaron's right Ear, and the Tips of thoſe of his Sons, as alſo upon the Thumbs of their right Hands, and the great Toes of their right Feet; then ſhalt ſprinkle the Blood upon the Altar round about.

21. Next thou ſhalt take ſome of that which is upon the Altar, and of the Oil for anointing, and ſprinkle upon Aaron, his Garments, Sons, and their Garments with him; thus ſhall he be conſecrated, with his Garments, Sons, and their Garments together.

22. Thou ſhalt further take of the Ram the Fat, and Rump, with the Fat that covers the Entrails, and the Caul of the Liver, the two Kidneys, the Fat which is upon them, and the right Shoulder; for it is the Ram of filling:

23. And one Loaf of Bread, one Cake of Bread with Oil, and one Biſcuit, out of the Baſket of unleavened *Cakes* that is before the Lord.

24. All which putting upon Aaron's Hands, and the Hands of his Sons, thou ſhalt wave them *for* a Waved-offering before the Lord.

25. Again thou ſhalt take them from their Hands, and burn at the Altar beſides the Burnt-offering; which ſhall be for a pleaſant Smell before the Lord, a Sacrifice by Fire to him.

26. And thou ſhalt take the Breaſt of the Ram of filling that is for Aaron, and wave it *for* a Waved-offering before the Lord; which ſhall be a Part for thee.

27. Thus ſhalt thou ſanctify the Breaſt of the Waved-offering, with the Shoulder of the Lifted-offering, which is waved, and which is lifted up; of the Ram of filling, of that which is for Aaron, and of that which is for his Sons.

28. Whoſe it ſhall be for a laſting Ordinance, from the Iſraelites, for it is a Lifted-offering; which it ſhall be from the Iſraelites, from the Sacrifices of their Peace-offerings, their Lifted-offering to the Lord.

29. The Garments of Holineſs moreover which are Aaron's, ſhall be his Sons after him, to be anointed in them, and their Hands to be filled in them.

30. He who is Prieſt in his room of his Sons, ſhall be cloathed with them the ſeven Days in which he goes into the publick Tent, to miniſter in the Holy Place.

31. And thou ſhalt take the Ram of filling, and boil his Fleſh in the Holy Place.

32. Then ſhall Aaron and his Sons eat the Fleſh of him, and the Bread which is in the Baſket, at the Door of the publick Tent.

33. They ſhall even eat thoſe Things that atonement was made with, to fill their Hands, to conſecrate them; which a Stranger ſhall not eat, becauſe they are holy.

34. And if there be left of the Fleſh of filling, or of the Bread till the Morning, thou ſhalt burn what is left with Fire; it ſhall not be eat, becauſe it is holy.

35. Now thus ſhalt thou do to Aaron, and his Sons, according to all that I command thee: thou ſhalt fill their Hands ſeven Days.

36. And ſhalt offer a Bullock of Sin-offering daily for Atonements, cleanſing the Altar when thou makeſt atonement for it; as alſo anoint it, to conſecrate it.

37. Seven Days ſhalt thou make atonement for the Altar, and conſecrate it; and the Altar ſhall be very holy, all that touches it ſhall be ſo.

38. And this is what thou ſhalt offer upon the Altar, two Lambs in their *firſt* Year each Day continually.

39. One Lamb thou ſhalt offer in the Morning, and ſhalt the other within the Evening.

40. And there ſhall be the tenth Part *of an Ephah* of fine Flour, tempered with beaten Oil the fourth Part of a Hin, and a Drink-offering the fourth Part of a Hin of Wine, to one Lamb.

Ver. 20. *Tip*] *Gen. lappe.*
Ver. 23. *Loaf*] *Tynd.* and *Biſh. ſymnell.*
Ver. 24. *wave them*] *Gen. ſhake them to and fro.*
Ver. 25. *beſides*] Which the *Eng. Tranſlators* render *upon*, *Lev.* viii. 28. where ſee *Ainſworth.*
Ib. *which*] The *Heb.* Pronoun belonging alſo to this, and the great Diviſion of the Ver. being here, like as in Ver. 18.

Ver. 33. *made with*] partly; ſo that the Words need not be wreſted to a violent Meaning, *They ſhall eat thoſe Things, for whom the Atonement was made*, as *Patrick* would, after *Jun.* and *Trem.* which not only ſeems ſuperfluous, but that ל would have been uſed for ſuch a Senſe, where it is now ב
Ver. 40. *of an Ephah*] as appears by *Num.* xxviii. 5.

41. Thou

41. Thou ſhalt alſo offer the other Lamb within the Evening; doing to it according both to the Oblation, and its Drink-offering, of the Morning, for a pleaſant Smell, a Sacrifice by Fire to the Lord.

42. *It* ſhall be a Burnt-offering continually for your Generations, at the Door of the publick Tent before the Lord; where I will meet you, to ſpeak to thee there.

43. Even there will I meet with the Iſraelites, and it ſhall be ſanctified by my Glory.

44. And I will ſanctify the publick Tent, with the Altar; as *I will likewiſe* Aaron and his Sons, to execute the Prieſthood to me.

45. Nay I will dwell amongſt the Iſraelites, and will be a God to them.

46. So they ſhall know that I am the Lord their God, who brought them out of the Country of Egypt, to dwell amongſt them; who am the Lord their God.

CHAP. XXX.

AND thou ſhalt make an Altar of Incenſe of Perfuming, which thou ſhalt do with Shittim-wood.

2. A Cubit ſhall be the Length of it, and ſo much its Breadth, being ſquare, and two Cubits the Height of it: its Horns ſhall be of the ſame.

3. This thou ſhalt cover with pure Gold, its Top, Sides round about, and Horns; making to it a Border of Gold round about.

4. Two Rings of Gold ſhalt thou alſo make to it, below the Border of it, which thou ſhalt do againſt the two Ribs of it, upon its two Sides; and they ſhall be Places for the Poles, to carry it with them.

5. And thou ſhalt make the Poles of Shittim-wood, covering them with Gold.

6. Thou ſhalt then put it before the Hanging, which is by the Ark of the Teſtimony, before the Atonement-covering, that is upon the Teſtimony, where I ſhall meet with thee.

7. And Aaron ſhall burn Incenſe of Odours upon it; which he ſhall do Morning by Morning, when he puts the Lamps in good order.

8. When he likewiſe lights up the Lamps within the Evening, he ſhall do the ſame: which ſhall be an Incenſe continually before the Lord, in your Generations.

9. You ſhall not offer up ſtrange Incenſe on it, Burnt-offering, or Oblation; nor ſhall you pour out a Drink-offering upon it.

10. And Aaron ſhall make atonement upon the Horns of it once in a Year: which he ſhall do with the Blood of the Sin-offering of Atonements, in your Generations; it ſhall be very holy to the Lord.

11. The Lord ſpoke further to Moſes as follows:

12. When thou takeſt the Sum of the Iſraelites in numbering them, they ſhall then each one give a Ranſom for his Soul to the Lord; that there may be no Plague among them, at doing it.

13. This ſhall they give every one that paſſes of thoſe who are numbered, half a Shekel by the holy Shekel: twenty Gerahs being a Shekel, half a Shekel ſhall be the Offering *to* the Lord.

14. Every one that paſſes of thoſe who are numbered, from their twentieth Year upward, ſhall give an Offering to the Lord.

15. The Rich ſhall not exceed, nor the Poor abate of half a Shekel, in giving the Offering *to* the Lord, to make atonement for your Souls.

16. And thou ſhalt take the Money of Atonements from the Iſraelites, and give it for the Service of the publick Tent; that it

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Ver. 41. *Oblation*] in the *com. Eng. meat-offering*; but changing Places, and its Noun for the Pronoun, with *drink-offering*, and *thereof* put doubtful to what it belongs.

Ver. 43. *meet*] *Gen. appoint with.*

Ver. 1. *make*] The Performance of which is told, Chap. xxxvii. 25.

Ib. *Perfuming*] To take off the Smell of the Beaſts that were ſacrificed, according to *Maimonides*, *More Nevoch.* Pt. iii. Cap. 45. as well as for the Incenſe to be an Offering it ſelf.

Ver. 3. *Gold*] called therefore the *Altar of Gold* or *golden Altar*, Chap. xxxix. 38. *Num.* iv. 11.

Ver. 6. *before*] According to *Joſephus* this Altar ſtood between the Candleſtick and Table, mentioned on Ch. xxv. 31. *Antiq.* Lib. iii. 6. which ſeems to agree both with *before* here, and with Chap. xxvi. 35.

Ib. *upon the Teſtimony*] Chap. xxvi. 34.

Ver. 7. *puts in good order*] *Heb. makes good.*

Ver. 10. *it ſhall be very holy*] namely this Altar, according to the like, Ver. 32, 37. Chap. xl. 9. If the *Atonement* had been intended, אשר *which* would probably have been uſed.

Ver. 12. *When*] The Times ſeem to be left to God's own farther Direction, *Num.* i. 2, 3. & xxvi. 2. or when the Collection ſhould be wanted, Ver. 16. That however mentioned *Neh.* x. 32. does not ſeem a Collection made from this Precept; though *Patrick Biſhop* of *Ely*, by a ſtrange Miſtake ſuppoſes, in his *Commentary* on the 16th Ver. of this Chap. that they charged themſelves with the third Part of a Shekel, for the Uſes mentioned here, *becauſe the Expences were then ſo great, that half a Shekel was not ſufficient to maintain them:* for *Nehemiah*'s Collection was made by a new Decree; and it is not credible, that he and the reſt, who were then ſo ſtrict and conſcientious, would have altered this Precept, nor do we find the People were then numbered for it. Therefore that being yearly, does not ſhew this to be ſo; beſides what Occaſion had *David* to number the People as he did, if it had been done every Year? See the *Annot.* of *Jun.* and *Trem.*

Ver. 13. *half a Shekel*] of Silver, Chap. xxxviii. 25.

Ib. *Gerahs*] *halfe pence* by the *Biſh.*

Ver. 16. *for the Service*] as was afterwards done, Ch. xxxviii. 27, 28. 2 *Kings* xii. 4, 5.

may

may be a Memorial for them before the Lord, to make atonement for your Souls.

17. Again the Lord ſpoke thus to Moſes:

18. Thou ſhalt make a Waſhing-veſſel too, and its Baſe, both of Braſs, to waſh with; and putting it between the publick Tent and the Altar, ſhalt put in Water there:

19. That Aaron and his Sons may waſh out of it, their Hands and Feet.

20. When they go into the publick Tent, they ſhall waſh with Water, that they may not die; or when they come near the Altar to miniſter, to burn Sacrifice by Fire to the Lord.

21. They ſhall even waſh their Hands and Feet, that they may not die: and it ſhall be to him and his Offspring, a laſting Ordinance in their Generations.

22. In the next place the Lord ſpoke to Moſes as follows:

23. Do thou alſo take thee principal Spices, fine Myrrh five hundred *Shekels*, and fragrant Cinnamon half as much as that, with fragant Cane the ſame;

24. As likewiſe Caſſia five hundred, by the holy Shekel, and Oil of Olives a Hin.

25. This ſhalt thou make an Oil of holy anointing, an Ointment made by the Work of the Apothecary; which ſhall be ſuch an Oil.

26. With which thou ſhalt anoint the publick Tent, and the Ark of the Teſtimony,

27. And the Table with all its Inſtruments, and the Candleſtick with its Inſtruments, and the Altar of Incenſe,

28. And the Altar of Burnt-offering with all its Inſtruments, and the Waſhing-veſſel with its Baſe.

29. Thus ſhalt thou conſecrate them, and they ſhall be very holy: all that touches them ſhall be holy.

30. Aaron and his Sons likewiſe ſhalt thou anoint; whereby thou ſhalt conſecrate them, to execute the Prieſthood to me.

31. And thou ſhalt ſpeak thus to the Iſraelites; This ſhall be an Oil of holy anointing to me, in your Generations.

32. Upon the Fleſh of Man it ſhall not anoint, nor ſhall you make the like of it in its Quantities: it being holy, let it be holy to you.

33. The Man who makes Ointment like it, or who puts any of it upon a Stranger, ſhall be cut off from his People.

34. Moreover the Lord ſaid to Moſes; Take thee Stacte, Onyx, and Galbanum, theſe Odours, with pure Frankincenſe; each being by it ſelf.

35. And thou ſhalt make it a Perfume, an Ointment by the Work of the Apothecary; ſeaſoned, pure, holy.

36. Then ſhalt thou beat ſome of it ſmall by pounding, and put before the Teſtimony, in the publick Tent, where I ſhall meet with thee: it ſhall be very holy to you.

37. And the Perfume which thou ſhalt make, ſhall *you not make for your ſelves in* the Quantities of it: it ſhall be holy to thee for the Lord.

38. The Man who makes the like of it, to ſmell to it, ſhall be cut off from his People.

CHAP. XXXI.

BESIDES the Lord ſpoke as follows to Moſes:

2. See, I have called by Name, Bezaleel the Son of Uri, the Sun of Hur, of the Tribe of Judah.

3. And have filled him with the Spirit of God, in Wiſdom, Underſtanding, Knowledge and all Work;

4. To contrive Devices, to make in Gold, Silver and Braſs;

5. And in artificial Work of Stone for ſetting, and in that of Wood, to make in all Work.

6. And I behold have given with him, Aholiab the Son of Ahiſamach, of the Tribe of Dan; and in the Minds of all thoſe of a wiſe Heart have I put Wiſdom, that they may make all which I have commanded thee;

7. The publick Tent, the Ark of the Teſtimony, and the Atonement-covering which ſhall be upon it, with all the Inſtruments of the Tent,

8. And the Table with its Inſtruments, and the pure Candleſtick with all its Inſtruments, and the Altar of Incenſe,

9. And the Altar of Burnt-offering with all its Inſtruments, and the Waſhing-veſſel with the Baſe of it,

10. The Cloths too of Miniſtry, and the holy Garments for Aaron the Prieſt, with

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Ver. 31. *anointing*] *Tynd. &c. oyntyng.*
Ver. 33. *be cut off*] *Tynd.* and *Biſh. peryſhe.*
Ver. 34. *Stacte, Onyx*] *Gen. pure myrrhe and cleane gumme.*
Ib. *by it ſelf*] as the *Heb.* clearly ſignifies, and the Weight or Quantity of each might be purpoſely concealed.
Ver. 35. *ſeaſoned*] according to *Lev.* ii. 13.
Ver. 8. *pure*] as being wholly pure Gold, Chap. xxv. 31, 39.
Ver. 10. *Cloths*] to wrap the Things up in when the Camp went on, deſcribed *Num.* iv. 6, 7, 8, 9, 11, 12, 13, 14.

his Sons Garments, to execute the Prieſthood,

11. And the Oil for anointing, and the Incenſe of Odours for the Holy Place: according to all that I command thee ſhall they do.

12. The Lord continued ſpeaking to Moſes as follows:

13. Do thou alſo ſpeak thus to the Iſraelites; Yet you ſhall keep my Sabbaths: for it ſhall be a Sign between me and you in your Generations, that you may know that I the Lord ſanctify you.

14. And you ſhall keep the Sabbath, becauſe it is holy to you: he that profanes it ſhall be quite put to death, for every Perſon who does Work on it ſhall be cut off from among his People.

15. Six Days ſhall Work be done, but on the ſeventh Day ſhall be the holy Sabbath of Reſt to the Lord; every one who does Work on the Sabbath Day ſhall be quite put to death.

16. Therefore the Iſraelites ſhall keep the Sabbath, by making it a laſting Covenant in their Generations.

17. It ſhall be a Sign between me and the Iſraelites for ever: for *in* ſix Days the Lord made the Heaven and Earth, and on the ſeventh Day he reſted, and was refreſhed.

18. And he gave Moſes, when he had made an end of ſpeaking to him on Mount Sinai, two Tables of Teſtimony, Tables of Stone written with the Finger of God.

CHAP. XXXII.

BUT when the People ſaw that Moſes delayed to come down from the Mountain, they gathered together againſt Aaron, and ſaid to him, Get ready, make us a god that may go before us, for as to this Man Moſes who brought us up from the Country of Egypt, we know not what has befallen him.

2. At this he anſwered them, Break off the golden Ear-rings which are in the Ears of your Wives, Sons and Daughters, and bring to me.

3. Accordingly all the People broke off the golden Ear-rings which were in their Ears, and brought to Aaron.

4. Which he receiving of them, made a Mould for it with an engraving Inſtrument, and made it a molten Calf; and they ſaid, This is thy god, O Iſrael, who brought thee up from the Country of Egypt.

Ver. 13. *Yet*] Even thoſe being not to be made on the Sabbath; ſee *Jun.*

Ver. 16. *by making*] So *Lewis de Dieu* turns it *faciendo Sabbathum, &c. Trem.* and *Jun. celebrando, &c.* ל denoting a Gerund as well as the infinitive Mood, and the latter ſcarce making Senſe.

Ver. 1. *againſt*] in a tumultuous Manner, not accepting him to act in the Place of *Moſes*, as was ordered, Chap. xxiv. 14. ſee Ver. 22. the *Heb.* Word properly ſignifying *againſt*.

Ib. *has befallen him.*] *Heb. there is to him.*

Ver. 4. *made a Mould*] This, I flatter my ſelf, will have the very Bluſh of Truth, and ſtrike convincingly at firſt Sight, making Arguments for it unneceſſary. It may however be proper to ſay Something of another Way or two of tranſlating it: as to the common one in our *Bible*, the *after* is made but from ו the frequent *Heb.* for *and*; nor is there any Shadow of Proof that the Melting or Caſting was done firſt, but only to make it ſuit with that Notion of *faſhioning* it *afterwards*, which muſt be needleſs, or rather abſurd, to do what was done already; unleſs the Ear-rings were only melted into a Lump or ſome oblong Piece; yet that it was made then into a Calf with *a graving Tool* is unaccountable, and this too done the ſame Day, Ver. 5, 6. *Stackhouſe*, following the Author of *An Eſſay for a new Tranſlation* (the worſt Pretender to it that I ever met with) has it *tied in a Bag*; but has not told us what the Ear-rings were to be tied up for, when they were immediately uſed, or why the *Scripture* ſhould mention ſuch a trifling Thing; nor *Patrick*, who was of the ſame Mind.

Ib. *Calf*] That the *Iſraelites* learned Idolatry in *Egypt*, *Joſh.* xxiv. 14. *Ezek.* xxiii. 3, 8, 37. *Lev.* xvii. 7. ſhew, and this in particular, *Acts* vii. 39, 40, 41. as the Form of their Idol does; becauſe the *Egyptians* worſhipped an Ox, which they called *Apis* or *Mnevis*. Hear *Pomponius Mela*, Lib. i. 9. Apis *populorum omnium numen eſt; bos niger, certis maculis inſignis, & cauda linguaque diſſimilis aliorum: raro naſcitur, nec coitu pecoris, ut ajunt, ſed divinitus & cæleſti igne conceptus. The god of all the* Egyptians *is* Apis, *a black Ox, with certain notable Spots, as alſo a Tail and Tongue not like others: ſuch a one is ſeldom produced, and then not by the Copulation of a Beaſt, as they pretend, but bred divinely by celeſtial Fire.* As *Plutarch* relates it, *De Iſide*, they believed, τελευτήσαντ☉ Οσίριδος εἰς τῦτον ἡ ψυχὴ ἀυτῦ μετέστη, *the Soul of* Oſiris (of whom ſee *Gen.* x. 13.) *when he was dead paſſed into this Creature: Diodorus* ſays the like of them, Lib. i. 6. So *Strabo*, Lib. xvii. Ὁ Βῦς Απις, ὅ ἐστιν ὁ ἀυτὸς Οσιρις, *the Ox* Apis, *which is the ſame as* Oſiris. To what theſe Heathen Writers ſay, may be adjoined that of *Philo* the *Jew*, in his *Life of Moſes*, Lib. iii. τεκτηνάμενοί ταῦρον χρυσῦν, Αἰγυπτιακῆ μίμημα τύφε, χορὰς ἴσασαν, *they* (the *Iſraelites*) *danced to the golden Ox or Calf that was made, in Imitation of the Egyptian Superſtition.*

Cambyſes, the Son of *Cyrus*, King of *Perſia*, having conquered *Egypt*, purſued the War againſt *Ethiopia*; but great Part of his Army being buried in the Sands, and the reſt ready to be ſtarved, upon his coming back to *Memphis*, he found great Rejoicing for a new *Apis*, which the *Egyptians* had then got, after the Death of a former. *Cambyſes* would not be perſuaded but that they rejoiced for his Miſcarriage, till he had the Ox brought before him, when at the Indignation of ſuch a god, he ſtabbed him in the Thigh with his Dagger, of which he died, being not god enough to cure himſelf. The King however dying afterwards by a Wound in his own Thigh, it is no wonder that the *Egyptians* reckoned it an eſpecial Judgment from Heaven upon him; but it is ſomething ſtrange that ſuch a one as *Prideaux* ſhould remark on it, *perchance they were not much out in it*, going on to plead for it, *Connect.* An. 524, 522. whereas it is inconſiſtent with Scripture, Reaſon and common Senſe, that the true God ſhould puniſh the Contempt of a falſe one, and ſlay a Man for an Ox. What *Affront* was *given* (to uſe *Patrick*'s Words) to the falſe gods and heathen Religion by *Elijah* and other Prophets, 1 *Kings* xviii. 27, &c?

Ib. *This is thy god*] as *Neh.* ix. 18. it being one Calf: ſo I ſince find our excellent *Tyndal* tranſlates it, and ſo *Patrick* on *Eccleſ.* xii. 1. ſays it ſhould be tranſlated; ſee 1 *Sam.* xxviii. 13. 2 *Chron.* xxiv. 22.

5. This

5. This he ſeeing, built an Altar before it; he alſo made Proclamation, To Morrow is a Feaſt to the Lord.

6. So they roſe early the next Day, and offered up Burnt-offerings, and brought Peace-offerings; when they ſate down to eat and drink, and roſe up to play.

7. Whereupon the Lord ſaid to Moſes; Go deſcend, for thy People are corrupted, whom thou haſt brought up from the Country of Egypt.

8. They are departed quickly from the Way which I commanded them, have made them a molten Calf; to which they bow down, and ſacrifice, ſaying, *This is thy god*, O Iſrael, who brought thee up from the Country of Egypt.

9. The Lord alſo added to him, I have ſeen plainly that this People are of a ſtiff Neck.

10. Therefore now let me alone, that I may be ſo angry with them, as to conſume them; then will I make thee be a great Nation.

11. But Moſes made ſupplication before the Lord his God as follows: Why, O Lord, art thou angry with thy People, whom thou haſt brought out of the Country of Egypt, with great Might, and a ſtrong Hand?

12. Why ſhould the Egyptians ſpeak thus, He had them out for Harm, to kill them on the Mountains, and to conſume them from the Surface of the Ground? Return from thy fervent Anger, and be ſorry for the Harm againſt thy People.

13. Remember Abraham, Iſaac and Iſrael, thy Servants, to whom thou ſwareſt by thy ſelf, and ſaideſt to them, I will multiply your Offspring, to be like the Stars of Heaven; and all this Country which I have ſpoken of will I give them, and they ſhall poſſeſs for ever.

14. And the Lord was ſorry for the Harm which he ſpoke of doing to his People.

15. Then Moſes turned about, and went down from the Mountain, with the two Tables of the Teſtimony in his Hands; they being written on both their Sides, which they were not only on one but the other.

16. And the Tables were the Work of God, as the Writing was that of him, engraved upon them.

17. Now when Joſhua heard the Noiſe of the People in their ſhouting, he ſaid to Moſes, There is a Noiſe of War in the Camp.

18. Who anſwered, It is neither a Noiſe of crying out for Strength, nor that for Weakneſs; it is a Noiſe of Singing I hear.

19. And as they got near the Camp, he ſaw the Calf, and the Dancing; incenſed at which, Moſes threw the Tables out of his Hands, and broke them under the Mountain.

20. Nay he took the Calf that they had made, and not only burnt in the Fire, but ground till it was ſmall; and then ſtrewing *it* atop of the Water, gave the Iſraelites to drink.

21. Moreover he aſked Aaron, What did this People do to thee, that thou haſt brought great Sin upon them?

22. To which he anſwered; Let not my Lord be angry: thou knoweſt that the People will be in Something bad.

23. Therefore they ſaid to me, Make us a god that may go before us; for as to this Man Moſes who brought us up from the Country of Egypt, we know not what has befallen him.

24. Upon this I ſaid to them, Whoever has Gold, let them break *it* off, and give to me; then I caſt it into the Fire, and there came out this Calf.

25. And when Moſes ſaw that the People were ſtript, as they were by Aaron, to *their* Shame, among ſuch as might riſe up againſt them;

26. He ſtood at the Gate of the Camp, and ſaid, Whoever is for the Lord, *come* to me: accordingly there gathered to him all the Levites.

27. To whom he declared; Thus ſays the Lord God of Iſrael, Having put each one his Sword upon his Thigh, go to and fro,

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Ver. 5. *This*] Not the Calf it ſelf, which he had ſeen before, but their making a god of it.

Ver. 6. *play*] *Diogenes* upon ſeeing a young Man at play, ſaid to him, Ὅσῳ βέλτιον, τοσοῦτον χεῖρον *The better thou doeſt it, the worſe it is*, *Diog. Laertius* in his *Life*.

Ver. 11. *made ſupplication before*] *Heb. intreated the Face of*, being alſo in the following Places, 1 *Sam.* xiii. 12. 1 *Kings* xiii. 6. twice, 2 *Kings* xiii. 4. 2 *Chron.* xxxiii. 12. *Job* xi. 19. *Pſa.* xlv. 12. & cxix. 58. *Prov.* xix. 6. *Jer.* xxvi. 19. *Dan.* ix. 13. *Zech.* vii. 2. & viii. 21, 22. *Mal.* i. 9. where the Varieties of the *preſ. Eng.* being done by different Hands, may be ſeen.

Ver. 18. *Singing*] How variouſly the *old Interpreters* took this, may be ſeen in *Druſius*'s *Fragm. Vet. Int.* and *Buxt. Vind. Ver. Heb.* p. 700.

Ver. 24. *and give*] which Ver. 2. and the *Heb.* Pointing ſhew.

Ver. 25. *ſaw*] that it was as *Aaron* ſaid in the former Part of the foregoing Verſe.

Ib. *ſtript*] of their Jewels or Ear-rings, Ver. 2, 3, 24. *Jeruſ. Targ.* כְּלִילָא וְדַהֲבָא *golden Coronets*; by *Tayler*, *ornamentis*: whereas Expoſitors have been puzzled to find how they were *naked*, as though that had been the original Word, running to metaphorical Meanings; nay *Patrick* interprets the firſt *naked* to be *without the Divine Protection*, and the latter to be *open to the Scorn of their Enemies*, though the Meaning of both is doubtleſs the ſame.

Ib. *to* their *Shame*] becauſe they would be eſteemed poor and contemptible.

from

from Gate to Gate in the Camp, and kill each his Brother, Friend and Neighbour.

28. And the Levites did according to his Order; and there fell of the People that Day about three thouſand Men.

29. For Moſes commanded, Fill your Hands to Day for the Lord, for let each be againſt his Son and Brother; that he may beſtow a Bleſſing upon you to Day.

30. And the next Day he ſaid to the People, You have committed a great Sin; now therefore I will go up to the Lord, perhaps I ſhall make atonement for your Sin.

31. Accordingly he returns to the Lord, and ſays, I beſeech thee, this People having committed a great Sin, making them a god of Gold;

32. That now if thou wilt forgive their Sin, *do*; or if not, blot me, I pray, out of thy Book which thou haſt written.

33. And the Lord ſaid to Moſes; Whoſoever ſins againſt me, him will I blot out of my Book.

34. Yet now go, lead the People whither I told thee, behold my Angel ſhall go before thee; but at the Time of my puniſhing, I will puniſh them for their Sin.

35. Thus the Lord ſmote the People, becauſe they made the Calf which Aaron made up.

CHAP. XXXIII.

THE Lord ſaid further to Moſes; Go aſcend from hence, with the People whom thou haſt brought up from the Country of Egypt, to that of which I ſware thus to Abraham, Iſaac and Jacob, I will give it to thy Offspring;

2. And I will ſend an Angel before you, and drive out the Canaanites, Amorites, and Hittites, with the Perizzites, Hivites and Jebuſites:

3. To a Country flowing with Milk and Honey; for I will not go up among you, becauſe you are a People of a ſtiff Neck, leſt I ſhould conſume you in the Way.

4. And when the People heard this ill Account, they mourned; and did not any one put his Ornaments upon him.

5. For the Lord bade Moſes ſay to the Iſraelites, You are a People of a ſtiff Neck; in one Moment, ſhould I come up among you, I ſhall conſume you: therefore now take off your Ornaments from you, that I may know what I ſhall do for you.

6. So the Iſraelites ſtript themſelves of their Ornaments by Mount Horeb.

7. And Moſes taking a Tent, pitched it without the Camp, far off from it, which he called the publick Tent; and every one who ſought the Lord, went forth to it thither.

8. When Moſes alſo went forth to the Tent, all the People got ready, and ſtood each at the Door of his own Tent; and looked after him till he was gone into that.

9. Whither when he was gone in, the Pillar of the Cloud came down, and ſtood at the Door of the Tent: thus he ſpoke with Moſes.

10. Therefore all the People ſeeing the Pillar of the Cloud ſtand at the Door of the Tent, they all addreſſed themſelves, and bowed down at their reſpective Tent-doors.

11. And the Lord ſpoke to Moſes Face to Face, as a Man ſpeaks to his Friend; who returned to the Camp, but his Waiting-man Joſhua the Son of Nun the Servant, did not depart from within the Tent.

Ver. 28. *three thouſand*] In the *Bible* of *Pope Sixtus thirty three thouſand*, then of *Pope Clement twenty three thouſand*, in that of the *Lovain Doctors* again 33000, but ſince in that of the *College of Doway*, with the *Heb.* 3000; ſee on *Joſh.* xi. 19.

Ver. 29. *Fill your Hands*] i. e. *with an offering*, as the Expreſſion ſignifies, Chap. xxviii. 41. & xxix. 9, 33, 35. *Num.* iii. 3. *Judg.* xvii. 5, 12. 1 *Kings* xiii. 33. 2 *Chron.* xxix. 31. *Ezek.* xliii. 26. *Shuckford*, *Connect.* Vol. iii. B. xi. interprets it, *with the Sword*, ſaying he was at a loſs to find out what could lead the *Commentators* from that Meaning; whereas it was evidently his own being not ſufficiently acquainted with the *Hebrew* led him into it.

Ver. 31. *beſeech thee*] The only Meaning *Noldius*, in his curious Diſtribution of the *Heb.* Particles, gives this, and as rendered *Pſa.* cxviii. 25. *Neh.* i. 5, 11. *Gen.* l. 17.

Ver. 32. *thou wilt forgive*] which the *Heb.* does not allow to be parted, being but a ſingle Word.

Ib. *blot*] *Tynd.* and *Biſh. wype*, *Gen. raſe.*

Ver. 35. *made up*] See the like Chap. xxxvi. 8.

Ver. 3. *not go up among you*] accordingly his Tent was removed at a diſtance from the Camp, Ver. 7.

Ib. *you*] See ſeveral Inſtances of Words belonging to *People* tranſlated plurally in the foregoing Chap. as neceſſary, though ſingular in the *Heb.* which our Language will not ſo well bear; *People* in the Nature of it being either, as uſed Ver. 5.

Ver. 5. *ſhould I*] not *I will*, to contradict Ver. 3. and alſo make the People be conſumed, when they were not.

Ib. *one Moment*] which the Point *Tebir* directs to belong to the latter Part, though placed in the *Heb.* as here.

Ib. *what I ſhall do*] viz. according to their Humiliation and Repentance.

Ver. 7. *a Tent*] not that ſpoken of in Chap. xl. which was made afterwards, and therefore the Article [the] as if it was the ſame, is improperly put to this; ſee *Gell's Eſſay*, p. 360.

Ib. *the publick Tent*] by the *Gen. Ohel-moed*, though not next Time.

Ver. 11. *Servant*] The ſame *Heb.* as well as *Eng.* Word being uſed of *Ziba*, 2 *Sam.* ix. 9. & xvi. 1. and *Joſhua* being now about fifty two Years old. See the *Notes* on *Chron. Tab.* Part 4th.

Ib. *did not depart*] to ſhew their Habitation was there, and not in the Camp, as well as to take care of the Tent, and do what was to be done there. The Words how-

12. Beſides

12. Beſides Moſes ſaid to the Lord; See, thou ſayeſt to me, Have up this People; but thou doſt not let me know what thou wilt ſend with me; notwithſtanding thou haſt ſaid, I know thee by Name, and thou art alſo in Favour with me.

13. Now therefore, if I am now in favour with thee, make known now to me thy Ways; that I may know thee, to be in thy Favour; and do thou ſee, that this Nation is thy People.

14. To which he anſwered, My Preſence ſhall go, and I will give thee reſt.

15. And he replied to him, If thy Preſence do not go, have us not up from hence.

16. For by what is it now known, that I, and thy People, are in Favour with thee? Is it not by thy going with us? Thus ſhall I and they be diſtinguiſhed from all People who are upon the Surface of the Earth.

17. With that the Lord ſaid to Moſes, I will alſo do this Thing which thou haſt ſpoken: for thou art in Favour with me, and I know thee by Name.

18. He then intreated, Shew me, I beſeech thee, thy Glory.

19. And he anſwered, I will make all my Goodneſs paſs before thee, proclaiming the Name of the Lord there; and will be gracious to whom I will be gracious, as likewiſe have mercy upon whom I will have mercy.

20. But added he, Thou canſt not ſee my Face: for no Man ſhall ſee me, and live.

21. Nevertheleſs the Lord ſaid; Behold there is a Place by me, where thou ſhalt ſtand upon the Rock.

22. Into a Cavity of which I will put thee, when my Glory paſſes by; and cover thee over with my Hand, till I am paſſed by.

23. Then will I take away my Hand, and thou ſhalt ſee the Back-part of me; but my Face ſhall not be ſeen.

CHAP. XXXIV.

SO the Lord ſaid to Moſes; Carve thee out two Tables of Stone like the former, and I will write upon them the Words that were upon the former ones which thou brokeſt.

2. And being ready at the Morning, come up then to Mount Sinai, and ſtay there for me upon the Top of the Mountain.

3. But no Man ſhall come up with thee, nay there ſhall not ſo much as a Man be ſeen on all the Mountain; nor ſhall even the Flocks and Herds feed before the ſame.

4. Accordingly when he had carved out two Tables of Stone like the former, Moſes roſe early in the Morning, and went up to Mount Sinai, as the Lord commanded him; taking thoſe Tables in his Hand.

5. And the Lord came down in a Cloud, and ſtood with him there, proclaiming the Name of the Lord.

6. For he paſſing before him, proclaimed; The Lord, the Lord God, merciful and gracious, delaying of Anger, and of great Kindneſs and Truth;

7. Keeping Kindneſs for Thouſands, forgiving Iniquity, Treſpaſs and Sin; however not at all quitting, *but* puniſhing, for the Iniquity of the Parents, the Children and Grandchildren, in the third and fourth *Generation*.

8. Whereupon Moſes made haſte, and bowing to the Ground, worſhiped,

9. And ſaid, If now I am in Favour with thee, O Lord, let the Lord, I pray, go among us; though they are a People of a ſtiff Neck, and not only pardon our Iniquity and Sin, but have us in Poſſeſſion.

10. To which he replied: Behold I make a Covenant, *that* before all thy People I will do ſuch Wonders, as have not been performed in the whole Earth, and all Nations; and all the People whom thou art among ſhall ſee that the Work of the Lord is terrible, which I will do with thee.

11. Obſerve what I command thee to Day: behold I will drive out from thy Preſence, the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebuſites.

12. Take heed that thou doſt not make a Treaty with the Inhabitants of the Country to which thou comeſt, leſt it ſhould become a Snare within thee.

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ever are ſtretched in the *Tranſ.* of *Jun.* and *Trem.* to ſignify it was *the Lord did not depart*, which Opinion *Patrick* too eſpouſes; but beſides it being improbable that the Verb ſhould belong to ſuch a diſtant Antecedent when the foregoing Verb does not, לא *not* clearly ſhews it to belong to *Joſhua the Servant*, which ſhould have been ולא *but not* to be otherwiſe.

Ver. 12. *what*] As the Tent of the Lord, and his Preſence there, was gone from the People, Ver. 7. which *Moſes* might therefore fear would not be ſent with them, and as appears by Ver. 15. he did. Beſides מי might rather have ſignified *whom*; which to apply to the *Angel*, Ver. 2. is incongruous, ſince *Moſes* knew he was to be ſent with him.

Ver. 13. *be*] for the future, which is intended, is otherwiſe too obſcure.

Ver. 16. *now*] It does not appear by *Noldius*'s *Concordance of the Heb. Particles*, that this ever ſignifies *here*, but *now* moſt frequently, if not always, as *Gen.* xxvii. 37. & xliii. 11. *Judg.* ix. 38. *Iſai.* xxii. 1, &c.

Ver. 21. *Rock*] *Greaves* mentions the Rocks at Mount *Sinai* being ſpeckled with black, white and red, and the Monument of the great Pyramid being of it. And *Neitzſchitz* ſays, *Horeb is a Rock of brown and red Stone, rough as if it had been broke all over.*

Ver. 6. *proclaimed*] See Chap. xxxiii. 19. *Num.* xiv. 17, 18.

Ver. 7. *forgiving,*] i. e. *the penitent:* not at all quitting, i. e. *the impenitent.*

13. But you ſhall deſtroy their Altars, break in pieces their Statues, and cut down its Groves.

14. For thou ſhalt not bow down to another God; ſince the Lord whoſe Name is zealous, is a zealous God:

15. Leſt thou ſhouldeſt make a Treaty with the Inhabitants of the Country, and when they go a whoring after their gods, and ſacrifice to them, one ſhould invite thee, and thou eat of his Sacrifice;

16. And thou ſhouldeſt take of his Daughters for thy Sons, and his Daughters going a whoring after their gods, ſhould make thy Sons do the ſame.

17. Thou ſhalt make thee no molten gods.

18. The Feaſt of unleavened Cakes ſhalt thou keep, eating thoſe which I commanded thee ſeven Days, at the appointed Time of the Month Abib; becauſe in that Month thou cameſt out of Egypt.

19. All that opens the Womb ſhall be mine, even every one of thy Cattle that is brought forth a Male, which opens of Oxen and Sheep.

20. But he that opens of an Aſs, thou ſhalt redeem with a Lamb, and if thou doſt not redeem, ſhalt cut off his Head: every Firſt-born of thy Sons ſhalt thou redeem, and none ſhall appear in my Preſence empty.

21. Six Days ſhalt thou work, and on the ſeventh Day ſhalt reſt: which thou ſhalt both in Ploughing-time and Harveſt.

22. Thou ſhalt likewiſe keep thee the Feaſt of Weeks, of the Firſt-fruits of Wheat-harveſt, and that of gathering at the Revolution of the Year.

23. Three times in a Year, ſhall all thy Males appear in the Preſence of the Sovereign Lord, the God of Iſrael.

24. For I will expel the Nations from thy Face, and make thy Bounds large: and no Man ſhall deſire thy Country, when thou goeſt up to appear in the Preſence of the Lord thy God, at thoſe Times.

25. Thou ſhalt not have the Blood of my Sacrifice killed with leavened Bread, nor ſhall the Sacrifice of the Feaſt of the Paſſover abide all Night till the Morning.

26. The Beginning of the Firſt-fruits of thy Ground ſhalt thou bring to the Houſe of the Lord thy God. Thou ſhalt not boil a Kid in the Milk of his Dam.

27. Next the Lord ſaid to Moſes, Write theſe Words: for according to them I make a Covenant with thee and Iſrael.

28. And he was there with the Lord forty Days and forty Nights, neither eating nor drinking any Thing; who wrote upon the Tables the Words of the Covenant, the ten Commandments.

29. At laſt when Moſes came down from Mount Sinai, the two Tables of the Teſtimony being in his Hand when he did, he knew not that the Skin of his Face ſhone by his ſpeaking to him.

30. Whereas Aaron and all the Iſraelites ſaw plainly that it did, and were afraid of coming nigh him.

31. Therefore he called to them, and Aaron with all the Princes in the Aſſembly returned to him; and he ſpoke to them.

32. So after that all the Iſraelites went nigh, and he commanded them all which the Lord had ſpoken to him on Mount Sinai.

33. However till Moſes made an end of ſpeaking to them, he put a Veil upon his Face.

34. Yet when he went in before the Lord to ſpeak to him, he put it away till he came out; and coming out, he ſpoke to the Iſraelites what he was commanded.

35. But as the Iſraelites ſaw that the Skin of his Face ſhined; he put the Veil upon his Face, till he went in to ſpeak to him.

CHAP. XXXV.

AND Moſes gathered together all the Aſſembly of the Iſraelites, and ſaid to them; Theſe are the Things which the Lord has commanded that they ſhould be done.

2. Six Days ſhall Work be done, and on the ſeventh Day it ſhall be holy to you, a Sabbath of Reſt to the Lord: every one who does Work on it ſhall be put to death.

3. You ſhall kindle no Fire in all your Dwellings on the Sabbath Day.

4. Beſides Moſes ſpoke thus to all the Aſſembly of the Iſraelites: This that follows is the Thing which the Lord has commanded:

Ver. 13. *its*] the Country's, as growing in it; the Pronoun being here ſingular, as before plural.

Ver. 17. *molten gods*] heretofore tranſlated *gods of metal.*

Ver. 22. *Feaſt of Weeks*] See concerning it on *Lev.* xxiii. 16.

Ver. 27. *theſe Words*] the foregoing.

Ver. 28. *who*] for it was *the Lord.*

Ver. 29. *ſhone*] or *was radiant*, ſhooting forth Rays: which is rendered in the *old Lat. Bible* of the *Papiſts*, *cornuta eſſet*, *was horned*; from whence *Moſes* is ſtill ridiculouſly pictured with two Horns.

Ib. *by*] what follows being the Cauſe of its ſhining, which the Structure of the Word allows, and God was not *ſpeaking to him* then; as I underſtand the Words, by Ver. 27. and before, with *Jun.* and *Trem.* who render *ſecum*, *to himſelf*, and the *Gen.* add in *God*; and by the Propriety of it, rather than by his ſpeaking to God.

Ver. 1. *Things*] for *Words* are ſpoken, not done; ſee Ver. 4.

Ib. *they*] *ye* being not in the *Heb.*

5. Take

5. Take of your ſelves an Offering for the Lord, which let every one who is liberal in his Heart bring to him; Gold, Silver, Braſs,
6. Blue, purple and ſcarlet Thread, fine Linen, Goats *Hair*,
7. Rams Skins dyed red, Badgers Skins, and Shittim-wood,
8. Oil alſo for Light, and Spices both for anointing Oil, and Incenſe of Odours,
9. With Onyx-ſtones, and Stones to be ſet, as well for the Ephod as the Breaſt-plate.
10. Moreover let all who are of a wiſe Heart among you, come and make all that the Lord has commanded;
11. The Tabernacle, its Tent and Covering, Claſps and Boards, Rails, Pillars and Sockets,
12. The Ark and its Poles, the Atonement-covering, and the Veil of covering,
13. The Table and its Poles, with all its Inſtruments, and the Preſence-bread,
14. As likewiſe the Candleſtick for Light and its Inſtruments, Lamps, and the Oil for Light,
15. And the Altar of Incenſe, with its Poles, the Oil for anointing, the Incenſe of Odours, and the Covering of the Door at the Entrance of the Tabernacle,
16. The Altar of Burnt-offering, and the Grate of Braſs which belongs to it, its Poles, and all its Inſtruments, the Waſhing-veſſel and its Baſe,
17. The Tapeſtry of the Court, its Pillars, and the Sockets of it, and the Covering of the Court-gate,
18. The Pins of the Tabernacle, and thoſe of the Court, with their Cords,
19. The Cloths of Miniſtry, to miniſter in the Holy Place, the holy Garments for Aaron the Prieſt, and his Sons Garments, to execute the Prieſthood.
20. Then all the Aſſembly of the Iſraelites went out from before Moſes.
21. And they came, every Man whoſe Heart ſtirred him up, and every one whoſe Spirit moved him freely, bringing the Offering of the Lord for the Work of the publick Tent, for all the Service of it, and for the holy Garments.
22. They even came both Men and Women, every one who was of a liberal Heart, bringing Hooks, Ear-rings, Rings and Girdles, all Things of Gold, and every Man who waved a Waved-offering, it was of Gold to the Lord.
23. Every Man likewiſe with whom was found blue, purple and ſcarlet Thread, fine Linen, Goats *Hair*, Rams Skins dyed red, and Badgers Skins, brought *them*.
24. All who lifted up a Lifted-offering of Silver or Braſs, brought one for the Lord; and every one with whom was found Shittim-wood, for any Work of the Service, brought *it*.
25. And all the Women who were of a wiſe Heart ſpun with their Hands; and brought the Spinning-work, blue, and purple, ſcarlet Thread, and fine Linen.
26. All the Women too whoſe Hearts ſtirred them up in Wiſdom, ſpun Goats *Hair*.
27. The Princes further brought Onyx-ſtones, and Stones to be ſet, both for the Ephod and Breaſt-plate,
28. As alſo Spice, and Oil for Light, for anointing Oil, and for Incenſe of Odours.
29. Every Man and Woman of the Iſraelites, whoſe Hearts moved them freely, to bring *aught* for any of the Work which the Lord had commanded to be done by the Miniſtry of Moſes, brought a Free-offering to the Lord.
30. And Moſes ſaid to the Iſraelites; See, the Lord has called by Name, Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah.
31. Whom he has filled with the Spirit of God, in Wiſdom, Underſtanding and Knowledge, and all Work;
32. Even to contrive Devices, to make in Gold, Silver and Braſs;
33. And in artificial Work of Stone to ſet, as likewiſe in artificial Work of Wood, to make in all Work of Device.
34. Nay he has put in his Heart that he, and Aholiab the Son Ahiſamach, of the Tribe of Dan, may inſtruct:
35. Having filled them with Wiſdom of Heart, to do all Buſineſs of a Workman, Artificer and Embroiderer, in blue and purple, ſcarlet Thread, and fine Linen, and of

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Ver. 11. *its Tent*] the Covering of Goats Hair, Chap. xxvi. 7. & xxxvi. 14.

Ver. 19. *Cloths*] See Chap. xxxix. 1.

Ver. 22. *Hooks*] ſo turned elſewhere in the *com. Tranſ.* as 2 *Kings* xix. 28. *Ezek.* xxix. 4. & xxxviii. 4. but not *bracelets*. They ſeem to have been uſed inſtead of *Buttons*, and *Caſtal. Leo Jud. Munſt.* with *Jun.* and *Trem.* render it *fibulas*, the *Gen. taches*; but *Onkelos* שִׁירַיִן *Hooks*.

Ib. *Girdles*] Women's hanging down, according to *Buxtorf, Lexic.* and *Concord. Jun.* and *Trem.* for which the *Chald. Targum* of *Onkelos* has מְחוֹךְ that of *Jonathan* מְהוֹכִין one ſingular, the other plural, ſignifying the ſame; and the *Jeruſalem Targum* מְעוֹפְיָא from מָעַךְ *to preſs the Breaſts*, where they were ſuppoſed to be worn.

Ib. *waved*] as frequently rendered, Chap. xxix. 24. *Lev.* xxiii. 12.

Ver. 23. *dyed red*] as Ver. 7.

Ver. 24. *Silver*] *Tynd.* and the *Biſh.* following him, *golde*, by Overſight.

a Weaver;

a Weaver; of thoſe who do any Buſineſs, and of ſuch as contrive Devices.

CHAP. XXXVI.

THEREFORE Bezaleel and Aholiab ſhall do *it*, with all Men who are of a wiſe Heart, in whom the Lord has put Wiſdom and Underſtanding, to know how to do all the Work for the Service of the Holy Place, entirely as he has commanded.

2. So Moſes called thoſe two, and every Man who was of a wiſe Heart, in which the Lord had put Wiſdom, every one whoſe Mind ſtirred him up to approach to the Work to do it.

3. And they took from before Moſes all the Offering, which the Iſraelites brought for the Work of the Service of the Holy Place, to do it; who brought to him ſtill Free-offerings Morning by Morning.

4. Whereupon all the wiſe Men, who did all the Work of the Holy Place, came, Man by Man from his Work which they were doing;

5. And ſpoke thus to Moſes, The People bring more, than is ſufficient for the Service of the Work, which the Lord has commanded to do.

6. Moſes then commanded, and they made the following Proclamation through the Camp, Let neither Man nor Woman do any more Work for the Offering of the Holy Place: thus the People were reſtrained from bringing.

7. The Things being not only ſufficient for them, to do all the Work, but there were ſome left.

8. And all thoſe of a wiſe Heart, among them who did the Work of the Tabernacle, made ten Curtains; which he made up with fine twiſted Linen, blue, purple and ſcarlet Thread, with Cherubs of artificial Work.

9. The Length of a Curtain was eight and twenty Cubits, and four the Breadth of it; they all having one Meaſure.

10. And he joined five Curtains one to another, as he did the other five in the ſame Manner.

11. For which end he made blue Loops upon the Edge of one Curtain, at the Border in the joining; ſo he did in the utmoſt Edge of another there.

12. Fifty Loops made he on one Curtain, as he did ſo many on the Border of another, which was in the joining; the Loops taking *hold* of one another.

13. He made alſo fifty Claſps of Gold; and joined the Curtains one to another with them, ſo that it was one Tabernacle.

14. Nay he made Curtains of Goats *Hair* for a Tent over the Tabernacle; making eleven of them.

15. The Length of a Curtain was thirty Cubits, and four the Breadth of it; the eleven having one Meaſure.

16. Of theſe he joined together five by themſelves, and ſix by themſelves.

17. For this end he made fifty Loops upon the Edge of a Curtain which was uttermoſt at the joining, as he did ſo many upon that of another there.

18. And made fifty Claſps of Braſs, to join the Tent together, to be one.

19. He moreover made a Covering to the Tent of Rams Skins dyed red, and another of Badgers Skins above.

20. And he made Boards to the Tabernacle, of Shittim-wood, ſtanding up.

21. Ten Cubits was the Length of a Board, and a Cubit and a half the Breadth of one:

22. To which there were two Tenons, ſet like Steps one to another: ſo he made to all the Boards of the Tabernacle,

23. Of theſe Boards he made twenty on the ſouth Side, to the right Hand.

24. He further made forty Sockets of Silver under them; a couple under each particular Board, for the two Tenons of it.

25. And for the other Side of the Tabernacle, that on the North, he made twenty Boards;

26. With their forty Sockets of Silver, a couple under each particular Board.

27. Moreover for the Sides of the Tabernacle weſtward, he made ſix Boards.

Ver. 1. *ſhall do* it] It is prepoſterous that they ſhould work, before *Moſes* called them, and gave them the Things for the Work, which the next Verſe ſhews. See *Jun.* and *Trem.*

Ver. 7. *there were ſome left*] *Biſh. to muche too.*

Ver. 12. *of one another*] See Ch. xxvi. 5. & Ver. 22.

Ver. 17. *another*] as Chap. xxvi. 10.

Ver. 22. *Tenons*] *Heb. Hands*, to take hold of, or be faſtened in, the *Sockets*, Ver. 24.

Ib. *ſet like Steps*] as with *Jun.* and *Trem. ſcalari forma compoſitos (Buxt.* ſing. *diſpoſitum)* which Meaning is confirmed not only by *Sol. Jarhi*, and *David Kimhi* both in his *Comment.* and *Book of Roots*, but by the like Words in *Chaldee*, whoſe Signification is certain by the *Jewiſh Writers*; ſee *Buxt. Chald. Lex.* The *com. Eng.* is very particular, to have *two tenons equally diſtant one from another*, becauſe every two Things muſt be ſo.

Ib. *one to another*] that is *one above the other*, when the Boards ſtood up. This is finely varied from Ch. xxvi. 17. but the Prepoſition לְ *to* is the ſame in both, notwithſtanding what the *Eng. Reading* affords.

Ver. 24. *under*] ſo that the Boards ſtood upon the Sockets, Ver. 20. which Sockets or Mortiſes might be made in a Plate of Silver, that went under the Boards, to hold them together there.

28. As

28. As he did two more for the Corners of the Tabernacle, at the two Sides.

29. Theſe were double below, and compleat together on the Top of it, in one Ring: ſo did he to both of them, for the two Corners.

30. Thus were there eight Boards, and their Sockets of Silver ſixteen; two Sockets under each Board.

31. And he made five Rails of Shittim-wood, for the Boards of one Side of the Tabernacle,

32. As likewiſe five for thoſe of its other Side, and five more for the Boards of the Tabernacle, to the two Sides weſtward;

33. Making the middle Rail to paſs at the midſt of the Boards from End to End.

34. And the Boards he covered with Gold, and made their Rings of Gold Places for the Rails; which he covered with the ſame.

35. Beſides he made a Hanging of blue, purple and ſcarlet Thread, and fine twiſted Linen; which he did of artificial Work of Cherubs.

36. To this he made four Pillars of Shittim-*wood*, and covered them with Gold, their Hooks being Gold; he alſo caſt for them four Sockets of Silver.

37. He made a Covering too for the Door of the Tent, with blue, purple and ſcarlet Thread, and fine twiſted Linen; embroidered Work;

38. And the five Pillars of it, with their Hooks, and covered their Tops and Bindings with Gold: their five Sockets being Braſs.

CHAP. XXXVII.

MOREOVER Bezaleel made the Ark of Shittim-wood: two Cubits and a half was its Length, a Cubit and a half its Breadth, and ſo much the Height of it.

2. Which he covered with pure Gold both on the inſide and outſide; and made to it a Border of Gold round about.

3. He alſo caſt for it four Rings of Gold, on its four Corners; namely two Rings upon one Side of it, and two upon its other.

4. Beſides he made Poles of Shittim-wood, and covered them with Gold.

5. Theſe he put into the Rings, by the Sides of the Ark, to carry it.

6. He further made the Atonement-covering of pure Gold; two Cubits and a half its Length, and a Cubit and a half the Breadth of it.

7. As he did likewiſe two Cherubs of Gold; making them ſolid, at the two Ends of it.

8. One Cherub at one End, and another at the other; at the two Ends of it did he make them.

9. The Cherubs too did ſpread forth their Wings on high, covering it over with them, and their Faces were one towards another, which was towards the Atonement-covering.

10. He alſo made the Table of Shittim-wood; the Length of which was two Cubits, its Breadth one, and the Height of it a Cubit and a half.

11. This he covered with pure Gold, and made to it a Border of Gold round about;

12. As he did in like manner an incloſing of a Hand's-breadth, and a golden Border to that.

13. He moreover caſt for it four Rings of Gold, and put them upon the four Corners which were to the four Feet of it.

14. The Rings were by the incloſing, Places for the Poles, to carry the Table.

15. Theſe latter he made of Shittim-wood, and covered them with Gold, to carry the Table.

16. Next he made the Inſtruments that were upon the Table, its Plates, Spoons, Cups and Covers, that it was covered with, of pure Gold.

17. Beſides he made the Candleſtick of pure Gold, and that ſolid; its Shank and Branches, its Bowls, Balls, and Flowers, being of the ſame.

18. And ſix Branches came out of the Sides of it; three of them out of one Side of it, and three out of its other.

19. There were three Bowls made like Almonds, with a Ball and a Flower in one Branch, and three ſuch, with the like in another; ſo was there to the ſix Branches that came out of the Candleſtick.

20. And in it were four Bowls, made like Almonds, with its Balls and Flowers;

21. As alſo a Ball under two of its Branches, another under two more, and a third under the other twain; to the ſix Branches that came out of it.

22. Their Balls and Branches were of the ſame, all of it one ſolid Work of pure Gold.

23. And he made its ſeven Lamps, with its Snuffers and Snuff-diſhes, of pure Gold.

Ver. 32. *two Sides*] the *Heb.* being the dual Number, the ſame as in Chap. xxvi. 27.
Ver. 33. *middle*] *Biſh. middeſt.*
Ver. 36. *Hooks*] *Tynd.* and *Biſh. knoppes.*
Ver. 8. *at one End*] as Chap. xxv. 19.
Ver. 16. *Cups and Covers, that it was covered with*] by *Tynd. flatpeces & pottes to poure with all*; and the *Biſh.* imitating his Miſtake, *the coverings, and the bolles to powre out withall.*

24. Of a Talent of pure Gold he made it, including all its Things.

25. And he made the Altar of perfuming of Shittim-wood: a Cubit was the Length of it, and ſo much its Breadth, being ſquare, and two Cubits the Height of it; its Horns were of the ſame.

26. This he covered with pure Gold, its Top, Sides round about, and Horns; making to it a Border of Gold round about.

27. Two Rings of Gold he alſo made to it, below the Border of it, againſt the two Ribs of it, upon its two Sides; for Places for the Poles, *to carry it with them.*

28. And he made the Poles of Shittim-wood, covering them with Gold.

29. He beſides made the holy anointing Oil, and the pure Incenſe of Odours, the Work of an Apothecary.

CHAP. XXXVIII.

AND he made the Altar of Burnt-offering of Shittim-wood; the Length of it five Cubits, and ſo much its Breadth, being ſquare, with three Cubits the Height of it.

2. Horns to it he alſo made upon the four Corners of it, which were of the ſame; and covered it with Braſs.

3. As likewiſe he made all the Inſtruments of the Altar, the Pots, Shovels and Bowls, Forks and Cenſers; making all its Inſtruments of Braſs.

4. Beſides he made for the Altar a Grate of Net-work of Braſs; under the Compaſs of it below, to the middle of it.

5. On the four Ends of which Grate he caſt four Rings, to be Places for the Poles.

6. He further made Poles of Shittim-wood; and covered them with Braſs.

7. Then he put the Poles into the Rings upon the Sides of the Altar, to carry it with them; hollow with Boards he made it.

8. He made too the Waſhing-veſſel and its Baſe both of Braſs, with the Looking-glaſſes of the Women aſſembling, who aſſembled at the Door of the publick Tent.

9. Afterwards he made the Court, at the ſouth Side, to the right Hand; the Tapeſtry of the Court being of fine twiſted Linen, a hundred Cubits.

10. Their Pillars were twenty, with their Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

11. At the north Side alſo it was a Hundred Cubits: their Pillars were twenty, with Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

12. And at the weſt Side were fifty Cubits of Tapeſtry; their Pillars and Sockets each of them ten; the Hooks of the Pillars, and their Bindings Silver.

13. At the eaſt Side likewiſe, to the Sun-riſing, were fifty Cubits.

14. The Tapeſtry was fifteen Cubits at a Side *of the Gate*; their Pillars and Sockets each of them three.

15. And at the other Side, on this and that Hand of the Gate of the Court, the Tapeſtry was fifteen Cubits; their Pillars and Sockets each of them three.

16. All the Tapeſtry of the Court round about was of fine twiſted Linen.

17. And the Sockets for the Pillars were Braſs, the Hooks of the Pillars, and their Bindings, as likewiſe the Covering of their Tops, Silver; nay all the Pillars of the Court were bound with Silver.

18. The Covering of the Gate of the Court too was embroidered Work, blue, purple and ſcarlet Thread, and fine twiſted Linen; twenty Cubits the Length, and the Height in the Breadth five Cubits, over againſt the Tapeſtry of the Court:

19. With their Pillars and Sockets of Braſs each of them four; their Hooks, as likewiſe the Covering of their Tops, and their Bindings Silver.

20. Moreover all the Pins for the Tabernacle, and for the Court round about were Braſs.

21. Theſe are the Things which were counted of the Tabernacle, that of the Teſtimony, which was done at the Command of Moſes; *for* the Service of the Levites, by the Miniſtry of Ithamar the Son of Aaron the Prieſt.

22. And Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah, made all that the Lord commanded Moſes:

23. With whom was Aholiab the Son of Ahiſamach, of the Tribe of Dan, a Work-

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Ver. 25. *Altar*] See Chap. xxx. 1.

Ver. 7. *made it*] not the *Altar* in *Heb.* as in the *laſt Eng. Tranſlation* by Miſtake.

Ver. 8. *Looking-glaſſes*] made then of poliſhed Braſs, *Job* xxxvii. 18. which was reckoned better for that Uſe than Silver, *Vitruvius*, Lib. vii. Cap. 3. *Pliny* ſpeaks of them made anciently with Tin and Braſs tempered together, *Nat. Hiſt.* Lib. xxxiii. Cap. 9.

Ver. 18. *Height in the Breadth*] the Height when it was put up being the Breadth of it.

Ver. 21. *Theſe*] The foregoing, as *Gen.* ii. 4. though ſome noted *Interpreters* have ſuppoſed it means the Gold, &c. following; which the Diſtance ſeems to deny, nor were thoſe Metals for the Service of the *Levites.*

man

man and Artificer; nay an Embroiderer in blue, purple and ſcarlet Thread, and in fine Linen.

24. All the Gold, namely that of the Offering, which was wrought for the Work, in the whole Work of the Holy Place, was twenty nine Talents, and ſeven hundred and thirty Shekels, by the Shekel of the Holy Place.

25. And the Silver of thoſe who were numbered of the Aſſembly was a hundred Talents, and a thouſand ſeven hundred ſeventy five Shekels, by the ſame Shekel.

26. There was a Bekah for a Head, being half a Shekel by the Shekel of the Holy Place; for every one that paſſed of thoſe who were numbered, from their twentieth Year upward, for ſix hundred and three Thouſand five hundred and fifty.

27. Now the hundred Talents of Silver were to caſt the Sockets of the Holy Place, and thoſe of the Hanging; there being a hundred Sockets for the hundred Talents, a Talent for a Socket.

28. And with the thouſand ſeven hundred ſeventy five *Shekels* he made Hooks for the Pillars, as alſo covered their Tops, and bound them.

29. The Braſs of the Offering further was ſeventy Talents, and two thouſand four hundred Shekels.

30. With which he made the Sockets of the Door of the publick Tent, and the Altar of Braſs, as likewiſe the Grate of Braſs that was to it, and all the Inſtruments of the Altar;

31. And the Sockets of the Court round about, with thoſe of the Gate of the Court, nay all the Pins of the Tabernacle, with all thoſe of the Court round about.

CHAP. XXXIX.

OF the blue alſo, purple and ſcarlet Thread, they made Cloths of Miniſtry, to miniſter in the Holy Place; and they made the holy Garments which were for Aaron, as the Lord had commanded Moſes.

2. And he made the Ephod, with Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

3. Beſides they beat Plates of Gold, and he cut off Threads, to work amongſt the blue, purple and ſcarlet Thread, and the fine Linen, with artificial Work.

4. They made the Shoulders joined to it upon its two Borders, it being joined together.

5. Nay the Girdle of his Ephod which was upon it, was of the ſame, like its Work, Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen; as the Lord had commanded Moſes.

6. And they wrought Onyx-ſtones incloſed about in Sockets of Gold, engraved with the Engravings of a Seal, with the Names of the Sons of Iſrael.

7. Which he put upon the Shoulders of the Ephod, to be Stones of Memorial for the Iſraelites; as the Lord had commanded Moſes.

8. And he made the Breaſt-plate of artificial Work, according to the Work of the Ephod, with Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

9. It was ſquare, they making it double; a Span the Length of it, and ſo much its Breadth, being doubled.

10. They ſet in it alſo four Rows of Stone: the Row that was the firſt was a Ruby, a Topaz, and a Carbuncle;

11. And the ſecond an Emerald, a Sapphire, and a Diamond;

12. As likewiſe the third a Ligure, an Agate, and an Amethyſt;

13. And the fourth a Beryl, an Onyx, and a Jaſper: they were incloſed about with Sockets of Gold in their Settings.

14. Theſe twelve Stones were with the Names in particular of the Sons of Iſrael; being with the Engravings of a Seal, each with its Name, according to the twelve Tribes.

15. And making upon the Breaſt-plate Chains of equal Length, twiſted Work, of pure Gold:

16. They alſo made two Sockets of Gold, and two Rings of Gold, and put the latter upon the two Ends of the Breaſt-plate;

17. Putting the two twiſted *Chains* of Gold into thoſe Rings, upon the Ends of it;

Ver. 25. *Talents*] By comparing this Verſe with the next, a Talent was three thouſand Shekels.

Ver. 26. *half a Shekel*] as ordered before, Chap. xxx. 12—16.

Ver. 1. *Cloths*] Theſe clearly appear to be the ſame with them in Ver. 41. Chap. xxxv. 19. & xxxi. 10. and are as clearly diſtinguiſhed from the Prieſts Garments, nay are agreed by *Interpreters* to ſignify the Cloths mentioned *Num.* iv. 6, &c. and in Chap. xxxi. 10. yet *Patrick* here expounds them to be the Cloaths the Prieſts wore when they miniſtred in their Office; ſo confounding them with their prieſtly Garments, even when he himſelf expounded them to be what the Ark, Table, Candleſtick and golden Altar were covered with, on Chap. xxxi. 10. the Proof of which ſee in the *Lexicons* of *Pagninus* and *Buxtorf*. As for what is added *to miniſter in the holy Place*, though it may ſeem at the firſt Glance to denote the Prieſts Apparel; by obſerving that diſtinguiſhed from *executing the Prieſthood*, Ver. 41. & Chap. xxxv. 19. it appears quite otherwiſe, and the whole unanimous.

Ver. 8. *Breaſt-plate*] See Chap. xxviii. 15.

18. As

18. As they did the two Ends of thoſe *Chains* into the two Sockets; which they put upon the Shoulders of the Ephod, towards the Face of it.

19. Moreover they made two Rings of Gold, and put on the two Ends of the Breaſt-plate, on the Edge of it, which was at the inſide of the Ephod.

20. They likewiſe made two Rings of Gold, and put them upon the two Sides of the Ephod, below over againſt its Face, by the joining of it, above the Girdle of the Ephod.

21. And they tied the Breaſt-plate by its Rings, to thoſe of the Ephod, with a blue Lace, to be above the Girdle of that, as it was not lifted up from off the Ephod; according as the Lord had commanded Moſes.

22. He further made a Cloak to the Ephod of woven Work, wholly blue.

23. And the Hole of the Cloak in the midſt of it, was like that of a Habergeon; which had a Hem round about, *that* it might not be torn.

24. And upon the Skirts of the Cloak they made Pomegranates of blue, purple and ſcarlet Thread, twiſted.

25. As they did alſo Bells of pure Gold; which they put in the midſt of the Pomegranates, upon the Skirts of the Cloak round about amongſt them.

26. A Bell and a Pomegranate, a Bell and a Pomegranate, were there upon the Skirts of the Cloak round about; to miniſter with, as the Lord had commanded Moſes.

27. They likewiſe made Coats of fine Linen of woven Work, for Aaron and his Sons,

28. With the Mitre of fine Linen, comely Caps of the ſame, and linen Drawers of fine twiſted Linen,

29. The Belt too of fine twiſted Linen, blue, purple and ſcarlet Thread, embroidered Work; as the Lord had commanded Moſes.

30. And they made the Plate of the holy Crown of pure Gold; and wrote upon it a Writing with the Engravings of a Seal, Holineſs to the Lord.

31. They alſo put to it a blue Lace, to put upon the Mitre above; as the Lord had commanded Moſes.

32. Now was all the Service of the Tabernacle of the publick Tent finiſhed: thus the Iſraelites did, doing entirely as the Lord had commanded Moſes.

33. And they brought the Tabernacle to Moſes, the Tent, and all its Inſtruments; its Claſps, Boards, Rails, and Pillars, and Sockets,

34. And the Covering of Rams Skins dyed red, the Covering of Badgers Skins, and the Veil of Covering,

35. The Ark of the Teſtimony with its Poles, and the Atonement-covering,

36. The Table, all its Inſtruments, and the Preſence-bread,

37. The pure Candleſtick, the Lamps of it, thoſe that are put in order, and all its Inſtruments, with the Oil for Light,

38. As likewiſe the Altar of Gold, the Oil for anointing, the Incenſe of Odours, and the Covering of the Door of the Tent,

39. The braſen Altar, and the Grate of Braſs which belonged to it, its Poles, and all its Inſtruments, the Waſhing-veſſel and its Baſe,

40. The Tapeſtry of the Court, the Pillars and Sockets of it, and the Covering for the Gate of the Court, its Cords and Pins, and all the Inſtruments of the Service of the Tabernacle, for the publick Tent.

41. The Cloths of Miniſtry to miniſter in the Holy Place, the holy Garments for Aaron the Prieſt, with his Sons Garments, to execute the Prieſthood.

42. Entirely as the Lord had commanded Moſes, ſo the Iſraelites did the whole Service.

43. And Moſes ſaw plainly that they had made all the Work, even according as the Lord commanded; whereupon he bleſſed them.

CHAP. XL.

AND the Lord ſpoke to Moſes as follows:

2. On the firſt Day of the firſt Month, ſhalt thou ſet up the Tabernacle of the publick Tent.

3. Where thou ſhalt put the Ark of the Teſtimony, and cover it over with the Hanging.

4. As alſo put in the Table, ſet in order what is to be in order of it, put in the Candleſtick, and make its Lamps burn up.

5. And the Altar of Gold ſhalt thou put for Incenſe, before the Ark of the Teſtimony, and put the Covering of the Door to the Tabernacle.

6. Moreover thou ſhalt put the Altar of Burnt-offering, before the Door of the Tabernacle of the publick Tent.

7. And ſhalt put the Waſhing-veſſel between the publick Tent and the Altar, putting Water there.

Ver. 21. *tied*] *Tynd. ſtrayned.*
Ver. 31. *put to it*] See Chap. xxviii. 37.

Ver. 4. *is to be*] What it was, ſee Ver. 23.

8. Beſides

8. Beſides thou ſhalt ſet the Court round about, and put the Covering of the Gate of it.

9. And ſhalt take the Oil for anointing, and anoint the Tabernacle, with all which is in it; conſecrating it, and all its Inſtruments, that it may be holy.

10. And thou ſhalt anoint the Altar of Burnt-offering, with all its Inſtruments; and conſecrate the Altar, that it may be very holy.

11. Shalt likewiſe anoint the Waſhing-veſſel, and its Baſe; and conſecrate it.

12. Thou ſhalt alſo bring near Aaron and his Sons, to the Door of the publick Tent, and waſh them with Water.

13. When thou ſhalt cloath Aaron with the holy Garments; and anoint him, conſecrating him, that he may execute the Prieſthood to me.

14. So having brought his Sons near, thou ſhalt cloath them with the Coats.

15. And ſhalt anoint them as thou didſt their Father, that they may execute the Prieſthood to me: whoſe anointing ſhall be, that they may have a laſting Prieſthood in their Generations.

16. Thus Moſes did, doing entirely as the Lord commanded him.

17. And on the firſt of the firſt Month, in the ſecond Year, was the Tabernacle ſet up.

18. For Moſes ſet it up, put its Sockets, ſet the Boards of it, put its Rails, and ſet up its Pillars.

19. Next he ſpread the Tent upon the Tabernacle, and put the Covering of the Tent over it above; as the Lord had commanded him.

20. And he took, and put the Teſtimony into the Ark, putting the Poles upon the Ark, as he did the Atonement-covering over it above.

21. He alſo had the Ark into the Tabernacle, and put the Hanging of the Covering, and covered over the Ark of the Teſtimony; as the Lord had commanded him.

22. And he put the Table into the publick Tent, upon the Side of the Tabernacle northward, without the Hanging.

23. Nay he ſet in order upon it the Bread that was to be ſo before the Lord; as he had commanded him.

24. He put the Candleſtick too into the publick Tent, over againſt the Table, upon the Side of the Tabernacle ſouthward:

25. Making the Lamps burn up before the Lord; as he had commanded him.

26. And the golden Altar he put into the publick Tent, before the Hanging:

27. Upon which he burnt Incenſe of Odours; as the Lord had commanded him.

28. And he put the Covering of the Door to the Tabernacle.

29. As he did the Altar of Burnt-offering at the Door of the Tabernacle of the publick Tent; and offered up on it the Burnt-offering and Oblation, as the Lord had commanded him.

30. He further ſet the Waſhing-veſſel between the publick Tent and the Altar; and put in Water there, to waſh.

31. Out of which Moſes, with Aaron and his Sons, waſhed their Hands and Feet.

32. When they went into the publick Tent, and when they went near to the Altar, they waſhed; as the Lord had commanded Moſes.

33. And he ſet up the Court round about the Tabernacle and Altar, and put the Covering of the Gate of the Court: thus Moſes finiſhed the Work.

34. Then a Cloud covered the publick Tent, and the Glory of the Lord filled the Tabernacle:

35. Inſomuch that Moſes could not enter into the publick Tent, becauſe the Cloud remained upon it, and the Glory of the Lord filled the Tabernacle.

36. And when the Cloud aſcended from off the Tabernacle, the Iſraelites marched, in all their Journeys.

37. But if the Cloud did not aſcend, they marched not till the Day it did.

38. For the Cloud of the Lord was upon the Tabernacle by Day, and the Fire was on it by Night, in the Sight of the whole Family of Iſrael in all their Journeys.

Ver. 15. *that they may have*] according to the *Heb.*

Ver. 21. *put*] neither the *Heb.* Verb, nor the Application of it to its Object, ſignifying *ſet up*.

Ver. 28. *put*] as commonly, and in the next Verſe, while *ſet up the hanging* labours with Impropriety; ſo in Ver. 33.

Ver. 35. *could—remained—filled*] Here are the three Forms of the *Heb.* preterite Verbs.

TABLE the Third of SCRIPTURE AGES.

Year of the Julian Period.	Age of the World.	After the Flood.	Age of Shem,	Arphaxad,	Salah,	Eber,	Abraham,	Sarah,	Iſhmael,	Iſaac,	Jacob,	Aaron,	Moſes,	Joſhua.	
2784	2100	435	532	432	396	365	74	64							*Abram* went from *Haran.*
2790	2106	441	538	438	402	371	80	70							*Arphaxad* died, *Gen.* xi. 12, 13.
2795	2111	446	543		407	376	85	75	0						*Iſhmael* born, Ch. xvi. 16.
2808	2124	459	556		420	389	98	88	12 13						Circumciſion began, Ch. xvii. 24. *Sodom, &c.* deſtroyed, Ch. xviii. 14, 22.
2809	2125	460	557		421	390	99	89	14	0					*Iſaac* born, Ch. xxi. 5.
2814	2130	465	562		426	395	104	94	19	5					*Iſaac* derided, Ch. xxi. 9.
2821	2137	472	569		433	402	111	101	26	12					*Salah* died, Ch. xi. 14, 15.
2847	2163	498	595			428	137	127	52	38					*Sarah* died, Ch. xxiii. 1.
2848	2164	499	596			429	138		53	39					*Iſaac* and *Rebekah* married, Ch. xxv. 20.
2851	2167	502	599			432	141		56	42					*Shem* died, Ch. xi. 10, 11.
2868	2184	519				449	158		73	59	0				*Eſau* and *Jacob* born, Ch. xxv. 26.
2883	2199	534				464	173		88	74	15				*Eber* died, Ch. xi. 16, 17.
2885	2201	536					175		90	76	17				*Abraham* died, Ch. xxv. 7.
2907	2223	558							112	98	39				*Eſau* married, Ch. xxvi. 34.
2932	2248	583							137	123	64				*Iſhmael* died, Ch. xxv. 17.
2989	2305	640								180	121				*Iſaac* died, Ch. xxxv. 28.
2998	2314	649									130				*Iſraelites* went to *Egypt*, Chap. xlvii. 9.
3015	2331	666									147				*Jacob* died, Ch. xlvii. 28.
3131	2447	782										0			*Aaron* born, *Exod.* vii. 7.
3134	2450	785										3	0		*Moſes* born, ib.
3162	2478	813										31	28	0	*Joſhua* born, vid. *Tab.* 4th.
3174	2490	825										43	40	12	*Moſes* ſlew the *Egyptian*, *Acts* vii. 23.
3176	2492	827										45	42	14	*Caleb* born, *Joſh.* xiv. 7.
3214	2530	865										83	80	52	*Iſraelites* went from *Egypt*, *Ex.* xii. 40, 41.

The principal Point here is to find the Beginning of the 430 Years ſpoken of *Exod.* xii. 40, 41. *Kohath* the Son of *Levi* was born before *Jacob* and his Family went into *Egypt*, *Gen.* xlvi. 11. who lived 133 Years, *Exod.* vi. 18. *Amram* his Son and the Father of *Moſes* 137, Ver. 20. and *Moſes* was 79 at the Expiration of this Term, which all make but 349; ſo that we muſt look much further back for the Commencement of it, than the *Iſraelites* going to *Joſeph* in *Egypt*. The firſt Account of any of that People dwelling or ſojourning there, was of *Abraham*, *Gen.* xii. who ſeems to have gone thither ſoon after his going from *Haran*, when he was 74 Years old, Ver. 4. by his *paſſing* and *going on*, Ver. 6, 9. Here then I fix the Beginning of the 430 Years, which I ſhall ſtrengthen or confirm by the following Obſervations.

1. There is a great deal of Reaſon to believe that by the *dwelling* in *Exod.* xii. 40. (for *moſhab* is not *ſojourning*) was meant the whole Time, from the Beginning to the End of their dwelling there, eſpecially if we conſider it is *Moſes* names the Years, who wrote the whole Hiſtory; which will therefore take in and begin with that of *Abraham*.

2. The *Apoſtle Paul* mentions theſe 430 Years, *Gal.* iii. 17. ſhewing it was ſo long from the Time of the Covenant or Promiſe God made to *Abraham*, till the giving of the Law, which was at the *Iſraelites* Departure from *Egypt*. He likewiſe tells what Covenant he meant, even God's ſaying to *Abraham*, *In thee ſhall all Nations* (or *Families of the Earth*) *be bleſſed*, Ver. 8. which was ſpoken to *Abraham* a little before his going into *Egypt*, *Gen.* xii. 3. and that Expreſſion is not that we find uſed to him at any other Time; or if it had, *Paul*'s Argument led him to ſpeak of the firſt, which took in the longeſt Time; look Chap. xii. Beg.

3. God declared to *Abraham*, *Gen.* xv. 13. that his Offspring ſhould be afflicted by the People of that Land

400 Years, this being after the above-mentioned Promiſe or Covenant; which pretty ſtrongly implies that the 430 Years were begun before, as I have ſtated it. From the Beginning of the *dwelling* in *Egypt* was 430, of the Affliction 400, till their Deliverance. Which Affliction may well be thought to begin, when *Iſaac* was mocked or made ſport with by *Iſhmael*, who was an *Egyptian* by his Mother, *Gen.* xxi. 9. which was a Matter of ſome Conſequence, as the *Apoſtle* ſpeaks of it, who ſays, he *perſecuted him*, *Gal.* iv. 29. and ſo it appears to be by *Iſhmael* and *Hagar* being both turned quite out of doors, which would ſcarce have been done for a Jeſt, or even once falling out. But it is probable that *Iſhmael*, abetted by his *Egyptian* Mother, might do what he could againſt *Iſaac*; who was five Years old by this Computation, at the Beginning of the 400 Years, which was as ſoon as we may well ſuppoſe *Iſhmael* could act much againſt him: but how long he continued in it before *Sarah* got them ſent off, we cannot tell. If any ſhould yet be backward in thinking this Affliction of one Perſon remarkable enough to be reckoned in the 400 Years, let them conſider the reſt of it was but the Affliction of other Perſons, of all whom *Iſaac* was the Father, and therefore his Suffering might well be numbered with theirs; ſee alſo *Tobit* iii. 7, &c. Beſides what was done to him, might be ſaid to be done to them; as we find *Hoſea* ſaying, Chap. xii. 4. *ſpoke with us*, when it was only with *Jacob* their Forefather; ſee *Acts* vii. 35, 27. This 400 Years alſo *Stephen* ſpeaks of, *Acts* vii. 6. where as a Confirmation of what has been ſaid, it is put to the being treated ill, which *Iſaac* was. And in *Egypt* the *Iſraelites* were treated well a great while, and their Affliction there appears to be but a little before the Birth of *Moſes*, as *Aaron* three Years older was ſaved; ſee *Exod.* i. 6, 8.

4. By this Calculation the *Iſraelites* were in *Egypt* the laſt Time 216 Years. Let us ſuppoſe now *Kohath* was born one Year before they went thither, becauſe there was *Merari* after him, *Gen.* xlvi. 11. *Amram* when *Kohath* was 69 Years old, and *Moſes* at the ſame Age of *Amram*; which with 79, the Age of *Moſes* when they went out of *Egypt*, make up the Time. *Jochebed* alſo being the Daughter of *Levi*, and Mother of *Moſes*, *Exod.* ii. 1. & vi. 20. we may compute her Birth, which was after the going to *Egypt*, *Numb.* xxvi. 59. when her Father was 120 Years of Age, about 10 younger than *Terah* when *Abram* was born; and that ſhe was 80 at the Birth of *Moſes* her youngeſt Child, about 10 Years leſs than *Sarah*'s Age when ſhe bore *Iſaac* (their Age, as it is ſaid by *Moſes*, *our*, *Pſal.* xc. 10. being not ſhortened to 70, as it ſeems, till God did it for their Provocation in the Wilderneſs, related in *Numb.* xiv) this would likewiſe compleat the ſaid Term of Years: and moreover *Amram* the Father of *Moſes* would be dead above 10 Years before the Departure from *Egypt*.

I now proceed to form a rational *Table* of ſeveral remarkable Circumſtances, to ſhew from thence the groſs Abſurdities *Interpreters* have run into in Point of *Chronology*.

A CHRONOLOGICAL TABLE of *JACOB* and his POSTERITY.

Age of the World.	*Jacob* at *Aram*.	Age of *Jacob*,	*Levi*,	*Judah*,	*Dinah*,	*Joſeph*,	*Benjamin*,	*Er*,	*Pharez*.	
2242	0	58								*Jacob* gets the Bleſſing, and goes to *Syria*, *Gen.* xxvii. 44. and xxviii. 7.
2249	7	65								*Jacob* married, and *Reuben* born, Ch. xxix. 20, 21, 25, 32.
2250	8	66								*Simeon* born, Ver. 33.
2251	9	67	0							*Levi* born, Ver. 34.
2252	10	68	1	0						*Judah* born, Ver. 35.
2253	11	69	2	1						*Dan* and *Gad* born, Chap. xxx. 6, 11.
2254	12	70	3	2						*Naphtali*, *Aſher* and *Iſſachar* born, Ver. 8, 13, 18.
2255	13	71	4	3	0	0				*Zebulun*, *Dinah* and *Joſeph* born, Ver. 20, 21, 24, 25, 26.
2262	20	78	11	10	7	7				*Jacob* went from *Padan-aram*, Ch. xxxi. 41.
2270		86	19	18	15	15	0			*Dinah* raviſhed, and *Benjamin* born, Chap. xxxiv. 2. and xxxv. 18.
2271		87	20	19		16	1	0		*Joſeph* ſold, *Judah* married, and *Er* born, Ch. xxxvii. 2. and xxxviii. 1, 2, 3.
2284		100	33	32		29	14	13		*Joſeph* promoted, Ch. xli. 46.
2290		106	39	38		35	20	19		*Er* married and died, Ch. xxxviii. 6, 7.
2291		107	40	39		36	21			*Onan* married and died, Ver. 8, 10.
2294		110	43	42		39	24		0	*Shelah* grown up, and *Pharez* born, Ver. 11, 14, 29.
2304		120	53	52		49	34		10	The ſeven Years of Plenty began, Ch. xli. 53, 54. and xlv. 6.
2312		128	61	60		57	42		18	*Pharez* married, and *Hezron* born, Ch. xlvi. 12.
2313		129	62	61		58	43		19	*Hamul* born, and they went to *Egypt*, Ch. xlvi. 12. and xlvii. 9.
2364			113			109				*Joſeph* died, Ch. l. 26.
2388			137							*Levi* died, *Exod.* vi. 16.

The

The *Scripture* is very clear that *Jacob* ſerved *Laban* the firſt 7 Years agreed on, before he was married; and was not married at the Beginning of that Term: for after they had made the Agreement, *Gen.* xxix. 18, 19. it is ſaid, *Jacob ſerved ſeven Years for Rachel*, Ver. 20. and then that he demanded her, ſaying, *his Days* were *fulfilled*, Ver. 21. afterwards he ſaid, Ver. 25. *Did not I ſerve* (which is the preterite Tenſe in *Heb.*) *with thee for Rachel?* and *yet ſeven other Years*, Ver. 27, 30. further confirms it. So our Countryman *Shuckford* ſays; "The Place does ſurely prove that he ſerved *Laban* "ſeven Years, and then ſaid give me my Wife, &c." *Connect.* Vol. ii. Book vii. p. 203. 2d Edit. The idle interpreting *my Days are fulfilled*, to ſignify *I am old enough to be married*, the *Targum* confutes, if it needs confuting, which has it, אַרְעִי שְׁלִימוּ יוֹמֵי־פוּלְחָנִי *for the Days of my Service are fulfilled*; and the *Greek*, πεπλήρωνται γὰρ αἱ ἡμέραι, *for the Days are fulfilled*; as likewiſe *Ainſworth* from *Pirke Eliezer*, Chap. 36. which in the *Genev. Bib.* is read, *my terme is ended.* It follows then that *Jacob* had all his Children, excepting *Benjamin*, born in the firſt ſeven Years of his Marriage, being the ſecond Seven of his living with *Laban*, which is according to *Shuckford*, *Connect.* Lib. vii. but what wonder is that, ſince he had four Wives? Of theſe, ſeven were *Leah*'s, and it is ſaid once *ſhe ſtaid from bearing*, Ver. 35. the reſt of the Time when ſhe did not ſtay, ſhe would have a Child in a Year, as by the *Table:* which may be counted thus more particularly; *Reuben* born at the End of 9 M. *Simeon* 1 Y. 8 M. *Levi* 2 Y. 7 M. *Judah* 3 Y. 6 M. *Iſſachar* 5 Y. 1 M. *Zebulun* 6 Y. *Dinah* 6 Y. 11 M. (though *Demetrius* a *Greek* Hiſtorian in *Euſebius*, *Præp. Evang.* Lib. ii. 21. has the Births of ſeveral of *Leah*'s Children but ten Months apart) and if ſhe had ſtaid any other Time, it would have been improper to have mentioned that alone. For that ſtaying I allow about another Year, which compleats the Time; and her ſtaying only one Year, is leſs ſtrange than if ſhe had ſtaid many. For a farther Proof that they were not born in the firſt ſeven Years of *Jacob*'s being with *Laban*, we find him telling *Eſau*, the Children were tender, *Gen.* xxxiii. 13. which ſhews they were not towards twenty Years old.

I come next to the Marriage of *Judah* and Birth of *Er*, which I have placed with the reſt in the Order of the *Sacred Hiſtory*; and am of Opinion that *Judah* being of a noble Spirit and Behaviour, by which he gained the Precedency of his Brothers next to *Joſeph*, *Gen.* xlix. 1 *Chron.* v. 2. was ſo diſpleaſed with what his Brothers did to *Joſeph*, and affected with his Father's Grief (ſee *Gen.* xxxvii. 26, 27. & xliv. 34.) that he left them, and ſo met with *Shua*'s Daughter his Wife, Ch. xxxviii. 1, 2. Doubtleſs *Moſes* would not have interrupted the Hiſtory of *Joſeph* with this of *Judah*, if the Story of *Judah* had been firſt; however he ſays it was *at that Time*, of *Joſeph*'s being ſold, that *Judah* went from his Brothers, and took a Wife. Therefore *Judah* did not lie with *Tamar* ten Years before, as the *Index* of the *Great Bible* places it, when he was ſixteen Years old: from which computing for *Judah*'s Marriage and *Er*'s Birth one Year, *Er*'s Marriage and Death one Year, *Onan*'s one Year, and *Shelah*'s growing up three Years, there remain but ten Years to be parted between *Judah* and *Er* till the Time of their being married; the Concluſion of which will be, that *Judah* was married when he was five Years old, and had a Child the ſame Year (which was before they went from *Padan-aram*) as alſo that *Er* and *Onan* were both married, and *Shelah* was grown up fit for Marriage, about the ſame Age.

The third Point is concerning the Commencement of the ſeven Years of Fulneſs or Plenty, which I cannot find to be determinable by the *Scripture*, but judge it muſt be at leaſt twenty Years after *Joſeph*'s Promotion, as by the *Table*; otherwiſe there is not Time ſufficient for *Pharez* to have two Sons, before they went into *Egypt*; which Time cannot be allowed between the Years of Fulneſs and Famine, if it was only for this Reaſon, that the Corn laid up would have been ſpoiled. All other Chronologers, I think, ſuppoſe the Years of Plenty began when *Joſeph* interpreted *Pharaoh*'s Dreams; from whence ariſe ſuch Computations as theſe which follow: *Bedford* puts both *Judah* and *Pharez* to have a Child in their fifteenth Year; and both *Er* and *Onan* after Marriage to die in their fourteenth, with that remarkable Circumſtance of Virility in the latter, *Gen.* xxxviii. 9. and would alſo have *Shelah* grown up after *Onan*'s Death, as Chap. xxxviii. 11, 14. *Judah* then lie with *Tamar*, and the Children be born, all in the next Year, yet puts *Jacob*'s Marriage ſeven Years too ſoon, *Script. Chron. Tab.* 31. *Uſher* in his laſt Reſult, *Chron. Sacra.* Cap. 10. p. 170. reckons *Er* to be married before he was quite fourteen Years old, *Onan* at but fourteen; and for the Time *Onan* lived after he was married, and *Shelah*'s growing up fit for Marriage, he allows but about three Quarters of a Year; as he alſo computes, that *Pharez* had *Hezron* born at the Beginning of his 15th Year, and *Hamul* at the End, or both born Twins at the latter. *Broughton* calculates that *Judah* might beget *Er* at 13 Years of Age, &c. *Works*, p. 387. and *Lightfoot* counts *Judah* but 10 Years old or under, when he begot his eldeſt Son, *Harm. of Old Teſt.* on 2 *Kings* xviii. Now were I to count in their Way, it ſhould be thus:

Jacob went to *Syria* when he was	77	Years old.
Judah born,	80	
Er and *Onan* born,	96	
Shelah born,	97	
Er and *Onan* married, and died,	112	
Pharez born,	114	
Hezron and *Hamul* born, and they went to *Egypt*,	130	

By which no Child might be born till his Father was ſixteen Years old, &c. Yet this contains too many and great Improbabilities; and with thoſe being ſo very young, *Jacob* himſelf is made vaſtly old, when he had ſo many Children. We may further take notice, that *Jacob*'s eleven Sons had all their Children that we read of beſides *Jochebed*, *Exod.* vi. 20. *Numb.* xxvi. 59. before they went down to *Egypt*, which ſhews them not to be young; and *Aſher* had alſo two Grandchildren by his fourth Son, *Gen.* xlvi. 17. nay ſome of thoſe in Ver. 21. prove to be *Benjamin*'s Grandſons, as *Gera*, 1 *Chron.* viii. 3. *Naaman*, 1 *Chron.* viii. 4. *Numb.* xxvi. 40. and *Ard*, *Numb.* xxvi. 40. So the *Septuagint* tranſlate in *Gen.* xlvi. 21. Ἐγένοντο δὲ υἱοὶ Βαλά· Γηρὰ, καὶ Νοεμὰν, *and the Sons of Bala were Gera, and Noeman, &c.* which will run Chronologers into much the ſame Difficulties and Abſurdities as before; and is a farther Confirmation that there was a conſiderable Space of Time after *Joſeph* was promoted in his thirtieth Year, *Gen.* xli. 46. before the *Iſraelites* went into *Egypt*, beſides the ſeven Years of Plenty and two of Famine. Such who would have *Hezron*, *&c.* born in *Egypt*, expreſsly contradict *Holy Writ*, *Gen.* xlvi. 8, 15, 26. without ſo much as the Pretence of any Corruption or Miſtake in the *Hebrew Code*. And it is the utmoſt Height of Stupidity to attempt to prove a *Chronology* from the *Scripture*, on the Suppoſition that the *Scripture* it ſelf is not true. Moreover *Jochebed Levi*'s Daughter being left out in *Gen.* xlvi. becauſe born in *Egypt*, *Numb.* xxvi. 59. ſhews that the reſt named in that Chap. were born before *Jacob* went thither, ſince *Aſher*'s Daughter is reckoned in, Ver. 17. To this let me add, that the Increaſe of the *Iſraelites* was prodigiouſly large for 216, or as others compute but 215 Years in *Egypt*, and about one after, *Numb.* i. 1. from 70 Perſons to 603550 Men that were above 19 Years old, beſides the Tribe of *Levi*; who, with Women and Children, might probably amount to 1850000 or more. But if they were not 70 at their entering *Egypt*; and if the Grand-children were young, as they muſt have been by leaving out the 20 Years allowed above, ſuch a vaſt Increaſe might exceed Belief; for ſuch a Difference at the Beginning would make a great deal at the End.

If we look now to *Joſeph*'s Interpretation, *Gen.* xli. we find him telling *Pharaoh* that *God* would *ſhortly bring it to paſs*, in the *com. Tranſ.* which ſhews the Time of Plenty was not begun, nor to begin preſently: the like

was

was ſaid to *John*, *Rev.* i. 1. of Things which were not fulfilled in twenty Years. But in *Heb.* it is, *God will make haſte to do it*, a ſimilar Expreſſion to that which was ſpoken to *Jeremiah*, Chap. i. 12. of which it may be ſaid as of the other. The Manner of relating it alſo in *Acts* vii. 11. does not beſpeak the immediate Commencement of it, ἦλθε δὲ λιμὸς, *But there came a Famine*; as if a good while after. And *Juſtin* ſays of *Joſeph*, Lib. xxxvi. 2. *ſterilitatem agrorum ante multos annos providerit, he foreknew a Scarcity of the Ground many Years beforehand.* And if *Noah* was 120 Years building the Ark, is it ſtrange that *Joſeph* ſhould be 20 Years providing Store-houſes, &c. throughout the Land of *Egypt*? As for *Pharaoh*'s believing *Joſeph* ſo long, the greateſt Difficulty was at firſt, and he might often be confirmed in it afterwards, by what he heard and ſaw of him. Nay the like Objection might be made concerning *Daniel* and other Prophets, whoſe Declarations of future Things were received and believed.

The *Chronology* has already been brought to the *Iſraelites* Departure from *Egypt*, before which, and to the ſame Time, as well as in that Country, there is a Liſt of the Kings, with their Time of reigning by *Manetho*, which is preſerved from his *Greek Hiſtory* in *Syncellus*, as alſo in *Joſephus againſt Apion*, as follows:

	Y.	M.	Am.	M.	*J. P.*	
Salatis reigned	19	0	19	0	2621	The 17th Dynaſty‖
Beon	44	0	63	0		
Apachnas	36	7	99	7		
Apophis	61	0	160	7		
Janias	50	1	210	8		
Aſſis or *Hercules*	49	2	259	10		
Tethmoſis or *Amoſis*	25	4	285	2	2881	The 18th Dynaſty.
Chebron	13	0	298	2		
Amenophis I.	20	7	318	9		
Queen Ameſſes	21	9	340	6		
Mephres	12	9	353	3		
Mephramuthoſis	25	10	379	1		
Thmoſis	9	8	388	9		
Amenophis II.	30	10	419	7		
Orus	36	5	456	0		
Queen Acenchres	12	1	468	1		
Rathotis	9	0	477	1		
Acencheres I.	12	5	489	6		
Acencheres II.	12	3	501	9		
Armaïs	4	1	505	10		
Rameſſes	1	4	507	2		
Rameſſes Miamun	66	2	573	4		
Amenophis III.	19	6	592	10		

‖ *N. B.* The 16 firſt Dynaſties are aſcribed by *Manetho*, as it appears *Syncel.* p. 18, 19, 41. to the Gods, &c. moſt of whom might reign before the Flood, and be deified; but by *Africanus* and *Euſebius* they are made up of the Kings in ſeveral Parts of *Egypt*, *Syncel.* p. 56, &c.

The laſt being he who was drowned in the *Red Sea* purſuing the *Iſraelites*, (as appears by *Manetho* himſelf, and *Cheræmon*, as cited by *Joſephus againſt Apion*, Lib. i.) fixes the Time to that remarkable Period; and from hence it appears that the firſt King *Salatis* began reigning in the 2621 Year of the *Jul. Per.* 272 Years after the Flood, that it was *Janias* who took *Sarai*, *Gen.* xii. and *Mephramuthoſis*, in whoſe Time the *Iſraelites* went to *Egypt*. The *Eng.* Reader may here be cautioned of miſtaking by *Sir Roger L'Eſtrange's Tranſlation of Joſephus*, which has the Reign of *Apophis* 60 Years and 1 Month, when it is Ἀπωφις ἓν καὶ ἑξήκοντα, *threeſcore and one Years.*

Theſe being Kings of *Lower Egypt*, there is alſo a *Catalogue* of thoſe of *Upper Egypt* who reigned at *Thebes*, from *Eratoſthenes*, Library-keeper of *Ptolemy Euergetes*, (Succeſſor to *Manetho*, above 200 Years before the Time of *Chriſt*) by whoſe Order it was taken out of the Records of that Country, and is likewiſe preſerved as follows by *Georg. Syncellus* in his *Chronographia*, pag. 91, &c.

	Y.	Am.	*Jul. Per.*
Menes or *Mizraim*, Ch. x. 6. reigned	62	62	2559
Athothes I. or *Hermes*, or *Pathrus*, Ver. 14.	59	121	2621
Athothes II.	32	153	2680
Diabies	19	172	2712
Pemphos	18	190	2731
Toegar Amachus Momchiri	79	269	2749
Stoechus	6	275	2828
Goſormies	30	305	2834
Mares	26	331	2864
Anoyphes	20	351	2890
Sirius	18	369	2910
Chnubus Gneurus	22	391	2923
Raüoſis	13	404	2950
Biyris	10	414	2963
Saophis	29	443	2973
Sen-ſaophis	27	470	3002
Moſcheris	31	501	3029
Muſthis	33	534	3060
Pammus Archondes	35	569	3093
Apappus Maximus	100	669	3128
Acheſcus Ocaras	1	670	3228
Queen Nitocris	6	676	3229
Myrtæus	22	698	3235
Thyoſimares	12	710	3257
Thynillus	8	718	3269
Semphucrates	18	736	3277
Chuther Taurus	7	743	3295
Meures the Philoſopher	12	755	3302
Choma Ephtha	11	766	3314
Anchunius Ochy	60	826	3325
Pente-athyris	16	842	3385
Stamenemes	23	865	3401
Siſtoſichermes	55	920	3424
Maris	43	963	3479
Siphoas, or *Hermes*, or *Mercury* II.	5	968	3522
Nameleſs	14	982	3527
Phruron or *Nilus*	5	987	3541
Amuthantæus	63	1050	3547

Syncellus relates that *Apollodorus* had a *Liſt* of fifty three Kings, the reſt of which he himſelf omitted. In the *Table* to *Cumberland*'s *Orig. Gent. Antiquiſſimæ*, printed 1724 (from whence *Bedford* ſeems to have copied his Reckoning in *Script. Chron.* Tab. 13. printed 1730) the Reign of *Chnubus Gneurus* is counted twenty ſeven Years, making the whole 1055; but how wrong it is, may be ſeen by looking no further than *Sir John Marſham*'s *Canon Chronicus*, Tab. 1. and his twice mentioning, *ad Secul.* 11. p. 313. *Franeq. Edit.* that *Eratoſthenes* aſcribes 1050 Years to thoſe Kings.

To the Reign of *Mares* are theſe Words affixed, Παρ' Αἰγυπτίοις ἐτύγχανεν δυνάστεια καθ' ἣν ἐβασίλευσαν Θηβαῖοι, *With the Egyptians*, (i. e. the other of *Lower Egypt*) *was now the Dynaſty in which the* Thebans *reigned*; and *Scaliger*'s *Euſebius* in *Greek*, pag. 18. ſays that the *Thebans* reigned in the Dynaſty begun by *Amoſis* or *Tethmoſis*. From hence it follows, that *Tethmoſis* King of *Lower Egypt* began reigning in the Time of *Mares* the 9th King of *Upper Egypt*, who reigning 26 Years, fixes the *Catalogue* of *Eratoſthenes* to that of *Manetho*, and conſequently by what has been already delivered, to the *Scripture Chronology*, within the Compaſs of twenty ſix Years. In the next place *Manetho* the *Egyptian* Hiſtorian tells us (in a Fragment of his preſerved by *Joſephus againſt Apion*, Lib. i. as he ſays in the Author's own Words) that a ſtrong People from the Eaſt called *Hycſos*, the latter Part of the Word ſignifying *Shepherds*, invaded *Egypt* in the Reign of *Timaus*, and ſet up *Salatis* King there. Now there being an Account from *Plato* in *Phædo*, p. 1240, that Βασιλέως Αἰγυπτίων ὅλης Θαμούς, Thamus *was a King of all* Egypt; who by the Likeneſs of the Names is the ſame, and as *Thamus* is deſcribed there to be King before *Theut* or *Thoth*, it appears to be *Mizraim*; eſpecially as it is thought he was the *Tamnuz* mentioned *Ezek.* viii. 14. for *Mizraim* being *Oſiris*, as ſhewn on *Gen.* x. 13. *Diodorus* relates his being killed by his Brother *Typhon*, that he was afterwards honoured as a God, and the Ceremonies performed with Mourn-

ing and Lamentation, Lib. i. 2. as *Ezekiel* ſaw. According to this Account, and as thoſe Shepherds appear to have come out of the Country of *Canaan*, *Typhon* was probably *Canaan* the Brother of *Mizraim*, *Gen.* x. 6. and *Joſephus* ſays further from *Manetho*, that *Avaris* where the Shepherds encamped was called *Typhon*, as ſeems likely from the Name of their King, who might then defeat and kill *Oſiris* or *Mizraim*, and make *Salatis* King there. *Salatis* thus beginning to reign at the Death of *Mizraim*, fixes his Death to the Year 2621, and conſequently ſettles the Time of the reſt, as in the *Catalogue*. *Cumberland*, *Orig. Gent. Ant.* and *Bedford*, *Scrip. Chron.* ſtate the Beginning of the Reign of *Salatis* 9 Years after the Death of *Menes*, and ſo far in the Reign of *Athothes*, but ſeemingly with far leſs Reaſon.

The firſt of theſe Writers endeavours pretty much to ſhew, that *Aſo*, Queen of *Ethiopia*, whom *Plutarch* ſays aſſiſted in the War againſt *Oſiris*, was *Semiramis* Queen of *Aſſyria*, pag. 91, 93, 94, 95, 96, 97. but if we look into the *Chronological Table* in the ſame Treatiſe, we ſee the Beginning of *Semiramis*'s Reign put 87 Years after *Salatis* was made King, which, as I compute, are too few; yet *Cumberland* aſcribes that particular Act to her Aid, pag. 96. and that the *Chronological Table* was of his own making, appears by his mentioning it juſt after this Part of the Diſcourſe, pag. 98. nay he ſays expreſsly further, "By my Accounts the Time of *Semiramis*'s "Reign in the *Aſſyrian* Empire, falls in with the Time "of *Apophis*'s Reign in the *Lower Egypt*," p. 112. ſee after the *Table* of the *Sicyonian* Kings. *Athothes* I. is plainly the ſame whom *Sanchon.* calls *Thoth*, the Son of *Miſor* by Contraction from *Mizraim*, on Chap. iv. *es* being the *Greek* Termination, and *A* might be arbitrarily prefixed, *Cumberland*'s *Sanchon.* in *Pref.* That *Mizraim* began the Kingdom of *Egypt* is not to be doubted, *Egypt* being every where called *Mizraim* in the *Hebrew*.

As at the Diſtribution of Mankind after the Flood, *Lower Egypt* muſt be entered by Land before the *Upper*, and the firſt being the more fruitful Country, I cannot imagine that *Mizraim* went and ſettled in *Upper Egypt*, and left the other; but reigned a while in the *Lower*, and then over the whole, till the *Canaanite* Shepherds, as *Manetho* relates, invaded it, and got the lower and nearer Part of *Egypt*, and then made *Salatis* their King; who had five Succeſſors, as in the *Catalogue*, when *Tethmoſis* the Son of *Aliſphragmuthoſis*, as *Manetho* calls him, expelled them thence, and had that for his Kingdom, leaving *Upper Egypt* to the next Heir. And *Euſebius*, *Syncellus*, and latter Writers, join the Reign of *Tethmoſis* or *Amoſis* to that of *Aſſis*, in their Accompts. As for *Manetho*'s ſaying the Shepherds kept *Lower Egypt* 511 Years, it may be looked upon as the firſt of his Dynaſties, the Years of which extend to long before the Creation, making his own Country, where he was a Heathen Prieſt, ſeem very ancient; and he does not ſeem able to tell any more than thoſe ſix Kings. *Joſephus* is alſo evidently miſtaken in thinking thoſe *Canaanite* Paſtors were the *Iſraelites*; it being long before they were in *Egypt*, and very wide of Agreement otherwiſe: but *Joſephus* too was endeavouring againſt *Apion*, to make his own Nation appear ancient; and perhaps to juſtify the Length of the *Septuagint* Accompt; and ſo he alſo ſeeks to diſcredit the true Account that *Manetho* gives further, as to Time, of the *Iſraelites* going out of *Egypt* in the Time of *Amenophis*, 333 Years after.

For the Time of the *Egyptian* Monarchy together, *Conſtantine Manaſſes*, whoſe *Greek Annals* in Verſe are turned into *Latin* by *John Leunolaius*, reckons it 1663 Years; which counted backwards from the Conqueſt of *Egypt* by *Cambyſes* King of *Perſia*, in the Year of the *Jul. Per.* 4189, makes the Beginning in 2526, and that is 33 Years before *Menes* began reigning in *Upper* or all *Egypt*, as in the *Table*; which Space of Time he may well be thought firſt to have reigned in *Lower Egypt*, whither he muſt come before he got to the other, as already ſaid; nay *Syncellus*, pag. 91. puts his Reign in *Lower Egypt* 35 Years. *Diod. Siculus* likewiſe tells us, L. i. 2. ſome of the *Egyptians* reckoned little leſs than twenty three thouſand Years from *Oſiris*, who as we have ſeen was *Mizraim*, to *Alexander* the Great, that built a City after his own Name in *Egypt*; between which Time of *Alexander* in the Year of the *Jul. Per.* 4382, and the Year 2526 above, are 1856 Years, being about 22955 Lunar Years or Months, by which as it ſeems they counted, according to *Plutarch* in the Life of *Numa*, *Pliny*, *Nat. Hiſt.* L. vii. 48. *Macrob. Sat.* L. i. 14. *Lactant. Inſtit.* ii. 12. and ſo is a farther Confirmation of our *Chronology*. The ſame *Diodorus* alſo informs us, Lib. i. 6. that the *Egyptians* aſſert their native Kings reigned above 4700 Years; whoſe Government ceaſing when the *Perſians* under *Cambyſes* conquered the Country in the Year of the *Jul. Per.* 4189, and not only *Plutarch*, but *Solinus*, *Polyhiſt.* Cap. 3. and *Auguſtine*, *Civitat. Dei*, Lib. xii. 10. relating the *Egyptians* had Years of four Months, this reduces thoſe Years to one third of their Number, viz. between 1566 and 1567. Now from that Year back to the End of the Reign of *Menes*, who being the firſt King of *Egypt* was not a Native, but came thither, was by the foregoing *Catalogue* 1568 Years; ſo well does it agree.

The following Words of *Diodor. Sicul.* may alſo claim Notice for the ſame Purpoſe, Lib. i. 4. Ἄρξαι λέγεται τῶ Μηνᾶ τῆς ἀπογόνες ἔτη πλείω τῶν χιλίων καὶ τετρακοσίων, *they ſay the Poſterity of* Menes *reigned above* 1400 *Years*. Adding theſe Years to the Beginning of his Reign in the *Table*, himſelf being included, it ariſes to the Year of the *Jul. Per.* 3959; and as the *Egyptian* Line of Kings ended, and gave place to the *Ethiopian* at the Year 3986, according to the *Catalogue* on the 1 *King.* xii. 23. there were very agreeably 27 Years above 1400. Next as *Diod. Sicul.* mentions ſome of thoſe Kings in Chap. 4. of his firſt Book, I would try how ſucceſsfully I can find it quadrate with this *Rank* of *Eratoſthenes*; as I have never yet ſeen it done, and it may be ſtill a farther Eſtabliſhment of ſo material a Part, of ſuch ancient, and as has been thought, uncertain *Chronology*. *Myris* reigning after *Uchoreus* and his twelve Succeſſors, agrees with *Maris* and *Ocaras*, which the Names both reſemble. Then *Uchoreus* being the 8th King from *Buſiris* II. incluſive, this anſwers to the prior Diſtance of *Biyris*, with the like Reſemblance of Names; where note by the Way, that the *Lat. Tranſlator* of *Diodorus* took the Greek Word for *eighth* to be a proper Name *Ogdous*. It follows now that the *Buſiris* I. of *Died. Buſiris* II. being his 8th Deſcendant, was *Toegar Amachus Momchiri*.

The *Scholiaſt* upon the *Argonautics of Apollonius*, Lib. iv. Ver. 272. writes, Δικαίαρχος ἐν πρώτῳ λέγει, γίνεσθαι ἀπὸ τῆς Νείλε Βασιλείας μέχρι τῆς πρώτης Ὀλυμπιάδος ἔτη υλς, Dicæarchus *ſays in Book the firſt, there were from the Kingdom of* Nilus *to the firſt* Olympiad 436 *Years*. This claims the more Regard, as *Dicæarchus* being the Scholar of *Ariſtotle* was a very ancient Author, and of ſo much Authority, that his *Book of Government* was yearly read in publick to the *Spartan* or *Lacedæmonian* Youth; nay he is to be held, ſays *Marſham*, *ad Secul.* 10. among the firſt Fathers of *Greek Chronology*; and claims ſpecial Notice here, ſince I have obſerved no Chronologer who could make it ſuit with his Numbers. The Deſtruction of *Troy* being then in the Year of the *J. P.* 3530, as in the *Table* at *Judg.* iii. 8. the Death of *Siphoas* was three Years before, whence the Reign of *Nilus* might be dated, as the fourteen Years were a Sort of Interregnum, or at leaſt without the King's Name. In the next place it is to be conſidered, that there are diverſe Reckonings of the Space of Time from the Fall of *Troy* to the firſt *Olympiad*, which according to the *Parian* or *Arundelian Marble* was 433 Years; theſe Words being legible on it, Ἀφ' ἧς Τροία, ἔτη IHIHHHHΔΔΔΔΠ, Βασιλεύοντος Ἀθηνῶν . . . . . ἐως διελίπε ἔτως, *Since* Troy *was taken* 245 *Years* (viz. to the Year *Diognetus* was the *Athenian* Archon, of the *Jul. Per.* 4450) *in the* 22*d Year of the Reign of* Meneſteos *at* Athens; as by the ſame the War began, τρειςκαιδεκάτε ἔτως, *in his* 13*th Year*: by which Computation it was in the Year of the *Jul. Per.* 3505, as the firſt *Olympiad* is agreed to be in 3938. Suppoſing now that *Dicæarchus* reckoned according to this, by adding the three Years between the Beginning of the Reign of *Nilus* as above, and the Deſtruction of *Troy*, (which he might know independently of the *Olympiad*) to the 433 ſo computed, the

the Sum is the exact Number mentioned, Note, that the 436 Years were not counted from the End of *Nilus*'s Reign, appears becauſe *Dicæarchus* had juſt before related another Term of Years to the Kingdom of *Nilus*, which would rationally be the Beginning of it, to which he connects this, and then adds them both together.

Syncellus, p. 147. has 124 Years from the Confuſion of Languages to the Reign of *Menes*; this *Shuckford*, *Connec.* B. xi. computes to his building *Memphis*, as *Herodotus* writes he did, Lib. ii. the Metropolis of his Kingdom; which will agree aptly with my *Tables*, where it is 105 Years from the Diſperſion at *Babylon* to the Beginning of the Reign of *Menes*, as he might ſuitably build the City about twenty Years after. Since it is certain *Menes* is counted to begin reigning ſooner, and Addition has been made to the Number, for elſewhere it is 1124, I have thought perhaps the *twenty* likewiſe might be added, which would bring it but a Year from my *Tables*: either Way may do.

There remains to be ſettled from hence, the Line of the *Thinitæ*, exhibited at Chap. xii. 17. *Menes* and *Athothes* I. being the ſame, it appears that when *Athothes* had reigned 57 Years, Part of the *Theban* Nation on one ſide the great River *Nile* divided from the other, over which *Cencenes* became King, while *Athothes* continued reigning on the eaſtern Side two Years longer, and afterwards it went to their Succeſſors, till the *Theban* Government got the whole again.

Athothes I. the Son of *Menes*, whom the *Egyptians* call *Thouth*, and the *Greeks Hermes*, as in *Euſeb. Præp. Evang.* L. iii. to whom, with *Plato*, in *Phædro* and *Philebo*, is aſcribed, under the Name of *Theuth*, the Invention of Arithmetick, Geometry, Aſtronomy, Grammar, &c. is ſaid to have Writings now extant in *Gr.* which *Bedford*, *Chron.* p. 132. ſays he ſaw in the *Bodleian Library* in *Oxford*; but I have them in *Engliſh*, *tranſlated*, as there ſaid, *by that learned Divine Dr. Everard*, and turned out of *Arabick* into *Greek*: wherein he ſpeaks to his Son *Tat* or *Thoth*.

To fix thoſe *Catalogues* the firmer, I will alſo inſert that of the Kings of the *Argives* in *Peloponneſus*, in the South of *Greece*, according to *Caſtor* of *Rhodes*, who lived in the Time of *Julius Cæſar*, from a Piece of his Χρονικὰ ἀγνοήματα in *Euſebius*'s *Greek Chron.* Lib. i. p. 19. and *Lat.* Col. 5. *Tatianus Orat. ad Græcos*, and *Pauſanias* in *Corinthiacis*, C. 15, 16.

	Y.	Am.	*Jul. Per.*	
Inachus reigned —	50	50	2855	
Phoroneus —	60	110	2905	
Apis ——	35	145	2965	
Argus ——	70	215	3000	
Criaſus ——	54	269	3070	
Phorbas ——	35	304	3124	
Triopas ——	46	350	3159	
Crotopus ——	21	371	3205	
Sthenelus I. —	11	382	3226	
Danaus ——	50	432	3237	
Lynceus ——	41	473	3287	
Abas ——	23	496	3328	
Prætus ——	17	513	3351	
Acriſius ——	31	544	3368	
Sthenelus II. —	8	552	3399	The Kingdom of the *Mycenæ*.
Euriſtheus —	43	595	3407	
Atreus and *Thyeſtes*	65	660	3450	
Agamemnon ——	15	675	3515	

Euſebius leaves a Blank of ſix Years between *Acriſius* and *Euriſtheus*, putting the Reign of the latter two Years more, which amounts to the ſame.

As this ended at the Deſtruction of *Troy*, in the Year of the *Jul. Per.* 3530, of which ſee the *Table* at *Judg.* iii. *Agamemnon* being the *Grecian* General, who was ſlain when he got home, the Beginning would be in 2855, four Years after the Death of *Shem*. Now *Clemens Alexandrinus* in *Stromat.* Lib. i. *Juſtin Martyr* in *Paræn. ad Græcos*, *Tatian* in *Orat. contra eoſdem*, and *Apion* in *Hiſt. of the Egyptian Affairs*, Lib. iv. from *Ptolomæus Mendeſius*, an *Egyptian* Writer of their *Antiquities* in the Time of *Auguſtus Cæſar*, report that *Amoſis* or *Tethmoſis* likewiſe lived in the Time of *Inachus*; the former accordingly began reigning, by the Number in thoſe Succeſſions, 26 Years after the latter. It likewiſe being above 1100 Years from the Beginning of *Inachus*, to that of *Romulus* or the Building of *Rome*, by *Varro*, *De Rebus Humanis*. Lib. xvii. as cited by *Aulus Gellius*, *Noct. Attic.* Lib. i. 16. and *Macrobius*, *Saturnal.* Lib. i. this too agrees with the *Catalogue*, by which it is 1106. *Manetho* alſo in *Joſeph.* relating that *Danaus* was the Brother of *Sethos*, who reigned the ſecond after *Amenophis*, their Times are coincident. Beſides *Julius Africanus*, on the Authority of *Acuſilaus* and others, ſtates the Flood of *Ogyges* to be 1020 Years before the firſt *Olympiad*, while *Phoroneus* reigned at *Argos*, *Euſeb. Præp. Evang.* Lib. x. 10. The Beginning of the *Olympiads* being at the Year 3938 of the *Jul. Per.* as may be ſeen by the *Chronological Hiſtory* of *Helvicus*, *&c.* by Subſtraction of 1020, we come to 2918, the 13th Year of the Reign of *Phoroneus* as above: and that thoſe two Kings were cotemporary is ſhewn in *Euſeb. Chron.* p. 27.

The more ſtill to ſettle and aſcertain the latter approved *Catalogue* of *Eratoſthenes*, take moreover the Succeſſion of the *Sicyonian* Kings in the Iſland of *Peloponneſus*, from *Caſtor* as before, with *Apollodorus*, Ib. *Pauſanias*, *Africanus*, and *Euſebius*, Χρονικ. λογ. πρωτ. p. 24. & *Chron. Hier. Interp.* Col. 2.

	Y.	Am.	*Jul. Per.*
Ægialeus reigned —	52	52	2625
Europs ——	45	97	2677
Telchin ——	20	117	2722
Apis ——	25	142	2742
Theilxion ——	52	194	2767
Ægyrus ——	34	228	2819
Thurimachus ——	45	273	2853
Leucippus ——	53	326	2898
Meſapus ——	47	373	2951
Peratus ——	46	419	2998
Plemnæus ——	48	467	3044
Orthopolis ——	63	530	3092
Marathon ——	30	560	3155
Marathus ——	20	580	3185
Echyreus ——	55	635	3205
Corax ——	30	665	3260
Epopeus ——	35	700	3290
Lamedon ——	40	740	3325
Sicyon ——	45	785	3365
Polybus ——	40	825	3410
Janiſcus ——	42	867	3450
Phæſtus ——	8	875	3492
Adraſtus ——	4	879	3500
Polyphides ——	31	910	3504
Pelaſgus ——	20	930	3535
Zeuxippus ——	22	952	3555
Archelaus ——	1	953	3577
Automedon ——	1	954	3578
Methodeuros ——	1	955	3579
Euneus ——	1	956	3580
Theonomos ——	1	957	3581
Amphictyon ——	9	966	3582
Charidemus ——	19	985	3591

The ſeven laſt being Prieſts.

This Monarchy failed by the coming of the *Heraclides* thither, as *Velleius Paterculus* relates, Lib. i. Cap. 2. which was 80 Years after the Deſtruction of *Troy*, by *Eratoſthenes*, *Diodorus Siculus* in his *Preface*, and *Thucydides*, Lib. i. whom *Plutarch*, *Clemens Alexandrinus*, and *Euſebius* follow; *Paterculus* ſays, about that Year. From hence, by ſubſtracting 985 from that Year of the *Jul. Per.* 3610, there remains 2625 for the Year when *Ægialeus* began reigning, 4 Years after *Salatis*. Now *Pliny* writes in his *Nat. Hiſt.* Lib. vii. 56. ſpeaking of the Invention of Letters, Anticlides *in* Ægypto *inveniſſe quendam nomine* Menona *tradit*, 15 *annis ante* Phoroneum, *antiquiſſimum* Greciæ; *idque monumentis approbare conatur*: Anticlides *relates that one* Menon (or Menes) *invented them*, 15 *Years before* Phoroneus *the moſt ancient King of* Greece, *which he endeavours to prove by Records*. And according to *Apollodorus*, Lib. ii. at Beg. *Phoroneus* was the Brother of *Ægialeus*; before whoſe Reign *Menes* dying four Years, it agrees very well.

NOTES

NOTES upon the BOOK called LEVITICUS.

CHAP. I.

AND the Lord called to Moſes, and ſpoke to him from the publick Tent;

2. That he ſhould tell the Iſraelites what follows: When a Man of you brings his Oblation to the Lord, it ſhall be of the Cattle, either of the Herd or Flock.

3. If it be a Burnt-offering of the Herd, he ſhall bring it a perfect Male, to the Gate of the publick Tent, for his Favour before the Lord.

4. And he ſhall lean his Hand upon the Head of the Burnt-offering; which ſhall be accepted of him, to make atonement for him.

5. Then the young one of the Herd ſhall be killed before the Lord; and Aaron's Sons the Prieſts ſhall bring the Blood, and ſprinkle it round about upon the Altar, which is at the Door of the publick Tent.

6. Moreover the Burnt-offering ſhall be ſtript, and divided into its Pieces.

7. And, when they have put the Fire upon the Altar, and the Wood in order upon that;

8. Thoſe Prieſts ſhall put in order the Pieces, the Head, and the Fat, upon the Wood, which is on the Fire upon the Altar.

9. And his Entrails and Legs being waſhed with Water, let the Prieſt burn all on the Altar, *for* a Burnt-offering, a Sacrifice by Fire, of a pleaſant Smell to the Lord.

10. If his Oblation likewiſe be of the Flock, either Sheep or Goats, for a Burnt-offering, he ſhall bring it a perfect Male.

11. Which ſhall be killed by the Side of the Altar northward before the Lord; and the forementioned Prieſts ſhall ſprinkle his Blood upon the Altar round about.

12. And he ſhall be divided into his Pieces, with his Head and Fat; and the Prieſt ſhall put them in order upon the Wood, which is on the Fire upon the Altar.

13. The Entrails too and Legs being waſhed with Water, let the Prieſts bring all, and burn on the Altar: which ſhall be a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord.

14. If his Oblation alſo to the Lord be a Burnt-offering of Fowls, he ſhall bring it of Turtle-doves or young Pigeons.

15. Which the Prieſt ſhall bring to the Altar, and pinching off his Head, burn *it* on the ſame; and his Blood ſhall be ſqueezed out by the Side of the Altar.

16. Beſides his Crop, with the Filth of it, he ſhall take away, and caſt it near the Altar eaſtward, at the Place of the Aſhes.

Ver. 1. *And the Lord*] This properly begins another *Book*, as the Tabernacle was now juſt ſet up, and the Utenſils put in order; ſo that the Levitical Law now commenced, which is here given.

Ver. 2. *either*] as Ver. 3. & 10. ſhew.

Ver. 3. *Burnt-offering*] It may be obſerved, that this Chapter treats of *Burnt-offerings*, peculiarly ſo called, when the whole Body was burnt, excepting the Skin of Beaſts, Ver. 9, 13. Chap. vii. 8. the Crop, &c. of Birds, Ver. 15, 16, 17. the next Chap. of *Meat-offerings*, the following of *Peace-offerings*, the 4th of *Sin-offerings*, and the 5th, with the 6th to Ver. 8. of *Treſpaſs-offerings*. Then beginning again with *Burnt-offerings*, there is a farther Account of them all, in relation to the Prieſts eſpecially, which is ſummed up, Chap. vii. 37.

Ib. *bring*] according as the Word properly ſignifies, and is rendered, Ver. 2, 5, 10, 13, 14, 15. & ii. 4, 11. & xxvii. 9. *Num.* ix. 13. & xv. 9, 27. & xvi. 17.

Ib. *bring it*] the very ſame as in Ver. 10.

Ib. *perfect*] the ſame as ſo rendered, Chap. xxii. 21. ſee alſo *Gell* in *Eſſay*, p. 238. who takes up our *Tranſlators* ſmartly about it.

Ib. *for his Favour*] or *Acceptation:* the like Chap. xxii. 19. & xxiii. 11. *Exod.* xxviii. 38. and negative, *Lev.* xxii. 20. *Jer.* vi. 20. which the Verſe after this confirms, by the Verb from whence this Noun comes, and Chap. xxii. 20, 21. & xxiii. 11. by the Noun repeated; the Order of the *Heb.* being alſo here kept. And it may plainly be ſeen this is not reſtricted to *Freewill-offerings*. Accordingly it is rendered in the *Tigurin Verſion*, *ut acceptus ſit ipſe*, *that he may be accepted*; by *Ainſworth*, *for his favourable acceptation*; as the like in the *Greek*, *Chaldee*, *Syriack* and *Arabick Tranſlations*; ſee likewiſe *Gell's Eſſay*, p. 238.

Ver. 4. *lean*] *as Maimonides ſaith*, *with all his Might*, *Patrick's Comment.* ſee *Ainſw. Annot.*

Ver. 5. *the young one of the Herd*] So the *Heb.* and *Ainſw.* a great Expounder of the Law, ſays, *of the firſt yeere*, *not older*; as indeed appears by *Mic.* vi. 6. being for a *Burnt-offering*; and ſo not old enough for a *Steer*, much leſs to be a *Bullock*.

Ib. *ſhall be killed*] by one of the *Prieſts* or *Levites*, as it appears. In the latter *Edit.* of *Jun.* and *Trem.* it is rendered, jugulabit *Sacerdos*, *the Prieſt* ſhall kill; agreeable to 2 *Chron.* xxix. 24. and perhaps to *Exod.* xxix. 11. ſo 1 *Chron.* xxiii. 31. 2 *Chron.* xxx. 17. & xxxv. 11. ſhew it was done by the *Levites*.

Ver. 6. *ſtript*] which the *Levites* did, 2 *Chron.* xxxv. 11.

Ver. 12. *Fat*] *Gen. Tranſ. kall.*

Ver. 14. *be a Burnt-offering*] According to Ver. 3.

Ver. 16. *Filth of it*] the Gender of the Pronoun manifeſtly ſhewing that it belonged to the Crop; and thus the beſt of the ancient and modern *Interpreters* have rendered it.

17. And

17. And let the Prieſt cleave him with his Wings, but not aſunder, and burn him on the Altar, upon the Wood that is on the Fire: which ſhall be a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord.

CHAP. II.

AND when a Perſon brings an Oblation of Meat-offering to the Lord, it ſhall be fine Flour; upon which he ſhall pour Oil, and put Frankincenſe.

2. This being brought to Aaron's Sons the Prieſts, one *of them* ſhall take from thence his Handful of the fine Flour and Oil of it, with all its Frankincenſe; which Memorial of it let him burn on the Altar, *for* an Offering by Fire of a pleaſant Smell to the Lord.

3. And what is left of the Meat-offering ſhall be for Aaron and his Sons; it being very holy of the Lord's Offerings by Fire.

4. Moreover when thou bringeſt an Oblation of Meat-offering baked in the Oven, it ſhall be unleavened Cakes of fine Flour tempered with Oil, and unleavened Biſcuits waſhed over with Oil.

5. And if thy Oblation be a Meat-offering upon a Pan; it ſhall be of fine Flour unleavened, tempered with Oil.

6. Thou ſhalt break it in Bits, and pour Oil upon it; which ſhall be the Meat-offering.

7. If thy Oblation alſo be a Meat-offering *in* a Pot, it ſhall be made of fine Flour with Oil.

8. And thou ſhalt bring the Meat-offering that is made of theſe to the Lord; which being brought to the Prieſt, he ſhall carry it to the Altar.

9. He ſhall take up from it too a Memorial of it, and burn on the Altar; which ſhall be an Offering by Fire of a pleaſant Smell to the Lord.

10. And what is left of it ſhall be for Aaron and his Sons; it being very holy of the Lord's Offerings by Fire.

11. No Meat-offering which you bring to the Lord ſhall be leavened: for you ſhall burn neither of any Leaven, nor Honey, *in* an Offering by Fire to him.

12. *In* the Oblation of the Firſt-fruits you muſt bring them to the Lord, but they ſhall not be offered up on the Altar for a pleaſant Smell.

13. And thou ſhalt ſeaſon every Oblation of thy Meat-offering with Salt, not letting the Salt of the Covenant of thy God ceaſe from thy Meat-offering: with all thy Oblations ſhalt thou bring Salt.

14. And if thou bringeſt a Meat-offering of thy Firſt-fruits to the Lord, it ſhall be that which is ground of green Ears of Corn dried with Fire.

15. Upon which thou ſhalt put Oil, and Frankincenſe: that ſhall be the Meat-offering.

16. And the Prieſt ſhall burn a Memorial of it, ſome of that which is ground, and of the Oil, with all the Frankincenſe: which ſhall be an Offering by Fire to the Lord.

CHAP. III.

MOREOVER if his Oblation be a Sacrifice of Peace-offerings, if he bring *it* of the Herd, whether it be Male or Female, he ſhall bring it perfect before the Lord.

2. And ſhall lean his Hand upon the Head of it, which ſhall be killed at the Door of the publick Tent; and Aaron's Sons the Prieſts ſhall ſprinkle the Blood upon the Altar round about.

3. Beſides he ſhall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord, all the Fat that lies upon the Entrails.

4. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

5. Which let the Sons of Aaron burn on the Altar, with the Burnt-offering that is on the Wood upon the Fire: it ſhall be a Sacrifice by Fire of a pleaſant Smell to the Lord.

Ver. 1. *Oblation*] Omitted here by our *Tranſlators*, though not in Ver. 4, 13. and *his Oblation* left out Ch. iv. 32.

Ver. 4. *and*] as *Exod.* xxix. 2.

Ver. 7. *a Meat-offering* in *a Pot*] *Biſh. a thing broyled upon the grediron.* And *baken* is added ſo abſurdly by our *laſt Tranſlators.*

Ver. 12. *them*] viz. Leaven and Honey, Ch. xxiii. 17. 2 *Chron.* xxxi. 5.

Ib. *not be offered*] they being for the Prieſts, *Num.* xviii. 13.

Ver. 14. *that which is ground*] from the Verb rendered *breaketh* and *broken* in the *com. Bib. Pſa.* cxix. 20. *Lam.* iii. 16. where only it occurs. *Ainſworth* tranſlates it *ground-corne*; and quotes *Sol. Jar.* expounding it, *broken whiles it is moyſt. Geres* (ſaith he) *meaneth breaking and grinding, broken with the mill:* and juſt before, *they dryed them with the fire, in the green-ears, becauſe elſe they would not be ground in the mill, for that they were moyſt.*

Ver. 1. *Peace-offerings*] the Purpoſe of which may the better be underſtood, by knowing the *Heb.* Words for *Peace* comprehend *Welfare* or *Proſperity*; and it is explained, and diſtinguiſhed, Chap. vii. 11, 12, 16.

Ib. *Herd*] *Gen. drove, Biſh. droues.*

Ver. 5. *with*] as rendered by *Ainſworth, Jun.* and *Trem. una cum*, the Meaning that *Noldius* likewiſe gives this, in his *Concordance of the Heb. Particles*; and it is the ſame Prepoſition that is thus uſed and engliſhed, Chap. vii. 13.

6. And if his Oblation for a Sacrifice of Peace-offerings to the Lord, be of the Flock, Male or Female, he ſhall bring it perfect.

7. If he brings a Sheep for his Oblation, he ſhall bring it before the Lord.

8. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle the Blood of it upon the Altar round about.

9. Beſides he ſhall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord the Fat of it, the entire Rump, which he ſhall take away by the Back-bone, and all the Fat that lies upon the Entrails.

10. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

11. Which let the Prieſt burn on the Altar: it ſhall be the Meat of a Sacrifice by Fire to the Lord.

12. If his Oblation likewiſe be a Goat, he ſhall bring it before the Lord.

13. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle its Blood upon the Altar round about.

14. Beſides he ſhall offer his Oblation of it, for a Sacrifice by Fire to the Lord, all the Fat that lies upon the Entrails.

15. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

16. And let the Prieſt burn them on the Altar: it ſhall be the Meat of a Sacrifice by Fire, for a pleaſant Smell; all the Fat being the Lord's.

17. By a laſting Ordinance throughout your Generations, in all your Dwellings, you ſhall eat no Fat, nor any Blood.

CHAP. IV.

AND the Lord bade Moſes,

2. To tell the Iſraelites as follows: When a Perſon ſins by Miſtake, doing contrary to any one of the Lord's Commandments, what ſhould not be done;

3. If it be an anointed Prieſt who ſins in the Offence of the People, he ſhall bring for his Sin which he has committed, a perfect young Bullock of the Herd to the Lord, for a Sin-offering.

4. And having brought it to the Door of the publick Tent, before the Lord, he ſhall lean his Hand upon the Head of it, and it ſhall be killed there.

5. Moreover the ſame Prieſt ſhall take ſome of the Bullock's Blood, and bring it into the publick Tent.

6. Where the Prieſt ſhall dip his Finger in it, and ſprinkle ſome of it ſeven times before the Lord, before the Veil of the Holy Place.

7. He ſhall put ſome of the Blood too upon the Horns of the Altar of the Incenſe of Odours, before the Lord, which is in the publick Tent; and all the Blood of the Bullock ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

8. Beſides he ſhall take up from it all the Fat of the Bullock of Sin-offering, all the Fat that lies upon the Entrails.

9. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys:

10. According as it is taken up from the Ox of the Sacrifice of Peace-offerings; and let the Prieſt burn them upon the Altar of Burnt-offering.

11. And the Skin of the Bullock, and all his Fleſh, with his Head, Legs, Entrails and Dung,

12. Nay the whole Bullock let him carry forth without the Camp, to a clean Place, where the Aſhes are poured out, and burn him there upon the Wood with Fire.

13. If all the Aſſembly of Iſrael likewiſe err, the Matter being hid from their Sight, and do Something contrary to any of the Lord's Commandments, what ſhould not be done, and be guilty;

14. When the Sin which they have committed againſt it is known, the Congregation ſhall bring a young Bullock of the Herd for the Sin, before the publick Tent.

15. And the Elders of the Aſſembly ſhall

Ver. 16, 17. *Fat*] Suet, or ſuch Fat as is ſeparated from the Fleſh, mentioned before, according to *Patrick's Comment.* here; as it appears that ſome Fat might be eat, *Deut.* xxxii. 14. and this not, becauſe it was offered in Sacrifice.

Ver. 2. *Miſtake*] or *Error*, as the *Heb.* Word ſignifies, and as in the *Eng. Tranſ. Heb.* ix. 7.

Ver. 5. *into*] as by the two next Verſes, and Chap. vi. 30. & x. 18.

Ver. 12. *where the Aſhes are poured out*] See Chap. vi. 11.

Ver. 14. *a young Bullock*] The Offering is different in *Num.* xv. 24. where *Patrick* writes; "An excellent "Perſon of our own, after long Conſideration of this "Matter, comes to this Concluſion, that in *Leviticus* he "requires a young Bullock to be ſlain for a Sin-offering, "when the whole Congregation, though adhering to the "true Worſhip of God in every Thing, were led ignorantly to do Something againſt ſome negative Precept, "to practiſe what God had forbidden; but this (in *Numbers*) was to be ſacrificed, when all the People forgetting the holy Rites preſcribed by *Moſes*, fell by a

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lean their Hands upon his Head, before the Lord; and he ſhall be killed there.

16. In the next place the anointed Prieſt ſhall bring ſome of his Blood, into the publick Tent.

17. Among which the Prieſt ſhall dip his Finger, and ſprinkle *it* ſeven Times before the Lord, before the Veil.

18. He ſhall further put ſome of the Blood upon the Horns of the Altar, which is before the Lord, that is in the publick Tent; and all of it ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

19. And he ſhall take up all his Fat from him, and burn on the Altar.

20. Juſt ſo ſhall he do to the Bullock, as he did to that of Sin-offering: thus ſhall the Prieſt make atonement for them, and it ſhall be forgiven them.

21. And he ſhall carry forth the Bullock without the Camp, and burn him, as he did the former one: which ſhall be the Sin-offering of the Congregation.

22. When a Prince ſins, doing Something contrary to any of the Commandments of the Lord his God, what ſhould not be done, by Miſtake, and is guilty;

23. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Male.

24. And he ſhall lean his Hand upon the Head of the Kid, and it ſhall be killed in the Place where the Burnt-offering is, before the Lord: which ſhall be a Sin-offering.

25. After this the Prieſt ſhall take ſome of the Blood of the Sin-offering with his Finger, and put upon the Horns of the Altar of Burnt-offering; and ſhall pour out the reſt at the Bottom of the ſame.

26. And he ſhall burn all the Fat of it on the Altar, like the Fat of the Sacrifice of Peace-offerings: thus ſhall the Prieſt purge him from his Sin, and it ſhall be forgiven him.

27. As alſo if a Perſon of the People of the Country ſins by Miſtake, in doing Something contrary to the Commandments of the Lord, what ſhould not be done, and is guilty;

28. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Female, for his Sin which he has committed.

29. And he ſhall lean his Hand upon the Head of the Sin-offering, which ſhall be killed in the Place of the Burnt-offering.

30. Then the Prieſt ſhall take ſome of its Blood with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

31. And he ſhall take off all its Fat, as it is taken off from the Sacrifice of Peace-offerings, and ſhall burn *it* on the Altar for a pleaſant Smell to the Lord: thus let the Prieſt make atonement for him, and it ſhall be forgiven him.

32. Or if his Oblation which he brings, is a Lamb for a Sin-offering, he ſhall bring it a perfect Female.

33. And he ſhall lean his Hand upon the Head of the Sin-offering; for which it ſhall be killed, in the ſame Place that the Burnt-offering is.

34. Next the Prieſt ſhall take ſome of the Blood of it with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

35. And he ſhall take off all the Fat of it, as that of the Lamb is taken off from the Sacrifice of Peace-offerings, and ſhall burn them on the Altar with the Lord's Sacrifices by Fire: thus let the Prieſt make atonement for him, for his Sin which he has committed, and it ſhall be forgiven him.

" common Error into idolatrous Worſhip: ſee *Dr.* " *Owtram*, lib. 1. *de Sacrificiis*, cap. 14. ſect. 2." Which Diſtinction of Idolatry the *Jewiſh Rabbies* have made, *Talmud* in *Horayoth*, Ch. 2. *Maimon.* in *Shegagoth*, Ch. 12. 1. and that of the latter is given in *Engliſh* by *Ainſw.* on this Place; ſee alſo Ver. 28.

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Ver. 29. *Place of*] One MS. with the *Gr.* and *Syr.* have, as the Author of *the State of Heb.* ſays, *place where he ſlays the burnt-offering*, made as it ſeems from Ver. 24, 33. and not as he aſſerts *confirm'd* by them; but ſo *confirm'd*, that he adds, *they ſlay* in the *Sam. ſeems to be the truer reading*, p. 408, 409. If this is the greateſt Certainty he can help us to, we may better keep to what we have.

Ver. 35. *with*] being the ſame Prepoſition as in Chap. iii. 5. whither the *Commentators*, *Patrick*, *&c.* refer for the Meaning of it.

CHAP.

6. And if his Oblation for a Sacrifice of Peace-offerings to the Lord, be of the Flock, Male or Female, he ſhall bring it perfect.

7. If he brings a Sheep for his Oblation, he ſhall bring it before the Lord.

8. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle the Blood of it upon the Altar round about.

9. Beſides he ſhall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord the Fat of it, the entire Rump, which he ſhall take away by the Back-bone, and all the Fat that lies upon the Entrails.

10. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

11. Which let the Prieſt burn on the Altar: it ſhall be the Meat of a Sacrifice by Fire to the Lord.

12. If his Oblation likewiſe be a Goat, he ſhall bring it before the Lord.

13. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle its Blood upon the Altar round about.

14. Beſides he ſhall offer his Oblation of it, for a Sacrifice by Fire to the Lord, all the Fat that lies upon the Entrails.

15. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

16. And let the Prieſt burn them on the Altar: it ſhall be the Meat of a Sacrifice by Fire, for a pleaſant Smell; all the Fat being the Lord's.

17. By a laſting Ordinance throughout your Generations, in all your Dwellings, you ſhall eat no Fat, nor any Blood.

CHAP. IV.

AND the Lord bade Moſes,

2. To tell the Iſraelites as follows: When a Perſon ſins by Miſtake, doing contrary to any one of the Lord's Commandments, what ſhould not be done;

3. If it be an anointed Prieſt who ſins in the Offence of the People, he ſhall bring for his Sin which he has committed, a perfect young Bullock of the Herd to the Lord, for a Sin-offering.

4. And having brought it to the Door of the publick Tent, before the Lord, he ſhall lean his Hand upon the Head of it, and it ſhall be killed there.

5. Moreover the ſame Prieſt ſhall take ſome of the Bullock's Blood, and bring it into the publick Tent.

6. Where the Prieſt ſhall dip his Finger in it, and ſprinkle ſome of it ſeven times before the Lord, before the Veil of the Holy Place.

7. He ſhall put ſome of the Blood too upon the Horns of the Altar of the Incenſe of Odours, before the Lord, which is in the publick Tent; and all the Blood of the Bullock ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

8. Beſides he ſhall take up from it all the Fat of the Bullock of Sin-offering, all the Fat that lies upon the Entrails.

9. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys:

10. According as it is taken up from the Ox of the Sacrifice of Peace-offerings; and let the Prieſt burn them upon the Altar of Burnt-offering.

11. And the Skin of the Bullock, and all his Fleſh, with his Head, Legs, Entrails and Dung,

12. Nay the whole Bullock let him carry forth without the Camp, to a clean Place, where the Aſhes are poured out, and burn him there upon the Wood with Fire.

13. If all the Aſſembly of Iſrael likewiſe err, the Matter being hid from their Sight, and do Something contrary to any of the Lord's Commandments, what ſhould not be done, and be guilty;

14. When the Sin which they have committed againſt it is known, the Congregation ſhall bring a young Bullock of the Herd for the Sin, before the publick Tent.

15. And the Elders of the Aſſembly ſhall

Ver. 16, 17. *Fat*] Suet, or ſuch Fat as is ſeparated from the Fleſh, mentioned before, according to *Patrick's Comment.* here; as it appears that ſome Fat might be eat, *Deut.* xxxii. 14. and this not, becauſe it was offered in Sacrifice.

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lean their Hands upon his Head, before the Lord; and he ſhall be killed there.

16. In the next place the anointed Prieſt ſhall bring ſome of his Blood, into the publick Tent.

17. Among which the Prieſt ſhall dip his Finger, and ſprinkle *it* ſeven Times before the Lord, before the Veil.

18. He ſhall further put ſome of the Blood upon the Horns of the Altar, which is before the Lord, that is in the publick Tent; and all of it ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

19. And he ſhall take up all his Fat from him, and burn on the Altar.

20. Juſt ſo ſhall he do to the Bullock, as he did to that of Sin-offering: thus ſhall the Prieſt make atonement for them, and it ſhall be forgiven them.

21. And he ſhall carry forth the Bullock without the Camp, and burn him, as he did the former one: which ſhall be the Sin-offering of the Congregation.

22. When a Prince ſins, doing Something contrary to any of the Commandments of the Lord his God, what ſhould not be done, by Miſtake, and is guilty;

23. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Male.

24. And he ſhall lean his Hand upon the Head of the Kid, and it ſhall be killed in the Place where the Burnt-offering is, before the Lord: which ſhall be a Sin-offering.

25. After this the Prieſt ſhall take ſome of the Blood of the Sin-offering with his Finger, and put upon the Horns of the Altar of Burnt-offering; and ſhall pour out the reſt at the Bottom of the ſame.

26. And he ſhall burn all the Fat of it on the Altar, like the Fat of the Sacrifice of Peace-offerings: thus ſhall the Prieſt purge him from his Sin, and it ſhall be forgiven him.

27. As alſo if a Perſon of the People of the Country ſins by Miſtake, in doing Something contrary to the Commandments of the Lord, what ſhould not be done, and is guilty;

28. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Female, for his Sin which he has committed.

29. And he ſhall lean his Hand upon the Head *of the Sin-offering*, which ſhall be killed in the Place of the Burnt-offering.

30. Then the Prieſt ſhall take ſome of its Blood with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

31. And he ſhall take off all its Fat, as it is taken off from the Sacrifice of Peace-offerings, and ſhall burn *it* on the Altar for a pleaſant Smell to the Lord: thus let the Prieſt make atonement for him, and it ſhall be forgiven him.

32. Or if his Oblation which he brings, is a Lamb for a Sin-offering, he ſhall bring it a perfect Female.

33. And he ſhall lean his Hand upon the Head of the Sin-offering; for which it ſhall be killed, in the ſame Place that the Burnt-offering is.

34. Next the Prieſt ſhall take ſome of the Blood of it with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

35. And he ſhall take off all the Fat of it, as that of the Lamb is taken off from the Sacrifice of Peace-offerings, and ſhall burn them on the Altar with the Lord's Sacrifices by Fire: thus let the Prieſt make atonement for him, for his Sin which he has committed, and it ſhall be forgiven him.

" common Error into idolatrous Worſhip: ſee *Dr.* " *Owtram*, lib. 1. *de Sacrificiis*, cap. 14. ſect. 2." Which Diſtinction of Idolatry the *Jewiſh Rabbies* have made, *Talmud* in *Horayoth*, Ch. 2. *Maimon.* in *Shegagoth*, Ch. 12. 1. and that of the latter is given in *Engliſh* by *Ainſw.* on this Place; ſee alſo Ver. 28.

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Ver. 35. *with*] being the ſame Prepoſition as in Chap. iii. 5. whither the *Commentators*, *Patrick*, *&c.* refer for the Meaning of it.

CHAP.

CHAP. V.

WHEN a Perſon alſo ſins, by hearing an Expreſſion of Curſing, of which he is a Witneſs, having either ſeen or known *it*, and does not tell *it*, he ſhall bear his Iniquity.

2. Or the Perſon who touches any unclean Thing, either a Carcaſe of an unclean Beaſt, Cattle, or creeping Thing; though it be hid from him, yet ſhall he be unclean, and guilty.

3. Or when one touches any Uncleanneſs of Man, in which he is unclean; whether it be hid from him, or he knows *it*, he ſhall be guilty.

4. Or when a Perſon ſwears, pronouncing with his Lips, either to do ill or well, in any thing which Man pronounces with an Oath, and it is hidden from him: when he knows that he is guilty in one of theſe Things,

5. Then ſhall he confeſs in what he has ſinned;

6. And bring his Treſpaſs-offering to the Lord, for his Sin which he has committed, a Female out of the Flock, a Lamb, or a Kid of the Goats for a Sin-offering: thus ſhall the Prieſt purge him from his Sin.

7. But if he cannot obtain ſufficient for a Lamb, he ſhall bring for his Treſpaſs in which he has ſinned, two Turtle-doves, or two young Pigeons to the Lord; one for a Sin-offering, and the other for a Burnt-offering.

8. Theſe let him bring to the Prieſt, who ſhall offer that which is for the Sin-offering firſt; pinching off his Head at his Neck, but not dividing *him* aſunder.

9. Next he ſhall ſprinkle ſome of the Blood of the Sin-offering upon the Side of the Altar, and what is left of it ſhall be ſqueezed out at the Bottom of the ſame: which ſhall be a Sin-offering.

10. And he ſhall make the ſecond a Burnt-offering according to the Manner: thus let the Prieſt purge him from his Sin which he has committed, and it ſhall be forgiven him.

11. But if he cannot obtain two Turtle-doves, or two young Pigeons, he who has ſinned ſhall bring his Oblation, the tenth part of an Ephah of fine Flour for a Sin-offering: upon which he ſhall neither put Oil, nor Frankincenſe, becauſe it is a Sin-offering.

12. And he ſhall bring it to the Prieſt, who ſhall take his Handful of the ſame, a Memorial of it, and burn on the Altar, with the Lord's Sacrifices by Fire: it ſhall be a Sin-offering.

13. Thus let the Prieſt make atonement for him, for his Sin which he has committed, in one of theſe Things, and it ſhall be forgiven him; the Prieſt too ſhall have as in the Meat-offering.

14. Moreover the Lord ſpoke to Moſes as follows:

15. When a Perſon does amiſs, and ſins by Miſtake, contrary to the holy Things of the Lord, he ſhall bring to him for his Treſpaſs, a perfect Ram of the Flock, by thy Eſtimation in Shekels of Silver after the holy Shekel, for a Treſpaſs-offering.

16. And what he has ſinned in contrary to the holy Thing he ſhall recompenſe, and adding the fifth part of the ſame to it, give it to the Prieſt; who ſhall make atonement for him with the Ram of Treſpaſs-offering, and it ſhall be forgiven him.

17. So if a Perſon when he ſins, and does Something contrary to any of the Lord's Commandments, what ſhould not be done, does not know *it*; yet he ſhall be guilty, and bear his Iniquity.

18. Therefore ſhall he bring a perfect Ram of the Flock, by thy Eſtimation for a Treſpaſs-offering to the Prieſt; who ſhall make atonement for him, for his Error in which he has erred, and did not know *it*, and it ſhall be forgiven him.

19. This ſhall be a Treſpaſs-offering; he being quite guilty towards the Lord.

Ver. 2. *touches any unclean Thing*] As ſuch a one was only to waſh, and be unclean till the Evening, Ch. xi. 27, 28, 31. Something further muſt be implied here, ſince a Treſpaſs-offering was to be brought for this, and it was reckoned a Sin, Ver. 4, 5, 6, &c. which the *Hebrew Writers* take to be his going into the Sanctuary, or eating of the holy Things, while he was thus unclean, *Maimonides* in *Shegagoth*, Ch. 10. 1, 5.

Ver. 6. *Treſpaſs-offering*] *Commentators* have found a great Difficulty in diſtinguiſhing the Crimes for which this and a *Sin-offering* were offered; of which ſee *Gell* on Chap. vii. 7. and *Patrick* on Ver. 15. of this Chap. To tell my own Opinion of it, which turns on a Diſtinction different from any of thoſe they mention, it ſeems to me that a *Sin-offering* was for Sin and Uncleanneſs in general, and a *Treſpaſs-offering* for ſome particular Offences and Uncleanneſs, moſtly of an inferior Sort; whereby, as the *Treſpaſs* was a *Sin*, ſo the *Treſpaſs-offering* is called a *Sin-offering*, as in this Verſe; and likewiſe both were offered for the ſame Thing, Chap. xiv. 10, 12, 13, 19. *Num.* vi. 11, 12.

Ib. *from*] ſo the *Heb.* and not *concerning*; of which ſee *Gell*, *Eſſay*, p. 253, 254.

Ver. 18. *Error*] coming from the Verb that follows.

CHAP.

CHAP. VI.

AND the Lord ſpoke thus to Moſes:

2. When a Perſon ſins, and does amiſs againſt the Lord, lying to his Neighbour about a Thing committed, or taking *it*, or concerning a Thing taken by force, or wrongs his Neighbour,

3. Or finds a Thing loſt, and lyes about it, or ſwears falſely:

4. When a Man ſins in any one of theſe, and is guilty, he ſhall reſtore the Thing which he has taken by force, or what he has wronged *another* of, or that which was committed to him, or the loſt Thing which he has found,

5, Or all concerning which he has ſworn falſely; the Principal of which he ſhall make recompence for, and add its fifth part to it, giving the ſame to whom it belongs, on the Day of his Treſpaſs-offering.

6. Which he ſhall bring for the Lord, to the Prieſt, a perfect Ram of the Flock, by thy Eſtimation.

7. So let the Prieſt make atonement for him before the Lord, and it ſhall be forgiven him; for any one Thing which he has done, to be guilty in it.

8. The Lord further told Moſes,

9. That he ſhould command Aaron and his Sons as follows: This ſhall be the Law of the Burnt-offering; which is ſo called for the Burning upon the Altar all Night till the Morning, where the Fire of the Altar ſhall burn.

10. Firſt the Prieſt ſhall put on his Linen Garment, as he ſhall alſo Linen Drawers upon his Fleſh, and take up the Aſhes to which the Fire conſumes the Burnt-offering upon the Altar; and ſhall put them by the Altar.

11. Afterwards he ſhall pull off his Garments, and putting on others, carry forth the Aſhes without the Camp, to a clean Place.

12. And the Fire upon the Altar ſhall be burning there, without being quenched, upon which the Prieſt ſhall burn Wood Morning by Morning; and put the Burnt-offering in order on it, and burn upon it the Fat of the Peace-offerings.

13. The Fire ſhall be burning continually upon the Altar, without being quenched.

14. And this is the Law of the Meat-offering: the Sons of Aaron ſhall offer it before the Lord, before the Altar.

15. And he ſhall take up from it his Handful, of the fine Flour of the Meat-offering, and of its Oil, with all the Frankincenſe which is upon it, and burn on the Altar, *for* a pleaſant Smell, a Memorial of it to the Lord.

16. But what is left of it Aaron and his Sons ſhall eat; and that *in* unleavened *Cakes*, in the Holy Place, in the Court of the publick Tent.

17. It ſhall not be baked with Leaven; I give it *for* their Part of my Offerings by Fire: it being very holy, like both the Sin-offering, and the Treſpaſs-offering.

18. Every Male of the Children of Aaron ſhall eat of it; that ſhall be a laſting Ordinance in your Generations, of the Lord's Offering by Fire: all that touches them ſhall be holy.

19. The Lord alſo ſpoke to Moſes in the following manner:

20. This ſhall be the Oblation of Aaron and his Sons, which they ſhall bring to the Lord on the Day they are anointed; the tenth part of an Ephah of fine Flour *for* a Meat-offering continually; one half of it in the Morning, and the other in the Eveing.

21. Upon a Pan with Oil ſhall it be made, thou ſhalt bring *it* bliſtered in baking; preſenting the baked Pieces of the Meat-offering *for* a pleaſant Smell to the Lord.

22. And let the Prieſt who is anointed in his room, of his Sons, do it: which ſhall be a laſting Ordinance to the Lord, it ſhall be wholly burnt.

23. As every Meat-offering of the Prieſt ſhall be; it muſt not be eat.

24. Beſides the Lord ordered Moſes,

25. To tell Aaron and his Sons thus: This ſhall be the Law of the Sin-offering; in the Place where the Burnt-offering is killed, the Sin-offering ſhall before the Lord; it being very holy.

26. The Prieſt who offers it for Sin ſhall eat it; and that in the Holy Place, in the Court of the publick Tent.

Ver. 2. *taking* it] This being omitted in the 4th and 5th Verſes, and no Mention made of what *putting the Hand*, in the *Heb.* Idiom, is for; it ſeems apparent enough to me, that it belongs to the foregoing, which is otherwiſe imperfect in Ver. 4. and according to *Exod.* xxii. 7, 8. *Interpreters* varying in other Senſes, beſides the *preſ. Eng. Text* and *Margin.*

Ver. 10. *to which*] for the Fire would not conſume the Aſhes; nay if it had, how were they then to be taken up? And *Burnt-offering* has the Sign or Article of the Accuſative Caſe in *Heb.*

Ver. 16. *in unleavened* Cakes] or *unleavened*, but the *Heb.* Word is plural; rendered by *Jun.* and *Trem. azymis factis, being made unleavened Cakes.* There is nothing for *with* in the *Original*; and *which*, ſays *Patrick*, *makes the Senſe unaccountable:* and *Poole* ſays, "diſturbs the Senſe; "for ſince the Meat-offering it ſelf was fine Flour, "*Lev.* ii. 1. it is not likely that they eat it with unlea-"vened bread."

Ib. *in the Court*] See *Num.* xviii. 10.

Ver. 18. *all that*] according to Ver. 27.

27. All that touches the Fleſh of it ſhall be holy: and when he ſprinkles ſome of the Blood of it upon a Garment, thou ſhalt waſh that on which it is ſprinkled, in the Holy Place.

28. Nay the earthen Veſſel in which it is boiled ſhall be broke; whereas if it be boiled in a braſen Veſſel, that ſhall be ſcoured, and rinſed in Water.

29. Every Male of the Prieſts ſhall eat of it; the ſame being very holy.

30. But every Sin-offering, of which any of the Blood is brought into the publick Tent, to make atonement in the Holy Place, ſhall not be eat; it ſhall be burnt with Fire.

CHAP. VII.

THIS ſhall likewiſe be the Law of the Treſpaſs-offering; which is very holy:

2. In the Place where they kill the Burnt-offering, they ſhall the Treſpaſs-offering; and the Blood of it he ſhall ſprinkle upon the Altar round about.

3. And he ſhall bring of it all its Fat, the Rump, and the Fat that covers the Entrails.

4. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

5. Theſe let the Prieſt burn on the Altar *for* a Sacrifice by Fire to the Lord: it ſhall be a Treſpaſs-offering.

6. Every Male of the Prieſts ſhall eat of it; and that in the Holy Place, it being very holy.

7. The Treſpaſs-offering ſhall be even as the Sin-offering, there ſhall be the ſame Law for them: the Prieſt who makes atonement with it, ſhall have it.

8. And the Prieſt who brings a Man's Burnt-offering, ſhall have the Skin of that himſelf.

9. All the Meat-offering too which is baked in an Oven, with all that is made in a Pot, and upon a Pan, the Prieſt who brings it ſhall have.

10. But every Meat-offering tempered with Oil, or dry, ſhall be for all the Sons of Aaron, one as well as another.

11. And this ſhall be the Law of the Sacrifice of Peace-offerings, which one brings to the Lord:

12. If he brings it for Thankſgiving, he ſhall bring with the Sacrifice of that unleavened Cakes tempered with Oil, unleavened Biſcuits waſhed over with Oil, and fine Flour in Cakes bliſtered in baking, tempered with Oil.

13. Beſides the Cakes, he ſhall bring leavened Bread *for* his Oblation, with the Sacrifice of Thankſgiving of his Peace-offerings.

14. And let him bring one of it out of all the Oblation, *for* a Lifted-offering to the Lord: which the Prieſt who ſprinkles the Blood of the Peace-offerings ſhall have.

15. And the Fleſh of the Sacrifice for Thankſgiving, of his Peace-offerings, ſhall be eat on the Day of his Oblation; he ſhall not leave of it till the Morning.

16. But if the Sacrifice of his Oblation be a Vow or a Free-offering, it ſhall be eat on the Day that he brings his Sacrifice; and on the next Day ſhall that which is left of it be alſo eat.

17. For what is left of the Fleſh of the Sacrifice, ſhall on the third Day be burnt with Fire.

18. And if the Fleſh of the Sacrifice of his Peace-offerings be at all eat of on the third Day, it ſhall not be accepted, nor counted to him who brings the ſame, it ſhall be abominable; and the Perſon who eats of it, ſhall bear his Iniquity.

19. Nor ſhall the Fleſh which touches any Thing unclean be eat, it ſhall be burnt with Fire; otherwiſe every one who is clean may eat of it.

20. But that Perſon who eats of the Fleſh of the Sacrifice of Peace-offerings which belongs to the Lord, with his Uncleanneſs upon him, ſhall be cut off from his People.

21. As in particular a Perſon ſhall, when he eats of it, having touched any Thing unclean, either Uncleanneſs of Man, unclean Beaſt, or any unclean Abomination.

22. Moreover the Lord bade Moſes,

23. Speak to the Iſraelites as follows; You ſhall not eat any Fat of Ox, Sheep, or Goat.

24. However the Fat of a Carcaſe, and the Fat of that which is torn, may be uſed for any Buſineſs; but you ſhall not at all eat of it.

25. For what Perſon ſoever eats the Fat of a Beaſt, of which he brings a Sacrifice by Fire to the Lord, ſhall be cut off from his People.

26. Neither ſhall you eat any Blood in all your Habitations, of Fowl, or of Beaſt.

27. Every individual Perſon who does, ſhall be cut off from his People.

28. And the Lord told Moſes,

Ver. 23. *Fat*] See Chap. iii. 16, 17.
Ib. *Ox*, *&c.*] becauſe theſe were for Sacrifice.

Ver. 24. *torn*] *with beaſts* is not in the *Original*.

29. To

29. To ſpeak thus to the Iſraelites: He who brings the Sacrifice of his Peace-offerings to the Lord, ſhall bring his Oblation to him of the ſame.

30. With his own Hands ſhall he bring the Sacrifices of the Lord by Fire, namely the Fat with the Breaſt, the latter to wave it *for* a Waved-offering before him.

31. And let the Prieſt burn the Fat on the Altar, but Aaron and his Sons ſhall have the Breaſt.

32. The right Shoulder you ſhall alſo give *for* a Lifted-offering to the Prieſt, of the Sacrifices of your Peace-offerings.

33. He of the Sons of Aaron who brings the Blood of the Peace-offerings, and the Fat, ſhall have the right Shoulder for a Share.

34. For I have taken the waved Breaſt, and lifted Shoulder of the Iſraelites, from the Sacrifices of their Peace-offerings, and given them to Aaron the Prieſt and his Sons, for a laſting Ordinance from the Iſraelites.

35. This was *for* the anointing both of Aaron, and his Sons, out of the Sacrifices of the Lord by Fire, on the Day he brought them to execute the Prieſthood to him:

36. Which the Lord commanded to be given them, on the Day of his anointing them, by the Iſraelites, *for* a laſting Ordinance in their Generations.

37. This was the Law for the Burnt-offering, Meat-offering, Sin-offering, Treſpaſs-offering, for filling *their Hands*, and for the Sacrifice of Peace-offerings;

38. Which the Lord commanded Moſes on Mount Sinai, at the Time he commanded the Iſraelites to bring their Oblations to himſelf, in the Wilderneſs of Sinai.

CHAP. VIII.

AGAIN the Lord ſpoke to him as follows;

2. Take Aaron and his Sons with him, the Garments, Oil for anointing, a Bullock for a Sin-offering, two Rams, and a Baſket of unleavened *Cakes*;

3. And gather together all the Aſſembly, to the Door of the publick Tent.

4. Thus Moſes did as the Lord commanded him, and the Aſſembly was gathered together there.

5. Whereupon he ſaid to them, This is the Thing which the Lord has commanded to be done.

6. So having brought Aaron and his Sons, he waſhed them with Water;

7. As alſo put the Coat upon him, girded him with the Belt, cloathed him with the Cloak, put the Ephod upon him, and girding him with the Girdle of the ſame, placed the Ephod on him with it.

8. And he put the Breaſt-plate upon him, putting on it the Urim and Thummim.

9. Beſides he ſet the Mitre upon his Head, and put upon that at his Face the Plate of Gold, the holy Crown; as the Lord had commanded him.

10. Moſes further took the Oil for anointing, and anointed the Tabernacle, with all that was in it, that he might conſecrate them.

11. And he ſprinkled ſome of it upon the Altar ſeven Times, anointing that and all its Inſtruments, with the Waſhing-veſſel and its Baſe, to conſecrate them.

12. He poured ſome of the Oil for anointing too upon Aaron's Head, and anointed him, to conſecrate him.

13. And Aaron's Sons being brought, he cloathed them with the Coats, girded them with the Belts, and tied the Caps on them; as the Lord had commanded him.

14. Moreover he brought nigh the Bullock for the Sin-offering, and Aaron with his Sons leaned their Hands upon the Head of it.

15. Which being killed, Moſes took ſome Blood, and put upon the Horns of the Altar round about with his Finger, and purified it; pouring out the reſt at the Bottom of the Altar, and conſecrating it, to make atonement upon it.

16. And he took all the Fat that was upon the Entrails, the Caul of the Liver, and the two Kidneys, with their Fat, which he burnt on the Altar.

17. But the Bullock, with his Skin, Fleſh and Dung, he burnt with Fire without the Camp; as the Lord had commanded him.

18. He likewiſe brought the Ram for the Burnt-offering, upon whoſe Head Aaron and his Sons leaned their Hands.

19. This was killed, and Moſes ſprinkled the Blood upon the Altar round about.

20. Next he divided the Ram into his Pieces; which he burnt with the Head, and the Fat.

21. And waſhing the Entrails and Legs with Water, he burnt the whole Ram on the Altar: which was a Burnt-offering for a

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Ver. 8. *Urim and Thummim*] Of theſe ſee *Gell's Eſſay*, p. 259, &c.

Ver. 15. *ſome Blood—the reſt*] ſee the *com. Tranſ.*

Ver. 21. *waſhing the Entrails and Legs*] To make them clean for the Offering, I ſuppoſe, as the former were filthy, and the latter dirty or duſty: ſo Ch. ix. 14.

pleaſant

pleaſant Smell, a Sacrifice by Fire to the Lord; as he had commanded Moſes.

22. Afterwards he brought the other Ram, that for filling; when Aaron and his Sons leaned their Hands upon his Head.

23. Which being killed, Moſes took ſome of his Blood, and put upon the Tip of Aaron's right Ear, upon the Thumb of his right Hand, and the great Toe of his right Foot.

24. As likewiſe bringing Aaron's Sons, he put ſome of it upon the Tips of their right Ears, upon the Thumbs of their right Hands, and the great Toes of their right Feet; and ſprinkled the Blood upon the Altar round about.

25. He alſo took the Fat, the Rump, all the Fat which was upon the Entrails, the Caul of the Liver, the two Kidneys, with their Fat, and the right Shoulder;

26. And out of the Baſket of unleavened *Cakes*, that was before the Lord, he took one unleavened Cake, one Cake of Bread with Oil, and one Biſcuit; laying *them* on the Fat, and the right Shoulder:

27. All which he put upon the Hands of Aaron, and thoſe of his Sons, and waved them *for* a Waved-offering before the Lord.

28. Moſes took them off again from their Hands, and burnt *them* on the Altar with the Burnt-offering: they were fillings for a pleaſant Smell, it was a Sacrifice by Fire to the Lord.

29. And taking the Breaſt, he waved it *for* a Waved-offering before the Lord: which was a Part for himſelf of the Ram of filling, as the Lord had commanded him.

30. Beſides he took ſome of the Oil for anointing, and of the Blood which was upon the Altar, and ſprinkled upon Aaron, and his Garments, together with his Sons, and their Garments: thus were he and they, with their Garments, conſecrated.

31. And Moſes ſaid to him and them: Boil the Fleſh at the Door of the publick Tent, and there eat it, with the Bread which is in the Baſket of filling; as I commanded, that Aaron and his Sons ſhould eat it.

32. But what is left both of the Fleſh and Bread, you ſhall burn with Fire.

33. Nor ſhall you go out of the Door of the publick Tent ſeven Days, till the Time of the Days of your filling is fulfilled: your Hands ſhall be filled ſeven Days.

34. As it has been done this Day, the Lord has commanded to do, to make atonement for you.

35. Therefore you ſhall abide at the Door of the publick Tent, Day and Night ſeven Days, and keep the Charge of the Lord, that you may not die: for ſo am I commanded.

36. And Aaron and his Sons did all Things, which the Lord commanded by the Miniſtry of Moſes.

CHAP. IX.

WHO on the eighth Day called them, and the Elders of Iſrael,

2. And ſaid to Aaron; Take thee a young Calf of the Herd for a Sin-offering, and a Ram for a Burnt-offering, of them that are perfect, and bring before the Lord.

3. Moreover thou ſhalt ſpeak thus to the Iſraelites; Take you a Kid of the Goats for a Sin-offering, with a Calf and a Lamb in their *firſt* Year, that are perfect, for a Burnt-offering,

4. As likewiſe an Ox and a Ram for Peace-offerings, to ſacrifice before the Lord, and a Meat-offering tempered with Oil: for to Day the Lord will appear to you.

5. Accordingly they fetched what Moſes commanded before the publick Tent; and all the Aſſembly came near, and ſtood before the Lord.

6. When Moſes ſaid, This is the Thing which the Lord has commanded you ſhould do, and his Glory will appear to you.

7. He ſaid alſo to Aaron, Go to the Altar, and offer thy Sin-offering and Burnt-offering; making atonement for thy ſelf, as well as the People: for thou ſhalt offer their Oblation, and make atonement for them, as the Lord has commanded.

8. So Aaron went to the Altar, and killed the Calf of the Sin-offering which was for himſelf.

9. And his Sons bringing the Blood to him, he dipt his Finger in it, and put upon the Horns of the Altar; at the Bottom of which he poured it out.

10. But the Fat, the Kidneys, and the Caul of the Liver, of the Sin-offering, he burnt on the Altar; as the Lord had commanded Moſes.

11. And the Fleſh, and Skin, he burnt with Fire without the Camp.

Ver. 1. *eighth*] after the ſeven of Conſecration, Chap. viii. 33.

Ver. 2. *Sin-offering*] offered for his Sin in general at this his entering into the Prieſts Office, as that mentioned Chap. iv. 3. was for a particular Sin at another Time; and might have reſpect to his ſinning by the Calf, *Exod.* xxxii. as the *Jews* imagine.

Ver. 10. *burnt*] with common Fire, as it ſeems, which *Moſes* had uſed before, Chap. viii. 16, 21, 28. eſpecially as he is not ſaid to burn the Burnt-offering, Ver. 16. which the Fire from before the Lord did, Ver. 24.

12. He

12. He likewiſe killed the Burnt-offering; and his Sons getting the Blood for him, he ſprinkled it upon the Altar round about.

13. And they got the Burnt-offering for him, with its Pieces, and the Head; which he burnt upon the Altar:

14. As alſo waſhed the Entrails, and Legs; and burnt with the Burnt-offering there.

15. Then he brought the Oblation of the People, taking the Goat of the Sin-offering that was for them, which he killed, and offered for Sin as the former.

16. And he brought the Burnt-offering, doing it as the Manner was.

17. He further brought the Meat-offering, and filling his Hand with it, burnt *it* upon the Altar; beſide the Burnt-offering of the Morning.

18. And he killed the Ox and Ram, of the Sacrifice of Peace-offerings that was for the People; and his Sons got the Blood for him (which he ſprinkled upon the Altar round about)

19. The Fat too of the Ox, and of the Ram the Rump, as alſo the Covering, with the Kidneys, and the Caul of the Liver.

20. And when they had laid the Fat upon the Breaſts, he burnt it on the Altar.

21. But the Breaſts and right Shoulder he waved *for* a Waved-offering before the Lord, as Moſes commanded.

22. Afterwards Aaron lifted up his Hands to the People, and bleſſed them; and came down from doing the Sin-offering, Burnt-offering and Peace-offerings.

23. Next Moſes and he went into the publick Tent, and coming out, bleſſed the People; when the Glory of the Lord appeared to them all.

24. Beſides there came out a Fire from before the Lord, and conſumed upon the Altar the Burnt-offering and Fat; which all the People ſeeing, they cried out, and fell upon their Faces.

CHAP. X.

BUT Aaron's Sons, Nadab and Abihu, took each his Cenſer, and putting Fire into them, and laying Incenſe upon it, they offered ſtrange Fire before the Lord, which he did not command them.

2. At this there went out Fire from before the Lord, and conſumed them; ſo that they died before him.

3. And Moſes ſaid to Aaron; It is what the Lord thus ſpoke, I will be ſanctified in thoſe who come near me, and will be glorified before all the People; and Aaron was ſilent.

4. Then Moſes called Miſhael and Elzaphan, the Sons of Uzziel Aaron's Uncle, and ſaid to them, Come hither, carry your Kinſmen from the Preſence of the Holy Place without the Camp.

5. They approached accordingly, and carried them in their Coats thither; as he ordered.

6. He ſaid further to Aaron, to Eleazar and Ithamar his Sons; Do not make your Heads bald, nor rent your Garments, leſt you ſhould die, and the Lord be in a Wrath with all the Aſſembly; yet let your Brethren, all the Family of Iſrael, weep for the Burning which he has made.

7. Nor ſhall you go out of the Door of the publick Tent, leſt you ſhould die; for the anointing Oil of the Lord is upon you. And they did as he ſaid.

8. And the Lord ſpoke to Aaron as follows;

9. Do not drink Wine, nor ſtrong Drink, thy ſelf and Sons with thee, when you go into the publick Tent, leſt you ſhould die; which ſhall be a laſting Ordinance for your Generations:

10. Both to make a Separation between holy and common, and between unclean and clean;

11. And that you may teach the Iſraelites, all the Ordinances which the Lord has ſpoken to them by the Miniſtry of Moſes.

12. And Moſes ſaid to Aaron, to Eleazar and Ithamar his Sons who were left; Take the Meat-offering that is left of the Lord's Offerings by Fire, and eat it in unleavened *Cakes* by the Altar: for it is very holy.

13. You ſhall eat it in the Holy Place, becauſe it is thy own and thy Sons Allowance,

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Ver. 13. *got*] *Heb. found*; but I don't find that it does at all, or ever, ſignify *preſented*.

Ver. 21. *waved*] which was performed according to *Abarbinel* on Chap. xxiii. 20. by moving the Things ſix Ways, upward and downward, and towards the four Quarters of the Earth.

Ver. 2. *conſumed them*] that is their Lives, not their Bodies, Ver. 5. ſo was probably done by Lightning.

Ver. 3. *I will*] Theſe Words are not found in *Scripture* before, it being ſufficient to have them recorded here on this Occaſion.

Ver. 6. *bald*] by cutting off the Hair; which the Verb may properly denote, as it ſignifies *to take away*, and has a Noun of the ſame Letters for *Locks of Hair*, *Num.* vi. 5. *Ezek.* xliv. 20. beſides that the Verb it ſelf ſignifies *to make bare*. This Practice in Mourning, which *Moſes* now forbids to them, we may find uſed, *Job* i. 20. *Iſai.* xv. 2. *Jer.* vii. 29. & xli. 5. & xlviii. 37. *Mic.* i. 16. Another Sign of Mourning was *covering the Head*, inſtead of *uncovering* according to the *preſ. Tranſ.* as in 2 *Sam.* xv. 30. *Eſth.* vi. 12. *Jer.* xiv. 3, 4.

Ver. 12. *in unleavened* Cakes] The very Word, as well as the Command, being the ſame as in Chap. vi. 16.

Ib. *by the Altar*] in the Court oppoſite to it, Chap. vi. 16.

out of the Lord's Offerings by Fire: for ſo am I commanded.

14. And the waved Breaſt, and the lifted Shoulder ſhall you, thy ſelf, with thy Sons and Daughters, eat in a clean Place: for they are thy own and thy Sons Allowance, given out of the Sacrifices of the Iſraelites Peace-offerings.

15. The lifted Shoulder, and waved Breaſt, ſhall they bring with the Offerings by Fire of the Fat, to wave *for* a Waved-offering before the Lord: which ſhall be thine, and thy Sons with thee, for a laſting Ordinance; as the Lord has commanded.

16. And Moſes ſought diligently for the Goat of the Sin-offering, and behold it was burnt; at which he was in a Wrath with Eleazar, and Ithamar, the Sons of Aaron who were left, and ſaid;

17. Why did not you eat the Sin-offering in the Holy Place, ſince it is very holy? And it is given you to bear the Iniquity of the Aſſembly, to make atonement for them before the Lord.

18. Behold the Blood of it has not been brought in within the Holy Place: you ſhould have wholly eat it there, as I commanded.

19. But Aaron anſwered him, Lo they brought their Sin-offering, and Burnt-offering before the Lord to Day; but ſuch Things as theſe having befallen me, had I eat the Sin-offering now, would he have liked it?

20. Which Moſes hearing, did not diſlike it.

CHAP. XI.

THE Lord alſo ſpoke to him and Aaron, bidding them,

2. To ſay thus to the Iſraelites: Theſe are the living Creatures that you may eat, of all Beaſts which are upon the Earth:

3. Namely every one that divides the Hoof, having a Cleft all through, *and* that brings up the Cud.

4. But theſe you ſhall not eat, of them that bring up the Cud, or of ſuch as divide the Hoof: the Camel though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

5. And the Rabbit though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

6. The Hare likewiſe though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

7. On the other hand the Hog though he divides the Hoof, having a Cleft all through, yet not chewing the Cud, is unclean to you.

8. You ſhall neither eat of their Fleſh, nor touch their Carcaſes; they being unclean to you.

9. Theſe you may eat, of all which are in the Waters; all that have Fins and Scales there, in the Seas, or the Brooks.

10. But all which have no Fins nor Scales, in the Seas, or Brooks, of all that creep in the Waters, and of all living Creatures which are there; ſhall be abominable to you:

11. So abominable that you ſhall not eat any of their Fleſh, but abhor their Carcaſes.

12. Every one that has no Fins nor Scales in the Waters, ſhall be abominable to you.

13. And theſe you ſhall abhor of the Fowls, which ſhall not be eat, being abominable: the Eagle, Oſſifrage, Oſprey,

14. Glede, and the Vulture of each Kind,

15. All Sorts of Ravens,

Ver. 16. *Goat*] that ſpoken of Chap. ix. 15.

Ver. 17. *eat*] as it was ordered, Chap. vi. 26.

Ver. 18. *has not been brought*] for if it had, ſuch a Sin-offering was to be burnt, Ch. vi. 30.

Ver. 19. *brought*] pleading they had not omitted any Offering, and had only altered one Circumſtance, as proper on the preſent extraordinary Occaſion.

Ib. *theſe*] the Deaths of his Sons, Ver. 2. in mourning for which it did not ſeem well to eat the Offering; ſee *Deut.* xxvi. 14. *Hoſ.* ix. 4. So that it does not appear they did it by Miſtake, as *Poole*, *&c.* repreſents it; only that *Moſes* thought they had miſtaken.

Ver. 3. *divides*] This may ſignify the Partition of Good and Evil, which ſhould not be joined together.

Ib. *brings up*] which may denote ſpiritual Remembrance and Recollection.

Ver. 4. *not eat*] The Reaſons given by Writers for this Prohibition are, that thoſe unclean Creatures were unwholeſome Food (eſpecially perhaps in that Country) *Maimon. More Nevoch.* Pt. iii. Ch. 18. *Levi Barcelonita*, *Præcept.* 79. or becauſe they either then were, or would be thereafter conſecrated, as divers of them were, by the Gentiles to their falſe gods, *Origen againſt Celſus*, B. iv. *John Wagenſeil Annot. on Sota.* I think there may be a cloſer and more particular Interpretation given, which I may take room to hint at: Beaſts with Claws might be forbid, as being of the carnivorous Kind, and a fierce and ravening Nature, which they might communicate to Man by being eat; and thoſe with Hoofs not divided, as being labouring Beaſts, with Fleſh hard and unwholeſome: ſuch too might be prohibited as fed on Fleſh, like the Birds following, becauſe they were groſs and rapacious, which did not need a Cud to turn that Food into Aliment; and thoſe that lived on Vegetables without Chewing, for their being naturally more unclean, and their Food more crudely digeſted. The Application to particular Animals I leave. It has alſo been thought to be ſpoken in a ſpiritual Signification from the Nature of thoſe Creatures, as of the Hog being filthy, the Birds moſtly rapacious, &c. nay it has been carried ſo far as if that was the only Meaning, particularly in the *Epiſtle* aſcribed to *Barnabas*, Sect. 10.

Ib. *though*] as Ver. 7. *becauſe* being improper here.

Ver. 7. *chewing*] this Verb is different from that in the Verſes before.

Ver. 13. *Oſſifrage*, *Oſprey*] two particular Sorts of *Eagles*, as ſuppoſed, beſides the common Sort.

Ver. 14. *Glede*] So the Word with a different ſimilar

16. The

16. The Brood of the Oſtrich, the Night-hawk, Cuckow, and the Hawk of each Sort,
17. The Owl, Cormorant, Night-owl,
18. Daw, Pelican, Magpie,
19. Stork, the Heron of each Kind, the Lapwing and Bat.
20. Every creeping flying Thing which goes upon four, ſhall be abominable to you.
21. Only theſe you may eat, of every creeping flying Thing that goes upon four, which has Legs above his Feet, to leap with upon the Ground:
22. To wit the Locuſt, Rock-locuſt, Beetle, and Graſhopper, all of each Kind.
23. But every *other* creeping flying Thing, which has four Feet, ſhall be abominable to you.
24. And for theſe you ſhall be unclean, and that till the Evening, every one who touches their Carcaſe;
25. Every one likewiſe who carries any of it, ſhall waſh his Cloaths, and be unclean till the Evening:
26. For all Beaſts which divide the Hoof, but have not a Cleft all through, nor bring up the Cud, being unclean to you; every one who touches that of them ſhall be unclean.
27. And every one that goes upon his Paws, of all living Creatures which go upon four, are unclean to you: every one who touches their Carcaſe ſhall be unclean till the Evening.
28. Beſides he who carries their Carcaſe, ſhall waſh his Cloaths, and be unclean till the Evening; they being unclean to you.
29. And theſe are unclean to you of the creeping Things that creep upon the Ground: the Weaſel, Mouſe, and the Tortoiſe of each Kind,
30. With the Hedge-hog, Lizard, Evet, Snail and Mole.
31. Theſe being unclean to you of all creeping Things, every one who touches them when they are dead, ſhall be unclean till the Evening.
32. And all upon which there falls any of them when they are dead, ſhall be unclean; of all Inſtruments of Wood, a Garment, Skin, or Sack, any Tools with which Buſineſs is done; ſuch a Thing ſhall be put in Water, and be unclean till the Evening, when it ſhall be clean.
33. As for every earthen Veſſel into which there falls any of them, all that is within it ſhall be unclean, and you ſhall break it.
34. That which the Water comes upon, of all Food which may be eat, ſhall be unclean; and ſo ſhall all Drink which may be drunk, in every Veſſel.
35. Nay all upon which there falls any of their Carcaſe ſhall be unclean, an Oven and a Pan ſhall be broken down, as being ſo; and ſhall be unclean to you.
36. Yet a Fountain and a Pit, being a Pool of Water, ſhall be clean; but that which touches their Carcaſe ſhall be unclean.
37. And when there falls ſome of their Carcaſe upon any ſowing Seed, which is to be ſown, it ſhall be clean.
38. But when Water is put upon the Seed, and there falls ſome of their Carcaſe on it, that ſhall be unclean to you.
39. Moreover when there dies of Beaſts which are for you to eat, he who touches

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Letter is rendered, *Deut.* xiv. 13. where it is only found beſides; and the *King's Tranſlators* have turned two other *Heb.* Words *Vulture*, *Deut.* xiv. 13. *Job* xxviii. 7. A *Glede* being a kind of *Kite*, *Jun:* and *Trem:* with *Caſtal.* accordingly have it *milvum*; nay *Patrick* ſays, moſt of the ancient and later *Interpreters* alſo think it to be a *Kite.*

Ib. *Vulture*] as rendered by *Caſtalio*, and in our *Bible*, *Job* xxviii. 7. ſo called from *vultus* its ſharp Sight, which according to that Text it has.

Ver. 16. *Brood*] as the *Heb.* has it.

Ib. *Oſtrich*] as in *Lam.* iv. 3.

Ver. 18. *Daw*] accordingly rendered by *Jun.* and *Trem. monendulam:* however has been taken for a *Bat*, whereas there is another more certain Word for that here uſed; as alſo for a *Night-Owl*, but which is inconſiſtent for the ſame Reaſon. *Swan* is made from the old *Lat. Tranſlation.* There is the ſame Name in *Heb.* for *Mole*, Ver. 30.

Ib. *Magpie*] So *Sebaſtian Munſter* tranſlates it *pica*; and *Buxtorf* writes in his *Lexicon*, *Talmudici* picam *explicant*, *Cod. Cholin cap.* 3. *pag.* 63. *& ſic quoque Judæi Germani: the* Talmudiſts *and* German-Jews *both expound it to be a* Magpie. Had it been any Sort of an *Eagle*, they would probably have been put together; nor do I find any of the learned *Tranſlations* or *Dictionaries* that give it ſo.

Ver. 20. *flying Thing*] meaning of Inſects, not Fowls.

Ver. 26. *For all*] As in Ver. 24. *for theſe*, which is proper and grammatical, without adding in *The carcaſes*, that are improper *of every beaſt.*

Ib. *but have not a Cleft all through*] as Dogs, Cats, &c. which is unintelligible, if not abſurd, in the *com: Tranſ.* ſee *Ainſw.* on Ver. 3.

Ver. 30. *Hedgehog*] Thus it is in the *Tigur. Verſ. ericius*, and in *Munſter's* differently ſpell'd *eritius.* I meet with no *Lexicon* that has it a *Ferret.* As for any who eſteem it either a Sort of *Mouſe* or *Lizard*, their Opinions are leſs probable, as there are thoſe Creatures beſides. And ſince the *Heb.* Word ſignifies *Groaning*, or ſuch a kind of Cry; whoever has heard a *Hedgehog*, as I once did remarkably, upon finding a Neſt of its young ones, may be convinced that this has a greater Claim to the Name than the others.

Ib. *Lizard*] as *Bochart* ſhews in his *Hierozoicon*, Pt. i. Lib. iv. 3. which *Arias Montanus*, with *Jun.* and *Trem.* likewiſe turn *lacerta.* So *Jarhi* expounds it, as do the *Dictionaries* both of *Pagnine* and *Buxtorf.*

Ib. *Evet*] being generally *ſtellio* in the *Latin Interpreters.*

Ver. 35. *Pan*] an earthen one in which Cakes were baked, according to *Buxtorf.*

the

the Carcaſe of it ſhall be unclean till the Evening.

40. He who eats of its Carcaſe too, ſhall waſh his Cloaths, and be unclean till the Evening; as ſhall he who carries the ſame.

41. And every creeping Thing that creeps upon the Ground, is abominable, it ſhall not be eat.

42. Every thing that goes upon the Belly, and whatever goes on four, or has many Feet, of all creeping Things which creep upon the Ground, you ſhall not eat; for they are Abomination.

43. Make not your Perſons abominable, by any creeping Thing that creeps; nor ſhall you make your ſelves unclean by them, and be defiled thereby.

44. Becauſe I am the Lord your God, therefore ſhall you ſanctify your ſelves, and be holy, for I am holy; and ſhall not make your Perſons unclean by any creeping Thing that crawls upon the Ground.

45. For I am the Lord who brought you up from the Country of Egypt, to be a God to you; and you ſhall be holy, for I am holy.

46. This is the Law of Beaſts, Fowls, of all living Creatures that ſtir in the Waters, and all Creatures that creep upon the Earth:

47. To make a ſeparation between unclean, and clean; and between the living Creature to be eat, and that which ſhall not be eat.

CHAP. XII.

AND the Lord told Moſes,

2. That he ſhould ſpeak to the Iſraelites as follows: When a Woman conceives Seed, and bears a Male, ſhe ſhall be unclean ſeven Days, even according to thoſe of the Separation for her Infirmity.

3. And on the eighth Day let the Fleſh of his Foreſkin be circumciſed.

4. And then ſhall ſhe abide thirty three Days in the Blood of Cleanſing: ſhe ſhall neither touch any conſecrated Thing, nor go into the Sanctuary, till the Time of her Cleanſing is fulfilled.

5. But if ſhe bear a Female, ſhe ſhall be unclean two Weeks, according to her Separation; and ſhall abide in the Blood of her Cleanſing ſixty ſix Days.

6. And when the Time of her Cleanſing is fulfilled for a Son, or a Daughter, ſhe ſhall bring a Lamb in his *firſt* Year for a Burnt-offering, and a young Pigeon, or a Turtle-dove for a Sin-offering; to the Door of the publick Tent, to the Prieſt.

7. Who ſhall bring it near before the Lord, and making atonement for her, ſhe ſhall be cleanſed from the Fountain of her Blood: this is the Law for her who bears a Male, or a Female.

8. But if ſhe cannot get a Lamb, let her take two Turtle-doves, or two young Pigeons, one for a Burnt-offering, and the other for a Sin-offering; and the Prieſt ſhall make atonement for her, ſo ſhe ſhall be clean.

CHAP. XIII.

THE Lord alſo ſpoke thus to Moſes and Aaron:

2. When there is a Man, in the Skin of whoſe Fleſh is a Swelling, Scab, or bright Spot, which is *like* the Sore of the Leproſy there; he ſhall be brought to Aaron the Prieſt, or to one of his Sons the Prieſts.

3. Who ſhall look at the Sore in the Skin of the Fleſh, and the Hair in the Sore being turned white, and it appearing deeper than the Skin of his Fleſh, it is the Sore of the Leproſy; and when the Prieſt ſees ſuch a one, he ſhall declare him unclean.

4. But if the bright Spot be white in the Skin of his Fleſh, and appear no deeper than the Skin, and the Hair of it be not turned white; he ſhall ſhut up him who has the Sore ſeven Days.

5. And on the ſeventh Day ſhall look at him, when behold if the Sore appear to him to ſtand ſtill, without ſpreading in the Skin; he ſhall ſhut him up ſeven Days again.

Ver. 4. *of Cleanſing*] without *her* here, that is made in the next only by a ſmall Point in ה thus הּ which may be an Inſtance of the Uſefulneſs of the leaſt *Heb.* Points, as *her* or not *her* would be undiſtinguiſhed without it. All our principal *Tranſlations* have *her* likewiſe wrong in the next Verſe.

Ver. 2. *Sore*] as in Ver. 42.

Ver. 3. *Leproſy*] The white Leproſy, as this is deſcribed, *Pliny* ſays in his *Natural Hiſtory*, B. xxvi. 1. though not ſeen in *Italy* before the Time of *Pompey*, was peculiar and natural to the *Egyptians*; which agrees well with the *Scripture*, as the *Iſraelites* might have it from them.

Ver. 4. *him who has*] *him of* or *with the Sore*, which therefore need not be *Italick*.

Ver. 5. *appear to him*] *Heb. in his Eyes. Patrick*, as it ſeems taking the Hint from *Poole*, rather than from *Ainſworth*, pleads for the Expreſſion being tranſlated, *If it continue in the ſame Colour:* but though the *Heb.* Word ſing. for *Eye* ſometimes ſignifies *Colour*, as in Ver. 55. yet here it is plural, and ſo muſt needs mean the Prieſt's Eyes, as Ver. 37. eſpecially as the Colour of the Sore beforementioned is but one, Ver. 4. next the *Original* having no Conjunction for *and* between this and the following Member, ſhews they are to the ſame Effect, as Ver. 23, 28. where alſo is *Place* for *Eyes*; 3dly, it appears by Ver. 6. compared with Ver. 4. that it is ſpoken of as altering its Colour.

6. He

6. He ſhall alſo look at him on the next ſeventh Day, and behold if the Sore is darkiſh, without ſpreading in the Skin; the Prieſt ſhall declare him clean, it being a Scab; he ſhall waſh his Cloaths, and be clean.

7. Yet if the Scab ſpread about in the Skin, after he has been ſeen by the Prieſt for his cleanſing, he ſhall be ſeen by him again.

8. And upon his ſeeing plainly, that the Scab ſpreads in the Skin; he ſhall declare him unclean, it is the Leproſy.

9. When the Sore of the Leproſy *is in a* Man, he ſhall be brought to the Prieſt.

10. Who ſhall ſee, and behold if the Swelling is white in the Skin, and has not only turned the Hair white, but there is the Subſtance of proud Fleſh in the Swelling;

11. It is an old Leproſy in the Skin of his Fleſh, and the Prieſt ſhall declare him unclean; by reaſon of which he ſhall not ſhut him up.

12. And if a Leproſy breaks out abroad in the Skin, ſo that it covers all the Skin of him who has the Sore, from his Head to his Feet, where-ever the Prieſt looks with his Eyes;

13. Upon his ſeeing plainly that the Leproſy covers all his Fleſh, he ſhall declare him who has the Sore clean: all of it being turned white, he is clean.

14. Nevertheleſs on the Day there appears proud Fleſh in it, he ſhall be unclean.

15. Which when the Prieſt ſees, he ſhall declare him unclean: proud Fleſh being ſo, which is the Leproſy.

16. Or when the proud Fleſh is reſtored, and turned white, he ſhall come to the Prieſt.

17. Who ſhall look at him, and behold the Sore being turned white, ſhall declare him who has the Sore clean; he being ſo.

18. Further when there is Fleſh, in the Skin of which is a Boil, that has been healed;

19. And there be in the Place of the Boil a white Swelling, or a white reddiſh bright Spot, it ſhall be ſeen by the Prieſt.

20. At whoſe ſeeing plainly, that it appears lower than the Skin, and the Hair of it is turned white; he ſhall declare him unclean, it is the Sore of the Leproſy broke out in the Boil.

21. But if when he ſees it, behold there is no white Hair in it, and it is not lower than the Skin, and is darkiſh; he ſhall ſhut him up ſeven Days.

22. Then if it ſpread about in the Skin; the Prieſt ſhall declare him unclean, it is the Sore.

23. On the contrary if the bright Spot ſtand ſtill in its Place, not ſpreading, it is a burning Boil; and he ſhall declare him clean.

24. Or when in the Skin of the Fleſh there is ſcorching of Fire, and *in* the Subſtance of that a white bright Spot, reddiſh or white;

25. The Prieſt ſhall look at it, and behold the Hair being turned white in the bright Spot, and appearing deeper than the Skin, it is the Leproſy broke out in the Scorching: therefore he ſhall declare ſuch a one unclean, it is the Sore of the Leproſy.

26. But if when he ſees it, behold there is no white Hair in the bright Spot, and it is not lower than the Skin, and is darkiſh; he ſhall ſhut him up ſeven Days.

27. And looking at him on the ſeventh Day, if it be ſpread about in the Skin; he ſhall declare him unclean, it is the Sore of the Leproſy,

28. However if the bright Spot ſtand ſtill in its Place, not ſpreading in the Skin, and is darkiſh, it is a Swelling of the Scorching; and the Prieſt ſhall declare him clean, for it is an Inflammation of that.

29. Beſides when there is a Man or Woman in whom is a Sore, on the Head, or the Beard;

30. The Prieſt ſhall ſee the Sore, and behold it appearing deeper than the Skin, and there being in it yellow thin Hair; he ſhall declare him unclean, it is a Scurf, it is the Leproſy of the Head or Beard.

31. But when he ſees the Sore of the Scurf, and behold it appears no deeper than the Skin, and there is no black Hair in it; he ſhall ſhut up him who has it ſeven Days.

32. And ſhall look at the Sore on the ſeventh Day, when behold the Scurf not ſpreading, nor yellow Hair being in it, and it appearing no deeper than the Skin;

33. He ſhall ſhave himſelf, but not the Scurf, and the Prieſt ſhall ſhut up him who has it another ſeven Days.

34. Again he ſhall ſee it on the ſeventh Day, and behold it not ſpreading in the Skin, and appearing no deeper than that; the Prieſt ſhall declare him clean, and he ſhall waſh his Cloaths, and be ſo.

35. Whereas if the Scurf ſpread about in the Skin, after his cleanſing;

36. He ſhall look at him, and behold the Scurf ſpreading there, the Prieſt need not ſeek for yellow Hair, he is unclean.

Ver. 24. *Fire*] which has burnt there, as Expoſitors agree.

37. But if the Scurf appear to him to ſtand ſtill, and black Hair grow therein, it is healed, he is clean; and the Prieſt ſhall declare him ſo.

38. And when there is a Man or Woman, in the Skin of whoſe Fleſh are bright Spots, white bright ones;

39. The Prieſt ſhall look, and behold if they are there darkiſh white, it is a freckled Spot broke out in the Skin, ſuch a one is clean.

40. When there is likewiſe a Man whoſe Head is become bare, he being bald, is clean.

41. And if his Head is become bare on the Side towards his Face, he being bald before, is clean.

42. Nevertheleſs when there is in his Baldneſs, or Baldneſs before, a white reddiſh Sore, it is the Leproſy broke out in either of them.

43. Therefore the Prieſt ſhall look at him, and behold if the Swelling of the Sore be white reddiſh in either of theſe, as the Leproſy looks *in* the Skin of the Fleſh;

44. He is a leprous Man, he is unclean: the Prieſt ſhall declare him wholly unclean, his Sore being in his Head.

45. As for the Leper in whom the Sore is, his Cloaths ſhall be ripped, and his Head bald, nay he ſhall cover over *his* Lip; and proclaim, Unclean, unclean.

46. All the Days that the Sore is on him he ſhall be defiled, being unclean: he ſhall dwell alone, having his Habitation without the Camp.

47. And when there is a Garment in which is the Sore of the Leproſy, either in a woolen or a linen one,

48. In the Warp, or Woof, of Linen, or Woolen, in a Skin, or any Work of Skin;

49. The Sore being greeniſh, or reddiſh, in the Garment, Skin, Warp, Woof, or any Thing of Skin, it is the Sore of the Leproſy; and ſhall be ſhewn to the Prieſt.

50. Who having ſeen the Sore, ſhall ſhut up that which has it ſeven Days.

51. And looking at it on the ſeventh Day, when it is ſpread in the Garment, Warp, Woof, or Skin, with any Work which is made of Skin; the Sore is a fretting Leproſy, it is unclean.

52. He ſhall therefore burn the Garment, Warp, or Woof, in Woolen, or Linen, or any Thing of Skin in which the Sore is: for it is a fretting Leproſy, it ſhall be burnt with Fire.

53. But if the Prieſt look, and behold the Sore is not ſpread in the Garment, Warp, Woof, or any Thing of Skin;

54. He ſhall command that they ſhould waſh that which the Sore is in, and he ſhall ſhut it up again ſeven Days.

55. And after it is waſhed the Prieſt ſhall look at the Sore, and behold it having not changed its Colour, though it be not ſpread, it is unclean, thou ſhalt burn it with Fire: it is a deep fretting in its bare Outſide, or in its bare Inſide.

56. If the Prieſt however ſees plainly, that the Sore is darkiſh after the waſhing of it; he ſhall tear it out of the Garment, Skin, Warp, or Woof.

57. And if it appear ſtill in the Garment, Warp, Woof, or any Thing of Skin, it is broke out: thou ſhalt burn that in which the Sore is with Fire.

58. But the Garment, Warp, Woof, or any Thing of Skin which thou waſheſt, and the Sore departs from the ſame; ſhall then be waſhed again, and be clean.

59. This is the Law of the Sore of the Leproſy, in a woolen or linen Garment, Warp, Woof, or any Thing of Skin; to declare it clean, or to declare it unclean.

CHAP. XIV.

THE Lord alſo ſpoke to Moſes as follows:

2. This ſhall be the Law of the Leper on the Day of his Cleanſing. Firſt he ſhall be brought to the Prieſt.

3. Who ſhall go forth without the Camp, where he ſhall look, and behold the Sore of the Leproſy being healed of the Leprous;

4. The Prieſt ſhall command that there ſhould be taken for him who is to be cleanſed, two live clean Birds, Cedar Wood, ſcarlet Thread and Hyſſop.

5. He ſhall likewiſe command that one Bird ſhould be killed, in an earthen Veſſel over Spring Water.

Ver. 45. *bald*] See Chap. x. 6.

Ver. 47. *Garment*] of which *Petrus Cunæus, De Republica Hebræorum*, Lib. ii. Cap. ult. *Cujuſmodi id vitium in rebus inanimatis fuerit*, Syri *fortaſſe & Ægyptii tunc intellexerunt; nos hercle ignoramus: the* Syrians *and* Egyptians *might then underſtand what ſuch a Diſtemper was in inanimate Things; we indeed know not.*

Ver. 55. *Colour*] See Ver. 5. to which the Caſe here is different in the Particulars there remarked. This Colour was greeniſh or reddiſh, Ver. 49. which becoming darkiſh, Ver. 56. was changed, and ſo the next Verſe has a different Caſe from this.

Ib. *though*] according to the Senſe, by comparing it with Ver. 51, 53.

Ver. 3. *who ſhall go forth*] before the Leper comes to him, having firſt received Notice of it; ſee Ch. xiii. 46.

Ver. 5. *Spring Water*] as we call it; in *Heb. living Waters.*

6. As

6. As for the live Bird, he ſhall take that, with the Cedar Wood, ſcarlet Thread and Hyſſop; which he ſhall dip, along with the live Bird, into the Blood of the other that is killed over the Spring Water.

7. And he ſhall ſprinkle upon him who is to be cleanſed from the Leproſy ſeven times; then ſhall he declare him clean, and let the live Bird go out in the Field.

8. Moreover he who is to be cleanſed ſhall waſh his Cloaths, ſhave off all his Hair, and bathe in Water, that he may be clean, after which he ſhall come *into* the Camp; but ſhall abide without his Tent ſeven Days.

9. Then on the ſeventh Day he ſhall ſhave off all his Hair, particularly that of his Head, Beard and Eye-brows; as alſo waſh his Cloaths, and bathe his Fleſh in Water, that he may be clean.

10. And on the eighth Day he ſhall take two perfect Ram-lambs, one perfect Ewe-lamb in its *firſt* Year, three tenth Parts of fine Flour *for* a Meat-offering tempered with Oil, and one Log of Oil.

11. Them and the Man who is to be made clean, ſhall the Prieſt who cleanſes place before the Lord, at the Door of the publick Tent.

12. The Prieſt too ſhall take one Ram-lamb, and offer him for a Treſpaſs-offering, with the Log of Oil; and wave them *for* a Waved-offering before the Lord.

13. And he ſhall kill the Lamb in the Place where he kills the Sin-offering, and the Burnt-offering, in the Holy Place: for the Treſpaſs-offering is the Prieſts like the Sin-offering, it being very holy.

14. Afterwards he ſhall take ſome of the Blood of the Treſpaſs-offering, and put upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot.

15. The Prieſt ſhall further take ſome of the Log of Oil, and pour into his own left Hand:

16. Into which he ſhall dip his right Finger, and ſprinkle ſome of the Oil with it, ſeven times before the Lord.

17. Some of the reſt of the Oil alſo that is in his Hand, ſhall he put upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot, on the Blood of the Treſpaſs-offering.

18. And what is left of the Oil which is in the Prieſt's Hand, he ſhall put upon the Head of him who is to be cleanſed; that he may make atonement for him before the Lord.

19. For he ſhall offer the Sin-offering, and make atonement for him who is to be cleanſed from his Uncleanneſs; after which he ſhall kill the Burnt-offering.

20. As he ſhall likewiſe offer it up, and the Meat-offering on the Altar: thus the Prieſt ſhall make atonement for him, and he ſhall be clean.

21. But if he is poor, and cannot obtain *it*, he ſhall take one Lamb, a Treſpaſs-offering for waving, to make an atonement for him, one tenth Part of fine Flour tempered with Oil for a Meat-offering, and a Log of Oil;

22. And two Turtle-doves, or two young Pigeons, which he can obtain, one being *for* a Sin-offering, and the other *for* a Burnt-offering.

23. Theſe he ſhall bring on the eighth Day for his Cleanſing to the Prieſt, to the Door of the publick Tent before the Lord.

24. Where the Prieſt ſhall take the Lamb for the Treſpaſs-offering, with the Log of Oil; and ſhall wave them *for* a Waved-offering before the Lord.

25. And he ſhall kill the Lamb of the Treſpaſs-offering, ſome of the Blood of which the Prieſt ſhall take, and put upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot.

26. Beſides the Prieſt ſhall pour of the Oil into his own left Hand:

27. Some of which he ſhall ſprinkle with his right Finger, ſeven times before the Lord.

28. Nay he ſhall put ſome of the Oil which is in his Hand, upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot, on the Place of the Blood of the Treſpaſs-offering.

29. And what is left of the Oil which is in the Prieſt's Hand, he ſhall put upon the Head of him who is to be cleanſed; to make atonement for him before the Lord.

30. Laſtly he ſhall offer of the Turtle-doves, or of the young Pigeons, which he can obtain,

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Ver. 9. *ſeventh Day*] after his firſt waſhing and ſhaving, being the laſt of the ſeven he was to abide out of his Tent, Ver. 8.

Ib. *that he may be clean*] which he was not yet, Ver. 20.

Ver. 17. *on the Blood*] See Ver. 28.

Ver. 18. *that he*] like Ver. 29.

Ver. 19. *Sin-offering*] The *Jewiſh Rabbi Levi Barcelonita, Præcept.* 168. obſerving, that a Leper ſhould not look on his Diſeaſe as a caſual Thing, but conſider ſeriouſly, and acknowledge ſome grievous Sin was the Cauſe of it.

31. And

31. And has procured, one *for* a Sin-offering, and the other *for* a Burnt-offering, with the Meat-offering: thus ſhall the Prieſt make atonement for him who is to be cleanſed, before the Lord.

32. This is the Law for him in whom is the Sore of the Leproſy, who cannot procure *the Things* for his cleanſing.

33. And the Lord ſpoke thus to Moſes and Aaron:

34. When you are come into the Country of Canaan, which I give you for a Poſſeſſion, and I put the Sore of the Leproſy into a Houſe of the Country which you poſſeſs;

35. He to whom the Houſe belongs ſhall come, and tell the Prieſt, that there appears to him as it were a Sore in the Houſe.

36. Upon this the Prieſt ſhall command that they ſhould remove *the Things of* it, before he goes in to ſee the Sore, that all which is in the Houſe may not be made unclean; and after that he ſhall go in to ſee the Houſe.

37. And looking at the Sore, behold if it is in the Walls of the Houſe, with hollow Streaks greeniſh or reddiſh, appearing to be farther in than the Outſide;

38. He ſhall go out of the Houſe by the Door of it, and ſhut up the Houſe ſeven Days.

39. And he ſhall return on the ſeventh Day, and ſeeing plainly, that the Sore is ſpread in the Walls of the Houſe;

40. Shall command that they ſhould pull out the Stones in which the Sore is, and throw them without the City, into an unclean Place.

41. Moreover he ſhall have the Houſe ſcraped on the Inſide round about; and they ſhall pour out the Duſt which they ſcrape off, into a Place as before.

42. They ſhall alſo take other Stones, and put in the room of thoſe; and other Mortar ſhall be taken, and the Houſe plaiſtered.

43. But if the Sore come again, and break out in the Houſe, after he has pulled out the Stones, and after the Houſe is ſcraped and plaiſtered;

44. The Prieſt ſhall come, and look, and behold the Sore being ſpread in it, it is a fretting Leproſy there, it is unclean.

45. Therefore he ſhall break down the Houſe, the Stones, Timber, and all the Mortar of it; which he ſhall carry forth without the City into an unclean Place.

46. And he who goes into the Houſe on any of the Days that he has ſhut it up, ſhall be unclean till the Evening.

47. He likewiſe who lies in the Houſe ſhall waſh his Cloaths, as ſhall he who eats in it.

48. On the contrary if the Prieſt, when he finally comes, ſees plainly, that the Sore does not ſpread in the Houſe after it is plaiſtered; he ſhall declare it clean, for the Sore is healed.

49. So he ſhall take to cleanſe the Houſe two Birds, Cedar-wood, ſcarlet Thread, and Hyſſop:

50. And ſhall kill one Bird, in an earthen Veſſel over Spring Water;

51. Next he ſhall take the Cedar-wood, Hyſſop, ſcarlet Thread, and the live Bird, and dipping them into the Blood of that which is killed, and into the Spring Water, ſhall ſprinkle on the Houſe ſeven times.

52. Thus ſhall he cleanſe it with the Blood of the Bird, with the Spring Water, the live Bird, Cedar-wood, Hyſſop, and ſcarlet Thread.

53. And he ſhall let the live Bird go without the City, out in the Field: ſo ſhall he make atonement for the Houſe, and it ſhall be clean.

54. This is the Law, for every Sore of the Leproſy, and for a Scurf.

55. For the Leproſy of a Garment, and a Houſe,

56. As alſo for a Swelling, Scab, and bright Spot;

57. To teach on what Day it is unclean, and on what Day it is clean: this is the Law of the Leproſy.

CHAP. XV.

THE Lord ordered Moſes, and Aaron further,

2. That they ſhould ſpeak to the Iſraelites, and ſay to them: When there is any Man from whoſe Fleſh there is a Flux, he is unclean by it.

3. And this ſhall be his Uncleanneſs in his Flux; his Fleſh either running with his Flux, or ſtopping from it.

4. Every Bed on which he who has the Flux lies, ſhall be unclean; and every Thing that he ſits upon, ſhall be the ſame.

5. And the Perſon who touches his Bed, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

Ver. 34. *I put*] The Author of *Sepher Coſri*, Part ii. Sect. 58. as quoted by *Patrick*, ſays, *God inflicted this Plague of Leproſy upon Houſes and Garments* (ſee Chap. xiii. 47.) *as a Puniſhment for leſſer Sins: and when Men continued ſtill to multiply Tranſgreſſions, then it invaded their Bodies.*

6. He

6. He too that ſits upon a Thing on which he who has the Flux ſate, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

7. And he that touches the Fleſh of him who has the Flux, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

8. Thus when he who has the Flux ſpits on a clean Perſon, he ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

9. Any Saddle likewiſe, which he rides upon who has the Flux, ſhall be unclean.

10. And whoever touches any Thing which was under him, ſhall be unclean till the Evening; and he who carries it, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

11. And every one whom he that has the Flux touches, having not rinſed his Hands in Water, ſhall alſo waſh his Cloaths, bathe in Water, and be unclean till the Evening.

12. Beſides the earthen Veſſel, which he who has the Flux touches, ſhall be broke; but every Veſſel of Wood ſhall be rinſed in Water.

13. And when he who had the Flux is clean from it, he ſhall count him ſeven Days for his cleanſing, and waſh his Cloaths, bathe his Fleſh in Spring Water, and ſhall be clean.

14. On the eighth Day moreover he ſhall take him two Turtle-doves, or two young Pigeons; and coming before the Lord to the Door of the publick Tent, ſhall give them to the Prieſt.

15. Who ſhall offer them, one *for* a Sin-offering, and the other *for* a Burnt-offering: thus ſhall he purge him from his Flux before the Lord.

16. When there is a Man alſo from whom ſeminal Matter is emitted, he ſhall bathe all his Fleſh in Water, and be unclean till the Evening.

17. And every Garment, and Skin on which it is, ſhall be waſhed too in Water, and be unclean till the Evening.

18. As likewiſe when there is a Woman with whom a Man lies carnally, they ſhall bathe in Water, and be unclean till the Evening.

19. Next when there is a Woman has a Flux, which is ſanguinary in her Fleſh, ſhe ſhall be in her Separation ſeven Days, and every one who touches her ſhall be unclean till the Evening.

20. Every Thing too upon which ſhe lies in her Separation ſhall be unclean, and every Thing which ſhe ſits upon ſhall be ſo.

21. And whoever touches her Bed, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

22. Whoever alſo touches any Thing on which ſhe ſits, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

23. And if Somewhat be upon the Bed, or upon a Thing which ſhe ſits on, when he touches it, he ſhall be unclean till the Evening.

24. Nay if a Man lies with her at all, and her Separation be upon him, he ſhall be unclean ſeven Days; and all the Bed on which he lies ſhall be unclean.

25. And when a Woman has a ſanguinary Flux many Days, not in the Time of her Separation, or when ſhe has it over her Separation; all the Days of the Flux of her Uncleanneſs ſhall be as thoſe of her Separation, ſhe ſhall be unclean.

26. Every Bed on which ſhe lies all the Days of her Flux, ſhall be to her as that of

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Ver. 11. *his Hands*] who has the Flux, as one might think is not doubtful; yet *Patrick* repreſents it, and *Poole* ſays it may be underſtood, rather of the Perſon touched. To take off which Uncertainty or Miſunderſtanding, let it be conſidered, that it is not *who does not rinſe*, as would have been proper for the other Meaning; 2dly, the Verb is in the preterperfect Tenſe, and of what Service could be the rinſing of his Hands who was touched before the touching was? whereas by cleanſing the Hands of the other, they might be prevented from giving Uncleanneſs to him whom they touched; 3dly, ſomething elſe is ordered for him who was touched, *viz.* to waſh his Cloaths, and bathe in Water; 4thly, 'I do not ſee, ſays 'Patrick, how waſhing of his Hands could cleanſe him; 'when the Man that had the Iſſue, touched perhaps ſome 'other Part of his Body.' Which laſt, though it may not be the ſtrongeſt Reaſon, becauſe the like may be retorted on the oppoſite Perſon, who might touch with another Part of his Body, the *Biſhop* brings as what convinced him without obſerving the other. *Ainſworth* indeed interprets *Hands* to be put for the *whole Body*, according to the Sentence of *Maimonides* in *Mikvaoth*, Ch. 1. but they ſeem rather put for any Part of the Body which touched another Perſon, the Hands being the principal Members for touching, and ſo more applicable to the Toucher than to the Touched.

Ver. 13. *had*] not *hath*.

Ver. 18. *a Man*] *Poole* expounds it, The Man that had ſuch an Iſſue as beforementioned: but this cannot be, becauſe he was to be ſeven Days in cleanſing, Ver. 13. beſides that the Account of ſuch a one was finiſhed, and two different Matters delivered ſince, this being the third. The Injunction here laid may not appear too troubleſome, if it be conſidered how wholeſome and agreeable Bathing might be in that warm Country; as a principal Uſe of it might be, to keep People from approaching the Sanctuary, or meddling with holy Things at ſuch a Time; ſee *Exod.* xix. 15. 1 *Sam.* xxi. 4. So the Poet *Tibullus*, *diſcedat ab aris, cui tulit heſterna gaudia nocte* Venus; *let ſuch depart from the Altars, to whom* Venus *brought Joys laſt Night*, Lib. ii. Eleg. 1.

Ver. 24. *lies with her*] in the ſame Bed, not carnally, as Chap. xx. 18. which may appear by the great Diſparity of the Puniſhments, and the Expreſſions ſuitable to each in both Places; agreeable to the *Aſſembly's Annotations:* better than expounding this to be done ignorantly, which would ſcarce be; or might always be pleaded, and ſo none found guilty of the other.

her Separation; and every Thing which ſhe ſits upon ſhall be unclean, like the Uncleanneſs of her Separation.

27. And whoever touches them ſhall be unclean, ſo that he ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

28. But if ſhe is cleanſed from her Flux, ſhe ſhall count for her ſelf ſeven Days, and after ſhall be clean.

29. Then on the eighth Day ſhe ſhall take her two Turtle-doves, or two young Pigeons; and bring them to the Prieſt, at the Door of the publick Tent.

30. Who ſhall offer one *for* a Sin-offering, and the other *for* a Burnt-offering: thus ſhall the Prieſt purge her before the Lord, from the Flux of her Uncleanneſs.

31. So ſhall you ſeparate the Iſraelites from their Uncleanneſs; that they may not die in it, by their defiling my Tabernacle which is amongſt them.

32. This is the Law for him who has a Flux, and him from whom ſeminal Matter is emitted, to defile with it;

33. As alſo for her who has the Infirmity in her Separation, for ſuch as have their Flux of Male and Female, and for the Man who lies with her that is unclean.

CHAP. XVI.

AND the Lord ſpoke to Moſes, after the Death of Aaron's two Sons, when they offered before the Lord, and died;

2. Saying to him: Speak to Aaron thy Brother, that he ſhould not come at all Times into the Holy Place, on the Inſide of the Hanging, before the Atonement-covering which is upon the Ark, leſt he ſhould die; for I ſhall appear in the Cloud upon the Atonement-covering.

3. Thus ſhall Aaron come into the Holy Place, with a young Bullock of the Herd for a Sin-offering, and a Ram for a Burnt-offering.

4. He ſhall put on the holy linen Coat, the linen Drawers ſhall be upon his Fleſh, he ſhall be girded with the linen Belt, and attired with the linen Mitre: theſe being holy Garments, he ſhall bathe his Fleſh in Water, when he puts them on.

5. And from the Aſſembly of the Iſraelites ſhall he receive two Kids of the Goats for a Sin-offering, and one Ram for a Burnt-offering.

6. Aaron ſhall alſo bring the Bullock of the Sin-offering which is for himſelf; that he may make atonement for himſelf, and his Family.

7. Next he ſhall take the two Kids, and place them before the Lord at the Door of the publick Tent.

8. And he ſhall put Lots for them, one Lot for the Lord, and the other for the departing Goat.

9. Then ſhall he bring the Kid for which the Lot comes up for the Lord, and do him *for* a Sin-offering.

10. But the Kid for which the Lot comes up to be the departing Goat, ſhall be placed alive before the Lord, to make atonement with him, by ſending him for ſuch a Goat into the Wilderneſs.

11. And Aaron ſhall bring the Bullock of the Sin-offering which is for himſelf, that he may make atonement for himſelf, and his Family, and ſhall kill the ſame.

12. He ſhall further take off a Cenſer full of Coals of Fire from the Altar before the Lord, with his Hands full of Incenſe of ſmall Odours, and carry in on the Inſide of the Hanging.

13. And ſhall put the Incenſe upon the Fire before the Lord, that the Cloud of the Incenſe may cover the Atonement-covering which is upon the Teſtimony, that he may not die.

14. As he ſhall alſo take ſome of the Bullock's Blood, and ſprinkle with his Finger upon the Forepart of the Atonement-covering eaſtward; doing the ſame ſeven times before it.

Ver. 2. *appear*] *Patrick* following *Campegius Vitringa* in *Obſervat. Sacr.* Lib. i. 11. ſays it may very well be rendered, *I will be approached in a Cloud*; though the Verb has certainly no ſuch Meaning. However the Reaſon offered for it is, that the Word is uſed 23 *Exod.* xv. not for God's appearing, but the People's; which is a mere *non ſequitur*, for there the Verb is the third perſ. plur. and here the firſt perſ. ſing.

Ib. *Cloud*] that of Incenſe, Ver. 13. to wit the Smoak of it.

Ver. 3. *with a young Bullock*] to be offered in the Court, not carried into the Holy Place. *Poole* underſtood by it the Bullock's Blood, which was carried in, Ver. 14. but as *with* alſo belongs to the *Ram*, that Meaning fails.

Ver. 4. *linen Coat*] ſee *Exod.* xxviii. 4, 39. and the *Note* on Ver. 2. of that Chap.

Ver. 6. *bring*] This whole Verſe is repeated in the ſame Words, Ver. 11. and certainly the Bullock was not to be *offered*, as in the *preſent Tranſlation*, before it was brought, and killed.

Ver. 9. *comes up*] out of the Urn or Pot, whence it was taken; and as the Verb ſignifies, not *fell*.

Ver. 14. *Forepart*] *Heb. Face*, omitted in the *Vulg. Tranſlation*.

Ib. *eaſtward*] *Poole* ſays, *with his face eaſtward*; but *Patrick*, blaming *Gregory* for the ſame, ſays it *could not be done without looking towards the Weſt*; and quotes *Selden, De Synedr.* Lib. iii. 16. that he *ſtood eaſtward of the Mercy-ſeat, with his Face towards it*. Doubtleſs *Aaron* did not turn his Back to it, and that to ſprinkle the Blood upon it; but *eaſtward* ſeems rather to denote that Side of the Atonement-covering.

15. Afterwards

15. Afterwards he ſhall kill the Kid of the Sin-offering which is for the People, and carry in his Blood to the Inſide of the Hanging; with which he ſhall do as he did with that of the Bullock, ſprinkling it upon the Atonement-covering, and before it.

16. So he ſhall purge the Holy Place from the Pollutions of the Iſraelites, and from their Treſpaſſes in all their Sins: and thus ſhall he do to the publick Tent remaining with them, amongſt their Pollutions.

17. Nor ſhall there be any Man in the publick Tent, when he goes in to make atonement *in the Holy Place, till he comes* out; and has made atonement for himſelf, his Family, and all the Congregation of Iſrael.

18. And he ſhall come out to the Altar which is before the Lord, and purge it: for he ſhall take ſome of the Blood of the Bullock, and of the Kid, and put upon the Horns of it round about.

19. He ſhall likewiſe ſprinkle ſome of the Blood upon it with his Finger ſeven times, cleanſing and ſanctifying it from the Pollutions of the Iſraelites.

20. And when he has made an end of purging the Holy Place, the publick Tent, and Altar, he ſhall bring near the live Kid.

21. Upon whoſe Head Aaron ſhall lean both his Hands, and confeſs upon him all the Iniquities of the Iſraelites, and all their Treſpaſſes in all their Sins; putting them upon the Head of the Kid, which he ſhall ſend by the Hand of a timely Man into the Wilderneſs.

22. Whereby the Kid ſhall bear upon him all their Iniquities to ſeparated Ground; and he ſhall let it go in the Wilderneſs.

23. Aaron ſhall then come into the publick Tent, and pull off the linen Garments which he put on when he went into the Holy Place, and leave them there.

24. And he ſhall bathe his Fleſh in Water in the Holy Place, put on his Garments, and coming forth, do his Burnt-offering, and that of the People, to make atonement for himſelf, and them.

25. Moreover he ſhall burn the Fat of the Sin-offering on the Altar.

26. And he who lets the Kid go for the departing Goat, ſhall waſh his Cloaths, and bathe his Fleſh in Water; after which he ſhall come into the Camp.

27. The Bullock too of the Sin-offering, and the Kid of it, whoſe Blood is brought in to make atonement in the Holy Place, ſhall be had forth without the Camp; and they ſhall burn with Fire their Skins, Fleſh and Dung.

28. Beſides he who burns them ſhall waſh his Cloaths, and bathe his Fleſh in Water; after which he ſhall come into the Camp.

29. And it ſhall become a laſting Ordinance to you, *that* on the tenth of the ſeventh Month, you ſhall afflict your Souls, and do no Work, the Native, and the Stranger who ſojourns amongſt you.

30. For on that Day ſhall atonement be made for you, that you may be cleanſed; which you ſhall be from all your Sins before the Lord.

31. It ſhall be a Sabbath of Reſt to you, that you may afflict your Souls; which ſhall be a laſting Ordinance.

32. And the Prieſt whom he ſhall anoint, and whoſe Hand he ſhall fill, to execute the Prieſthood in the room of his Father, ſhall make atonement; and ſhall put on the linen Garments, the holy ones.

33. He ſhall even purge the Holy Sanctuary, as he ſhall alſo the publick Tent, and the Altar; nay for the Prieſts, and all the People of the Aſſemhly ſhall he make atonement.

34. And this ſhall become to you a laſting Ordinance, to purge the Iſraelites from all their Sins once in a Year. And he did as the Lord commanded Moſes.

CHAP. XVII.

THE Lord ſpoke further to Moſes,

2. Bidding him ſay to Aaron, his Sons, and all the Iſraelites, that this which follows was the Thing that the Lord commanded:

3. Any Man of the Family of Iſrael, who kills an Ox, Lamb or Goat, either in the Camp, or without it;

Ver. 16. *from the Pollutions*] the ſame as Ver. 19. and the Noun is plural.

Ver. 18. *to the Altar*] of Incenſe in the Holy Place, as Ver. 20. ſhews.

Ver. 20. *purging*] the ſame Verb that is elſewhere rendered thus, and *make atonement* in this Chap. but *reconciling* muſt needs be improper.

Ver. 27. *ſhall be had forth*] Four Men, ſays *R. Solomon*, carried them forth upon two Staves or Bars, one being not able to do it: and accordingly the *LXX* tranſlate theſe Words ἐξοίσουσι, *they ſhall carry forth*, *Patr. Com.* agreeable to the following Verb, which is plural.

Ver. 29. *tenth*] beginning at the Evening of the ninth Day, Chap. xxiii. 32.

Ver. 3. *kills*] According to my Perception of it, this was univerſal to thoſe Creatures, while the *Iſraelites* were in the Wilderneſs, abiding nigh the Tabernacle; that all ſuch Beaſts might be killed there (being not very many, as they lived chiefly on Manna) to have their Blood ſprinkled, and Fat burnt on the Altar, Ver. 6. and to

4. And does not bring it to the Door of the publick Tent, to bring the Oblation near to the Lord, before his Tabernacle; the Blood ſhall be counted to that Man, he having ſhed it, who ſhall be cut off from among his People:

5. To the end that the Iſraelites may bring their Sacrifices, which they offer out in the Field, as they ſhould bring them, for the Lord, at the Door of the publick Tent to the Prieſt; and offer them for Sacrifices of Peace-offerings to the Lord.

6. And the Prieſt ſhall ſprinkle the Blood upon the Lord's Altar, at the Door of the publick Tent; and burn the Fat for a pleaſant Smell to the Lord.

7. So ſhall they no more offer their Sacrifices to Devils, after whom they have gone a whoring. This ſhall be a laſting Ordinance to them in their Generations.

8. Thou ſhalt alſo ſay to them: Any Man of the Family of Iſrael, or of the Strangers that ſojourn among you, who offers up a Burnt-offering or a Sacrifice;

9. And does not bring it to the Door of the publick Tent, to offer it to the Lord, ſhall be cut off from his People.

10. As to any Man of the Family of Iſrael, or of the Strangers that ſojourn among you, who eats any Blood, I will put my Face againſt him who does it, and cut him off from amongſt his People.

11. For the Life of the Fleſh is in the Blood, and I put it upon the Altar for you, to make atonement for your Souls: for it is the Blood makes atonement for the Soul.

12. Therefore I ſay to the Iſraelites, There ſhall not any Perſon of you eat Blood, nor ſhall the Stranger that ſojourns among you.

13. And any Man of the Iſraelites, or of the Strangers that ſojourn among you, who catches in hunting Beaſt or Fowl, which may be eat, ſhall pour out the Blood of it, which he ſhall cover with Earth.

14. For it is the Life of all Fleſh, its Blood being for the Life of it: ſo I ſay to the Iſraelites, You ſhall not eat the Blood of any Fleſh, becauſe that is the Life of all Fleſh; every one who eats it ſhall be cut off.

15. And every Perſon who eats any of a Carcaſe, or what is torn, of Natives or Strangers, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening, when he ſhall be clean.

16. But if he does not waſh, nor bathe his Fleſh, he ſhall bear his Iniquity.

CHAP. XVIII.

AND the Lord ſpoke to Moſes as follows:

2. Speak to the Iſraelites, and tell them; I am the Lord your God.

3. You ſhall not do according to the Deeds of the Country of Egypt wherein you dwelt; nor yet according to thoſe of the Country of Canaan whither I am bringing you, nor go in their Ordinances.

4. My Rules ſhall you do, and obſerve my Ordinances, by going in them; who am the Lord your God.

5. Therefore you ſhall obſerve my Ordinances, and Rules, which let a Man do, and he ſhall live by them; who am the Lord.

6. You ſhall no Man go near to any Kindred of his own Fleſh, to uncover the Nakedneſs; I being the Lord.

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prevent either of them from being eat, Chap. iii. 17. & vii. 23. Ver. 11, 12. of this Chap. as alſo to hinder the ſacrificing to Devils, Ver. 7. This general Prohibition ſeems quite confirmed by the Liberty granted afterwards, *Deut.* xii. 21. *Annotators* however expound this killing to be, not for common Eating, but Sacrifice; though when they come to the laſt mentioned Text, they are put to their Shifts, become dumb, or change their Note: and beſides the Ineffectualneſs of preventing thoſe Things above, if it had been ſo, it is not to be ſuppoſed the Beaſts for Sacrifice were killed away from the Tabernacle, which is contrary to the plain Law, Chap. i. 5, 11. & iii. 2, 8, 13. & iv. 4, &c.

Ver. 4. *does not bring*] This was to prevent Idolatry at other Places, as appears by Ver. 7. and ſo excluding that, they might on ſome Occaſions offer elſewhere, eſpecially after they were come into the Country of *Canaan*, and did not live ſo near the Tabernacle, *Judg.* xiii. 16. 1 *Sam.* vii. 9. & ix. 13. & xi. 15. & xvi. 5. 2 *Sam.* xxiv. ult. ſee alſo *Exod.* xx. 24.

Ib. *the Blood*] of the Ox, Lamb or Goat, which was ſhed, that ſhould have been ſprinkled on the Altar, Ver. 6. for ſpilling of which he was to be culpable. Whereas to repreſent it like Murder, as *Interpreters* do, ſhocks inſteads of convinces it was ſo; for what Equality is there between the Life of a Man and a Beaſt?

Ver. 8. *Sacrifice*] of Peace-offerings, Ver. 5. ſee alſo *Num.* xv. 3.

Ver. 5. *let*] literal and apt, here being not *if*; ſee *Ezek.* xx. 11.

Ver. 6. *Kindred of his own Fleſh*] So the *Heb.* is literally, not *remainder of his fleſh*, as it is put in the *Eng. Margin*. In this Manner the former Word is rendered, in the *com. Tranſ.* Chap. xxi. 2. *Num.* xxvii. 11. and with the Addition of *near*, Ver. 12, 13. Chap. xx. 19. thoſe *Heb.* Words alſo come together as here, Ch. xxv. 49. where is Nothing in that *Margin*, nor is it turned *remainder* in any other Place; for *ſhear*, not this *ſheer*, ſignifies ſo. *Jun.* and *Trem.* with *Munſt.* tranſlate as I do, *propinquum carnis ſuæ*, as likewiſe *Onkelos* in the *Targ.* It appears by Chap. xxv. 49. that it comprehends a firſt Coulin, and even extends further.

Ib. *I being the Lord*] and ſo having Authority, and Right, to command, according to Chap. xxii. 30, 31.

7. Thy

7. Thy Father's Nakedneſs, and thy Mother's, thou ſhalt not uncover; ſhe being thy Mother, thou muſt not do it.

8. Thou ſhalt not uncover the Nakedneſs of thy Father's Wife; it being thy Father's own.

9. The Nakedneſs of thy Siſter, either thy Father's or Mother's Daughter, whether the Offspring of the Family, or that which is without, is what thou ſhalt not uncover.

10. The Nakedneſs of thy Son's, or Daughter's Daughter, is what thou ſhalt not uncover: for theirs is thy own Nakedneſs.

11. The Nakedneſs of thy Father's Wife's Daughter, born to thy Father, is what thou ſhalt not uncover; ſhe being thy Siſter.

12. Thou ſhalt not uncover the Nakedneſs of thy Father's Siſter; ſhe being one of thy Father's Kindred.

13. Thou ſhalt not uncover the Nakedneſs of thy Mother's Siſter: for ſhe is one of thy Mother's Kindred.

14. Thou ſhalt not uncover the Nakedneſs of thy Father's Brother, by going near to his Wife; ſhe being thy Aunt.

15. The Nakedneſs of thy Daughter-in-law is what thou ſhalt not uncover; ſhe being thy Son's Wife.

16. Thou ſhalt not uncover the Nakedneſs of thy Brother's Wife; it being thy Brother's Nakedneſs.

17. Thou ſhalt not uncover the Nakedneſs of a Woman, and her Daughter: ſhalt not take her Son's or Daughter's Daughter, to uncover her Nakedneſs; they being her Kindred, it is Lewdneſs.

18. Nor ſhalt thou marry a Wife's Siſter; to diſtreſs, to uncover her Nakedneſs with the other in her Life.

19. And to a Woman in the Separation of her Uncleanneſs, thou ſhalt not go near, to uncover her Nakedneſs.

20. Beſides thou ſhalt not lie carnally with thy Neighbour's Wife, to be defiled by her.

21. And thou ſhalt not give of thy Offſpring to paſs through *the Fire* to Molech; nor profane the Name of thy God, who am the Lord.

22. Thou ſhalt not lie with a Male as with a Woman: it is Abomination.

23. Moreover thou ſhalt not lie with any Beaſt, to be defiled by it; nor ſhall a Woman ſtand before a Beaſt to engender with it: which is Confuſion.

24. Be not defiled in any of theſe Things: becauſe in all theſe the Nations are, which I will expel from your Preſence.

Ver. 7. *and*] The ſame Fact being uncovering both; as both are reduced into one in the following Words, and as the Nakedneſs of the Mother was the Father's, according to Ver. 8, 14, 16. & xx. 11.

Ver. 9. *Offspring*] by lawful Marriage, or otherwiſe, according to the *Talmudiſts*; ſee *Selden*, *De Jure Nat. & Gent.* Lib. v. 11. The Difference of being *born at home or abroad*, ſhows too trifling to diſtinguiſh or mention.

Ver. 11. *born to*] The ſame Word in *Heb.* ſignifying either *born* or *begotten*, and as the Connection may be made either by *to* or *of*, for which there is Nothing in the *Original*; it is to be tried by the Senſe of the Context. Now it is evident that by the Daughter is not meant a Man's own Siſter both by Father and Mother, becauſe ſhe is called by Diſtinction the Wife's Daughter, which ſhews that Wife was not the Man's own Mother to whom this is ſpoken; and that it was not the Father's Daughter by another Mother, appears by the Prohibition being laid on ſuch before, Ver. 9. conſequently this Daughter could not be *begotten of the Father*, as in the *com. Tranſlation*, therefore the other Meaning takes place. Notwithſtanding this Article has been much ſifted, and has obtained divers various Interpretations, I cannot ſay any of them ſatisfy me. Moſt ſeem to underſtand the Wife's Daughter by a former Huſband is intended, which deſtroys the reading *begotten of thy Father*; nay the *Heb. Doctors* ſay it is lawful to marry ſuch a one, *Maimon.* in *Iſſure biah*, Chap. 2. Sect. 3, 4. However it is ſcarce poſſible for any other to be meant, only theſe Words *born to thy Father*, and *being thy Siſter*, lay a Reſtriction on it, which, as I ſuppoſe, points out the right Senſe, and is conſiſtent with both the other Opinions; by ſignifying that the Daughter here mentioned, is one born to the latter Huſband after her Mother's Marriage with him, who was pregnant with this Daughter by another Man before, that either died, or divorced her; as ſuch a Daughter would be a Siſter in Marriage, to the Father's former Son here ſpoken to. Our great *Annotator Poole*, in aiming at ſuch a Reſtriction, was unhappily ingenious in explaining it, "He ſeems to ſpeak of the daughter of "the father's brother by his wife, whom the father here "ſpoken of, being brother to the deceaſed perſon, mar-"ried by vertue of that law, *Deut.* xxv. 5." Which Law was in caſe the firſt Brother died childleſs, and ſo could not have a Daughter: as was *Selden*, *De Uxore Hebraica*, Lib. i. 4. in rendering it, *for ſhe that is born of thy Father is thy Siſter*, which makes thoſe Words uſeleſs, and incoherent with the reſt.

Ver. 16. *Wife*] See Chap. xx. 21.

Ver. 18. *Siſter*] Several or moſt explain this to mean any other Woman, that a Man might have but one Wife. Againſt which however *Grotius*, *Patrick* and ſome others, offer, as I ſuppoſe, unanſwerable Objections: for it is conſiſtent that *Siſter* ſhould be underſtood properly, like *Brother*, *&c.* here, and may be obſerved that the Lord is forbidding different Degrees of Kindred to marry; and the following Places ſhew that more than one Wife was then lawful, *Deut.* xxi. 15, 16, 17. 2 *Sam.* xii. 8. *Judg.* viii. 30. & xii. 9, 14. 1 *Sam.* i. 2. 1 *Chron.* iii. 1,—9. & xiv. 3.

Ib. *to diſtreſs*] as may be obſerved of *Leah* and *Rachel*, *Gen.* xxix. 31, 32. & xxx. 1, 8, 15. and as *Solomon* remarks concerning Brothers, *Prov.* xviii. 19.

Ib. *her Life*] Though the Prohibition of marrying a Wife's Siſter may be abſolute of it ſelf, and the latter Part only particular Circumſtances; as the firſt certainly was, ſince a Man muſt not have married thus, if he did not do it to diſtreſs his firſt Wife: yet it ſeems to be implied that then a Man after his Wife's Death might have her Siſter, as a Woman might her Huſband's Brother in ſome Caſe, *Deut.* xxv. 5. *Gen.* xxxviii. 8, 11. and a Man had more Privilege in Marriage than a Woman, as he might divorce his Wife, and have more than one at a Time.

Ver. 19. *go near*] See Chap. xx. 18. *Ezek.* xviii. 6. & xxii. 10.

Ver. 21. the Fire] as expreſſed *Deut.* xviii. 10. where ſee further. The *Septuagint*, without the Vowel-Points, and alſo by Miſtake of ר for ד tranſlate, *Thou ſhalt not give of thy Seed to ſerve a Prince.*

25. And the Country being defiled, I will bring the Viſitation of its Iniquity upon it: for it vomits out its Inhabitants.

26. But you ſhall obſerve my Ordinances and Rules, and not do any of theſe Abominations; the Native, and the Stranger who ſojourns among you.

27. For all theſe Abominations have the Men of the Country done, who were before you, and it is defiled.

28. So the Country ſhall not vomit you out by your defiling it, as it did the Nations that were before you.

29. For what Perſons ſoever do any of theſe Abominations, ſhall be cut off from among their People.

30. You ſhall therefore obſerve my Charge, not to do any of the abominable Ordinances which are done before you, that you may not defile by them; I being the Lord your God.

CHAP. XIX.

THE Lord alſo ordered Moſes,

2. To ſpeak to the whole Aſſembly of the Iſraelites, ſaying to them: You ſhall be holy; for I the Lord your God am holy.

3. You ſhall each one fear his Mother and Father, and obſerve my Sabbaths; who am the Lord you God.

4. Turn not to Idols, nor make you molten gods; I being the Lord your God.

5. So that when you offer a Sacrifice of Peace-offerings to the Lord, you ſhall do it for your Favour.

6. It ſhall be eat in the Day you offer, and on the Morrow; and what is left till the third Day ſhall be burnt with Fire.

7. For if it be eat at all on the third Day, it ſhall be abominable, ſhall not be accepted.

8. Nay he who eats it ſhall bear his Iniquity, for he profanes the holy Thing of the Lord; and that Perſon ſhall be cut off from his People.

9. And when you reap the Harveſt of your Land, thou ſhalt not finiſh reaping the Corner of thy Field; nor ſhalt thou gather up the Gleaning of thy Harveſt.

10. As likewiſe thou ſhalt not glean thy Vineyard, nor gather the ſingle Grapes of it: thou ſhalt leave them for the Poor and the Stranger; I being the Lord your God.

11. You ſhall not ſteal, lye, nor deal falſely any one with his Neighbour.

12. And you ſhall not ſwear by my Name falſely, nor ſhalt thou profane the Name of thy God, who am the Lord.

13. Thou ſhalt not wrong thy Neighbour, nor take by force: the Pay of him who is hired, ſhall not abide with thee all Night till the Morning.

14. Thou ſhalt not curſe the Deaf, nor put a Stumbling-block before the Blind; but ſhalt fear thy God, who am the Lord.

15. You ſhall do no Iniquity in Judgment, thou ſhalt not reſpect the Face of the Poor, nor honour that of the Great: in Righteouſneſs ſhalt thou judge thy Neighbour.

16. Thou ſhalt not go about backbiting among thy People, ſhalt not ſtand up againſt the Blood of thy Neighbour; I being the Lord.

17. Thou ſhalt not hate thy Brother in thy Heart: ſhalt fully reprove thy Neighbour, and not bear Sin for him.

18. Thou ſhalt not revenge, nor keep *anger* to thoſe of thy People, but ſhalt love thy Neighbour as thy ſelf; I being the Lord.

19. My Ordinances ſhall you obſerve, thou ſhalt not make thy Beaſt engender with diverſe kinds, ſhalt not ſow thy Field with ſuch; nor ſhall a Garment mixed with diverſe kinds come upon thee.

20. Next when a Man lies with a Woman carnally, who is a Servant-maid eſpouſed to another, and not at all redeemed, or her Freedom not given her; there ſhall be Scourging, they ſhall not be put to death, becauſe ſhe is not free.

Ver. 3. *fear his Mother*] The Mother might be put firſt, becauſe Children are not ſo apt to fear or reverence her, as the Father.

Ver. 5. *for your Favour*] according to Ver. 7. look Ch. i. 3.

Ver. 6. *Morrow*] viz. the Peace-offerings mentioned Chap. vii. 16. not that Ver. 15.

Ver. 10. *ſingle Grapes*] as appears by the *Chald.* Word of the ſame Letters, this being found no where elſe. The Prohibition of taking *every Grape* would have ſignified little.

Ver. 13. *all Night*] This may be underſtood as general, and that in *Deut.* xxiv. 15. ſpecial, when the Labourer was poor, as there mentioned; ſo that he might want his Money to buy a Supper: which may be a better Diſtinction, than one Place ſpeaking of a Labourer by Night, and the other by Day.

Ver. 17. *not bear Sin for him*] 'This is the uſuall and 'proper Meaning of the *Hebrew* Words as after in *Lev.* 'xxii. 9. *Num.* xviii. 32. and the *Greeke* and *Chaldee* '*Verſions* ſo explaine it: and *Chazkuni* confirmeth it by 'the like,' *Ainſw.* *To bear*, which the Verb ſignifies, is not *to ſuffer*, but *to carry*.

Ver. 18. *keep* anger] as *Pſa.* ciii. 9. *Jer.* iii. 12. *Nah.* i. 2. where is the ſame Word.

Ver. 19. *diverſe kinds*] for which there is the ſame *Heb.* Word thrice in this Verſe.

Ver. 20. *eſpouſed to another*] *Vulgate*, *nobilis*, *noble*; by Corruption probably of *nubilis*, *marriageable*, as in the *Clementine Edition*.

Ib. *Scourging*] 'viz. of them both, as the *Vulgar Latin*, 'with great Reaſon, underſtands it,' ſays *Patrick*.

21. Moreover

21. Moreover he ſhall bring his Treſpaſs-offering to the Lord, to the Door of the publick Tent, which ſhall be a Ram.

22. And the Prieſt ſhall make atonement for him with it before the Lord, for his Sin that he has committed, which ſhall be forgiven him.

23. When you are come alſo into the Country, and have planted all Trees for Food, you ſhall count the Fruit of it its Foreſkin, that is uncircumciſed; three Years it ſhall be ſo to you, not to be eat;

24. And in the fourth Year all the Fruit of it ſhall be holy, for Praiſes to the Lord;

25. But in the fifth Year you ſhall eat the Fruit of it, to make *it* add to you its Increaſe; I being the Lord your God.

26. You ſhall not eat with Blood; ſhall not divine, nor uſe Aſtrology:

27. Shall not cut round the Corners of your Heads; nor ſhalt thou ſpoil the Corners of thy Beard.

28. You ſhall not make Cuts in your Fleſh for the Dead, nor ſhall you a Mark of Inſcription on you; I being the Lord.

29. Do not profane thy Daughter, by making her commit Whoredom; leſt the Country ſhould go a whoring, and be full of Lewdneſs.

30. You ſhall obſerve my Sabbaths, and reverence my Sanctuary; who am the Lord.

31. Turn not to thoſe who have familiar Spirits, nor ſeek to Sorcerers, to be defiled by them; I being the Lord your God.

32. Thou ſhalt riſe up at the Face of the Aged, and honour the Face of the Elder; and ſhalt fear thy God, who am the Lord.

33. Beſides when a Stranger ſojourns with thee in your Country, you ſhall not oppreſs him.

34. As a Native of your ſelves, ſhall the Stranger be to you, who ſojourns with you, and thou ſhalt love him as thy ſelf, ſince you were Strangers in the Country of Egypt; I being the Lord your God.

35. You ſhall do no Injuſtice in Judgment, Dimenſion, Weight or Meaſure.

36. Juſt Balances, juſt Weights, a juſt Ephah, and a juſt Hin ſhall you have; I being the Lord your God, who brought you out of the Country of Egypt.

37. Therefore ſhall you obſerve all my Ordinances, and all my Rules, doing them; who am the Lord.

CHAP. XX.

AND the Lord ſpoke to Moſes as follows.

2. Thou ſhalt ſay alſo to the Iſraelites: Any Man of the Iſraelites, or of the Strangers that ſojourn in Iſrael, who gives any of his Offspring to Molech, ſhall be quite put to death: the People of the Country ſhall ſtone him with Stones.

3. Elſe I will put my Face againſt that Man, and cut him off from among his People; becauſe he has done ſo, that he may defile my Sanctuary, and to profane my holy Name.

4. Nay if the People of the Country do at all hide their Eyes from that Man, when he does thus, not to put him to death;

5. I will not only ſet my Face againſt that Man, and his Family, and cut him off, but all who go a whoring after him, that they may after Molech, from among their People.

6. As for that Perſon who turns to ſuch as have familiar Spirits, or to Sorcerers, to go a whoring after them, I will likewiſe put my Face againſt him, and cut him off from among his People.

7. Therefore you ſhall ſanctify your ſelves, and be holy: for I am the Lord your God.

8. And you ſhall obſerve my Ordinances, and do them; who am the Lord that ſanctify you.

9. For any Man who curſes his Father or Mother, ſhall be quite put to death: he who does ſo, his Blood is chargeable on himſelf.

10. And there being a Man who commits Adultery with another's Wife, a Neighbour of his, the Adulterer and Adultereſs ſhall be quite put to death.

Ver. 25. *to make* it] By Obedience in all the foregoing, as the Pointing here inſtructs; not by the eating only. The *Heb.* being in the Conjug. *Hiphil* for *make*.

Ver. 26. *with Blood*] for which the *Seventy* render ἐπὶ τῶν ὀρέων, *upon the Mountains*; miſtaking ר for ר as in *Gen.* x. 4.

Ib. *Aſtrology*] See *Buxt. Lexic.* under נחש

Ver. 3. *Elſe*] So *Jun.* and *Trem.* have *aut*; as the Senſe ſhews it ſhould be, eſpecially compared with Ver. 4, 5.

Ver. 9. *For*] 'This, ſays *Ainſworth*, is inferred upon 'the former Precept, *be holy: For* otherwiſe Judgments 'abide you.' *Jun.* and *Trem.* to the ſame Purpoſe.

Ib. *who does ſo*] which *Pope Sixtus* took upon him to leave out, though it will not thus read ſo well.

Ver. 10. *put to death*] The *Jewiſh Doctors* ſay by *Strangling*, which might be to diſcredit the *Evangeliſt's* Account, that has it *Stoning*, *John* viii. 5. but though their Authority has betrayed *Patrick*, *&c.* into that Opinion, it appears likewiſe by *Deut.* xxii. 23, 24. that ſuch were ſtoned: for however the Caſe there may be diſtinguiſhed a little from this, yet as being ſtoned to death was worſe than to be ſtrangled, we are not to think that the Crime here being the greater, had a lighter Puniſhment, notwithſtanding any trifling Pretence not worth mentioning. Beſides as the Manner of putting to death was told

11. Moreover the Man who lies with his Father's Wife, he uncovering his Father's Nakedneſs, they ſhall both of them be quite put to death, their Blood is chargeable on themſelves.

12. The Man too who lies with his Daughter-in-law, they ſhall both of them be quite put to death: they doing Confuſion, their Blood is chargeable on themſelves.

13. And the Man who lies with a Male as with a Woman, both of them do Abomination: they ſhall be quite put to death, their Blood is chargeable on themſelves.

14. As for the Man who takes a Wife and her Mother, it is Lewdneſs: they ſhall burn him and them with Fire, that there may not be Lewdneſs among you.

15. The Man alſo who lies with a Beaſt, ſhall be quite put to death; and you ſhall kill the Beaſt.

16. When there is a Woman who goes near to any Beaſt to engender with it, thou ſhalt kill them both; they ſhall be quite put to death, their Blood is chargeable on themſelves.

17. So when a Man takes his Siſter, the Daughter either of his Father or Mother, and ſees her Nakedneſs, and ſhe his; it is a Reproach, and they ſhall be cut off in the Sight of thoſe of their People: he having uncovered the Nakedneſs of his Siſter, ſhall bear his Iniquity.

18. And the Man who lies with a Woman that has the Infirmity, and uncovers her Nakedneſs, he makes naked her Spring, and ſhe uncovers the Spring of her Blood; therefore both of them ſhall be cut off from among their People.

19. Nor ſhalt thou uncover the Nakedneſs either of thy Mother's or Father's Siſter: for ſuch a one makes naked his Kindred; they ſhall bear their Iniquity.

20. And the Man who lies with his Aunt, uncovers his Uncle's Nakedneſs: they ſhall bear their Sin, ſhall die childleſs.

21. The Man likewiſe who takes his Brother's Wife, it is Separation: he uncovering his Brother's Nakedneſs, they ſhall be childleſs.

22. Thus ſhall you obſerve all my Ordinances and Rules, doing them; that the Country may not vomit you out, whither I am bringing you to dwell in it.

23. And you ſhall not go in the Ordinances of the Nations which I will expel from your Preſence: for they doing all theſe Things, I abhor them.

24. I have ſaid to you therefore, You ſhall inherit their Land, which I will give you to inherit, a Country flowing with Milk and Honey; who am the Lord your God, that have parted you from *other* People.

25. You ſhall further make a ſeparation between clean Beaſts and unclean, and betweeen unclean Fowls and clean; that you may not make your ſelves abominable by Beaſt or Fowl, or any Thing that creeps on the Ground, which I have put apart for unclean to you.

26. And you ſhall be holy to me, for I the Lord am holy; and have parted you from *other* People, to be mine.

27. Beſides a Man or Woman when there is in them a familiar Spirit, or *who* is a Sorcerer, ſhall be quite put to death: they ſhall ſtone them with Stones, their Blood being chargeable on themſelves.

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before to be *Stoning*, Ver. 2. it may well be underſtood here. Nay *Patrick* himſelf ſays on the next Verſe, All the *Hebrew Doctors* agree that whereſoever we meet with the Phraſe, that a Perſon's Blood ſhall be upon him, it is meant of ſtoning; which being in the foregoing Verſe, might be omitted here.

Ver. 11. *their Blood is chargeable on themſelves*] I flatter my ſelf, with Thanks to the Giver of Underſtanding, that this is none of the leaſt of Knots in *Scripture* now thus untied. *Ainſworth* ſays, *that is, they were ſtoned*; but every one was not of whom this is ſaid, as he in 2 *Sam.* i. 16. and *Shimei*, 1 *Kings* ii. 37, 46. *Jun.* and *Trem.* tranſlate it, *cædis ipſorum cauſa eſt in ipſis, they are the Cauſe of their own Death*; whereas the Children of thoſe *Jews*, who made uſe of this *Heb.* Idiom in *Matt.* xxvii. 25. could not be the Cauſe of the Death of *Chriſt*. The *Gr.* of the *Sept.* is ἀμφότεροι ἔνοχοι εἰσι, *they are both guilty*; and the *Chald.* קְטוֹלָא חַיְבִין *guilty to be put to death*: ſo the *Tig. Verſ.* at Ver. 9. *capitali pœna dignus eſt, he deſerves capital Puniſhment*, or as in Ver. 12. *ultimo ſupplicio, the utmoſt Puniſhment*, and in Ver. 13. *morte, Death*; but here differently, *uterque capitali pœna plectantur, let them be &c.* as likewiſe *Caſt.* variouſly, all inconſiſtent with the Text above; while this is juſtified by *Deut.* xix. 10. and agrees well with the reſt.

Ver. 17. *Reproach*] as the ſame Word is tranſlated, *Prov.* xiv. 34. and never ſignifies *a wicked thing*, but as *a Reproach* may be ſo.

Ver. 18. *cut off*] as *Onan* was, *Gen.* xxxviii. 9, 10. ſince both Actions prevented or ſpoiled the having of Children. And that *cutting off* was done by God, Ver. 3, 5. where it is diſtinguiſhed from capital Puniſhment by Man: ſo *Ainſworth* explains it, "to weet by the "Hand of God." Therefore the Expoſition of *Poole, &c.* on Chap. xv. 24. that ſuch Perſons were by this Verſe to be judicially puniſhed with Death, is unwarrantable.

Ver. 21. *Brother's Wife*] except when he dies childleſs, *Deut.* xxv. 5, 6. *Gen.* xxxviii. 8. by which thoſe Paſſages are reconciled.

CHAP.

CHAP. XXI.

THE Lord moreover ordered Moſes to ſpeak to the Prieſts, Aaron's Sons, and ſay to them: None ſhall defile himſelf for the Dead among his People;

2. Excepting for one of his Kindred that is near to him; for his Mother, Father, Son, Daughter or Brother;

3. As alſo for his Siſter a Virgin that is near to him, who has not had a Huſband, he ſhall defile himſelf.

4. A Huſband among his People ſhall not be defiled, to profane himſelf.

5. They ſhall not make Baldneſs on their Heads, nor ſhave the Corners of their Beards, nor yet make Cuts in their Fleſh.

6. They ſhall be holy to their God, and not profane his Name: for they offer the Sacrifices of the Lord by Fire, the Meat of their God; therefore they ſhall be holy.

7. A Wife who is a Harlot, or profane, ſhall they not take, nor take a Woman divorced from her Huſband: for each is holy to his God.

8. And thou ſhalt conſecrate him, becauſe he offers the Meat of thy God: he ſhall be holy to thee, for I the Lord who ſanctify you am holy.

9. When the Daughter of a Man alſo who is a Prieſt is profane by committing Whoredom, ſhe profanes her Father, ſhe ſhall be burnt with Fire.

10. So the chief Prieſt of his Brethren, upon whoſe Head the Oil of anointing is poured, and his Hand filled, to put on the Garments, ſhall not make his Head bald, nor rip his Cloaths.

11. Nor ſhall he go in to any dead Perſon; he ſhall not defile himſelf for his Father or Mother.

12. And he ſhall not go out of the Sanctuary, nor profane the Sanctuary of his God: for the Crown of the anointing Oil of his God is upon him; I am the Lord.

13. Moreover he ſhall take a Wife in her Virginity.

14. A Widow, or one divorced, or profane, a Harlot, theſe ſhall he not take; but it ſhall be a Virgin of his People *for* a Wife.

15. And he ſhall not profane his Offspring among his People: for I the Lord ſanctify him.

16. Beſides the Lord bade Moſes,

17. Speak as follows to Aaron: The Man of thy Offspring in their Generations in whom there is a Blemiſh, ſhall not have Acceſs to bring the Meat of his God.

18. For no Man in whom there is a Blemiſh muſt come near: a Man blind, lame, defective, or ſuperfluous,

19. Or a Man who has either a Foot or Hand maimed,

20. Or one crooked, or a Dwarf, or with a Fault in his Eye, having the Scurvy, ſcabbed, or hurt in the Teſticles.

21. No Man in whom there is a Blemiſh, of the Offspring of Aaron the Prieſt, ſhall come nigh to bring the Sacrifices of the Lord by Fire: there being a Blemiſh in him, he ſhall not come near to bring the Meat of his God.

22. He may eat it, as well that of the very holy as the holy.

23. But he ſhall not come to the Hanging, nor come nigh the Altar, becauſe there is a Blemiſh in him; that he may not profane my Sanctuaries, for I the Lord ſanctify them.

24. Moſes ſpoke accordingly to Aaron, his Sons, and all the Iſraelites.

CHAP. XXII.

AND the Lord ſaid to him as follows:

2. Tell Aaron, and his Sons, that they muſt be ſeparated from the Iſraelites holy Things, that they may not profane my holy Name, in the Things which thoſe conſecrate to me, who am the Lord.

3. Say to them, Every individual Man in your Generations who goes near, of all your Offspring, to the holy Things which the Iſraelites conſecrate to the Lord, with his Uncleanneſs upon him, ſhall be cut off from before me, who am the Lord.

Ver. 3. *ſhall defile*] See *Ainſworth*.

Ver. 4. *A Huſband*] So *Sol. Jar.* and *Jun.* & *Trem.* with me the beſt *Expoſitor* and *Tranſlators*: to which the Context agrees, שאר in the 2d Ver. ſignifying *Kindred by Nature*, as it were *own Fleſh*, and *Wife* being left out among thoſe for whom they might defile themſelves by Mourning. The *preſ. Eng. Reading* bears little or no Senſe. As to putting it with ſome, *for* a chief Man; ſince there is nothing of *for* in the *Heb.* and the Word ſcarce ſignifies any higher Degree than *Maſter*, for which a Prieſt would not have mourned, that Meaning ſeems void.

Ib. *be defiled*] for his Wife, as the *Eng. Margin* adds, and *Huſband* may imply.

Ver. 6. *Meat*] to wit the Sacrifices juſt mentioned, which ſhould not therefore be made diſtinct by adding *and*; ſee *Patrick, Comment.*

Ver. 8. *thou*] *Moſes*, Ver. 1.

Ver. 10. By altering the *Heb.* Diviſion a wrong Senſe appears, viz. that the not making bald, &c. was meant for a Daughter being burnt; to bring in which it ſeems to have been altered.

Ib. *bald*] See Chap. x. 16.

Ver. 12. *not go out*] upon any Occaſion of Death as before.

Ver. 14. See *Ezek.* xliv. 22.

Ver. 15. *profane*] by marrying as here forbidden.

Ver. 18. *Blemiſh*] of which ſee more particularly *Selden, De Succeſſione in Pontificatum*, Lib. ii. Cap. 5. p. 234.

Ib. *defective*] as oppoſed to *ſuperfluous*, according to Chap. xxii. 23. ſee *Buxt. Lex.*

4. Any Man of Aaron's Offspring who is leprous, or has the Flux, ſhall not eat of the holy Things, till he is clean; nor he who touches any Thing unclean by the Dead, or a Man from whom ſeminal Matter is emitted,

5. Or the Man who touches any creeping Thing, or a Man, for either of which he is unclean, in any of his Uncleanneſs;

6. He who does, ſhall not only be unclean till the Evening, but ſhall not eat of the holy Things, except he bathe his Fleſh in Water.

7. But when the Sun is ſet, he ſhall be clean; after which he may eat of the holy Things, for it is his Food.

8. He ſhall not eat of a Carcaſe, or what is torn, to be defiled by it; I being the Lord.

9. Therefore they ſhall keep my Charge, that they may not bear Sin for it, and die by the ſame, becauſe they profane it: I the Lord ſanctify them.

10. And there ſhall no Stranger eat what is holy; nor ſhall a Sojourner of the Prieſt, or one hired.

11. Yet when a Prieſt buys a Perſon at the Coſt of his Money, he may eat of this Meat of his, as alſo he who is born of his Family.

12. And when a Man *who* is a Stranger has a Prieſt's Daughter, he ſhall not eat of an Offering of the holy Things.

13. When a Prieſt's Daughter however is a Widow, or divorced, and has no Offſpring, and is returned to her Father's Houſe as in her Youth, ſhe ſhall eat of his Meat; but no Stranger ſhall eat of it.

14. Moreover when a Man eats what is holy by Error, he ſhall add its fifth Part to it, and give as much as was holy to the Prieſt.

15. Thus they ſhall not profane the holy Things of the Iſraelites, which they offer up to the Lord;

16. Or let them bear the Iniquity of Treſpaſs, when they eat their holy Things: for I the Lord ſanctify them.

17. Next the Lord ordered Moſes,

18. To ſpeak thus to Aaron, his Sons, and all the Iſraelites: Any Man of the Family of Iſrael, or of the Strangers in Iſrael, who brings his Oblation, for any either of their Vows or Free-offerings, which they bring to the Lord for a Burnt-offering:

19. For your Favour, it ſhall be a perfect Male, of Oxen, Lambs, or Goats.

20. You ſhall not bring any wherein there is a Blemiſh; ſince it will not be for Favour to you.

21. When a Man likewiſe brings a Sacrifice of Peace-offerings to the Lord, in putting apart by a Vow, or for a Free-offering, of the Herd, or of the Flock; it ſhall be perfect for Favour, there ſhall be no Blemiſh in it.

22. Blind, broken, maimed, with Warts, having the Scurvy, or ſcabbed, theſe you ſhall not bring to the Lord; nor make of them an Offering by Fire upon the Altar to him.

23. Either a Bullock or a Sheep ſuperfluous, or defective; thou mayeſt make it a Free-offering, but for a Vow it ſhall not be accepted.

24. For you ſhall not bring to the Lord the cruſhed, bruiſed, broken, or cut; nor make *them* ready in your Country.

25. And from a Stranger ſhall you not bring the Meat of your God of any of theſe; becauſe their Corruption, namely a Blemiſh, being in them, they ſhall not be accepted for you.

26. The Lord told Moſes too as follows:

27. When a Bullock, Sheep or Goat is brought forth, it ſhall be ſeven Days under its Dam; and from the eighth Day forward, it ſhall be accepted for an Oblation by Fire to the Lord.

28. And a Cow, or a Sheep, you ſhall not kill, with its Young in one Day.

29. Beſides when you offer a Sacrifice of Thankſgiving to the Lord, you ſhall do *it* for your Favour.

30. It ſhall be eat on the ſame Day, you ſhall not leave of it till the Morning; I being the Lord.

31. So you ſhall obſerve my Commandments, and do them; who am the Lord.

32. And you ſhall not profane my holy Name, ſince I will be ſanctified among the Iſraelites: I the Lord ſanctify you;

33. Who brought you out of the Country of Egypt, to be a God to you: I am the Lord.

Ver. 10. *Stranger*] that is not of a Prieſt's Family, Ver. 11, 12, 13. *Matt.* xii. 4.

Ver. 14. *as much as was holy*] For he could not give that which he had eat, *of* before being added by the *Tranſlators*.

Ver. 15. *they ſhall*] namely the Prieſts, as may be obſerved by the next Verſe.

Ver. 16. *let them*] the *Iſraelites*, Ver. 15.

Ver. 19. *for your Favour*] as by Ver. 20, 25. ſee alſo Chap. i. 3.

Ver. 30. *Morning*] as the Word ſignifies, never *Morrow*.

CHAP.

CHAP. XXIII.

AGAIN the Lord ſpoke to Moſes,

2. Bidding him ſay that which follows to the Iſraelites: The Lord's appointed Times, which you ſhall proclaim *for* holy Aſſemblings, are theſe, they being mine.

3. Six Days ſhall Work be done, and on the ſeventh Day, it being a Sabbath of Reſt, *for* a holy Aſſembling, you ſhall not do any Work; it ſhall be a Sabbath to the Lord in all your Dwellings.

4. Theſe are the Lord's appointed Times, *for* holy Aſſemblings, which you ſhall proclaim at their appointed Time:

5. On the fourteenth of the firſt Month, within the Evening, ſhall be the Paſſover to the Lord.

6. And on the fifteenth Day of that Month, ſhall be the Feaſt of unleavened Cakes to him; which you ſhall eat ſeven Days.

7. On the firſt Day you ſhall have a holy Aſſembling, doing no labouring Buſineſs.

8. You ſhall alſo bring an Offering by Fire to the Lord ſeven Days: on the ſeventh Day ſhall be a holy Aſſembling, you ſhall do no labouring Buſineſs.

9. And the Lord bade Moſes,

10. Speak to the Iſraelites as follows: When you are come to the Country which I give you, and reap the Harveſt of it, you ſhall bring a Sheaf of the Firſt-fruits of your Harveſt to the Prieſt:

11. Who ſhall wave the Sheaf before the Lord for your Favour: the next Day after the Sabbath ſhall he do it.

12. You ſhall offer too on the Day of your waving the Sheaf, a perfect Lamb in his *firſt* Year, for a Burnt-offering to the Lord;

13. With its Meat-offering, two tenth Parts of fine Flour tempered with Oil, an Offering by Fire to the Lord *for* a pleaſant Smell; and its Drink-offering, the fourth Part of a Hin of Wine.

14. And you ſhall not eat Bread, parched Corn, or green Ears till that very Day, till you bring the Oblation of your God. It ſhall be a laſting Ordinance for your Generations, in all your Dwellings.

15. Afterwards you ſhall count up to your ſelves from the Day after the Sabbath, when you bring the Sheaf of the Waved-offering, to be ſeven entire Sabbaths;

16. To the next Day after the ſeventh Sabbath ſhall you count up fifty Days: then ſhall you bring a new Meat-offering to the Lord.

Ver. 2. *appointed Times*] I do not find the Word ſignifies *Feaſts*, nor would be proper for a Day of Faſting, &c. Ver. 27.

Ver. 3. *Aſſembling*] *Convocation* is an *Aſſembly* by the Uſe of the Word, which we are to follow, if we would be underſtood; and the learned *Cowel* defines it to be an *Aſſembly of the Clergy*, which does not appear intended by the *Tranſlators* who have it. Nor need our national Church be offended at my leaving a *Jewiſh* Term, when the *Original* has the Word alſo in *Iſai.* i. 13. In the *com. Tranſ.* a *day* is here a *convocation*, which it is diſtinguiſhed from in Ver. 7, 8. and *feaſts* are *convocations*, Ver. 2, 4. what Idea then muſt an intelligent Reader, who has any Idea, have of them?

Ver. 10. *Sheaf*] By the Account that is given of it, this Sheaf was of Barley, as being firſt ripe; and was reaped after Sun-ſet when the 15th Day of *Niſan* was ended, and the 16th begun, whether it was ripe or not, by Order of the great Council, who deputed Perſons to do it; then being threſhed and prepared, it was offered the 16th Day as directed, Ver. 11, 12, 13. *Maimonides* in *Talmidin*, Ch. 7. *Babylonian Talmud* in *Menachoth*, Ch. 10. and that Harveſt began ſo ſoon may be ſeen by *Joſh.* iii. 15. & iv. 19. & v. 10. 1 *Chron.* xii. 15. Accordingly *Rauwolff* in his *Travels*, Pt. iii. Ch. 10. ſays, *Their Harveſt begins in the Beginning of April, and ends in May*; *Maundrell*, that on *May* 11, the People were gathering their Corn, being Harveſt-time; and *Corten* thus, *They ſow their Corn in November and December; in April and May all is ripe:* and *Dr. Ruſſel*, *Their Harveſt is generally over by the 20th of May.*

Ver. 11. *Sabbath*] which ſignifies *Reſt*, and is agreed to be the Day mentioned Ver. 7. viz. the 15th of the firſt Month, *Abib* or *Niſan*, Ver. 5, 6. the firſt of the ſeventh Month being called *a Sabbath* in the ſame Manner, Ver. 24. as alſo the tenth, Ver. 32. and the fifteenth, Ver. 39. which would not be 7thday Sabbaths together in any Year, reckoning the Months either 30 Days each, or 30 and 29 alternately.

Ver. 14. *till you bring*] So *Pliny* obſerves that the ancient *Romans, ne guſtabant quidem novas fruges aut vina, antequam ſacerdotes primitias libaſſent, would not even taſte the new Corn or Wine, till the Prieſts had offered the Firſt-fruits*, *Nat. Hiſt.* Lib. xviii. 2. at the End.

Ver. 15. *Day after*] namely the 16th of the firſt Month, Ver. 11. and *Joſephus*, *Antiq.* Lib. iii. 10.

Ib. *when*] as in Ver. 11.

Ver. 16. *next Day after*] to wit the 6th of the third Month, *Buxtorf*, *Synag. Judaic.* Cap. 20. being fifty Days, reckoning the former Morrow, i. e. the 16th of the firſt Month for the firſt of them, and the Months being lunar, one of 30, the other of 29 Days. This was called *the Feaſt of Weeks*, *Exod.* xxxiv. 22. *Deut.* xvi. 10, 16. 2 *Chron.* viii. 13. from its being counted by ſeven (or a Week of) Weeks; and *Pentecoſt*, *Acts* ii. 1. & xx. 16. 1 *Cor.* xvi. 8. becauſe *pentecoſtos* is *Greek* for *fiftieth*; as alſo *the Feaſt of Harveſt*, *Exod.* xxiii. 16. and *of the Firſt-fruits of Wheat-harveſt*, *Exod.* xxxiv. 22. for all the Harveſt being ended about this Time, the latter Part of which was Wheat-harveſt, *Exod.* ix. 31, 32. *Ruth* i. 22. & ii. 23. 2 *Sam.* xxi. 9. an Offering was brought of the firſt new Wheat that was uſed, Ver. 17. *Deut.* xxvi. 2. upon which Account it is likewiſe called *the Day of the Firſt-fruits*, *Num.* xxviii. 26. It is alſo ſaid to be kept in Remembrance of the Law being given this Day upon Mount *Sinai*, *Exod.* xix. from whence the *Jews* call it יום מתן תורה *the Day of giving the Law*, *Buxtorf*, ibid. The modern *Jews* keep the Feaſt two Days, *Leo de Modena*, *Ceremon. Jud.* Pt. iii. Cap. 4. but as *Buxtorf* ſays, ubi ſupra, leſt they ſhould miſtake the right. I have obſerved that ſeveral of our eminent Writers do not undertake to tell us what Day of the Month the Pentecoſt, or giving of the Law, was, but ſilently ſlide over it, while others put it on the 5th or 4th Day; ſee on *Exod.* xix.

Ib. *Sabbath*] being the Concluſion of the ſeventh Week, as a real Sabbath was the laſt Day of a Week. The ſame Time is ordered to be counted by Weeks, *Deut.* xvi. 9.

17. You

17. You ſhall bring from your Habitations two Loaves for Waving, two tenth Parts of fine Flour ſhall they be, baked with Leaven: they being Firſt-fruits to the Lord.

18. And you ſhall bring with the Bread ſeven perfect Lambs in their *firſt* Year, one young Bullock of the Herd, and two Rams: they ſhall be a Burnt-offering to the Lord, with their Meat-offering, and Drink-offerings, an Offering by Fire of a pleaſant Smell to him.

19. You ſhall further do one Kid of the Goats for a Sin-offering, and two Lambs in their *firſt* Year for a Sacrifice of Peace-offerings.

20. And the Prieſt ſhall wave them with the Bread of the Firſt-fruits, *for* a Waved-offering before the Lord, with the two Lambs: they ſhall be holy to the Lord for the Prieſt.

21. Moreover you ſhall proclaim on the very ſame Day, *that* it muſt be to you *for* a holy Aſſembling, for you to do no labouring Buſineſs. It ſhall be a laſting Ordinance in all your Dwellings, for your Generations.

22. And when you reap the Harveſt of your Land, thou ſhalt not finiſh the Corners of thy Field in thy Reaping, nor gather up the Gleaning of thy Harveſt: thou ſhalt leave them for the Poor and Stranger; I being the Lord your God.

23. The Lord alſo ſpoke to Moſes as follows;

24. Tell the Iſraelites, that on the firſt of the ſeventh Month, they ſhall have a Sabbath, a Memorial of Sounding, a holy Aſſembling;

25. Not doing any Work of Servitude, but bringing an Offering by Fire to the Lord.

26. And the Lord continued ſpeaking thus to Moſes:

27. But the tenth of this ſeventh Month ſhall be a Day of Atonements, a holy Aſſembling ſhall there be to you, when you ſhall afflict your Souls, and bring an Offering by Fire to the Lord.

28. And you ſhall do no Work on that ſame Day: for it ſhall be a Day of Atonements, to make atonement for you before the Lord your God.

29. For every Perſon who is not afflicted on it, ſhall be cut off from his People.

30. And every Perſon in particular who does any Work then, will I deſtroy from among his People.

31. You ſhall do no Work: that ſhall be a laſting Ordinance for your Generations, in all your Dwellings.

32. It ſhall be a Sabbath of Reſt to you, and you ſhall afflict your Souls: on the ninth of the Month in the Evening, from one Evening to another ſhall you keep your Sabbath.

33. The Lord likewiſe bade Moſes,

34. Say to the Iſraelites as follows: On the fifteenth Day of this ſeventh Month, ſhall be the Feaſt of Booths ſeven Days to the Lord.

35. On the firſt Day ſhall be a holy Aſſembling, you ſhall do no labouring Buſineſs.

36. Seven Days ſhall you bring an Offering by Fire to the Lord: on the eighth Day you ſhall have a holy Aſſembling, and do the ſame; which ſhall be a ſolemn Day, you ſhall do no labouring Buſineſs.

37. Theſe are the Lord's appointed Times, which you ſhall proclaim *for* holy Aſſemblings, to bring an Offering by Fire to the Lord, a Burnt-offering and Meat-offering, a Sacrifice and Drink-offerings, each Day's Matter the very ſame Day;

38. Beſides the Sabbaths of the Lord; and beſides your Gifts, all your Vows and Free-offerings, which you give to him.

39. But on the fifteenth Day of the ſeventh Month, when you have gathered the Crop of the Land, you ſhall keep a Feaſt to the Lord ſeven Days: on the firſt Day there ſhall be Reſt, and the ſame on the eighth Day.

40. And you ſhall take you on the firſt Day Fruit of handſome Trees, Branches of

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Ver. 17. *Habitations*] as being a common Offering for all the People.

Ver. 18. *one young Bullock and two Rams*] The Account given of two young Bullocks and one Ram, *Num.* xxviii. 27. does not contradict this, if according to *Joſephus* both were offered, viz. three Bullocks, &c. *Antiq.* Lib. iii. 10. thoſe mentioned in *Numbers* being the Offerings for this Day (I imagine as kept in memory of the Law) and theſe as belonging to the two Loaves, Ver. 17. (offered in Thankfulneſs for the Harveſt, I ſuppoſe, and as *with the Bread* here ſhews) *Maimon.* in *Talmidin*, Ch. 8. 1.

Ver. 24. *Memorial*] This being the Beginning of the civil Year, and is ſuppoſed alſo to be kept for the Creation of the World at that Time.

Ver. 27. *Offering*] See of it largely Chap. xvi.

Ver. 32. *in the Evening*] when the tenth Day began, Ver. 27. Chap. xvi. 29.

Ver. 36. *a ſolemn Day*] called the laſt and great Day, *John* vii. 37. howſoever it was that our *Tranſlators* turned it *ſolemn aſſembly*.

Ver. 40. *Fruit*] So this *Heb.* Word ſignifies, as in many other Places, and never *boughs*; we may underſtand the Fruit was to be on the Branches, that being alſo the Time of the Year for it. Accordingly the *Jews* now uſe a Fruit they call *Attrog*, almoſt like a Citron or Lemon, with Unevenneſs on the Rind, which they fancy *Eve* made with her Teeth, and that it was the forbidden Fruit: they have it out of *Greece* againſt that Time, and ſometimes a Sprig will coſt a Guinea; carrying it in their Hands to the Synagogues, where it may be ſeen on that Feſtival, *Univerſ. Hiſt.* B. ii. Ch. 2. 4.

Palm-

Palm-trees, Boughs of thick Trees, and Willows of the Brook; and ſhall rejoice before the Lord your God ſeven Days.

41. Thus ſhall you keep it a Feaſt to the Lord ſeven Days in a Year: it ſhall be a laſting Ordinance for your Generations, to be kept in the ſeventh Month.

42. You ſhall dwell in Booths ſeven Days; all who are Natives of Iſrael ſhall dwell there:

43. In order for your Generations to know that I made the Iſraelites dwell in Booths, when I brought them out of the Country of Egypt; who am the Lord your God.

44. Accordingly Moſes told the Lord's appointed Times to the Iſraelites.

CHAP. XXIV.

MOREOVER the Lord ſpoke as follows to him:

2. Command the Iſraelites, that they ſhould fetch thee pure Oil of Olives beat for the Light; to make the Lamp burn up continually.

3. Without the Hanging of the Teſtimony, in the publick Tent, ſhall Aaron put it in order from Evening to Morning before the Lord continually: which ſhall be a laſting Ordinance for your Generations.

4. He ſhall put the Lamps in order upon the pure Candleſtick, before the Lord continually.

5. And thou ſhalt take fine Flour, and bake it in twelve Cakes; there ſhall be two tenth Parts in one Cake.

6. Then ſhalt thou ſet them in two Ranks, ſix in a Rank, upon the pure Table before the Lord.

7. And thou ſhalt put pure Frankincenſe upon the Ranks; that it may be on the Bread for a Memorial, an Offering by Fire to the Lord.

8. On every Sabbath Day he ſhall put it in order before the Lord continually; being from the Iſraelites, by a laſting Covenant.

9. And it ſhall be for Aaron, and his Sons, who ſhall eat it in the Holy Place; ſince it is very holy for him, of the Lord's Offerings by Fire, by a laſting Ordinance.

10. Now there went forth the Son of an Iſraelitiſh Woman, but of an Egyptian Man, among the Iſraelites, which Man and another of Iſrael contended in the Camp.

11. And the former blaſphemed the *Divine* Name, and curſed, whom they brought to Moſes; the Name of his Mother being Shelomith, the Daughter of Dibri, of the Tribe of Dan,

12. They alſo put him in Priſon, that it might be expounded to them according to the Lord's Command.

13. Who ſpoke to Moſes as follows:

14. Bring forth him who curſed without the Camp, and let all the Hearers lean their Hands upon his Head; and let the whole Aſſembly ſtone him.

15. Thou ſhalt likewiſe ſpeak thus to the Iſraelites; When any Man curſes his God, he ſhall bear his Sin.

16. And he who blaſphemes the Name of the Lord ſhall be quite put to death, all the Aſſembly ſhall throughly ſtone him: as well a Stranger as a Native, when he does it, ſhall be put to death.

17. When a Perſon too deſtroys the Life of any Man, he ſhall be quite put to death.

18. Nay he who deſtroys the Life of a Beaſt ſhall recompenſe it, Life for Life.

19. And when a Man makes a Blemiſh in his Neighbour; as he has done, ſo ſhall it be done to him:

20. Breaking ſhall be for Breaking, Eye for Eye, Tooth for Tooth; as he makes a Blemiſh in a Man, ſo ſhall there be made in him.

21. So he who kills a Beaſt, ſhall recompenſe it; and he who kills a Man, be put to death.

22. There ſhall be the ſame Judgment to you, as well for a Stranger as a Native ſhall it be: for I am the Lord your God.

23. And Moſes ſpoke to the Iſraelites, that they ſhould bring forth the Curſer without the Camp, and ſtone him with Stones; and they did as the Lord had commanded him.

CHAP. XXV.

BESIDES the Lord ordered Moſes at Mount Sinai,

2. That he ſhould ſpeak to the Iſraelites in this manner: When you are come to the Country which I give you, it ſhall keep a Sabbath to the Lord.

Ver. 7. *by Fire*] the Frankincenſe being afterwards burnt.

Ver. 9. *it ſhall be*] the old Bread that was taken away.

Ver. 18. *Life for Life*] a live one in the room of that which is killed; the *Heb.* Words being the ſame as ſo rendered juſt before, and never ſignifying *Beaſt*: thus *Pagnine* and the beſt *Latin Tranſlators* turn it *animam pro anima*.

Ver. 1. *at*] or *by*, where the *Iſraelites* then were, not *in*, as Expoſitors obſerve.

3. Six Years ſhalt thou ſow thy Field, and ſo long prune thy Vineyard: and gather the Crop of it.

4. But on the ſeventh Year there ſhall be a Sabbath of Reſt for the Country, a Sabbath to the Lord: thou ſhalt neither ſow thy Field, nor prune thy Vineyard.

5. Thou ſhalt not reap that which grows of it ſelf of thy Harveſt, nor gather in thy ſeparated Grapes: it ſhall be a Year of Reſt for the Country.

6. And there ſhall be that of the Sabbath of the Country for you to eat, namely thee, thy Servant-man, Maid, hired one, and thoſe who ſojourn with thee:

7. Nay for thy Cattle, and the Beaſt which is in thy Country, ſhall all the Crop of it be to eat.

8. Thou ſhalt alſo count thee ſeven Sabbaths of Years, ſeven times ſeven, which Time will be to thee nine and forty Years.

9. Then ſhalt thou cauſe a Trumpet to ſound, on the tenth of the ſeventh Month, on the Day of Atonements, even throughout all your Country.

10. And you ſhall conſecrate the fiftieth Year, proclaiming Liberty in the Country to all the Inhabitants of it: which ſhall be the Jubile to you, when you ſhall return each one to his Poſſeſſion, as you ſhall to your reſpective Families.

11. That fiftieth Year being the Jubile to you; ye ſhall neither ſow, nor reap the Things of it which grow of themſelves, nor gather in its ſeparated *Grapes*.

12. For being the Jubile, it ſhall be holy to you: ye ſhall eat the Crop of it out of the Field;

13. Returning in the Year of this Jubile to your ſeveral Poſſeſſions.

14. And when thou ſelleſt a Bargain to thy Neighbour, or buyeſt of him, you ſhall not wrong one another.

15. By the Number of Years after the Jubile, ſhalt thou buy of thy Neighbour: by the Number of Years of the Fruits, ſhall he ſell to thee.

16. According to the Multitude of the Years ſhalt thou increaſe the Purchaſe of it, and according to the Fewneſs of them leſſen it: for by the Number of the Fruits he ſells to thee.

17. So you ſhall not wrong any one his Neighbour, but thou ſhalt fear thy God: for I am the Lord your God.

18. Thus ſhall you do my Ordinances, obſerve my Rules, and do them; then ſhall you dwell in the Country ſecurely.

19. And it ſhall yield its Fruit, ſo that you ſhall eat to Fulneſs, as well as dwell ſecurely in it.

20. Even when you ſay, What ſhall we eat in the ſeventh Year? Behold we muſt not ſow, nor gather our Crop;

21. I will command my Bleſſing for you in the ſixth Year, and it ſhall yield Fruit for three Years.

22. And you ſhall ſow the eighth Year, and eat of the old Fruit; eating it until the ninth Year, till the Fruit of that comes.

23. Nor ſhall the Land be ſold to be cut off: for it is mine; and you are Strangers and Sojourners with me.

24. Therefore in all the Country of your Poſſeſſion, you ſhall grant a Redemption for the Land.

25. When thy Brother becomes poor, and ſells any of his Poſſeſſion; he that is to redeem, who is kin to him may come, and redeem what his Brother ſold.

26. As likewiſe when a Man has none to redeem, and he obtains what is ſufficient for the Redemption of it;

27. He ſhall count the Years of what he ſold, and reſtore that which is over to the Man to whom he ſold *it*; ſo ſhall he return to his Poſſeſſion.

28. But if he does not get ſufficient to reſtore to him, what he ſold ſhall be in the Cuſtody of him who bought it, till the Year of Jubile; and then it ſhall go out, and he ſhall return to his Poſſeſſion.

29. Again when a Man ſells a Dwelling-houſe in a walled City, the Redemption of

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Ver. 3. *the Crop of it*] viz. of each, by the *Heb.* Partition, and it not being *fruit*.

Ver. 4. *to*] as Ver. 2.

Ver. 5. *ſeparated*] as no more belonging then to the Owner of the Ground, than to another. It neither ſignifies *undreſſed*, nor is there any thing for *vine* in the *Hebrew*.

Ver. 6. *that of the Sabbath*] like *thoſe of Jeruſalem*, *&c.* as neceſſary.

Ib. *to eat*] as in the *literal Verſion* of *Pagninus* and *Montanus*, *ad veſcendum*, and in that of *Jun.* and *Trem.* *ad comedendum*.

Ver. 8. *will be*] for mind how *ſhall be* reads.

Ver. 9. *ſound*] not *Jubile*, which is quite another Word.

Ver. 10. *fiftieth*] The Uſe of the Sabbatical Years and Jubiles to us being in Chronology, that is referred to 1 *Kings* xii. 23.

Ver. 11. *the Things*] being plural as at *Job* xiv. 19. but there *of it* is left out.

Ver. 15. *Years of the Fruits*] The ſeventh Years being not ſuch, Ver. 3, 4. and ſo were not to be reckoned in the Sale.

Ver. 23. *mine*] which the *Iſraelites* were kept to the Senſe and Acknowledgment of, by not having Power to ſell their Land entirely. And as God gave or entailed it to their continued Generations, and that of each Tribe ſeparately, that the late as well as early Poſterity of the Patriarchs, to whom it was promiſed, might enjoy it, and thereby be incited to Gratitude and Obedience, this Prohibition was proper.

Ver. 27. *what he ſold*] *Heb. his Sale*; not *the Sale of the Poſſeſſion*, according to the *com. Tranſ.* which the Gender of the Pronoun diſproves.

it

it may be till the Year of what he ſold is compleated: in which Time it ſhall be.

30. And if it is not redeemed till an entire Year is fulfilled to it, the Houſe that is in a City which has a Wall, ſhall be confirmed to be cut off to him who bought it, for his Generations: it ſhall not go out in the Jubile.

31. But the Houſes of the Villages, to which there is no Wall round about, ſhall be reckoned with the Fields of the Country: there may be Redemption for them, elſe they ſhall go out in the Jubile.

32. Nevertheleſs to the Levites for their Cities, the Houſes of them which they poſſeſs, there may be a perpetual Redemption.

33. And whoever is of the Levites may redeem, elſe the Sale of the Houſe, and the City of his Poſſeſſion ſhall go out in the Jubile: for the Houſes of their Cities are their Poſſeſſion among the Iſraelites.

34. However the Fields of the Suburbs of their Cities ſhall not be ſold; for they ſhall be a perpetual Poſſeſſion to them.

35. And when thy Brother becomes poor, and cannot work with thee; thou ſhalt maintain him, whether a Stranger or a Sojourner, that he may live with thee.

36. Take not Uſury nor Intereſt of him, but fear thy God; that thy Brother may live with thee.

37. Thou ſhalt not give him thy Money on Uſury, nor give thy Food on Intereſt.

38. I am the Lord your God, who brought you out of the Country of Egypt; to give you the Country of Canaan, that I might be a God to you.

39. Moreover when thy Brother with thee becomes poor, and is ſold to thee, thou ſhalt not make him do the Service of a Slave.

40. Like a hired one, like a Sojourner ſhall he be with thee: he ſhall ſerve with thee till the Year of Jubile.

41. Then ſhall he go out from thee, and his Children with him; and ſhall return to his Family, as he ſhall to the Poſſeſſion of his Fathers.

42. For they are my Servants, whom I brought out of the Country of Egypt; they ſhall not be ſold with the Sale of a Slave.

43, Thou ſhalt not rule over him with Rigour, but fear thy God.

44. Both thy Men-ſlaves and Maids, whom thou ſhalt have, ſhall be of the Nations that are round about you, of them you ſhall buy ſuch.

45. And alſo any of the Children of thoſe who ſojourn with you may you buy, and of their Families which are with you, that they beget in your Country; and they ſhall be for a Poſſeſſion to you.

46. And you ſhall give them to be poſſeſſed by your Children after you, that they may inherit *them for* a Poſſeſſion, you ſhall make them ſerve for ever; but one over another, of your Brethren the Iſraelites, thou ſhalt not rule with Rigour.

47. When a Stranger too, or Sojourner with thee, gets, and thy Brother with him becomes poor, and is ſold to him, or the Stock of the Stranger's Family;

48. After he is ſold there may be a Redemption for him, by one of his Relations.

49. Either his Uncle, or Uncle's Son may redeem him, or ſome *other* of the Kindred by Blood of his own Family may do it; or he getting, may redeem himſelf.

50. And he ſhall reckon with him who bought him, from the Year of his being ſold to him, till that of Jubile: and the Money of his Sale ſhall be with him, according to the Number of the Years, as the Time of one hired.

51. If there be yet many Years, according to them ſhall he reſtore *for* a Redemption, out of the Money of his Purchaſe.

Ver. 29. *Time*] *Heb. Days.*

Ib. *ſhall*] not to be a Tautology.

Ver. 31. *Houſes of the Villages*] as neceſſarily belonging to the Land of Tillage and Paſture there, which was not in Cities.

Ib. *elſe*] not *and*, as is clear.

Ver. 33. *whoever*] that is not a near Kinſman as before, Ver. 25. ſtrangely tranſlated *if a man*, being the *Heb.* Relative.

Ib. *redeem*] widely rendered *purchaſe*, eſpecially after the like Words had been ſo often turned *redeem*, *&c.* juſt before, in the *com. Tranſlation.*

Ver. 35. *cannot work*] *Heb. his Hand is removed*, as if from working; not *faileth*, as in the *Eng. Margin.*

Ib. *maintain him*] *Heb. hold him up.*

Ver. 40. *Jubile*] I find little or nothing to the Purpoſe ſaid to conciliate this with *Exod.* xxi. 2. which has indeed its Difficulty: for how could Servants that were bought be releaſed the ſeventh Year, ſuppoſing it either the Sabbatical Year or the ſeventh Year of their Service, and yet not be freed till the fiftieth Year? Excepting only when the Jubile fell in thoſe ſeven Years, to which it is plain this was not reſtricted, Ver. 51. *Patrick*, on Ver. 54. makes a Diſtinction contradictory to this Place, that if the Maſter was not a *Hebrew*, he who was ſold to him muſt ſtay with him till the Jubile, and *had not the benefit of the ſeventh Year of Releaſe, as Hebrew Servants had who ſerved Hebrew Maſters:* whereas *thy Brother*, Ver. 39. ſhews that both the *Maſter* and *Servant* here ſpoken of were *Hebrews*, of whom it is ſaid, *he ſhall ſerve with thee till the Year of Jubile.* But the right Diſtinction may be thus; thoſe who were to be releaſed at the ſeventh Year, were ſuch as were ſold by others, as ſhewn on *Exod.* xxi. 2. and they who were to continue in Servitude till the Jubile, ſuch as ſold themſelves, by reaſon of Poverty, which is the Cauſe ſhewn in both Caſes here mentioned, Ver. 39, 47. And it looks juſt and equivalent, that the latter doing it voluntarily, ſhould ſerve longer than the others who were conſtrained.

Ver. 46. *thou ſhalt*] according to the frequent Change of the *Heb.* Verbs.

Ver. 49. *Blood*] For which the *Heb.* here uſes *Fleſh*, and ſometimes *Bone* with it.

52. And

52. And if there be a few Years left to that of Jubile, he ſhall reckon with him; reſtoring *for* his Redemption according to his Years.

53. He ſhall be with him as a hired one Year by Year; who ſhall not rule him with Rigour in thy Sight.

54. Now if he is not redeemed by theſe, yet he ſhall go out in the Year of Jubile, and his Children with him.

55. For the Iſraelites are Servants to me, my Servants are they whom I brought out of the Country of Egypt; who am the Lord your God.

CHAP. XXVI.

YOU ſhall not make you Idols, or a carved Image, raiſe you up a Statue, nor put a Figure of Stone in your Country, to bow down to it: for I am the Lord your God.

2. You ſhall obſerve my Sabbaths, and reverence my Sanctuary; who am the Lord.

3. If you will go in my Ordinances, obſerve my Commandments, and do them;

4. I will give you Showers in their Time; whereby the Land ſhall yield its Increaſe, and the Trees of the Field their Fruit.

5. And the Threſhing ſhall reach for you to the Vintage, as the Vintage ſhall to the Sowing; and you ſhall eat your Victuals to Fulneſs, dwelling ſecurely in your Country.

6. And I will give Peace there, inſomuch that you ſhall lie down, and none make afraid; I will alſo make ill Beaſts ceaſe from it, and the Sword ſhall not paſs through it.

7. Beſides you ſhall purſue your Enemies; and they ſhall fall before you by the Sword.

8. Even five of you ſhall purſue a hundred, as a hundred of you ſhall ten thouſand; ſo that your Enemies ſhall fall in that Manner.

9. I will further have regard to you, and make you fruitful, increaſing you; and will confirm my Covenant with you.

10. And you ſhall not only eat that which is become old, but bring out the old becauſe of the new.

11. Nay I will put my Tabernacle amongſt you, and my Soul ſhall not loath you.

12. And I will go about in the midſt of you, and be a God to you, as you ſhall a People to me.

13. I am the Lord your God who brought you out of the Country of Egypt, from being Slaves to them; when I broke the Beams of your Yoke, and made you go upright.

14. But if you will not hearken to me, nor do all theſe Commandments;

15. And if you reject my Ordinances, and your Souls loath my Rules, not to do all my Commandments, ſo that you break my Covenant;

16. I will do this to you, I will bring upon you the Viſitation of Trouble, the Conſumption and Fever, which ſhall conſume the Eyes, and make the Soul ſorrowful; and you ſhall ſow your Seed in vain, for your Enemies ſhall eat it.

17. And I will put my Face againſt you, ſo that you ſhall be beat before them; and thoſe who hate you ſhall rule over you, nay you ſhall flee, when none purſues you.

18. Moreover if yet *for* theſe Things you will not hearken to me, I will chaſtiſe you ſevenfold more for your Sins.

19. For I will break the Excellency of your Strength; making your Heaven as Iron, and your Earth as Braſs.

20. And your Might ſhall be conſumed in vain; ſince your Land ſhall not yield its Increaſe, nor the Trees of it their Fruit.

21. If you notwithſtanding go with me caſually, and will not hearken to me; I will add upon you Plagues ſevenfold according to your Sins.

22. For I will ſend wild Beaſts among you, which ſhall deprive you of your Children, deſtroy your Cattle, and leſſen you; and your Ways ſhall be deſolate.

23. Next if you will not be corrected to me by theſe Things, but will go with me caſually;

24. I will alſo go with you caſually,

Ver. 5. *Threſhing*] being in the Summer after their Harveſt, as on Chap. xxiii. 10.

Ver. 10. *bring out the old*] to make room for the new.

Ver. 12. *in the midſt*] according to the *Heb.* and alſo 2 *Cor.* vi. 16.

Ver. 13. *upright*] becauſe a Yoke made to bend down.

Ver. 16. *upon you*] 'cauſing the following Diſeaſes to 'ſeize upon them, as the Phraſe ſignifies,' *Patrick*'s *Annotation.*

Ver. 21. *caſually*] from the Verb, its Root ſignifying *to happen* or *fall out*, but not *to be contrary*; which *Trem.* and *Jun.* render *temerè*, *at hap hazard*, or as *Buxtorf* expounds it *utut accidat*, *juſt as it falls out*. Thus the Word is expounded by *Kimhi* in the *Book of Heb. Roots*, and by *Maimonides* in *Miſhn. taanioth*, Ch. 1. 3. in *More Nevoch.* Pt. iii. Ch. 36. It is found only in this Chapter ſeven times. *Munſter* indeed in his *Annotation* here, pretends it has the Signification of *occurſum*, *meeting*, from that of the Verb *to meet*; on which Suppoſition, *meeting* would but faintly ſhew it was *contrary*. But as the *Heb.* Prepoſition is בי *with*, and neither את *unto*, nor לי *againſt*, *to walk* or *go with* is the very oppoſite of *meet*, ſo that it cannot have that Meaning. *Accidentally* may be underſtood as contradiſtinct to *conſtantly* and *deſignedly*, to mean here their ſerving God only on ſome Occaſions, or *precariouſly* at their own Wills; ſee alſo *Gell*'s *Eſſay*, p. 329, 330.

and

and will ſmite you too ſevenfold for your Sins.

25. For I will bring the Sword upon you, which ſhall execute the Vengeance of the Covenant, ſo that you ſhall be gathered into your Cities; then will I ſend the Peſtilence amongſt you, and you ſhall be delivered into the Power of the Enemy.

26. When I have broken the Staff of Bread to you, ten Women ſhall bake your Bread in one Oven, and reſtore it by Weight; thus you ſhall eat, and not be ſatisfied.

27. Laſtly if for this you will not hearken to me, but will go with me caſually;

28. I will go with you caſually in Wrath, and I will alſo chaſtiſe you ſevenfold for your Sins.

29. For you ſhall eat the Fleſh of your Sons, as you ſhall alſo that of your Daughters.

30. And I will deſtroy your Chappels, cut off your ſunny Images, and put your Carcaſes upon thoſe of your filthy Idols; nay my Soul ſhall loath you.

31. I will too make your Cities waſte, cauſe your Sanctuaries to be deſolate; and will not ſmell your pleaſant Smell.

32. The Country likewiſe will I make ſo deſolate, that your Enemies who dwell therein ſhall be aſtoniſhed at it.

33. And I will diſperſe you in the Nations, drawing forth a Sword after you; while your Country ſhall be Deſolation, and your Cities be Waſting.

34. Then ſhall the Country accept its Sabbaths all the Time it is deſolate, and you are in your Enemies Country; then will it reſt, accepting its Sabbaths.

35. All the Time it is deſolate it will reſt, which it did not do in your Sabbaths, when you dwelt upon it,

36. And thoſe who are left of you, I will alſo make ſo fainthearted in their Enemies Country, that the Sound of a driven Leaf purſuing them, they ſhall flee *as* with the Flight of a Sword, and fall when none purſues.

37. They ſhall even ſtumble one on another, as by reaſon of the Sword, when none purſues; and there ſhall be no riſing up for you before your Enemies.

38. Thus ſhall you periſh in the Nations, and your Enemies Country ſhall devour you.

39. And thoſe who are left of you ſhall waſte away in their Iniquity in your Enemies Countries, as they ſhall alſo in the Iniquities of their Fathers with them.

40. However ſhould they confeſs their Iniquity and that of their Fathers, by their falſe Dealing wherein they have dealt falſely with me, and alſo wherein they have gone with me caſually;

41. (Whereupon I went with them caſually, and brought them into their Enemies Country) their uncircumciſed Hearts being either then humbled, or they then accepting the Puniſhment of their Iniquity;

42. I will remember my Covenant with Jacob, and alſo my Covenant with Iſaac, and likewiſe that with Abraham will I remember, as I will the Country.

43. When the Country is forſaken by them, and accepts its Sabbaths, while it is deſolate from them, and they accept the Puniſhment of their Iniquity, foraſmuch as they have rejected my Rules, and their Souls loathed my Ordinances;

44. Even for this too, when they are in their Enemies Country, I will not reject them, nor loath them, to conſume them, to break my Covenant with them: for I am the Lord their God.

45. But I will remember for them the Covenant of the former ones, whom I brought out of the Country of Egypt in the Sight of the Nations, that I the Lord might be a God to them.

46. Theſe are the Ordinances, Rules and Laws, which the Lord made between himſelf and the Iſraelites, at Mount Sinai by the Miniſtry of Moſes.

Ver. 30. *Chappels*] See *Num.* xxxiii. 52.

Ver. 35. *deſolate it will reſt*] See 2 *Chron.* xxxvi. 21.

Ib. *did not*] So our great *Young* in the Profuſion of Wit perſonating the Votaries of *Pleaſure*, *The Man of Buſineſs has at leaſt his ſeventh Day's Reſt. Our Week has no Sabbath in it. So much harder is the Maſter whom we ſerve, than that of better Men; and yet to our infamous Honour be it ſpoken, we are better Servants than they, The Centaur not Fabulous*, Let. 2.

Ver. 36. *a driven Leaf*] blown after them by the Wind: a natural and apt Image, but loſt in the *vulgar Reading*.

Ver. 41. *either*] the ſame *Heb.* Conjunction that is rendered *or* juſt after, which it ſignifies, but not *and*.

Ver. 43. *When*] So *Jun.* and *Trem.* in the late Edit. *Quum*, and the *Vulgate Quæ cum*, *which* (Country) *when*. It may be obſerved that the *Iſraelites* are here ſpoken of as in Captivity, and not returned, Ver. 33, 34, 36, 38, 39. Though ſome underſtand this for another and the *Jews* preſent Diſperſion, it does not appear according to the Words; becauſe there is no Mention of a Return between, and as the *Jews* kept their Sabbatical Years after the *Babylonian* Tranſmigration, as may be ſeen by *Joſephus*, a Retribution on that Account was unneceſſary, and ſhews this is partly a Repetition of what was ſaid before, to terminate with the *Chaldean* Captivity; beſides *they ſhall accept* is incoherent not only with Ver. 41. but with the Senſe requiſite here, as this *accepting* is the only Condition on their Part, to obtain Favour.

Ver. 45. *for them*] 'The Meaning cannot be, ſays '*Patrick*, that God would be ſo gracious *for their ſakes*, 'who were ſo very wicked; but as the Words in the '*Hebrew* are, he would *for them*, i. e. for their good and 'advantage, remember the Covenant, &c.' *Poole* to the ſame Purpoſe.

CHAP. XXVII.

AND the Lord bade Moſes,

2. Speak to the Iſraelites, and ſay to them: When a Man puts apart with a Vow; by thy Eſtimation of the Perſons, there ſhall be for the Lord.

3. And thy Eſtimation of a Male, which ſhall be from his twentieth to his ſixtieth Year, ſhall be fifty Shekels of Silver, by the holy Shekel.

4. And if it is a Female, thy Eſtimation ſhall be thirty Shekels.

5. Moreover if it be from its fifth to its twentieth Year, thy Eſtimation of a Male ſhall be twenty Shekels, and for a Female ten.

6. And if he is from a Month to his fifth Year, thy Eſtimation of a Male ſhall be five Shekels of Silver; as it ſhall for a Female three.

7. On the other hand if he is from his ſixtieth Year upward, if a Male, thy Eſtimation ſhall be fifteen Shekels, and for a Female ten.

8. But if he is poorer than thy Eſtimation, he ſhall preſent himſelf before the Prieſt, who ſhall value him; doing it according to what he who vowed can obtain.

9. And if it is a Beaſt ſome of which they bring *for* an Oblation to the Lord, all that any one gives of it to him ſhall be holy.

10. He ſhall neither alter, nor change it, a good for a bad, or a bad for a good; and if he does at all change Beaſt for Beaſt, that and the Exchange of it ſhall both be holy.

11. If it is alſo any unclean Beaſt of which they do not bring an Oblation to the Lord, he ſhall cauſe the Beaſt to ſtand before the Prieſt.

12. Who ſhall value it between good and bad: according to thy Eſtimation, O Prieſt, ſo ſhall it be.

13. But if he will at all redeem it, he ſhall add the fifth Part of it to thy Eſtimation.

14. And when a Man conſecrates his Houſe to be holy to the Lord, the Prieſt ſhall value it between good and bad: according as he values it, ſo ſhall it ſtand.

15. Afterwards if he who has conſecrated will redeem his Houſe, he ſhall add the fifth Part of the Money of thy Eſtimation to it, and it ſhall be his.

16. And if a Man conſecrates ſome of the Land of his Inheritance to the Lord, thy Eſtimation ſhall be according to the Seed of it, that of a Homer of Barley Seed at fifty Shekels of Silver.

17. If he conſecrates his Land from the Year of Jubile, it ſhall ſtand according to thy Eſtimation.

18. But if he conſecrate it after the Jubile, the Prieſt ſhall reckon the Silver for him, according to the Years which are left till that of Jubile; and it ſhall be abated from thy Eſtimation.

19. And if he at all redeem the Land who has conſecrated it, he ſhall add the fifth Part of the Silver of thy Eſtimation to it, and it ſhall be confirmed to him.

20. Whereas if he will not redeem the Land, and if it is then ſold to another Man, it ſhall not be redeemed any more.

21. So that when the Land goes out in the Jubile, it ſhall be holy to the Lord, as devoted Land; the Prieſt ſhall have the Poſſeſſion of it.

Ver. 2. *puts apart*] *Buxtorf* and *Montan.* have it *ſeparaverit*, as *Munſter* has *ſegregaverit*, *ſhall ſeparate*; which latter are likewiſe the Words of *Ainſworth*'s *Eng. Verſion*; the Verb ſignifying *to ſeparate*, or *put apart*.

Ib. *thy Eſtimation of the Perſons*] which not only by the *Heb.* Accents of a Servant and his King (as they are called) belong to one another, and according to the Remark made by *Croſs*, in *Taghm.* p. 105. *Perſons and Lord are disjoyned*; but the Perſon was not to be for the Lord, as ſaid in the *com. Eng.* but as much as he was valued at, according to the following Verſes.

Ver. 11. *they bring an Oblation*] The ſame as in Ver. 9.

Ver. 12. *between good and bad*] that is at a middling Price; and what Senſe does *whether it be good or bad* convey, when a Perſon vowed to give a Beaſt? And who ever vowed to give a bad one?

Ver. 16. *Homer*] Our two famous and popular *Commentators*, *Poole* and *Patrick*, both count this Meaſure for the ſame as that mentioned in *Exod.* xvi. 36. which is *an Omer* (the *Heb.* Letters being different) the tenth Part of an *Ephah*, as there ſaid; whereas this *Homer* was ten *Ephahs*, *Ezek.* xlv. 11. and conſequently as much as a hundred *Omers*. According to which Reckoning of theirs, the latter ſays it was about a Pottle of our Meaſure, when on *Exod.* xvi. 36. though he here refers to it, he had ſaid it was near three Quarts; *Poole* ſays it is not above a Pottle of our Meaſure: however by the *Biſhop of Peterborough*'s Computation in the *Index* of the *great Bible*, wnich has been thought the moſt correct, an *Omer* contained ſomething more than three Quarts, and a *Homer* above 9 Buſh. 3 Gall. and 5 Pints. Nevertheleſs I agree with them that the Conſecration Money here named was not to be paid yearly, but once like the reſt, the fifty Shekels being the whole Eſtimation from one Jubile to another, Ver. 17. as Land was then cheap, and the Eſtimation moderate; from which there was Abatement if the Years were fewer, Ver. 18. So *Maimonides* ſays, *The Eſtimation of every Place, whether beſt or worſt, that is fit to have a Homer of Barley ſowed on it, is* 50 *Shekels for all the Years of the Jubile*, in *Erachin*, Ch. 4. 2. Now the *Heb. Maneh* or *Mina* of ſixty Shekels being in Value a little above ſeven Pounds, or as *Prideaux* has it in the *Pref.* of his *Connection* nine Pounds; according to the firſt fifty Shekels were worth about ſix Pounds, by the latter $7\frac{1}{2}$, and a *Homer* of Seed might ſow about $2\frac{1}{2}$ Acres; which is 3*l.* or leſs for an Acre.

Ver. 20. *is then ſold*] According to the Senſe, as Expoſitors obſerve, and the Conjunction may well ſignify *and then*. It is not likely the Prieſts might ſell it without the Refuſal before, as *or* denotes.

22. If Land too of his Purchaſe, which is not that of his Inheritance, he ſhould conſecrate to the Lord;

23. The Prieſt ſhall reckon for him the Sum of thy Eſtimation till the Year of Jubile; and he ſhall give thy Eſtimation on that Day, to be holy to the Lord.

24. In the Year of Jubile ſhall the Land return to him of whom it was bought, who had the Poſſeſſion of the Ground.

25. And all thy Eſtimation ſhall be by the holy Shekel; that being twenty Gerahs.

26. Only a Firſtling of a Beaſt, which being firſt brought forth to the Lord is his, a Man ſhall not conſecrate, whether it be Bullock or Lamb.

27. But if it is of an unclean Beaſt, he ſhall ranſom by thy Eſtimation, and add its fifth Part to it; and if it is not redeemed, it ſhall be ſold by thy Eſtimation.

28. Only all that is devoted by a Man to the Lord, of whatever he has, of Man, Beaſt, or Land of his Poſſeſſion, ſhall not be ſold, nor redeemed: it is all very holy to the Lord.

29. No devoted Thing which is devoted by Men, ſhall be ranſomed; it ſhall be quite put to death.

30. And all the Tenth of the Ground, that of its Seed, that of the Fruit of the Trees, ſhall be the Lord's; to whom it is holy.

31. However if a Man will at all redeem any of his Tenth, he ſhall add its fifth Part to it.

32. All the Tenth likewiſe of the Herd and Flock, all that paſſes under the Rod, ſhall be a Tenth holy to the Lord.

33. He ſhall not enquire between good and bad, nor change it: for if he at all change it, that and the Exchange of it ſhall be holy, it ſhall not be redeemed.

34. Theſe are the Commandments which the Lord gave Moſes in command for the Iſraelites, at Mount Sinai.

Ver. 26. *not conſecrate*] by Vow as in this Chap. becauſe it was the Lord's already.

Ver. 27. *is of*] If it be the Firſtling of an unclean Beaſt that is conſecrated by Vow, then, &c. ſee *Exod.* xiii. 13. which ſo does well conſiſt with this.

Ib. *ranſom*] another Verb here, and in Ver. 29. than that uſed elſewhere for it.

Ver. 28. *devoted*] which being confirmed with a Curſe, could not be bought off like a ſimple Vow before.

Ib. *be ſold*] *Vulg. Lat. veniet, come*; which ſeems to be ſome Blunder from *vendetur*, with its Termination contracted, as in the *Manuſcripts*.

Ver. 29. *Thing*] The three Kinds of Things that might be devoted to the Lord being named in the foregoing Verſe, and all declared to be very holy, there is here a farther particular Direction given for one of the Sorts, which did not belong to the others; hitherto *Interpreters* ſeem agreed. It is ſo ſhocking that a Man might devote his Child or Servant to death, that few underſtand it in ſuch a Manner, but ſeveral expound it of the *Canaanites* or *Criminals*: whereas if thoſe, eſpecially the former as *Num.* ii. 2. might be devoted, it was not *to the Lord, to be holy* as in the laſt Verſe, but *to Deſtruction*; which Diſtinction ſhould have been conſidered. It remains therefore that a *Beaſt* was here intended, as *Jun.* and *Trem.* tranſlate, *omnis beſtia, every Beaſt.*

Ib. *by Men*] it following a Verb paſſive here, which was active in the Verſe before.

NOTES.

NOTES upon the BOOK called NUMBERS.

CHAP. I.

AND the Lord ſpoke to Moſes in the Wilderneſs of Sinai, in the publick Tent, on the firſt of the ſecond Month, in the ſecond Year of their coming out of the Country of Egypt, as follows:

2. Take you the Sum of the whole Aſſembly of the Iſraelites, after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, even of all the Males after their Reckoning,

3. From their twentieth Year upward, being all who are to go out to War of Iſrael; thoſe ſhall thou and Aaron number, throughout their Armies.

4. With whom there ſhall be a Man of every Tribe, each one the Head of his Father's Houſhold.

5. And the Names of the Men who ſhall ſtand with you are theſe: of Reuben, Elizur the Son of Shedeur;

6. Of Simeon, Shelumiel the Son of Zuriſhaddai;

7. Of Judah, Nahſhon the Son of Amminadab;

8. Of Iſſachar, Nethaneel the Son of Zuar;

9. Of Zebulun, Eliab the Son of Helon;

10. Of the Sons of Joſeph: of Ephraim, Eliſhama the Son of Ammihud; of Manaſſeh, Gamaliel ths Son of Pedahzur;

11. Of Benjamin, Abidan the Son of Gideoni;

12. Of Dan, Ahiezer the Son of Ammiſhaddai;

13. Of Aſher, Pagiel the Son of Ocran;

14. Of Gad, Eliaſaph the Son of Deuel;

15. Of Naphtali, Ahira the Son of Enan.

16. Theſe were they who were called of the Aſſembly, being Princes of the Tribes of their Fathers, Heads of the Thouſands of Iſrael.

17. Now Moſes and Aaron having taken theſe Men, who were expreſsly named as above;

18. They gathered together all the Aſſembly on the firſt of the ſecond Month, who ſhewed their Genealogy according to their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, after their Reckoning.

19. In the Wilderneſs of Sinai did Moſes number them, as the Lord commanded him.

20. And the Poſterity of Reuben the Firſtborn of Iſrael, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names after their Reckoning, even all the Males from their twentieth Year upward, being all that were to go out to War;

21. Who were numbered of that Tribe, were forty ſix thouſand and five hundred.

22. The Poſterity of Simeon, their Generations after their Families, throughout the Houſhold of their Fathers, that were counted by the Number of the Names after their Reckoning, even all the Males from their twentieth Year upward, being all that were to go out to War;

23. Who were numbered of that Tribe, were fifty nine thouſand and three hundred.

24. The Poſterity of Gad, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

25. Who were numbered of that Tribe, were forty five thouſand ſix hundred and fifty.

26. The Poſterity of Judah, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

27. Who were numbered of that Tribe, were ſeventy four thouſand and ſix hundred.

28. The Poſterity of Iſſachar, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

29. Who were numbered of that Tribe, were fifty four thouſand and four hundred.

Ver. 2. *by*] The *Eng. Tranſlation* has ב here *with*, and Ver. 18, 20, &c. *according to*, neither of which it ſignifies.

Ver. 16. *called*] ſo the Word undeniably means.

30. The

30. The Poſterity of Zebulun, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

31. Who were numbered of that Tribe, were fifty ſeven thouſand and four hundred.

32. Of the Sons of Joſeph: the Poſterity of Ephraim, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

33. Who were numbered of that Tribe, were forty thouſand and five hundred.

34. The Poſterity of Manaſſeh, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

35. Who were numbered of that Tribe, were thirty two thouſand and two hundred.

36. The Poſterity of Benjamin, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

37. Who were numbered of that Tribe, were thirty five thouſand and four hundred.

38. The Poſterity of Dan, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

39. Who were numbered of that Tribe, were ſixty two thouſand and ſeven hundred.

40. The Poſterity of Aſher, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

41. Who were numbered of that Tribe, were forty one thouſand and five hundred.

42. The Poſterity of Naphtali, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

43. Who were numbered of that Tribe, were fifty three thouſand and four hundred.

44. Theſe are the Numbers of them whom Moſes, and Aaron, numbered, with the Princes of Iſrael, being twelve Men, each one for the Houſhold of his Fathers.

45. Thus all the Iſraelites that were numbered, throughout the Houſhold of their Fathers, from their twentieth Year upward, being all that were to go out to War of Iſrael,

46. Even the whole Number, were ſix hundred and three thouſand, five hundred and fifty.

47. But the Levites, after the Tribe of their Fathers, were not numbered amongſt them.

48. For the Lord had ſaid thus to Moſes:

49. However thou ſhalt not number the Tribe of Levi, nor take the Sum of them, among the Iſraelites.

50. But thou ſhalt ſet the Levites over the Tabernacle of the Teſtimony, over all the Inſtruments of it, and all that belongs to it; which they ſhall carry, with all its Furniture, miniſter to it, and encamp round about it.

51. And when the Tabernacle is to go on, they ſhall take it down, as likewiſe when it is to be pitched, they ſhall ſet it up; and the Stranger who goes near ſhall be put to death.

52. Let the Iſraelites alſo encamp, each in his own Camp, and at his Standard, throughout their Armies.

53. But let the Levites encamp round about the Tabernacle of the Teſtimony, and take care of the Buſineſs of it, that there may not be Wrath upon the Aſſembly of the Iſraelites.

54. And the Iſraelites did entirely according as the Lord commanded Moſes.

CHAP. II.

THE Lord ſpoke further to Moſes, and Aaron thus:

2. Let the Iſraelites encamp, doing it each at his Standard, with Enſigns according to the Houſhold of their Fathers, at a diſtance round about the publick Tent.

3. And thoſe of the Standard of the Camp of Judah, throughout their Armies, ſhall encamp eaſtward towards the *Sun*-riſing; and the Prince of his Poſterity ſhall be Nahſhon the Son of Amminadab:

Ver. 46. *ſix*] the ſame Number that was counted a little while before, *Exod.* xxxviii. 26.

Ver. 2. *at a diſtance*] perhaps that mentioned *Joſh.* iii. 4.

Ver. 3. *Prince*] by the *Heb.* Word, and as in Ch. vii. otherwiſe *Colonel*, as the higheſt of the particular Officers in an Army, and over the Captains, might be moſt ſuitable to this Station.

4. His Army, namely thoſe who are numbered of them, being ſeventy four thouſand and ſix hundred.

5. By him ſhall alſo encamp the Tribe of Iſſachar, the Prince of whoſe Poſterity ſhall be Nethaneel the Son of Zuar:

6. His Army, namely thoſe who are numbered of it, being fifty four thouſand and four hundred.

7. *Then* the Tribe of Zebulun, the Prince of whoſe Poſterity ſhall be Eliab the Son of Helon:

8. His Army, namely thoſe who are numbered of it, being fifty ſeven thouſand and four hundred.

9. All that are numbered for the Camp of Judah, being a hundred eighty ſix thouſand and four hundred, throughout their Armies; who ſhall march firſt.

10. They of the Standard of the Camp of Reuben ſhall be ſouthward, after their Armies; and the Prince of his Poſterity ſhall be Elizur the Son of Shedeur:

11. His Army, namely thoſe who are numbered of it, being forty ſix thouſand and five hundred.

12. By him likewiſe ſhall encamp the Tribe of Simeon, the Prince of whoſe Poſterity ſhall be Shelumiel the Son of Zuriſhaddai:

13. His Army, namely thoſe who are numbered of them, being fifty nine thouſand and three hundred.

14. Next the Tribe of Gad, the Prince of whoſe Poſterity ſhall be Eliaſaph the Son of Reuel:

15. His Army, namely thoſe who are numbered of them, being forty five thouſand ſix hundred and fifty.

16. All that are numbered for the Camp of Reuben, being a hundred fifty one thouſand four hundred and fifty, throughout their Armies; who ſhall march ſecond.

17. And the publick Tent ſhall go on *with* the Camp of the Levites, in the midſt of the *other* Camps: as they encamp, ſo ſhall they march, each at his Side, according to their Standards.

18. They of the Standard of the Camp of Ephraim, throughout their Armies, ſhall be weſtward; and the Prince of his Poſterity ſhall be Eliſhama the Son of Ammihud:

19. His Army, namely thoſe who are numbered of them, being forty thouſand and five hundred.

20. By him too ſhall be the Tribe of Manaſſeh, the Prince of whoſe Poſterity ſhall be Gamaliel the Son of Pedahzur;

21. His Army, namely thoſe who are numbered of them, being thirty two thouſand and two hundred.

22. Moreover the Tribe of Benjamin, the Prince of whoſe Poſterity ſhall be Abidan the Son of Gideoni:

23. His Army, namely thoſe who are numbered of them, being thirty five thouſand and four hundred.

24. All that are numbered for the Camp of Ephraim, being a hundred and eight thouſand and a hundred, throughout their Armies; who ſhall march third.

25. They of the Standard of the Camp of Dan ſhall be northward, throughout their Armies; and the Prince of his Poſterity ſhall be Ahiezer the Son of Ammiſhaddai:

26. His Army, namely thoſe who are numbered of them, being ſixty two thouſand and ſeven hundred.

27. By him further ſhall encamp the Tribe of Aſher, the Prince of whoſe Poſterity ſhall be Pagiel the Son of Ocran:

28. His Army, namely thoſe who are numbered of them, being forty one thouſand and five hundred.

29. Laſtly the Tribe of Naphtali, the Prince of whoſe Poſterity ſhall be Ahira the Son of Enan:

30. His Army, namely thoſe who are numbered of them, being fifty three thouſand and four hundred.

31. All that are numbered for the Camp of Dan, being a hundred fifty ſeven thouſand and ſix hundred; who ſhall march hindermoſt, according to their Standards.

32. Theſe are the Numbers of the Iſraelites, after the Houſhold of their Fathers; all that were numbered of the Camps, throughout their Armies, being ſix hundred and three thouſand five hundred and fifty.

33. But the Levites were not numbered amongſt them, as the Lord commanded Moſes.

34. And the Iſraelites did entirely as the Lord commanded him, encamping thus after their Standards, and marching thus each after their Families, according to the Houſhold of their Fathers.

Ver. 4. *being*] Since not only this Verſe was Part of what the Lord ſaid, which [*were*] deſtroys, but as it appears the whole extends to Ver. 32.

Ver. 17. other *Camps*] which are named, Ver. 3, 10, 18, 25.

CHAP.

CHAP. III.

NOW theſe were the Generations of Aaron and Moſes, at the Time that the Lord ſpoke to the latter on Mount Sinai.

2. The Names of Aaron's Sons were, Nadab the Firſt-born, with Abihu, Eleazar and Ithamar.

3. They were the anointed Prieſts; whoſe Hands he filled to execute the Prieſthood.

4. But Nadab and Abihu died before the Lord, when they offered ſtrange Fire before him in the Wilderneſs of Sinai, having no Sons; ſo Eleazar and Ithamar executed the Prieſthood in the Preſence of Aaron their Father.

5. And the Lord ſpoke to Moſes as follows:

6. Bring the Tribe of Levi near, and cauſe them to ſtand before Aaron the Prieſt, that they may miniſter to him.

7. For they ſhall take care of his Buſineſs, and that of the whole Aſſembly, before the publick Tent, in doing the Service of the Tabernacle;

8. As they ſhall alſo of all the Inſtruments of the publick Tent, as well as the Buſineſs of the Iſraelites, in doing that Service.

9. Thus ſhalt thou give the Levites to Aaron and his Sons, and that wholly from the Iſraelites.

10. And thou ſhalt appoint him and his Sons to take care of the Prieſthood; and let the Stranger who goes near be put to death.

11. The Lord ſpoke further to Moſes thus;

12. Behold even I take the Levites from among the Iſraelites, inſtead of all their Firſt-born who open the Womb; therefore they are mine.

13. For on the Day I ſlew all the Firſt-born in the Country of Egypt, I conſecrated all thoſe in Iſrael to my ſelf, both of Man and Beaſt; ſo they became mine, who am the Lord.

14. Beſides the Lord ſaid this to him in the Wilderneſs of Sinai,

15. Number the Poſterity of Levi, throughout the Houſhold of their Fathers, after their Families; which thou ſhalt every Male of them from his Month upward.

16. Who numbered them as he was commanded by the Lord.

17. And the Sons of Levi were theſe by their Names, Gerſhon, Kohath and Merari.

18. Moreover the Names of the Sons of Gerſhon, after their Families, were Libni and Shimei;

19. The Sons alſo of Kohath, after their Families, Amram and Izhar, Hebron and Uzziel;

20. And the Sons of Merari, after theirs, Mahli and Muſhi: theſe were the Families of the Levites, throughout the Houſhold of their Fathers.

21. Of Gerſhon were the Family of the Libnites, and that of the Shimeites; theſe were the Families of the Gerſhonites.

22. Of whom were numbered, in the Number of all the Males from their Month upward, ſeven thouſand and five hundred.

23. Thoſe Families encamped behind the Tabernacle weſtward.

24. And the Prince of the Houſhold of the Father of the Gerſhonites, was Eliaſaph the Son of Lael.

25. Now the Charge of the Sons of Gerſhon at the publick Tent, was the Tabernacle, the Tent, its Covering, the Hanging of the Door of the publick Tent,

26. The Tapeſtry of the Court, and the Hanging of the Court-door, which was by the Tabernacle, and by the Altar round about, with the Cords of it, for all its Service.

27. Of Kohath likewiſe were the Family of the Amramites, with thoſe of the Izharites, Hebronites and Uzzielites; theſe were the Families of the Kohathites.

28. In the Number of all *whoſe* Males from their Month upward, were eight thouſand and ſix hundred, who looked after the Affairs of the Holy Place.

29. Thoſe Families encamped at the Side of the Tabernacle ſouthward.

30. And the Prince of the Houſhold of the Father of the Families of the Kohathites, was Elizaphan the Son of Uzziel.

31. Their Charge too was the Ark, Table, Candleſtick, Altars, and the Inſtruments of the Holy Place with which they miniſtred, as alſo the Curtain, and all the Service of it.

Ver. 1. *Generations of — Moſes*] to wit the *Amramites*, Ver. 27.

Ib. *at the Time*] *Nadab* and *Abihu* being then alive, but not now.

Ver. 3. *whoſe Hands he filled*] as the *Heb.* is, and here look *Gell's Eſſay*, p. 368, 369.

Ver. 6. *Tribe of Levi*] Not only as being of the ſame Tribe with *Aaron*, to whom they were given, Ver. 9. but for their Zeal againſt Idolatry, *Exod.* xxxii. 26, 27, 28, 29. ſee *Mal.* ii. 4, 5.

Ver. 10. *Stranger*] as *Lev.* xxii. 10.

Ver. 13. *Firſt-born*] See *Exod.* xiii. 15.

Ver. 19. *Izhar*] The ſame as *Exod.* vi. 18, 21. 1 *Chron.* vi. 2.

Ver. 23. *encamped*] as this does not ſhow to be ſpoken by the Lord. So *Jun.* and *Trem. caſtrametabantur*.

Ver. 24. *was*] as in *com. Tranſ.* Ver. 35. and as appears from Ver. 16, 17.

32. And

32. And the chief Prince of the Levites, was Eleazar the Son of Aaron the Prieſt, who was ſet over them that looked after the Affairs of the Holy Place.

33. Of Merari were the Family of the Mahlites, and that of the Muſhites; theſe were the Families of the Merarites.

34. And of them were numbered, in the Number of all the Males from their Month upward, ſix thouſand and two hundred.

35. Next the Prince of the Houſhold of the Father of the Families of the Merarites, was Zuriel the Son of Abihail: they encamped at the Side of the Tabernacle northward.

36. And the Office of the Charge of Merari's Sons, was the Boards of the Tabernacle, its Bars, Pillars, Sockets, and all its Inſtruments, with all the Service of it,

37. As alſo the Pillars of the Court round about, with their Sockets, Pins and Cords.

38. And Moſes, with Aaron and his Sons, encamped before the Tabernacle eaſtward, at the Front of the publick Tent towards the *Sun*-riſing, looking after the Affairs of the Sanctuary in the Iſraelites Buſineſs; and the Stranger who went near was to be put to death.

39. All the Males that were numbered of the Levites, from their Month upward, by Moſes and Aaron at the Command of the Lord, after their Families, were twenty two thouſand.

40. The Lord likewiſe ſaid to Moſes; Number all the firſt-born Males of the Iſraelites, from their Month upward, by taking the Number of their Names;

41. Inſtead of whom thou ſhalt receive the Levites for me the Lord, and the Beaſts of the Levites inſtead of all the Firſtlings among the Beaſts of the Iſraelites.

42. And Moſes numbered, as the Lord commanded him, all the Firſt-born among the Iſraelites.

43. Of which Males were numbered, in the Number of the Names, from their Month upward, twenty two thouſand two hundred and ſeventy three.

44. Then the Lord ſpoke to Moſes as follows;

45. Take the Levites inſtead of all the Firſt-born among the Iſraelites, and the Beaſts of the Levites inſtead of their Beaſts; that the Levites may be mine, who am the Lord.

46. And *for* the Redemption of the two hundred and ſeventy three, who are over and above the Levites, of the Firſt-born of the Iſraelites,

47. Thou ſhalt take five Shekels apiece for a Head, by the holy Shekel which is twenty Gerahs.

48. And thou ſhalt give Aaron and his Sons, the Silver of the Redemption of thoſe, who are over and above of them.

49. Accordingly Moſes received it from them, who were over and above the Redemption of the Levites:

50. From the Firſt-born of the Iſraelites he received a thouſand three hundred and ſixty five *Shekels* of Silver, by the holy Shekel.

51. Which Money of Redemption he gave to Aaron and his Sons, at the Command of the Lord, as he ordered him.

CHAP. IV.

BESIDES the Lord ſaid thus to Moſes, and Aaron:

2. Take the Sum of the Kohathites from among the Levites, after their Families, throughout the Houſhold of their Fathers;

3. From their thirtieth Year upward to their fiftieth Year, being all who are to enter into the Buſineſs, to do the Work in the publick Tent.

4. The following ſhall be the Service of the Kohathites in the publick Tent, *about* the very holy Things:

5. Firſt Aaron and his Sons ſhall come

Ver. 32. *was Eleazar*] as the ſecond Prieſt, 2 *Kings* xxv. 18.

Ver. 34. *two hundred*] For this the *Sept.* has *fifty*.

Ver. 38. *towards the* Sun-*riſing*] as Chap. ii. 3.

Ver. 39. *thouſand*] The 300 more that the Numbers of the *Levites* amounted to, Ver. 22, 28, 34. are ſuppoſed to be their Firſt-born, who being the Lord's already, Ver. 13. were not to be taken for the Firſt-born of the other *Iſraelites*, Ver. 41, 45.

Ver. 40. *all the firſt-born*] who were born ſince the Lord conſecrated them to be his, Ver. 13. *Exod.* xiii. 2. which may account for the Smallneſs of the Number, Ver. 43. for 600000, *Exod.* xii. 37. being divided by 22273, produces about 27; which Number of Men may well be ſuppoſed among that fruitful People, to have one Son born in above a Year, Ch. i. 1. and their Redemption at five Shekels apiece, Ver. 47. ſhews they were Children, *Lev.* xxvii. 6.

Ver. 41. *Beaſts*] which probably were not counted one for one as the Perſons, but altogether whether more or fewer.

Ver. 48. *the Silver*] It does not appear by the *com. Tranſ.* whether it was Silver or Gold, the Shekels of which being the ſame Weight, would be vaſtly different in Value.

Ver. 3. *thirtieth Year*] when they were to begin doing the Service that follows, but were to enter into their Office five Years ſooner, to do ſome Buſineſs, as well as learn this, Chap. viii. 24. ſee *Gell's Eſſay*, p. 431.

Ib. *Buſineſs*] The ſame Word as in Ver. 23, 30, 35, 39.

when

when the Camp is to go on, and taking down the covering Veil, cover the Ark of the Teſtimony with it.

6. Next they ſhall put upon it a Covering of Badgers Skin, ſpreading a Cloth all blue above, and place its Poles.

7. Moreover they ſhall ſpread a blue Cloth upon the Preſence-table, and put upon it the Plates, Spoons, Cups, and the Covers for covering; the continual Bread ſhall alſo be on it.

8. And they ſhall ſpread upon them a Cloth of ſcarlet Thread, ſhall cover it with a Covering of Badgers Skin, and place the Poles of it.

9. They ſhall likewiſe take a blue Cloth, and cover the Candleſtick for the Light, as alſo its Lamps, Tongs, Snuff-diſhes, and all the Veſſels for its Oil, with which they miniſter to it.

10. And they ſhall put it, with all its Veſſels, into a Covering of Badgers Skin, and put *it* upon a Leaver.

11. Upon the Altar of Gold too ſhall they ſpread a blue Cloth, and cover it with a Covering of Badgers Skin, placing its Poles.

12. And they ſhall take all the Inſtruments of miniſtring, that they miniſter with in the Holy Place, and put into a blue Cloth; then ſhall they cover them with a Covering of Badgers Skin, and put it upon a Leaver.

13. They ſhall further take away the Aſhes of the Altar, and ſpread upon it a purple Cloth.

14. As they ſhall alſo put on it all its Inſtruments, with which they miniſter at it, the Cenſers, Forks, Shovels, and Bowls, all the Inſtruments of the Altar; and ſhall ſpread upon it a Covering of Badgers Skin, and place the Poles of it.

15. And when Aaron and his Sons have made an end of covering the Holy Place, with all the Inſtruments of it, when the Camp is to go on, after that the Kohathites ſhall come to carry *the ſame*; but they muſt not touch a holy Thing, leſt they ſhould die. Theſe Things ſhall be the Burden of the Kohathites at the publick Tent.

16. And the Office of Eleazar the Son of Aaron the Prieſt, ſhall be *about* the Oil for the Light, the Incenſe of Odours, the continual Meat-offering, and Oil for anointing; the Office of the whole Tabernacle, and all that is in it, both in the Holy Place, and the Veſſels of it.

17. The Lord alſo ſaid to Moſes, and Aaron as follows;

18. You ſhall not cut off the Tribe of the Families of the Kohathites, from among the Levites.

19. Therefore you ſhall do this for them, that they may live, and not die, when they go near to the very holy Things; let Aaron and his Sons come, and put them each Man upon his Service, and to his Burden.

20. And let them not go in to ſee when a holy Thing is covered, leſt they ſhould die.

21. The Lord likewiſe ſpoke as follows to Moſes:

22. Take the Sum of the Gerſhonites too, throughout the Houſhold of their Fathers, after their Families;

23. From their thirtieth Year upward to their fiftieth Year ſhalt thou number them, being all who are to enter in to perform Buſineſs, to do the Service in the publick Tent.

24. This ſhall be the Service for the Families of the Gerſhonites to do, and for Burdens:

25. Namely they ſhall carry the Curtains of the Tabernacle, and the publick Tent, its Covering, and the Covering of Badgers *Skin* which is upon it above, as alſo the Hanging of the Door of the publick Tent,

26. The Tapeſtry of the Court, the Hanging of the Entrance at the Gate of the Court, which is by the Tabernacle, and by the Altar round about, and their Cords, with all the Inſtruments of their Service; nay they ſhall do all which is to be done to them.

27. The whole Service of the Gerſhonites, in all their Burdens, and *other* Buſineſs, ſhall be at the Command of Aaron and his Sons, who ſhall commit all their Burdens into their Charge.

28. The foregoing ſhall be the Service of the Families of the Gerſhonites in the publick Tent; whoſe Charge ſhall be in the Cuſtody of Ithamar the Son of Aaron the Prieſt.

Ver. 6. *place*] in order for carrying: not *put in*, ſince they were never to be taken out, *Exod.* xxv. 15. ſee *Patrick* in locum.

Ver. 13. *Altar*] of Burnt-offering, or braſen Altar.

Ver. 14. *of the Altar*] the *Waſhing-veſſel* may be omitted after this, becauſe not covered; ſee *Exod.* xxxv. 16. & xl. 30.

Ver. 16. *Office—ſhall be*] Or as *Patrick* has it turned, *the Over-ſight of Eleazar—ſhall be the Oil, &c.*

Ver. 18. *not cut off*] by neglecting to do what follows, whereby the *Kohathites* might be tempted, or have an Occaſion, to tranſgreſs; which if they did, they would deſervedly die like *Uzzah*, 2 *Sam.* vi. 6, 7. ſo that I cannot think *the Lord repreſents it in a frightful manner*, as *Patrick* irreverently writes in his *Commentary* here.

Ver. 26. *by*] *Patrick* ſays, *the Senſe would have been more plain, had it been tranſlated* upon, *or* over; *for the Court encompaſſed both the Tabernacle and the Altar:* but how the Court's encompaſſing them, was being *upon* or *over* them, I do not conceive; nor indeed the Propriety of *Jun.* and *Trem.* rendering *ante—circumquaque, before—round about.*

Ib. *nay they ſhall do*] by the *Heb.* Pointing.

29. The Merarites thou ſhalt alſo number, after their Families, throughout the Houſhold of their Fathers;

30. And that from their thirtieth Year upward to their fiftieth Year; being all who are to enter into the Buſineſs, to do the Service of the publick Tent.

31. The Charge of whoſe Burdens, with all their Service in the publick Tent, ſhall be the Boards of the Tabernacle, its Poles, Pillars, and Sockets,

32. With the Pillars of the Court round about, their Sockets, Pins, Cords, and all their Inſtruments, as alſo their whole Service; and you ſhall number the Inſtruments of the Charge of their Burdens by Name.

33. This ſhall be the Service of the Families of the Merarites, with all their Service in the publick Tent, in the Cuſtody of Ithamar the Son of Aaron the Prieſt.

34. So Moſes, Aaron, and the Princes of the Aſſembly numbered the Kohathites, after their Families, and throughout the Houſhold of their Fathers;

35. From their thirtieth Year upward to their fiftieth Year; being all that entered into the Buſineſs, for the Service in the publick Tent:

36. Who were numbered after their Families, two thouſand ſeven hundred and fifty.

37. This is the Number of the Families of the Kohathites, all that ſerved in the publick Tent, whom Moſes and Aaron numbered, at the Command of the Lord by the Miniſtry of Moſes.

38. And thoſe who were numbered of the Gerſhonites, after their Families, and throughout the Houſhold of their Fathers;

39. From their thirtieth Year upward to their fiftieth Year, being all that entered into the Buſineſs, for the Service in the publick Tent;

40. Were numbered after their Families, throughout the Houſhold of their Fathers, two thouſand ſix hundred and thirty.

41. This is the Number of the Families of the Gerſhonites, all that ſerved in the publick Tent, whom Moſes and Aaron numbered, at the Command of the Lord.

42. And thoſe who were numbered of the Families of the Merarites, after their Families, throughout the Houſhold of their Fathers;

43. From their thirtieth Year upward to their fiftieth Year, being all that entered into the Buſineſs, for the Service in the publick Tent;

44. Were numbered after their Families, three thouſand and two hundred.

45. This is the Number of the Families of the Merarites, whom Moſes and Aaron numbered, at the Command of the Lord by the Miniſtry of Moſes.

46. All the Levites who were numbered by Moſes, Aaron, and the Princes of Iſrael, after their Families, and throughout the Houſhold of their Fathers;

47. From their thirtieth Year upward to their fiftieth Year, being all who entered in to do the Service of the Miniſtry, and that of the Burdens, in the publick Tent;

48. Were numbered eight thouſand five hundred and eighty.

49. At the Command of the Lord by the Miniſtry of Moſes they numbered them, each Man both for his Service, and Burden; who were thoſe that the Lord ordered him to be numbered.

CHAP. V.

AND the Lord ſpoke to Moſes as follows;

2. Command the Iſraelites that they ſhould ſend out of the Camp every Leper, every one who has the Flux, and whoever is defiled by a dead Body:

3. Whom you ſhall ſend out, both Male and Female; that they may not defile their Camps, among which I dwell.

4. This the Iſraelites accordingly did, without the Camp, as the Lord ſaid to Moſes.

5. Who alſo ſpoke thus to him:

6. Tell the Iſraelites; When a Man or Woman has committed any of the Sins of Mankind, by doing amiſs againſt the Lord, ſo that he is become guilty;

7. Let ſuch confeſs their Sin which they have done, and reſtore the Principal of the Treſpaſs, with its fifth Part added to it, giving *it* to him againſt whom he has treſpaſſed.

8. And if the other *being dead* has no Kinſman for him to reſtore the Treſpaſs to, it ſhall be reſtored to the Lord for the Prieſt; beſides the Ram of Atonements, with which he ſhall make atonement for him.

9. Every Lifted-offering likewiſe belonging to any of the holy Things of the Iſraelites, which they bring to the Prieſt, ſhall be his.

10. So ſhall a Man's conſecrated Things, which he gives to the Prieſt, be his.

Ver. 31. *with*] like as in Ver. 19, 24, 27, 47, 49. *Jun.* and *Trem. præter, beſides.*

Ver. 3. *I dwell*] *Vulgate, they dwell.*

Ver. 8. *Ram*] viz. that ſpoken of *Lev.* vi. 6.

11. Beſides the Lord ordered Moſes,
12 That he ſhould ſpeak to the Iſraelites in the following manner: When any Man's Wife turns away, and does amiſs againſt him;
13. Inſomuch that a Man lies with her carnally, and ſhe is defiled, which is hid from the Eyes of her Huſband, and concealed, there being no Witneſs againſt her, nor ſhe taken *in it*;
14. And a jealous Temper comes on him, ſo that he is jealous of his Wife, who is defiled; or the ſame comes on him, ſo that he is jealous of her, who is not defiled:
15. Then ſhall the Man bring his Wife to the Prieſt, as he ſhall alſo her Oblation for her, the tenth Part of an Ephah of Barley Meal; on which he ſhall pour no Oil, nor put Frankincenſe upon it, becauſe it is an Offering of Jealouſy, an Offering of Remembrance, bringing Iniquity to remembrance.
16. And the Prieſt ſhall bring her near, and cauſe her to ſtand before the Lord.
17. He ſhall further take holy Water in an earthen Veſſel, and ſome of the Duſt which is on the Floor of the Tabernacle, and put into the Water.
18. After having placed the Woman before the Lord, he ſhall uncover her Head, and put the Offering of Remembrance into her Hands, which is the Offering of Jealouſy; and there ſhall be in the Prieſt's Hand the bitter Water that makes the Curſe.
19. And he ſhall cauſe her to ſwear in this manner; If no Man has lain with thee, and thou haſt not turned away to Uncleanneſs, *with another* inſtead of thy Huſband, be thou quit by this bitter Water that makes the Curſe.
20. But if thou haſt turned away *to another* inſtead of thy Huſband, and art defiled, a Man having lain with thee beſides him;
21. (Thus ſhall the Prieſt go on cauſing her to ſwear with an Oath of Curſing) the Lord make thee a Curſe and an Oath among thy People, by his making thy Thigh fall, and thy Belly ſwell;
22. And let this Water that cauſes the Curſe go into thy Bowels, to make the Belly ſwell, and the Thigh fall: to which the Woman ſhall ſay, So let it be, ſo let it be.
23. The Prieſt ſhall write theſe Curſes too in a Book, and blot out with the bitter Water;
24. That when he makes the Woman drink the bitter Water which cauſes the Curſe, it may go into her with Bitterneſs.
25. And he ſhall take the Offering of Jealouſy out of her Hand, which he ſhall wave before the Lord, and offer it on the Altar.
26. The Prieſt ſhall alſo take a Handful of the Offering, a Memorial of it, and burn on the Altar; and afterwards he ſhall make the Woman drink the Water.
27. Which when he has done, it ſhall come to paſs if ſhe is defiled, and has acted amiſs againſt her Huſband, that the Water which cauſes the Curſe going into her with Bitterneſs, her Belly ſhall ſwell, and her Thigh fall; whereby the Woman ſhall become a Curſe among her People.
28. And if ſhe is not defiled, but is clean; ſhe ſhall be quit, nay ſhall bear Iſſue,
29. This is the Law of Jealouſies, when a Woman turns away *to another* inſtead of her Huſband, and is defiled:
30. Or *for* a Man on whom a jealous Temper comes, ſo that he is jealous of his Wife; whom he ſhall cauſe to ſtand before the Lord, and the Prieſt ſhall perform all this Law to her.
31. So ſhall the Man be quit from Iniquity, and that Woman ſhall bear her Iniquity.

CHAP. VI.

MOREOVER the Lord ſpoke to Moſes,
2. And bade him ſay thus to the Iſraelites: When a Man, or a Woman, is ſeparated to the Lord, by making the Vow of a Nazirite;
3. He ſhall be ſeparated from Wine and ſtrong Drink, not drinking the Vinegar of either, nor any Liquor of Grapes; neither ſhall he eat green Grapes, or dried.
4. All the Days of his Separation, he ſhall eat Nothing which is made of the Vine, from the Kernels to the Huſk.
5. That whole Time of his Vow his Head ſhall not be ſhaved: till the Days are fulfilled which he is ſeparated to the Lord he ſhall be holy, the Locks of the Hair on it ſhall grow.

Ver. 14. *a jealous Temper*] being inconteſtably the Meaning.

Ver. 17. *holy Water*] This *Onkelos* explains by rendering it מֵי כִיּוֹר *Water of the Waſhing-veſſel*, which was conſecrated, *Exod.* xl. 11.

Ver. 18. *having placed*] his doing it being ordered before, Ver. 16. ſo that it ſhould not be *bring it*, Ver. 16. as *Patrick* ſays *rather*: for the Pronoun is feminine in *Heb.*

Ver. 27. *going into her*] for is it not abſurd to be, *when he hath made her to drink the Water, then it ſhall enter into her?*

Ib. *her Belly ſhall ſwell, &c.*] There appears no Neceſſity, that this ſhould be preſently; nor at all, if ſhe afterwards rightly repented, as the *Ninevites* in *Jonah.*

Ver. 5. *ſhaved*] as Chap. viii. 7. in *com. Tranſ.* the *Heb.* being verbally *there ſhall not a Razor paſs upon* or *over.*

6. In

6. In all which Space of his being ſeparated, he ſhall not come to a dead Perſon.

7. He ſhall not be defiled for his Father, Mother, Brother or Siſter, when they die; becauſe the Separation of his God is upon his Head.

8. All the Time of his Separation he ſhall be holy to the Lord.

9. And when one dies by him very ſuddenly, ſo that he defiles the Head of his Separation; he ſhall ſhave his Head on the Day of his Cleanſing, even the ſeventh Day.

10. Next on the eighth Day he ſhall bring two Turtle-doves, or two young Pigeons, to the Prieſt, at the Door of the publick Tent.

11. One of which the Prieſt ſhall offer for a Sin-offering, and the other for a Burnt-offering, that he may purge him from what he has ſinned by the dead Body; and he ſhall ſanctify his Head that Day.

12. Thus ſhall he put apart to the Lord the Time of his Separation, and bring a Lamb of the firſt Year for a Treſpaſs-offering; but the former Days ſhall be loſt, becauſe his Separation was defiled.

13. The following is alſo the Law for a Nazirite: When the Days of his Separation are fulfilled, *the Prieſt* ſhall bring him to the Door of the publick Tent.

14. And ſhall bring his Oblation near to the Lord, one perfect Ram-lamb of the firſt Year for a Burnt-offering, one perfect Ewe-lamb of the Firſt Year for a Sin-offering, and one perfect Ram for Peace-offerings,

15. A Baſket of unleavened Bread, Cakes of fine Flour tempered with Oil, and unleavened Biſcuits waſhed over with Oil, as likewiſe their Meat-offerings, and Drink-offerings.

16. Which the Prieſt having brought before the Lord, he ſhall offer his Sin-offering, and Burnt-offering;

17. As he ſhall the Ram *for* a Sacrifice of Peace-offerings to the Lord, and the Baſket of unleavened Bread; the Prieſt too ſhall offer his Meat-offering, and Drink-offering.

18. Beſides the Nazirite ſhall ſhave the Head of his Separation at the Door of the publick Tent, and ſhall take the Hair of it, and put upon the Fire, which is under the Sacrifice of the Peace-offerings.

19. Then the Prieſt ſhall take the boiled Shoulder of the Ram, one unleavened Cake out of the Baſket, and one unleavened Biſcuit, and put into the Hands of the Nazirite, after he has ſhaved himſelf for his Separation.

20. The Prieſt ſhall alſo wave them *for* a Waved-offering before the Lord, which ſhall be holy for himſelf, over and above the Breaſt of the Waved-offering, and the Shoulder of the Lifted-offering: afterwards the Nazirite may drink Wine.

21. This is the Law of a Nazirite that vows, *and* his Offering to the Lord for his Separation, beſides what he gets; who muſt do according to the Manner of his Vow which he makes, over and above the Law of his Separation.

22. And the Lord ſaid thus to Moſes:

23. Bid Aaron, and his Sons, bleſs the Iſraelites in the following manner;

24. The Lord bleſs thee, and keep thee.

25. The Lord make his Face light to thee, and be gracious to thee.

26. The Lord lift up his Face to thee, and make thee proſperous.

27. So ſhall they put my Name upon the Iſraelites, that I may bleſs them.

CHAP. VII.

AND at the Time that Moſes made an end of ſetting up the Tabernacle, as alſo anointed, and ſanctified that, and the Altar, with all their Inſtruments;

2. The Princes of the Tribes of Iſrael, the Heads of the Houſhold of their Fathers, who were placed over them that were numbered,

3. Brought their Oblation before the Lord at the Tabernacle, ſix tilted Wagons, and twelve Oxen, a Wagon for two Princes, and an Ox for one.

Ver. 7, 9. *Separation*] the ſame as at Ver. 8, 12, &c.

Ver. 13. *bring him*] The Pronoun in *Heb.* being Accuſative, or the Object of the Verb, and the Verb it ſelf Active, even in the Conjug. *Hiphil*; and who ſhould do this but *the Prieſt?* So *Patrick* on the *Eng. Tranſ. he ſhall be brought*, ſays, *By the Prieſt.* Nay it being the ſame who was to bring what is mentioned in the two next Verſes, that was *the Prieſt*, Ver. 16.

Ver. 14. *bring*] the ſame Verb as in Ver. 16. Beſides the Prieſt was to offer it, and it was certainly to be offered after it was brought, not before, both of which Ver. 16. ſhews.

Ver. 19. *boiled Shoulder*] namely the left, the other in Ver. 20. being the right, *Lev.* vii. 32.

Ver. 21. *gets*] to fulfil what he has vowed further.

Ib. *over and above*] as in the foregoing Verſe, and according to the Words before, as he might alſo vow more than the Law ordered to be done. *Jun.* and *Trem.* have *præter*, *beſides*. If the Meaning had been *after*, and the Vow reſtricted to the Law, what need was there of mentioning the former?

Ver. 1. *Time*] The following Oblations being not done the ſame Day, and by the Order of the Hiſtory this was above a Month after the Tabernacle was ſet up, *Exod.* xl. 17. *Num.* i. 1. eſpecially as it was after the People were numbered, Ver. 2.

Ib. *anointed*] as *Lev.* viii. 10, 11. after which this was Ver. 88. ſee Ver. 10, 84.

4. Which

4. Which the Lord ordered Moſes,
5. To receive of them, that they might be to do the Service of the publick Tent, and give them to the Levites, each according to his Service.
6. So Moſes took the Wagons, and Oxen, and gave them to the Levites:
7. Two Wagons and four Oxen to the Gerſhonites, according to their Service;
8. As he did four Wagons and eight Oxen to the Merarites, according to theirs; in the Cuſtody of Ithamar the Son of Aaron the Prieſt.
9. But he gave none to the Kohathites, becauſe they were to carry on *their* Shoulders what belonged to their Service of the Holy Place.
10. And the Princes brought their Oblation before the Altar, for the Dedication of it, at the Time it was anointed.
11. For the Lord ſaid to Moſes, Let them bring their Oblation, one Prince each Day, for the Dedication of the Altar.
12. Now he that brought it the firſt Day, was Nahſhon the Son of Amminadab, of the Tribe of Judah:
13. Whoſe Oblation was one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;
14. One Spoon of ten *Shekels* of Gold, full of Incenſe;
15. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;
16. One Kid of the Goats for a Sin-offering.
17. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Nahſhon the Son of Amminadab.
18. On the ſecond Day Nethaneel the Son of Zuar, the Prince of Iſſachar,
19. Brought his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil for a Meat-offering;
20. One Spoon of ten *Shekels* of Gold, full of Incenſe;
21. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;
22. One Kid of the Goats, for a Sin-offering;
23. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Nethaneel the Son of Zuar.
24. On the third Day the Prince of the Zebulunites, Eliab the Son of Helon,
25. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering:
26. One Spoon of ten *Shekels* of Gold, full of Incenſe;
27. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;
28. One Kid of the Goats, for a Sin-offering;
29. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Eliab the Son of Helon.
30. On the fourth Day the Prince of the Reubenites, Elizur the Son of Shedeur,
31. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;
32. One Spoon of ten *Shekels* of Gold, full of Incenſe;
33. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;
34. One Kid of the Goats, for a Sin-offering;
35. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Elizur the Son of Shedeur.
36. On the fifth Day the Prince of the Simeonites, Shelumiel the Son of Zuriſhaddai,
37. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;
38. One Spoon of ten *Shekels* of Gold, full of Incenſe;
39. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;
40. One Kid of the Goats, for a Sin-offering;

Ver. 8. *Ithamar*] Who had the Inſpection and Care both of the *Gerſhonites* and *Merarites*, Ch. iv. 28, 33.

Patrick. So that theſe Verſes are ill pointed in the *com. Tranſlation.*

41. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Shelumiel the Son of Zuriſhaddai.

42. On the ſixth Day the Prince of the Gadites, Eliaſaph the Son of Deuel,

43. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

44. One Spoon of ten *Shekels* of Gold, full of Incenſe,

45. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

46. One Kid of the Goats, for a Sin-offering;

47. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Eliaſaph the Son of Deuel.

48. On the ſeventh Day the Prince of the Ephraimites, Eliſhama the Son of Ammihud,

49. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

50. One Spoon of ten *Shekels* of Gold, full of Incenſe;

51. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

52. One Kid of the Goats, for a Sin-offering;

53. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Eliſhama the Son of Ammihud.

54. On the eighth Day the Prince of the Manaſſehites, Gamliel the Son of Pedahzur,

55. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

56. One Spoon of ten *Shekels* of Gold, full of Incenſe;

57. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

58. One Kid of the Goats, for a Sin-offering;

59. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Gamliel the Son of Pedahzur.

60. On the ninth Day the Prince of the Benjaminites, Abidan the Son of Gideoni,

61. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

62. One Spoon of ten *Shekels* of Gold, full of Incenſe;

63. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

64. One Kid of the Goats, for a Sin-offering;

65. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. Ths was the Oblation of Abidan the Son of Gideoni.

66. On the tenth Day the Prince of the Danites, Ahiezer the Son of Ammiſhaddai,

67. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

68. One Spoon of ten *Shekels* of Gold, full of Incenſe;

69. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

70. One Kid of the Goats, for a Sin-offering;

71. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Ahiezer the Son of Ammiſhaddai.

72. On the eleventh Day the Prince of the Aſherites, Pagiel the Son of Ochran,

73. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil for a Meat-offering;

74. One Spoon of ten *Shekels* of Gold, full of Incenſe;

75. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

76. One Kid of the Goats, for a Sin-offering;

77. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Pagiel the Son of Ochran.

78. On the twelfth Day the Prince of the Naphtalites, Ahira the Son of Enan,

79. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty

thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

80. One Spoon of ten *Shekels* of Gold, full of Incenſe;

81. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

82. One Kid of the Goats, for a Sin-offering;

83. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Ahira the Son of Enan.

84. Theſe were *for* the Dedication of the Altar, at the Time of anointing it, from the Princes of Iſrael; twelve ſilver Plates, twelve ſilver Bowls, twelve Spoons of Gold:

85. One ſilver Plate was a hundred and thirty *Shekels*, and one Bowl ſeventy, all the Silver of the Veſſels being two thouſand and four hundred, by the holy Shekel;

86. The twelve Spoons of Gold were full of Incenſe, each Spoon was ten *Shekels* by the holy Shekel, all the Gold of the Spoons being a hundred and twenty.

87. All the Herd for the Burnt-offering were twelve Bullocks, the Rams, the Lambs of the firſt Year the ſame, with their Meat-offering; and the Kids of the Goats for the Sin-offering ſo many.

88. And all the Herd *for* the Sacrifice of Peace-offerings were four and twenty Oxen, the Rams, He-goats, *and* Lambs of the firſt Year ſixty each. This was *for* the Dedication of the Altar after it was anointed.

89. And when Moſes went into the publick Tent to ſpeak to the Lord, he heard the Voice of him ſpeaking to him from the Atonement-covering, which was upon the Ark of the Teſtimony, between the two Cherubs.

CHAP. VIII.

AND he ſaid to Moſes;

2. Tell Aaron, that when he lights up the Lamps, the ſeven Lamps muſt give light towards the Forepart of the Candleſtick.

3. And Aaron did ſo, lighting up the Lamps towards the Forepart of the Candleſtick, as the Lord commanded Moſes.

4. Now this Work of the Candleſtick was of ſolid Gold, to the very Shank, and Flowers of it; Moſes having made it according to the Appearance which the Lord ſhewed him.

5. Moreover the Lord ſpoke to him as follows:

6. Take the Levites from among the Iſraelites, that thou mayeſt cleanſe them.

7. In order to which thou ſhalt ſprinkle upon them Water for Sin; and let them ſhave all their Fleſh, and waſh their Cloaths, cleanſing themſelves.

8. Beſides they ſhall take a young Bullock of the Herd, and his Meat-offering, fine Flour tempered with Oil; and another ſuch Bullock ſhalt thou take for a Sin-offering.

9. Then thou ſhalt bring the Levites before the publick Tent, and gather together all the Aſſembly of the Iſraelites.

10. So having brought the Levites before the Lord, the Iſraelites ſhall lean their Hands upon them.

11. And Aaron ſhall wave them *for* a Waved-offering, from the Iſraelites, before the Lord, that they may be to do his Service.

12. The Levites likewiſe ſhall lean their Hands upon the Bullocks Heads; and thou ſhalt offer one *for* a Sin-offering, and the other *for* a Burnt-offering to the Lord, to make atonement for them.

13. Again thou ſhalt cauſe the Levites to ſtand before Aaron and his Sons, and wave them *for* a Waved-offering to the Lord.

14. Thus ſhalt thou part them from among the Iſraelites, that they may be mine.

15. And after that they ſhall go in to ſerve at the publick Tent, when thou haſt cleanſed them, and waved them *for* a Waved-offering.

16. For they are wholly given to me from among the Iſraelites: I have received them for my ſelf inſtead of all their Firſt-born, who open every Womb.

17. Since all the Firſt-born of the Iſraelites were mine, of Man and Beaſt, I having conſecrated them to me on the Day I ſmote all the Firſt-born in the Country of Egypt:

18. Inſtead of whom I have received the Levites;

Ver. 84, 88. for *the Dedication*] as Ver. 10, 11.

Ver. 87. *Herd*] Not for *Oxen* to be *Bullocks* ſo directly as in our *com. Bib.* and this may alſo ſhew the Expediency of not leaving out *Herd* twelve Times before.

Ver. 88. *Oxen*] For do twelve Times *two oxen* make *twenty and four bullocks?* Or from the ſame *Heb.* Word, are the very ſame Cattle, firſt *oxen*, and then *bullocks?*

Ver. 2. *towards*] this being different from the *Heb.* Particles uſed *Exod.* xxv. 37. though with the like Meaning; which ſee there.

Ver. 7. *Water*] the preparing of which ſee Chap. xix. 2, 5, 6, 9.

Ver. 11. *be*] for which there is a Verb in the *Heb.* beſides that for *do* or *execute*.

Ver. 15. *when*] for they were not to be cleanſed after they went in; ſee Ver. 21.

Ver. 16. *given*] See Chap. iii. 12, 40, &c.

19. And

19. And have given them *for* Gifts to Aaron and his Sons, from among the Iſraelites, to do the Service of the latter at the publick Tent, and to make atonement for them; that there may be no Plague among the Iſraelites, when they go nigh to the Holy Place.

20. And Moſes, Aaron, and the whole Aſſembly of the Iſraelites did to the Levites, entirely according as the Lord commanded Moſes about them.

21. They having cleanſed themſelves, and waſhed their Cloaths, Aaron waved them *for* a Waved-offering before the Lord, and made atonement for them, to make them clean.

22. *After which the Levites* went in to do their Service at the publick Tent, before Aaron and his Sons; who had done to them as the Lord commanded Moſes concerning them.

23. The Lord further ſaid as follows to Moſes;

24. This alſo belongs to the Levites; from their twenty fifth Year upward, they ſhall go in to perform Buſineſs in the Service of the publick Tent.

25. And at their fiftieth Year ſhall they return from the Buſineſs of the Service, and ſerve no more.

26. Nevertheleſs they ſhall miniſter with their Brethren at the publick Tent, by looking after the Affairs, but ſhall not do the Service: thus ſhalt thou do concerning them in their Charge.

CHAP. IX.

AND the Lord told Moſes in the Wilderneſs of Sinai, in the ſecond Year of their coming out of the Country of Egypt, in the firſt Month;

2. That the Iſraelites ſhould keep the Paſſover at its appointed Time,

3. On the fourteenth Day of that Month, within the Evening, doing the ſame according to all the Ordinances, and Ceremonies of it.

4. Accordingly Moſes ſpoke to the Iſraelites to keep it.

5. Which they did at the Time beforementioned, in the Wilderneſs of Sinai; doing entirely according as the Lord commanded Moſes.

6. But there being Men who were defiled by the dead Body of a Perſon, ſo that they could not keep the Paſſover then, they came before Moſes, and Aaron the ſame Day,

7. And ſaid to him, Why ſhould we, who are defiled by the dead Body of a Perſon, be kept off, that we may not bring the Oblation of the Lord at its appointed Time, among the Iſraelites?

8. Whom Moſes ordered to ſtand ſtill, till he heard what the Lord commanded concerning them.

9. And the Lord bade him,

10. To tell the Iſraelites thus: When any Man of you, or your Generations, ſhall be defiled by a dead Body, or be on a Journey far off, he ſhall keep the Paſſover to the Lord,

11. On the fourteenth Day of the ſecond Month within the Evening, eating it with unleavened Cakes and bitter *Herbs*.

12. They ſhall leave none of it till the Morning, nor break a Bone of it; *but* keep it according to all the Ordinances of the ſame.

13. As for the Man who is clean, and not on a Journey, yet refrains from keeping the Paſſover, that Perſon ſhall be cut off from his People, and bear his Sin; becauſe he does not bring the Oblation of the Lord at its appointed Time.

14. When a Stranger alſo ſojourning with you, keeps the Paſſover to the Lord, he ſhall do according to the Ordinance, and Manner of it: you ſhall have the ſame Ordinance for him, as for a Native of the Country.

15. And on the Day that the Tabernacle was ſet up, the Cloud covered it, on the

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Ver. 19. *at*] in the Court, *by* but not *in* the Tabernacle or Holy Place, as at the End of the Verſe. "For, "ſays *Patrick* on Ver. 15. into the Sanctuary it ſelf none "but the Prieſts enter'd; and there was no Miniſtry "there, in which the Levites were to aſſiſt."

Ver. 21. *waved them*] "It is likely ſome of the *Le*-"*vites* were thus waved in the Name of all the reſt," *Patrick* in Loc. as the Verb ſignifies. It might be done as they ſtood, without their being lifted up.

Ver. 24. *twenty fifth*] See Chap. iv. 3.

Ver. 2. *keep the Paſſover*] which they being at firſt ordered to do when they came into the Country of *Canaan*, *Exod.* xii. 25. there was Need of this particular Command; as well as of keeping it now, to ſettle them in the right Performance of it. After this it is thought not to have been kept in the Wilderneſs; for which I find a particular Reaſon, *Exod.* xii. 48. becauſe no uncircumciſed Perſon muſt eat of it, and the *Iſraelites* were not circumciſed in the Wilderneſs, *Joſh.* v. 5. and ſo when Circumciſion was renewed, the Paſſover was kept again, *Joſh.* v. 2, 10.

Ver. 3. *Ceremonies*] ſuch as thoſe mentioned, *Exod.* xii. 11. which I do not think, with *Poole* and *Patrick*, were afterwards omitted; but obſerved in Remembrance of the firſt Inſtitution, and Occaſion of it, as was now commanded for the future, Ver. 14.

Ver. 6. *came*] Though ſuch were not ſuffered to be in the Camp, Chap. v. 2, 4. yet that was after this, Chap. i. 1. compare with Ver. 1. and the Camp was not yet put in order, Chap. ii.

Ver. 10. *far off*] for the Paſſover was to be kept only at one Place, *Deut.* xvi. 2, 5, 6, 7.

Ver. 14. *Manner*] or *Ceremony* as Ver. 3. being the ſame Word only ſingular, like *Ordinance*.

Tent

Tent of the Teſtimony; and there was upon it an Appearance as of Fire, from Evening till Morning.

16. So there was daily the Cloud covering it, and the Appearance of Fire at Night.

17. After the Cloud went up from the Tent, the Iſraelites marched; and in the Place where it remained, there they encamped.

18. They both marched and encamped at the Command of the Lord, encamping all the Time that the Cloud remained upon the Tabernacle.

19. Thus when the Cloud continued upon it many Days, the Iſraelites took care of the Buſineſs of the Lord, and did not march;

20. The ſame when it was a few Days upon the Tabernacle: they encamping as well as marching, at the Lord's Command.

21. Even when the Cloud abode *but* from Evening till Morning, and then went up, they marched; as they did, whether it was by Day or Night that it went up.

22. Whether it was two Days, a Month, or a Year, while the Cloud continued remaining upon the Tabernacle, they encamped, and did not march; but when it went up, they marched.

23. At the Command of the Lord they both encamped, and marched; taking care of his Buſineſs, according to his Command by the Miniſtry of Moſes.

CHAP. X.

AND the Lord ſpoke to Moſes as follows:

2. Make thee two Trumpets of ſolid Silver: which thou ſhalt have for the calling of the Aſſembly, and for the marching of the Camps.

3. And when they ſound them, all the Aſſembly ſhall come together to thee, at the Door of the publick Tent.

4. But if they ſound *only* one, the Princes, the Heads of the Thouſands of Iſrael, ſhall come together to thee.

5. Moreover when you blow a changeable Sound, the Camps that pitch eaſtward ſhall march.

6. As likewiſe when you do it the ſecond time, thoſe that pitch ſouthward ſhall march: they ſhall blow a changeable Sound for their Marchings.

7. Whereas when the Congregation is to be gathered together, you ſhall blow without a changeable Sound.

8. Thus ſhall Aaron's Sons the Prieſts ſound the Trumpets, which ſhall be to you a laſting Ordinance in your Generations.

9. When you alſo go into a Battle in your Country, againſt the Adverſary that oppoſes you, ye ſhall blow a changeable Sound with the Trumpets; ſo ſhall you be remembred before the Lord your God, and be ſaved from your Enemies.

10. On the Day too of your Rejoicing, at your appointed Times, and in the Beginnings of your Months, you ſhall ſound the Trumpets, over your Burnt-offerings, and the Sacrifices of your Peace-offerings; which Things ſhall be to you for a Memorial before your God, who am the *Lord your God*.

11. And in the ſecond Year, on the twentieth of the ſecond Month, the Cloud went up from the Tabernacle of the Teſtimony.

12. With that the Iſraelites went on in their Journeys, out of the Wilderneſs of Sinai; and the Cloud ſtaid in the Wilderneſs of Paran.

13. And they began marching according to the Command of the Lord by the Miniſtry of Moſes.

14. For the Poſterity of the Standard of the Camp of Judah marched firſt, throughout their Companies; over whom was Nahſhon the Son of Amminadab.

15. Over the Army of the Tribe of the Iſſacharites, was Nethaneel the Son of Zuar;

16. And over that of the Zebulunites Eliab the Son of Helon.

17. Beſides the Tabernacle was taken down; at which the Gerſhonites and Merarites marched, carrying the ſame.

18. Next they of the Standard of the Camp of Reuben marched, throughout their Companies; over whom was Elizur the Son of Shedeur.

19. Over the Army of the Tribe of the Simeonites, was Shelumiel the Son of Zurishaddai:

20. And over that of the Gadites Eliaſaph the Son of Deuel.

21. Moreover the Kohathites marched, carrying the Holy Place; and *the others* ſet up the Tabernacle againſt they came.

22. Then they of the Standard of the Camp of the Ephraimites marched, throughout their Companies; over whom was Eliſhama the Son of Ammihud.

23. Over the Army of the Tribe of the Manaſſehites, was Gamliel the Son of Pedahzur;

Ver. 14. *throughout their Companies*] the ſame as Ver. 25. ſo Ver. 18, 22.

Ver. 21. the others] before-named, Ver. 17.

24. And over that of the Benjaminites Abidan the Son of Gideoni.

25. Laſtly they of the Standard of the Camp of the Danites marched, the Rear-guard of all the Camps, throughout their Companies; over whom was Ahiezer the Son of Ammiſhaddai.

26. Over the Army of the Tribe of the Aſherites, was Pagiel the Son of Ochran;

27. And over that of the Naphtalites Ahira the Son of Enan.

28. Theſe were the Marchings of the Iſraelites, throughout their Armies, when they marched.

29. And Moſes ſaid to Hobab the Son of Reuel the Midianite, his Father-in-law, We are marching to the Place of which the Lord ſaid, that he would give it to us; go thou with us, and we will do well for thee, ſince the Lord has ſpoken well concerning Iſrael.

30. Who anſwered him, I will not go; but will go to my own Country, and Kindred.

31. To which he replied; Do not leave us, I pray: foraſmuch as thou knoweſt we ſhall encamp in the Wilderneſs, and thou wilt be as Eyes to us.

32. And it ſhall really be when thou goeſt with us, that the ſame in which the Lord does well to us, we will alſo do well for thee.

33. At length they marched from the Mountain of the Lord three Days Journey; and the Ark of his Covenant went on in their Preſence all the Way, to find out Reſt for them.

34. Nay his Cloud was over them by Day, when they marched out of the Camp.

35. And when the Ark went on, Moſes ſaid, Riſe up, O Lord, and let thy Enemies be diſperſed; and let thoſe who hate thee flee by thy Preſence.

36. As alſo when it reſted, he ſaid, Return, O Lord, to the ten Thouſands of the Thouſands of Iſrael.

CHAP. XI.

BUT the People as it were bemoaning themſelves, was ill for the Lord to hear; at hearing which, he was ſo angry, that his Fire burnt among them, and conſumed in the Outſide of the Camp.

2. Upon this they cried out to Moſes, who prayed to the Lord, and the Fire ſunk.

3. And that Place was named Taberah, becauſe the Fire of the Lord burnt among them.

4. They alſo who were gathered amongſt them had a longing Appetite; and even the Iſraelites wept again, and ſaid; Oh that we had Fleſh to eat!

5. We remember the Fiſh which we did eat in Egypt for nothing; with the Cucumbers, Melons, Leeks, Onions and Garlick.

6. But now we are dried up, there is Nothing at all beſides Manna in our Sight.

7. Now the Manna was like Coriander Seed, but was of the Colour of Chryſtal.

8. Which, the People going about, gathered up, and having ground in Mills, or pounded in a Mortar, and boiled in a Pot, made Cakes of it, and it had the Taſte of thin Oil.

9. Moreover it came down by the Camp along with the Dew at Night.

10. When Moſes heard the People weep, each Family at the Door of their Tent, and the Lord was very angry, he was diſpleaſed,

11. And ſaid to the Lord; Why didſt thou make it *ſo* ill to thy Servant, and why was I out of Favour with thee, to lay the Burden of this whole People upon me?

Ver. 29. *Hobab*] who is expreſsly ſaid to be the Father-in-law of *Moſes*; *Judg.* iv. 11. and *Ben-Reuel, the Son of Reuel*, may be looked on as a Surname to *Hobab*, ſo that *Father-in-law* cannot belong to *Reuel*: as *Prideaux* ſhews that *High-Prieſt*, *Neh.* xiii. 28. muſt belong to *Joiada*, not to *Eliaſhib*, *Connect.* An. 409. *Uſher* too in *Annal.* A. M. 2514, as well as *Jun.* and *Trem.* in their *Annot.* here, ſay that *Jethro* was the ſame with *Hobab*; ſee *Exod.* iii. 1. though others write ſo doubtfully and uncertainly about thoſe Names.

Ib. *Reuel*] the ſame *Hebrew* Name as in *Exod.* ii. 18.

Ver. 33. *in their Preſence*] being in the midſt of them, Ver. 14, 18, 21. & Chap. ii. 17. not *before them.*

Ver. 34. *over*] See Ver. 11.

Ver. 36. *Return*] down to them; the Cloud of his Preſence being lifted up from them, Ver. 11.

Ib. *ten Thouſands of the Thouſands*] So the *Heb.* by which may be underſtood their Families and Heads of Families, the cardinal ten being uſed as elſewhere for an uncertain Number, or they rather might be ſtrictly ſuch, as was the general Diviſion of the *Iſraelites*, properly under Tythingmen, *Exod.* xviii. 21, 25. *Deut.* i. 15. The *Jeruſ. Targ.* has, *Bleſs thou the ten Thouſands, and increaſe the Thouſands of the Iſraelites.*

Ver. 1. After a too ſcrupulous Exactneſs perhaps in tranſlating from the Commencement of *Exodus*, moſtly hitherto, by reaſon of the frequent ſimilar or ſame Expreſſions; I now venture to ſtep out of the Shackles a little, which I would however with a View to the Countenance of my Judge, the Publick, upon it.

Ib. *as it were*] not openly, or directly.

Ib. *bemoaning*] which is the Meaning of the *Hebrew* Word, and confirmed in the 4th Verſe, by *wept again.*

Ib. *Outſide*] where other People who accompanied the *Iſraelites* probably were, Ver. 4. *Exod.* xii. 38.

Ver. 2. *ſunk*] as the *Heb.* Word ſignifies, and which is uſed for a great Fire.

Ver. 4. *Oh that*] after this Manner is this *Heb.* Way of ſpeaking commonly rendered in the *Vulg. Tranſ.* Ver. 29. *Job* vi. 8. 2 *Sam.* xv. 4.

Ver. 7. *Chryſtal*] See *Gen.* ii. 12.

Ver. 8. *boiled in a Pot*] as the *Heb.* Words mean, and *Behai* expounds.

Ib. *Oil*] when it was dreſſed, having before the Taſte of Wafers with Honey, *Exod.* xvi. 31.

12. Did

12. Did I conceive them all, did I bear them, that thou ſhouldeſt bid me carry them in my Boſom, as a Nurſe does a Sucking-child, to the Country of which thou ſwareſt to their Forefathers?

13. From whence ſhould I have Fleſh to give all theſe People? For they cry to me, and ſay, Give us Fleſh to eat.

14. I cannot bear *the Burden of* them all my ſelf, becauſe it is too heavy for me.

15. And if thou wilt deal thus with me, kill me quite, I pray, if I am in thy Favour; that I may not ſee my Miſery.

16. Whom the Lord anſwered, Bring me ſeventy Men together of the Elders of Iſrael, ſuch as thou knoweſt are Elders of the People, and their Magiſtrates; and having fetched them to the publick Tent, let them ſtand there with thee.

17. And I will come down, and ſpeaking to thee there, will ſet apart of the Spirit which is upon thee, and put upon them; that they may bear the Burden of the People with thee, and thou mayeſt not bear it alone.

18. Beſides ſay to the People; Conſecrate your ſelves againſt to Morrow, and you ſhall eat Fleſh, ſince you have wept in the Hearing of the Lord, and complained, Oh that we had Fleſh to eat! for it was well with us in Egypt; the Lord will therefore give you Fleſh, and you ſhall eat;

19. Not eating only one Day, nor two, five, ten, nor twenty Days;

20. But even a whole Month, till it comes out at your Noſtrils, and is loathſome to you; becauſe you have deſpiſed the Lord who is among you, and weeping before him, ſaid, Why did we come out of Egypt?

21. To which Moſes replied; The People whom I am among are ſix hundred thouſand Footmen; and thou ſayeſt, I will give them Fleſh, and they ſhall eat a whole Month:

22. Shall the Flocks and Herds be killed for them, that they may have enough? Or all the Fiſh of the Sea be gathered for them, that they may have ſufficient?

23. Nevertheleſs the Lord ſaid to him, Is the Lord's Hand diminiſhed? Now ſhalt thou ſee, whether my Word will come to paſs to thee, or not.

24. So Moſes came out, and told the People the Words of the Lord; and gathering together ſeventy Men of the Elders of the People, he ſet them round about the Tent.

25. At this the Lord came down in a Cloud, and ſpeaking to him, ſet apart of the Spirit which was upon him, and put upon the ſeventy Elders; on whom when it reſted, they propheſied, and made no addition.

26. Nay two of them remained in the Camp, one named Eldad and the other Medad, and when the Spirit reſted upon them (they being of thoſe who were written down, though they went not out to the Tent) they propheſied in the Camp.

27. Whereupon there ran a young Man, and told Moſes, that Eldad and Medad were propheſying in the Camp.

28. And Joſhua the Son of Nun, who waited on Moſes, one of his young Men, made anſwer, Stop them, my Lord Moſes.

29. But Moſes anſwered him, Doſt thou envy *them* for my ſake? I wiſh all the Lord's People were Prophets, that he would put his Spirit upon them.

30. Afterwards Moſes went into the Camp, and the Elders of Iſrael with him.

31. And there went a Wind from the Lord, which took away Quails from the Sea, and left by the Camp, about a Day's Journey on each Side round it, and about two Cubits above the Surface of the Ground.

Ver. 24. *came out*] of the Sanctuary, where he had been ſupplicating God, and God ſpeaking to him; ſee Ver. 16. & Chap. vii. 89. The *Heb.* Verb ſignifies equally either *went out* or *came out*: but as the *com. Tranſ.* has the former, *Patrick* writes on it very ignorantly, as if that was the *Original*; "If he had gone to conſult "God in the Sanctuary, it would not have been ſaid "that he *went out*, but that he *came out*: therefore "we may rather think he now *went out* of his own "Tent."

Ver. 25. *put upon*] as the like Words are in Ver. 29. and as is ſhewn in Ver. 17.

Ib. *made no addition*] to what the Spirit inſpired them with. The ſame Verb is uſed in the ſame Manner, *Deut.* v. 22. and ſignifies *to add*, not *ceaſe*. So *Pagn.* and *Montan. non addiderunt*, *Ainſw. did not adde*; the *Septuagint*, οὐκ ἔτι προσεθέντο, *added no more*.

Ver. 26. *two*] In the early Primitive Treatiſe called *The Shepherd of St. Hermas* it is ſaid, "The Lord is "nigh to thoſe who turn to him, as it is written in the "Books of *Heldam* and *Modal* (theſe two) who propheſied to the People of *Iſrael* in the Wilderneſs," B. i. Viſ. 2. Sect. 3.

Ver. 31. *about two Cubits*] *Shuckford*, in his late *Connection of the Sacred and Prophane Hiſtory*, Vol. iii. B. xi. ſays, "*there is no Word in the* Hebrew *Text for the Number* two: *The* Hebrew *Word* אמתים ſignifies, as it "were Cubits high, *expreſſing no determinate Meaſure*, "*but in general a conſiderable Height.*" But, 1. The Word does not ſignify *high* at all, as may be ſeen by that being in *Italick*. 2. It is in the dual Number, and ſo ſignifies *two Cubits*, the ſame as it does, *Exod.* xxv. 10, 17, 23. & xxx. 2. & xxxvii. 1, 6, 10, 25. where it likewiſe ſtands ſingle without another Word for *two*, being ſomething like our *Eng. Twins*. 3. *Cubits* indeterminately is אמות Thus the *Scripture* may be reſcued from ſuch an Interpretation, while the Author has betrayed his Ignorance of the *Hebrew* Tongue.

Ib. *two Cubits above*] flying ſo high; as is obſerved in the *Univerſal Hiſtory*, Book i. Chap. 7. Sect. 2. with *Schindler's Lexicon*; and *Jarhi* ſays, *they flew as high as againſt a Man's Heart*.

32. Then

32. Then the People ſtood up all that Day, and all Night, with all the next Day, and gathered them, he who had leaſt gathering ten Homers; and they ſpread *them* abroad for themſelves round about the Camp.

33. However while the Fleſh was between their Teeth, before it was chewed, the Lord being angry with the People, ſmote them with a very great Plague.

34. And that Place was named Kibroth-hattaavah, becauſe there they buried the People who longed.

35. From thence the People marched to Hazeroth, where they ſtopped.

CHAP. XII.

FOR Miriam and Aaron ſpoke againſt Moſes, by reaſon of the Cuſhite Wife whom he took; ſince he had married a Woman of Cuſh.

2. Has the Lord, ſaid they, ſpoken only and alone by Moſes? Has not he alſo ſpoken by us? Which the Lord heard.

3. Now Moſes was a very meek Perſon, above all Men who were upon the Surface of the Earth.

4. So the Lord ſaid preſently to him, with Aaron and Miriam, Come out you three towards the publick Tent; accordingly thoſe three did.

5. And the Lord coming down in the Pillar of the Cloud, ſtood at the Door of the Tent, and called Aaron and Miriam, when they were both come forth.

6. And he ſaid; Hear now my Words, If there is a Prophet among you, I the Lord make my ſelf known to him by a Viſion, I ſpeak to him by a Dream.

7. My Servant Moſes is not ſuch, who is faithful in all my Houſe.

8. I ſpeak to him Mouth to Mouth in Sight, and that not with obſcure Words, and he beholds the Likeneſs of the Lord: why were you not afraid therefore to ſpeak againſt my Servant Moſes?

9. And the Lord being angry with them, went away.

10. The Cloud likewiſe went off from the Tent, and lo Miriam became leprous as *white* as Snow: at whom when Aaron looked, and behold *ſhe was leprous*,

11. He ſaid to Moſes; O my Lord, lay not the Sin upon us, I beſeech thee, in which we have been fooliſh, and have ſinned.

12. Let her not, I pray, be as a dead Child, whoſe Fleſh is half conſumed when it comes out of its Mother's Womb.

13. Upon which Moſes cried thus to the Lord; Heal her, O God, I earneſtly beſeech thee.

14. And the Lord anſwered him, If her Father had at all ſpit in her Face, would ſhe not be aſhamed ſeven Days? Let her be ſhut up ſo long without the Camp, after which ſhe may be brought in.

15. Accordingly Miriam was ſhut up without the Camp ſeven Days, and the People did not march till ſhe was brought in.

16. They afterwards went on from Hazeroth, and encamped in the Wilderneſs of Paran.

Ver. 32. *ſtood up*] to catch them as they flew along.

Ib. *ſpread*] If they had lain two Cubits high upon the Earth, a Day's Journey round about the Camp, how were they ſpread there?

Ver. 33. *being angry*] which he was before juſt then, Ver. 10.

Ver. 1. *For*] See Ver. 15, 16.

Ib. *Cuſh*] *Midian*, where *Jethro* dwelt, whoſe Daughter *Zipporah Moſes* married, being Part of *Cuſh* on the eaſt Side of the *Red Sea*, *Hab.* iii. 7. *Joſephus* indeed relates that *Moſes* had *Tharbis* the King's Daughter of *Ethiopia* for his Wife, before he left *Egypt*, *Antiq.* Lib. ii. 10. but the Story turns out fabulous by the Account which is given in *Euſeb. Chron.* ad Num. 402. that the Country of *Ethiopia* was firſt peopled from the Eaſt in the Reign of *Amenophis*; which being not twenty Years long, and ending at the Time of the *Iſraelites* Departure from *Egypt*, as on *Exod.* xl. by comparing it with *Acts* vii. 29, 30. that pretended Marriage of *Moſes* falls above 20 Years before *Ethiopia* was inhabited. And to confirm this *Philoſtratus* writes, *in Vita Apollon. Tyan.* Lib. iii. 6. there was no ſuch Country as *Ethiopia* beyond *Egypt*, before it was poſſeſſed as above. Againſt that Tale of *Joſephus*, and for tranſlating thus, ſee alſo *Raleigh's Hiſt. of the World*, Lib. i. 8. 10. For the Conſiſtency of this being *Zipporah*, who is mentioned here, ſee the *Note* on *Exod.* xviii. 5.

Ver. 2. *Which the Lord heard*] The *Vulgate*, *Which when the Lord heard, he was angry*; as it ſeems from Chap. xi. 1.

Ver. 4. *Come out*] They being in their Tents; but probably not *all in* Moſes *his Tent*, *whither*, as *Patrick* ſuppoſes, *his Brother and Siſter were come to utter their Complaint*; ſince *Miriam* and *Aaron* complained of him, not to him, by Ver. 2. and ſo it is ſaid, the Lord, not *Moſes*, heard it.

Ib. *towards*] For it is not conſiſtent that the Lord ſhould bid them come whither his Preſence would prevent their coming, and whither there was no need of their coming, as he declared his Mind to them before they got thither, Ver. 5.

Ver. 5. *when*] becauſe they came out before, Ver. 4. and the *Heb.* Conjunction is thus rendered, *Exod.* xii. 44. *Judg.* ii. 21. 1 *Sam.* xii. 12. 2 *Sam.* ii. 24. *Lev.* xxvi. 17. *Num.* x. 28. *Joſh.* ix. 22. *Iſa.* xliii. 12. 2 *Chron.* xix. 8. and particularly *Judg.* iii. 24. beſides in a Number of Places produced by *Noldius* in *Concordant.* under *quum*, *quando*. Among our learned Expoſitors however, *Patrick* ventures to interpret it according to the *com. Eng. Tranſ.* that when they were come with *Moſes* from his Tent, they came forth from that Place, or from *Moſes*; that is they came forth from without.

Ver. 12. *I pray*] omitted in the *Vulg. Engliſh.*

CHAP. XIII.

AND the Lord ſpoke thus to Moſes,
2. Send Men to view the Country of Canaan, which I will give to the Iſraelites; let them be one of each Tribe of their Fathers, and every one a Prince among them.
3. So he ſent from the Wilderneſs of Paran, at the Command of the Lord, ſuch as were all of them principal Men of the Iſraelites.
4. Whoſe Names were: Shammua the Son of Zaccur, of the Tribe of Reuben;
5. Shaphat the Son of Hori, of the Tribe of Simeon;
6. Caleb the Son of Jephunneh, of the Tribe of Judah;
7. Igal the Son of Joſeph, of the Tribe of Iſſachar;
8. Hoſhea the Son of Nun, of the Tribe of Ephraim;
9. Palti the Son of Raphu, of the Tribe of Benjamin;
10. Gadiel the Son of Sodi, of the Tribe of Zebulun;
11. Gaddi the Son of Suſi, of the Tribe of Joſeph, that which was of Manaſſeh;
12. Ammiel the Son of Gemalli, of the Tribe of Dan;
13. Sethur the Son of Michael, of the Tribe of Aſher;
14. Nahbi the Son of Vophſi, of the Tribe of Naphtali;
15. Geuel the Son of Machi, of the Tribe of Gad.
16. Theſe were the Names of the Men whom Moſes ſent to view the Country; but he called Hoſhea the Son of Nun Joſhua.
17. Which Country of Canaan he ſent them to view with the following Inſtructions; Go up there ſouthward, and up the Mountain.
18. And ſee what the Country is; and whether the People who dwell in it are ſtrong or weak, few or many;
19. Whether it be a good or bad Country, as alſo whether the Cities which they reſide in are Camps or Fortifications;
20. Beſides whether the Ground is fat or lean, whether there be Wood in it or not: and take courage to bring ſome of the Fruit of the Country. For it was the Time when Grapes are firſt ripe.
21. They went up accordingly, and viewed the Country, from the Wilderneſs of Zin to Rehob, going to Hamath.
22. And in their going up ſouthward, *Caleb* went to Hebron, where were Ahiman, Sheſhai and Talmai, the Sons of Anak: Hebron being built ſeven Years before Zoan in Egypt.
23. At length they came to the Brook of Eſhcol, and cut off there a Branch with a Bunch of Grapes, which they carried on a Pole between two; together with Pomegranates and Figs.
24. That Place was called the Brook of Eſhcol, by reaſon of the Bunch which the Iſraelites cut off there.
25. Thus they returned from viewing the Country at the End of forty Days;
26. When arriving, they came into the Wilderneſs of Paran, to Moſes, Aaron, and the whole Aſſembly of the Iſraelites at Kadeſh, and not only brought back word to them all, but ſhewed them the Fruit of the Country.
27. Directing their Speech to the former, they ſaid; We have been at the Country to which thou ſenteſt us, that flows indeed with Milk and Honey, and this is the Fruit of it.
28. Nevertheleſs the People who dwell in it are ſtrong, the Cities are fortified, *nay* very great, and withal we ſaw the Sons of Anak there.
29. The Amalekites dwell in the ſouth Country, as the Hittites, Jebuſites, and Amorites do on the Mountains, and the Canaanites by the Sea, and the Side of Jordan.
30. Caleb however kept the People ſilent to Moſes, by ſaying, Let us go quite up, and poſſeſs it; for we ſhall entirely prevail over it.
31. On the contrary the Men who accompanied him ſaid, We are not able to go up againſt the People, for they are ſtronger than we.
32. And they gave out this ill Report of the Country, which they had viewed, to the Iſraelites; The Country which we have paſſed through to view it, is a Country that conſumes its Inhabitants, and all the People whom we ſaw in it were large Perſons.

Ver. 1. *ſpoke thus*] upon the People's Requeſt, *Deut.* i. 22.

Ver. 19. *Camps*] to move from one Place to another, for Conveniency of Paſturage, &c. as the *Arabians* did.

Ver. 22. Caleb *went*] By this Verb being ſingular, and the reſt both before and after plural, it appears that but one of them went to *Hebron*, which was *Caleb* by *Joſh.* xiv. 9, 12, 13. And this is much confirmed by *Joſhua*'s not being there, who was moſt likely to accompany him, and as it is thought they ſeparated to prevent Diſcovery: for *Caleb* tells him he heard of the *Anakites* being there, *Joſh.* xiv. 12. In ſhort it is certain that *Caleb* was there, and uncertain at leaſt that any of the reſt were.

Ver. 30. *to Moſes*] as the *Heb.* is; ſo that they forbore to ſpeak againſt *Moſes* while he was preſent, but murmured againſt him afterwards, Chap. xiv. 2.

Ver. 32. *conſumes*] Some of the *Jewiſh Writers* ſuppoſe there might be then a Plague there, or other Mortality, from whence they repreſented the Country to be unhealthy.

Ib. *large*] The ſame Word that in *Jer.* xxii. 14. is rendered *wide* in the *com. Bib.*

33. Nay there we ſaw Giants, the Sons of Anak one of the Giants; inſomuch that we appeared to our ſelves like Graſhoppers, and ſo we did to them.

CHAP. XIV.

UPON this the whole Aſſembly of the Iſraelites cried out aloud, and the People wept that Night.

2. And they all murmured againſt Moſes and Aaron, unanimouſly ſaying to them; Oh that we had died in the Country of Egypt, or elſe in this Wilderneſs!

3. For why did the Lord bring us into this Country, to fall by the Sword, for our Wives and Children to become a Prey? Is it not better for us to go back to Egypt?

4. So they propoſed one to another, Let us make a Captain, and return to Egypt.

5. At which Moſes and Aaron fell upon their Faces, before all the Congregation of the Iſraelites that were come together.

6. Of thoſe alſo who viewed the Country, Joſhua the Son of Nun, and Caleb the Son of Jephunneh, tore their Cloaths,

7. And ſaid thus to them all; The Country which we paſſed through to view it, is an exceeding good one.

8. If the Lord delights in us, he will bring us into this Country, which flows with Milk and Honey, and give it to us.

9. Only you muſt not rebel againſt him, therefore be not afraid of the People of it, for they will be *as* Bread to us; their Shelter is gone off from them, and the Lord is with us, do not fear them.

10. Notwithſtanding which the whole Aſſembly of the Iſraelites ſpoke of ſtoning them with Stones; but the Glory of the Lord appeared at the publick Tent to them all.

11. And he ſaid to Moſes; How long will this People contemn me? And how long will they not believe in me, for all the Signs which I have ſhewn among them?

12. Let me ſmite them with the Peſtilence, and diſinherit them; and I will make thee a Nation greater and ſtronger than they.

13. But Moſes anſwered him: When the Egyptians hear of it (becauſe thou broughteſt up this People from among them by thy Power)

14. They will tell it to the Inhabitants of this Country, who have heard that thou Lord art among this People, how thou, O Lord, art ſeen Eye to Eye, and thy Cloud remains over them, and thou goeſt before them in a Pillar of a Cloud by Day, and of Fire by Night.

15. Then, ſhouldeſt thou kill this People as one Man, the Nations that have heard thy Fame, will ſay thus,

16. Becauſe the Lord was not able to bring this People into the Country of which he ſware to them, he ſlew them in the Wilderneſs.

17. Now therefore let the Power of my Lord be great, I beſeech thee, as thou haſt ſpoken in the following manner;

18. The Lord is delaying of Anger, and of great Kindneſs, forgiving Iniquity and Treſpaſs; as well as not at all quitting, *but* puniſhing, for the Iniquity of the Fathers, the Children in the third and fourth *Generation*.

19. Vouchſafe to pardon the Iniquity of this People, according to the Greatneſs of thy Mercy, and as thou haſt forgiven them from Egypt to this Place.

20. And the Lord replied: I pardon according to thy Requeſt.

21. Yet ſurely, by my living, and the whole Earth being filled with the Glory of the Lord;

22. Becauſe all the Men, who when they had ſeen my Glory, and my Signs which I ſhewed in Egypt, and the Wilderneſs, have tempted me theſe ten times, and not hearkened to what I ſaid;

23. They ſhall not ſee the Country of which I ſware to their Forefathers, nor any of thoſe who have contemned me.

Ver. 33. *Giants*] *Joſephus* relates that monſtrous Bones of the Giants, afterwards ſlain by the *Iſraelites* in taking *Hebron*, were ſhewn to his Time, *Antiq.* Lib. v. 2. And *Pauſanias* a Heathen in his *Atticis*, as obſerved by *Cumberland* in his *Sanchoniatho*'s *Phœnician Hiſtory*, pag. 477. makes mention of the Bones of a Son of *Anax* being in the Country of *Mileſia*, whoſe Body was ten Cubits long; which compare with 1 *Sam.* xvii. 4.

Ver. 9. *Shelter*] *Heb. Shadow*, being a *Shelter* from the Heat; but here uſed metaphorically, as *Eccleſ.* vii. 12.

Ver. 10. *at*] *For in the Tabernacle the People could not have ſeen it*, ſays *Patrick*.

Ver. 11. *contemn*] So this Verb is rendered in the ſame Conjugation *Pihel* (for in the other Conjugation *Kal* it is agreed to mean thus) *Pſa.* x. 13. *deſpiſe*, *Jer.* xxiii. 17. *Iſai.* v. 24. & lx. 14. and *abhor*, 1 *Sam.* ii. 17. *Pſa.* x. 3. and may be ſeen not to ſignify *provoke*.

Ver. 12. *Let me*] As by expreſſing it *I will*, a Condition muſt at beſt be implied, and ſince that Condition was *Moſes*'s letting it be, by not interceeding for the People; how much fitter and more unexceptionable is it to have the *Engliſh* thus, which the *Hebrew* expreſſes as here?

Ver. 15. *Then, ſhouldeſt thou kill*] which *Patrick* unaccountably writes ſhould *rather* be, *But thou haſt killed*.

Ver. 17. *let the Power—be great*] in bringing them into the promiſed Country, Ver. 16. which would be a Favour and Bleſſing agreeable to the Divine Attributes following, Ver. 18.

Ver. 21. *and*] So it being in the *Heb.* as likewiſe *Patrick* expounds it.

24. But

24. But as for my Servant Caleb, becauſe he had another Spirit, and has followed me entirely, I will bring him into the Country whither he went, and his Offspring ſhall poſſeſs it.

25. Since the Amalekites and Canaanites dwell in the Vale, turn you about to Morrow, and march into the Wilderneſs, the Way to the Red Sea.

26. The Lord thus alſo ſaid to Moſes and Aaron:

27. How long do I hear what this wicked Aſſembly murmur againſt me, the Murmurings which the Iſraelites make at my ſelf?

28. Tell them the Lord ſays; By my living, I will do to you juſt as you have ſpoken in my Hearing.

29. Your dead Bodies ſhall fall in the Wilderneſs, all the whole Number of you who were counted from the twentieth Year upward, who have murmured againſt me.

30. None of you ſhall enter into the Country, for which I have lifted up my Hand, that I would make you dwell in, excepting Caleb the Son of Jephunneh, and Joſhua the Son of Nun.

31. As to your little ones, who you complained would be a Prey, I will have them in, and they ſhall know the Country which you deſpiſe.

32. But while your own Bodies are falling in this Wilderneſs,

33. Your Children ſhall be feeding in it forty Years, and bear your Whoredoms, till your dead Bodies are there conſumed.

34. According as you were viewing the Country the Number of forty Days, each Day being for a Year, you ſhall bear your Iniquities ſo many Years, and know a Rupture with me.

35. I the Lord affirm, I will do that to all this wicked Aſſembly, who are come together againſt me: they ſhall be conſumed in this Wilderneſs, where they ſhall die.

36. As for the Men that Moſes ſent to view the Country, who when they came back made the whole Aſſembly murmur againſt him, by giving out an ill Report concerning the ſame;

37. They who did it, died by a Plague before the Lord.

38. Whereas Joſhua the Son of Nun, and Caleb the Son of Jephunneh lived, of thoſe who went to view the Country.

39. And when Moſes told thoſe Words to all the Iſraelites, the People mourned exceedingly.

40. Afterwards they roſe early in the Morning, that they might go up to the Top of the Mountain, ſaying, Here we are, and will go up to the Place which the Lord has ſpoken of, for we have ſinned.

41. But Moſes replied; Why would you tranſgreſs the Lord's Command? For it will not proſper.

42. Go not up, that you may not be beat before your Enemies, becauſe the Lord will not be among you.

43. And as the Amalekites and Canaanites are before you there, you will fall by the Sword: for ſince you turn back from following the Lord, he will not be with you.

44. Nevertheleſs they reſolutely attempted to go up to the Top of the Mountain, though the Ark of the Lord's Covenant and Moſes did not remove out of the Camp.

45. But the Amalekites, and Canaanites who dwelt on that Mountain coming down, killed them, and beat them to Hormah.

CHAP. XV.

THE Lord afterwards told Moſes as follows:

2. Speak to the Iſraelites, ſaying to them; When you are come into the Country of your Habitations, which I will give you,

3. And prepare an Offering by Fire to the Lord, either a Burnt-offering, or a Sacrifice, in putting apart by a Vow, or for a Free-offering, or in your appointed Times; to make a pleaſant Smell to the Lord, out of the Herd, or the Flock;

Ver. 25. *Since the Amalekites—dwell*] Since you are afraid to go where they dwell: or according to *Patrick*, *They lie in wait for you, therefore do not go forward.* The *Latin Tranſlators* have it generally in the preſent Tenſe, as what the Lord ſaid; ſee Ver. 43.

Ver. 31. *would*] not *ſhould.*

Ver. 33. *feeding*] as the *Heb.* Word ſignifies, viz. on Manna, but not *wander.*

Ver. 34. *Rupture*] There is Nothing for *of promiſe* in the *Original*, though it ſtands with the ſame Character as the reſt in the *preſent Tranſlation*, and the Expreſſion ſeems ſhocking, that *a Breach of Promiſe* ſhould be aſcribed to God; the Condition of whoſe Promiſe to the *Iſraelites* being not kept by them, the Promiſe was conſequently void, and could not, as it certainly would not, be broke by him. *Gell* ſays the *com. Engliſh muſt be moſt abſurd and falſe*, *Eſſay*, p. 494.

Ver. 35. *I will*] The Subſtance of the ſecond *Note* on *Gen.* xxxi. 45. may ſerve for this, in relation to the *ſurely* of the *com. Reading.*

Ver. 40, 44. It appears by the 45th Ver. that they did not get up to the Top of the Mountain, and certainly were not gone up when they ſpoke to *Moſes*, Ver. 40.

Ver. 44. *reſolutely attempted*] *Vulg. Lat. being blinded went up*, through Miſtake of expounding the Verb by אפל when its Root עפל has a different Meaning.

Ver. 3. *Sacrifice*] of Peace-offerings, as *Lev.* vii. 15, 18, &c. *Exod.* xxix. 28. *Num.* x. 10. and as Ver. 8. & *Lev.* xvii. 5. ſhew.

Ib. *putting apart*] as *Lev.* xxii. 21. & xxvii. 2. *Num.* vi. 2.

4. Let

4. Let him who brings his Oblation to the Lord, bring a Meat-offering of the tenth Part *of an Ephah* of fine Flour, tempered with the fourth Part of a Hin of Oil;

5. And prepare for a Drink-offering the fourth Part of a Hin of Wine; with the Burnt-offering or Sacrifice of a Lamb.

6. For a Ram alſo prepare thou a Meat-offering of two tenth Parts *of an Ephah* of fine Flour, tempered with the third Part of a Hin of Oil;

7. And bring for a Drink-offering the third Part of a Hin of Wine; to be a pleaſant Smell to the Lord.

8. And when thou prepareſt a young one of the Herd for a Burnt-offering or Sacrifice, in putting apart by a Vow, or for Peace-offerings to the Lord;

9. Let there be brought with it a Meat-offering of three tenth Parts *of an Ephah* of fine Flour, tempered with half a Hin of Oil;

10. And thou ſhalt bring for a Drink-offering half a Hin of Wine; to be an Offering by Fire of a pleaſant Smell to the Lord.

11. Thus ſhall there be prepared for a Bullock, for a Ram, for either a Lamb or Kid;

12. And ſo ſhall you do, as their Number is, for every one, according to the Number that you prepare.

13. All the Natives ſhall do the like, when they bring an Offering by Fire of a pleaſant Smell to the Lord.

14. When one likewiſe who ſojourns with you, or ſhall be among you in your Generations, prepares ſuch an Offering, let it be as you your ſelves do it.

15. There ſhall be the ſame Ordinance for you of the Congregation, and for him who ſojourns, a perpetual one in your Generations; you ſhall be alike before the Lord,

16. The Law and the Manner ſhall be the ſame to both of you.

17. Again the Lord ſpoke thus to Moſes:

18. Charge the Iſraelites, by ſaying to them; When you come into the Country whither I will bring you,

19. And then eat of the Bread of it, you ſhall offer up a Lifted-offering to the Lord;

20. Which ſhall be a Cake of the firſt of your Dough, and you muſt offer it up like a Lifted-offering out of the Flour.

21. This Offering ſhall you give to the Lord in your Generations.

22. And when you err in not doing all theſe Commandments, which the Lord expreſſed to Moſes,

23. Whatever he has commanded you by his Miniſtry, ever ſince the Time that the Lord did *it*, in your Generations;

24. Then, if it be done by the Miſtake of the Aſſembly through Ignorance, all of them ſhall prepare a young Bullock of the Herd for a Burnt-offering, to be a pleaſant Smell to the Lord, with his Meat-offering and Drink-offering as uſual, and a Kid of the Goats *for* a Sin-offering.

25. And the Prieſt ſhall make atonement for the whole Aſſembly of the Iſraelites, that it may be forgiven them; ſince it was a Miſtake, and they have brought their Oblation, an Offering by Fire to the Lord, and their Sin-offering before him, for their Miſtake.

26. So ſhall they be all of them forgiven, and he who ſojourns among them, when all the People are in a Miſtake.

27. When a ſingle Perſon too ſins by Miſtake, he ſhall bring a She-goat of the firſt Year for a Sin-offering.

28. And the Prieſt ſhall make atonement for him, who has erred by ſinning in that Manner before the Lord; that by ſo doing, it may be forgiven him.

29. A Native of the Iſraelites, and he who ſojourns among them, ſhall have the ſame Law for committing *Sin* by Miſtake.

30. But that Perſon, either of the Natives or Strangers, who commits *it* with a high Hand, reproaches the Lord, and ſhall be cut off from among his People:

31. For he deſpiſing the Word of the Lord, as well as breaking his Commandment; that Perſon ſhall be utterly cut off, his Iniquity ſhall be upon him.

32. And while the Iſraelites were in the Wilderneſs, they found a Man gathering Wood on the Sabbath Day.

33. Whereupon thoſe that found him doing it, brought him to Moſes, Aaron, and the whole Aſſembly.

34. Who put him in Priſon, becauſe it was not explained what ſhould be done to him.

Ver. 4. *brings*] as juſt after, and Ver. 9, 27, 33. being the ſame Verb.

Ib. of an Ephah] Chap. xxviii. 5.

Ver. 9. *be brought*] to correſpond with the former Part of the Sentence in the foregoing Verſe, conſidering alſo that the Perſon who is ſpoken to was to bring it. The Senſe being ſo plain, it may be needleſs to produce Examples of the Conſtruction.

Ver. 24. *a Kid*] The Reaſon of this Addition to that in *Lev.* iv. 14. ſee there.

Ver. 30. *with a high Hand*] as Chap. xxxiii. 3. *Exod.* xiv. 8. and *Gell* remarks the *Engliſh Tranſlators confound* this Phraſe and another in *Exod.* xxi. 14. *Deut.* i. 43. & xvii. 12, 13. & xviii. 22. *both under one Word, which indeed anſwers properly to neither*, *Eſſay*, p. 502.

Ver. 34. *what ſhould*] being doubtful, as it ſeems by

35. And

35. And the Lord ſaid to Moſes, The Man ſhall be quite put to death: Let all the Aſſembly ſtone him with Stones without the Camp.

36. Accordingly they had him out thither, and ſtoned him till he was dead; as the Lord commanded Moſes.

37. To him alſo ſpoke the Lord in the following manner;

38. Tell the Iſraelites, that they ſhould make them a Fringe upon the Skirts of their Garments, in their Generations, and put a blue Lace upon that.

39. And the Fringe ſhall be for you to look on, that you may remember all the Commandments of the Lord, and do them; and not ſeek to follow your own Heart and Eyes, which you go a whoring after:

40. That by remembring and doing all my Commandments, you may be holy to your God.

41. Who am the Lord your God, that brought you out of the Country of Egypt, to be a God to you: I am the Lord your God.

CHAP. XVI.

AND Korah the Son of Izhar, the Son of Kohath, the Son of Levi, took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, Reubenites,

2. Who roſe up before Moſes, with two hundred and fifty Princes of the Aſſembly of the Iſraelites, famous renowned Men of the Congregation;

3. And being gathered together againſt Moſes and Aaron, they ſaid to them, *You take* a great deal upon you; for all the Aſſembly are holy every one of them, and the Lord is among them: therefore why do you lift up your ſelves above the Congregation of the Lord?

4. At the hearing of which Moſes fell down upon his Face.

5. He then ſpoke thus to Korah and all his Company; In the Morning the Lord will make known who is his, and is holy; and will, even he will, bring him whom he chooſes near to himſelf.

6. Do this, take you Cenſers, Korah, and all his Company;

7. And put Fire into them, and lay Incenſe upon them, before the Lord to Morrow; who will chooſe the Man that is holy: it is you Levites *take* a great deal upon you.

8. He ſaid further to Korah; Hear now, you Sons of Levi;

9. Is it too little for you, that the God of Iſrael has ſeparated you from the Aſſembly of Iſrael, to bring you near to himſelf, that you may do the Service of his Tabernacle, and ſtand before the Aſſembly to miniſter to them?

10. When he has thus brought thee, and all thy Brethren the Levites with thee near, do you ſeek the Prieſthood alſo?

11. For which reaſon thou and all thy Company are come together againſt the Lord: for what is Aaron, that you ſhould murmur at him?

12. Next Moſes ſent to call Dathan and Abiram, the Sons of Eliab: but they ſaid; We will not come up.

13. Was it a little Matter for thee to bring us up from a Country flowing with Milk and Honey, to cauſe us to die in the Wilderneſs, that thou haſt alſo entirely made thy ſelf a Prince over us?

14. Beſides thou haſt not brought us into a Country that flows with Milk and Honey, nor given us a Poſſeſſion of Fields and Vineyards. Wouldeſt thou put out the Eyes of theſe Men? We will not come up.

15. Very angry at this, Moſes prayed to the Lord, Have no regard to their Offering; I having not taken *ſo much as* an Aſs from them, nor hurt one of them.

16. To Korah he ſaid again; Do thou, and thy whole Company, be with Aaron before the Lord to Morrow;

17. And let each take his Cenſer, and bring it before the Lord, with Incenſe put into them, two hundred and fifty Cenſers, as likewiſe *do* thou and Aaron yours.

18. They accordingly took each his Cenſer, and putting Fire into them, and laying Incenſe upon them, ſtood at the Door of the publick Tent, with Moſes and Aaron.

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the Anſwer, whether what he did was ſuch Work as he muſt be put to death for, according to the Command given, *Exod.* xxxi. 14. & xxxv. 2. where the Kind of Death is alſo not told.

Ver. 39. *Fringe ſhall*] *Patrick* following *Poole*, according to his Cuſtom, expounds this to be *the Ribband*; though they prove only their own Unſkilfulneſs in the *Hebrew* Tongue.

Ver. 1. *took*] The *Heb.* Verb for it is ſingular, *Korah* being not only the chief, Ver. 5, 6, 16, 19, 32. but as he was firſt Couſin to *Moſes* and *Aaron*, *Exod.* vi. 18, 20. might think himſelf equal to them, and it appears he laid claim to the Prieſthood as well as *Aaron*, Ver. 10. for which reaſon the Rebellion was made, Ver. 11. which is therefore ſuitable to *Korah*'s *taking* the reſt; and ſo it is ſaid, *one Man ſinned*, Ver. 22. nay otherwiſe the *Original* does not tell us what was taken, *men* being added by the *Tranſlators*; of this ſee *Univerſ. Hiſt.* B. i. 7. 2. & *Ainſw. Annotations.*

Ver. 5. *In the Morning*] which muſt be of the next Day, and ſo need not be altered for *to morrow.*

Ver. 18. *They took*] the next Day, according to Ver. 5, 7, 16.

19. Whither Korah having gathered the whole Aſſembly againſt them, the Glory of the Lord appeared to them all.

20. And he ſpoke thus to Moſes and Aaron,

21. Get apart from among this Aſſembly, that I may conſume them in a Moment.

22. But they falling on their Faces, remonſtrated, O God, the God of the Spirits of all Fleſh, when one Man has ſinned, wilt thou be in a Wrath againſt the whole Aſſembly?

23. The Lord then ſaid to Moſes as follows,

24. Tell them, that they ſhould go up from about the Tabernacle of Korah, Dathan and Abiram.

25. So Moſes roſe up, and went to Dathan and Abiram, the Elders of Iſrael following him:

26. And he deſired the Aſſembly to depart from the Tents of thoſe wicked Men, and not touch any thing which belonged to them, leſt they ſhould be deſtroyed in all their Sins.

27. Therefore they went up from the Tabernacle of Korah, Dathan and Abiram all round; and the two latter came out, ſtanding at the Doors of their Tents, with their Wives, Children, and little ones.

28. And Moſes ſaid; By this you ſhall know that the Lord has ſent me to do all theſe Works, for it is not of my own Mind:

29. If theſe die as Men generally do, or are puniſhed with the Puniſhment of others in general, the Lord has not ſent me.

30. But if he performs Something new, that the Ground ſhall open its Mouth, and ſwallow them up with all that belong to them, and they go down into the Grave alive; you may know that theſe Men have contemned the Lord.

31. He had no ſooner done ſpeaking all theſe Words, but the Ground that was under them cleaved aſunder.

32. And the Earth having opened its Mouth, ſwallowed them up, their Families, and all the Men who belonged to Korah, with the whole Subſtance.

33. Both they and all theirs went down alive into the Grave, and the Earth covered them over, ſo they periſhed from among the Congregation.

34. And all Iſrael who were round about them ran away at their Noiſe, leſt the Earth, as they ſaid, ſhould ſwallow them up.

35. There came out Fire too from the Lord, and conſumed the two hundred and fifty Men who brought Incenſe.

36. After which the Lord ſpoke as follows to Moſes;

37. Bid Eleazar the Prieſt, Aaron's Son, take up the Cenſers out of the Burning, becauſe they are conſecrated, and ſcatter thou the Fire further.

38. As for the Cenſers of theſe who were Sinners againſt their own Lives, let them be made into broad Plates *for* a Covering to the Altar, ſince they have brought them before the Lord, and they are conſecrated; that they may be a Sign to the Iſraelites.

39. Accordingly Eleazar the Prieſt took the Cenſers of Braſs, which they who were burnt had brought, and they were beat out broad *for* a Covering to the Altar;

40. *To be* a Memorial to the Iſraelites, that no ſtrange Perſon, who is not of Aaron's Offſpring, may come to offer Incenſe before the Lord, leſt he ſhould be like Korah and his Company; as the Lord ſaid to him by the Miniſtry of Moſes.

41. Nevertheleſs the whole Aſſembly of the Iſraelites murmured againſt Moſes and Aaron the next Day, and ſaid, You have killed the Lord's People.

42. But when the Aſſembly were gathered together againſt Moſes and Aaron, as they looked towards the publick Tent, behold the Cloud covered it, and the Glory of the Lord appeared.

43. Then Moſes and Aaron came before the publick Tent.

44. Moreover the Lord ſaid to Moſes thus,

45. Get up from among this Aſſembly, that I may conſume them in a Moment: at which they fell on their Faces.

46. And Moſes ſaid to Aaron, Take a Cenſer, and put Fire into it from the Altar,

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Ver. 29. *in general*] ſince *all*, even before with *common*, would comprehend themſelves.

Ver. 30. *contemned*] See Chap. xiv. 11.

Ver. 32. *their Families*] thoſe of *Dathan*'s and *Abiram*'s, Ver. 25. as *Deut.* xi. 6. and they dwelt in Tents or Tabernacles, which are called ſo, not in *Houſes*. Thither, it appears, *Korah* and ſome Men belonging to him went, and his Children being left at home were ſaved, Chap. xxvi. 11. ſee Chap. xxvi. 10. *Deut.* xi. 6.

Ver. 33. *Grave*] So the *Heb.* not *pit*.

Ver. 35. *conſumed*] *burnt up*, as Ver. 37. ſhews, though *Poole* ſays, "It is probable this Fire conſumed them, as "Lightning ſometimes doth others, by taking away their "Lives, and leaving their Bodies dead upon the Place;" but then in Contradiction, explains *the Burning*, Ver. 37. to be "the Cinders or Aſhes."

Ib. *brought*] as Ver. 17. the Verb being the ſame. And ſurely they *brought* their *Cenſers*, not *offered* them, Ver. 38. It is this Verb in Chap. xviii. 2. ſee *Lev.* i. 3.

Ver. 37. *Cenſers*] which being *Braſs*, Ver. 39. were not burnt.

Ver. 38. *Altar*] *of Burnt-offering*, that being covered with *Braſs*, *Exod.* xxvii. 2.

Ver. 45. *in a Moment*] as Ver. 21.

and

and laying on Incenſe, go ſpeedily to the Aſſembly, and make atonement for them: for there is Wrath gone out from before the Lord, the Plague is begun.

47. Thus Aaron taking ſuch as Moſes ordered, ran into the midſt of the Congregation, and the Plague being indeed begun among the People, he put on the Incenſe, and made atonement for them;

48. And ſtanding between the Dead and the Living, the Plague was ſtopped.

49. In which fourteen thouſand and ſeven hundred died, beſides thoſe who died for Korah's Matter.

50. And Aaron went back to Moſes at the Door of the publick Tent, when the Plague was ſtopped.

CHAP. XVII.

BESIDES the Lord ſaid to Moſes as follows;

2. Speak to the Iſraelites, and take of all their Princes twelve Staves, one apiece for each Houſhold of their Fathers, writing every one's Name upon his Staff.

3. And write Aaron's Name upon the Staff of Levi; for there ſhall be one for the Head of a Family of their Fathers.

4. Thou ſhalt alſo put them in the publick Tent, before the Teſtimony, where I meet you.

5. And the Staff of the Man whom I chooſe ſhall bud out; that I may be quiet from the Murmurings of the Iſraelites, which they make againſt you.

6. This Moſes told to the Iſraelites, and all the Princes gave him twelve Staves, each Prince one, for the Houſhold of their Fathers, Aaron's Staff being among theirs.

7. And Moſes put them before the Lord, in the Tent of the Teſtimony.

8. Into which going the next Day, behold the Staff of Aaron for the Family of Levi was budded out; and not only brought forth Buds, but bloſſomed Flowers, and yielded Almonds.

9. He then brought out all the Staves from before the Lord to all the Iſraelites, who ſaw *it*, and they took each his own.

10. Next the Lord ſaid to him, Bring back Aaron's Staff before the Teſtimony, to be kept for a Sign to the rebellious; that thou mayeſt end their Murmurings to me, that they may not die.

11. Thus Moſes did, doing entirely according as the Lord commanded him.

12. But the Iſraelites uttered themſelves to Moſes; Behold, we are dying! we are periſhing, all of us periſh!

13. Every one who goes at all near to the Tabernacle of the Lord will be killed: ſhall we die entirely?

CHAP. XVIII.

UPON this the Lord ſaid to Aaron: Thou, with thy Sons, and thy Father's Family ſhall bear the Iniquity of the Sanctuary; thou and thy Sons your ſelves that of your Prieſthood.

2. So bring alſo thy Brethren, of the Tribe of Levi, that of thy Father, with thee, and let them be joined to thee, and wait on thee; but let thy Sons be with thee before the Tent of the Teſtimony.

3. And the former ſhall take care of thy Buſineſs, and that of the whole Tent; yet muſt not approach to the conſecrated Things, or the Altar, that both they and you may not die.

4. However they ſhall be joined with thee, ſo as to look after the Affairs belonging to all the Service of the publick Tent; and no Stranger ſhall come near you.

5. Thus ſhall you take care of the Buſineſs both of the Sanctuary, and the Altar; that there may no more be Wrath upon the Iſraelites.

6. Behold even I took your Brethren the Levites from among the Iſraelites: they are given to you a Gift for the Lord, to do the Service of the publick Tent.

7. But thou, and thy Sons with thee, ſhall take care of your Prieſthood, about every Matter of the Altar and within the Veil, as alſo ſerve: I make your Prieſthood a given Service, and the Stranger who comes near ſhall be put to death.

8. Lo I give to thee, and thy Sons by a laſting Ordinance, ſaid the Lord to Aaron, the Charge of my Offerings, with all the conſecrated Things of the Iſraelites, by reaſon of the Anointing.

9. The following ſhall be thine, and thy Sons, of the Things *ſaved* from the Fire that

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Ver. 3. *Aaron's Name*] So that the Staff on which it was being choſen by the Lord, both made determination for the Tribe of *Levi*, and for *Aaron* himſelf in that Tribe.

Ver. 1. *Upon this*] Upon the People's complaining as before, underſtand the following was ordered for a Remedy to it.

Ib. *Father's Family*] the Tribe of *Levi*.

are very holy; all their Oblations, of all their Meat-offerings, Sin-offerings and Treſpaſs-offerings, which they render to me.

10. Thou *and* every Male ſhall eat them at the very Holy Place, they being holy to thee.

11. Theſe ſhall likewiſe be thine; their given Lifted-offering, with all the Waved-offerings of the Iſraelites, which I give both to thy Sons and Daughters, together with thee, by a laſting Ordinance: every one of thy own Family who is clean may eat of the ſame.

12. I give thee all the firſt and beſt of the Oil, as alſo of the new Wine and Wheat, which they ſhall give to the Lord.

13. The Firſt-fruits of all that is in their Country, which they bring to the Lord, ſhall be thine: every one of thy own Family who is clean may eat of them.

14. Thou ſhalt have every dedicated Thing in Iſrael.

15. Every one that comes firſt out of the Womb, of all Fleſh which they bring to the Lord, whether of Man or Beaſt, ſhall be thine: however a firſt-born Child, ſhalt thou redeem, as thou ſhalt the Firſtling of an unclean Beaſt.

16. And the Redemption of a Child ſhall be from his Month, which thou ſhalt value at five holy Shekels of Silver, each being twenty Gerahs.

17. But the Firſtling of a Cow, with that of a Sheep or Goat, ſhalt thou not redeem, they being conſecrated: thou ſhalt ſprinkle their Blood upon the Altar, and burn their Fat, to be an Offering by Fire, for a pleaſant Smell to the Lord.

18. And their Fleſh ſhall belong to thee, as both the waved Breaſt, and the right Shoulder do.

19. All the Offerings of the conſecrated Things, which the Iſraelites ſhall offer up to the Lord, do I give thee, together with thy Sons and Daughters, by a laſting Ordinance: it ſhall be a laſting Covenant of Salt before the Lord, both to thee, and thy Offſpring with thee.

20. Thou ſhalt not poſſeſs any Thing in the Country of the Iſraelites, added the Lord to Aaron, nor have a Part among them: I will be thy Part and Poſſeſſion there.

21. And behold, I give the Poſterity of Levi all the Tithe in Iſrael for a Poſſeſſion; for their Service of the publick Tent, which they do.

22. So let the Iſraelites no more approach the publick Tent, to die by bearing Sin.

23. For the Levites ſhall do the Service of it, and bear their Iniquity. It ſhall be a laſting Ordinance to your Generations, that they ſhall have no Poſſeſſion among the Iſraelites.

24. The reaſon, I ſay of them, that they ſhall have no Poſſeſſion among the Iſraelites is, becauſe I give them their Tithe for a Poſſeſſion, which the others ſhall offer up *for* an Offering to the Lord.

25. Beſides the Lord ſaid to Moſes as follows:

26. Speak alſo to the Levites, ſaying to them; When you receive the Tithe of the Iſraelites, which I give you for your Poſſeſſion from them, you ſhall offer up the Tithe of that, for an Offering out of it to the Lord.

27. And your Offering ſhall be counted to you as *that* of Corn out of the Floor, and of Liquor out of the Wine-preſs.

28. Now you muſt offer up ſuch an Offering to the Lord, out of all your Tithes which you receive of the Iſraelites, giving it to Aaron the Prieſt.

29. Every Offering that you offer up to the Lord out of all your Gifts, ſhall be of all the beſt of them, which is to be their conſecrated Part.

30. Say therefore to them; When you have offered up the beſt of them, let them be counted to the Levites as the Increaſe of the Floor, and that of the Wine-preſs.

31. Then you and your Families may eat them in any Place: for they ſhall be your Reward for your Service in the publick Tent.

32. And when you offer up the beſt of them, you ſhall bear no Sin concerning them, nor will you profane the Iſraelites conſecrated Things, and ſo ſhall not die.

Ver. 9. *of all*] there being ל for *of* in *Heb.* and accordingly rendered by *Jun.* and *Trem. ex*, as well as expounded thus by *Annotators*.

Ver. 10. *at the very Holy Place*] which by *Lev.* vi. 16. compared with x. 12. appears to be in the Court at the Side of the very Holy Place; namely in Rooms that were there, *Ezek.* xlii. 13. but certainly not in it, whither the high Prieſt only went once a Year.

Ver. 11. *own Family*] for hired Servants, &c. might not eat of them, *Lev.* xxii. 10.

Ver. 16. *a Child*] *Heb. the redeemed of him*, i. e. *of Man* in the foregoing Verſe, which were *the Children*. And the Firſtling of an unclean Beaſt, by which the *Jews* here underſtand only an Aſs, as *Exod.* xiii. 13. & xxxiv. 20. was not at this Price.

Ver. 19. *Salt*] See *Lev.* ii. 13. *Diogenes Laertius*, in his *Lives, Opinions and Sayings of famous Philoſophers*, informs us, that *Pythagoras ordered Salt ſhould be ſet, to put in mind of Juſtice.*

Ver. 28. *Aaron the Prieſt*] i. e. the high Prieſt.

CHAP.

CHAP. XIX.

THE Lord further ſaid thus, as well to Aaron as Moſes,

2. That the following was an Ordinance of the Law which he himſelf commanded: Tell the Iſraelites, that they ſhould fetch thee a perfect red Heifer, in which is no Blemiſh, *and* upon which there has come no Yoke.

3. And her you ſhall give to Eleazer the Prieſt, who ſhall have her forth without the Camp, and ſhe ſhall be killed before him.

4. Then let him take ſome of her Blood with his Finger, and ſprinkle it over againſt the Front of the publick Tent ſeven times.

5. Next the Heifer ſhall be burnt in his Sight, with her Skin, Fleſh, Blood and Dung.

6. Moreover the Prieſt ſhall take Cedar-wood, Hyſſop and ſcarlet Thread, and caſt into the midſt of her Burning.

7. As he ſhall alſo waſh his Cloaths, and bathe his Fleſh in Water; after which he may come into the Camp, but ſhall be unclean till the Evening.

8. Nay he who has burnt her, ſhall both waſh his Cloaths and bathe his Fleſh in Water, and be unclean till the Evening.

9. And a clean Perſon ſhall gather up, and lay the Aſhes of the Heifer in a clean Place without the Camp; ſo they ſhall be to the Aſſembly of the Iſraelites for a Water of Separation, which ſhall be kept for Sin.

10. He likewiſe who gathers up her Aſhes ſhall waſh his Cloaths, and be unclean till the Evening. This ſhall be a laſting Ordinance to the Iſraelites, and to him who ſojourns amongſt them.

11. He that touches the dead Body of any Man ſhall be unclean ſeven Days.

12. On the third Day he ſhall purify himſelf with this, and on the ſeventh Day be clean; but if he does not purify himſelf on the third Day, he ſhall not be clean on the ſeventh.

13. What Perſon ſoever touches the dead Body of a Man who is deceaſed, and does not purify himſelf, will defile the Tabernacle of the Lord, and ſhall be cut off from Iſrael: when the Water of Separation is not ſprinkled on him, he is unclean, with his Uncleanneſs ſtill upon him.

14. This ſhall be the Law when a Man dies in a Tent: All who come into the Tent, and all who are in it, ſhall be unclean ſeven Days.

15. And every open Veſſel, upon which there is no Cloth faſtened, ſhall be unclean.

16. Whoever alſo touches abroad upon the Ground, one who is killed with a Sword, or dead, a Bone of a Man, or a Grave, ſhall be unclean ſeven Days.

17. And after they have taken for the Unclean, ſome of the Aſhes of the Burning for Sin, and Spring Water is put into a Veſſel with them;

18. Let a clean Man take Hyſſop, and dip in the Water, and ſprinkle upon the Tent, upon all the Veſſels, and Perſons who were there; upon him likewiſe that has touched a Bone, or one that is ſlain or dead, or a Grave.

19. Thus when the Clean has ſprinkled upon him who is unclean, on the third Day and the ſeventh, he ſhall be purified on the ſeventh Day; and waſhing his Cloaths, and bathing in Water, be clean in the Evening.

20. Whereas that Perſon who is unclean, and does not purify himſelf, ſhall be cut off from among the Congregation; when he defiles the Sanctuary of the Lord, not having the Water of Separation ſprinkled upon him, and being unclean.

21. It ſhall be a laſting Ordinance to you, that he who ſprinkles the Water of Separation ſhall waſh his Cloaths, and he who touches it, be unclean till the Evening.

22. Nay all which an unclean Perſon touches ſhall be unclean, as ſhall the Perſon who touches *that*, till the Evening.

Ver. 2. *red Heifer*] The *Jewiſh Writers* relate that *Solomon*, though he underſtood every other Myſtery and Precept of the Law, owned himſelf ignorant of the Meaning of the red Heifer, *Miſhneh, Tract of the red Heif. Maimonides, More Nevoch.* Pt. iii. Ch. 26. But notwithſtanding their Unbelief of *Jeſus Chriſt* might make them blind enough to ſay ſo, one would think the *Chriſtian Writers* might clearly account for it, ſince the Author to the *Hebrews* repreſents it as typical of *Chriſt*, Chap. ix. 13. & xiii. 11. ſo that the Redneſs of the Heifer might well prefigure his Blood, which is there particularly mentioned, Chap. ix. 14. & xiii. 12. As to their unſurmountable Difficulty, concerning thoſe who prepared and uſed it being made unclean by it, when the Uſe of it was to make clean ſuch as were unclean, Ver. 7, 8, 10, 12, 13, 17, 18, 19, 21. this anſwers to the Death of our Saviour, which brought Guilt on the Perpetrators of it, whilſt it was for the abſolving them to whom it ſhould be rightly applied.

Ver. 4. *over againſt*] being without the Camp, on the eaſt Side.

Ver. 6. *caſt*] there being nothing for [*it*] in the *Heb.* as what would be needleſs, if not improper; on which however *Patrick* comments, "He ſpeaks as if theſe three "Things being bound together, became one." Miſtaking the *Engliſh* for the *Original.*

Ver. 9. *Sin*] *purification* here & Ver. 17. being added in tranſlating.

Ver. 13. *will defile the Tabernacle*] *If he approach unto it, Patr. Comment.*

Ver. 21. *ſhall waſh*] It ſeems that he ſhould alſo be unclean till the Evening, as being after this, and in many other Caſes; but not that the latter ſhould waſh his Cloaths, becauſe it is before that [he,] and the Defilement apparently leſs.

CHAP. XX.

AT length the whole Aſſembly of the Iſraelites came into the Wilderneſs of Zin, in the firſt Month, and the People ſtaid at Kadeſh; where Miriam died, and was buried.

2. And having no Water, they gathered together againſt Moſes and Aaron:

3. As alſo quarrelled with Moſes, ſaying thus; Oh that we had died when our Brethren did before the Lord!

4. Why did you bring the Congregation of the Lord into this Wilderneſs, for we and our Cattle to die here?

5. And why did you cauſe us to come up from Egypt, to bring us to this bad Place? Which is neither a Place of Corn, Figs, Vines, nor Pomegranates; nay there is no Water to drink.

6. Upon this Moſes and Aaron went from the Preſence of the Congregation, to the Door of the publick Tent, and fell on their Faces; to whom the Glory of the Lord appearing,

7. He ſaid to Moſes as follows,

8. Take the Staff, and thou with thy Brother Aaron having gathered the Aſſembly together, ſpeak you to the Rock in their Sight, that it ſhould yield its Water: ſo thou ſhalt bring them Water out of it, and make both the Aſſembly and their Cattle drink.

9. And Moſes taking the Staff from before the Lord, as he commanded him;

10. When he and Aaron had gathered the Congregation before the Rock, he ſaid to them; Hear now, you Rebels, can we make Water come out of this Rock for you?

11. Then lifting up his Hand, he ſtruck the Rock twice with his Staff; whereupon there came out much Water, ſo that the Aſſembly and their Cattle drank.

12. But the Lord declared to Moſes and Aaron, Becauſe you did not believe me, to ſanctify me in the Sight of the Iſraelites, therefore you ſhall not bring this Congregation into the Country which I give them.

13. This was the Water of Meribah, at which the Iſraelites contended with the Lord, and he was ſanctified through them.

14. And from Kadeſh Moſes ſent Ambaſſadors to the King of Edom, who ſpoke thus in the Name of his Brother Iſrael; Thou knoweſt all the Fatigue which we have met with;

15. That our Forefathers went down to Egypt, where we dwelt a long time, and the Egyptians dealt ill with us and our Fathers.

16. But when we cried to the Lord, he heard what we ſaid, and ſending an Angel, brought us out of Egypt. And behold we are at Kadeſh, a City on the outſide of thy Border.

17. Let us paſs through thy Country, we pray: we will not go through the Fields, or the Vineyards, nor drink Water out of the Wells; *but* go in the King's Highway, without turning aſide to the right Hand or the left, till we have paſſed thy Bounds.

18. To which the Edomite anſwered, You muſt not paſs through what is mine, leſt I ſhould come out to meet you with the Sword.

19. And though the Iſraelites replied to him, We will go up in the Road, and if we or our Cattle drink of thy Water, we will give to the Worth of it; we will do nothing elſe but paſs along on our Feet:

20. Yet he ſaid, You ſhall not paſs; beſides he came out to meet them with numerous People, and ſtrong Power.

21. So he refuſing to give Iſrael leave to paſs through his Bounds, they turned away from him.

22. The whole Aſſembly of Iſrael there-

Ver. 1. *At length*] after a large Chaſm of Time, to the Beginning of the 40th Year.

Ib. *Kadeſh*] Not the ſame as *Kadeſh-barnea*, though *Lightfoot* ſays it, where they were before, *Harmony of Old Teſt.* for that, beſides being another Name, though called the ſame in ſhort, was at the Wilderneſs of *Paran*, Chap. xiii. 26. different from this of *Zin*, Ch. xiii. 21. but the former lying on the Border of *Canaan*, Chap. xxxiv. 4. *Joſh.* xv. 3. does not diſtinguiſh them, as *Uſher* ſpeaks in his *Annals*, ſince the latter lay there alſo, Ch. xiii. 21. *Ezek.* xlvii. 19. Yet by the *Iſraelites* coming hither from *Ezion-geber*, Chap. xxxiii. 36. at the *Red Sea* and towards the northern End of it, 1 *Kings* ix. 26. and being now on the Weſt of *Edom*, Ver. 16, 22, 23. Chap. xxi. 4. *Judg.* xi. 17, 18. and by the Deſcription of *Kadeſh-barnea*, *Deut.* i. 2, 19, 20. where they had been almoſt 38 Years before, *Deut.* ii. 14. as alſo by their Courſe from the Wilderneſs of *Paran* to that of *Zin*, Chap. xiii. 3, 17, 21. it appears that the other *Kadeſh* was far more North-eaſt than this.

Ver. 6. *Faces*] Here the *Vulg. Lat.* ſubjoins, *to the Earth, and cried to the Lord, and ſaid, O Lord God, hear the Cry of this People, and open to them thy Treaſure, a Fountain of living Water; that being ſatisfied, their Murmuring may ceaſe.*

Ver. 10. *can*] *Vulg. Lat. num poterimus, are we able*; ſpoken as it ſeems in Unbelief, Ver. 12.

Ver. 13. *at which*] being the *Heb.* Relative for *which*, including the oblique Caſes; and ſo rendered *quibus* by *Sant. Pagn.* and *ubi*, *where*, by *Caſtal. Leo Jud. Munſt.* the *vulg. Lat. Tranſlator*, with *Jun.* and *Trem.* as alſo *Noldius* in *Concordan.*

Ib. *ſanctified*] by ſhewing his Divinity in that Miracle.

Ver. 14. *Fatigue*] which though our *Tranſlators* might mean by the old Word *travel*, that is liable to be taken here for *travelling*, not ſignified by the *Heb.* ſee *Gell's Eſſay*, p. 526.

Ver. 18. *through*] the ſame Particle as in Ver. 17, 21. and which anſwer to each other; beſides that the *Iſraelites* did paſs *by Edom.*

Ver. 21. *turned away*] on which Condition probably the *Edomites* ſold them Proviſions, *Deut.* ii. 28, 29.

fore

fore marching from Kadeſh, came to Mount Hor,

23. Which was by the Border of the Country of Edom; where the Lord ſpoke to Moſes and Aaron as follows:

24. Aaron ſhall be taken away to his People: for he ſhall not enter into the Country which I give to the Iſraelites, becauſe you rebelled againſt my Command at the Water of Meribah.

25. Take Aaron and his Son Eleazar, and have them up Mount Hor.

26. And when thou haſt pulled off Aaron's Garments, and put them on Eleazar his Son, Aaron ſhall be taken away there by Death.

27. This Moſes did as the Lord commanded; and they went up Mount Hor in the Sight of the whole Aſſembly.

28. On the Top of which Aaron died, after Moſes had pulled off his Garments, and put them on his Son Eleazar; then Moſes and Eleazar went down from the Mountain.

29. And all the Aſſembly, the whole Family of Iſrael, finding that Aaron was dead, mourned for him thirty Days.

CHAP. XXI.

NOW the Canaanite King of Arad, who dwelt in the South, having heard that Iſrael was coming the Way of the Spies, fought againſt them, and took ſome of them Priſoners.

2. Whereupon they made a Vow to the Lord, that if he would at all deliver thoſe People into their Power, they would deſtroy their Cities.

3. And the Lord hearkening to what they ſaid, delivered up the Canaanites, and they deſtroyed them as well as their Cities: hence the Place was named Hormah.

4. But as the People were marching from Mount Hor, the Way to the Red Sea, that they might go round by the Country of Edom, their Souls ſhrunk at the Journey.

5. And they ſpoke againſt God and Moſes, Why did you bring us up from Egypt, to die in the Wilderneſs? For here is no Bread nor Water; and we are weary at our Hearts of this ſlight Food.

6. The Lord therefore ſent fiery Serpents among the People, which bit them, ſo that many People of Iſrael died.

7. They then came to Moſes, and ſaid, We have ſinned, becauſe we ſpoke againſt the Lord and thee; pray to him, that he may take away the Serpents from us. Accordingly he prayed for them.

8. And the Lord ſaid to him, Make thee a fiery Serpent, and put it on a Pole; and every one who is bit, when he looks at it, ſhall live.

9. So Moſes made a Serpent of Braſs, and having put it on a Standard, though a Serpent bit any one, yet if he looked at that, he lived.

10. And the Iſraelites marched on, and encamped at Oboth.

11. Marching from Oboth, they encamped at the Heaps of Abarim, in the Wilderneſs which is before Moab, towards the riſing of the Sun.

12. Whence they marched, and encamped at the Brook of Zered:

13. As they did after their next March at the Paſſage of Arnon, which is in the Wilderneſs coming out from the Border of the Amorites; for Arnon was the Border of Moab, between that and the Amorites.

14. Therefore in the Account of the Wars of the Lord, there is related that of Vaheb

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Ver. 24. *rebelled againſt my Command*] by ſpeaking to the People in Unbelief, inſtead of ſpeaking to the Rock in Faith, Ver. 8, 10, 12.

Ver. 29. *finding*] for they did not ſee it.

Ver. 1. *the Canaanite King of Arad*] that being a Place, *Joſh.* xii. 14. *Judg.* i. 16. this is alſo the Order of the *Hebrew* Words, and ſo *Jun.* and *Trem.* with the *Targum*, have it.

Ver. 3. *deſtroyed them*] This might be done by Part of the People, without *Moſes*'s going into *Canaan*; ſo that there is no Need to imagine, as ſome have, that this was not done till afterwards under *Joſhua*, in Contradiction to the Text, or that theſe Words were added to what *Moſes* wrote, after it was done.

Ib. *Hormah*] where the Battle might be fought, that and *Arad* being different Places, *Joſh.* xii. 14.

Ver. 4. *the Way to*] "the common Way from *Galaad*, "*Traconitis* and *Moab*, to the *Red Sea*, that is, to *Eſion-*"*gaber*, *Eloth* and *Midian*," *Raleigh's Hiſtory of the World*, B. ii. 5. 6. ſee *Deut.* ii. 8.

Ib. *ſhrunk*] *Heb. ſhortened.*

Ver. 5. *ſlight*] rather than *light*; ſee *Gell* in *Eſſay*, p. 530.

Ver. 6. *fiery Serpents*] There being ſuch in the Wilderneſs, *Deut.* viii. 15. Accordingly *Diodorus* tells of red or fiery Serpents in *Arabia*, about a Span long, whoſe Biting was quite incurable, which would ſet at a Man, and leap in his Face, Lib. iii. Cap. 3. *Strabo* likewiſe relates that the Bite of them was incurable, *Geograph.* Lib. xvi.

Ver. 9. *Standard*] Look *Gell's Eſſay*, p. 534.

Ver. 11. *Heaps*] perhaps of Stones or Earth thrown up for the Boundary of *Moab*; or for a Mark to Paſſengers, as *abarim* may be interpreted *Paſſengers.*

Ver. 12. *Brook*] *Deut.* ii. 13. proper to ſtay at for the Water; the like Word as in Ver. 14, 15. The Name of the Place at this Brook being *Dibon-gad*, as appears by Chap. xxxiii. 45. and reconciles thoſe Texts together.

Ib. *Zered*] according to the Accent, and *Deut.* ii. 13.

Ver. 13. *at the Paſſage of Arnon*] *on that* not *the other Side of* it; at a Place called *Almon-diblathaim*, Chap. xxxiii. 46. for they were not yet gone over *Arnon*, which would have been in the *Amorites* Country, Ver. 22. *Deut.* ii. 24.

Ver. 14. *Wars*] Thoſe that were before *Moſes* wrote this, as that with *Sihon* which follows. For in relating how they took *Sihon*'s Country, it was proper to take notice what the Lord did for them (which might well be

by

by a Whirlwind, and of the Brooks of Arnon,

15. As alſo of the Overflowing of the Brooks, which turns to the Habitation of Ar, and leans on the Border of Moab.

16. *They went* from thence to Beer, a Well to which the Lord ordered Moſes to gather the People, that he might give them Water.

17. Then Iſrael ſung this Song, Spring up, O Well; ſing to it:

18. The Well which the Princes have digged, the Nobles of the People by means of the Law-giver dug with their Staves. Out of the Wilderneſs *they went on* to Mattanah,

19. From thence to Nahaliel, thence to Bamoth;

20. And thence *to* the Valley which is in the Region of Moab, at the Beginning of Piſgah, which faces the Deſart.

21. Moreover Iſrael ſent Ambaſſadors to Sihon King of the Amorites, who ſaid,

22. Let us paſs through thy Country; we will neither turn aſide into the Fields, or the Vineyards, nor drink Water out of the Wells; *but* go on in the King's Highway, till we have paſſed thy Borders.

23. Nevertheleſs Sihon would not grant Iſrael to do it; but gathering all his People together, went out to the Wilderneſs to meet them; and when he came to Jahaz, fought with them.

24. But they put him to the Sword; and poſſeſſed his Country from Arnon to Jabbok, even to the Ammonites: for the Border of the Ammonites was ſtrong.

25. Thus Iſrael having taken all theſe Cities of the Amorites, dwelt in them, in Heſhbon and all its Towns.

26. For Heſhbon was the City of Sihon King of the Amorites; he having fought with the former King of Moab, and taken all his Country from him as far as Arnon.

27. They uſed to ſay therefore in a Proverb; Come to Heſhbon, the City of Sihon will be built, and eſtabliſhed.

28. For there is a Fire gone out of Heſhbon, a Flame out of the Town of Sihon; which has conſumed Ar of Moab, the Owners of the high Places of Arnon.

29. Wo is to thee, Moab; you are periſhed, O People of Chemoſh: he has delivered up his Sons who eſcaped, and his Daughters, for Priſoners to Sihon King of the Amorites.

30. We ſhooting at them, Heſhbon periſhed even to Dibon; and we laid them waſte as far as Nophah, which *reaches* to Medeba.

31. Now while Iſrael inhabited the Country of the Amorites,

32. Moſes ſent to ſpy Jazer, the Towns of which they took, and drove away the Amorites who were there.

33. After this they turned, and went up the Way to Baſhan; and Og the King of it came out with all his People, to meet them in Battle at Edrei.

34. Upon which the Lord ſaid to Moſes, Be not afraid of him: for I deliver him into thy Power, with all his People and Country; and thou ſhalt do to him, as thou haſt done to Sihon King of the Amorites, who dwelt at Heſhbon.

35. Accordingly they ſlew him, and his

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reckoned among his Wars) by firſt cauſing that King to conquer Part of *Moab*, that the *Iſraelites* might have it, who were not to meddle with *Moab*; ſee Ver. 26. *Deut.* ii. 9.

Ib. *Vaheb*] the King of *Moab*, mentioned Ver. 26. as ſome have thought; but by the Context ſeems rather the Name of a Place. Here is no *Red ſea*.

Ib. *Whirlwind*] by which the Lord might help *Sihon* to overcome the *Moabites*, *Amos* i. 14. as likewiſe by a *Flood*, Ver. 15.

Ver. 15. *turns*] *Heb. bends to the Habitation of Ar, and leans to the Border of Moab.* The Verbs meaning the ſame, viz. only the turning of the Flood.

Ver. 16. *Beer*] *Jerome*, in his *Epiſtle* to *Fabiola*, writes concerning this and the following Places in Ver. 18, 19, 20. *Hæc loca in finibus* Amoræorum, *quidem putant non manſiones eſſe ſed tranſitus, Some ſuppoſe the* Iſraelites *did not ſtay at theſe Places in the Borders of the* Amorites, *but only paſs through them.* For they are not reckoned, Chap. xxxiii. among thoſe at which it is ſaid they encamped, and which is not ſaid of theſe here. Nor does *Jerome* reckon them among the Manſions.

Ver. 20. to *the Valley*] *Bamoth* is *high places*, not likely to be in a Valley. Thus *Ainſworth* turns it; and ſo *Patrick* ſays, 'Rather *to the Valley*;' *Jun.* and *Trem. ad illam vallem*, *Munſt. Leo Jud.* and *Caſt. in (into) vallem.*

Ib. *at the Beginning*] for *the Top* might *look* any Way, and *the Valley* could not be there. It appears too by *Moſes*'s going up thither afterwards, to view the Country, *Deut.* iii. 27. & xxxiv. 1. that he had not been there before. Note there is Nothing in *Heb.* for *to*, and *at* may be better underſtood as frequently. So *Jun.* and *Trem. ad initium.*

Ver. 24. *from Arnon to Jabbok*] *Arnon*, as *Joſephus* relates, *Antiq.* Lib. iv. 5. was a River on the South of this Country, *Jabbok* another on the North, running into *Jordan*, and *Jordan* it ſelf on the Weſt; agreeable to the Deſcription in *Judg.* xi. 22.

Ib. *even to*] *Jabbok* being the Border of the *Ammonites*, *Deut.* iii. 16. *Joſh.* xii. 2.

Ver. 27. *Come*] This ſeems to be a common Saying, or Song of Triumph, uſed by *Sihon*'s Party at the Concluſion of his Victories.

Ver. 28. *conſumed Ar*] which the *Moabites* might build again, as they now poſſeſſed it, *Deut.* ii. 9, 29. being more probable than a mere Boaſt of the *Amorites*, that was never performed (according to ſome *Interpreters*) eſpecially ſince the Verb is in the paſt Tenſe.

Ver. 29. *Chemoſh*] the god of the *Moabites*, 1 *Kings* xi. 7. *Jer.* xlviii. 7.

Ib. *he*] to wit *Chemoſh.*

Children,

Children, with all his People, till there was no Remainder left him; and poſſeſſed his Country.

CHAP. XXII.

AFTERWARDS the Iſraelites marched, and encamped on the Plains of Moab, at the Side of Jordan *againſt* Jericho.

2. Now Balak the Son of Zippor ſaw all that Iſrael had done to the Amorites.

3. And the Moabite being exceedingly afraid, and vexed by reaſon of the People of Iſrael, becauſe they were many,

4. Said to the Elders of Midian, Now will this Company lick up all that is round about us, as an Ox does the Graſs of the Field; Balak the Son of Zippor being King of Moab at that Time.

5. So he ſent Meſſengers to Balaam the Son of Beor at Pethor, which was by the River of his People's Country, to call him as follows; Behold there are a People come out of Egypt, lo they cover the Ground as far as one can ſee, and abide over againſt me.

6. Therefore come now, I beſeech thee, curſe them for me, becauſe they are ſtronger than I; perhaps I ſhall be able to beat them, and drive them out of the Country: for I know that he whom thou bleſſeſt is bleſſed, and he that thou curſeſt is curſed.

7. And when the Elders of Moab and thoſe of Midian, who went with *Pay for* Divination in their Cuſtody, came to Balaam, and told him the Meſſage of Balak;

8. He bade them lodge there that Night, and he would return them Word, as the Lord ſhould ſpeak to him: accordingly the Princes of Moab ſtaid with him.

9. At which God coming to Balaam, ſaid, Who are thoſe Men with thee?

10. Whom he anſwered, that Balak the Son of Zippor King of Moab had ſent him *Word*,

11. Behold there are a People come out of Egypt, and cover the Ground as far as one can ſee: come now, curſe them for me; perhaps I ſhall be able to fight them, and drive them out.

12. But God replied to him; Do not go with them, nor curſe the People; for they are bleſſed.

13. Upon this Balaam aroſe in the Morning, and ſaid to Balak's Princes; Go to your Country, for the Lord refuſes to let me go with you.

14. And the Princes of Moab getting ready, and going to Balak, told that Balaam refuſed to come with them.

15. Balak then ſent Princes yet again, more and more honourable than thoſe.

16. Who coming to Balaam, told him that Balak the Son of Zippor ſaid as follows; Be not with-held, I pray, from coming to me;

17. For I will not only honour thee very highly, but do all that thou ſhalt ſay to me: come therefore, I beſeech thee, curſe this People for me.

18. And he made this Anſwer to Balak's Servants; If Balak would give me his Houſe full of Silver and Gold, I cannot tranſgreſs the Command of the Lord my God, by doing leſs or more;

19. Now therefore be pleaſed to ſtay here alſo to Night, that I may know what the Lord will ſpeak to me further.

20. And at Night God came to Balaam, and ſaid to him; If the Men come to call thee, riſe up, go with them; but thou muſt only do the Thing which I tell thee.

21. However Balaam roſe in the Morning, and ſaddled his Aſs, and went with the Princes of Moab.

22. So that God being angry becauſe he went, an Angel of the Lord placed himſelf in the Way to oppoſe him; as he rode upon his Aſs, having his two Servants with him.

Ver. 35. *Remainder*] So *ſarid* ſignifies.

Ver. 1. *Plains of Moab*] as having belonged to *Moab*, Chap. xxi. 25, 26.

Ib. againſt *Jericho*] which was at the other Side of *Jordan*, ſome Diſtance from it, *Joſh.* iv. 19. ſo the *Septuagint* have κατὰ.

Ver. 5. *at Pethor*] The *vulg. Lat.* has it *the Soothſayer*, *pother* being *an Interpreter*; but if it had been ſo, it would have been feminine, which refutes it.

Ib. *his People*] *Vulgate*, *Ammon*, taking *ammo* for it; but wrong, as *Druſius* here ſhews.

Ib. *the Ground as far as one can ſee*] *Heb. the Eye of the Ground.*

Ver. 19. *here*] at *Pethor*, but not in *Balaam*'s Houſe, ſince they muſt come to him, if they called him, Ver. 20.

Ver. 20. *only*] the principal Signification of אַךְ When God ſaw that *Balaam* was minded to go, contrary to his Command, Ver. 12. it ſeems he would divert him from it thus. What *Balaam* had ſaid already, Ver. 18. joined with the Conſideration of what he ſaid before, Ver. 13. might well be taken by the Princes for a ſufficient Anſwer: for as he was ſo poſitive, that he would not do otherwiſe than God ordered him, and had declared God would not permit him to go, how could they think God would alter his Mind? Beſides thoſe great Men might probably be too much affronted with *Balaam*'s Anſwer, to wait on him again; and ſo while he was ſtaying for them, they might have went away in the Morning, if *Balaam* had done as God commanded: inſtead of which he might go to them, if not after them; eſpecially as he ſeems alone, or with the Servants only, when the Angel met him.

Ver. 22. *becauſe he went*] contrary to God's Will and Permiſſion, Ver. 20, 32.

23. And the Aſs ſaw the Angel of the Lord ſtanding there, with his Sword drawn forth in his Hand, at which ſhe turned aſide out of the Road, and went into the Field; though Balaam beat her, to turn her into the Way.

24. Next the Lord's Angel ſtood in a Lane among the Vineyards, where there was a Fence on each Side.

25. Whom the Aſs ſeeing, preſſed to the Wall, and ſqueezed Balaam's Foot againſt it; who beat her again.

26. Hereupon the Angel of the Lord went further, and ſtood in a narrow Place, in which there was no Way to turn aſide, to the right Hand nor the left.

27. And when the Aſs ſaw him, ſhe lay down under Balaam; incenſed at which, he beat her with a Staff.

28. But the Lord opened her Mouth to ſay to him; What have I done to thee, that thou haſt beat me theſe three times?

29. It was becauſe thou madeſt ſport with me, he anſwered her; I wiſh I had a Sword in my Hand, that I might now kill thee.

30. Whereas ſhe replied to him, Am not I thy Aſs whom thou haſt rode upon ever ſince I was thine to this Day? Have I been at all uſed to do ſo to thee? And he ſaid, No.

31. Then the Lord uncovered Balaam's Eyes, who ſeeing his Angel ſtand in the Way, with his Sword drawn forth in his Hand, bowed down on his Face.

32. And the Angel of the Lord ſaid to him; Why didſt thou beat thy Aſs theſe three times? Behold I came out to oppoſe thee, becauſe the Journey is wrong before me.

33. Thus the Aſs ſeeing me, turned aſide from my Face each time; unleſs ſhe had, I ſhould now alſo have killed thee, and let her live.

34. And Balaam anſwered him; I have ſinned, becauſe I did not know that thou ſtoodeſt in the Way to meet me; and now if thou art diſpleaſed, I will get me back again.

35. The Angel of the Lord notwithſtanding replied to him; Go with the Men, however ſpeak only that which I ſhall to thee. And Balaam went with the Princes of Balak.

36. When Balak alſo heard that he was coming, he went out to meet him to a City of Moab, which is upon the Border of Arnon, at the End of the Border.

37. And he ſaid to Balaam, Why wouldeſt not thou come to me, when I ſent to thee ſo earneſtly to call thee? Cannot I indeed dignify thee?

38. But Balaam anſwered him, Lo can I ſay any thing of my ſelf now I am come? I muſt ſpeak the Words which God puts into my Mouth.

39. Nevertheleſs going with Balak, they came to Kirjath-huzoth.

40. Where Balak killed Oxen and Sheep, and ſent for Balaam, and the Princes who were with him.

41. Beſides in the Morning he took Balaam, and had him up the high Places of Baal, from whence he might ſee the Outſide of the People.

CHAP. XXIII.

AND Balaam ſaid to him, Build me here ſeven Altars, and prepare here for me ſeven Bullocks, and ſo many Rams.

2. Balak having done as he ordered, they two offered up a Bullock and a Ram on each Altar.

3. Next Balaam ſaid to him, Stand by thy Burnt-offering while I go; perhaps the Lord will meet me, then will I tell thee what he ſhews me. So he went to a high Place;

4. Reciting to God when he met him, that he had put in order ſeven Altars, and offered up a Bullock and a Ram on each of them.

5. And the Lord put Words into Balaam's Mouth, bidding him return to Balak, and ſpeak them.

6. At his returning to him, behold he ſtood by his Burnt-offering, with all the Princes of Moab.

7. And he uttered his Speech as follows; From Syria has Balak the King of Moab brought me, from the Mountains of the Eaſt; Come, curſe Jacob for me, and come, diſdain Iſrael.

Ver. 30. *thine*] *Noldius* in *Heb. Concordan.* Annot. 1667. from ſome *Jewiſh Writers*, and comparing it with the like Words, *Gen.* xlviii. 15. as likewiſe *Patrick* in *Com.* would have it *ever ſince thou waſt* (ſupplying) *a Rider*; but as the latter obſerves, *Balaam being now no young Man*, it is not likely the Aſs had carried him ſo long, and inſtead of it *my Maſter* may be ſupplied, which brings it to the ſame as here rendered; which it may alſo literally ſignify.

Ver. 33. *ſhould have killed*] which the Aſs perceived.

Ver. 41. *Baal*] It ſeems likely that the Worſhip of this Idol was taken from the neighbouring *Aſſyrians*, who had deified their firſt King *Belus*; as *Cedrenus* writes, pag. 15. οἱ Ασσύριοι Βάαλ θεὸν ἤτοι Βῆλ μετονομάζοντες, καὶ ἀνασηλώσαντες σέβονται, that is *the* Aſſyrians *call* Baal *or* Bel *a god, and worſhip an Image which they ſet up.*

Ver. 3. *high Place*] according as the Word is rendered every where elſe, particularly *Jer.* iii. 2. and as the Root ſhews it ſignifies; notwithſtanding *Patrick* writes 'rather, *into a Valley.*'

Ver. 7. *uttered*] *Heb. took up* in his Mouth or Lips, *Pſa.* l. 16. & xvi. 4. that is *uttered*, or *pronounced.*

8. How

8. How ſhall I curſe, whom God has not curſed? And how ſhall I diſdain, the Lord having not diſdained?

9. When I ſee them from the Top of the Rocks, and obſerve them from the Hills, behold the People dwell alone, and are not reckoned among the Nations.

10. Who can count up the Duſt of Jacob, and the Number of the fourth Part of Iſrael? Let me die the Death of the Upright, and may my End be like his.

11. Upon this Balak ſaid to Balaam; What doſt thou do to me? I fetched thee to curſe my Enemies, whom behold thou entirely bleſſeſt.

12. Muſt not I, anſwered he, obſerve to ſpeak what the Lord puts into my Mouth?

13. Then ſaid Balak to him; Vouchſafe to go with me to another Place, whence thou mayeſt ſee them, which thou ſhalt only their Outſide, and not ſee them all; and curſe them for me from thence.

14. So bringing him into the Field of Zophim, to the Beginning of Piſgah, he built ſeven Altars, and offered up a Bullock and a Ram on each of them.

15. He again ſaid to Balak, Stand here by thy Burnt-offering, while I meet yonder.

16. And the Lord met Balaam, and put Words into his Mouth, bidding him return to Balak, and ſpeak them;

17. To whom when he came, behold he ſtood by his Burnt-offering, having the Princes of Moab with him, and aſked him, what the Lord had ſpoken?

18. At which he uttered his Speech as follows: Riſe up, Balak, and hear, liſten to me, thou Son of Zippor.

19. God is not a Man who may lye, or a Son of Man who may repent: Will not he do as he has ſaid? And will not he confirm what he has ſpoken?

20. Behold I am ordered to bleſs; and he having bleſſed, I cannot turn it back.

21. He does not behold Iniquity in Jacob, nor ſee Perverſeneſs in Iſrael: the Lord his God is with him, and the Shouting of a King in him.

22. God brought them out of Egypt: he has Strength like an Unicorn.

23. For there is no Soothſaying againſt Jacob, nor Divination againſt Iſrael: what God has done for Jacob and Iſrael, will be declared according to the Time.

24. Lo the People will get up like a ſtout Lion, and like a Lion rouſe themſelves up; not lying down till they have eat the Prey, and drunk the Blood of the Slain.

25. Balak therefore ſaid to Balaam, Neither curſe, nor yet bleſs, them at all.

26. But he made anſwer to Balak, Did not I tell thee, that I muſt do all which the Lord ſpeaks?

27. Who replied to him, Come, I pray, let me take thee to another Place: perhaps God will not be diſpleaſed, that thou ſhouldeſt curſe them for me from thence.

28. Thus he had Balaam to the Top of Peor, that faces the Deſart.

29. And Balaam ſaid to him, Build me here ſeven Altars, and prepare here for me ſeven Bullocks, and ſo many Rams.

30. Accordingly Balak did as he ordered, and offered up a Bullock and a Ram on each Altar.

CHAP. XXIV.

NOW Balaam ſeeing that the Lord was pleaſed he ſhould bleſs Iſrael, did not go as the Times before, to meet with Soothſayings; but ſet his Face towards the Wilderneſs.

Ver. 9. *When*] The *com. Tranſ.* has *For*; whereas the Reaſon of *Balaam*'s not curſing *Iſrael* was ſhewn before, and does not appear to be his ſeeing them, which was done with a contrary Intent. So *Trem.* and *Jun.* with *Caſtal. quum.*

Ib. *dwell*] as *Trem.* and *Jun.* have *habitat* in the preſent Tenſe, which the *Heb.* Verbs wanting is frequently made by the future Form. The Senſe may ſpeak for it ſelf.

Ver. 10. *Let me die*] So *Ariſtippus*, who was in ſeveral Reſpects like *Balaam*, being a Philoſopher and wiſe Man of the beſt Education, but ingratiated himſelf with the Tyrant *Dionyſius* for Gain and Honour, wiſhed he might die like his Maſter *Socrates*, *Diog. Laert.* in his *Life*.

Ib. *of the Upright*] but he died the Death of the Wicked, Ch. xxxi. 8. ſuch as he himſelf was. *Mancini*'s Advice is therefore good in his *Poem of the Cardinal Virtues*, viz. *Learn to live well, that thou may'ſt die ſo too*;

To live and die is all we have to do,

Denham's *Tranſ.*

Ver. 14. *to the Beginning*] *ad initium*, *Jun.* and *Trem.* as Chap. xxi. 20. and only the Outſide of the Camp was now to be ſeen, Ver. 13. which does not ſeem to agree with looking from *the Top of Piſgah*, *Deut.* iii. 27. & xxxiv. 1, 2, 3.

Ver. 15. *I meet*] It being *with Soothſayings*, Ch. xxiv. 1. and *God met him*, Ver. 4.

Ver. 21. *does not*] at that preſent Time; their former Iniquities having been pardoned, and they puniſhed for them.

Ver. 22. *he*] *Iſrael*, from the preceding Verſe, as Ch. xxiv. 8.

Ver. 28. *Top of Peor*] which might be on the Side of *Piſgah* towards the Deſart, to agree with Ch. xxi. 20.

Ver. 1. *Soothſayings*] which formerly was the ſame as *Sayings of Truth*, and now according to *Johnſon*, *Predictions* or *Telling of Things beforehand*, which is ſuitable here, and as in the *com. Tranſ. Joſh.* xiii. 22. but *enchantments* far otherwiſe, and not belonging to the Lord, whom *Balaam* conſulted, and our *Tranſlators* add in at Ch. xxiii. 15. which make ſuch another ſhocking Contradiction as *the Lord* and *Satan* doing the ſame in 2 *Sam.* ult. & 1 *Chron.* xxi. ſo Chap. xxiii. 23.

2. And after he had looked up, and ſeen Iſrael remain according to their Tribes, the Spirit of God was upon him,

3. When he uttered his Speech as follows: Balaam the Son of Beor ſays, even the Man whoſe Eye is opened does;

4. He that has heard the Sayings of God, who has ſeen a Viſion of the Almighty, falling down with the Eyes uncovered, ſays;

5. How good are thy Tents, O Jacob! thy Tabernacles, O Iſrael!

6. They are extended like the Valleys, like Gardens by a River: the Lord has planted *them* as Aloes, as Cedars by the Waters.

7. The Water will flow out of his Buckets, and his Seed will be in plenty of Water: his King will be exalted above Agag, and his Kingdom be lifted up.

8. God brought him out of Egypt; he has Strength like an Unicorn: he will conſume the Nations that are his Adverſaries, break their Bones, and ſmite *them* with his Arrows.

9. He crouches, he lies down like a Lion, nay like a ſtout Lion; Who ſhall rouſe him up? He who bleſſes thee, is bleſſed; and he that curſes thee, curſed.

10. Upon which Balak was incenſed at Balaam, and ſtriking his Hands together, ſaid to him; I called thee to curſe my Enemies, whom behold thou haſt entirely bleſſed theſe three times.

11. Therefore get thee gone now ſpeedily to thy Place: I ſaid I would highly dignify thee, but lo the Lord with-holds thee from Dignity.

12. Did not I alſo tell thy Meſſengers, replied Balaam to him, when thou ſenteſt to me,

13. That if Balak would give me his Houſe full of Silver and Gold, I could not tranſgreſs the Command of the Lord, by doing Good or Bad of my own Mind, I muſt ſpeak that which the Lord ſaid?

14. And now behold I am going to my People, come, let me adviſe thee by what this People will do to thine in the latter Days.

15. So he uttered his Speech as follows: Balaam the Son of Beor ſays, even the Man whoſe Eye is opened does;

16. He that has heard the Sayings of God, and been acquainted with the Knowledge of the Supreme Being, who has ſeen a Viſion of the Almighty, falling down with the Eyes uncovered, ſays;

17. I ſee it, though not now, I obſerve it, though not near; a Star will come from Jacob, and a Scepter riſe from Iſrael, which will ſmite the Corners of Moab, and lay waſte all the Poſterity of Seth.

18. Edom and Seir will both be the Poſſeſſion of their Enemies, and Iſrael will do valiantly.

19. One from Jacob will rule, and deſtroy the Remainder from the City.

20. Next looking at Amalek, he uttered the following Speech; Amalek was the firſt of the Nations, but its End will be Deſtruction for ever.

Ver. 3. *ſays*] *hath ſaid* when beſides now?

Ib. *Eye*] of his Mind or Underſtanding perhaps, in Contradiſtinction to thoſe of the Body, Ver. 4.

Ver. 4. *heard*] He ſeems to deſcribe the Manner of his Revelation, to ſhew the Certainty of it: for his having divine Illuminations, ſee alſo *Patrick's Append. to Job.*

Ib. *falling down*] at the Sight of the Viſion, yet looking to ſee it.

Ver. 6. *planted* them] Thus *Jun.* and *Trem.* plantavit *eos.* And the Lord may rather be ſaid to have planted the *Iſraelites*, or their Tents in the Camp, as Chap. ii. than thoſe Trees, and not the *Cedars*, eſpecially as *which* is added in tranſlating, though not marked.

Ver. 7. *The Water will*] So in the *Vulg.* and *Tigur. Verſions*, with thoſe of *Munſt. Caſtal. Pagn.* and *Montan.* it is *aqua* the Subject, not *aquam* the Object of the Verb, nor is there the Article of the latter in *Heb.* Our *Commentators Poole* and *Patrick* expound as uſual from the *Eng. Tranſlation*, *He* to be *God*, as if it was not ſpoken of the ſame that the reſt of the Verſe is.

Ver. 11. *ſaid*] as Chap. xxii. 17. and the Verb uſually ſignifies.

Ver. 14. *adviſe*] His Advice is ſuppoſed to be what is mentioned Chap. xxxi. 16. and omitted here. 'The 'Heb. Word *Jaatz* conſtantly ſignifies *to give counſel*,' *Patrick*; ſee *Rev.* ii. 14. and *Ainſw. Annot.*

Ib. *by what*] q. d. ſince the *Iſraelites* will moleſt you, I will adviſe thee how to be beforehand with them.

Ver. 17. *I ſee it*] as repreſented in the Viſion.

Ib. *not now*] not as being now, but to be hereafter: thus *Patrick.*

Ib. *lay waſte*] The Obſervation of *Prideaux* is, that it ſhould not be tranſlated *deſtroy.* 'For if the *Meſſiah*, 'ſays he (who is underſtood to be meant) were to de'ſtroy all the Sons of Men (as thoſe of *Seth* were after 'the Flood) where would then his Scepter be?' *Connection*, Part ii. B. viii. But I muſt do the *Original Text* Juſtice, againſt the Interpretation he puts upon it from the *Jews*, *ſhall bear rule over:* for קרקר properly ſignifies to *break down Walls*, as *Iſai.* xxii. 5. from קיר *a Wall*, or as *Abarbinel* ſays to *unwall*, in *Maſſmniah Jeſhuah*, f. 7. and ſo metaphorically *lay waſte*, agreeable to the *ancient Latin vaſtabit.* And whereas *Prideaux* cites the *Targum* for his Expoſition, which has ישלוט he might have known that Verb ſometimes ſignifies to *ruſh* or *fall upon*, as in the *Targum* of *Judg.* viii. 21. 1 *Sam.* xxii. 17, 18. 2 *Sam.* i. 15, &c. This Place being underſtood of *Chriſt* the ſpiritual King, his *laying waſte* might be with reſpect to the Idolatry and Superſtition of Mankind, or *breaking down the Wall* of Partition between *Jews* and *Gentiles*, *Eph.* ii. 14. Nevertheleſs in the Senſe that this Text is reſtricted to *Moab*, it ſeems to be a Prophecy of *David*, 2 *Sam.* viii. 2. and the People of that Country might be called *the Poſterity of Seth*, becauſe they were ſo before the Flood. If our *Tranſlators* put it *Sheth* to make it ſeem another, it was a very poor Shift.

Ver. 20. *firſt*] This ſeems weakly expounded that *Amalek* firſt made war againſt *Iſrael*, eſpecially ſince *Agag* is ſpoken of as ſuch a great King, Ver. 7. who appears to be King of *Amalek*, by that being the common Name of its Kings, 1 *Sam.* xv. 8.

21. And

21. And looking at the Kenites, he continued his Speech thus; Your Habitation is ſtrong, by making your Neſt in a Rock;
22. Yet you will be taken away, till the Aſſyrians have carried you away captive.
23. He concluded his Speech too with this; Alas, who will live when God does it?
24. Afterwards Ships from the Coaſt of Chittim, will afflict both Aſſyria and Eber; and that too will periſh for ever.
25. And Balaam getting ready, went back to his Place, and Balak alſo went his Way.

CHAP. XXV.

THEN Iſrael ſtaying at Shittim, the People began to commit Fornication with the Women of Moab.
2. Who invited them to the Sacrifices of their gods, and the People eat, and bowed down to them.
3. Iſrael being thus joined to Baal-peor, the Lord was angry with them:
4. Inſomuch that he ſaid to Moſes, Take all the chief of thoſe People, and hang them up to the Lord before the Sun, that the Lord's fervent Anger may be turned away ftom Iſrael.
5. So Moſes bade the Judges of Iſrael, each one ſlay his Men who were joined to Baal-peor.
6. And behold there came a Man of the Iſraelites, and brought a Woman of Midian near his Brethren, in the Sight both of Moſes and the whole Aſſembly of the Iſraelites, who were weeping at the Door of the publick Tent:
7. Which Phinehas, the Son of Eleazar, the Son of Aaron the Prieſt, ſeeing, he roſe up from among the Aſſembly, and took a Spear in his Hand;
8. And going into her Brothel-houſe after the Man of Iſrael, he ran both him and the Woman through there. Then was the Plague ſtopped from the Iſraelites:
9. In which there died four and twenty thouſand.
10. Whereupon the Lord ſpoke as follows to Moſes;
11. Phinehas, the Son of Eleazar, the Son of Aaron the Prieſt, has turned away my Wrath from the Iſraelites, ſo that I have not conſumed them in my Zeal, by his being zealous with the ſame among them.
12. Therefore declare that I give him my Covenant of Peace;
13. Even that of the laſting Prieſthood, which he and his Offspring after him ſhall have; foraſmuch as he has been zealous for his God, and made atonement for the Iſraelites.
14. Now the Name of that Man of Iſrael, who was ſlain with the Woman of Midian, was Zimri, the Son of Salu, a Prince of a Father's Houſhold belonging to the Simeonites:
15. And her Name was Cozbi, the Daughter of Zur; he was the Head *of one* of the Nations, of a Father's Houſhold in Midian.
16. The Lord ſaid further to Moſes thus;
17. Aſſault the Midianites, that you may ſlay them;

Ver. 22. *taken away*] according as the Verb is rendered in the ſame Conjugation, 2 *Chron.* xix. 3. 1 *Kings* xiv. 10. & xxi. 21. & xxii. 46. 2 *Kings* xxiii. 24. *Deut.* xiii. 5, &c. &c. & xxvi. 13, 14. 2 *Sam.* iv. 11. and ſeldom ſignifies *to eat* or *feed on*, then not metaphorically as our *Tranſlators* took it. *Pagn. removendum.*

Ib. *till &c.*] till quite taken away.

Ver. 24. *Chittim*] *Italy* or the *Roman* Empire, as *Dan.* xi. 30.

Ib. *Aſſyria*] being finally ſubdued, and made a *Roman* Province by the Emperor *Trajan*, as *Dio* relates, Lib. lxviii.

Ib. *Eber*] the *Hebrews*, which was done alſo by the *Romans*, as in *Joſephus*, *Bel. Jud.*

Ib. *that too*] the *Roman* Empire it ſelf.

Ver. 1. *Shittim*] called *Abel-ſhittim* Chap. xxxiii. 49. their laſt Station before they entered *Canaan*.

Ib. *commit*] That this was brought to paſs through *Balaam*'s Advice, we may learn by Chap. xxxi. 16. *Rev.* ii. 14. and *Joſephus* has given, or rather framed, his Speech to *Balak* and the *Midianites* on this Occaſion, *Antiq.* Lib. iv. 6.

Ver. 4. *thoſe*] who committed Idolatry: for which the *Heb.* has the demonſtrative ה as *Jer.* xxiii. 21. *Jun.* and *Trem.* have tranſlated, *iſtius populi*, *of that People.*

Ver. 8. *her*] there being the Pronoun ſo ſignifying to the latter Word.

Ib. *Brothel-houſe*] It may ſeem ſomething ſtrange to have two Nouns both alike in the ſame Verſe, one ſignifying *tent* and the other *belly*, as in the *com. Tranſ.* whereas *Jun.* and *Trem.* have rendered it each Time by *lupanar*, as the *Vulg. Lat. Tranſ.* and *Montan.* have the former. The *Heb.* Root may denote it to be an *execrable place*, which does not appear in the other Words; ſee *Leigh's Crit. Sacr.* and *Gell's Eſſay*, p. 558.

Ver. 9. *four and twenty thouſand*] a thouſand leſs are mentioned 1 *Cor.* x. 8. who either might not die the ſame Day, or be ſlain as Ver. 4, 5. not by the Plague; ſee Chap. xxvi. 14.

Ver. 11. *with the ſame*] *Heb. with my Zeal, my Zeal* being the ſame as juſt before; not *for my ſake.*

Ver. 13. *the laſting Prieſthood*] that which was given to *Aaron*'s Family, which was called ſo; not another diſtinct Prieſthood; ſee of this largely in *Shuckford*'s *Connect.* Book ii. However as the Prieſthood belonged to *Phinehas* by Birth, this ſeems to be the high Prieſthood, which he ſhould have from among his Brothers, 1 *Chron.* xxiv. 3, 4. but the Poſterity of *Ithamar* having it ſome Time, his had not *an everlaſting Prieſthood*, but *the &c.* as above.

Ver. 14, 15. *a Father's Houſhold*] By ſuch a *Father* ſeems to be meant one of the Sons of the firſt Founder, as *Midian* had five Sons, *Gen.* xxv. 4. and five Kings or Heads, *Num.* xxxi. 8. of which *Zur* was one.

Ver. 15. *Nations*] he being a King, Chap. xxxi. 8.

Ver. 17. *Aſſault*] *uſe hoſtility* or *act like enemies*, as the Verb ſignifies, and the following Words may ſhew.

18. Becauſe they aſſault you, with their Contrivances which they made againſt you in the Affair of Peor, and that of Cozbi their Siſter, one of their Prince's Daughters, who was killed on the Day of the Plague that was for the Matter of Peor.

CHAP. XXVI.

AND after the Plague, the Lord ordered Moſes, and Eleazar the Son of Aaron the Prieſt,

2. To take the Sum of the whole Aſſembly of the Iſraelites, from their twentieth Year upward, after the Houſhold of their Fathers, being all that were to go out to War of Iſrael.

3. Accordingly they gave them order in the Plains of Moab, at Jordan *againſt* Jericho,

4. That it ſhould be at that Age; as the Lord commanded Moſes, and the Iſraelites who came out of the Country of Egypt.

5. Of the Sons of Reuben the Firſt-born of Iſrael were, of Enoch the Family of the Enochites, of Phallu the Family of the Phalluites,

6. Of Hezron the Family of the Hezronites, of Carmi that of the Carmites:

7. Theſe being the Families of the Reubenites, and of them there were numbered forty three thouſand ſeven hundred and thirty.

8. And the Sons of Phallu Eliab:

9. Whoſe Sons were Nemuel, Dathan and Abiram: they being the Dathan and Abiram that were famous in the Aſſembly, who contended with Moſes and Aaron among the Company of Korah, when they contended with the Lord.

10. Upon which the Earth opened its Mouth, and ſwallowed them up with Korah, when that Company was killed, when the Fire conſumed the two hundred and fifty Men, ſo that they became a Sign.

11. Nevertheleſs the Children of Korah were not killed.

12. Of the Sons of Simeon after their Families were, of Nemuel the Family of the Nemuelites, of Jamin the Family of the Jaminites, of Jachin the Family of the Jachinites,

13. Of Zerah the Family of the Zarhites, of Saul that of the Saulites:

14. Theſe being the Families of the Simeonites, who were twenty two thouſand and two hundred.

15. Of the Sons of Gad after their Families were, of Zephon the Family of the Zephonites, of Haggi the Family of the Haggites, of Shuni the Family of the Shunites,

16. Of Ozni the Family of the Oznites, of Eri the Family of the Erites,

17. Of Arod the Family of the Arodites, of Areli that of the Arelites:

18. Theſe being the Families of the Sons of Gad, of whom were numbered forty thouſand and five hundred.

19. Er and Onan, who were the Sons of Judah, dying in the Country of Canaan;

20. Of his Sons after their Families there were of Shelah, the Family of the Shelanites, of Pharez the Family of the Pharzites, of Zerah that of the Zarhites;

21. And of the Sons of Pharez were, of Hezron the Family of the Hezronites, of Hamul that of the Hamulites:

22. Theſe being the Families of Judah, of whom were numbered ſeventy ſix thouſand and five hundred.

23. Of the Sons of Iſſachar after their Families were, of Tola the Family of the Tolaites, of Phuvah the Family of the Phunites,

24. Of Jaſhub the Family of the Jaſhubites, of Shimron that of the Shimronites:

25. Theſe being the Families of Iſſachar, of whom were numbered ſixty four thouſand and three hundred.

26. Of the Sons of Zebulun after their Families were, of Sered the Family of the Sardites, of Elon the Family of the Elonites, of Jahleel that of the Jahleelites:

27. Theſe being the Families of the Zebulunites, of whom were numbered ſixty thouſand and five hundred.

Ver. 18. *the Matter*] or *Affair*, to wit of committing Idolatry with *Baal-peor*, Ver. 3. proper both *to* the *Heb.* and *in Engliſh.*

Ver. 2. *take the Sum*] this being the third Time of doing it, *Exod.* xxxviii. 26. *Num.* i. 2, 3.

Ver. 5. *Enoch*] of this and other Names ſee *Gen.* xlvi.

Ver. 10. *with Korah*] or *and Korah:* notwithſtanding which *Annotators* pretend he was burnt, as being with the 250 Men who oppoſed *Aaron* in burning Incenſe; but that Conteſt ſeems to have been determined by the Glory of the Lord appearing, &c. Chap. xvi. 19, 20, 21, compared with Ver. 5, 7. before the Earthquake; upon which *Korah* might go to *Dathan* and *Abiram*, and ſo be ſwallowed up with them. What can be plainer, when the *Scripture* tells he was ſwallowed up, and mentions only 250 Men that were burnt, Chap. xvi. 35. as well as here, of whom he was not one, Chap. xvi. 1, 2, 16, 17? And it is likely that when *Moſes* went to *Dathan* and *Abiram*, Chap. xvi. 25. *Korah* would likewiſe, to encourage them againſt him, agreeable to Chap. xvi. 1. there being moſt Need of his Preſence; ſee *Carpzou's Defence of the Heb. Bib.* againſt *Whiſton*, Objec. 16.

Ver. 14. *thouſand*] The great Decreaſe in this Tribe of 37100, Chap. i. 23. might be partly owing to the Slaughter, perhaps moſtly made there, for being like their Prince *Zimri*, Chap. xxv. 9, 14.

28. Joſeph's

28. Joſeph's Sons after their Families being Manaſſeh and Ephraim;
29. Of Machir the Son of Manaſſeh was the Family of the Machirites; and Machir begetting Gilead, of him was the Family of the Gileadites.
30. Of theſe Sons of Gilead were, of Jezer the Family of the Jezerites, of Helek the Family of the Helekites,
31. And of Aſriel the Family of the Aſrielites, of Shechem too the Family of the Shichmites,
32. As alſo of Shemida the Family of the Shemidaites, and of Hepher that of the Hephrites.
33. And Zelophehad the Son of Hepher had no Sons, but Daughters, whoſe Names were, Mahlah and Nohah, Hoglah, Milcah and Tirzah.
34. Theſe were the Families of Manaſſeh, of whom were numbered fifty two thouſand and ſeven hundred.
35. Of the Sons of Ephraim after their Families were theſe, of Shuthelah the Family of the Shuthalhites, of Becher the Family of the Bachrites, of Tahan that of the Tahanites;
36. Moreover of Eran the Son of Shuthelah was the Family of the Eranites:
37. Theſe being the Families of the Sons of Ephraim, of whom were numbered thirty two thouſand and five hundred. The foregoing were the Sons of Joſeph after their Families.
38. Of the Sons of Benjamin after their Families were, of Bela the Family of the Balites, of Aſhbel the Family of the Aſhbelites, of Ahiram the Family of the Ahiramites,
39. Of Shephupham the Family of the Shuphamites, of Hupham that of the Huphamites;
40. And of the Sons of Bela, Ard and Naaman, there were the Family of the Ardites, *and* of Naaman that of the Naamites.
41. Theſe were the Sons of Benjamin after their Families, and of them were numbered forty five thouſand and ſix hundred.
42. Of the Sons of Dan after their Families were theſe, of Shuham the Family of the Shuhamites: theſe being the Families of Dan according to what they were.
43. They who were numbered of the whole Family of the Shuhamites, were ſixty four thouſand and four hundred.
44. Of the Sons of Aſher after their Families were, of Imnah the Family of Imnah, of Iſhvi the Family of the Iſhvites, of Beriah that of the Beriites;
45. Of the Sons of Beriah were, of Heber the Family of the Hebrites, of Malchiel that of the Malchielites.
46. And the Name of Aſher's Daughter was Serah.
47. Theſe were the Families of the Sons of Aſher, of whom were numbered fifty three thouſand and four hundred.
48. Of the Sons of Naphtali after their Families were, of Jahzeel the Family of the Jahzeelites, of Guni the Family of the Gunites,
49. Of Jezer the Family of the Jizrites, of Shillem that of the Shillemites:
50. Theſe being the Families of Naphtali according to what they were, and of them were numbered forty five thouſand and four hundred.
51. The foregoing who were numbered of the Iſraelites, were ſix hundred and one Thouſand ſeven hundred and thirty.
52. Then the Lord ſaid to Moſes as follows:
53. To theſe ſhall the Country be divided for a Poſſeſſion, by the Number of the Names.
54. The Poſſeſſion for many ſhall be made much, and for few little; each one's Poſſeſſion ſhall be given according to thoſe who are numbered of him.
55. However the Country ſhall be divided by Lot, they ſhall have poſſeſſion after the Names of the Tribes of their Fathers.
56. According to the Lot ſhall the Poſſeſſion of it be divided, betwixt many and few.
57. And theſe are they who were numbered of the Levites after their Families; of Gerſhon the Family of the Gerſhonites, of Kohath the Family of the Kohathites, of Merari that of the Merarites.
58. The Families of the Levites being, the Family of the Libnites, thoſe of the Hebronites, Mahlites, Muſhites, and Korehites. Now Kohath begot Amram.
59. And the Name of Amram's Wife was

Ver. 29. *Machirites*] from *Machir*'s other Son or Sons beſides *Gilead*, which we may ſee he had in *Gen.* l. 23. 1 *Chron.* vii. 16. though *Patrick* ſays *Machir had no Son but Gilead*, and ſo not only makes the Family of the *Machirites* and that of the *Gileadites the very ſame*, but ſuppoſes the ſame alſo to be parted into the Families named Ver. 30, 31, 32.

Ver. 30. *Jezer*] to which is elſewhere added *Ab*, *Joſh.* xvii. 2. 1 *Chron.* vii. 18.

Ver. 33. *Nohah*] It being not the ſame with *Noah*, *Gen.* v. 29.

Ver. 39. *Shephupham*] ſo the *Heb.* Word.

Ver. 42. *according to what they were*] So in Ver. 50.

Ver. 44. *Imnah*] the ſecond Time as the firſt.

Ver. 46. *Serah*] See *Gen.* xlvi. 17. 1 *Chron.* vii. 30. *Sarah* was made through Ignorance of the Accent.

Jochebed,

Jochebed, the Daughter of Levi who was born to him in Egypt; and ſhe bore to Amram, Aaron, Moſes, and their Siſter Miriam.

60. To Aaron alſo were born, Nadab and Abihu, Eleazar and Ithamar.

61. But Nadab and Abihu died, when they offered ſtrange Fire before the Lord.

62. And thoſe who were numbered of them were twenty three thouſand, all the Males from their Month upward: for they were not numbered among the Iſraelites, becauſe they had a Poſſeſſion given among them.

63. Theſe are the Numbers of the Iſraelites, whom Moſes and Eleazar the Prieſt numbered in the Plains of Moab, at Jordan *againſt* Jericho.

64. Among whom there was not a Man of thoſe that were numbered by Moſes and Aaron the Prieſt, when they numbered the Iſraelites in the Wilderneſs of Sinai.

65. For the Lord ſaid of them, they ſhould quite die in the Wilderneſs: accordingly there was not a Man of them left, excepting Caleb the Son of Jephunneh, and Joſhua the Son of Nun.

CHAP. XXVII.

AND there came the Daughters of Zelophehad, the Son of Hepher, the Son of Gilead, the Son of Machir, the Son of Manaſſeh, of the Families of Manaſſeh the Son of Joſeph, whoſe Names were Mahlah, Nohah, Hoglah, Milcah and Tirzah;

2. And ſtanding before Moſes, Eleazar the Prieſt, the Princes, and the whole Aſſembly, at the Door of the publick Tent, they ſaid;

3. Our Father died in the Wilderneſs, and was not among thoſe who came together againſt the Lord in the Company of Korah; but died in his own Sin, and had no Sons.

4. Why ſhould our Father's Name be taken away from among his Family, becauſe he has no Son? Give us an Inheritance among his Brethren.

5. So Moſes brought the Judgment of them before the Lord.

6. Who gave him the following Anſwer:

7. The Daughters of Zelophehad ſpeak right; give them entirely an Inheritance to poſſeſs among their Father's Brethren, and make his Poſſeſſion paſs to them.

8. And thou ſhalt tell the Iſraelites thus; When a Man dies having no Son, you ſhall make his Poſſeſſion devolve to his Daughter;

9. If he has no Daughter, you ſhall give it to his Brothers;

10. If he has none, to his Father's Brothers;

11. And if his Father has none, to his Kinſman that is neareſt to him of his Family, who ſhall inherit it: which ſhall be a Statute of Judgment to the Iſraelites, as the Lord commanded Moſes.

12. And the Lord ſaid to him; Go up on this Mount Abarim, and ſee the Country that I give to the Iſraelites;

13. Which when thou haſt ſeen, thou ſhalt alſo be gathered to thy People, as thy Brother Aaron was:

14. Since you rebelled in the Wilderneſs of Zin, in the Strife of the Aſſembly, againſt my Command, that you ſhould ſanctify me at the Water in their Sight; namely the Water of Meribah at Kadeſh, *in* the Wilderneſs of Zin.

15. Moſes then ſaid to the Lord as follows;

16. Let the Lord God of the Spirits of all Fleſh ſet a Man over the Aſſembly,

17. Who ſhall go out and come in before them, having them out, and bringing them in; that the Lord's Aſſembly may not be like Sheep which have no Shepherd.

18. At this the Lord replied to him; Take thee Joſhua the Son of Nun, a Man in whom the Spirit is, and lean thy Hand upon him.

19. Next cauſing him to ſtand before Eleazar the Prieſt, and the whole Aſſembly, give him command in their Sight.

20. Thou ſhalt further put ſome of thy Dignity upon him, that all the Aſſembly of the Iſraelites may hearken to *him*.

21. He ſhall alſo ſtand before Eleazar the Prieſt, that he may aſk for him by the Judgment of Urim before the Lord; at whoſe Command he ſhall both go out and come in, and the whole Aſſembly of the Iſraelites with him.

22. And Moſes did as the Lord commanded him; taking Joſhua, and cauſing him to ſtand before Eleazar the Prieſt, and the whole Aſſembly,

23. Then leaning his Hands upon him, and giving him command; as the Lord ordered by the Miniſtry of Moſes.

Ver. 62. *for they*] *Vulg. qui, who*; not unlikely by Corruption of *quia, becauſe*, which ſome few *Copies* have.

Ver. 7. *give them*] as if they were *Sons*, the *Hebrew* Pronoun being maſculine.

Ver. 12. *Go up*] not juſt now, ſo that the Command is given again at the Time, *Deut.* xxxii. 49.

Ver. 20. *Dignity*] by giving him Authority to govern, and as it ſeems by *Deut.* xxxiv. 9. tranſmitting to him ſome Capacity for it, with which he was doubtleſs pretty well endued before.

CHAP.

CHAP. XXVIII.

TO whom he further ſpoke as follows:
2. Command the Iſraelites, that they ſhould obſerve to bring to me in its appointed Time, my Oblation, my Food, for my Sacrifices by Fire of a pleaſant Smell to me.

3. And ſay to them: This is the Sacrifice by Fire which you ſhall bring to the Lord, two perfect Lambs of the firſt Year daily, *for* a continual Burnt-offering.

4. Thou ſhalt offer one Lamb in the Morning, and the other within the Evening;

5. With the tenth Part of an Ephah of fine Flour for a Meat-offering, tempered with the fourth Part of a Hin of beaten Oil.

6. Which is the continual Burnt-offering that was made at Mount Sinai, for a pleaſant Smell, a Sacrifice by Fire to the Lord.

7. Moreover its Drink-offering ſhall be the fourth Part of a Hin of ſtrong Liquor for one Lamb, which thou ſhalt pour out to the Lord in the Holy Place.

8. And when thou offereſt the other Lamb within the Evening, let it be with a Meat-offering and Drink-offering as in the Morning, *for* a Sacrifice by Fire of a pleaſant Smell to the Lord.

9. On the Sabbath Day alſo there ſhall be two perfect Lambs of the firſt Year, and two tenth Parts of fine Flour *for* a Meat-offering tempered with Oil, and the Drink-offering of the ſame,

10. *This* ſhall be the Burnt-offering of each Sabbath, over and above the continual Burnt-offering, and its Drink-offering.

11. In the Beginnings of your Months alſo ſhall you bring *for* a Burnt-offering to the Lord, two young Bullocks of the Herd, one Ram, ſeven perfect Lambs of the firſt Year;

12. With a Meat-offering of three tenth Parts of *an Ephah of* fine Flour tempered with Oil for a Bullock, one of two tenth Parts of the ſame for the Ram,

13. And another of a ſingle tenth Part of it for one Lamb: which ſhall be a Burnt-offering of a pleaſant Smell, a Sacrifice by Fire to the Lord.

14. Their Drink-offerings too ſhall be half a Hin of Wine to a Bullock, the third Part of it to the Ram, and its fourth Part to a Lamb. This ſhall be the Burnt-offering of each Month throughout the Months of the Year.

15. And there ſhall be offered a Kid of the Goats for a Sin-offering to the Lord, with its Drink-offering, over and above the continual Burnt-offering.

16. Beſides on the fourteenth Day of the firſt Month ſhall be the Lord's Paſſover;

17. And the Feaſt on the fifteenth Day of the ſame Month; unleavened Bread being eat ſeven Days.

18. There ſhall be a holy Aſſembling on the firſt Day, you ſhall do no labouring Buſineſs.

19. But you ſhall bring *for* a Sacrifice by Fire, a Burnt-offering to the Lord, two young Bullocks, one Ram, and ſeven Lambs of the firſt Year, which you ſhall have perfect;

20. With their Meat-offering of fine Flour tempered with Oil: three tenth Parts *of an Ephah* you ſhall offer for a Bullock, two for a Ram;

21. A ſingle one ſhalt thou for each of the ſeven Lambs,

22. And one Kid *for* a Sin-offering, to make atonement for you.

23. Theſe you ſhall offer, beſides the Burnt-offering of the Morning, which is for a continual one.

24. After this manner ſhall you offer on each of the ſeven Days, the Food of the Sacrifice by Fire of a pleaſant Smell to the Lord, over and above the continual Burnt-offering, and its Drink-offering.

25. And on the ſeventh Day you ſhall have a holy Aſſembling, and do no labouring Buſineſs.

26. As alſo the very ſame ſhall you have on the Day of the Firſt-fruits, when you bring a new Meat-offering to the Lord, at *the End of* your Weeks.

27. You ſhall likewiſe bring *for* a Burnt-offering for a pleaſant Smell to the Lord, two young Bullocks, one Ram, ſeven Lambs of the firſt Year;

Ver. 2. *Food*] as Ver. 24. *Lev.* iii. 11. this ſeems to be the ſame with the *Oblation*, ſince there is no Conjunction between in the *Hebrew*, which had they been different, would have been proper to denote it; ſo that each may comprehend both the *Sacrifice by Fire* and the *Meat-offering*, Ver. 3, 5. as the *Burnt-offering* alſo does, Ver. 6. and may be called *Oblation* as offered by Man, and *Food* as received by God.

Ver. 6. *made*] as the Word ſignifies, and not *ordained*: ſo *Ainſworth* renders it; *Pagn. factum eſt, was made*; which *Montan.* only alters into *facta, made*; in the *Tigur. Tranſ.* with thoſe of *Munſt.* and *Caſtal.* is *quale factum eſt, ſuch as was made*; as in the *Targ.* of *Jonathan, ſuch as was offered*; *Jun.* and *Trem.* have *paratum fuerat, had been prepared*; the *old Lat. Bib. obtuliſtis, you offered.*

Ib. *at*] where it was firſt done.

Ver. 7. *ſtrong Liquor*] the Word ſignifying ſo in general, though here it was *Wine*, Ver. 14. *Exod.* xxix. 40.

Ver. 8. *with*] for ſo the Lamb was offered, Ver. 5. not *as* the other Offerings.

Ver. 26. *Day of the Firſt-fruits*] Look back to *Lev.* xxiii. 16.

Ib. *at* the End] as ב ſcarce ſignifies *after*, and then would be indeterminate.

Ver. 27. *bring*] The ſame Verb as in the Verſe before.

28. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for one Bullock, two for the Ram,

29. A ſingle one for each of the ſeven Lambs,

30. *And* one Kid of the Goats, to make atonement for you.

31. *Which* you ſhall offer, beſides the continual Burnt-offering, and its Meat-offering; you ſhall have them perfect, with their Drink-offerings.

CHAP. XXIX.

ON the firſt of the ſeventh Month alſo you ſhall have a holy Aſſembling, and do no labouring Buſineſs; it ſhall be a Day of the Sounding *of Trumpets* to you.

2. And you ſhall offer *for* a Burnt-offering for a pleaſant Smell to the Lord, one young Bullock of the Herd, one Ram, ſeven perfect Lambs of the firſt Year;

3. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for the Bullock, two for the Ram,

4. Moreover one for each of the ſeven Lambs,

5. And one Kid of the Goats *for* a Sin-offering, to make atonement for you;

6. Beſides the Burnt-offering of the Month, with its Meat-offering, and the continual Burnt-offering, with its Meat-offering, and their Drink-offerings, according to the Manner of them, for a pleaſant Smell, a Sacrifice by Fire to the Lord.

7. So on the tenth of this ſeventh Month you ſhall have a holy Aſſembling, and afflict your Souls, doing no Buſineſs.

8. But you ſhall bring *for* a Burnt-offering to the Lord of a pleaſant Smell, one young Bullock of the Herd, one Ram, ſeven Lambs of the firſt Year, which you ſhall have perfect;

9. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for the Bullock, two for the Ram,

10. A ſingle one for each of the ſeven Lambs,

11. *And* one Kid of the Goats *for* a Sin-offering; beſides the Sin-offering of Atonements, and the continual Burnt-offering, with its Meat-offering, and their Drink-offerings.

12. On the fifteenth Day too of the ſeventh Month you ſhall have a holy Aſſembling, and do no labouring Buſineſs (but you ſhall keep a Feaſt to the Lord ſeven Days)

13. And you ſhall bring *for* a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord, thirteen young Bullocks of the Herd, two Rams, fourteen Lambs of the firſt Year, which ſhall be perfect;

14. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for each of the thirteen Bullocks, two for each of the two Rams,

15. Moreover a ſingle one for each of the fourteen Lambs;

16. And one Kid of the Goats *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-offering, and its Drink-offering:

17. Nay on the ſecond Day twelve young Bullocks of the Herd, two Rams, fourteen perfect Lambs of the firſt Year;

18. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

19. As alſo one Kid of the Goats, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and their Drink-offerings:

20. And on the third Day eleven Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

21. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

22. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and its Drink-offering:

23. And on the fourth Day ten Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

24. Their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

25. As alſo one Kid of the Goats, *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-offering, and its Drink-offering:

26. And on the fifth Day nine Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

27. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

28. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and its Drink-offering:

29. And on the ſixth Day eight Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

30. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

31. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-

Meat-offering, and the Drink-offerings of the ſame:

32. And on the ſeventh Day ſeven Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

33. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to their Manner;

34. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-offering, and its Drink-offering.

35. On the eighth Day you ſhall have a ſolemn one, doing no labouring Buſineſs.

36. And you ſhall bring a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord, one Bullock, one Ram, ſeven perfect Lambs of the firſt Year;

37. Their Meat-offering and Drink-offerings, for the Bullock, Ram and Lambs, by their Number, according to the Manner;

38. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and its Drink-offering.

39. Theſe ſhall you offer to the Lord in your appointed Times; beſides your Vows, and Free-offerings of your Burnt-offerings, Meat-offerings, Drink-offerings, and Peace-offerings.

40. And Moſes told the Iſraelites entirely as the Lord commanded him.

CHAP. XXX.

MOSES alſo ſpoke to the Heads of the Tribes, for the Iſraelites, as follows: This is the Thing which the Lord has commanded.

2. When a Man makes a Vow to the Lord, or ſwears an Oath, to bind his Soul with a Bond, let him not profane his Word; he muſt do according to all that comes out of his Mouth:

3. And when a Woman makes a Vow to the Lord, and binds her Soul with a Bond in her Father's Houſe, in her Youth;

4. Which her Father hears, and holds his peace at her; then all her Vows, and every Bond with which ſhe binds her Soul, ſhall be confirmed.

5. But if her Father diſallows her on the Day that he hears, none of them ſhall be confirmed; and the Lord will forgive her, becauſe her Father diſallows her.

6. If ſhe has at all a Huſband likewiſe, when her Vows are upon her, or what ſhe pronounces with her Lips, which ſhe binds her Soul with;

7. And her Huſband hearing, holds his peace at her on that Day; then her Vows, and her Bond with which ſhe binds her Soul, ſhall be confirmed.

8. But if her Huſband diſallows her on the Day that he hears, he ſhall make void her Vow that is upon her, and what ſhe pronounces with her Lips, which ſhe binds her Soul with; and the Lord will forgive her.

9. Whereas every Vow of a Widow, or of her who is divorced, with which ſhe binds her Soul, ſhall be confirmed upon her.

10. Nay if ſhe vowed in her Huſband's Houſe, or bound her Soul with a Bond by an Oath;

11. And her Huſband hearing, held his peace at her, not diſallowing her; then all her Vows, and every Bond with which ſhe bound her Soul, ſhall be confirmed.

12. But if her Huſband at all made them void on the Day that he heard, none of that which came out of her Lips, of her Vows, or the Bond of her Soul, ſhall be confirmed; her Huſband having made them void, the Lord will forgive her.

Ver. 31. *Drink-offerings*] The Word being here plural, as quoted in *Buxtorf's Lexicon*, as it is in the *Concordance*, and the Form of it demonſtrates. So *Pagn.* and *Montan. libamina*; ſee Ver. 19.

Ib. *the ſame*] both the *Sin-offering* and *Burnt-offering*, which the *Hebrew* Pronoun may denote though ſingular, in the Manner of that Tongue eſpecially; and ſo it might be properly *Drink-offerings*.

Ver. 33. *their Manner*] So it is in the *Original*.

Ver. 35. *ſolemn one*] See *Lev.* xxiii. 36.

Ver. 1. *for*] *Jun.* and *Trem. ut dicerent, that they ſhould tell.*

Ver. 2. *profane*] as the Verb ſignifies, and as falſifying his Word, eſpecially when it was a Vow, would certainly be; ſee *Gell* in *Eſſay*, p. 574.

Ver. 6. *has*] I do not ſee what our *Tranſlators* intended by *had*; or why ſhould this of the *Huſband* be rendered in the paſt Time, and that of the *Father* in the preſent? *Had the Women Huſbands* before they *were in their Father's Houſe in their Youth*, Ver. 3? And fond is the Conceit of *Poole* to interpret this, *when ſhe was in her Father's Houſe*, becauſe there is Mention of being in the *Huſband's Houſe*, Ver. 10. which is of other Sort of Women out of Marriage, Ver. 9. yet *Biſhop Patrick* will follow him, though he would not diſcredit his Work by quoting a *Preſbyterian* Author.

Ver. 10. *in her Huſband's Houſe*] when they lived together, and the Vow was not performed then.

Ver. 11, 12. Theſe Verſes thus in a *Manuſcript Bible* ſeveral hundred Years old, *If her Huſband heareth it, and is ſtill, and gainſaith not her beheeſt, ſhe ſhall yield whatever thing ſhe beheight; ſothely, if the Huſband gainſaid her anon, ſhe ſhall not be holden guilty of the biheeſt: For her Huſband againſaid it anon, and the Lord ſhall be merciful to her*; ſee *James's Corruption of the Scripture, &c. by the Prelats*, p. 276, 277. But both of them left out of the famous *Bible* of *Pope Sixtus*, though reſtored ſince.

Ver. 12. *at all*] according to the *com. Tranſ.* Ver. 6, 15. which ſee explicitly on 1 *Kings* ix. 6. by which *utterly* here, and *altogether* Ver. 14. are wrong, and diſagreeable with the other two Verſes.

13. Every

13. Every Vow, and every binding Oath, to afflict the Soul; may be confirmed, or made void, by her Huſband.

14. For if he at all holds his peace at her from Day to Day, he confirms all her Vows, or all her Bonds which are upon her; which he does, becauſe he holds his peace at her on the Day that he hears:

15. So that if he at all makes them void afterwards, he ſhall bear her Iniquity.

16. Theſe are the Ordinances which the Lord commanded Moſes, between a Man and his Wife, between a Father and his Daughter in her Youth, being in his Houſe.

CHAP. XXXI.

AND the Lord ſpoke thus to Moſes,

2. Take the Vengeance of the Men of Iſrael on the Midianites; after which thou ſhalt be gathered to thy People.

3. Upon this he ordered the People, that ſome of them ſhould be ready for War, who might be againſt Midian, to render the Vengeance of the Lord upon it;

4. Sending a thouſand of each Tribe to the War, throughout all the Tribes of Iſrael.

5. Accordingly there were a thouſand of a Tribe delivered out of the Thouſands of Iſrael, twelve thouſand made ready for War.

6. Whom Moſes ſent to it, and Phinehas the Son of Eleazar the Prieſt, with the holy Inſtruments, and the ſounding Trumpets in his Hand.

7. And they going to war againſt Midian, as the Lord commanded Moſes, killed all the Males;

8. As they did along with the reſt of them, five Kings of Midian, Evi, Rekem, Zur, Hur and Reba: Balaam alſo the Son of Beor they killed with the Sword.

9. Beſides the Iſraelites took the Women of Midian and their Children priſoners; and all their Cattle, with all that they poſſeſſed, even their whole Wealth, they took for plunder.

10. Nay all their Cities in their Habitations, and all their Palaces, they burnt with Fire;

11. Taking the whole Spoil, even all that was to be taken, both of Man and Beaſt.

12. And they brought the Priſoners, and what was taken, with the Spoil to Moſes, Eleazar the Prieſt, and the Aſſembly of the Iſraelites, at the Camp, on the Plains of Moab which are at Jordan *againſt* Jericho.

13. But Moſes, Eleazar the Prieſt, and all the Princes of the Aſſembly, going forth to meet them without the Camp;

14. Moſes was in a Wrath with the Officers of the Army, the Captains of Thouſands and Hundreds, who came from the Battle of the War;

15. And ſaid to them: Have you let all the Females live?

16. Behold they were to the Iſraelites, by the Words of Balaam, the means of doing amiſs againſt the Lord in the Matter of Peor; and there was a Plague among the Lord's Aſſembly.

17. Now therefore kill every Male among the Children, and every Woman who has had the knowledge of a Man by lying with him.

18. But all the Female-children, who have not known lying with a Male, keep alive for your ſelves.

19. And encamp you without the Camp ſeven Days; on the third and the ſeventh Day you ſhall purify your ſelves, every one who has killed a Perſon, or touched the Slain, with your Priſoners,

20. As likewiſe every Garment, and Thing of Skin, all Work of the Goat, and every wooden Thing.

21. Eleazar the Prieſt ſaid further to the Men of War, who went to the Battle: This is the Ordinance of the Law which the Lord has commanded Moſes;

22. *That* however the Gold, Silver, Braſs, Iron, Tin and Lead,

23. Every Thing which will come through the Fire, you ſhall make paſs through it,

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Ver. 2. *Midianites*] For though the *Moabites* were in the Guilt, Chap. xxv. 1, 2. *Balaam* and the *Midianites* appear to be the Contrivers of it, and ſo deſerved moſt to be puniſhed, Chap. xxv. 17, 18.

Ver. 5. *made ready*] So *Trem.* and *Jun. expeditis*; which is the Meaning *Buxtorf* gives the Verb both in his *Lexicon* and *Concordance*, but never *armed*. And in the *preſ. Bib.* it is rendered *prepared*, *Joſh.* iv. 13. and *ready prepared*, 2 *Chron.* xvii. 18.

Ver. 6. *the holy Inſtruments*] which may be deemed moſt probably to be the Ark and its Utenſils, as *Jun.* and *Trem.* annotate, *arca fœderis cum iis quæ ad eam pertinebant*; ſee Chap. xiv. 44. *Joſh.* vi. 9. 1 *Sam.* iv. 4. & xiv. 18. ſince the *Urim* and *Thummim* belonged to *Eleazar* now the high Prieſt, who went to meet them, Ver. 13. and that they were the ſame with the Trumpets is unlikely to me, even though there may be ſuch Expreſſion in ſome other Places, where the Meaning is plainly ſo, and therefore that Liberty of Language might be ſafely taken, which here could not.

Ver. 9. *that they poſſeſſed*] from its Root *to poſſeſs*; and though it is ſometimes put for *Cattle*, as being what was a principal Part of the Poſſeſſion, in thoſe Ages and Countries, yet never I ſuppoſe reſtricted to *Flocks*. So *Caſt.* has *facultatibus*, *Montan. acquiſitionem*.

Ib. *Wealth*] being a Word of a general, not particular Meaning.

Ver. 14. *of the War*] omitted in the *com. Tranſ.*

that

that it may be clean; yet it muſt be purified with the Water of Separation; and all which will not come through the Fire, you ſhall make paſs through the Water.

24. You ſhall waſh your Cloaths too on the ſeventh Day, and be clean, and afterwards come into the Camp.

25. The Lord alſo ſaid to Moſes as follows:

26. Take the Sum of thoſe that are taken Priſoners, both of Man and Beaſt, thou, and Eleazar the Prieſt, with the chief Fathers of the Aſſembly.

27. Then part what is taken equally between thoſe that were engaged in the Battle, who went out to War, and the whole Aſſembly.

28. And take up a Number for the Lord from the former, one out of five hundred, of the Perſons, Herds, Aſſes and Flocks;

29. *Which* having taken out of their half give to Eleazar the Prieſt *for* the Lord's Lifted-offering.

30. Next from the half of the Iſraelites thou ſhalt take one Portion out of fifty, of the Perſons, Herds, Aſſes and Flocks, of all the Cattle, and give them to the Levites who look after the Buſineſs of the Lord's Tabernacle.

31. And Moſes and Eleazar the Prieſt did as the Lord commanded the former.

32. Now what was left of the Prey which was taken by the Soldiers, was ſix hundred and ſeventy five thouſand of the Flocks,

33. Seventy two thouſand of the Herds,

34. Sixty one thouſand Aſſes;

35. And all the Perſons, namely Females who had not known lying with a Male, were two and thirty thouſand.

36. The Sum of half of which, being the Part of thoſe who went out to the War, was three hundred thirty ſeven Thouſand and five hundred of the Flock,

37. Out of which the Lord's Number was ſix hundred and ſeventy five;

38. Six and thirty thouſand of the Herds, of which the Lord's Number was ſeventy two;

39. Thirty thouſand five hundred Aſſes, of which the Lord's Number was ſixty one;

40. And ſixteen thouſand Perſons, of which the Lord's Number was two and thirty.

41. Theſe Numbers Moſes gave *for* the Lord's Lifted-offering to Eleazar the Prieſt, as the Lord commanded him.

42. The Iſraelites half likewiſe, which he parted from the Men who went to War,

43. Being three hundred thirty ſeven Thouſand and five hundred of the Flocks,

44. Six and thirty thouſand of the Herds,

45. Thirty thouſand and five hundred Aſſes,

46. And ſixteen thouſand Perſons;

47. Moſes took of it one Portion out of fifty, both of Man and Beaſt, and gave them to the Levites who looked after the Buſineſs of the Lord's Tabernacle, as the Lord commanded him.

48. And thoſe who were Officers to the Thouſands of the Army, the Captains of Thouſands and Hundreds, came to Moſes,

49. And ſaid to him; Thy Servants have taken the Sum of the Men of War who are in our Charge, and there is not a Man of us wanting.

50. We have therefore brought an Offering for the Lord, each what golden Things he has got, Jewels, Bracelets, Rings, Ear-rings, or Girdles, to make atonement for our Souls before the Lord.

51. So Moſes and Eleazar the Prieſt took the Gold of them, all the Things being made.

52. And all the Gold of the Lifted-offering which they offered up to the Lord, of the Captains of Thouſands and Hundreds, was ſixteen thouſand ſeven hundred and fifty Shekels:

53. The Men of War having plundered reſpectively for themſelves.

54. And Moſes and Eleazar the Prieſt, having taken the Gold of the Captains of Thouſands and Hundreds, brought it into the publick Tent, *for* a Memorial for the Iſraelites before the Lord.

CHAP. XXXII.

NOW the Reubenites and Gadites having a very numerous Multitude of Cattle, and ſeeing plainly that the Country of Jazer and Gilead, was a Place for Cattle;

2. They came and ſpoke to Moſes, Eleazar the Prieſt, and the Princes of the Aſſembly as follows;

Ver. 28. *Number*] from the Verb *to number* or *ſum up*, *Exod.* xii. 4. where a like Noun is alſo rendered *Number*; none of thoſe Words having any Signification of *Tribute*; ſee *Buxt. Lexic.* So Ver. 40.

Ib. *Flocks*] as Ver. 30. and as comprehending Goats with the Sheep.

Ver. 32. *what was left*] being not killed of the Cattle for the Soldiers Proviſion, nor of the Perſons in the Battle and Slaughter, Ver. 17.

Ver. 50. *Girdles*] as *Exod.* xxxv. 22.

3. Ataroth, Dibon, Jazer, Nimrah, Heſhbon, Elaleh, Shebam, Nebo and Beon,

4. The Country that the Lord ſmote before the Aſſembly of Iſrael, is a Country for Cattle, which thy Servants have;

5. If we are then in thy Favour, ſaid they, let it be given to thy Servants for a Poſſeſſion; make us not paſs over Jordan.

6. Whom Moſes anſwered: Shall your Brethren go to War, and you abide here?

7. And why will you diſcourage the Hearts of the Iſraelites, from paſſing over into the Country which the Lord has given them?

8. Your Fathers did thus, when I ſent them from Kadeſh-barnea to ſee it.

9. Who went up to the Brook of Eſhcol, and having ſeen the Country, diſheartened the Iſraelites from going into it, which the Lord gave them.

10. Upon which the Lord was angry at that Time, and ſware,

11. That the Men who came up from Egypt, from their twentieth Year upward, ſhould not ſee the Country of which he had ſworn to Abraham, Iſaac and Jacob, becauſe they did not follow him fully;

12. Beſides Caleb the Son of Jephunneh the Kenizite, and Joſhua the Son of Nun, becauſe they did.

13. And the Lord being angry with Iſrael, made them wander in the Wilderneſs forty Years, till all the Generation who had done that which diſpleaſed him were conſumed.

14. And behold you are riſen up in the room of your Fathers, an Increaſe of ſinful Men, to make a farther Addition to the fervent Anger of the Lord againſt Iſrael.

15. For ſhould you turn back from following him, he might yet again leave them in the Wilderneſs; ſo would you deſtroy all this People.

16. But they going nigh to him, ſaid; We will build Folds for our Cattle here, and Cities for our Children.

17. Nevertheleſs we will be ready ſpeedily to be before the Iſraelites, till we have brought them to their Place; and our Children ſhall abide in fortified Cities, by reaſon of the Inhabitants of the Country.

18. We will not come back to our Homes, till the Iſraelites have had their ſeveral Poſſeſſions.

19. Though we will have none with them any where beyond Jordan, becauſe our Poſſeſſion is come to us on this Side of it eaſtward.

20. With that Moſes replied to them; If you will do this Thing, if you will be ready for War before the Lord,

21. And will all of you paſs over Jordan ſo, till he has driven away his Enemies from his Face,

22. And the Country is ſubdued before him; you may afterwards return, and ſhall be blameleſs both with the Lord and Iſrael, and this Country ſhall be your Poſſeſſion before the Lord.

23. But if you will not do ſo, behold you ſin againſt the Lord; therefore acknowledge your Sin, which will find you out.

24. Build you Cities for your Children, and Folds for your Flocks; but do what has come out of your Mouth.

25. And the Gadites and Reubenites ſaid thus to Moſes; Thy Servants will do as our Lord commands.

26. Our Children, our Wives, what we poſſeſs, with all our Cattle, ſhall abide there in the Cities of Gilead.

27. But thy Servants will paſs over every one ready *for* War, before the Lord to Battle, as our Lord ſays.

28. So Moſes commanded Eleazar the Prieſt, Joſhua the Son of Nun, and the chief Fathers of the Tribes of the Iſraelites, concerning them,

29. To whom he ſaid, If the Gadites and Reubenites will paſs over Jordan with you, every one ready for Battle before the Lord, and the Country ſhall be ſubdued before you, then ſhall you give them the Province of Gilead for a Poſſeſſion:

30. But if they will not, they ſhall be Poſſeſſors among you in the Country of Canaan.

31. The Gadites and Reubenites too made anſwer; We will do according to what the Lord has ſpoken concerning thy Servants:

32. We will go on ready before the Lord *into* the Country of Canaan, that we may have the Inheritance of our Poſſeſſion on this ſide Jordan.

33. Moſes then gave to the Gadites, Reubenites, and to the half Tribe of Manaſſeh, the Son of Joſeph, the Kingdom of Sihon

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Ver. 9. *Brook*] as Chap. xiii. 23, 24.

Ver. 12. *Kenizite*] It is probable *Caleb* had ſome Anceſtor named *Kenaz*, from whom he took this Title, and his Brother the Name, *Joſh.* xv. 17. *Judg.* iii. 9. as likewiſe his Grandſon, 1 *Chron.* iv. 15.

Ver. 17. *ready*] for which is *armed* in the *pref. Tranſ.* ſee of it Chap. xxxi. 5.

Ib. *ſpeedily*] from its Root *to make haſte*; as *Trem.* and *Jun.* have *celeres.*

Ver. 20. *replied*] after conſulting the Lord, as appears by their Anſwer, Ver. 31.

Ver. 23. *acknowledge*] the Sin in not intending to do what they pretended, if that was the Caſe. *Heb. know* or *acknowledge*; rather the latter here, eſpecially as it is imperative. Thus *Jun.* and *Trem. agnoſcite.*

Ver. 26. *what we poſſeſs*] See Chap. xxxi. 9.

King

King of the Amorites, and that of Og King of Bashan, the Country with the Cities of the same in the Borders round about.

34. And the Gadites built Dibon, Ataroth, Aroer,

35. Atroth, Shophan, Jazer, Jogbehah,

36. Beth-nimrah and Beth-haran, fortified Cities, with Folds for Flocks.

37. Moreover the Reubenites built Heshbon, Elale, Kirjathaim,

38. Nebo, Baal-meon, the Names being altered, and Shibmah; for they gave other Names to the Cities which they built.

39. The Posterity of Machir also the Son of Manasseh went to Gilead, and took it, and drove away the Amorites who were in it.

40. Therefore Moses gave Gilead to Machir the Son of Manasseh, and he dwelt in it.

41. And Jair the Descendant of Manasseh, went, and took their Towns, which he called The Towns of Jair.

42. Nobah went likewise, and took Kenath, with its Villages, and called it by his own Name Nobah.

CHAP. XXXIII.

THESE are the Journeys of the Israelites which they went out of the Country of Egypt by their Armies, in the Charge of Moses and Aaron.

2. Which Journeys of theirs Moses wrote down at the Command of the Lord, according as they went on, and those were as follow:

3. First they marched from Rameses on the fifteenth Day of the first Month, the next Day after the Passover, going out with a high Hand in the Sight of all the Egyptians;

4. Who buried all the First-born, that the Lord slew among them, and he executed Judgments on their gods.

5. And the Israelites marching from Rameses, encamped at Succoth,

6. And marching from Succoth, they encamped at Etham, which is at the End of the Wilderness.

7. Then they marched from Etham, and turning back by the Mouth of Hiroth, which is over against Baal-zephon, they encamped before Migdol.

8. They also marched from before Hiroth, and passing through the midst of the Sea into the Wilderness, went three Days Journey in that of Etham, and encamped at Marah.

9. Next they marched from Marah, and coming to Elim, where were twelve Fountains of Water, and seventy Palm-trees, they encamped there.

10. And marching from Elim, they encamped by the Red Sea.

11. And marching from the Red Sea, they encamped in the Wilderness of Sin.

12. And marching from the Wilderness of Sin, they encamped at Dophkah.

13. And marching from Dophkah, they encamped at Alush.

14. And marching from Alush, they encamped at Rephidim; where there was not Water for the People to drink.

15. And marching from Rephidim, they encamped at the Wilderness of Sinai.

16. And marching from the Wilderness of Sinai, they encamped at Kibroth-hattaavah.

17. And marching from Kibroth-hattaavah, they encamped at Hazeroth.

18. And marching from Hazeroth, they encamped at Rithmah.

19. And marching from Rithmah, they encamped at Rimmon-parez.

20. And marching from Rimmon-parez, they encamped at Libnah.

21. And marching from Libnah, they encamped at Rissah.

22. And marching from Rissah, they encamped at Kehelathah.

23. And marching from Kehelathah, they encamped at Mount Shapher.

24. And marching from Mount Shapher, they encamped at Haradah.

25. And marching from Haradah, they encamped at Makheloth.

Ver. 35. *Jazer*] the same Ver. 1.

Ver. 37. *Elale*] not the same in *Hebrew* as that in *Isa.* xv. 4.

Ver. 41. *Descendant*] *Jair*'s Grandmother being the Grandaughter of *Manasseh*, 1 *Chron.* ii. 21, 22. *Gen.* l. 23. but his Grandfather one of *Judah*, 1 *Chron.* ii. 5, 21. *Patrick* says *Jair was the Grandson of Gilead by his Daughter*, whereas the *Daughter*, 1 *Chron.* ii. 21. was *Gilead*'s Sister.

Ib. *The Towns of Jair*] as 1 *Kings* iv. 13.

Ver. 1. *which they*] The Antecedent to the Relative being most probably *the Journeys*, as they are the Subject of the Relation, and particularly mentioned in the next Verse, besides that the referring *which* to the People makes a Sort of Redundancy or Superfluity in the Account. So *Castalio* renders, *Sequitur jam de itineribus quæ Israelitæ fecerunt*, *Now there follows concerning the Journeys which the Israelites made.*

Ib. *in*] not *under*.

Ver. 4. *gods*] See *Exod.* xii. 12.

Ver. 8. *from before*] See *Dr. Shaw*'s *Travels*, p. 347.

Ver. 18. *Rithmah*] by *Kadesh-barnea*, Chap. xii. 16. & xiii. 3, 26. & xxxii. 8.

26. And marching from Makheloth, they encamped at Thahath.

27. And marching from Thahath, they encamped at Tharah.

28. And marching from Tharah, they encamped at Mithkah.

29. And marching from Mithkah, they encamped at Haſhmonah.

30. And marching from Haſhmonah, they encamped at Moſeroth.

31. And marching from Moſeroth, they encamped with the Jaakanites.

32. And marching from the Jaakanites, they encamped at Hor-hagidgad.

33. And marching from Hor-hagidgad, they encamped at Jotbathah.

34. And marching from Jotbathah, they encamped at Abronah.

35. And marching from Abronah, they encamped at Ezion-geber.

36. And marching from Ezion-geber, they encamped in the Wilderneſs of Zin, which is *that* of Kadeſh.

37. And marching from Kadeſh, they encamped at Mount Hor, at the End of the Country of Edom.

38. On which Mount Aaron the Prieſt went up at the Command of the Lord, and died there, in the fortieth Year of the Iſraelites coming out of the Country of Egypt, on the firſt of the fifth Month;

39. Aaron being in his hundred and twenty third Year when he died on Mount Hor.

40. And the Canaanite King of Arad, who dwelt in the South of the Country of Canaan, heard of the coming of the Iſraelites.

41. Who marched from Mount Hor, and encamped at Zalmonah.

42. And marching from Zalmonah, they encamped at Punon.

43. And marching from Punon, they encamped at Oboth.

44. And marching from Oboth, they encamped at the Heaps of Abarim, in the Border of Moab.

45. And marching from the Heaps, they encamped at Dibon-gad.

46. And marching from Dibon-gad, they encamped at Almon-diblathaim.

47. And marching from Almon-diblathaim, they encamped at the Mountains of Abarim, before Nebo.

48. And marching from the Mountains of Abarim, they encamped on the Plains of Moab, at Jordan *againſt* Jericho,

49. Even from Beth-jeſhimoth to Abel-ſhittim.

50. Where the Lord bade Moſes,

51. To ſpeak to the Iſraelites, and ſay to them: When you are paſſed over Jordan into the Country of Canaan,

52. You ſhall drive away all the Inhabitants of it from your Preſence, and cauſe all their Effigies to periſh, as you ſhall all their molten Images, and deſtroy all their Chapels.

53. And when you have driven *them* out of the Country, you ſhall dwell in it: for I give it you to inherit it.

54. You ſhall poſſeſs it by Lot after your Families, and the Tribes of your Fathers, making the Poſſeſſion for many much, and for few little, the Lot for each being where it comes out for him.

55. But if you drive not away the Inhabitants of the Country from your Preſence, thoſe whom you leave of them will be Thorns in your Eyes, and pricking *Goads* in your Sides, and will diſtreſs you in the Country where you dwell.

56. Nay I my ſelf will do to you, as I thought to do to them.

Ver. 31. *with the Jaakanites*] See *Deut.* x. 6. ſo *Jun.* and *Trem. apud filios Jahakanis.*

Ver. 36. *Ezion-geber*] 1 *Kings* ix. 26. & xxii. 48. by which the *Iſraelites* came back again, when they were denied Paſſage through *Edom*, *Deut.* ii. 8.

Ib. that *of Kadeſh*] *Pſal.* xxix. 8. for *Zin* and *Kadeſh* do not appear to be the ſame, Chap. xx. 1. & xxvii. 14. & xxxiv. 4. *Deut.* xxxii. 51. but the Wilderneſs named of either; of *Kadeſh* ſee on Chap. xx. 1.

Ver. 40. *King of Arad*] See Chap. xxi. 1.

Ver. 52. *deſtroy*] as *Lev.* xxvi. 30. where the Verb is the ſame, and does not mean *quite pluck down*, but *deſtroy* in a general or any Manner.

Ib. *Chapels*] *They could not throw down the Mountains*, ſays *Patrick*; and *Poole*, *the Hills themſelves could not be deſtroyed by them.* The *Aſſemblies Annotation* explains it thus, *That is, Idolatrous Chapels.* And *Caſtal.* renders it *ſacella, Chapels*; *Munſt. aras, Altars*; as *Buxt.* in his *Lexic.* gives the Meaning of the *Heb.* Word, *Sacellum, Ara idolorum*; and according to *Joh. Mercer* in *Pagnin. Theſaur. ſignificat Sacellum ſeu Altare, it ſignifies a Chapel or Altar.* Beſides we read of *building* or *making* the ſame, 2 *Kings* xxi. 3. & xxiii. 15. 2 *Chron.* xxxiii. 3, 19. *Jer.* xix. 5. even *on a Hill* or *Hills*, 1 *Kings* xi. 7. & xiv. 23. *and in the Cities*, 2 *Kings* xvii. 9, 29. & xxiii. 5, 19. nay *in a Valley*, *Jer.* vii. 31. & xxxii. 35. and of their being *removed* and *taken away*, 1 *Kings* xv. 14. 2 *Kings* xii. 3. & xiv. 4. & xv. 4, 35. 2 *Chron.* xv. 17. & xvii. 6. & xx. 33. *deſtroyed*, *Ezek.* vi. 3. *broke down*, 2 *Kings* xxiii. 8, 15. and *burnt*, 2 *Kings* xxiii. 15. with *making a Houſe of them*, 1 *Kings* xii. 31. 2 *Kings* xxiii. 19. which are quite inconſiſtent with their being *Hills.* Thus *Benjamin* the *Jew* (to name no more) calls the Chapel of the *Syrian* Monks on Mount *Sinai* by this Name במה N. B. *high places* in the *com. Eng. Bib.* is ſometimes rendered from other *Hebrew* Words, which ſignify ſo properly, as *Num.* xxiii. 3. *Judg.* v. 18. *Job* xxv. 2. *Prov.* viii. 2. & ix. 14. *Jer.* iii. 2, 21. & iv. 11. &c.

CHAP.

CHAP. XXXIV.

AND the Lord told Moſes,

2. That he ſhould give the Iſraelites theſe Directions: When you are come into the Country of Canaan, the ſame which ſhall fall to you for a Poſſeſſion, with the Confines of it;

3. Your ſouth Side ſhall be at the Wilderneſs of Zin, by the Bounds of Edom, and at the End of the Salt Sea eaſtward.

4. And your Border ſhall turn about on the South to the Aſcent of Akrabbim, and paſs on to Zin, and the going out of it on the South ſhall be at Kadeſh-barnea; then going forth to Hazar-addar, it ſhall paſs on to Azmon;

5. From thence it ſhall turn about to the River of Egypt, and its going out ſhall be at the Sea.

6. Moreover your weſt Border ſhall be the great Sea.

7. From whence you ſhall make your north Border *to* Mount Hor,

8. Thence to the Entrance of Hamath, and the going out of it ſhall be at Zedad;

9. Next it ſhall go along to Ziphron, and its going forth ſhall be at Hazar-enan.

10. Beſides you ſhall make your eaſt Border from thence to Shepham;

11. From thence it ſhall go down to Riblah on the Eaſt of Ain, and reach down to the Side of the Sea of Cinnereth eaſtward;

12. So it ſhall go down to Jordan, and the going out of it ſhall be at the Salt Sea. This ſhall be your Country, with the Frontiers of it round about.

13. And Moſes ordered the Iſraelites as follows; This is the Country which you ſhall poſſeſs by Lot, which the Lord commanded to be given to the nine Tribes and the half:

14. Since the Tribes of the Reubenites and Gadites, throughout the Houſholds of their Fathers, and half the Tribe of Manaſſeh have received their Poſſeſſion;

15. Which they did on this ſide Jordan *againſt* Jericho, eaſtward towards the *Sun*-riſing.

16. The Lord further ſaid thus to Moſes:

17. Theſe are the Names of the Men who ſhall appoint the Poſſeſſion of the Country for you; Eleazar the Prieſt, and Joſhua the Son of Nun.

18. You ſhall likewiſe take one Prince of each Tribe to do it;

19. Whoſe Names are theſe: Caleb the Son of Jephunneh, of the Tribe of Judah;

20. And Shemuel the Son of Ammihud, of the Tribe of the Simeonites;

21. Elidad the Son of Chiſlon, of the Tribe of Benjamin;

22. And Bukki the Son of Jogli, Prince of the Tribe of the Danites;

23. Of the Poſterity of Joſeph, Hanniel the Son of Ephod, Prince of the Tribe of the Manaſſehites;

24. And Kemuel the Son of Shiphtan, Prince of the Tribe of the Ephraimites;

25. Elizaphan alſo the Son of Parnach, Prince of the Tribe of the Zebulunites;

26. And Paltiel the Son of Azzan, Prince of the Tribe of the Iſſacharites;

27. With Ahihud the Son of Shelomi, Prince of the Tribe of the Aſherites;

28. And Pedahel the Son of Ammihud, Prince of the Tribe of the Naphtalites.

29. Theſe were they whom the Lord commanded, to appoint the Poſſeſſion for the Iſraelites in the Country of Canaan.

CHAP. XXXV.

BESIDES the Lord ſpoke to Moſes on the Plains of Moab, at Jordan *againſt* Jericho, as follows:

2. Command the Iſraelites that they ſhould give the Levites Cities out of the Poſſeſſion of their Inheritance to dwell in, and Suburbs to the ſame round about them.

3. The Cities being for them to dwell in, whoſe Suburbs ſhall be for their Cattle, Subſtance, and all their Beaſts.

4. Now the Suburbs of the Cities which you ſhall give them, ſhall be a thouſand Cubits outward from the Wall of the City round about.

5. You ſhall alſo meaſure without the City two thouſand Cubits on each Side, Eaſt, South, Weſt and North, and the City ſhall be in the Middle: this ſhall be the Suburbs of the Cities for them.

6. And among the Cities which you give to the Levites, there ſhall be ſix for Refuge, that the Man-ſlayer may flee thither; to which you ſhall put two and forty others.

7. All the Cities which you ſhall give them ſhall be eight and forty, with their Suburbs.

8. And the ſame ſhall be of the Inheritance of the Iſraelites; out of many you ſhall give many, and few out of few: each ſhall give them of his Cities, according to his Poſſeſſion which he has.

9. Moreover the Lord ordered Moſes,

Ver. 4. *on*] this and the two contiguous Verſes deſcribing the ſouth Side.

Ver. 5. *without the City*] The Suburbs being counted Part of the City, ſo that the Extent was 3000 Cubits without the Wall; ſee *Maimon.* as quoted by *Ainſw.*

10. To ſpeak to the Iſraelites in the following manner: When you are paſſed over Jordan into the Country of Canaan,

11. You ſhall bring it to paſs that you may have Cities of Refuge, whither the Man-ſlayer may flee who kills a Perſon by Miſtake.

12. Which ſhall be ſuch Cities to you from the Revenger, that the Man-ſlayer may not die, till he ſtand before the Aſſembly for Judgment.

13. And there ſhall be ſix of them for you, of theſe which you give.

14. Of which three ſhall be on this ſide Jordan, and three in the Country of Canaan.

15. Theſe ſix Cities ſhall be for Refuge to the Iſraelites, and to the Stranger and Sojourner among them, that any one who kills a Perſon by Miſtake may flee thither.

16. Yet if he ſtrike him with an Inſtrument of Iron, ſo that he dies, he is a Murderer, who ſhall be quite put to death:

17. And the ſame ſhall he, if he ſtrikes him with a Stone,

18. Or an Inſtrument of Wood, with the Hand, by which he may, and does die.

19. The Revenger of Blood himſelf may kill the Murderer, when he meets with him.

20. So he may him who thruſts one down in Hatred, or throws at him deſignedly,

21. Or ſtrikes him with his Hand in Enmity, ſo that he dies: *for* the Striker ſhall be quite put to death, being a Murderer.

22. But if he thruſts him down on a ſudden without Enmity, or throws any Thing upon him not deſignedly;

23. Or ſhould it be any Stone that falls upon him, by which he may, and does die, the other neither ſeeing *him*, being his Enemy, nor ſeeking his Hurt;

24. Then the Aſſembly ſhall judge between the Striker and Revenger of Blood, by theſe Judgments.

25. And they ſhall deliver the Man-ſlayer out of the Power of the Revenger of Blood, and reſtore him to the City of his Refuge whither he fled; in which he ſhall abide till the Death of the high Prieſt, who is anointed with the holy Oil.

26. However if he does at all come out of the Bounds of that City,

27. And the Revenger of Blood finds him there, and ſlays him, no Blood ſhall be chargeable to him;

28. Becauſe the other ſhould abide in the City of his Refuge till the high Prieſt's Death, after which he may return to the Country of his Poſſeſſion.

29. And theſe Things ſhall be a Statute of Judgment to you throughout your Generations, in all your Dwellings.

30. Every Murderer who kills a Perſon, ſhall be ſlain by the Evidence of the Witneſſes; but one Witneſs ſhall not teſtify againſt a Perſon, ſo as to put him to death.

31. You ſhall take no Ranſom for the Life of a Murderer, who is ſo wicked that he muſt die; for he ſhall be quite put to death;

32. Nor ſhall you for him, who flees to the City of his Refuge, to dwell again in the Country, till the Death of the Prieſt:

33. That you may not pollute the Country which you are in, for Blood will do it; nor can the Country be purged of the Blood which is ſhed in it, but by his who ſheds it.

34. And thou ſhalt not defile the Country that you inhabit, within which I dwell: for I the Lord dwell amongſt the Iſraelites.

CHAP. XXXVI.

AND the chief Fathers belonging to the Families of the Poſterity of Gilead, the Son of Machir, Manaſſeh's Son, of the Families of Joſeph's Poſterity, came near, and ſpoke before Moſes, and the Princes, the chief Fathers of the Iſraelites,

2. And ſaid; The Lord having commanded our Lord to give the Country for a Poſſeſſion by Lot to the Iſraelites, he was commanded by the Lord to give the Eſtate of Zelophehad our Brother to his Daughters.

3. Now ſhould they be Wives to ſome of the Men of the *other* Tribes of the Iſraelites, their Eſtate would be taken away from that of the Tribe of our Fathers, and the Lot of our Poſſeſſion, and be added to the Eſtate of the Tribe to which they belong.

4. Nay even when the Jubile of the Iſraelites is, it will be the very ſame.

5. And Moſes told the Iſraelites at the Command of the Lord, that the Tribe of the Poſterity of Joſeph ſpoke right:

Ver. 17. *ſtrikes him*] No *throwing* in the *Original*.
Ver. 20. *So*] *But* in the *com. Tranſ.* being quite contrary, as the Caſes are parallel.
Ver. 31. *wicked*] ſo the *Heb.* and not *guilty*.
Ib. *die*] a Verb, not a Noun.

Ver. 34. *thou ſhalt not*] So the *Heb.* with the Liberties and Turns of that Language, as in other Places.
Ver. 3. *to which they belong*] So the *Original* is rightly and properly tranſlated, having no Signification of *received*.

6. What follows being the Matter which the Lord ordered concerning the Daughters of Zelophehad; Let them be Wives to whom they pleaſe, ſo it be in the Family of the Tribe of their Father.

7. For the Poſſeſſion of the Iſraelites will not go about from Tribe to Tribe, when each of them cleaves to that of the Tribe of his Fathers.

8. Every Daughter therefore who inherits an Eſtate of the Tribes of the Iſraelites, ſhall be Wife to one of the Family of her Father's Tribe; that the Iſraelites may reſpectively inherit the Poſſeſſion of their Fathers.

9. So an Eſtate will not go about from one Tribe to another, when the ſeveral Tribes of the Iſraelites cleave to their own.

10. As the Lord commanded Moſes, ſo the Daughters of Zelophehad did.

11. For Mahlah, Tirzah, Hoglah, Milcah and Nohah, his Daughters, became Wives to their Uncle's Sons;

12. Of the Families of the Poſterity of Manaſſeh, Joſeph's Son, by which their Eſtate remained in the Tribe of their Father's Family.

13. Theſe are the Commandments and Rules, which the Lord gave the Iſraelites in charge by the Miniſtry of Moſes, on the Plains of Moab, at Jordan *againſt* Jericho.

Ver. 6. *Family*] that Branch of the Tribe to which they belonged, as Ver. 8. and as was done, Ver. 11.

Ver. 8. *Every Daughter*] that was an Heireſs or Coheireſs; for this Law was to prevent Eſtates being tranſferred to another Family or Tribe.

Ver. 12. *Tribe of*] *Patrick* ſays, it may be rightly tranſlated *Tribe, and*; but beſides that there is no Partition, nor any thing for [*and*] in *Heb.* the Word is in the conſtructed Form for the Genitive Caſe. And the Senſe is good, being the Tribe of *Manaſſeh* to which their Father's Family belonged, Ver. 1. from which the Eſtate was not taken away, agreeable to Ver. 3, 7.

NOTES

NOTES upon the BOOK called DEUTERONOMY.

CHAP. I.

THESE are the Words which Moſes ſpoke to all Iſrael, on this ſide Jordan in the Wilderneſs, on the Plain over againſt Suph, between Paran, Tophel, Laban, Hazeroth and Di-zahab;

2. There being eleven Days *Journey* from Horeb, by the Way of Mount Seir, to Kadeſh-barnea.

3. Even in the fortieth Year, on the firſt of the eleventh Month, did Moſes ſpeak to the Iſraelites, entirely as the Lord commanded him for them;

4. After he had ſlain Sihon King of the Amorites, who dwelt in Heſhbon, and Og King of Baſhan, who dwelt in Aſhtaroth, at Edrei.

5. On this ſide Jordan in the Country of Moab, was Moſes pleaſed to declare this Law as follows.

6. The Lord our God ſpoke to us thus in Horeb; You have dwelt a great deal on this Mountain:

7. Turn about, take your journey, and go to the Mountain of the Amorites, and to all its neighbouring Places, on the Plain, on the Mountain, and in the Vale, as alſo in the South, and at the Harbour of the Sea; the Country of the Canaanites, and Lebanon, as far as the great River, the River Euphrates.

8. See, I have put the Country before you; go in, and poſſeſs the ſame which the Lord ſware to your Forefathers Abraham, Iſaac and Jacob, that he would give them, and their future Offspring.

9. And I ſpoke thus to you at that Time; I am not able to bear you alone:

10. The Lord your God having multiplied you, ſo that behold you are this Day as the Stars of Heaven for Multitude;

11. (The Lord God of your Fathers add to you a thouſand times as many as you are, and bleſs you according as he has told you)

12. How can I alone bear the Fatigue of you, your Burden and Strife?

13. Provide you wiſe Men, even ſuch as underſtand and know of your Tribes, that I may put them for the chief of you.

14. And upon your making me this anſwer, The Matter which thou ſpeakeſt to be done is good;

15. I took the chief of your Tribes, wiſe and knowing Men, whom I made the chief over you, Captains of Thouſands, with thoſe of Hundreds, Fifties and Tens, as well as Magiſtrates of your Tribes.

16. Beſides I gave your Judges at the ſame Time the following Charge; Hear between your Brethren, and judge righteouſly between one Man and another, as alſo his Sojourner.

17. You ſhall not acknowledge Faces in Judgment, ſhall hear the little the ſame as the great, not be afraid of any one's Face, ſince the Judgment is God's; and the Matter which is too hard for you, bring to me, that I may hear it.

18. And at that Time I commanded you all the Things which you ſhould do.

19. After this we marched from Horeb, and went through all that great and terrible Wilderneſs which you ſaw, by the Way of the Mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.

20. When I ſaid to you; You are come to the Mountain of the Amorites, which the Lord our God gives us.

21. See, the Lord thy God has put the Country before thee: go up, inherit, as the Lord God of thy Fathers has ſpoken to thee; do not fear, nor be daunted.

22. And all of you came near to me, and propoſed, Let us ſend Men before us, that they may ſearch the Country for us, and bring us back Word in what Way we ſhould go up, and into what Cities we ſhould enter.

23. Which Thing pleaſing me, I took twelve Men from you, one Perſon of a Tribe;

24. Who turned, and aſcended the Mountain, and went to the Brook of Eſhcol, ſpying it.

Ver. 1. *Suph*] This is quite unlikely to be the *Red Sea*, which was a vaſt Way off, and there is not *Sea* in *Heb.* as Ver. 40. and elſewhere for it. Of the ſame Opinion ſee *Lightfoot*, *Poole* and *Patrick*; and ſo the original Word is given in the *Verſion* of *Pagn.* and *Montan.* with that of *Jun.* and *Trem.* latter *Edit.*

Ver. 5. *pleaſed*] So is this Verb rendered 1 *Sam.* xli. 22. 1 *Chron.* xvii. 27. 2 *Sam.* vii. 29. having never any Signification like *began*.

Ver. 24. *Brook*] As *Num.* xiii. 23, 24. being the ſame *Hebrew* Word.

25. And

25. And they took ſome of the Fruit of the Country with them, and brought down to us, as alſo brought us back Word, that the Country is good which the Lord our God gives us.

26. Nevertheleſs you would not go up, but rebelled againſt the Command of the Lord your God;

27. And murmuring in your Tents, ſaid; Through the Lord's Hatred to us, he has brought us out of the Country of Egypt, to deliver us into the Power of the Amorites, to deſtroy us.

28. Whither ſhould we go up? Our Brethren having made our Hearts faint, by ſaying, The People are greater and taller than we, the Cities great and fortified to Heaven, and we alſo ſaw the Sons of the Anakites there.

29. However I encouraged you; Be in no dread nor fear of them.

30. The Lord your God who goes before you will fight for you, according to all that he did for you in Egypt before your Eyes;

31. As likewiſe what thou haſt ſeen in the Wilderneſs, how the Lord thy God carried thee as a Man does his Child, all the Way which you went, till you came to this Place.

32. Yet in this Thing you did not believe in the Lord your God;

33. Who went before you in the Way, to find out a Place for you to encamp in, with Fire at Night to ſhew you in what Way you ſhould go, and with a Cloud by Day.

34. And the Lord hearing your Words pronounced, was in a Wrath, and ſware thus;

35. Not a Perſon among theſe Men of this evil Generation ſhall ſee the good Country, which I ſware to your Forefathers I would give:

36. Excepting Caleb the Son of Jephunneh, who ſhall ſee it, and to him will I give the Country which he has trod on, and to his Poſterity, becauſe he follows the Lord entirely.

37. The Lord was likewiſe angry with me for your ſakes, and ſaid; Thou alſo ſhalt not enter in there.

38. Joſhua the Son of Nun, who ſtands before thee, ſhall enter in thither: ſtrengthen him, for it is he ſhall make Iſrael poſſeſs it.

39. As to your little ones, who you complained would be a Prey, even your Children who now know not either Good or Evil, they ſhall go in thither, and to them will I give it, that they may inherit it.

40. But do you turn your ſelves about, and march into the Wilderneſs, the Way to the Red Sea.

41. Then you made me this anſwer, We have ſinned againſt the Lord, we will go up and fight, entirely as the Lord our God has commanded us; and girding on each his Weapons of War, you were ready to go up the Mountain.

42. Upon which the Lord ſaid to me; Bid them not go up, nor fight, ſince I am not among you, that you may not be ſmitten before your Enemies.

43. Accordingly I ſpoke to you, yet you would not hearken, but rebelling againſt the Lord's Command, you behaved proudly, and went up on the Mountain.

44. Whereas the Amorites who dwelt on that Mountain coming forth to meet you, purſued you as Bees do, and beat you in Seir to Hormah.

45. So you returned, and wept before the Lord; but he would not hearken to what you ſaid, nor give ear to you.

46. Afterwards you abode at Kadeſh many Days, as thoſe which you ſtaid were.

CHAP. II.

WE then turned about, and marched into the Wilderneſs, the Way to the Red Sea, as the Lord ordered me; and compaſſed Mount Seir many Days.

2. At length the Lord ſaid to me as follows:

3. You have compaſſed this Mountain a great deal; turn your ſelves about northward.

4. And command thou the People thus; You are about to paſs at the Bounds of your Brethren the Poſterity of Eſau, who dwell in Seir, and as they will be afraid of you, take great heed,

5. Not to make war with them: for I will

Ver. 39. *now*] for this was what the Lord ſaid; and the Words of the *com. Tranſ. in that day had* ſpoil the Senſe.

Ver. 42. *Bid them not*] For according to the *preſ. Eng.* it may be ſeen that *I am* is *Moſes*; which none that I know of pretends to be ſo.

Ver. 46. *as thoſe—were*] For what Senſe is our *com. Reading?*

Ver. 1. *Mount Seir*] Which was ſo near as to be within Sight where *Jeruſalem* ſtood, as ſhewn on *Pſa.* cxxv. 2.

Ver. 3. *a great deal*] I do not find that רַב ſignifies *enough*, much leſs *long enough*. In a Specimen of *Ambroſe Uſher*'s *Tranſ.* in MS. made before the *preſent*, is *inogh*, he being *Archbiſhop Uſher*'s elder Brother, *Lewis*'s *Hiſt. of the Tranſ.* p. 340.

Ver. 4. *at*] 'They did not paſs *through* the Coaſt of 'Edom, as we tranſlate it,' writes *Patrick*; ſee *Num.* xx. 21. where the Noun for *Bounds* is the ſame.

Ver. 5. *make war*] as Ver. 9, 24. where the Verb is the ſame, only with a Noun to make the Expreſſion fuller.

not give you any of their Country, ſo far as to tread the Sole of the Foot on, becauſe I have given Mount Seir an Inheritance to Eſau.

6. You ſhall buy Food of them for Money, that you may eat; and alſo purchaſe Water of them for Money, that you may drink.

7. For the Lord thy God has bleſſed thee in all the Work of thy Hand, he has known thy going through this great Wilderneſs: theſe forty Years the Lord thy God having been with thee, thou haſt wanted Nothing.

8. And when we paſſed from our Brethren the Poſterity of Eſau who dwelt in Seir, from the Way of the Plain, from Elath and Ezion-geber, we turned about, and paſſed the Way of the Wilderneſs of Moab.

9. The Lord likewiſe ſaid to me; Thou ſhalt not diſtreſs the Moabites, nor make war with them: for I will not give thee an Inheritance of their Country, becauſe I have given Ar an Inheritance to the Poſterity of Lot.

10. Wherein the Emites dwelt heretofore, a People great, many and tall, like the Anakites.

11. They were alſo counted Giants like the Anakites, and the Moabites called them Emites.

12. The Horites too dwelt in Seir heretofore, but the Poſterity of Eſau ſucceeded them, when they had deſtroyed them from their Preſence, and dwelt in their room; as Iſrael has done to the Country of his Inheritance, which the Lord gave them.

13. Now get ready, paſs you over the Brook Zered: which we did accordingly.

14. And the Time which we were going from Kadeſh-barnea, until we paſſed over the Brook Zered, was thirty eight Years; till the whole Generation of the Warriors was conſumed from within the Camp, as the Lord ſware to them.

15. For even the Hand of the Lord was againſt them, to rout them from within the Camp, till they were conſumed.

16. And when all the Warriors were conſumed, by dying from among the People,

17. Then the Lord ſpoke to me as follows:

18. Thou art paſſing to Day by Ar, the Bounds of Moab.

19. When thou comeſt near over againſt the Ammonites, do not diſtreſs them, nor make war with them: for I will not give thee an Inheritance of the Ammonites Country, becauſe I have given it an Inheritance to the Poſterity of Lot.

20. A Country of Giants that was likewiſe counted, Giants dwelling in it heretofore, whom the Ammonites called Zamzummites;

21. A People great, many and tall, like the Anakites; but the Lord deſtroyed them from their Preſence, ſo that they ſucceeded them, and dwelt in their room.

22. As he did for the Poſterity of Eſau that dwell in Seir, from whoſe Preſence he deſtroyed the Horites, ſo that they ſucceeded them, and have dwelt in their room to this Day.

23. As for the Avites, that dwelt in Hazerim as far as Gaza, the Caphtorites who came out of Caphtor deſtroyed them, and dwelt in their room.

24. Get ready, march, and paſs over the River Arnon; ſee, I deliver into thy Power Sihon the Amorite King of Heſhbon, and his Country: begin to inherit, and make war with him.

25. This Day will I begin to put the Dread and Fear of thee, upon the Perſons of the People under the whole Heaven; who hearing the News of thee, ſhall tremble, and be in anguiſh by reaſon of thee.

26. And I ſent Meſſengers from the Wilderneſs of Kedemoth, to Sihon King of Heſhbon, with theſe peaceable Words;

27. Let me paſs through thy Country; I will go all along in the Way, neither turning aſide to the right Hand, nor the left.

28. Thou ſhalt ſell me Food for Money, that I may eat; and give me Water for Money, that I may drink: only let me paſs through on my Feet;

29. (As the Poſterity of Eſau who dwell in Seir, and the Moabites who dwell in Ar,

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Ver. 7. *For*] God will provide Neceſſaries for you, as it is he who has done it all along: in which Manner I alſo find it expounded by *Jun.* and *Trem.* in *Annot.* The Expoſition of *Poole* and *Patrick*, that the *Iſraelites were able* or *had wherewith to buy*, falls ſhort of what is expreſſed that *they wanted nothing*, nor does it appear that they got *Money* in the Wilderneſs. But *Patrick* aſſerts another Meaning, that *they ſhould not moleſt the Edomites, becauſe they were in no Need:* which if it had been a Reaſon, would have been of a general Kind againſt their moleſting any People; and [for] muſt ſo be referred to the 5th Verſe, where as there is another Reaſon given, this would likely have been put if it had belonged to that.

Ib. *known thy going*] *Targ.* of *Onkelos*, *ſupplied thee with Neceſſaries.*

Ver. 12. *has done to the Country*] on that ſide *Jordan*, which they had already got poſſeſſion of, the *Heb.* Verb being of the paſt Tenſe; becauſe ſome interpret it otherwiſe.

Ver. 13. *get ready*] Not *ſaid I*, but *ſaid the Lord* is to be underſtood from Ver. 9. however our *Tranſlators* have made no ſuch Addition, Ver. 24. where it is to be underſtood from Ver. 19. after a longer Digreſſion.

Ver. 18. *by*] The *Heb.* Particle here is different from that in Ver. 4. and *Judg.* xi. 18. ſhews the *Iſraelites* did not paſs through any Part of *Moab*, which *Ar* was, Ver. 9.

Ver. 23. *Gaza*] as commonly this *Heb.* Name is given in the *pref. Tranſ.*

Ver. 25. *Perſons*] or *Heb. Face.*

did

did to me) till I ſhall paſs over Jordan, into the Country which the Lord our God gives us.

30. But that King would not let us paſs through what was his: for the Lord thy God let his Spirit be ſtubborn, and his Heart be ſtout, that he might deliver him into thy Power, as it is this Day.

31. And the Lord ſaid to me, See, I have begun to deliver up Sihon and his Country before thee; begin to inherit, that thou mayeſt do it.

32. So Sihon and all his People came out to meet us, in Battle at Jahaz.

33. And the Lord our God delivered him up before us, ſo that we killed him, his Children, and all his People.

34. We alſo took all his Cities at the ſame Time, and utterly deſtroyed of every City the Men, Women and Children, we left none remaining.

35. Only we made the Beaſts our prey, and the Spoil of the Cities which we took.

36. From Aroer which is upon the Bank of the River Arnon, and the City that is in the River, even to Gilead, there was not a Town which was ſuperior to us: the Lord our God delivered up all before us.

37. Only thou didſt not approach the Country of the Ammonites, any Place of the River Jabbok, or the Cities of the Mountain, or where-ever the Lord our God forbade us.

CHAP. III.

NEXT we turned about, and went up the Way to Baſhan; and Og King of it, with all his People, came out to meet us in War, at Edrei.

2. But the Lord ſaid to me, Do not fear him: for I will deliver him, with all his People, and Country into thy Power; to whom thou ſhalt do, as thou didſt to Sihon King of the Amorites, who dwelt in Heſhbon.

3. Accordingly the Lord our God delivered alſo into our Power Og King of Baſhan, and all his People; whom we killed, till there was none left remaining to him.

4. And we took all his Cities at the ſame Time, there was not a Town which we did not take away from them; being ſixty Cities, the whole Region of Argob, the Kingdom of Og in Baſhan.

5. All theſe Cities were fortified with a high Wall, Gates and Bars, beſides very many Towns.

6. And we utterly deſtroyed them, according to what we did to Sihon King of Heſhbon, namely the Men, Women, and Children of every City.

7. However we made all the Beaſts, and the Spoil of the Cities our prey.

8. Thus we took away at that Time out of the Power of the two Kings of the Amorites, the Country which is on this ſide Jordan, from the River Arnon to Mount Hermon;

9. (The Zidonians calling Hermon Shirion, and the Amorites calling it Shenir)

10. All the Cities of the Plain, with all Gilead, and all Baſhan, to Salchah and Edrei, Cities of the Kingdom of Og in Baſhan.

11. For only Og King of Baſhan was left of the Reſidue of the Giants; behold his Bedſtead was an iron one, is it not in Rabbah of the Ammonites? It being nine Cubits long, and four wide, by a Man's Cubit.

12. And this Country which we inherited at that Time, from Aroer which is by the River Arnon, and half Mount Gilead, with its Cities, I gave to the Reubenites and Gadites.

13. The reſt of Gilead, and all Baſhan, the Kingdom of Og, I likewiſe gave to half the Tribe of Manaſſeh; the whole Region of Argob in all Baſhan, which was called The Country of Giants.

14. Jair the Deſcendant of Manaſſeh took the whole Region of Argob, to the Bounds of the Geſhurites and Maachathites; and has called them by his own Name The Baſhan-Towns of Jair to this Day.

15. And on Machir I beſtowed Gilead:

16. As I did on the Reubenites and Gadites, from Gilead to the River Arnon, the middle of the River, being the Bounds, and to Jabbok a River the Bounds of the Ammonites;

Ver. 29. *did*] that is ſold Proviſions to the *Iſraelites*, not let them paſs through their Country.

Ver. 30. *through what was his*] See *Num.* xx. 18.

Ver. 36. *upon the Bank*] the ſame *Heb.* Words being in *Joſh.* xii. 2. & xiii. 9.

Ib. *City*] *Ainſworth* ſays, *this Citie was Ar*, *Num.* xxi. 15. which may be likely.

Ib. *in the River*] as more fully expreſſed *Joſh.* xiii. 9.

Ver. 4. *Town*] a different *Heb.* Word from that for *Cities* before and after.

Ver. 6. *according to what*] *as we* deſtroyed *unto Sihon* being improper, and the *Heb.* having the Relative for *what*.

Ver. 11. *Ammonites*] who probably had before driven *Og* from the Place of his Reſidence, Chap. ii. 20, 21. and taken away his Bedſtead for a famous Trophy.

Ver. 13. *in all Baſhan*] for *all Baſhan* it ſelf was mentioned before, and that *Argob* was in *Baſhan* appears by Ver. 4. So *Jun.* and *Trem.* tranſlate it by *per*, *throughout*.

Ver. 14. *Deſcendant*] See *Num.* xxxii. 41.

Ver. 16. *middle*] See Chap. ii. 36. *Joſh.* xii. 2. in which latter the *Heb.* is the ſame.

Ib. *of the River*] the Word being the ſame as both before and after.

17. With

17. With the Plain, and Jordan which was the Bounds, from Cinnereth to the Sea of the Plain, the Salt Sea, under the Streams of Piſgah eaſtward.

18. Whom I commanded at that Time as follows; The Lord your God having given you this Country to inherit it, you ſhall paſs over armed before your Brethren the Iſraelites, all who are able Perſons.

19. Only your Wives, Children and Cattle, of which laſt I know that you have many, ſhall abide in your Cities which I have given you;

20. Till the Lord has made your Brethren reſt like your ſelves, and they likewiſe inherit the Country which the Lord your God gives them beyond Jordan; when you ſhall return to your reſpective Inheritances, which I have conferred upon you.

21. Beſides I commanded Joſhua thus at that Time; Thy Eyes having ſeen all which the Lord your God did to theſe two Kings, ſo will the Lord do to all the Kingdoms whither thou art paſſing.

22. Do you not fear them: for the Lord your God himſelf will fight for you.

23. I alſo made the following ſupplication to the Lord at that Time;

24. O Sovereign Lord, thou haſt begun to ſhew thy Servant thy Greatneſs and ſtrong Hand; on which Account who is God in Heaven or Earth, that can do according to thy Works and Power?

25. Let me paſs over, I beſeech thee, and ſee the good Country which is beyond Jordan, that good Mountain, and Lebanon.

26. Nevertheleſs the Lord being in a Wrath with me by reaſon of you, would not hearken to me, but ſaid to me; It is a great deal for thee, ſpeak no more to me of this Matter.

27. Aſcend to the Top of Piſgah, and look up weſtward, northward, ſouthward and eaſtward, and ſee with thy Eyes; but thou ſhalt not paſs over this Jordan.

28. However command Joſhua, nay encourage and ſtrengthen him: for he ſhall paſs over before this People, and he ſhall make them poſſeſs the Country which thou ſhalt ſee.

29. So we abode in the Valley over againſt Beth-peor.

CHAP. IV.

NOW therefore, Iſrael, hearken to the Ordinances and Rules, which I teach you to do; in order that you may live, go in, and inherit the Country which the Lord God of your Fathers gives you.

2. You ſhall neither add to the Word which I command you, nor diminiſh from it; that you may obſerve the Commandments of the Lord your God, which I command you.

3. You ſaw with your own Eyes what the Lord did by reaſon of Baal-peor: for every Man who went after Baal-peor, him the Lord thy God deſtroyed from among you.

4. Whereas you who cleaved to the Lord your God, are all of you alive this Day.

5. See, I have taught you Ordinances and Rules, as the Lord my God commanded me; that you may do ſo within the Country, whither you are going in to inherit it.

6. Obſerve then, and do *them*, ſince it will be your Wiſdom and Underſtanding in the Sight of the People, who upon hearing all theſe Ordinances, will ſay, This great Nation only is a wiſe and underſtanding People.

7. For what great Nation is there that has a god ſo near to it, as the Lord our God is, in all that we call upon him for?

8. And what great Nation is there that has ſuch righteous Ordinances and Rules, as this whole Law which I put before you to Day?

9. Only take heed to thy ſelf, and keep thy Soul thoroughly, leſt thou ſhouldeſt forget the Things which thy Eyes have ſeen, and leſt they ſhould depart from thy Mind any of the Days of thy Life; but cauſe thy Children and Grandchildren to know them;

10. *Particularly* the Day that thou ſtoodeſt before the Lord thy God at Horeb, when the Lord ſaid to me, Gather me the People together, and I will let them hear my Words, that they may learn to fear me all the Days which they live upon the Earth, and may teach their Children.

11. So you came near, and ſtood under the Mountain; and it burnt with Fire to the midſt of Heaven, with Darkneſs, Clouds and Miſt.

Ver. 17. *which was the Bounds*] as the River *Jordan* was from the Sea of *Cinnereth*, *Joſh.* xiii. 27. whence it ran, to the *Salt Sea*.

Ib. *Streams*] the ſame as in Chap. iv. 49.

Ver. 18. *Whom*] *Moſes* evidently ſpeaking now to them in particular, and not to the *Iſraelites* in general.

Ib. *able Perſons*] *Heb. Sons of Ability.*

Ver. 24. *on which Account*] being the *Heb.* Relative; here rendered accordingly by *Jun.* and *Trem. qua.*

Ver. 6. *only*] See of this Particle on *Gen.* xx. 11. which is accordingly here rendered *tantum* by *Jun.* and *Trem.* with *Pagnin.* and in the *Tigur. Verſion duntaxat.*

Ver. 7. *a god*] or *gods*, as in *Gell's Eſſay*, p. 628. but I prefer this, becauſe not with *Nations*, but *Nation*, that might have only one (however owned but one ſupreme) god: it may plainly appear not to be ſpoken of the following true God.

Ver. 9. *any*] as it could not be *all*, conſiſtent with what is before.

12. And

12. And the Lord ſpoke to you from within the Fire, you hearing the Words pronounced, but ſaw no Likeneſs along with it.

13. And he declared to you his Covenant, which he commanded you to perform, the ten Commandments, and wrote them upon two Tables of Stone.

14. Beſides the Lord commanded me at that Time, to teach you Ordinances and Rules, that you might do them in the Country, whither you paſs over to inherit it.

15. Therefore take great heed to your Souls, ſince you ſaw no Likeneſs on the Day the Lord ſpoke to you at Horeb, from within the Fire:

16. Leſt you ſhould be corrupted, and make you a carved Image, the Likeneſs of any Image, the Shape of Male or Female,

17. The Shape of any Beaſt which is on the Earth, the Shape of any winged Fowl which flies in the Air,

18. The Shape of any Thing that creeps on the Ground, the Shape of any Fiſh which is in the Water under the Earth;

19. And leſt thou ſhouldeſt look up to Heaven, and ſeeing the Sun, Moon and Stars, the whole Army of it, ſhouldeſt be driven to bow down to them, and ſerve them; which the Lord thy God has diſtributed to all the People under the whole Heaven.

20. Whereas the Lord took you, and brought you out from the iron Furnace, out of Egypt, that you might be a People poſſeſſed by him, as it is this Day.

21. Moreover the Lord was angry with me upon your account, and ſware that I ſhould not paſs over Jordan, nor enter into the good Country which the Lord thy God gives thee *for* a Poſſeſſion.

22. Though I muſt die in this Country, not paſſing over Jordan; yet you are to paſs over, and inherit that good Country.

23. Take heed to your ſelves, leſt you ſhould forget the Covenant of the Lord your God, which he made with you, and make you a carved Image, the Likeneſs of any Thing that the Lord thy God has forbid thee.

24. For the Lord thy God is a conſuming Fire, a zealous God.

25. When thou haſt begot Children and Grandchildren, and you are become old in the Country, and are corrupt, making a carved Image, the Likeneſs of any Thing, and doing what the Lord thy God is diſpleaſed with, to provoke him;

26. I call to Day Heaven and Earth to give Evidence againſt you, that you ſhall ſpeedily quite periſh from the Country whither you paſs over Jordan to inherit it; you ſhall not have a long Time in it, but be utterly deſtroyed.

27. The Lord will alſo diſperſe you among the People, and you will be left a few Perſons in the Nations, whither he will lead you.

28. And there you will ſerve gods the Work of Men's Hands, Wood and Stone, that neither ſee, hear, eat, nor ſmell.

29. However upon thy enquiring for the Lord thy God from thence, thou ſhalt find *him*, when thou ſeekeſt him with thy whole Heart and Soul.

30. When thou art diſtreſſed, and all theſe Things meet with thee in the latter Days, and thou returneſt to the Lord thy God, hearkening to what he ſays;

31. As the Lord thy God is a merciful God, he will not neglect thee, nor deſtroy thee; neither forget the Covenant of thy Forefathers, which he ſware to them.

32. For aſk now of the former Days which were before thee, ſince the Day that God created Man upon the Earth, and from one End of the Heaven to the other, whether there has been the like of this great Thing, or been heard comparable to it.

33. Has a People heard the Voice of God ſpeaking from within the Fire, as thou haſt, and lived?

34. Or has God tried to come, to fetch him one Nation out of the midſt of another, by Trials, Signs, Miracles, War, a ſtrong Hand, an Arm ſtretched out, and great Terrors, according to all which the Lord your God did for you in Egypt before your Eyes?

35. It was ſhewn to thee, that thou mighteſt know that the Lord himſelf is God, there being none elſe beſides him.

36. He made thee hear his Voice from Heaven, that he might inſtruct thee; and ſhewed thee his great Fire upon the Earth, from within which thou heardeſt his Words.

Ver. 15. *Souls*] thus the *Heb.* and not as in Ver. 23, &c.

Ver. 25. *you are*] this Verb being the 2d Perſ. plur.

Ib. *become old*] for ſo it ſignifies in the Conjug. *Niphal.*

Ver. 33. *lived*] In the *Vulg. Lat. vidiſti, ſeen*; which ſeems to have been only an Error of the *Copiers* from *vixiſti, lived.*

Ver. 34. *War*] by which may be underſtood the *Egyptians* purſuing the *Iſraelites*, and being themſelves deſtroyed in the Sea, which is called the Lord's fighting, *Exod.* xiv. 14, 25.

37. And foraſmuch as he loved thy Forefathers, he choſe their Offspring after them, and brought thee out of Egypt in his own Preſence, by his great Power:

38. To expel Nations, greater and ſtronger than thou, from thy Preſence; that he may bring thee in, to give thee their Country *for* a Poſſeſſion, as it is this Day.

39. So know to Day, and recall to thy Mind, that the Lord himſelf is God in Heaven above, and upon the Earth below, there being none elſe.

40. Do thou therefore obſerve his Ordinances and Commandments, which I command thee to Day, that it may be well with thee, and thy Children after thee, and in order that thy Time may be long in the Country which the Lord thy God gives thee, continually.

41. Then Moſes put apart three Cities on this ſide Jordan, towards the Sun-riſing;

42. For the Man-ſlayer to flee thither, who ſhould kill his Neighbour unawares, when he did not hate him in time paſt, that fleeing to one of them, he might live;

43. *Namely* Bezer in the Wilderneſs, in the Country of the Plain belonging to the Reubenites, Ramoth in Gilead belonging to the Gadites, and Golan in Baſhan to the Manaſſites.

44. And this is the Law which Moſes put before the Iſraelites:

45. Theſe are the Teſtimonies, Ordinances and Rules, which he ſpoke to them, when they were come out of Egypt;

46. On this ſide Jordan, in the Valley over againſt Beth-peor, in the Country of Sihon King of the Amorites who dwelt at Heſhbon, whom Moſes and the Iſraelites conquered, when they were come out of Egypt.

47. And they inherited his Country, with that of Og King of Baſhan, the two Kings of the Amorites, who were on this ſide Jordan, at the Sun-riſing;

48. From Aroer which is upon the Bank of the River Arnon, to Mount Sion, that is Hermon;

49. And the whole Plain on this ſide Jordan eaſtward, to the Sea of the Plain, under the Streams of Piſgah.

CHAP. V.

FOR Moſes called all Iſrael, and ſaid to them: Hear, O Iſrael, the Ordinances and Rules, which I ſpeak in your Hearing to Day; that you may learn them, and obſerve to do them.

2. The Lord our God made a Covenant with us at Horeb.

3. The Lord did not make this Covenant with our Forefathers, but with us, all theſe of our own ſelves who are alive here to Day.

4. The Lord ſpoke with you Face to Face on the Mountain, from within the Fire

5. (I ſtanding between the Lord and you at that Time, to declare his Word to you, becauſe you were afraid by reaſon of the Fire, and did not go up on the Mountain) as follows:

6. I am the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves.

7. Thou ſhalt have no other gods in my Preſence.

8. Thou ſhalt not make thee a carved Image, any Likeneſs either of what is in the Heaven above, on the Earth below, or in the Water under it;

9. *Thou* ſhalt neither bow down to them, nor ſerve them: for I am the Lord thy God, a zealous God, who puniſh Children for the Iniquity of the Parents, even to the third and fourth *Generation* of them that hate me;

10. But ſhew Kindneſs to Thouſands, of thoſe who love me, and keep my Commandments.

11. Thou ſhalt not take up the Name of the Lord thy God vainly: for the Lord will not let him be quit who does ſo.

12. Keep the Sabbath Day holy, as the Lord thy God has commanded thee.

13. Six Days ſhalt thou work, and do all thy Buſineſs.

14. But the ſeventh Day being the Sabbath of the Lord thy God, neither ſhalt thou, thy Son, Daughter, Servant-man, Maid, Ox, Aſs, any of thy Cattle, nor Sojourner who is within thy Gates, do any Buſineſs; that thy Servant-man and Maid may reſt as well as thy ſelf.

Ver. 37. *Preſence*] God being then eminently with them, and outwardly manifeſted in the Pillar of the Cloud and Fire, *Exod.* xiii. 21, 22.

Ver. 40. *Country*] as *Exod.* xx. 12. where it is the ſame Word; and the *Earth* in general was not given to *Iſrael.*

Ver. 48. *Sion*] called *Shirion*, Chap. iii. 9.

Ver. 1. *to do*] as the *Heb.* is, not *and.*

Ver. 3. *Forefathers*] *Abraham, &c.*

Ib. *all theſe*] the Elders above forty Years old, to whom this was particularly ſpoken. The *pref. Tranſ.* conveys no better Meaning, than that thoſe who were preſent were all then alive, which is too trifling to be what *Moſes* intended; but it intimates another Meaning, far from being true, as if all whom the Lord made the Covenant with almoſt forty Years before, were alive there when *Moſes* ſpoke this.

Ver. 9. *even*] being here, though not in *Exod.* xx. 5.

15. And

15. And remember that thou waſt a Servant in the Country of Egypt, and the Lord thy God brought thee out from thence, by a ſtrong Hand, and an Arm ſtretched out; therefore he commands thee to keep the Sabbath Day.

16. Honour thy Father and Mother, as the Lord thy God commands thee; that thy Time may be long, and that it may be well for thee, in the Country which the Lord thy God gives thee.

17. Thou ſhalt not murder.

18. Nor ſhalt thou commit Adultery.

19. Nor ſhalt thou ſteal.

20. Nor ſhalt thou give Evidence againſt thy Neighbour falſely.

21. Nor ſhalt thou covet thy Neighbour's Wife; neither ſhalt thou *covet* his Houſe, Land, Servant-man, Maid, Ox, Aſs, or any Thing that he has.

22. Theſe Words the Lord ſpoke to your whole Congregation on the Mountain, from within the Fire, Cloud and Darkneſs, with a loud Voice, and made no Addition; he alſo wrote them upon two Tables of Stone, and gave them to me.

23. And when you heard the Voice from within the Darkneſs, the Mountain burning with Fire, you came near to me, all the Heads of your Tribes, and your Elders,

24. And ſaid; Lo the Lord our God has ſhewn us his Glory and Greatneſs, and we have heard his Voice from within the Fire: this Day we have ſeen that God ſpeaks to Man, and he lives.

25. Why therefore ſhould we now die? For this great Fire will conſume us: if we hear the Voice of the Lord our God any more, we ſhall die.

26. For who is there of all Fleſh that has heard the Voice of the living God, ſpeaking from within the Fire, like us, and has lived?

27. Go thou near, and hear all that the Lord our God ſhall ſay; then do thou ſpeak to us all which he does to thee, that we may hear and do *it*.

28. And the Lord hearkening to the Voice of your Words, when you ſpoke to me, ſaid to me; I have heard the Voice of this People's Words that they have ſpoken to thee, in all which they have done well.

29. Oh that they would have this Mind, to fear me, and obſerve all my Commandments at all Times; that it may be well for them, and their Children for ever.

30. Go, ſay to them, Return to your Tents.

31. But do thou ſtand here with me, that I may ſpeak to thee all the Commandments, the Ordinances and Rules, which thou ſhalt teach them, and they ſhall do in the Country that I give them to inherit it.

32. You muſt therefore obſerve to do as the Lord your God has commanded you, neither turning aſide to the right Hand, nor the left.

33. In all the Way which he has commanded you muſt ye go; that ye may live, and it may be well for you, and the Time may be long in the Country which you ſhall inherit.

CHAP. VI.

AND theſe are the Commandments, Ordinances and Rules, which the Lord your God commanded to teach you, to do in the Country whither you paſs to inherit it:

2. That thou mayeſt fear the Lord thy God, to obſerve all his Ordinances, and his Commandments, which I command thee, thy Son and Grandſon, all the Days of thy Life; and that thy Time may be long.

3. So thou muſt hear, O Iſrael, and obſerve to do; by which it will be well for thee, and by which thou wilt increaſe exceedingly: as the Lord God of thy Fathers promiſed thee, *in* a Country flowing with Milk and Honey.

4. Hear, O Iſrael, the Lord our God is one Lord,

5. And thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and all thy Might.

6. Moreover theſe Things which I command thee to Day ſhall be in thy Heart.

7. Beſides thou ſhalt teach them ſtrictly to thy Children, and ſpeak of them, when thou art ſitting in thy Houſe, walking in the Way, lying down, and getting up.

8. As alſo tie them for a Sign upon thy Hand, and they ſhall be for Frontlets between thy Eyes.

9. Nay thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates.

10. And when the Lord thy God has brought thee into the Country, which he ſware to thy Forefathers, Abraham, Iſaac and Jacob, that he would give thee, great and good Cities which thou haſt not built,

11. As likewiſe Houſes full of every good Thing which thou haſt not filled, and Ciſterns hewn out which thou haſt not hewed, Vine-

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Ver. 11. *Ciſterns hewn out*] in the Rocks to hold Water; the Noun and Verb being both the ſame, as in *Jer.* ii. 13.

yards and Olive-yards which thou haſt not planted, ſo that thou eateſt, and art ſatisfied;

12. Take heed to thy ſelf, leſt thou ſhouldeſt forget the Lord, who brought thee out of the Country of Egypt, from the Place of Slaves.

13. Thou ſhalt fear the Lord thy God, ſerve him, and ſwear by his Name.

14. You ſhall not go after other gods, any of thoſe of the People who are round about you:

15. Since the Lord thy God is a zealous God among you, leſt he ſhould be angry with thee, and deſtroy thee from the Surface of the Ground.

16. You ſhall not tempt the Lord your God, as you did at Maſſah.

17. You ſhall diligently obſerve the Commandments of the Lord your God, with his Teſtimonies and Ordinances which he has commanded thee.

18. And thou ſhalt do what the Lord approves of and likes; that it may be well for thee, and thou mayeſt go in, and inherit the good Country of which he ſware to thy Forefathers;

19. That he would drive away all thy Enemies from thy Preſence, as he himſelf ſpoke.

20. When thy Son aſks thee thus hereafter, For what are the Teſtimonies, Ordinances and Rules, which the Lord our God commanded you?

21. Thou ſhalt ſay to him; We were Slaves to Pharaoh in Egypt, and the Lord brought us out from thence by a ſtrong Hand.

22. He alſo ſhewed great and grievous Signs and Miracles againſt Egypt, againſt Pharaoh and all his Family, in our Sight;

23. As well as brought us out thence, that he might have us in, to give us the Country of which he ſware to our Forefathers.

24. Thus the Lord commanded us to do all theſe Ordinances, to fear the Lord our God; for our Good at all Times, that he may keep us alive, as at this Day.

25. And it will be Righteouſneſs to us; when we obſerve to do all this Commandment before the Lord our God, as he has commanded us.

CHAP. VII.

WHEN the Lord thy God has brought thee into the Country, whither thou art going in to inherit it, and has caſt out many Nations from thy Preſence, the Hittites, Girgaſhites, Amorites, Canaanites, Perizzites, Hivites, and Jebuſites, ſeven Nations greater and ſtronger than thou;

2. Whom when the Lord thy God has delivered up before thee, that thou mayeſt ſmite them; thou ſhalt quite deſtroy them, ſhalt make no Agreement with them, nor be favourable to them.

3. Neither ſhalt thou be joined to them by Marriage, *thou* ſhalt not give thy Daughter to his Son, nor take his Daughter for thy Son.

4. For it will turn aſide thy Son from following me, that they may ſerve other gods; ſo the Lord will be angry with you, and deſtroy thee quickly.

5. But thus ſhall you do to them, you ſhall break down their Altars, break their Statues in Pieces, cut down their Groves, and burn their carved Images in the Fire.

6. For thou art a holy People to the Lord thy God: he has choſen thee to be a peculiar People to himſelf, above any other that are upon the Surface of the Ground.

7. The Lord neither had a love for you, nor choſe you, for the Multitude of you more than any other, ſince you were the feweſt of all People.

8. But for his mere Love to you, and becauſe he would obſerve the Oath which he ſware to your Forefathers, the Lord brought you out with a ſtrong Hand, and redeemed you from the Place of Slaves, from the Power of Pharaoh King of Egypt.

9. Do thou know then, that the Lord thy God is God himſelf, a faithful God, keeping Covenant and Kindneſs, with thoſe who love him, and keep his Commandments, to a thouſand Generations;

10. But recompenſing ſuch as hate him, to their Face, to deſtroy them: he will not delay to recompenſe ſuch a one to his Face.

11. Thou ſhalt therefore keep the Commandments, Ordinances and Rules, which I command thee this Day to do.

12. And becauſe you hearken to theſe Rules, keep and do them, the Lord thy God

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Ver. 12. *Take heed to thy ſelf*] as in Chap. iv. 9, 23. & xi. 16. & xii. 13, 19, &c. *Exod.* xxxiv. 12. ſo Chap. viii. 11. & xv. 9.

Ver. 15. *he—deſtroy*] in his Anger, rather than *his Anger deſtroy.*

Ver. 18. *mayeſt go in*] which Diſobedience might yet have hindered, or deferred; ſo Chap. viii. 1.

Ver. 1. *ſeven*] While *Poole* and *Patrick* in comparing this with the ten named *Gen.* xv. 19, 20, 21. ſuppoſe the other three were periſhed or mixed with theſe, they ſeem not to have obſerved that the Extent of Land there ſpoken of, was larger than this which the *Iſraelites* had at firſt.

Ver. 4. *it*] i. e. *that Thing*, or *ſuch a Marriage*, the Verb being ſingular; which altered into *they*, makes the Reading as if the following *they* denoted the ſame Perſons, whereas that is wrong.

will

will keep with thee the Covenant and Kindneſs, which he ſware to thy Forefathers.

13. Nay he will love, bleſs, and multiply thee, as alſo bleſs the Fruit of thy Womb and that of thy Ground, thy Corn, Wine and Oil, the Young of thy Cows, and the Flocks of thy Sheep, in the Country which he ſware to thy Forefathers that he would give thee.

14. Thou wilt be bleſſed the moſt of all People: there will not be among you Male or Female barren, nor among thy Cattle.

15. And the Lord will take away all Sickneſs from thee, and will not lay any of the bad Diſeaſes of Egypt, which thou knoweſt, on thee; but will put them on all who hate thee.

16. And thou ſhalt conſume all the People whom the Lord thy God delivers to thee, thy Eye ſhall have no compaſſion upon them; nor ſhalt thou ſerve their gods, for it will be a Snare to thee.

17. Though thou mayeſt ſay in thy Heart, Theſe Nations are greater than I, how can I expel them?

18. Thou ſhalt not be afraid of them, remembering well what the Lord thy God did to Pharaoh and all Egypt;

19. The great Trials which thy Eyes ſaw, with the Signs, Miracles, the ſtrong Hand, and Arm ſtretched out, by which the Lord thy God brought thee out: ſo will he do to all the People, of whoſe Preſence thou art afraid.

20. And the Lord thy God will alſo ſend the Hornet among them, till thoſe who are left, and hide from thy Face, periſh.

21. Thou ſhalt not be in dread of their Preſence: for the Lord thy God is in the midſt of thee, a great and aweful God.

22. And he will caſt out thoſe Nations from thy Preſence by little and little: thou ſhalt not be able to conſume them quickly, leſt the wild Beaſts ſhould multiply againſt thee.

23. However the Lord thy God will deliver them up before thee, and vex them with great Vexation, till they are deſtroyed.

24. He will even deliver their Kings into thy Power, and thou ſhalt make their Name periſh from under the Heaven: there ſhall not a Man ſtand before thee, till thou haſt deſtroyed them.

25. The carved Images of their gods ſhall you burn in the Fire: thou ſhalt not deſire the Silver or Gold that is upon them, and take for thy ſelf, leſt thou ſhouldeſt be inſnared by it; becauſe it is an Abomination to the Lord thy God.

26. Nor ſhalt thou bring an Abomination into thy Houſe, leſt thou ſhouldeſt be accurſed like it: thou ſhalt utterly deteſt it, and utterly abhor it, becauſe it is accurſed.

CHAP. VIII.

ALL the Commandments which I enjoin thee to Day, you ſhall obſerve to do; that you may live, multiply, go in, and inherit the Country of which the Lord ſware to your Forefathers.

2. And thou ſhalt remember the whole Way, wherein the Lord thy God has made thee go theſe forty Years in the Wilderneſs; in order to afflict thee, to try thee, that it might be known what was in thy Heart, whether thou wouldeſt obſerve his Commandments, or not:

3. When he afflicted thee, and making thee hungry, cauſed thee to eat Manna, which thou didſt not know, nor did thy Fathers; that he might let thee know that Man does not live upon Bread alone, for he lives upon all that proceeds out of the Lord's Mouth.

4. Thy Cloaths did not wear out upon thee, nor thy Foot ſwell, theſe forty Years.

5. So thou mayeſt know with thy Heart, that as a Man chaſtiſes his Son, the Lord thy God chaſtiſes thee.

6. Therefore thou ſhalt obſerve the Commandments of the Lord thy God, to go in his Ways, and to fear him.

7. For he is bringing thee into a good Country, one of Brooks of Water, Fountains and Lakes, that come out both of the Vallies and Mountains;

8. A Country of Wheat, Barley, Vines, Figs and Pomegranates; a Country of Olives for Oil, and Honey;

9. A Country wherein thou ſhalt eat Vic-

Ver. 16. *nor ſhalt thou ſerve their gods*] on which *Patrick* writes thus, "In the *Hebrew*, *and thou ſhalt* "*not ſerve their gods*;" as if that was any Difference.

Ver. 23. *vex*] So *Jun.* and *Trem.* have it *divexabit*, as likewiſe *Buxt.* puts the Meaning of the Verb in his *Lexic.* which gives Signification to its Noun here accompanying it, that is rendered *vexation* in the *com. Eng. Tranſlation*, Chap. xxviii. 20. *vexed*, *Ezek.* xxii. 5. and *plur. vexations*, 2 *Chron.* xv. 5.

Ver. 2. *afflict*] thus *Caſtal. Jun.* and *Trem. Pagn. Munſt.* with the *vulg. Lat.* and *Tigur. Verſions* have *affligeret*; and *Montan. affligendum.*

Ib. *that it might be known*] which *Jun.* and *Trem.* explain in *Annot. ut tu cognoſcas*, *that thou mayeſt know*; but it may be referred to others, eſpecially of future Times, to whom the *Iſraelites* were for Examples, 1 *Cor.* x. 6, 11. ſince God did know, 1 *Kings* viii. 39. *John* ii. 25. *Acts* i. 24. *Pſa.* xliv. 21.

Ver. 4. *not wear out*] but muſt *wax old.*

Ver. 5. *know*] the ſame Verb ſo rendered in Ver. 2, 3. and ſcarce ſignifies *conſider.*

tuals without Scarcity, not wanting any Thing in it; a Country whoſe Stones are Iron, and out of whoſe Mountains thou ſhalt dig Braſs.

10. And when thou haſt eat, and art ſatisfied, thou ſhalt bleſs the Lord thy God, for the good Country which he has given thee.

11. Take heed to thy ſelf, leſt thou ſhouldeſt forget the Lord thy God, not to obſerve his Commandments, Rules and Ordinances, which I command thee to Day:

12. Leſt when thou haſt eat, and art ſatisfied, as alſo haſt built and dwelleſt in good Houſes,

13. When thy Herds and Flocks are multiplied, thy Silver and Gold is multiplied to thee, and all that thou haſt is ſo;

14. Thy Heart ſhould be exalted, and thou ſhouldeſt forget the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves;

15. Who made thee go in the great and terrible Wilderneſs, of fiery Serpents, Scorpions and Drought, wherein there was no Water; who brought Water for thee out of the Rock of Flint;

16. Who made thee eat Manna in the Wilderneſs, which thy Fathers did not know, that he might afflict thee, and that he might try thee, to do well for thee at thy End:

17. And ſhouldeſt ſay in thy Heart, My Power, and the Strength of my Hand has got me this Wealth.

18. Whereas thou ſhalt remember the Lord thy God, for it is he gives thee Power to get Wealth; that he may confirm his Covenant which he ſware to thy Forefathers, as it is this Day.

19. And if thou doſt at all forget the Lord thy God, go after other gods, ſerve them, and bow down to them; I teſtify againſt you to Day, that you will utterly periſh.

20. As the Nations that the Lord cauſes to periſh from your Preſence, ſo will you periſh, becauſe you do not hearken to what the Lord your God ſays.

CHAP. IX.

HEAR, O Iſrael, thou art now about to paſs over Jordan, that thou mayeſt go in to inherit Nations greater and ſtronger than thy ſelf, Cities great and fortified to Heaven;

2. A People great and tall, the Sons of the Anakites, whom thou knoweſt, and haſt heard *ſay*, Who can ſtand before the Sons of Anak?

3. Know therefore now, that the Lord thy God, he who paſſes on before thee, is a conſuming Fire, he will deſtroy them, and he will bring them down before thee; ſo that thou ſhalt expel them, and make them periſh quickly, as the Lord has ſpoken to thee.

4. Do not ſay thus in thy Heart, when the Lord thy God has driven them away from before thee, For my Virtue the Lord has brought me in to inherit this Country; whereas for the Wickedneſs of theſe Nations the Lord expels them from thy Preſence.

5. Neither for thy Virtue, nor the Uprightneſs of thy Heart, doſt thou go in to inherit their Country; but for the Wickedneſs of theſe Nations the Lord thy God expels them from thy Preſence, and that he may confirm the Matter which the Lord ſware to thy Forefathers, Abraham, Iſaac and Jacob.

6. So know that the Lord thy God does not give thee this good Country, to inherit it, for thy Virtue; ſince thou art a People of a ſtiff Neck.

7. Remember without forgetting, how thou didſt provoke the Lord thy God to wrath in the Wilderneſs: even from the Time that thou cameſt out of the Country of Egypt, till you arrived at this Place, you have been rebellious againſt the Lord.

8. At Horeb eſpecially you provoked the Lord to wrath, inſomuch that he was angry with you, to deſtroy you.

9. When I went up the Mountain to receive the Tables of Stone, thoſe of the Covenant which the Lord made with you, I ſtaid there forty Days and forty Nights, neither eating nor drinking any Thing.

10. And the Lord gave me two Tables of Stone written with the Finger of God. upon which was according to all the Words that the Lord ſpoke to you on the Mountain, from within the Fire, on the Day of the Congregation.

11. And at the End of forty Days and forty Nights, the Lord giving me the two Tables of Stone, thoſe of the Covenant;

Ver. 16. *afflict thee*] by keeping thee in ſuch a Wilderneſs, as Ver. 2.

Ver. 1. *now*] at that Time, but not that preſent Day, Chap. i. 3. *Joſh.* iv. 19.

Ver. 8. *eſpecially*] this *Heb.* Conjunction ſo denoting ſometimes, which the Senſe may ſhew it does here: ſuch a Meaning, with Examples of it, ſee in *Noldius Concord.* ſub) ſignif. 20.

12. He

12. He ſaid to me, Get ready, go down quickly from hence; for thy People whom thou haſt brought out of Egypt are corrupted: they are quickly turned aſide from the Way which I commanded them, having made them a molten Image.

13. Beſides the Lord ſaid to me as follows; I ſee plainly that this People are thoſe of a ſtiff Neck:

14. Let me alone, that I may deſtroy them, and blot out their Name from under Heaven; and I will make thee a Nation ſtronger and greater than they.

15. Accordingly I turned, and came down from the Mountain, which was burning with Fire, and the two Tables of the Covenant were in both my Hands.

16. And I ſaw plainly that you had ſinned againſt the Lord your God, having made you a molten Calf: you had quickly turned aſide from the Way which the Lord commanded you.

17. Upon this I took the two Tables, and throwing them out of both my Hands, broke them in your Sight.

18. Then I fell down before the Lord, as at firſt forty Days and forty Nights, neither eating nor drinking any Thing; for all your Sins which you had committed, by doing what the Lord was diſpleaſed with, to provoke him.

19. For I was afraid by reaſon of the Anger and Wrath, with which the Lord was enraged againſt you, to deſtroy you; however he hearkened to me alſo at that Time.

20. The Lord was likewiſe very angry with Aaron, to deſtroy him; but I prayed alſo for him at the ſame Time.

21. And I took your Sin, the Calf which you had made, and burning it in the Fire, pounded it, ground it well, till it was made ſmall into Duſt; then I threw the Duſt of it into the Brook that comes down from the Mountain.

22. Moreover at Taberah, Maſſah and Kibroth-hattaavah, you were provoking the Lord to wrath.

23. Nay when the Lord ſent you from Kadeſh-barnea, to go up, and inherit the Country which I have given you; ye rebelled againſt the Command of the Lord your God, neither believing him, nor hearkening to what he ſaid.

24. You have been rebellious againſt the Lord, ever ſince I knew you.

25. When I fell down before the Lord the forty Days and forty Nights which I did, becauſe he ſpoke of deſtroying you;

26. I prayed to the Lord in this manner; O Sovereign Lord, do not ſlay thy People and Poſſeſſion, that thou haſt redeemed by thy Greatneſs, that thou haſt brought out of Egypt by a ſtrong Hand.

27. Remember thy Servants, Abraham, Iſaac and Jacob; do not look at the Stubbornneſs of this People, at their Wickedneſs, or Sin:

28. Leſt thoſe of the Country from whence thou broughteſt us out ſhould ſay, By reaſon the Lord was not able to bring them into the Country which he promiſed them, and for his Hatred to them, he had them out to kill them in the Wilderneſs.

29. Whereas they are thy People and Poſſeſſion, that thou haſt brought out by thy great Power, and Arm ſtretched out.

CHAP. X.

AT that Time the Lord ſaid to me; Carve thee out two Tables of Stone like the former, and come up the Mountain to me; make thee alſo an Ark of Wood.

2. And I will write upon the Tables the Words that were upon the former ones, which thou haſt broke, and thou ſhalt put them in the Ark.

3. So I made an Ark of Shittim-wood, and carving out two Tables of Stone like the former, went up the Mountain, with the two Tables in my Hand.

4. And he wrote upon them, according to the former Writing, the ten Commandments, which the Lord ſpoke to you on the Mountain, from within the Fire, on the Day of the Congregation, and the Lord gave them to me.

5. Then I turned, and came down from the Mountain, putting the Tables in the Ark which I had made; where they are, as the Lord commanded me.

6. And the Iſraelites marched from the

Ver. 25. *the forty*] the ſame that are mentioned Ver. 18. and again Chap. x. 10.

Ver. 3. *I made*] *Moſes* having ſet *Bezaleel* to make it, *Exod.* xxxvi. 2. & xxxvii. 1. as it appears to be the ſame by Ver. 5. *Exod.* xxv. 21. and the Wood it was made of, with no Mention elſewhere of any other.

Ver. 6. *And the*] This and the next Verſe being a Digreſſion from what *Moſes* was ſpeaking of, it may be accounted for, that it was to ſhew God's farther Reconciliation to the People, after they had ſinned by the Calf; ſince he led them on their Journey, and *Eleazar* was made to ſupply the Room of *Aaron* when he died; beſides on this Occaſion a more particular Account is given of thoſe Places, than was before, or perhaps could have conveniently been, in *Num.* xxxiii.

Wells of the Jaakanites to Moſerah: there Aaron died, and was buried there, whoſe Son Eleazar executed the Prieſthood in his room.

7. From thence they marched to Gudgodah, and thence to Jotbathah, a Country with Rivers of Water.

8. At that Time the Lord put apart the Tribe of Levi, to carry the Ark of his own Covenant, to ſtand before himſelf to miniſter to him, and to bleſs in his Name, to this Day.

9. Therefore Levi has no Share nor Poſſeſſion with his Brethren: the Lord himſelf is his Poſſeſſion, as the Lord thy God ſpoke to him.

10. And I ſtaid on the Mountain according to the former Days, forty Days and forty Nights; when the Lord hearkening to me alſo at that Time, would not ſlay thee.

11. On the contrary he ſaid to me, Get ready, go to march before the People, that they may go in, and inherit the Country, which I ſware to their Forefathers that I would give them.

12. And now, O Iſrael, what does the Lord thy God require of thee, but to fear himſelf, to go in all his Ways, as alſo to love him, and ſerve himſelf, with thy whole Heart and Soul,

13. To obſerve the Commandments of the Lord, and his Ordinances, which I command thee to Day, for thy own Good?

14. Lo the Heaven and Heaven of Heavens belong to the Lord thy God, the Earth and all that is in it:

15. However the Lord had affection for thy Fathers to love them; and choſe their Offspring after them, even you the moſt of all People, as it is this Day.

16. Circumciſe therefore the Foreſkin of your Heart, and make your Neck ſtiff no more.

17. For the Lord your God himſelf is the God of gods, and Lord of lords, a great, powerful and aweful God, who will not reſpect Faces, nor take a Bribe.

18. He does Juſtice to the Fatherleſs and Widow, and loves a Stranger, to give him Food and Raiment.

19. So do you love a Stranger, ſince you were ſuch in the Country of Egypt.

20. Thou ſhalt fear the Lord thy God, ſerve him, as alſo cleave to him, and ſwear by his Name.

21. He is thy Praiſe, and he thy God, who has done for thee theſe great and aweful Things, which thou haſt ſeen with thy Eyes.

22. Thy Forefathers went down to Egypt, being ſeventy Perſons; and now the Lord thy God has made thee as the Stars of Heaven for Multitude.

CHAP. XI.

THOU ſhalt therefore love the Lord thy God, and keep his Charge, Ordinances, Rules and Commandments, at all Times.

2. And know ye to Day: for it is not your Children, who have not known, and who have not ſeen the Chaſtiſement of the Lord your God, his Greatneſs, ſtrong Hand, and Arm ſtretched out;

3. As likewiſe his Signs and Deeds which he did within Egypt, to Pharaoh King of it, and his whole Country;

4. And what he did to the Egyptian Army, their Horſes and Chariots, how he made the Water of the Red Sea flow over their Heads, when they purſued after you, and the Lord has made them periſh to this Day;

5. Moreover what he has done for you in the Wilderneſs, till you arrived at this Place;

Ib. *Wells*] Being diſſatisfied with what *Interpreters* ſay to reconcile this Verſe with *Num.* xxxiii. 31. I obſerve thoſe Wells are there omitted, as the Owners of them are named at the Place where they lived, ſome of whoſe Wells for their Flocks might be come to before *Moſera* or *Moſeroth*; ſo that the *Iſraelites* might go from the Wells of the *Jaakanites* to *Moſera* as here, and from thence to *Jaakan*, as in *Num.* and one of theſe two, as they belonged to each other, might be ſufficient to mention in one Place. *Jotbathah* in the following Verſe being the ſame as in *Num.* and the other ſo much alike, it is incredible that they ſhould be all different Places. And if they had went back from one Place to the other, of which it is pretended one of the Accounts is, they muſt of courſe have returned to the Place they went back from, becauſe the Journey afterwards is the ſame. Nor is the Device of *Jun.* and *Trem.* allowable, to add *and* before *Moſerah*, for it makes both Abſurdity and Tautology; and *to* is here denoted the ſame as at the two Names in the next Verſe by final ה

Ib. *there*] in that Country, on Mount *Hor*, *Num.* xx. 28. & xxxiii. 38. which may well enough conſiſt together, eſpecially as *Mount Hor* might be within the Bounds of *Moſerah*. They might travel round to the ſame Parts, ſo that *Aaron* might die *there*, though not *then*. This *Hor-hagidgad*, *Num.* xxxiii. 32. makes the more likely, which was probably not far from that Mountain, and therefore ſo diſtinguiſhed: for the Opinions of others, eſpecially *Jews*, on this Verſe, conſult *Buxtorf*, *Vindic.* p. 933, &c.

Ver. 8. *At that Time*] after *Moſes* was come down from the Mountain, Ver. 5.

Ver. 15. *However*] So *Caſtal.* has turned it *tamen*, *Munſt. verumtamen*; which Meaning *Noldius* gives to this *Heb.* Particle under *Signif.* 8, & 9. even in this very Text, and it may be left to the Senſe to juſtify it.

Ver. 2. *know you*] *for you have ſeen with your own Eyes*, *&c.* Ver. 7.

6. What

6. What he did alſo to Dathan and Abiram, the Sons of Eliab, the Son of Reuben, how the Earth opened its Mouth, and ſwallowed them up, together with their Families, Tents, and all living Subſtance that accompanied them, in the midſt of all Iſrael.

7. For you have ſeen with your own Eyes every great Deed of the Lord, which he has done.

8. So you ſhall keep all the Commandments, which I command thee to Day: that you may be ſtrong, go in, and inherit the Country, whither you are paſſing to inherit it;

9. And that you may have the Time long in the Country which the Lord ſware to your Forefathers, that he would give them and their Offspring, a Country flowing with Milk and Honey.

10. For the Country whither thou art going in to inherit it, is not like that of Egypt, from whence you came out; in which thou didſt ſow thy Seed, and water with thy Foot, like a Garden of Herbs.

11. But this whither you are paſſing to inherit it, is a Country of Mountains and Vallies, drinking Water of the Rain of Heaven;

12. A Country which is of the Lord thy God's ſeeking, whoſe Eyes are continually on it, from the Beginning of the Year to the End of it.

13. And if you at all hearken to my Commandments which I enjoin you to Day, to love the Lord your God, and to ſerve him with your whole Heart and Soul;

14. Then will I give Rain for your Land in its Seaſon, the firſt and latter Rain; that thou mayeſt gather thy Corn, Wine and Oil.

15. I will give Graſs too in thy Field for thy Cattle; and thou ſhalt eat, and be ſatisfied.

16. Take heed to your ſelves, leſt your Heart ſhould be enticed, and you ſhould turn aſide, ſerve other gods, and bow down to them.

17. When the Lord would be angry with you, and ſhut up the Heaven, ſo that there ſhould be no Rain, and the Ground would not yield its Increaſe: thus would you periſh quickly from the good Country which the Lord gives you.

18. Therefore you ſhall put theſe Words of mine in your Heart and Soul, as alſo tie them for a Sign upon your Hand, and they ſhall be for Frontlets between your Eyes.

19. Beſides you ſhall teach them to your Children, by ſpeaking of them, when thou art ſitting at home, walking in the Way, lying down, and getting up.

20. Nay thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates:

21. That your own Days and your Children's may be multiplied, in the Country which the Lord ſware to your Forefathers, that he would give them, as the Days of Heaven upon the Earth.

22. For if you will at all obſerve all theſe Commandments, which I order you to do, to love the Lord your God, to go in all his Ways, and to cleave to him;

23. Then will the Lord diſinherit all theſe Nations from your Preſence, and you ſhall inherit Nations greater and ſtronger than your ſelves.

24. Every Place which the Sole of your Foot ſhall tread on ſhall be yours: from the Wilderneſs and Lebanon, from that

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Ver. 6. *living Subſtance*] This *Hebrew* Word is but twice more in the *Scripture*, viz. *Gen.* vii. 4, 23. where it is ſo rendered.

Ib. *accompanied them*] *Heb. was at their Feet. Chald.* and *Greek*, *with them*; *Jun.* and *Trem. ſequebantur eos*, *followed them*, as this *Heb.* Expreſſion uſually ſignifies, and ſo may denote *Korah* (otherwiſe omitted here) and thoſe with him, who followed *Dathan* and *Abiram* to their Tents, *Num.* xvi. 32. it being ſtrange for *Feet* to mean *Poſſeſſion*.

Ver. 8. *command thee*] not *you*.

Ver. 10. *Foot*] by digging Trenches with the Spade. *Dr. Shaw* explains this Paſſage well from the preſent Practice of the *Egyptian* Gardeners; who, when their Pulſe, Melons, Sugar-canes, &c. (all which are commonly planted in Rills) require to be refreſhed, ſtrike out a Plug, that is fixed in the Bottom of a Ciſtern; and then the Water guſhing out, is conducted from one Rill to another by the Gardener; who is always ready, as Occaſion requires, to ſtop and divert the Torrent, by turning the Earth againſt it with his Foot, and opening at the ſame time, with his Mattock, a new Trench to receive it. *Travels*, p. 431.

Ver. 11. *Mountains*] not a plain Country like *Egypt*, which being pretty much ſo, was watered by the overflowing of the *Nile*.

Ib. *Rain*] Whereas *Egypt* was watered from the River by the Labour of Man, *Canaan* did not admit of it, nor want it, but was watered with Rain by God himſelf, Ver. 12, 14.

Ver. 12. *ſeeking*] for the *Iſraelites*; ſo *Zion* is called *Sought out*, *Iſa.* lxii. ult. and the like is ſaid of God, 1 *Sam.* xiii. 14. *Ezek.* xxii. 30. It does not appear this *Heb.* Verb ever ſignifies *careth for*, and as the next Words denote that, would be Tautology here.

Ver. 13. *at all*] See on 1 *Kings* ix. 6.

Ver. 14. *the firſt*] of which *Prideaux* writes in Not. 25. to *Maimonides*, Cap. 1. *Of the Law of the Poor and Stranger*, *Prima deſcendebat tempore Autumni poſt jactam ſementum*, *the firſt Rain fell in Autumn after the Sowing of the Seed*; but *Corten* travelling in thoſe Parts ſays, *The firſt Rain ordinarily begins in the Middle or End of October*, *and they ſow their Corn in November and December*, *Compendious Library*, Vol. ii. p. 119, 121. which agrees too with *Amos* ix. 13. *Lev.* xxvi. 5. & *Iſa.* xxx. 23. and not the other. The latter Rain was in the Spring in the firſt Month, *Joel* ii. 23. and of theſe Rains is alſo Mention together, *Jer.* v. 24. *Hoſ.* vi. 3.

Ver. 18. *and they*] not *bind them upon your hand*, *that they may be between your eyes*.

Ver. 23. *diſinherit*] being the ſame Verb with the following, but in a different Conjugation, which gives it a contrary Meaning.

Ver. 24. *Wilderneſs*] at the South of *Canaan*, as *Lebanon* was at the North, *Euphrates* on the Eaſt, and the *Mediterranean Sea* on the Weſt.

River which is Euphrates, even to the hindermoſt Sea ſhall your Bounds be.

25. No Man ſhall ſtand in your Preſence: the Lord your God will put the Dread of you, and the Fear of you, upon the Surface of the whole Country which you ſhall tread on, as he has ſpoken to you.

26. See, I put before you to Day, a Bleſſing and a Curſe:

27. A Bleſſing, when you hearken to the Commandments of the Lord your God, which I give you in charge to Day;

28. And a Curſe, if you do not, but turn aſide out of the Way which I command you to Day, to go after other gods, that you do not know.

29. And when the Lord thy God has brought thee into the Country, whither thou art going in to inherit it, thou ſhalt put the Bleſſing upon Mount Gerizzim, and the Curſe upon Mount Ebal.

30. Are they not beyond Jordan, behind the Way of the Sun's ſetting, in the Country of the Canaanites who dwell in the Plain, over againſt Gilgal, by the Oaks of Moreh?

31. For you ſhall paſs over Jordan, to go in to inherit the Country that the Lord your God gives you; which you ſhall inherit, and dwell in.

32. And you ſhall obſerve to do all the Ordinances and Rules, which I put before you to Day.

CHAP. XII.

THESE are they which you ſhall obſerve to do, in the Country which the Lord God of thy Fathers gives thee, to inherit it, all the Days that you live upon the Earth.

2. You ſhall quite deſtroy all the Places, where the Nations that you ſhall inherit ſerved their gods, upon the high Mountains, upon the Hills, and under every green Tree.

3. And you ſhall demoliſh their Altars, break their Statues, burn their Groves with Fire, cut down the carved Images of their gods, and deſtroy the Name of them from that Place.

4. You ſhall not do ſo to the Lord your God.

5. But to the Place which he ſhall chooſe out of all your Tribes, to put his Name there, being his Habitation, ſhall you ſeek, and thither thou ſhalt come.

6, Thither too ſhall you bring your Burnt-offerings, Sacrifices and Tithes, and the Lifted-offering that you have, as alſo what you vow, and your Free-offerings, with the Firſtlings of your Herds and Flocks.

7. And you ſhall eat there before the Lord your God, and be glad in all that you, and your Families, take in Hand, wherein he has bleſſed thee.

8. You ſhall not do according to all that we do here now, each one whatſoever he approves of.

9. For hitherto you are not come to the Reſt and Poſſeſſion, which the Lord thy God gives thee.

10. But you ſhall paſs over Jordan, and dwell in the Country which the Lord your God makes you poſſeſs; who will give you reſt from all your Enemies round about, and you ſhall dwell ſecurely.

11. And there will be a Place which the Lord your God will chooſe, to make his Name remain there; thither ſhall you bring all that I command you, your Burnt-offerings and Sacrifices, your Tithes, and the Lifted-offering that you have, with every choice Thing of your Vows which you make to the Lord.

12. And you ſhall be glad before the Lord your God, with your Sons, Daughters, Servant-men and Maids; as alſo the Levite who is within your Gates, becauſe he has no Part or Poſſeſſion with you.

13. Take heed to thy ſelf, that thou doſt not offer up thy Burnt-offerings in every Place which thou ſeeſt.

14. But in the Place that the Lord will chooſe in one of thy Tribes, there ſhalt thou offer up thy Burnt-offerings, and there do all which I command thee.

15. However thou mayeſt kill and eat Fleſh, whatever thy Mind deſires, according to the Bleſſing of the Lord thy God which he has given thee, within any of thy Gates:

Ver. 29. *Gerizzim*] See Chap. xxvii. 12.

Ver. 30. *behind*] as the *Heb.* is, i. e. beyond where the Sun ſet, at the Place in which *Moſes* and the *Iſraelites* then were.

Ib. *Gilgal*] *Moſes* himſelf ſetting the Name to the Place where the *Iſraelites* ſhould be circumciſed, *Joſh.* v. 9. and ſo might ſay and write this; without the Shift of anſwering as in *Biblioth. Biblic. Introd.* to Obj. 18. that the whole Verſe ſeems inſerted by ſome Reviſer of the *Pentateuch* after *Moſes.*

Ib. *Oaks*] as *Gen.* xii. 6.

Ver. 4. *not do ſo*] not worſhip God, as the Gentiles did their gods, upon Mountains, under green Trees, &c. but in the Place alone that God ſhould chooſe; as both *Poole* and *Patrick* expound it, and the next Verſe beginning with a manifeſt Oppoſition in *Heb.* ſhews; ſee alſo Ver. 13, 14.

Ver. 6. *Liſted-offering*] to wit the Firſt-fruits, *Num.* xviii. 11, 12, 13. *Deut.* xxvi. 2.

Ver. 9. *thy God gives thee*] the *Heb.*

Ver. 11. *choice Thing*] for *choice* is not an Adjective to *Vows*, being ſingular, and put firſt, as a *Heb.* Adjective is not before its Subſtantive, *Buxt. Theſ.* Lib. ii. Cap. 1. and it was the Thing that was vowed which was to be brought.

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the unclean and clean may eat it, like the Deer and Hart.

16. Only you ſhall not eat the Blood, you ſhall pour it out upon the Ground like Water.

17. Thou muſt not eat within thy Gates, the Tithe of thy Corn, Wine or Oil, the Firſtlings of thy Herd or Flock, any Thing of thy Vows which thou makeſt, thy Free-offerings, or the Lifted-offering that thou haſt.

18. But thou ſhalt eat them before the Lord thy God, in the Place which he ſhall chooſe, with thy Son, Daughter, Servant-man, Maid, and the Levite who is within thy Gates: and thou ſhalt be glad before the Lord thy God, in all that thou takeſt in Hand.

19. Take heed to thy ſelf, that thou doſt not forſake the Levite, all the Time thou haſt upon the Earth.

20. When the Lord thy God ſhall make thy Bounds large, as he has promiſed thee, and thou thinkeſt, I will eat Fleſh, becauſe thy Mind deſires to do it; thou mayeſt eat Fleſh whatever thy Mind does deſire.

21. If the Place where the Lord thy God ſhall chooſe to put his Name is far off from thee, thou ſhalt kill of thy Herd and Flock, which the Lord has given thee, as I have commanded thee; and ſhalt eat within thy Gates whatever thy Mind deſires.

22. Even as the Deer and Hart are eat, ſo ſhalt thou eat it: the unclean and clean may eat it together.

23. Only be reſolved not to eat Blood, becauſe the Blood is the Life; and thou ſhalt not eat the Life with the Fleſh.

24. Inſtead of eating it, thou ſhalt ſhed it upon the Ground like Water.

25. Thou ſhalt not eat it, that it may be well for thee and thy Children after thee, when thou doeſt what the Lord approves of.

26. Only thy holy Things which thou haſt, and thoſe of thy Vows, ſhalt thou take, and go to the Place that the Lord ſhall chooſe.

27. And ſhalt offer thy Burnt-offerings, the Fleſh and Blood, upon the Altar of the Lord thy God; on which the Blood of thy Sacrifices ſhall be poured out, and thou ſhalt eat the Fleſh.

28. Obſerve, as well as hear, all theſe Things which I command thee; that it may be well for thee and thy Children after thee for ever, when thou doeſt what the Lord thy God likes, and approves of.

29. When he has cut off the Nations, whither thou art going to inherit them, from thy Preſence, and thou ſucceedeſt them, dwelling in their Country;

30. Take heed to thy ſelf, that thou art not inſnared by following them, after they are deſtroyed from thy Preſence, and that thou doſt not ſeek to their gods, ſaying, How did theſe Nations ſerve their gods, that I may alſo do ſo?

31. Thou ſhalt not do ſo to the Lord thy God: for every Thing that is abominable to the Lord, which he hates, they do to their gods; for they even burn their Sons and Daughters in the Fire, to them.

32. Every Thing which I command you, obſerve to do it: thou ſhalt neither add to it, nor diminiſh from it.

CHAP. XIII.

WHEN there riſes up among you a Prophet, or a Dreamer of Dreams, and gives thee a Sign or Miracle, ,

2. And it comes to paſs for what he ſpeaks to thee thus, Let us go after other gods (whom thou doſt not know) and ſerve them;

3. Thou ſhalt not hearken to the Words of that Prophet, or that Dreamer of Dreams: for the Lord your God tries you, that it may be known whether you love him, with your whole Heart and Soul.

4. You ſhall go after the Lord your God, fear him, obſerve his Commandments, hearken to what he ſays, ſerve him, and cleave to him.

5. And that Prophet, or that Dreamer of Dreams, ſhall be put to death, becauſe he has ſpoken Apoſtaſy againſt the Lord your God, who brought you out of the Country of Egypt, and redeemed you from the Place of Slaves, to thruſt thee out of the Way which the Lord thy God commanded thee to go in: thus ſhalt thou take away the Evil from amongſt you.

6. When thy Brother the Son of thy Mother, or thy own Son or Daughter, or the Wife of thy Boſom, or thy Friend who is as thy ſelf, entices thee ſecretly, for you to go, and ſerve other gods; whom neither thou nor thy Fathers knew,

7. Of the gods of the People that are round about you, near to thee, or far off from thee, from one End of the Earth to the other:

Ver. 21. *kill*] See *Lev.* xvii. 3.

Ver. 2. *for what*] which it doubtleſs was, and makes good Senſe; while *whereof* is languid, if not inſignificant, or abſurd with *ſaying*.

Ver. 3. *that it may be known*] See Chap. viii. 2.

Ver. 7. *from one End*] any where on the whole Earth. The Interpretation of *Poole* and *Patrick*, that this was ſpoken againſt the Pretence of the Univerſality of Idol-

8. Thou

8. Thou ſhalt not conſent to him, nor hearken to him; nay thy Eye ſhall have no compaſſion upon him, thou ſhalt neither ſpare, nor conceal him.

9. But ſhalt kill him quite, thy own Hand being on him firſt to put him to death, and afterwards that of all the People.

10. Thou ſhalt even ſtone him with Stones, that he may die; becauſe he has attempted to thruſt thee away from the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves:

11. That all Iſrael may hear, and fear, and no more do ſuch an evil Thing as this among you.

12. When thou heareſt ſay in one of thy Cities, which the Lord thy God gives thee to dwell there;

13. There are ſome ungodly Men gone out from among you, and have thruſt away the Inhabitants of their City, by ſaying, Let us go, and ſerve other gods; whom thou doſt not know:

14. Then ſhalt thou enquire, ſearch, and aſk well, and behold it being Truth, a confirmed Thing, *that* this Abomination is done among you;

15. Thou ſhalt quite put the Inhabitants of that City to the Sword, deſtroying it utterly, and all that are therein, with its Cattle, in the ſame manner.

16. Beſides thou ſhalt gather all the Spoil of it into the midſt of its Street, and burn it entirely, as likewiſe the City, with Fire, to the Lord thy God; nay it ſhall be an everlaſting Heap, be no more built.

17. Thus ſhall there not cleave aught of the curſed Thing to thy Hand; that the Lord may turn back from his fervent Anger, and grant thee Mercies, having mercy upon thee, and may multiply thee, as he ſware to thy Forefathers:

18. When thou hearkeneſt to what the Lord thy God ſays, by obſerving all his Commandments which I bid thee to Day, by doing what he approves of.

CHAP. XIV.

YOU are Children of the Lord your God; you ſhall not cut your ſelves, nor make Baldneſs between your Eyes for the Dead.

2. For thou art a holy People to the Lord thy God; and the Lord has choſen thee to be a peculiar People to himſelf, above any other that are upon the Surface of the Ground.

3. Thon ſhalt eat no abominable Thing.

4. Theſe are the Beaſts which you may eat; the Ox, ſuch as belong either to the Sheep or Goats,

5. The Hart, Roe-buck, Fallow-deer, wild Goat, Stag, wild Bull, and wild Roe:

6. As you may every Beaſt that divides the Hoof, having it with a Cleft all through in two, that brings up the Cud of them.

7. But theſe you ſhall not eat, of them that bring up the Cud, or of ſuch as divide the cloven Hoof; the Camel, Hare and Rabbit, though they bring up the Cud, yet not dividing the Hoof, are unclean to you.

8. On the other hand the Hog though he divides the Hoof, yet not chewing the Cud, is unclean to you: you ſhall neither eat of their Fleſh, nor touch their Carcaſes.

9. Theſe you may eat of all which are in the Waters; all that have Fins and Scales.

10. But all which have no Fins nor Scales you ſhall not eat, it being unclean to you.

11. All clean Birds you may eat.

12. But theſe are they of which you ſhall not eat; the Eagle, Oſſifrage, Oſprey,

13. Glede, Vulture, and the Kite of each Kind,

14. And all Sorts of Ravens,

15. The Brood of the Oſtrich, the Night-hawk, Cuckow, and the Hawk of each Sort.

16. The Owl, Night-owl, Daw,

17. Pelican, Magpie, Cormorant,

18. Stork, the Heron of each Kind, the Lapwing and Bat.

19. And every creeping flying Thing, ſhall be unclean to you, it ſhall not be eat.

20. All clean Fowls you may eat.

21. You ſhall not eat any Carcaſe, thou ſhalt give it to the Stranger who is within thy Gates, that he may eat it, or ſell *it* to a Foreigner; becauſe thou art a holy People to the Lord thy God: thou ſhalt not boil a Kid in the Milk of his Dam.

22. Thou ſhalt throughly give the Tithe of all the Increaſe of thy Seed, that the Field brings forth Year by Year.

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worſhip, which would be ſuggeſted to them, ſeems to have no Foundation in the Text, and is the leſs probable as the reſt of the World had ſo many and various gods.

Ver. 1. *between your Eyes*] whither the Hair of the Forehead would in a manner hang, if not cut; ſee *Lev.* xix. 27. & xxi. 5.

Ver. 4. *ſuch as &c.*] *Heb. the Cattle of the Sheep, and the Cattle of the Goats.*

Ver. 5. *wild Bull*] rather a *Bull* than *Ox*, as being wild.

Ver. 6. *in two*] *Hoofs*, which the *Heb.* has, or *a double one*; not *claws*, which the Beaſts that might be eat have not.

Ver. 12. *theſe*] See *Lev.* xi. 13, &c. with the *Notes*, which need not be repeated here.

Ver. 21. *boil*] *Exod.* xxiii. 19.

23. And

23. And thou ſhalt eat before the Lord thy God, in the Place where he ſhall chooſe to make his Name dwell, the Tithe of thy Corn, Wine and Oil, with the Firſtlings of thy Herd and Flock; that thou mayeſt learn to fear the Lord thy God at all Times.

24. However when the Way is too much for thee, ſo as thou canſt not carry it; becauſe the Place where the Lord thy God ſhall chooſe to put his Name is far from thee, when he bleſſes thee;

25. Thou ſhalt make *it* into Money, and tying up that with thee, go to the Place which the Lord thy God ſhall chooſe.

26. And thou mayeſt give the Money for any Thing which thy Mind deſires, for Oxen, Sheep, Wine, ſtrong Drink, or whatever thy Mind requires; and thou ſhalt eat there before the Lord thy God, being glad, as likewiſe thy Family:

27. Not forſaking the Levite who is within thy Gates, becauſe he has no Part or Poſſeſſion with thee.

28. At the Term of three Years thou ſhalt bring out the whole Tithe of thy Increaſe in that Year, and lay *it* up within thy Gates.

29. And the Levite, becauſe he has no Part or Poſſeſſion with thee, the Stranger, Fatherleſs and Widow, who are within thy Gates, ſhall come, eat, and be ſatisfied; that the Lord thy God may bleſs thee, in all the Work of thy Hand which thou doeſt.

CHAP. XV.

AT the Term of ſeven Years thou ſhalt make a Releaſe,

2. And this is the Manner of it: every one who has a Debt in his Power, who lends to his Neighbour, ſhall releaſe, ſhall not exact of his Neighbour or Brother, becauſe it is called the Lord's Releaſe.

3. Thou mayeſt exact of a Foreigner; but what is thine with thy Brother, thy Hand ſhall releaſe:

4. Only when there is none poor among you; for the Lord will throughly bleſs thee, in the Country which the Lord thy God gives thee *for* a Poſſeſſion to inherit it:

5. But it will be if thou doſt at all hearken to what he ſays, by obſerving to do all theſe Commandments which I enjoin thee to Day.

6. For the Lord thy God bleſſes thee, as he promiſed thee: ſo that thou ſhalt take in pledge of many Nations, but not give in pledge; and rule over many Nations, but they ſhall not rule over thee.

7. When there is a poor Man among you, one of thy Brethren, within one of thy Gates in thy Country which the Lord thy God gives thee; thou ſhalt not make thy Heart ſtout, nor ſhut up thy Hand from thy poor Brother:

8. But ſhalt open thy Hand wide to him, and throughly lend him on pledge ſufficient for his Want, in what there is wanting to him.

9. Take heed to thy ſelf, that there be Nothing in thy ungodly Heart to ſay, The ſeventh Year, that of Releaſe approaches; upon which thy Eye is evil to thy poor Brother, ſo that thou wilt not give to him; and when he calls to the Lord againſt thee, it will be Sin in thee.

10. Thou ſhalt wholly give to him, and it ſhall not be ill to thy Heart when thou doſt: for by reaſon of this Thing the Lord thy God will bleſs thee in all thy Work, and in all that thou takeſt in Hand.

11. For the Poor will not ceaſe from within the Country: therefore I command thee, that thou ſhalt open thy Hand wide to thy afflicted and poor Brother there.

12. When thy Brother, a Hebrew Man or Woman, is ſold to thee, and has ſerved thee ſix Years, in the ſeventh thou ſhalt let him go free from thee.

13. And when thou doſt, thou ſhalt not let him go empty.

14. Thou ſhalt furniſh him liberally from thy Flock, Floor and Wine-preſs; giving him of what the Lord thy God has bleſſed thee with.

15. As thou ſhalt remember that thou waſt a Slave in the Country of Egypt, and

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Ver. 24. *becauſe the Place*] adding *or* makes it a different Caſe, when it is not.

Ver. 26. *requires*] or *requeſts*; not *deſires*, as ſaid already, but ſomething farther.

Ver. 28. *Term*] being in the third Year, Chap. xxvi. 12. ſee Chap. xv. 1. and ſo twice between the Sabbatical Years, when the Land lying unſown, the Tithe was not gathered.

Ver. 1. *Term*] for it was in the ſeventh Year, not at the *End* of it, Ver. 9, 12. ſee 2 *Kings* xviii. 10.

Ver. 2. *not exact*] in that Year only as it ſeems, and as *Ainſworth* and *Poole* expound it: for beſides the Reaſons which the latter gives, great Inconveniencies muſt needs attend a perpetual Releaſe from Debts, ſuch as the Debtor not paying when he might, to be quit ſo, People refuſing to lend to others in Neceſſity, uſing ſevere Methods to get in their Debts, &c.

Ver. 4. *none poor*] in any particular Place, or Part of the Country, according to which it does not interfere with Ver. 11.

Ver. 10. *in all thy Work*] The old *Jewiſh* wiſe Men well obſerve, that *the Bleſſing does not come on Idleneſs*; ſee *Menaſſeh Ben Iſrael Conciliator*, Quæſt. 6. in *Exod.*

Ver. 12. *ſix*] See *Exod.* xxi. 2.

the Lord thy God redeemed thee; therefore I command thee this Thing to Day.

16. However if he ſays to thee, I will not go out from thee, becauſe he loves thee and thy Family, ſince it is well for him with thee;

17. Then ſhalt thou take an Awl, and thruſt through his Ear, at the Door, and he ſhall be a Servant to thee for ever; and to thy Servant-maid alſo thou ſhalt do ſo.

18. Thou ſhalt not think it hard, when thou letteſt him go free from thee, becauſe he has ſerved thee in ſix Years double what one who is hired does: ſo the Lord thy God will bleſs thee in all that thou doeſt.

19. Every Firſtling that is a Male, which is brought forth of thy Herd or Flock, ſhalt thou conſecrate to the Lord thy God: thou ſhalt not work with the Firſtling of thy Cow, nor ſhear the Firſtling of thy Sheep.

20. Before the Lord thy God ſhalt thou eat it Year by Year, in the Place which the Lord ſhall chooſe, as likewiſe thy Family.

21. But when there is a Blemiſh in it, it being either lame or blind, *or having* any ill Blemiſh, thou ſhalt not ſacrifice it to the Lord thy God.

22. Thou ſhalt eat it within thy Gates, the unclean and clean together, like the Deer and Hart.

23. Only thou ſhalt not eat the Blood of it, thou ſhalt ſhed it upon the Ground like Water.

CHAP. XVI.

OBSERVE the Month of Abib, and keep the Paſſover to the Lord thy God: for in that Month he brought thee out of Egypt at Night.

2. So thou ſhalt ſacrifice the Paſſover to the Lord thy God of the Flock and Herd, in the Place where the Lord ſhall chooſe to make his Name dwell.

3. Thou ſhalt not eat leavened Bread with it, but ſeven Days unleavened Cakes, the Bread of Affliction; becauſe thou cameſt out of the Country of Egypt in Haſte, that thou mayeſt remember the Day of thy coming out thence all the Days of thy Life.

4. Nay thou ſhalt have no Leaven ſeen in all thy Bounds ſeven Days; nor ſhall there abide all Night till the Morning, any of the Fleſh which thou ſacrificeſt in the Evening on the firſt Day.

5. Thou muſt not ſacrifice the Paſſover, within one of thy Gates which the Lord thy God gives thee.

6. But at the Place where the Lord thy God ſhall chooſe to make his Name dwell, ſhalt thou do it in the Evening, as the Sun is going down, at the appointed Time that thou cameſt out of Egypt.

7. Which thou ſhalt boil, and eat there; then turn in the Morning, and go to thy Tents.

8. Six Days ſhalt thou eat unleavened Cakes; and on the ſeventh it ſhall be a ſolemn Day to the Lord thy God, thou ſhalt do no Buſineſs.

9. Seven Weeks ſhalt thou count up for thy ſelf, and begin it from the Hook's firſt being in the ſtanding Corn.

10. Thou ſhalt alſo keep the Feaſt of Weeks to the Lord thy God, with the Tribute of a Free-offering that thou haſt, which thou ſhalt give; according as he bleſſes thee.

Ver. 18. *double*] Servants as it ſeems being then hired for three Years, *Iſa.* xvi. 14. half the Time from one Sabbatical Year to another.

Ver. 19. *Firſtling of*] being Females, in Contradiſtinction to that before, and becauſe the Firſtlings which were Males were given to be ſacrificed the 8th Day, *Exod.* xiii. 15. & xxii. 30.

Ib. *Cow*] *Bullock* being a *young Bull*, from which a *Firſtling* does not *come*.

Ver. 20. *thou*] whereas the Males belonged to the Prieſts, *Num.* xviii. 8, 17, 18. in which Manner *Patrick* expounds it: and conſequently *Ainſworth* very wrong, 'this is not meant of the Owner, but ſpoken to the 'Prieſt;' which Ver. 19, 22. alone may diſprove, where *thou* is plainly the ſame.

Ver. 2. *Flock and Herd*] on the ſeven Days of unleavened Bread belonging to the Paſſover, Ver. 3. *Num.* xxviii. 16, 17, 19, 24.

Ver. 6. *is going down*] according as on *Exod.* xii. 6. and *at the going down of the Sun* the next Day began.

Ib. *at the appointed Time*] namely of the Month *Abib*, in the Night after the 14th Day, Ver. 1. not the appointed Time of the Day, ſince the *Iſraelites* did not begin going from *Egypt*, till the next Morning or latter Part of the Night, *Exod.* xii. 22, 29, &c.

Ver. 7. *boil*] Since the *Heb.* Word ſignifies *boil*, and not *roaſt*, and the Lamb for the Paſſover was not to be boiled at all, but roaſted, *Exod.* xii. 9. this may mean what was dreſſed the following Days, as in Ver. 2. eſpecially as here is nothing of [*it*] in the *Original*; to which Purpoſe *Ainſworth* alſo remarks on it; ſee *Ezek.* xlvi. 24. 1 *Sam.* ii. 13. nay it being the ſame Verb doubled in *Exod.* xii. 9. what it ſignifies was not to be done at all to the Paſchal Lamb.

Ver. 8. *ſolemn Day*] See *Lev.* xxiii. 36.

Ver. 9. *Seven Weeks*] in which Time was their Harveſt; ſee *Exod.* ix. 32. *Lev.* xxiii. 16.

Ib. *firſt being*] This might ſeem precarious and uncertain, were it not for fuller Information, which ſee *Lev.* xxiii. 10.

Ver. 10. *give*] Notwithſtanding *the Lord thy God* is ſo very frequent, ſo near together, and twice in this Verſe; after the *Hebrew* Manner ſometimes in that Age, when the great Convenience of Pronouns was leſs adopted into Language than now; our *Tranſlators* have needleſsly made an Addition of it here with *unto*, inſtead of which *him* would have been ſufficient, and better.

11. And

11. And thou ſhalt be glad before the Lord thy God, with thy Son, Daughter, Servant-man, Maid, the Levite who is within thy Gates, the Stranger, Fatherleſs and Widow, who are among you, in the Place where he ſhall chooſe to make his Name dwell.

12. For thou ſhalt remember, that thou waſt a Slave in Egypt; ſo ſhalt obſerve, and do theſe Ordinances.

13. Thou ſhalt keep thee the Feaſt of Tabernacles ſeven Days, when thou haſt gathered in what is of thy Floor and Wine-preſs.

14. And ſhalt be glad at thy Feaſt, with thy Son, Daughter, Servant-man, Maid, the Levite, Stranger, Fatherleſs and Widow, who are within thy Gates.

15. Seven Days ſhalt thou feaſt to the Lord thy God, in the Place which the Lord ſhall chooſe; becauſe he bleſſes thee in all thy Increaſe, and the Work of thy Hands, and ſhalt really be glad.

16. Three Times in a Year ſhall every Male of thine appear in the Preſence of the Lord thy God, at the Place which he ſhall chooſe; in the Feaſt of unleavened Cakes, the Feaſt of Weeks, and that of Tabernacles: and they ſhall not appear in the Lord's Preſence empty.

17. Each one *ſhall give* according to the Gift that he has, according to the Bleſſing which the Lord thy God has given thee.

18. Judges and Magiſtrates ſhalt thou appoint thee within all thy Gates, which the Lord thy God gives thee, throughout thy Tribes; and they ſhall judge the People with righteous Judgment.

19. Thou ſhalt not turn aſide Judgment, nor acknowledge Faces: nor ſhalt thou take a Bribe; becauſe that blinds the Eyes of the Wiſe, and perverts the Words of the Righteous.

20. Righteouſneſs it ſelf ſhalt thou follow; that thou mayeſt live, and inherit the Country which the Lord thy God gives thee.

21. Thou ſhalt not plant thee a Grove of any Wood near the Altar of the Lord thy God, which thou ſhalt make thee;

22. Nor ſhalt thou ſet thee up a Statue, which he hates.

CHAP. XVII.

THOU ſhalt not ſacrifice to the Lord thy God, a Bullock or Sheep in which there is a Blemiſh, any Thing ill: for it is Abomination to him.

2. When there is found among you, within one of thy Gates which the Lord thy God gives thee, a Man or Woman who has done what he is diſpleaſed with, by tranſgreſſing his Covenant;

3. Having gone, and ſerved other gods, and bowed down to them, whether the Sun, Moon, or any of the Army of Heaven, which I have not commanded;

4. And it is told thee, who upon hearing *it*, enquireſt well, and behold it is Truth, a confirmed Thing, *that* this Abomination is done in Iſrael:

5. Then ſhalt thou bring out that Man, or that Woman, who has done this evil Thing, which of them ſoever it is, to thy Gate; and ſtone them with Stones, that they may die.

6. Upon the Evidence of two or three Witneſſes ſhall he who deſerves to die be put to death, he ſhall not upon the Evidence of one Witneſs.

7. The Hand of the Witneſſes ſhall be on him firſt to put him to death, and afterwards the Hand of all the People: thus ſhalt thou take away the Evil from among you.

8. When a Matter for Judgment is too myſterious for thee, between different Sorts of Blood, between one Cauſe and the other, or between one Blow and another, Matters of Controverſy within thy Gates; thou ſhalt get ready, and go up to the Place which the Lord thy God ſhall chooſe;

9. And coming to the Prieſts, Levites, and to the Judge who ſhall be in thoſe Days, thou ſhalt enquire, and they ſhall tell thee the Manner of Judgment.

10. So thou ſhalt do according to the Sentence of the Matter, which they tell thee of that Place which the Lord ſhall chooſe, even obſerve to do entirely as they teach thee.

11. According to the Sentence of the Law which they teach thee, and the Judgment that they ſpeak to thee, ſhalt thou do,

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Ver. 17. *he has*] in *Heb. of his Hand.*

Ver. 19. *nor*] The ſecond Part of the Verſe begins here, as pointed in the *Heb.* and not as in the *Eng. Bible*: for the two Reaſons that conclude it, belong only to the taking a Bribe or Gift; which *Croſs* has well obſerved, in *Tag. Art*, p. 192, 193.

Ver. 8. *myſterious*] as nearer to *wonderful* the *Heb.* than *hard.*

Ib. *different Sorts of Blood*] Murder and Man-ſlaughter.

Ib. *one Blow and another*] deſigned and accidental. *Vulg. Lat. Leproſy and not Leproſy*; which may be amazing to ſuch as are unacquainted with the wild Work that there is in *Tranſlations.*

not

not turning aſide from the Matter which they tell thee, to the right Hand or left.

12. And that Man who does proudly, not hearkening to the Prieſt who ſtands to miniſter there to the Lord thy God, or to the Judge, ſhall die; ſo thou ſhalt take away the Evil from Iſrael.

13. Thus all the People ſhall hear, and fear, and behave proudly no more.

14. When thou art come into the Country which the Lord thy God gives thee, doſt inherit it, and dwell therein, and ſhalt ſay, I will put a King over me, like all the Nations that are round about me;

15. Thou ſhalt ſolely put the King over thee whom the Lord thy God ſhall chooſe: from among thy Brethren ſhalt thou put one; thou muſt not ſet a ſtrange Man over thee who is not thy Brother.

16. However he ſhall not have many Horſes, nor make the People return to Egypt, in order to get many; becauſe the Lord has enjoined you, to return that Way again no more.

17. Neither ſhall he have many Wives, that his Mind may not turn aſide; nor ſhall he have very much Silver and Gold.

18. And when he ſits upon the Throne of his Kingdom, he ſhall write him a Copy of this Law in a Book, from *that which* is before the Prieſts, the Levites.

19. Which ſhall be with him, and he ſhall read in it all the Days of his Life; in order that he may learn to fear the Lord his God, to obſerve all the Words of this Law and theſe Ordinances, to do them.

20. That his Mind may not be lifted up above his Brethren, and he turn aſide from the Commandment to the right Hand or left; in order that he and his Children may have a long Time, in his Kingdom within Iſrael.

CHAP. XVIII.

THE Prieſts, the Levites, being the whole Tribe of Levi, ſhall have no Share nor Poſſeſſion with Iſrael; they ſhall eat the Lord's Offerings by Fire, and what he poſſeſſes.

2. So he ſhall have no Poſſeſſion among his Brethren: the Lord himſelf being his Poſſeſſion, as he ſaid to him.

3. And this ſhall be the Due of the Prieſts from the People, from thoſe who offer Sacrifices, whether Bullock or Sheep; there ſhall be given to the Prieſt the Shoulder, the two Cheeks and Maw.

4. The firſt of thy Corn, Wine and Oil, as alſo the firſt of the Fleece of thy Flock ſhalt thou give him.

5. For the Lord thy God has choſen him out of all thy Tribes, that he may ſtand to miniſter in the Name of the Lord, and his Sons at all Times.

6. And when a Levite comes from one of thy Gates out of all Iſrael, where he ſojourned, and comes with the whole Deſire of his Soul, to the Place which the Lord ſhall chooſe;

7. He ſhall miniſter in the Name of the Lord his God, like all his Brethren the Levites, who ſtand there before the Lord.

8. They ſhall have Shares alike to eat, beſides each one's Sales from *his* Anceſtors.

9. When thou art come into the Country which the Lord thy God gives thee, thou ſhalt not learn to do according to the Abominations of thoſe Nations.

10. There ſhall not be found among you he who makes his Son or Daughter paſs through the Fire, uſes Divinations, is an Aſtrologer, Soothſayer, Wizard,

11. Uſes Enchantment, enquires of a familiar Spirit, is a Sorcerer, or ſeeks to the Dead.

Ver. 14. *ſhalt ſay*] which ſhews God only permitted, not commanded them to have a King; agreeable likewiſe to 1 *Sam.* viii. 7, 9, 22. & xii. 13, 17. and *Joſephus*, *Antiq.* Lib. i. 8.

Ver. 1. *being*] for they were the whole Tribe.

Ib. *by Fire*] See *Num.* xviii. 9.

Ib. *what he poſſeſſes*] other Things beſides ſuch Offerings.

Ver. 2. *he*] *Levi*, as a Tribe, the *Heb.* being thus.

Ver. 3. *to the Prieſt*] him who offers the Sacrifice, *Lev.* vii. 32, 33. ſo the *Breaſt* is omitted, as being given to the Prieſts in common, *Lev.* vii. 31. which ſhews the *Breaſt* is here rightly left out, notwithſtanding Expoſitors have found it an inſuperable Difficulty.

Ib. *two Cheeks and Maw*] being added as they were now about to enjoy the promiſed Country, and ſo a larger Share might be afforded to the Prieſts: which alſo makes this as rational, as the *Commentators* had left it before unmeaning.

Ver. 10. *paſs through the Fire*] When expreſſed thus, as it commonly is in *Scripture*, it is ſuppoſed by ſome not to be burning to death, as in *Jer.* vii. 31. or at leaſt ſometimes not; but *Ezek.* xvi. 21. & xx. 26. & xxiii. 37, 39. and its being called an *Abomination*, *Jer.* xxxii. 35. make it appear otherwiſe, and *Jer.* 7. 31. may be explanatory of this, eſpecially as it is allowed Children were burned to *Molech*; and clear enough it ſeems, that 2 *Kings* xxiii. 10. means the ſame as *Jer.* vii. 31. and that it was done otherwiſe than to *Molech*, *Jer.* xix. 5. *Pſa.* cvi. 38. nay 2 *Chron.* xxviii. 3. thus ſhews the Meaning of this Expreſſion in 2 *Kings* xvi. 3. Accordingly our learned *Selden* ſays, *Non modo traductos, ſed etiam crematos in idoli ſacrificium pueros illos conſtanter adfirmo: I firmly aſſert the Boys were not only had through, but alſo burnt in Sacrifice to the Idol*, *De Diis Syris Syntag.* i. 6. where he proceeds to prove it by divers both profane and ſacred Teſtimonies.

Ib. *Wizard*] the Word being maſculine.

Ver. 11. *ſeeks to the Dead*] in diſtinct *Heb.* Words, and as *Iſa.* viii. 19.

12. For every one who does theſe Things is abominable to the Lord; and by reaſon of theſe Abominations the Lord thy God expels them from thy Preſence.

13. Thou ſhalt be perfect with the Lord thy God.

14. For thoſe Nations whom thou ſhalt ſucceed, hearkened to Aſtrologers and Diviners; but the Lord thy God does not ſo permit thee.

15. The Lord thy God will raiſe thee up a Prophet, from among you, of thy Brethren, like me; to whom you ſhall hearken.

16. According to all that thou didſt thus requeſt of him at Horeb, on the Day of the Congregation, Let me no more hear the Voice of the Lord my God, nor let me ſee this great Fire again, that I may not die.

17. And the Lord ſaid to me; They have done well in what they have ſpoken.

18. I will raiſe them up a Prophet, from among their Brethren, like thee; will put my Words in his Mouth, and he ſhall ſpeak to them all that I command him.

19. Nay the Man who will not hearken to my Words which he ſhall declare in my Name, I will require *it* of him.

20. But that Prophet who ſhall preſumptuouſly ſpeak a Matter in my Name, which I do not command him to ſpeak, or who ſhall ſpeak in the Name of other gods, ſhall die.

21. And if thou ſhalt ſay in thy Heart, How ſhall we know what Matter the Lord does not ſpeak?

22. What a Prophet ſpeaks in the Name of the Lord, and the Matter does not fall out, nor come to paſs, that is a Matter which the Lord has not ſpoken: the Prophet has done it preſumptuouſly, thou ſhalt not be afraid of him.

CHAP. XIX.

WHEN the Lord thy God has cut off the Nations, whoſe Country he gives thee, and thou ſucceedeſt them, dwelling in their Cities and Houſes;

2. Thou ſhalt ſet thee apart three Cities within thy Country, which the Lord thy God gives thee to inherit it:

3. Preparing thee a Way, and dividing the Bounds of thy Country into three Parts, which he makes thee poſſeſs, that it may be for every Man-ſlayer to flee thither.

4. And this is the Caſe of a Man-ſlayer who ſhall flee thither, that he may live: He who kills his Neighbour unawares, when he did not hate him in time paſt;

5. For inſtance, one who goes with his Neighbour into a Wood to fell Trees, and ſtriking his Hand with the Ax to cut down a Tree, the Iron comes off from the Wood, and hits his Neighbour, ſo that he dies; he ſhall flee to one of theſe Cities, that he may live:

6. Leſt the Revenger of Blood ſhould purſue after the Man-ſlayer when his Heart is hot, and overtaking him when the Way is long, ſhould deſtroy the Life of him; whereas he does not deſerve Death, becauſe he did not hate him in time paſt.

7. Therefore I command thee, that thou ſhalt ſet thee apart three Cities.

8. And when the Lord thy God ſhall enlarge thy Bounds, as he ſware to thy Forefathers, and ſhall give thee all the Country which he promiſed them he would;

9. If thou obſerveſt this whole Commandment to do it, which I command thee to Day, to love the Lord thy God, and go in his Ways at all Times; thou ſhalt add thee three Cities more, to thoſe three:

10. That there may not be innocent Blood ſhed within thy Country, which the Lord thy God gives thee *for* a Poſſeſſion, and Blood be charged upon thee.

11. But when a Man hates his Neighbour, and lying in wait for him, riſes up againſt him, and deſtroys the Life of him, ſo that he dies, and flees to one of theſe Cities;

12. The Elders of his City ſhall ſend, and fetching him from thence, deliver him into the Power of the Revenger of Blood, that he may die.

13. Thy Eye ſhall have no compaſſion upon him, but thou ſhalt take away the *Guilt*

Ver. 15. *a Prophet*] *Chriſt Jeſus*, *Acts* vii. 37. and as there was no other Prophet like *Moſes*, Ch. xxxiv. 10.

Ver. 2. *three Cities*] on the other ſide *Jordan* in the Country of *Canaan*, three being already ſet apart on that Side, Chap. iv. 41, 42, 43. and ſix appointed for both, *Num.* xxxv. 13, 14.

Ver. 5. *Iron comes off from the Wood*] ſo the *Heb.*

Ver. 6. *deſtroy the Life of him*] literally, and as in Ver. 11. *Gen.* xxxvii. 21.

Ver. 8. *when*] So this Particle, being not the ſame that begins the next Verſe, is rendered 1 *Sam.* xv. 17. *Pſa.* l. 18. *Prov.* iii. 24. & iv. 12. *Job* vii. 4. & xvii. 16. and has that Meaning put to it by *Noldius* in *Concordan. Jun.* and *Trem.* likewiſe have it here *quum*, and the *vulg. Lat. Bib. cum.* And ſurely the Lord's ſwearing does not admit of [if,] as though it might not be true.

Ib. *enlarge thy Bounds, as he ſware*] to the River *Euphrates*, Chap. i. 7, 8. *Gen.* xv. 18.

Ib. *Bounds*] For *coaſt* being by the Sea, could not well be enlarged.

Ib. *promiſed them he would*] to their Poſterity, as he did, and not to themſelves.

Ver. 9. *Commandment*] The *Heb.* is thus, and properly, it being the Love of God in Obedience of him, as follows; for which alſo read *Gell's Serm.* 16. in *Eſſay towards Amend. of the laſt Eng. Tranſ.*

of innocent Blood from Iſrael, that it may be well for thee.

14. Thou ſhalt not remove thy Neighbour's Bounds, which they have formerly made, in thy Poſſeſſion that thou ſhalt poſſeſs, in the Country which the Lord thy God gives thee to inherit it.

15. One Witneſs ſhall not riſe up againſt a Perſon, for any Iniquity or Sin, through any Sin which he commits: upon the Evidence of two Witneſſes, or that of three, ſhall a Matter be confirmed.

16. When an injurious Witneſs riſes up againſt a *Perſon*, to teſtify an unjuſt Thing againſt him;

17. Both the Men who have the Controverſy ſhall ſtand before the Lord, before the Prieſts and Judges who ſhall be in thoſe Days.

18. And the Judges ſhall enquire well, and behold if the Witneſs is a falſe one, who has given Evidence againſt his Brother falſely;

19. Then ſhall you do to him, as he intended to do to his Brother; ſo ſhalt thou take away the Evil from among you.

20. And thoſe who are left ſhall hear, fear, and do again no more ſuch an evil Thing as this among you.

21. Thus ſhall thy Eye have no compaſſion: there ſhall be Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.

CHAP. XX.

WHEN thou goeſt out to a Battle againſt thy Enemies, and ſeeſt Horſes and Chariots, more People than you, be not afraid of them: for the Lord thy God is with thee, who brought thee up from the Country of Egypt.

2. And as you get near to the Battle, the Prieſt ſhall approach, and ſpeak to the People,

3. Saying to them; Hear, O Iſrael, you are got near now to Battle againſt your Enemies; let not your Heart be cowardly, be not afraid, neither tremble for fear, nor be in dread by reaſon of them.

4. For the Lord your God goes with you, to fight for you with your Enemies, to ſave you.

5. The Officers ſhall alſo ſpeak to the People as follows; What Man ſoever has built a new Houſe, and not dedicated it, let him go back to his Houſe; leſt he ſhould die in the Battle, and another Man dedicate it.

6. And what Man ſoever has planted a Vineyard, and not made uſe of it, let him go back home; leſt he ſhould die in the Battle, and another Man make uſe of it.

7. What Man ſoever too has eſpouſed a Woman, and not taken her, let him go back home; leſt he ſhould die in the Battle, and another Man take her.

8. Nay the Officers ſhall ſpeak further to the People thus, What Man is fearful, and of a cowardly Heart, let him go back home; that his Brethren's Heart may not be faint like his own.

9. And as ſoon as the Officers have done ſpeaking to them, they ſhall appoint Captains of the Army, for Heads of the People.

10. When thou art come near to a City to fight againſt it, thou ſhalt proclaim Peace to it.

11. And if it anſwers thee with Peace, and opens to thee; all the People who are found in it ſhall be tributary to thee, and ſerve thee.

12. And if it will not make peace with thee, but will make war with thee, thou ſhalt lay ſiege againſt it.

13. And when the Lord thy God delivers it into thy Power, thou ſhalt put every Male of it to the Sword.

14. However the Women, Children, Cattle, and all that is in the City, the whole Spoil of it, ſhalt thou make thee a prey of, and eat the Spoil of thy Enemies which the Lord thy God gives thee.

15. So ſhalt thou do to all the Cities that are very far off from thee, which are not ſome of the Cities themſelves of theſe Nations.

16. Only of the Cities of theſe People, which the Lord thy God gives thee *for* a Poſſeſſion, thou ſhalt not keep alive any that breathes;

17. But ſhalt quite deſtroy them, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebuſites, as the Lord thy God has commanded thee:

18. In order that they may not teach you to do according to all their Abominations, which they do to their gods, whereby you will ſin againſt the Lord your God.

Ver. 5. *dedicated it*] Not a Queſtion, but as in *Judg.* vii. 3.

Ver. 6. *make uſe of*] or *make common* for the Uſe of the Owner, which was in the fifth Year, *Lev.* xix. 23, 24, 25. but the Word does not ſignify *to eat of*, nor *gather the grapes of*, as rendered Chap. xxviii. 30.

Ver. 9. *for Heads*] being a Prepoſition and Noun in *Hebrew*.

19. When

19. When thou beſiegeſt a City a long Time, by fighting againſt it to take it, thou ſhalt not deſtroy the Trees of it, by ſtriking an Ax againſt them, when thou mayeſt eat of them; ſo ſhalt not cut them down (becauſe the Trees of the Field are *for* Man) to go from before thee into the Siege.

20. However the Trees which thou knoweſt that they are not Trees of Food, thou mayeſt deſtroy, and cut them down, building Fortifications againſt that City which makes war with thee, till it is ſubdued.

CHAP. XXI.

WHEN there is one found ſlain in the Country which the Lord thy God gives thee to inherit it, *having* fallen in the Field, it being not known who killed him;

2. The Elders and Judges ſhall go out, and meaſure to the Cities which are round about him who is ſlain.

3. Next the Elders of that very City which is neareſt to the Slain, ſhall take a Heifer of the Herd that has not been worked with, which has not drawn in a Yoke;

4. And they ſhall have it down into a rugged Valley, which has not been tilled nor ſown, and ſhall cut off its Head there in the Valley.

5. Then the Prieſts the Sons of Levi ſhall go nigh (ſince the Lord thy God has choſen them to miniſter to him, and bleſs in the Name of the Lord, according to whoſe Command both every Controverſy and Blow ſhall be)

6. All the Elders of that City in the mean time who are neareſt to the Slain, waſhing their Hands over the Heifer, the Head of which is cut off in the Valley;

7. And they ſhall ſpeak in this manner, Our Hands did not ſhed this Blood, nor our Eyes ſee *it:*

8. Purge *it* from thy People Iſrael whom thou haſt redeemed, O Lord, and let not innocent Blood be put among thy People Iſrael. So the Blood ſhall be purged from them.

9. Thus wilt thou take away the *Guilt of* innocent Blood from among you, when thou doeſt what the Lord approves of.

10. When thou goeſt out to a Battle againſt thy Enemies, and the Lord thy God delivers them into thy Power, ſo that thou takeſt them priſoners;

11. And ſeeing among the Priſoners a Woman of beautiful Features, thou art ſo in love with her, that thou wouldeſt take *her* for thy Wife;

12. Thou ſhalt bring her home to thy Houſe, and ſhe ſhall ſhave her Head, and cut her Nails.

13. She ſhall alſo put away the Raiment of her Captivity from her, and abide in thy Houſe, weeping for her Father and Mother the Space of a Month; and after that thou ſhalt go in to her, when thou haſt married her to be thy Wife.

14. Afterwards if thou art not pleaſed with her, thou mayeſt ſend her away at her own Mind, but ſhalt not ſell her at all for Money, not make Merchandiſe of her, foraſmuch as thou haſt humbled her.

Ver. 19. *Trees of the Field*] It is plain they were ſuch as bore Fruit, becauſe they might eat of them, and for the Diſtinction that follows of others not bearing Fruit, which the adverſative or diſcretive Conjunction רַק *however* clearly ſhews; yet *Poole* interprets theſe to be *unfruitful Trees*, and the ſame with thoſe in the next Verſe, which requires no farther Anſwer. Beſides it is ſtrange ſo many, but that they follow one another as uſual, tranſlate after this crude Manner, *Is the Tree of the Field a Man, that it ſhould come againſt thee in the Siege?* as in *Joſephus*, the *Greek*, *Chaldee*, *Arabick* and *Vulgar Tranſlations*, by *Patrick* from *Selden de Jure Nat. & Gent.* Lib. vi. 12. eſpecially ſince it does not appear the *Heb.* Word ſignifies *againſt:* therefore *Ainſworth* (to omit others) renders, 'is the tree of the field a man, to go 'in from before thee (which he interprets *flee from thee)* 'into the bulwarke?' But this is ſtill more jejune and inſignificant; either of which would belong to other Trees as well as Fruit-trees, unleſs they only were ſuppoſed capable of fighting or running away. Nay ſome venture to add [not] only to make the ſame Meaning ſtronger in this Faſhion, *the Tree of the Field is not a Man, Patrick, &c.*

Ib. *to go*] or *be carried*, as they might when they were cut down; but the *Heb.* does not at all ſignify *employ*.

Ver. 2. *meaſure*] if it be not certain without it.

Ver. 3. *which has not drawn*] for that was working, ſo that *and* ſhould not be added in tranſlating.

Ver. 7. *they*] both the Prieſts and Elders; or rather the former on Behalf of the latter, theſe anſwering, as the *Hebrew* may denote, in Concord to the Affirmation and Supplication.

Ver. 8. *Purge*] and *ſhall be purged*, the ſame Verb paſſive; which I do not find ever ſignifies either *to be merciful*, or *to forgive*.

Ver. 12. *ſhave*] by Way of Purification, to join her with the *Iſraelites*.

Ib. *cut*] *Heb. do*, as there is the ſame Verb for *dreſſed*, 2 *Sam.* xix. 24.

Ver. 13. *Captivity*] be not like a Captive in her intended Huſband's Houſe.

Ib. *go in to her*] *lie with her*, as this means, *Gen.* xvi. 2, 4. & xix. 31, 32. & xxix. 23, 30. ſo not before they were married.

Ver. 14. *Afterwards*] for I cannot agree with ſome, that this was before Marriage.

Ib. *humbled her*] 'It muſt be acknowledged, ſays *Pa*'*trick*, that this is an uſual Phraſe, for having had carnal 'Knowledge of a Woman;' adding, 'from which I 'ſee no Reaſon why we ſhould depart in this Place:' yet preſently explains it of her being kept a Month, &c. in Hope of Marriage, and rejected at laſt. *Ainſworth*

15. When

15. When a Man has two Wives, one beloved and the other ſlighted, who both bear him Children, and ſhe who is ſlighted has the firſt-born Son;

16. At the Time that he makes his Sons poſſeſs what he has, he muſt not appoint the Son of the beloved for the firſt-born, before the Son of the ſlighted who is ſo.

17. But he ſhall acknowledge the latter to be the Firſt-born, by giving him a double Portion of all that it is found he has; becauſe he being the Beginning of his Power, the Right of the Firſt-born belongs to him.

18. When a Man has an unruly and rebellious Son, who will not hearken to what his Father or Mother ſays, not even though they correct him;

19. They ſhall then take hold of him, and have him out to the Elders of his City, at the Gate of his Place,

20. And ſhall ſay to the Elders of his City, This our Son is unruly and rebellious, he will not hearken to what we ſay, is a Glutton and a Drunkard.

21. Upon which all the Men of it ſhall ſtone him with Stones, ſo that he may die, thus ſhalt thou take away the Evil from among you; and all Iſrael ſhall hear, and fear.

22. Beſides when there is in a Man a Sin deſerving Death, and he is put to death, thou hanging him upon a Tree;

23. His dead Body ſhall not abide all Night upon it, but thou ſhalt wholly bury him the ſame Day, becauſe he who is hanged is curſed of God, that thy Country may not be defiled, which the Lord thy God gives thee *for* a Poſſeſſion.

CHAP. XXII.

THOU ſhalt not ſee thy Brother's Ox or his Sheep driven away, and hide thy ſelf from them; thou ſhalt throughly bring them back to him.

2. But if thy Brother is not near thee, or thou doſt not know him; thou ſhalt take it into thy Houſe, and it ſhall be with thee till he ſeeks for it, when thou ſhalt reſtore it to him.

3. And ſo ſhalt thou do with his Aſs, ſo alſo ſhalt thou do with his Raiment, nay thou ſhalt do ſo with any loſt Thing of thy Brother, which being loſt from him, thou findeſt it; thou muſt not hide thy ſelf.

4. Thou ſhalt not ſee thy Brother's Aſs or his Ox fall in the Way, and hide thy ſelf from them; thou ſhalt throughly help up with him.

5. A Woman ſhall not have on a Man's Things, nor ſhall a Man put on the Raiment of a Woman: for every one who does theſe Things is abominable to the Lord thy God.

6. When a Bird's Neſt happens to be before thee in the Way, in any Tree, or upon the Ground, with young ones or Eggs, and the Dam ſitting upon either of them; thou ſhalt not take the Dam together with the Brood.

7. Thou ſhalt quite let the Dam go, and take the Brood to thy ſelf; that it may be well for thee, and thou mayeſt have the Time long.

8. When thou buildeſt a new Houſe, thou ſhalt make a Breaſt-work to thy Roof; that thou mayeſt not cauſe Blood to be on thy Houſe, when any one falls from it.

9. Thou ſhalt not ſow thy Vineyard with diverſe Kinds; that the Product of thy Seed which thou ſoweſt, may not be conſecrated with the Increaſe of thy Vineyard.

10. Thou ſhalt not plough with an Ox and an Aſs together.

11. Thou ſhalt not wear a Thing mixed of Woolen and Linen together.

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gives a very different Senſe, but with the ſame Deſign, to ſhew it was not after Marriage, that is he would have this Verb uſed for unlawful Copulations; which may be granted, not excluding the lawful, as certainly it cannot be proved but it might have been uſed for the latter, eſpecially with the Circumſtance here attending it of being put away by the Huſband, in which Caſe I believe the *Scripture* yields no Occaſion of uſing it elſewhere; but has it however for a married Woman, *Judg.* xix. 24. *Lam.* v. 11. and probably a Man's own Wife, *Ezek.* xxii. 10. (ſee *Lev.* xx. 18.) if not Ver. 11. To conclude, does the *Holy Scripture* repreſent unlawful Things, even Fornication, to be lawful? And did the *Iſraelites* raviſh all the Women they took captive? May I never ſo interpret.

Ver. 15. *who both bear him Children*] The *Vulg. Lat.* on the contrary, *and he has begot of them Children*; but adverſe to the *Heb.* and poſſibly through Change of *genuerint* and *eo*, into *genuerit* and *eis*, in the *Lat.*

Ver. 1. *driven away*] as the *Heb.* means, by a wild Beaſt, Dog, &c. which might be more uſual than to go aſtray of it ſelf, from the Herd or Flock.

Ver. 2. *into*] *Heb. to the middle* or *midſt of*, i. e. quite within the Outhouſe, Stall or Fold.

Ver. 3. *hide thy ſelf*] get away from it, pretending not to ſee it, Ver. 1, 4.

Ver. 7. *let the Dam go*] *Diogenes Laertius* writes in the *Life of Xenocrates*, that a Sparrow being purſued by a Hawk, fled into his Boſom, which he ſecured, ſaying he ought not to betray a Supplicant.

Ver. 8. *Breaſt-work*] a Fence at the Outſide.

Ver. 9. *that—not*] Concerning this ſee *Gen.* iii. 3.

Ib. *conſecrated*] or *ſanctified*, which the Verb ſignifies frequently, but never *to be defiled* throughout the *Scripture*, according to *Buxtorf*'s *Concordance*, &c. So *Caſtal.* has *conſecres*, *Munſt.* and the *Tigur. Verſ. ſanctifices*, *Pagnin.* and *Montan. ſanctificetur*, the *Vulg. Lat. ſanctificientur*, the *Septuag.* ἁγιασθῇ, *Jun.* and *Trem. ſanctus ſit*, *ſhould be holy*. It ſeems to denote ſuch as ſhould be ſet apart for Tithes or Firſt-fruits, which muſt not be ſeveral

12. Thou

12. Thou ſhalt make thee Fringes upon the four Skirts of thy Covering which thou art covered with.

13. When a Man takes a Wife, and having gone in to her, hates her;

14. So that he makes Occaſions of Words againſt her, and puts out an ill Name upon her, ſaying, I took this Woman, and when I approached her, found her not a Virgin;

15. The Father and Mother of the young Woman ſhall take, and bring out that of her Virginity, to the Elders of the City at the Gate.

16. And her Father ſhall ſay to them; I gave my Daughter to this Man for a Wife, and he hates her;

17. So that behold he makes Occaſions of Words, ſaying, I found thy Daughter not a Virgin; and yet this is that of my Daughter's Virginity; and they ſhall ſpread the Cloth before the Elders of that City.

18. Who upon this ſhall take the Man, and chaſtiſe him.

19. Beſides they ſhall fine him a hundred *Shekels* of Silver, and give to the young Woman's Father, becauſe he has put out an ill Name upon a Virgin of Iſrael; and ſhe ſhall be his Wife, he muſt not ſend her away all his Days.

20. But if this Matter is true, that of Virginity being not found for the young Woman;

21. They ſhall bring her out to the Door of her Father's Houſe, and the Men of her City ſhall ſtone her with Stones, that ſhe may die; becauſe ſhe has done Vileneſs in Iſrael, by committing Whoredom at her Father's Houſe: ſo ſhalt thou take away the Evil from among you.

22. When a Man is found lying with a Woman who is married to a Huſband, they ſhall be put to death both of them; the Man who lies with the Woman, and ſhe her ſelf: ſo ſhalt thou take away the Evil from Iſrael.

23. When a young Woman who is a Virgin is eſpouſed to a Man, and a Man meeting with her in the City, lies with her;

24. You ſhall bring them both out to the Gate of that City, and ſtone them with Stones, that they may die; the young Woman by reaſon that ſhe did not cry out being in the City, and the Man by reaſon that he humbled his Neighbour's Wife: ſo ſhalt thou take away the Evil from among you.

25. But if a Man finds an eſpouſed young Woman in the Field, and forcing her, lies with her; the Man alone who lay with her ſhall die.

26. Whereas thou ſhalt do Nothing to the young Woman, who has no Sin for Death: ſince as a Man riſes up againſt his Neighbour, and kills him dead, ſo is this Matter;

27. Becauſe he found her in the Field, the eſpouſed young Woman cried out, and none ſaved her.

28. When a Man finds a young Woman *that* is a Virgin, who is not eſpouſed, and taking hold of her, lies with her, and they are found;

29. The Man who lay with her ſhall give her Father fifty *Shekels* of Silver; and ſhe ſhall be his Wife, foraſmuch as he has humbled her, he muſt not ſend her away all his Days.

30. A Man ſhall not take his Father's Wife, nor uncover his Father's Skirt.

CHAP. XXIII.

HE *whoſe* ſecret Part is wounded, bruiſed or cut off, ſhall not come into the Congregation of the Lord.

Things mixed together. Of which however the *Commentators* have written obſcurely and diſſatisfactorily, as if they did not know how it was ſanctified.

Ib. *with*] *Vulg. Lat. pariter, together.*

Ver. 17. *this*] The Word being plural in the *Heb.* only becauſe its Subſtantive *Virginity* is, which is there never ſingular.

Ib. *that of*] as comprehended in the *Heb.* Nouns, and here was to paſs for a full Proof or Demonſtration, more than mere *tokens*.

Ib. *Cloth*] As what ſhe either wore or lay in on the Wedding-night, where the ſanguinary Mark was; eſpecially in thoſe who were young, as the *Iſraelites* married their Daughters for the ſake of Increaſe. Of which other *Commentators* have ſaid too much, conſidering the Subject; and that to the Diſcredit of the *Scripture*, as if this Law was never uſed; though beſides what others relate, *Dr. Perry* gives a recent Inſtance of that Kind practiſed at *Grand Cairo*, and *Pitts* of *Exon* that it is ſtill the Cuſtom among the *Turks* or *Moors:* or as if it was not to be underſtood literally, but denoted the Proof of other Witneſſes; though this muſt be the only one that could be brought, and as ſuch the Inſertion of it in the Law is juſtifiable, beſides it being a great Means of keeping Women honeſt; and certainly the Law-giver would not have choſen to expreſs other more expreſſible Things in ſuch a Manner.

Ver. 28. *taking hold*] This being by Force, and that in *Exod.* xxii. 16, 17. by Perſuaſion, no wonder if the Penalties are not the ſame.

Ver. 1. *bruiſed*] This *Heb.* Word coming from a Verb that ſignifies *to bruiſe*, and is rendered *contrite* in the *com. Tranſ. Iſa.* lvii. 15. *Pſa.* xxxiv. 18. and in the other only Place where it is, viz. *Pſa.* xc. 3. *deſtruction*; can ſcarce, one may think, be ſuppoſed to ſignify as now it ſtands *the ſtones*, for which there appears no other Proof than mere Imagination.

Ver. 1, 2, 3. *not come into the Congregation*] not be married to an *Iſraelite*, as the *Jewiſh Doctors* generally expound it, *Selden, De Jure Nat. & Gent.* Lib. v. 16. & *De Succeſſione in Pontif.* Lib. ii. 2. and as may ſeem by *Neh.* xiii. 1, 3, 23, 25, 27, 30. beſides the Difficulty of applying it otherwiſe.

2. A Baſtard ſhall not come into the Congregation of the Lord, even to the tenth Generation ſhall not he who is of him come into it.

3. An Ammonite and Moabite ſhall not come into the Congregation of the Lord, even to the tenth Generation ſhall not he who is of them come into it for ever:

4. By reaſon that they did not meet you with Victuals and Drink, in the Way when you came out of Egypt; and becauſe they hired againſt thee Balaam the Son of Beor, from Pethor of Meſopotamia, to curſe thee.

5. Nevertheleſs the Lord thy God would not hearken to Balaam, but did himſelf turn the Curſe into a Bleſſing for thee; becauſe the Lord thy God loved thee.

6. Thou ſhalt never ſeek their Peace, nor Welfare all thy Days.

7. Thou ſhalt not abhor an Edomite, becauſe he is thy Brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a Stranger in his Country.

8. The Children who are born of them ſhall come into the Congregation of the Lord in their third Generation.

9. When the Army goes out againſt thy Enemies, thou ſhalt take heed of every evil Thing.

10. When there is among you a Man who is not clean by reaſon of what happens at Night, he ſhall go forth without the Camp, not coming within it.

11. But at the Appearance of the Evening he ſhall waſh in Water, and as ſoon as the Sun is ſet come within the Camp.

12. Moreover thou ſhalt have a Space without the Camp, whither thou ſhalt go out abroad;

13. And ſhalt have a Paddle upon thy Weapon, ſo that when thou eaſeſt thy ſelf abroad, thou ſhalt dig with it, and turning back, cover thy Excrements.

14. For the Lord thy God will go about within thy Camp, to deliver thee, and give up thy Enemies before thee, ſo thy Camp ſhall be holy; that he may not ſee a filthy Thing among you, and turn back from after thee.

15. Thou ſhalt not deliver up a Servant to his Maſter, who is got away from his Maſter to thee.

16. He ſhall dwell with thee among you, in the Place which he chooſes, within one of thy Gates where it is well to him: thou ſhalt not oppreſs him.

17. There ſhall be no Proſtitute of the Daughters of Iſrael, nor ſhall there be a Sodomite of the Sons of Iſrael.

18. Thou ſhalt not bring the Hire of a Harlot, nor the Price of a Dog, to the Houſe of the Lord thy God for any Vow; becauſe both of them are Abomination to him.

19. Thou ſhalt not lend on Uſury to thy Brother, whether with Uſury of Money, Food, or any Thing which is lent in that Manner.

20. To a Stranger thou mayeſt lend ſo, but ſhalt not to thy Brother; that the Lord thy God may bleſs thee in all that thou takeſt in Hand, in the Country whither thou art going to inherit it.

21. When thou makeſt a Vow to the Lord thy God, thou ſhalt not delay performing it: for he will fully require it of thee, and it would be Sin in thee.

22. But if thou refraineſt vowing, that will not be Sin in thee.

23. What comes out of thy Lips thou ſhalt obſerve, and do; when thou voweſt a Free-offering to the Lord thy God, which thou ſpeakeſt with thy Mouth.

24. When thou goeſt into thy Neighbour's Vineyard, thou mayeſt eat thy fill of Grapes according to thy Appetite; but ſhalt not put into thy Veſſel.

25. When thou goeſt into thy Neighbour's ſtanding Corn, thou mayeſt pluck off the Ears with thy Hand; but ſhalt not move a Hook in it.

CHAP. XXIV.

WHEN a Man takes a Woman, and having married her, if ſhe is not in Favour with him, becauſe he finds Something filthy in her; he may write her a Writing of Divorce, and giving *it* into her Hand, ſend her from his Houſe.

2. And when ſhe is gone out thence, ſhe may go, and be another Man's.

3. Should the latter Man then hate her, and write her a Writing of Divorce, and

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Ver. 2. *to the tenth Generation*] for ſuch they ſay might marry with Proſelites.

Ib. *of him*] ſo the *Heb.* לו and in the next Verſe להם *of them*, according to Ver. 8. and certainly a Perſon did not live to *his tenth Generation*.

Ver. 3. *for ever*] at any Time hereafter. But to expound it as others do, that they ſhould never enter, makes no Senſe of ſaying, *even to the tenth Generation*. To inforce that *Patrick* obſerves, there were more than ten Generations paſt in *Nehemiah*'s Time; whereas I don't ſuppoſe it was to be counted from the Time *Moſes* ſpoke this, but from an *Ammonite* or *Moabite* becoming a Proſelite to *Iſrael*, and ſo *for ever* conſiſts well with *even to the tenth Generation*.

Ver. 10. *what happens*] without *uncleanneſs*.

Ver. 1. *may*] as in the next Verſe, and as this was but a permiſſive Precept, *Matt.* xix. 8. *Mark* x. 4, 5. *Mal.* ii. 16.

giving

giving *it* into her Hand, ſend her from his Houſe, or when the latter Man dies who took her for his Wife;

4. Her former Huſband who ſent her away muſt not take her again to be his Wife, after ſhe is defiled, for that will be Abomination before the Lord: and thou ſhalt not make the Country ſin, which the Lord thy God gives thee *for* a Poſſeſſion.

5. When a Man takes a new Wife, he ſhall not go out to War, nor ſhall any Buſineſs be impoſed upon him: he ſhall be quit at home one Year, and chear his Wife whom he has taken.

6. The lower or upper Millſtone ſhall not be taken in pledge, becauſe that is taking the Life in pledge.

7. When a Man is found ſtealing a Perſon of his Brethren the Iſraelites, and makes merchandiſe of him, ſelling him, that Thief ſhall be put to death; ſo ſhalt thou take away the Evil from among you.

8. Take heed in the Plague of Leproſy to obſerve exceedingly, and to do, according to all that the Prieſts the Levites teach you; obſerving to do as I commanded them.

9. Remember what the Lord thy God did to Miriam, in the Way when you were come out of Egypt.

10. When thou lendeſt a Loan of any Thing to thy Neighbour, thou ſhalt not go into his Houſe to take his Pledge:

11. Thou ſhalt ſtand without, and the Man to whom thou lendeſt ſhall bring it out to thee abroad.

12. And if the Man is poor, thou ſhalt not lie down with his Pledge:

13. Thou ſhalt throughly reſtore it to him when the Sun ſets, that he may lie down in his own Cloaths, and bleſs thee; ſo it will be Righteouſneſs to thee before the Lord thy God.

14. Thou ſhalt not oppreſs one who is hired, poor and needy, whether of thy own Brethren, or thy Strangers who are in thy Country within thy Gates.

15. On his Day ſhalt thou give *him* his Wages, and not let the Sun ſet upon it, becauſe he is poor, and lifts up his Mind to it; that he may not call to the Lord againſt thee, and it be Sin in thee.

16. Fathers ſhall not be put to death for their Children, nor ſhall Children for the Fathers: each one ſhall be put to death for his own Sin.

17. Thou ſhalt not turn aſide the Judgment of the Stranger *or* Fatherleſs, nor take a Widow's Garment in pledge.

18. But ſhalt remember that thou waſt a Slave in Egypt, and the Lord thy God redeemed thee from thence: therefore I command thee to do this Thing.

19. When thou reapeſt thy Harveſt in thy Field, and forgetteſt a Sheaf there, thou ſhalt not return to fetch it; the Stranger, Fatherleſs, or Widow ſhall have it: that the Lord thy God may bleſs thee in all the Work of thy Hands.

20. When thou beateſt off thy Olives, thou ſhalt not bruſh the Branches behind thee; the Stranger, Fatherleſs, or Widow ſhall have ſuch.

21. When thou gathereſt in thy Vineyard, thou ſhalt not glean the Grapes behind thee; the Stranger, Fatherleſs, or Widow ſhall have ſuch.

22. And thou ſhalt remember that thou waſt a Slave in the Country of Egypt: therefore I command thee to do this Thing.

CHAP. XXV.

WHEN there is a Controverſy between Men, and they come to Judgment, that they may be judged; he who is righteous ſhall be juſtified, and he that is wicked condemned.

2. And if the wicked one deſerves to be beat, the Judge ſhall make him lie down, and cauſe him to be beat in his Preſence, by Stripes in Number according to his Wickedneſs:

3. He may beat him with forty, not more; leſt beating him more, with many above theſe, thy Brother ſhould appear vile to thee.

4. Thou ſhalt not muzzle the Ox when he treads out *the Corn*.

5. When Brothers dwell together, and one of them dies, having no Child, the Wife of the Deceaſed ſhall not be a ſtrange Man's abroad: her Huſband's Brother ſhall go in to her, having taken her for his Wife, and do a Huſband's Brother's Part to her.

6. And the Firſt-born whom ſhe bears ſhall ſtand up in the Name of his deceaſed Brother, that his Name may not be blotted out of Iſrael.

7. But if the Man does not like to take his Brother's Wife, ſhe ſhall go up to the Elders at the Gate, and ſay, My Huſband's Brother refuſes to raiſe up a Name for his Brother in Iſrael, he is not willing to do the Part of my Huſband's Brother.

8. Upon which the Elders of his City

Ver. 15. *ſet*] Look to *Lev.* xix. 13.
Ver. 20. *behind thee*] ſo the *Heb.* here, and the ſame in the next Verſe.

Ver. 3. *forty*] of which the *Jews* afterwards abated one, 2 *Cor.* xi. 24. *Miſhna* in Maccoth, Cap. 3. 10.

ſhall

ſhall call him, and ſpeak to him, who ſtanding faſt, and ſaying, I do not like to take her;

9. His Brother's Wife ſhall come to him in their Preſence, and pulling off his Shoe from his Foot, ſhall ſpit in his Face, and make this Anſwer, Thus ſhall it be done to the Man who will not build up his Brother's Houſe.

10. And his Name ſhall be called in Iſrael, The Family of him *whoſe* Shoe was pulled off.

11. When Men contend together one with another, and the Wife of one going near to deliver her Huſband from the Hand of the other who beats him, puts forth her Hand, and takes hold of his ſecret Parts;

12. Thou ſhalt cut off her Hand, thy Eye ſhall have no compaſſion.

13. Thou ſhalt not have ſeveral Weights in thy Bag, a great and a little one.

14. Thou ſhalt not have ſeveral Meaſures in thy Houſe, a great and a little one.

15. Thou ſhalt have a perfect and juſt Weight, thou ſhalt have a perfect and juſt Meaſure; that thy Time may be long in the Country which the Lord thy God gives thee.

16. For abominable to him is every one who does theſe Things, doing Injuſtice.

17. Remember what Amalek did to thee, in the Way when you were come out of Egypt;

18. How he met thee there, and killed the hindermoſt of thee, all who were weak behind thee, when thou waſt faint and weary; and he did not fear God.

19. Therefore when the Lord thy God makes thee reſt from all thy Enemies round about, in the Country which he gives thee *for* a Poſſeſſion to inherit it, thou ſhalt not forget to blot out the Remembrance of Amalek from under Heaven.

CHAP. XXVI.

AND when thou art come into the Country which the Lord thy God gives thee *for* a Poſſeſſion, and doſt inherit it, dwelling therein;

2. Thou ſhalt take ſome of the firſt of all the Fruit of the Ground, which thou ſhalt bring of thy Country that the Lord thy God gives thee, putting *it* into a Baſket, and going to the Place which he ſhall chooſe, to make his Name dwell there.

3. And thou ſhalt come to the Prieſt who is in thoſe Days, and ſay to him, I declare this Day to the Lord thy God, that I am come into the Country which the Lord ſware to our Forefathers he would give us.

4. With that the Prieſt ſhall take the Baſket out of thy Hand, and ſet it before the Altar of the Lord thy God.

5. Before whom thou ſhalt make the following Declaration: My Father was a Syrian periſhing, and went down to Egypt, ſojourning there with a few Perſons; but became there a great, numerous, and large Nation.

6. At which the Egyptians dealt ill with us, afflicted us, and put hard Service upon us;

7. Yet when we cried to the Lord God of our Fathers, the Lord hearkened to what we ſaid, and looked on our Affliction, Labour and Oppreſſion.

8. Then he brought us out of Egypt by a ſtrong Hand, and an Arm ſtretched out, as likewiſe by great Fear, by Signs and Miracles.

9. He further brought us to this Place, and has given us this Country, a Country flowing with Milk and Honey.

10. And now behold I have brought the firſt Fruit of the Ground, which thou haſt given me, O Lord. So ſetting it before the Lord thy God, thou ſhalt worſhip before him.

11. Afterwards thou, with the Levite, and the Stranger who is among you, ſhalt be glad for all the Good, which the Lord thy God has given thee and thy Family.

12. When thou haſt done taking the Tithe of all thy Crop in the third Year, the Year of Tithe, and haſt given *it* to the Levite, Stranger, Fatherleſs and Widow, that they may eat within thy Gates, and be ſatisfied;

13. Thou ſhalt ſay before the Lord thy God; I have taken away what is conſecrated

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Ver. 2. *take*] at the Feaſt of Weeks or Pentecoſt, *Lev.* xxiii. 16. *Exod.* xxiii. 19. which *Poole* interprets very uncertainly, 'either upon his firſt ſettlement, or once 'every year at one of their three feaſts.'

Ver. 5. *Father*] *Jacob*; for it is he of whom the following Words are ſpoken.

Ib. *Syrian*] by his Mother, *Gen.* xxv. 20. & xxviii. 5. and Grandfather *Abraham*, *Gen.* xxiv. 4. beſides which *Jacob* himſelf lived twenty Years as ſuch, *Gen.* xxxi. 41.

Ib. *periſhing*] by Famine, *Gen.* xlii. 2, 5. & xliii. 1, 8. & xlv. 6, 7, 11. as it is connected with going down to *Egypt*, and as *Jacob* was not in ſuch a Condition when he went to dwell with *Laban*; ſince his Parents ſent him directly thither, Chap. xxvii. 43. & xxviii. 2, 5. and would certainly furniſh him for the Journey: ſo that *Poole*'s Interpretation is quite void, who expounds this to be, 'Either through want and poverty; ſee *Gen.* xxviii. 11, '20. & xxxii. 10. or through the rage of his brother '*Eſau*, and the treachery and cruelty of his father in law '*Laban*.'

from

from home, and alſo given it to the Levite, Stranger, Fatherleſs and Widow, according to the whole Commandment which thou didſt command me; have neither tranſgreſſed nor forgot thy Commandments.

14. I have not eat of it in my Sorrow, nor taken away any of it for an unclean Thing, nor given any of it for the Dead: I have hearkened to what the Lord my God ſaid, have done entirely as thou didſt command me.

15. Look from Heaven thy holy Habitation, and bleſs thy People Iſrael, with the Ground which thou haſt given us, as thou didſt ſwear to our Forefathers, a Country flowing with Milk and Honey.

16. This Day the Lord thy God commands thee to do theſe Ordinances and Rules; thou ſhalt therefore obſerve and do them, with thy whole Heart and Soul.

17. Thou haſt affirmed to Day the Lord is a God to thee, that thou wilt go in his Ways, obſerve his Ordinances, Commandments and Rules, and hearken to what he ſays.

18. And the Lord has affirmed to Day thou art a peculiar People to him, as he ſpoke to thee, and muſt obſerve all his Commandments.

19. That he may put thee the higheſt of all Nations which he has made, in Praiſe, Name and Glory; and that thou mayeſt be a holy People to the Lord thy God, as he has ſpoken.

CHAP. XXVII.

AND Moſes, with the Elders of Iſrael, commanded the People as follows: Obſerve all the Commandments which I order you to Day.

2. And at the Time that you paſs over Jordan, to the Country which the Lord thy God gives thee, thou ſhalt ſet thee up great Stones, and plaiſter them with Lime.

3. Upon theſe thou ſhalt write all the Words of this Law, when thou art paſſed over; in order that thou mayeſt go into the Country which the Lord thy God gives thee, a Country flowing with Milk and Honey, as the Lord God of thy Fathers has ſpoken to thee.

4. So when you are paſſed over Jordan, you ſhall ſet up theſe Stones which I command you to Day at Mount Ebal, and thou ſhalt plaiſter them with Lime.

5. And ſhalt build there to the Lord thy God an Altar of Stones, moving no Iron upon them.

6. With whole Stones ſhalt thou build it, and offer up Burnt-offerings upon it to the Lord thy God.

7. Thou ſhalt alſo ſacrifice Peace-offerings, and eat there, being glad before him.

8. Moreover thou ſhalt write upon the Stones all the Words of this Law, expreſſing *them* well.

9. Beſides Moſes, and the Prieſts the Levites, ſpoke as follows to all Iſrael; Attend, and hearken, O Iſrael, this Day thou art become a People to the Lord thy God.

10. Therefore ſhalt thou hearken to what he ſays, doing his Commandments and Ordinances, which I command thee to Day.

11. Moſes further commanded the People thus on that Day:

12. Theſe ſhall ſtand upon Mount Gerizzim to bleſs the People, when you are paſſed over Jordan, Simeon, Levi, Judah, Iſſachar, Joſeph and Benjamin:

13. As theſe ſhall on Mount Ebal for curſing, Reuben, Gad and Aſher, with Zebulun, Dan and Naphtali.

14. And the Levites ſhall ſpeak, and ſay to all the Men of Iſrael with an exalted Voice:

15. The Man is curſed who makes a carved or molten Image, an Abomination to the Lord, the Work of the Artificer's Hands, and puts *it* into a ſecret Place; and all the People ſhall make anſwer, So let it be.

16. He is curſed who makes his Father or Mother baſe; and all the People ſhall ſay, So let it be.

17. He is curſed who removes his Neighbour's Bounds; and all the People ſhall ſay, So let it be.

Ver. 17. *to Day*] 'The Word *this* is not in the *Hebrew*, as it is in the foregoing Verſe,' *Patrick*.

Ver. 18. *to Day*] 'For the Word *this* is not in the *Hebrew*,' *Patrick's Com.* again.

Ver. 2. *at the Time*] not the ſame Day they paſſed over *Jordan*, *Joſh.* viii. 32. *Patrick* obſerves 'the marginal 'Reference in our Bibles unto *Joſh.* iv. 1. can have no 'reſpect to this Place.'

Ver. 12. *upon*] The Valley between theſe two Mounts being not above a Furlong broad, as in *Maundrell's Journey from Aleppo to Jeruſalem*, ſo that the People between might hear. That Author further informs us, that *Gerizzim* is on the South, and *Ebal* on the North, and the firſt is the more fertile: which I obſerve agrees with the Deſcription of *Benjamin* the *Jew* of *Tudela*, who ſays, בהר גריזי' מעיינות ופרדסים והר עיבל יבש כאבני' וסלעים *On Mount Gerizzim are Fountains and Orchards, but Mount Ebal is dry like Stones and Rocks*; ſee *Joſh.* viii. 33.

Ib. *Simeon, &c.*] Sons of the free Women, *Leah* and *Rachel*.

Ver. 13. *Reuben*] who loſt his Birthright, *Gen.* xlix. 4. 1 *Chron.* v. 1.

Ib. *Zebulun*] the youngeſt of the Sons of *Leah*, whom *Jacob* eſteemed leſs than *Rachel*, and the other four were the Servant-maids Children.

18. He is curſed who makes the Blind go in a wrong Way; and all the People ſhall ſay, So let it be.

19. He is curſed who turns aſide the Judgment of the Stranger, Fatherleſs or Widow; and all the People ſhall ſay, So let it be.

20. He is curſed who lies with his Father's Wife, becauſe he uncovers his Father's Skirt; and all the People ſhall ſay, So let it be.

21. He is curſed who lies with any Beaſt; and all the People ſhall ſay, So let it be.

22. He is curſed who lies with his Siſter, either his Father's or Mother's Daughter; and all the People ſhall ſay, So let it be.

23. He is curſed who lies with his Mother-in-law; and all the People ſhall ſay, So let it be.

24. He is curſed who ſmites his Neighbour ſecretly; and all the People ſhall ſay, So let it be.

25. He is curſed who takes a Bribe to ſmite a Perſon in innocent Blood; and all the People ſhall ſay, So let it be.

26. He is curſed who does not confirm the Words of this Law, by doing them; and all the People ſhall ſay, So let it be.

CHAP. XXVIII.

AND if thou wilt at all hearken to what the Lord thy God ſays, to obſerve to do all his Commandments which I enjoin thee to Day, he will make thee the higheſt of all Nations of the Earth.

2. Nay all theſe Bleſſings will come to thee, overtaking thee, when thou hearkeneſt to what the Lord thy God ſays.

3. Thou ſhalt be bleſſed in the City, as thou ſhalt alſo in the Field.

4. The Fruit of thy Body ſhall be bleſſed, the Fruit of thy Land, and that of thy Cattle, the Young of thy Cows, and the Flocks of thy Sheep.

5. Thy Baſket and Kneading-veſſel ſhall be bleſſed.

6. Thou ſhalt be bleſſed when thou comeſt in, as thou ſhalt when thou goeſt out.

7. The Lord will make thy Enemies, who riſe up againſt thee, be ſmitten before thee: coming out againſt thee one Way, they will flee ſeven Ways before thee.

8. The Lord will command a Bleſſing to be with thee in thy Barns, and in all that thou takeſt in Hand, bleſſing thee in the Country which the Lord thy God gives thee.

9. The Lord will eſtabliſh thee for a holy People to himſelf, as he has ſworn to thee, when thou obſerveſt the Commandments of the Lord thy God, and goeſt in his Ways.

10. And all the People of the Earth, ſeeing that thou art called by the Name of the Lord, will be afraid of thee.

11. And the Lord will make thee abound in what is good, in the Fruit of thy Body, the Fruit of thy Cattle, and that of thy Ground, in the Country which the Lord ſware to thy Forefathers that he would give thee.

12. The Lord will open his good Treaſury to thee, the Heaven to give thy Land Rain in its Seaſon, and to bleſs all the Work of thy Hand; ſo that thou ſhalt lend to many Nations, but ſhalt not borrow.

13. Beſides the Lord will make thee the Head, and not the Tail, as thou ſhalt be only above, and not below; when thou hearkeneſt to the Commandments of the Lord thy God, which I give thee in charge to Day, to obſerve and do *them*;

14. And doſt not turn aſide from any of the Things which I command you to Day, to the right Hand or left, to go after other gods to ſerve them.

15. But if thou wilt not hearken to what the Lord thy God ſays, to obſerve to do all his Commandments and Ordinances, which I command thee to Day; all theſe Curſes will come to thee, overtaking thee.

16. Thou ſhalt be curſed in the City, as thou ſhalt alſo in the Field.

17. Thy Baſket and Kneading-veſſel ſhall be curſed.

18. The Fruit of thy Body ſhall be curſed, and that of thy Land, the Young of thy Cows, and the Flocks of thy Sheep.

19. Thou ſhalt be curſed when thou comeſt in, as thou ſhalt when thou goeſt out.

20. The Lord will ſend on thee Curſing, Vexation and Rebuke, in all that thou takeſt in Hand and doeſt; till thou art deſtroyed, and till thou periſheſt quickly, by reaſon of the Evil of thy Deeds, by which thou forſakeſt me.

21. The Lord will make the Peſtilence cleave to thee, till he has conſumed thee from the Country, whither thou art going in to inherit it.

22. The Lord will ſmite thee with the Conſumption, Fever, Inflammation, violent

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Ver. 5. *Kneading-veſſel*] or *trough*, as the Word ſignifies, and is rendered *Exod.* viii. 3. & xii. 34. and ſuitably put with *Baſket*.

Ver. 11. *good*] See *Gen.* xxiv. 10.

Ver. 14. *you*] not *thee*, as in the next Verſe.

Burning,

Burning, Sword, Blaſting and Mildew; and they ſhall purſue thee till thou periſheſt.

23. Thy Heaven alſo which is over thy Head will be *like* Braſs, and the Earth which is under thee *like* Iron.

24. The Lord will make the Rain of thy Country Duſt and Powder; it ſhall come down from Heaven upon thee, till thou art deſtroyed.

25. The Lord will make thee be ſmitten before thy Enemies: going out againſt them one Way, thou wilt flee ſeven Ways before them; and wilt be diſturbed in all the Kingdoms of the Earth.

26. Thy dead Body too will become Food to all the Fowls of the Air, and to the Beaſts of the Earth, none frightening *them* away.

27. The Lord will ſmite thee with the Boil of Egypt, the Piles, Scurvy and Itch, of which thou canſt not be cured.

28. The Lord will ſmite thee with Diſtraction, Blindneſs, and Aſtoniſhment of Heart.

29. So that thou wilt feel about at Noon, as the Blind does in Darkneſs, and not make thy Ways proſperous: nay thou wilt be only oppreſſed, and ſpoiled at all Times, none ſaving.

30. Thou wilt eſpouſe a Wife, and another Man will lie with her; wilt build a Houſe, and not dwell in it; plant a Vineyard, and not make uſe of it.

31. Thy Ox will be killed in thy Sight, and thou wilt eat none of it; thy Aſs will be taken by force from before thee, and not be reſtored to thee; thy Sheep will be given to thy Enemies, none ſaving *them* for thee.

32. Thy Sons and Daughters will be given to another People, for whom thy Eyes will look and fail every Day, and there will be Nothing in the Power of thy Hand.

33. A People whom thou doſt not know will eat the Fruit of thy Ground, and all that thou laboureſt for; whereas thou wilt be only oppreſſed, and cruſhed at all Times.

34. Inſomuch that thou wilt be diſtracted, for what thou ſeeſt with thy Eyes.

35. The Lord will ſmite thee with a grievous Boil, upon the Knees and Legs, *nay* from the Sole of thy Foot to thy Crown, of which thou canſt not be cured.

36. The Lord will cauſe thee, and thy King whom thou ſetteſt up over thee, to go to a Nation which neither thou nor thy Fathers have known; where thou mayeſt ſerve other gods, Wood and Stone.

37. And thou wilt become an Aſtoniſhment, Proverb and Taunt, among all the People whither the Lord leads thee.

38. Thou wilt carry out much Seed into the Field, and gather in little: for the Locuſts will conſume it.

39. Thou wilt plant and dreſs Vineyards, and not drink the Wine, nor gather: for the Worms will eat what there is.

40. Thou wilt have Olive-trees in all thy Borders, and not anoint thee with Oil: for thy Olive-tree will caſt off.

41. Thou wilt beget Sons and Daughters, and not have them: for they will go into Captivity.

42. All the Wood and Fruit of thy Ground, will the Locuſts inherit.

43. The Stranger who is among you, will get up very high above thee, and thou wilt come down very low.

44. He will lend to thee, and thou wilt not to him: he will be the Head, and thou wilt be the Tail.

45. Thus will all theſe Curſes come to thee, purſuing thee, and overtaking thee, till thou art deſtroyed; becauſe thou doſt not hearken to what the Lord thy God ſays, to obſerve his Commandments and Ordinances, which he enjoins thee.

46. And they ſhall be on thee for a Sign and Token, and on thy Offspring for ever:

47. Foraſmuch as thou doſt not ſerve the Lord thy God, with Gladneſs and Chearfulneſs of Heart, for the Abundance of all Things.

48. And thou wilt ſerve thy Enemies, whom the Lord will ſend againſt thee, in Hunger, Thirſt, Nakedneſs, and Want of all Things; nay he will put an iron Yoke upon thy Neck, till he has deſtroyed thee.

49. The Lord will bring up a Nation againſt thee from far, from the End of the Earth, as an Eagle that flies ſwiftly, a Na-

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Ver. 23. *Braſs—Iron*] denoting great Drought, and thence Famine.

Ver. 25. *diſturbed*] *Heb. for Diſturbance*; rendered *trouble*, 2 *Chron.* xxix. 8. *vexation*, *Iſa.* xxviii. 19. coming from the Verb but twice uſed, and tranſlated *tremble*, *Eccleſ.* xii. 3. *vex*, *Hab.* ii. 7. ſo *Jun.* and *Trem. Pagn.* and *Montan.* with *Munſt.* have here *commotionem*.

Ver. 27. *Boil of Egypt*] *Pliny* obſerves that *Egypt* was a Country ſubject to Diſeaſes of this Kind, they being common there; inſomuch that when *Italy* was infeſted with a Diſtemper of ſuch a Sort, Phyſicians came from *Egypt* to cure it, *Nat. Hiſt.* Lib. xxvi. Cap. 1.

Ver. 30. *uſe of it*] See Chap. xx. 6.

Ver. 39. *what there is*] *Heb. it*, the Fruit, as underſtood in the next Verſe.

Ver. 49. *from the End of the Earth*] the *Romans*, whoſe Empire extended to the weſtern Ocean, agreeable to what *Manaſſeh Ben Iſrael* writes, *De Termino Vitæ*, Lib. iii. Sect. 3.

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tion whoſe Language will be unintelligible to thee;

50. A Nation of a fierce Countenance, that will neither reſpect the Face of the Old, nor ſhew favour to the Young.

51. It will alſo eat the Fruit of thy Cattle, and that of thy Ground, till thou art deſtroyed: one which will not leave thee Corn, Wine or Oil, the Young of thy Cows, or Flocks of thy Sheep, till it has made thee periſh.

52. Beſides it will beſiege thee at all thy Gates, till thy high and fortified Walls come down, wherein thou truſteſt in all thy Country: it will even beſiege thee at all thy Gates, in thy whole Country which the Lord thy God gives thee.

53. Nay thou wilt eat the Fruit of thy Body, the Fleſh of thy Sons and Daughters, whom the Lord thy God gives thee, in the Siege and Streightneſs, with which the Enemy will ſtreighten thee.

54. The Man who is tender among you, and very delicate, will have an evil Eye towards his Brother, the Wife of his Boſom, and the reſt of his Children whom he has left;

55. Not to give one of them any of the Fleſh of his Children, that he will eat, without leaving him any; in the Siege and Streightneſs, with which thy Enemy will ſtreighten thee at all thy Gates.

56. The tender and delicate Woman among you, who will not try to ſet the Sole of her Foot upon the Ground, for Delicateneſs and Tenderneſs, will have an evil Eye towards the Huſband of her Boſom, her Son and Daughter;

57. As alſo towards her Infant who comes out from between her Feet, and her Children whom ſhe bears: for ſhe will eat them ſecretly, through the Want of all Things, in the Siege and Streightneſs, with which thy Enemy will ſtreighten thee at thy Gates.

58. If thou wilt not obſerve to do all the Things of this Law, written in this Book, to fear this glorious and fearful Name The Lord thy God;

59. The Lord will make thy own Plagues and thoſe of thy Offspring wonderful, great and confirmed ones, with grievous and confirmed Diſtempers.

60. Moreover he will bring on thee again all the Diſeaſes of Egypt, by reaſon of which thou art afraid, and they will cleave to thee.

61. Every Sickneſs and Plague likewiſe which is not written in the Book of this Law, will the Lord bring them upon thee, till thou art deſtroyed.

62. And you will be left few Perſons, whereas you were as the Stars of Heaven for Multitude; becauſe thou doſt not hearken to what the Lord thy God ſays.

63. As the Lord too was joyful concerning you, to do well for you, and multiply you; ſo will he be joyful concerning you, to make you periſh, and deſtroy you: and you will be plucked away from the Country, whither thou art going to inherit it.

64. And the Lord will diſperſe thee among all People, from one End of the Earth to the other; where thou mayeſt ſerve other gods, that neither thou nor thy Fathers knew, Wood and Stone.

65. Among which Nations thou wilt not be quiet, nor will the Sole of thy Foot have reſt; but the Lord will give thee there a trembling Heart, Failing of Eyes, and Sorrow of Mind.

66. Inſomuch that thy Life will *as it were* hang at a diſtance from thee, and thou wilt be in dread Night and Day, believing thou ſhalt not live.

67. In the Morning thou wilt ſay, Oh that it was Evening! as thou wilt in the Evening, Oh that it was Morning! for the Dread of thy Heart which thou wilt have, and the Sight of thy Eyes which thou wilt ſee.

68. To conclude, the Lord will have thee back the Way to Egypt in Ships, of which I ſaid to thee, Thou ſhalt ſee it again no more; where you will be put to ſale to your Enemies, for Servant-men and Maids, and none will buy.

Ver. 55. *without*] as this Word is rendered, *Job* iv. 20. & vi. 6. *Jer.* ii. 15. & ix. 11. *Jun.* and *Trem.* with *Nold.* in *Concord.* have it in the ſame Senſe thus, *ſo that he will not leave him any:* and the *Heb.* Partition of the Verſe at *any* may evince it, not as pointed in the *Engliſh Tranſlation.*

Ver. 57. *towards her Infant*] to eat it, as appears by that which follows; and anſwerable to that in Ver. 55. rather than to grudge it ſome of what ſhe would eat, as in Ver. 54, 56. ſo that *Father Houbigant*, as the Author of *State of Heb.* calls him cordially, and he may go coin new Criticiſms, ſince here is no Impropriety, nor conſequently Need to take away ב from one Word, and ת out of another, p. 418, 419, 420, 421.

Ver. 59. *confirmed*] that will not abate: a Participle in *Niphal*, *to be firm* or *ſtedfaſt*, but not ſignifying *to continue long*; ſo it is turned in the *com. Bib. eſtabliſhed*, 1 *Sam.* iii. 20. *ſtand faſt*, *Pſa.* lxxxix. 28. elſewhere almoſt always *ſure* or *faithful*; ſo the Verb, 1 *Sam.* vii. 16. *Pſa.* lxxviii. 37. 1 *Chron.* xvii. 23, 24. 2 *Chron.* i. 9. & xx. 20. *Iſa.* vii. 9. never like this in the *com. Tranſ.*

Ver. 66. *Night and Day*] The *Eng. Tranſ.* having the Words tranſpoſed ſeems plainly an Overſight.

Ver. 68. *Ships*] Many of the captive *Jews* being tranſported to *Egypt*, after *Titus* had taken *Jeruſalem*, *Joſephus Bell. Jud.* Lib. vii. 16.

Ib. *of which*] namely *Egypt*, not *the way:* for by returning to *Egypt* in Ships, they did not ſee the Way in which they came from it; and it was not *the way*, but *Egypt*, where they were to be ſold.

Ib. *put to ſale*] for they could not be ſold, if none ſhould buy.

CHAP.

CHAP. XXIX.

THESE are the Words of the Covenant, which the Lord commanded Moſes to make with the Iſraelites, in the Country of Moab, beſides the Covenant which he made with them at Horeb.

2. And Moſes called all Iſrael, and ſaid to them: You have ſeen all that the Lord did in your Sight in the Country of Egypt, to Pharaoh, all his Servants, and his whole Country;

3. The great Trials which thy Eyes ſaw, thoſe great Signs and Miracles.

4. Yet the Lord has not cauſed your Heart to know, Eyes to ſee, nor Ears to hear, to this Day.

5. And I having conducted you forty Years in the Wilderneſs, your Garments did not decay from you, nor thy Shoe decay from thy Foot.

6. You neither eat Bread, nor drank Wine or ſtrong Drink; in order for you to know that I am the Lord your God.

7. Upon your coming alſo to this Place, Sihon King of Heſhbon, and Og King of Baſhan, came out to meet us in Battle, and we beat them:

8. Whoſe Country we took, and gave it for a Poſſeſſion to the Reubenites, Gadites, and half the Tribe of Manaſſeh.

9. So obſerve the Things of this Covenant, and do them; that you may have ſucceſs in all which you do.

10. You ſtand to Day all of you before the Lord your God, your chief ones of your Tribes, your Elders and Magiſtrates, *with* all the Men of Iſrael,

11. Your Children, Wives, and thy Stranger who is within thy Camp, whether a Hewer of thy Wood, or a Drawer of thy Water;

12. To come into the Covenant of the Lord thy God, and into his Oath, which the Lord thy God makes with thee to Day:

13. That he may eſtabliſh thee to Day a People to himſelf, and he may be a God to thee, as he promiſed thee, and as he ſware to thy Forefathers, Abraham, Iſaac and Jacob.

14. Neither with you alone, do I make this Covenant and Oath:

15. For it is both with him who ſtands here with us to Day, before the Lord our God, and with him who is not here with us to Day;

16. Becauſe you know how we dwelt in the Country of Egypt, and how we paſſed within the Nations, through which you paſſed.

17. And you ſaw their Abominations and filthy Idols, Wood and Stone, Silver and Gold, which were with them:

18. Leſt there ſhould be among you Man, Woman, Family, or Tribe, whoſe Heart turns away to Day from the Lord our God, to go to ſerve the gods of thoſe Nations; leſt there ſhould be a Root among you, that bears Fruit of Hemlock and Wormwood:

19. Who upon his hearing the Words of this Curſe, bleſſes himſelf in his Heart thus, I ſhall have Peace, though I go in the Imagination of my own Heart, to add Drunkenneſs to Thirſt.

20. The Lord will not pardon him, but then his Anger and Zeal will ſmoak againſt that Man, every Curſe that is written in this Book will lie on him, and the Lord will blot out his Name from under Heaven.

21. Even the Lord will ſeparate him to what is ill, from all the Tribes of Iſrael, according to all the Curſes of the Covenant that are written in this Book of the Law.

22. And the following Generation of your Children will ſay, who ſhall riſe up after you, and the Foreigner who ſhall come from a Country far off, when they ſee the Plagues of that Country, and the Diſeaſes with which the Lord makes it ſick;

23. All the Land of it being burnt with Brimſtone and Salt, not ſown, nor ſprouting forth, nor any Graſs coming up on it, like the Overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his Anger and Wrath;

24. Nay all Nations will ſay, Wherefore has the Lord done thus to this Country? Why is the Heat of this great Anger?

25. To which it will be anſwered: Be-

Ver. 4. *not cauſed*] The Means which he uſed were ineffectual.

Ver. 11. *whether a*] which makes it intelligible, as in 2 *Chron.* xv. 13.

Ver. 16. *through which*] to conſiſt with the Expreſſion juſt before.

Ver. 17. *Wood, &c.*] The *Jeruſalem Targum* ſays, the wooden and ſtone ones were put in the Streets; thoſe of Silver and Gold in the Houſe, for fear they ſhould be ſtolen away.

Ver. 18. *Hemlock*] as it is *Hoſ.* x. 4. and muſt be a Vegetable.

Ver. 19. *add Drunkenneſs to Thirſt*] not only have a wicked Deſire or Intent, but more than ſatisfy it in Wickedneſs. *Patrick*, when *Poole* had propoſed it, would have the Words tranſpoſed, *Thirſt unto Drunkenneſs*: whereas there is Nothing for *to* before *Thirſt*, and *Eth* (which is wrongly put *Beth*, a different *Heb.* Particle, in his *Comment.*) frequently enough ſignifies *to*; and this is the Order of them in the *Original*.

Ver. 23. *All*] *whole* being improper, beſides that in the *com. Reading* it is *the whole land of land* before; but here *all the Land* or Ground *of the Country*.

Ib. *Salt*] for *omnis locus in quo reperitur, ſterilis eſt, nihilque gignit: in what Place ſoever there is Salt found, it is barren, and bears nothing*, *Pliny*, *Nat. Hiſt.* Lib. xxx. 7.

cauſe they have forſaken the Covenant of the Lord God of their Fathers, which he made with them, when he brought them out of the Country of Egypt.

26. As they have gone, and ſerved other gods, and bowed down to them, gods that that they did not know, nor he diſtribute to them.

27. Therefore was the Lord angry with that Country, to bring upon it every Curſe which is written in this Book.

28. And the Lord has rooted them out from their own Ground, in Anger, Wrath, and great Fury: throwing them out into another Country, as at this Time.

29. Secret Things belong to the Lord our God, but thoſe which are revealed to us and our Children for ever, that we may perform all the Things of this Law.

CHAP. XXX.

HOWEVER when all theſe Things come to thee, the Bleſſing and the Curſe which I put before thee, and thou recalleſt *them* to thy Mind, in all the Nations whither the Lord thy God has driven thee;

2. So that thou returneſt to him, and hearkeneſt to what he ſays, entirely as I command thee to Day, and thy Children, with thy whole Heart and Soul;

3. Then will the Lord thy God turn back thy Captivity, having compaſſion upon thee, and gather thee again from all the People, whither he has diſperſed thee.

4. If there is any of thine driven to the End of the Heaven, from thence will the Lord thy God gather thee, and from thence fetch thee;

5. And he will bring thee into the Country which thy Fathers inherited, and thou ſhalt inherit it; nay he will do ſo well for thee, that he will multiply thee more than thy Fathers.

6. The Lord thy God will alſo circumciſe thy Heart, and that of thy Offspring, to love himſelf with thy whole Heart and Soul, that thou mayeſt live.

7. Beſides the Lord thy God will put all theſe Curſes upon thy Enemies, and upon the Haters of thee who perſecute thee;

8. As thou returneſt, and hearkeneſt to what the Lord ſays, and doeſt all his Commandments which I order thee to Day.

9. Nay the Lord thy God will make thee abound in all the Work of thy Hand, in the Fruit of thy Body, in that of thy Cattle, and that of thy Ground for Good: for the Lord will again be joyful concerning thee for Good, as he was concerning thy Fathers;

10. When thou hearkeneſt to what the Lord thy God ſays, to obſerve his Commandments and Ordinances, that are written in this Book of the Law; when thou returneſt to him, with thy whole Heart and Soul.

11. For this Commandment which I enjoin thee to Day, is not hid from thee, nor is it far off.

12. It is not in Heaven, for thee to ſay, Who ſhall go up to Heaven for us, fetch it to us, and let us hear it, that we may do it?

13. Nor is it beyond the Sea, for thee to ſay, Who ſhall paſs over the Sea for us, fetch it to us, and let us hear it, that we may do it?

14. But the Word is very near thee, in thy Mouth and Heart, for thee to perform the ſame.

15. See I have put before thee to Day, Life, and what is good; as alſo Death, and what is ill:

16. Since I command thee to Day to love the Lord thy God, to go in his Ways, and to obſerve his Commandments, Ordinances and Rules; that thou mayeſt live, and multiply, and the Lord thy God may bleſs thee in the Country, whither thou art going in to inherit it.

17. On the contrary if thy Heart turns away, and thou wilt not hearken, but art driven away, ſo that thou worſhippeſt other gods, and ſerveſt them;

18. I declare to you to Day, that you will utterly periſh, will not have the Time long in the Country whither thou art paſſing over Jordan to go in to inherit it.

19. I call Heaven and Earth to bear witneſs againſt you to Day, *that* I have put Life and Death before thee, Bleſſing and Curſing: ſo chooſe Life, that thou and thy Offspring may live;

20. By loving the Lord thy God, by hearkening to what he ſays, and cleaving to

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Ver. 28. *rooted them out from their own Ground—throwing them, &c.*] How fine and natural the Image! And how clear in the *Original*, by *Ground* and *Country* being from different Words there! But confounded, and ſo obſcured, in our *Tranſlation*.

Ver. 29. *Tyndal* tranſlating and publiſhing the *Books* of the *New Teſt.* and the *Pentateuch*, concluded his *Prologe* to *Deut.* with Reference to this Verſe in theſe Words, *To ſerch gods ſecretes blindeth a man, as is well proued by the ſwarmes of our ſophiſters, whoſe wyſe bokes are now when we loke in the ſcripture, founde but full of foliſhnes.*

Ver. 3. *again*] as in Ver. 9.

Ver. 12. *let us hear it*] The Verb being ſingular, and of the third Perſon in *Hiphil*.

Ver. 19. *thee*] *Hebrew*.

him

him (for of him is thy Life, and the Length of thy Time) that thou mayeſt dwell in the Country which the Lord ſware to thy Forefathers, Abraham, Iſaac and Jacob, that he would give them.

CHAP. XXXI.

AND Moſes went, and ſpoke theſe Words to all Iſrael,

2. Saying to them; I being now in my hundred and twentieth Year, can no more go out and come in, the Lord having ſaid to me, Thou ſhalt not paſs over this Jordan.

3. The Lord thy God himſelf will paſs over before thee, he will deſtroy theſe Nations from before thee, and thou ſhalt inherit them: Joſhua himſelf ſhall paſs over before thee, as the Lord has ſpoken.

4. And the Lord will do to them, as he did to Sihon and Og Kings of the Amorites, and to their Country, whom he deſtroyed.

5. For the Lord will deliver them up before you, that you may do to them, according to every Commandment which I have bid you.

6. Be you courageous, and valiant, do not fear, nor be afraid by reaſon of them: for the Lord thy God himſelf goes with thee, he will not neglect thee, nor forſake thee.

7. Beſides Moſes called to Joſhua, and ſaid to him in the Sight of all Iſrael; Be courageous, and valiant: for thou ſhalt go with this People into the Country which the Lord ſware to their Forefathers that he would give them, and thou ſhalt make them poſſeſs it.

8. And the Lord himſelf will go before thee, he will be with thee, will not neglect thee, nor forſake thee: do not fear, nor be daunted.

9. Moſes alſo wrote this Law, and gave it to the Prieſts, the Sons of Levi, who carried the Ark of the Lord's Covenant, and to all the Elders of Iſrael.

10. Whom he commanded as follows; At the Term of ſeven Years, in the Solemnity of the Year of Releaſe, in the Feaſt of Tabernacles,

11. When all Iſrael come to appear in the Preſence of the Lord thy God, in the Place which he ſhall chooſe, thou ſhalt read this Law before them in their Hearing.

12. Gather the People together, Men, Women and Children, with thy Stranger who is within thy Gates: that they may hear, and that they may learn, as alſo fear the Lord your God, and obſerve to do all the Things of this Law;

13. And that their Poſterity who do not know may hear, and learn to fear the Lord your God, all the Days that you live in the Country, whither you are paſſing over Jordan to inherit it.

14. And the Lord ſaid to Moſes, Lo thy Time draws near for thee to die; call Joſhua, and preſent your ſelves in the publick Tent, that I may command him. Accordingly Moſes and Joſhua went, and preſenting themſelves in the publick Tent,

15. The Lord appeared there in the Pillar of a Cloud, which ſtood at the Tent-door.

16. And he ſaid to Moſes: Behold when thou art laid down with thy Fathers, this People will riſe up, and go a whoring after the gods of the Strangers of the Country, whither they are going in among them, and forſake me, breaking my Covenant which I have made with them.

17. Upon which I ſhall be angry with them at that Time, when I will not only forſake them, and hide my Face from them, but they ſhall be conſumed, many Evils and Diſtreſſes coming on them; ſo that they will ſay at that Time, Are not theſe Evils come on us, becauſe our God is not among us?

18. I will even wholly hide my Face at that Time, for every Evil which they have done, becauſe they are turned away to other gods.

19. Now therefore write this Poem for your ſelves, and teach it to the Iſraelites, putting it in their Mouths; that it may be a Witneſs for me againſt them.

20. For when I have brought them into the Country, of which I ſware to their Fathers, that flows with Milk and Honey, and they have eat, are ſatisfied, and become fat; they will turn away to other gods, and ſerve them, contemning me, and breaking my Covenant.

21. So that when many Evils and Diſtreſſes come on them, this Poem will teſtify for a Witneſs to their Face, ſince it ſhall not be forgot out of the Mouths of their

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Ver. 20. *of him*] as is eaſy to be underſtood.

Ver. 2. *can no more*] ſince he muſt go no further with them, according to the next Words, and muſt die, Ver. 14. for otherwiſe he had natural Ability, Chap. xxxiv. 7. yet doubtleſs not as when younger.

Ver. 10. *Term*] See Chap. xv. 1.

Ver. 13. *Poſterity*] not the ſame Word with that in the foregoing Verſe.

Ver. 15. *at*] See *Exod.* xxxiii. 9. *over* is inconſiſtent with *in*.

Ver. 20. *contemning*] See *Num.* xiv. 11.

Offspring: for I know their Imagination which they practiſe at this Time, before I have had them into the Country of which I ſware.

22. Accordingly Moſes wrote this Poem that Day, and taught it to the Iſraelites.

23. He alſo commanded Joſhua the Son of Nun as follows: Be courageous, and valiant: for thou ſhalt have the Iſraelites into the Country of which I ſware to them, and I will be with thee.

24. And when Moſes had done, having written the Words of this Law in a Book till they were finiſhed,

25. He commanded the Levites who carried the Ark of the Lord's Covenant thus;

26. Take this Book of the Law, and put it at the Side of the Ark of the Covenant of the Lord your God, that it may be there for a Witneſs againſt thee.

27. For I know thy Rebellion and ſtiff Neck: lo while I am yet alive with you to Day, you are rebellious againſt the Lord, and much more after my Death.

28. Gather together to me all the Elders of your Tribes, and your Magiſtrates; that I may ſpeak theſe Words in their Hearing, and call Heaven and Earth to bear witneſs againſt them.

29. For I know that after my Death you will become quite corrupt, and turn aſide from the Way which I have commanded you; ſo that Evil will befal you in the latter Days, becauſe you do what the Lord is diſpleaſed with, by provoking him with the Work of your Hands.

30. So Moſes ſpoke in the Hearing of the whole Congregation of Iſrael, the Words of this Poem, till they were finiſhed.

CHAP. XXXII.

GIVE ear, high Heaven, while I ſhall ſpeak; and hear, thou Earth, the Matters of my Mouth.

2. My Doctrine ſhall drop as drops the Rain, my Speech diſtil as does the Dew: now mild like Miſts to tender Herbs, now ſharp like Showers on noxious Weeds.

3. For it is the Name of the Lord that I proclaim: aſcribe you Greatneſs to our God;

4. To him firm with the Rock, but beyond Compare, whoſe Work is perfect, for all his Ways are right: the true God, and in Nothing amiſs, moſt righteous and unerring is he.

5. *Whereas* theſe corrupt themſelves, unlike his Children they have Stains, *they* are a perverſe and froward Generation.

6. Is this your requiting the Lord, O People, both ungrateful and unwiſe? Is not he thy Parent, a Parent who purchaſed thee, promoted thee, and ſettled thee?

7. Call to mind the ancient Days, conſider over the Years of Ages; aſk thy own Father, for he will inform his Son, thy Elders, and they will ſay the ſame:

8. When the Higheſt gave the Nations Inheritance, when he made the Separation among Mankind; he ſet the Bounds of ſuch and ſuch People by the Sum of the Poſterity of Iſrael.

9. For the Lord's Part is his own People, Jacob is the Parcel of his own Poſſeſſion.

10. Him he ſufficed in the Wilds of the Wilderneſs, in the waſte and dreary Deſart: he had him about, inſtructed him, kept him as ſafe as the Apple of his Eye.

11. As an Eagle new-makes its Neſt,

Ver. 26. *at the Side*] without, not within the Ark, 1 *Kings* viii. 9. 2 *Chron.* v. 10. the ſame as in 1 *Sam.* vi. 8. and not ſignifying *in*.

Ver. 2. *drop*] *Targ.* יִבְּסוּן *be ſweet* or *pleaſant*, ערך being taken for ערב as *Shindler* obſerves.

Ver. 4. *but beyond Compare*] as here not compared to a Rock.

Ver. 5. Whereas] Here being an Antitheſis, with the Conjunction in *Heb.* omitted.

Ver. 8. *Mankind*] as elſewhere; and the Separation, which was apparently that in *Gen.* x. had more reſpect to *Noah* than *Adam*.

Ib. *ſet the Bounds*] putting the Limits of *Canaan*, according to *Gen.* ix. 26. as would afterwards be ſuitable for the *Iſraelites*. Rejected then be the novel Conceit of *Grey*, framed at the Expence of the *Hebrew Reading*, that the Meaning is, the Sons of *Iſrael* were a Number, viz. few; when they were not in Being, *Gen.* x. 19, 32. & xii. 6.

Ib. *ſuch and ſuch People*] or Nations, being plural.

Ib. *Poſterity of Iſrael*] For which the 70 *Interpreters* have ſo widely as *Angels of God*; from whence, as *Amama* obſerves, ſome of the Fathers argued, ſo many Men were to be ſaved, as there fell, others as there ſtood, Angels.

Ver. 10. *ſufficed*] Thus the *Gr.* and *Chald.* and ſo the *Heb.* ſignifies as well as *found*, and this is apparently the fitteſt here; ſince God brought *Iſrael* thither, not found him there.

Ib. *waſte*] *Herman Moll* in his *Atlas*, *Map* 26. gives the following Deſcription of Part at leaſt of the Wilderneſs through which the *Iſraelites* paſſed; "A Country "that has neither Men, Beaſts, Birds, Trees, Graſs, "nor Paſture, and nothing but Sands and rocky Moun-"tains;" and *Pitts* of *Exeter*, who ſeems very careful to tell the Truth, having been at *Mecca*, about a Day's Journey beyond the *Red Sea*, and coming back into *Egypt* through that Deſart, ſays, "'Tis thirty ſeven "Days Journey from *Mecca*: and in all this Way there "is ſcarce any green Thing to be ſeen, neither Beaſt "nor Fowl to be ſeen or heard, Nothing but Sand and "Stones, excepting one Place," *Account of the Mohametans*, Ch. 8. as likewiſe *Rauwolff*, an approved Traveller, of another Part by the *Euphrates*, "You could ſee nei-"ther Plough-land nor Meadow, Tree nor Buſh, Leaf "nor Graſs, nor Path to go in," Part ii. Ch. 5.

hovers

hovers over its Young, expands its Pinions, takes them, carries them upon its Wings;

12. The Lord alone led him, when there was no ſtrange god with him.

13. He made him ride upon the high Places of the Earth, ſo that he eat the Fruit of the Field; nay cauſed him to ſuck forth Honey from the Rock, and out of the flinty Rock have Oil.

14. There was Butter of the Herd, and Milk of the Flock, with the Fat of Lambs, and Rams of the Breed of Baſhan, not excepting even Goats, with the Fat of Kidneys of Corn the Wheat; and thou didſt drink red Wine, the Blood of the Grape.

15. But Jeſhurun become fat, now kicks; thou art fattened, grown thick, covered over: ſo he has forſaken God his Maker, and ſlightly valued the Rock of his Salvation.

16. They make him jealous with ſtrange gods, provoke him with Abominations.

17. They ſacrifice to Devils, not to God, to gods that they did not know: to new ones lately come, whom your Forefathers were not afraid of.

18. Thou haſt forgotten the Rock that begat thee, and art unmindful of God who formed thee.

19. Which the Lord ſeeing, is irritated; for the Indignation of it to be by his Sons and Daughters,

20. And declares: I will hide my Face from them, I ſhall ſee what their End will be; as they are a Generation perverſe, Perſons in whom there is no Faith at all.

21. They make me jealous with what is not God, provoke me with their very Vanities: ſo will I make them jealous with thoſe who are not a People, will provoke them by a Nation very vile.

22, For a Fire is lighted in my Anger, which ſhall burn to the Bottom of Hell, conſume the Earth it ſelf with its Crop, and ſet on fire the Foundations of the mighty Hills.

23. Calamity to Calamity will I add againſt them, I will ſhoot out all my Arrows at them.

24. They ſhall be parched with corroding Famine, the inflammatory Fever ſhall feed upon them, and nameleſs direful Diſeaſes; nay commiſſioned by me the tearing Teeth of Beaſts ſhall attack them, with the rankling Venom of lurking Serpents.

25. War from without, and dreadful Danger from within, ſhall deprive both of young Man and Maid, ſucking Child with aged Perſon.

26. I ſay; I would drive them into diſtant Corners, would make the Remembrance of them periſh among Men;

27. But that I fear the Fury of the Foe, leſt their Enemies ſhould behave with ſtrange Extravagance, leſt they ſhould vaunt, Our own high Hand, and no offended Deity has done all this.

28. For theſe are a Nation void of Advice, and no Underſtanding dwells within them.

29. Oh that they were wiſe, would conſider this, would underſtand what will be their End!

30. How ſhould one purſue a thouſand, nay two make ten thouſand flee; if it was not becauſe their Rock had ſold them, and the Lord delivered them up?

31. For their Rock is not like ours, though our Enemies ſhould be Judges.

Ver. 13. *He made*] This being a Poem for Futurity.

Ib. *ride upon the high Places of the Earth*] What does this mean? The *Commentators* will tell you *prevail over the fenced Cities*, for which *Iſa.* lviii. 14. is produced; where the Expreſſion being alike, is doubtleſs to be allowed the like Senſe. But I utterly diſallow that to be it: let the Context of both together tell, that it is to *enjoy the plentiful Product of the Hills of Canaan*; ſee alſo Chap. viii. 7, 8, 9. & xi. 11, 12. *Ezek.* xxxvi. 1, 2. and *Munſt.* here.

Ver. 14. *Kidneys*] Corns of Wheat being like Kidneys.

Ver. 20. *declares*] in the preſent Tenſe, when this Poem was to be of ſpecial Uſe.

Ib. *I will*] conditionally, as to *Nineveh* by *Jonah*, to reclaim them.

Ib. *them*] not *you*, a Sign of his high Diſpleaſure in not ſpeaking to them.

Ver. 24. *parched*] This Verb *mazah*, which is no where elſe in the *Scripture*, appears to come from the *Chald. aza*, or that from this; which, though it has no other, may ſufficiently aſcertain its Meaning.

Ver. 25. *deprive of*] as at *Gen.* xxvii. 45. not *deſtroy*, which is alſo differently applied.

Ver. 28. *For theſe*] namely the *Iſraelites*, whom God would puniſh as before, becauſe they would not be adviſed and underſtand, which he wiſhes they would in the following Verſe.

Ver. 29. *End*]

One Eye on Death, and one full fix'd on Heaven,
Becomes a Mortal and Immortal Man,

ſays the Author of the late *Poem* called *Night-Thoughts*, Night 5.

Ver. 30. *one purſue*] How ſhould the *Iſraelites* be beat ſo badly, as in the Time of the *Judges*, when this *Poem* was to be of particular Uſe; ſince *their Rock* here determines this to them, though it is expounded contrarily: for ſurely the Heathen might be defeated, without their Idols (which too would not be one Rock) ſelling, and delivering them up as to the Buyer.

Ib. *delivered*] which Meaning of the Word muſt needs be here, becauſe *ſhut up* is inconſiſtent with their being purſued and fleeing, but very agreeable to *ſold*; it is not the ſame as Ver. 36.

Ver. 31. *ours*] What the Lord ſays being ended with the preceding Verſe.

32. For their Vine is from that of Sodom, and from the Fields of Gomorrah: their Grapes are thoſe of Gall, the Bunches they bear are bitter.

33. Their Wine is the Venom of Dragons, and the deſperate Poiſon of Aſps.

34. Is not this laid up with me, ſealed up among my Stores?

35. To me belongs Vengeance, and to render it where due: their Foot ſo firm muſt remove at the Time; for the Day of their Calamity draws near to come, and of the Things prepared for them each haſtens on.

36. Since the Lord will judge for his People, and be ſorry for his Servants; when he ſees that *their* Power is gone, and there is none ſhut up or left.

37. Then will he ſay: Where are their gods, the Rock on which they relied;

38. Who do eat the Fat of their Sacrifices, drink the Wine of their Offerings? Let them get ready, and help you, let them keep you ſecure.

39. See now that I my ſelf am God, and there is no other with me: I put to death, and bring to life, make ill and well again; and none can reſcue from my Power.

40. When I lift up my Hand to Heaven, and ſwear By my living for ever;

41. If I whet my flaming Sword, and my Hand take hold of Judgment: I will render Vengeance to my Adverſaries, and recompenſe my ſpiteful Foes;

42. I will make my Arrows drunk with Blood (ſince my Sword ſhall conſume Fleſh) with the Blood of the Slain from the firſt Revenge on the Enemy, and of thoſe yet confined.

43. Sing, O Nations, you his People: for he will avenge the Slaughter of his Servants, and be vindictive to his Adverſaries; but will be pacified with his Country, his own People.

44. Thus Moſes went, and ſpoke all the Words of this Poem in the Audience of the People, with Hoſhea the Son of Nun.

45. And when Moſes had made an end of ſpeaking all theſe Words to all Iſrael,

46. He ſaid to them; Take notice of all the Things that I teſtify among you to Day, which you ſhall command your Children to obſerve to do, all the Things of this Law.

47. For it is not a Matter too vain for you, ſince it is your Life; as by this Matter you will have the Time long, in the Country whither you are paſſing over Jordan to inherit it.

48. The Lord alſo ſpoke to Moſes that ſame Day as follows;

49. Go up Mount Nebo at this Mountain of Abarim, that is in the Country of Moab before Jericho, and ſee the Country of Canaan which I give to the Iſraelites for a Poſſeſſion.

50. Then thou ſhalt die on the Mount whither thou goeſt up, and be gathered to thy People; as Aaron thy Brother died on Mount Hor, and was gathered to his People.

51. Becauſe you did amiſs againſt me among the Iſraelites, at the Water of Meribah-kadeſh *in* the Wilderneſs of Zin; becauſe you did not ſanctify me among the Iſraelites.

52. For thou ſhalt ſee the Country at a diſtance, but ſhalt not go thither, into that which I give to the Iſraelites.

Ver. 32. *their Vine*] Either *ours*, or the *Enemies*, in the Verſe before; therefore clearly the latter, whatever *Interpreters* pretend. *Moſes* having uſed Menaces, to keep and turn his People from Wickedneſs; may be underſtood now to prepare Comfort for them when in deep Diſtreſs, by the Conſideration that their Enemies were worſe than themſelves, and ſo that God would render Vengeance to them, and Compaſſion to *Iſrael*, as follows.

Ib. *Vine*] This to *Wine* incluſive, may denote their principal Manners or Production.

Ver. 34. *this*] their ripening Wickedneſs, according to *Gen.* xv. 16.

Ver. 36. *ſhut up*] look for at 1 *Kings* xiv. 10.

Ver. 38. *eat the Fat*] by the Fire conſuming it.

Ver. 40. *When*] ſuitable to *If* in the following Verſe.

Ib. *By my living*] Being the Manner of beginning an Oath, as in *Jer.* xxii. 24. *Ezek.* v. 11. & xiv. 16. &c. and this ſuch both by the *Greek* and *Chaldee*. And what Idea of Connection with the Context does *I live* convey?

Ver. 42. *confined*] to be ſlain, whoſe Blood ſhould make the Sword as it were drunk, when added to the Quantity before.

Ver. 43. *his People:*] The Relative may be eaſily underſtood, to be *who are his People*; which the Expreſſion as it lies ſeems literally and properly to ſignify, as alſo to agree well with what is before and after: otherwiſe *and* or *with* may be ſupplied before this, which is uſed *Rom.* xv. 10. from the *Tranſlation* of the *Septuag.* but that *Tranſlation* is very incorrect and ſuperfluous here; and this may ſeem not to agree ſo well to the Context, which ſets forth that God would favour his People, and puniſh their Adverſaries: the Apoſtle might notwithſtanding quote it beſt as he did, ſince it was a Teſtimony to the People out of their common received *Bible*; ſee on *Gen.* xlvii. ult. The *Septuagint* do not begin the Verſe with this Expreſſion, but have before it, *Rejoice, O Heavens, with him, and let all the Angels of God worſhip him*; which latter, as *Patrick* obſerves, is exactly cited in the *Greek* from hence, *Heb.* i. 6. and not from *Pſa.* xcvii. 7. or any where elſe. Now as theſe Words are not to be added here becauſe quoted in *Heb.* i. 6. neither is [with] becauſe quoted *Rom.* xv. 10.

Ver. 47. *too*] as כ properly ſignifies.

CHAP.

CHAP. XXXIII.

AND this is the Bleſſing with which Moſes the Man of God bleſſed the Iſraelites before his Death.

2. The Lord, ſaid he, came from Sinai, and roſe from Seir to them, ſhined from Mount Paran, and arrived with tens of thouſands of holy ones: from his right Hand there was a fiery Law for them.

3. He alſo loved the People, all the Saints of it being in thy Hand; and they were between thy Feet, each ſhall receive of thy Words, *ſaying*;

4. Moſes commanded a Law for us, what the Congregation of Jacob inherit.

5. And he was King in Jeſhurun, when the Heads of the People, the Tribes of Iſrael, were gathered together.

6. Reuben will live, and not die, nor his Men be few.

7. And this was for Judah, Hear, O Lord, ſaid he, the Voice of Judah, and bring him to his People: let his Hands be enough for him, and be thou a Help from his Adverſaries.

8. Of Levi alſo he ſaid; Let thy pious Man have thy Thummim and Urim, whom thou didſt try in Maſſah, with whom thou didſt ſtrive at the Water of Meribah:

9. Who could ſay of his Father and Mother, I do not mind them; he neither knew his Brothers, nor was acquainted with his Children; becauſe they obſerved thy Sayings, and kept thy Covenant.

10. They will teach Jacob thy Rules, and Iſrael thy Law: will put Incenſe in thy Preſence, and the whole Burnt-offering upon thy Altar.

11. Bleſs his Ability, O Lord, and accept the Work of his Hands: ſtrike the Loins of thoſe who riſe up againſt him, and ſuch as hate him, that they may not riſe up.

12. Of Benjamin he ſaid, The Beloved of the Lord will dwell ſecurely by him; who will cover him over every Day, and dwell between his Shoulders.

13. And of Joſeph he ſaid; His Country is bleſſed of the Lord, by the precious Things of Heaven, by the Dew, and the Deep that lies below,

14. By the precious Increaſe of the Sun, by the precious Things put forth of the Moons,

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Ver. 2. *Seir*] This and *Paran* being not far from *Sinai*, or according to *Hyde*, in his *Notes on Abraham Peritſol's Itinera Mundi*, p. 73. Parts of the ſame Ridge of Mountains, there might be Signs of the Divine Preſence when the Law was given from *Sinai*; ſee *Hab.* iii. 3.

Ib. *with tens of thouſands of holy ones*] which the Author of *the preſent State of the printed Heb.* would make *from Meribah-Kadeſh*, by altering ב into ע without any Similitude, and by adding מ both without any *Copy* or *Verſion*, p. 425, 426, 427.

Ib. *tens of thouſands*] ſeveral ten thouſands.

Ib. *holy ones*] Angels, *Pſa.* lxviii. 17. *Acts* vii. 53.

Ib. *right Hand*] with which the ten Commandments were written.

Ib. *fiery*] being delivered in Fire, Chap. xix. 18.

Ib. *a fiery Law*] *Heb. a Fire of Law.* This the Author of *the preſent State, &c.* after the *Samaritan*, is for having to be *a fire ſhone forth*, and would have the preſent דת *Law* made from אורה p. 430. by leaving out the ו he knows not how nor why, and miſtaking ר for ת yet of the other two at Beginning and End to be miſtaken for ד at the Beginning he is ſilent, though this was as needful to be accounted for as they. But what if I ſuppoſe the *Samaritan Tranſlator* (for it is not ſo even in the *Sam. Text*) not underſtanding דת rendered it as a Verb ſuitable to *Fire?* and the whole is eaſily done.

Ver. 3. *the People*] plural, viz. *the Tribes of Iſrael*, as *Judg.* v. 14. *Jun.*

Ib. *it*] the People as one, or each of them as in Tribes; otherwiſe *Iſrael* from Ver. 1. as the firſt *them* in Ver. 2. is from *Sons of Iſrael.*

Ib. *being in thy Hand*] But the Author of *the preſent State, &c.* wants it to be *he bleſſed*, according as the *Syr. Tranſlator* has it, and probably miſtook by taking ר for ר ſince to take the *Heb.* from the *Sam.* muſt be more, with alſo adding another Letter, and that to make what this admired Writer counts ſo *remarkably unintelligible*; which then is moſt rational to ſuppoſe? He ridicules the *Hebrew* with aſking, *Whoſe Saints?* from the *Eng. Tranſ.* which he himſelf makes no other. The two following *thys* he would likewiſe turn into *his*, ſuppoſing ו has been changed to ך which is not only unlikely for the Diſſimilitude, but very unlikely to be done twice together, when that too would not have been deſignedly, becauſe of making a harder Senſe; but it is eaſy to think how *thy* might be altered to *his*, viz. to make the Paſſage plainer. N. B. This Book is ſo remarkable for Change of Perſons, that our *Tranſlators* have altered ſeveral, as ſpecified in theſe *Notes.*

Ib. *were between*] being a Verb made from a Noun ſignifying *the midſt.* Thus it may mean *as Scholars learning*, to which the People might well be compared when the Law was given, but did not *ſit down*, *Exod.* xix. 17. & xx. 21. as the Word alſo has no ſuch Meaning.

Ib. ſaying] as the following requires, and as elſewhere; not for *Moſes* to ſay, as the Author of *the preſent State &c.* well obſerves, *Moſes commanded me and you*, i. e. *Moſes commanded Moſes and you*; but he would throw out *Moſes* for it.

Ver. 6. *will live*] it being a Prophecy, not a Wiſh only, much leſs a Command.

Ver. 9. *ſay of*] as what is mentioned to be ſaid ſhews; ſo *Jun. &c.*

Ib. *I do not mind*] It is monſtrous for *Levi* to ſay he had not ſeen his Father, and that to the Father himſelf.

Ver. 12. *Beloved*] *Benjamin* called ſo, perhaps in Alluſion to his being the Beloved of his Father *Jacob*, as he is called *little*, *Pſa.* lxviii. 27.

Ib. *by him*] by the Temple, the peculiar Place of God's Preſence, where the Tribe of *Benjamin* was ſituate.

Ib. *and dwell*] the Lot of *Benjamin* being on both Sides of the Temple, compared to a Man's Shoulders with the Head between, covering the Body. Our *Tranſlators* by putting *he* ſeem to mean *Benjamin ſhall dwell between*; which appears inconſiſtent with *dwelling by*, and *being covered*, beſides making no good Senſe.

Ver. 14. *Moons*] in the different Lunations or Months of the Year.

15. By

15. By the chief Things of the ancient Mountains, by the precious ones of the lasting Hills,

16. As also by those of the Earth and what it is full of, and through the Favour of him who dwelt in the Bush; let it come on the Head of Joseph, and on the Crown of him who was separated from his Brothers.

17. He has Comeliness *like* the Firstling of his Cow, and his Horns are *as* those of an Unicorn, with them will he push the People together to the Limits of the Earth; they being the tens of thousands of Ephraim, and they the thousands of Manasseh.

18. Of Zebulun he likewise said; Be glad, O Zebulun, in thy going abroad; and thou Issachar, in thy staying at home.

19. They will invite the People to the Mountain, there will they offer righteous Sacrifices: for they will suck the Abundance of the Seas, and the hidden Things covered with the Sand.

20. And of Gad he said; Blessed is he who enlarges Gad: he dwells like a stout Lion, and tears the Arm, nay the Crown of the Head.

21. He also looks the first for himself, because he is covered there *at* the Part of the Law-giver, and comes *with* the Heads of the People, performs the Righteousness of the Lord, and his Rules with Israel.

22. Moreover of Dan he said, Dan will have the Intrepidity of a young Lion, that comes bounding down from Bashan.

23. As he did of Naphtali, O Naphtali, satisfied with Favour, and filled with the Blessing of the Lord, inherit thou the West and the South.

24. And of Asher he said: Asher will be blessed with Children, he will be acceptable to his Brothers, and dip his Foot in Oil.

25. Thy Shoes will be Iron and Brass, and thy Strength like thy Days.

26. There is none like the God of Jeshurun, who rides on the Heaven for thy Help, and in his Excellency on the Sky.

27. The eternal God is the Habitation, and the everlasting Arms are under: he will also drive away the Enemy from thy Presence, and say, Destroy.

28. Thus will Israel dwell securely alone, the Fountain of Jacob; on a Country of Corn and Wine: his Heaven too will drop Dew.

29. O Israel, thou art happy; who is like thee, a People saved by the Lord, the Shield of thy Help, and who is thy excellent Sword? So that thy Enemies will submit to thee, and thou wilt tread upon their high Places.

CHAP. XXXIV.

AFTERWARDS Moses went up from the Plains of Moab, to Mount Nebo at the Beginning of Pisgah, which is before Jericho; and the Lord shewed him the whole Country of Gilead, as far as Dan,

2. With all Naphtali, the Country of Ephraim and Manasseh, and all that of Judah, to the hindermost Sea,

3. As likewise the South and Plain of the Vale of Jericho, the City of Palm-trees, as far as Zoar.

4. And the Lord said to him, This is the Country of which I sware thus to Abraham, Isaac and Jacob, I will give it to thy Offspring: I have let thee see *it* with thy Eyes, but thou shalt not pass thither.

5. Then Moses the Lord's Servant died there in the Country of Moab, according to the Saying of the Lord.

6. And he buried him in a Valley in that Country, over against Beth-peor; but no Man knows of his Grave to this Day.

7. Now Moses was in his hundred and twentieth Year when he died; his Eye was not dim, nor his Vigour gone away.

8. And the Israelites wept for him in the Plains of Moab thirty Days; then the Days of Weeping, of Mourning for Moses were ended.

9. However Joshua the Son of Nun was filled with the Spirit of Wisdom, for Moses

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Ver. 18. *abroad—home*] agreeable to *Gen.* xlix. 13,14,15.

Ver. 20. *is he*] namely God.

Ib. *the Crown*] not only the Arm that fights with him.

Ver. 21. *the first*] *Gad* having his Lot already on that side *Jordan*.

Ib. *covered*] being in a safe Place.

Ib. *the Law-giver*] *Moses* who distributed their Part there to them.

Ib. *comes*] as the *Gadites* went with the foremost of the Army, to conquer *Canaan*.

Ver. 22. *will have*] as it is prophetical, like that of others.

Ib. *that comes*] for *Dan* did not inhabit *Bashan*. This leaping might be mentioned to foreshew the Expedition of the *Danites* from their own Country to *Laish*, *Judg.* xviii. of which *Jacob* foretold the sudden Surprize, *Gen.* xlix. 17. and *Moses* here the Boldness.

Ver. 23. *the West and the South*] of *Dan* beforementioned.

Ver. 27. *God is the Habitation*] in whose peculiar Presence and Protection *Israel* dwelt; see *Acts* xvii. 28. 1 *Thess.* i. 1. I know no such Meaning of the *Heb.* Word as *Refuge* for *Habitation*.

Ver. 28. *Fountain*] the Offspring, as *Psa.* lxviii. 26. and here the *Heb.* Pointing is followed.

Ib. *drop Dew*] *Gr. be cloudy*, and *Vulg. misty*, *with Dew*; perhaps by reducing ערף to ערב *Evening*.

Ver. 29. *submit*] so the same Verb is translated, 2 *Sam.* xxii. 45. *Psa.* xviii. 44.

Ver. 2. *Judah*] So *Rauwolff* says one may see the high Hills *Abarim* and *Nebo* plainly at *Jerusalem*, *Trav.* Part iii. Ch. 3. see Chap. xxxii. 49.

Ver. 5. *Country of Moab*] anciently so, *Num.* xxi. 25,26.

Ver. 9. *for*] See *Num.* xxvii. 20, 23.

had

had laid his Hands upon him: ſo the Iſraelites hearkened to him, doing as the Lord commanded Moſes.

10. And there no more roſe up ſuch a Prophet in Iſrael as Moſes, whom the Lord knew Face to Face;

11. In all the Signs and Miracles, which the Lord ſent him to do in the Country of Egypt, to Pharaoh, all his Servants, and his whole Country;

12. As well as with all the ſtrong Hand, and all the great Fear, which Moſes ſhewed in the Sight of all Iſrael.

Ver. 10. *ſuch a Prophet*] In *Men. B. Iſrael's Reconciler of Scripture*, are related ſeventy ſix Miracles of and concerning *Moſes*, againſt ſeventy four only of and for all the other Prophets.

Being arrived at the End of the *Pentateuch*, here may moſt properly be ſubjoined an Account of ſuch Things as the *Scripture* affords us the Day of, concerning the *Iſraelites* going from *Egypt* to *Canaan*, in the following Order:

Year	Mo.	Day	
1	1	14	The firſt Paſſover kept, *Exod.* xii. 6, 28.
		15	The tenth Plague ſent, and *Iſrael* began to go from *Egypt*, *Exod.* xii. 29—37. *Num.* xxxiii. 3.
	2	15	Went into the Wilderneſs of *Sin*, *Exod.* xvi. 1.
	3	3	And that of *Sinai*, *Exod.* xix. 1.
		6	The ten Commandments given by God, *Exod.* xix. 11.
2	1	1	The Tabernacle ſet up, Chap. xl. 17.
		14	The ſecond Paſſover kept, *Num.* ix. 1, 5.
	2	1	The *Iſraelites* numbered, *Num.* i. 1, 18.
		20	Went from the Wilderneſs of *Sinai*, Ch. x. 11, 12.
40	5	1	*Aaron* died, Chap. xxxiii. 38.
	11	1	*Moſes* repeated the Law, *Deut.* i. 3.
41	1	10	The People paſſed through *Jordan*, *Joſh.* iv. 19.
		14	Kept the Paſſover, Chap. v. 10.
		16	Manna ceaſed, Ver. 11, 12.
			And of others as may be thus computed.
	12	19	The firſt Plague ſent on *Egypt*, *Exod.* vii. 20.
		26	The ſecond, Chap. vii. 25. & viii. 6.
		28	The third, Chap. viii. 10, 17.
		30	The fourth, Ver. 20, 23, 24.
1	1	3	The fifth, Chap. viii. 29. & ix. 1, 5, 6.
		5	The ſixth, Chap. ix. 7, 10.
		7	The ſeventh, Ver. 13, 18, 23.
		9	The eighth, Chap. ix. 29. & x. 4, 13.
		11	The ninth, Chap. x. 19, 22.
		14	The tenth Plague threatened, Chap. xi. 1, 4.
		21	*Iſrael* went through the Sea and the *Egyptians* were drowned in the Night, upon which the Day of it was kept ſolemn, as the laſt of unleavened Bread, Chap. xii. 16, 18. & xiii. 6.
		25	Came to *Marah*, Chap. xv. 22, 23. *Num.* xxxiii. 8.

Uſher in his *Annals*, An. Mun. 2513, and *Bedford* in his *Scripture Chronology*, p. 423. computing the firſt Plague, &c. one Day ſooner, by ſuppoſing the 7th was ſo, three Days before the 8th, ſeem neither concurrent with the *Scripture*, nor their own Reckoning: for firſt it may be obſerved, that *Moſes* uſed to go to *Pharaoh*, when not ſent for, in the Morning, *Exod.* vii. 15. & viii. 20. & ix. 13. and conſequently brought the Plagues at that Time of the Day, however the 7th of the Hail was *early in the Morning*, Chap. ix. 13, 18. which might very well do the Execution aſcribed to it, in an Hour or two, as may be obſerved by Hail-ſtones; beſides upon *Pharaoh*'s ſending for *Moſes* and *Aaron*, Ver. 27. which he would doubtleſs ſoon do after ſuch a violent Devaſtation began, that Plague ceaſed when *Moſes* got out of the City, Ver. 29, 33. which muſt needs be the ſame Day; and not the next, as *Uſher* and *Bedford* ſay. Nay both theſe Authors count the 3d and 4th Plague, as likewiſe the 6th and 7th but two Days apart, though *Moſes* went to *Pharaoh* the Days after the 3d and 6th Plagues, and threatened him with another on the Morrow, Chap. viii. 20, 23. & ix. 13, 18. ſo that it is to be ſuppoſed the 3d and 6th Plagues were removed the ſame Days they came, with leſs Certainty or Probability than we have ſeen it to be of the 7th Plague, which they deny it to.

Uſher likewiſe, but not *Bedford*, does in my Opinion err in two more Calculations, which I would clear up, as the latter has not, and as the mere Authority of the former is ſo powerful. The firſt is his reckoning the 6th Plague, to be brought the next Day after the 5th: whereas the Cattle dying throughout the Country of *Egypt*, then the People ſending News of it to the King, and he afterwards ſending and having Word brought back concerning the *Iſraelites* Cattle, may well be allowed to take up more than one Day; beſides which the Plague was probably alſo removed before *Pharaoh* hardened his Heart that Time, Chap. ix. 6, 7. the 6th Plague too ſeems to be inflicted in the Morning, Ver. 8. compared with Chap. vii. 15. & viii. 20. The other that I mean is *Uſher*'s counting the 9th Plague to be three Days after the 8th, for which there ſeems no Reaſon, but the Inſtitution of the Paſſover and taking the Lambs on the 10th Day: but what ſhould hinder that the 8th Plague might not be removed from the *Egyptians* the ſame Day, eſpecially as it is likely *Moſes* was with *Pharaoh*, and prayed for the Removal of it the Day or Evening before? On the other hand it appears unlikely there was a vacant Day, between the taking away the 8th and bringing the 9th Plague, ſince *Moſes* did not go to the King to threaten the 9th Plague on the Morrow, as he did the 5th that was three Days after the foregoing, Chap. ix. 1, 5.

I ſhall ſpare the uncertain fruitleſs Labour, of carrying the Computation into another Month: 1. by reaſon of the uncertain Lengths of the particular Months, of the new regulated Year, beginning from the firſt viſible new Moons, and the Years made up, no Body knows in what Manner, to agree with the Sun's Revolution, by intercalary Months or Days, which the Feaſts annexed to certain Seaſons of the Year made neceſſary; 2. becauſe the Writings of *Moſes* fix no Sabbath, that I remember, to any determinate Day of any Month, which might have been of great Help; 3. the general Want of other Circumſtances for ſuch a Purpoſe, may convince that the particular Days of ſeveral remarkable Things, were not deſigned to be conveyed to our Knowledge. And if the Days of the *Iſraelitiſh* Months are not to be known, much leſs are the Days of our Months when thoſe Things were done. 'And we cannot, ſays *Prideaux* in '*Connect. Pref.* when we find the Day of any *Jewiſh* 'Month, mentioned either in the *Scriptures* or in *Joſephus*, 'reduce it exactly to its Time in the *Julian* Year, or 'there fix it any nearer, than within the Compaſs of a 'Month ſooner or later.'

This *Book* is perhaps the eaſieſt of all thoſe of the *Old Teſt.* according to the Length of it, to be tranſlated; notwithſtanding the peculiar Length of its Periods, and its being ſo much a Speech or Oration, both which in the Claſſics are particularly hard; but here the ſublime Compoſitions in Chap. xxxii. & xxxiii. are to be excepted.

NOTES upon the BOOK of JOSHUA.

CHAP. I.

NOW after the Death of his Servant Moſes, the Lord ſaid to Joſhua the Son of Nun, who had waited on him, as follows:

2. Moſes my Servant being dead, get ready now, paſs over this Jordan, with all this People, into the Country that I give to the Iſraelites;

3. Which is every Place there that the Soles of your Feet ſhall tread on, as I told him:

4. From the Wilderneſs, and that Lebanon, to the great River, that of Euphrates, all the Country of the Hittites, and to the great Sea at the ſetting of the Sun, ſhall be your Bounds.

5. No Man ſhall ſtand before thee all the Days of thy Life: I will be with thee, as I was with Moſes; I will not neglect thee, nor forſake thee.

6. Be courageous, and valiant: for thou ſhalt make this People poſſeſs the Country, which I ſware to their Foreſathers that I would give them.

7. Only thou muſt be very courageous and valiant, in obſerving to do according to all the Law which my Servant Moſes commanded thee; turn not aſide from it, to the right Hand nor the left; that thou mayeſt have ſucceſs whitherſoever thou goeſt.

8. Let not this Book of the Law depart from thy Mouth, but meditate in it Day and Night; that thou mayeſt obſerve to do according to all that is written there: for then ſhalt thou make thy Way proſperous, and then have ſucceſs.

9. Do not I command thee? Be courageous, and valiant; be not afraid, nor daunted: for the Lord thy God will be with thee whitherſoever thou goeſt.

10. So Joſhua ordered the Officers of the People,

11. To go through the midſt of the Camp, and command them thus, Prepare Proviſion for your ſelves; for within three Days you muſt paſs over this Jordan, that you may go in to inherit the Country, which the Lord your God gives you to inherit.

12. Moreover to the Reubenites, Gadites, and the half Tribe of Manaſſeh, ſaid Joſhua as follows;

13. Remember the Matter which Moſes the Servant of the Lord commanded you; that the Lord your God having made you reſt, and given you this Country;

14. Your Wives, Children, and Cattle ſhould remain in it, which Moſes gave you on this ſide Jordan, but that all you, who are valiant Men, ſhould go on in military Order before your Brethren, and help them;

15. Till the Lord has made them reſt as well as you, and they have alſo inherited the Country which the Lord your God gives them: when you ſhall return to the Country of your Inheritance, which Moſes the Lord's Servant gave you on this ſide Jordan, at the riſing of the Sun, and inherit it.

16. And they made anſwer to Joſhua; We will do all that thou commandeſt us, and go whitherſoever thou ſendeſt us.

17. As we hearkened to Moſes in all Things, ſo we will to thee: only the Lord thy God be with thee, as he was with him.

18. Any Man who rebels againſt thy Command, and does not hearken to thy Words, in all that thou commandeſt him, ſhall be put to death: only be thou courageous, and valiant.

CHAP. II.

AND Joſhua the Son of Nun had ſent two Men from Shittim, *for* Spies ſecretly, with Orders, to go ſee the Country, in particular Jericho: accordingly they went, and entered into a Harlot's Houſe, whoſe Name was Rahab, where they lay.

Ver. 2. *give to the Iſraelites*] In the *Arabick*, as *Simon* notes, *have promiſed to Abraham, Iſaac and Jacob.*

Ver. 4. *From*] The *Arabick Tranſlator*, miſtaking מ for ב and joining the two Verſes together, has, *as I ſaid to Moſes in the Wilderneſs.*

Ver. 11. *three Days*] as was performed, Chap. iii. 2, 7, 17. ſo that it appears the Spies went away before this, Chap. ii. 1, 22.

Ver. 14. *in military Order*] as ſhewn on *Exod.* xiii. 18. or, according to the *Engliſh Margin*, *by five in a Rank.*

Ver. 1. *had ſent*] See Chap. i. 11. ſo both *Poole* and *Patrick* comment; *Jun.* and *Trem.* tranſlate, miſerat *prius*, had ſent *before.*

2. However

2. However it was told the King of Jericho thus, Behold there are Men of the Iſraelites come hither to Night, to ſearch the Country.

3. Upon this he ſent to Rahab, ordering her to bring out the Men who were come to her into her Houſe, becauſe they were come to ſearch all the Country.

4. But the Woman having taken them both, and hid them, ſaid thus; There came Men to me, but I did not know from whence;

5. And when the Gate was to be ſhut, it being dark, they went out, but I know not whither it was; purſue after them quickly, for you may overtake them.

6. Whereas ſhe had brought them up on the Roof, and concealed them in the Stalks of Flax, which were put in order for her there.

7. So the Men purſued after them in the Way to Jordan, as far as the Paſſages, and after they were gone out, the Gate was ſhut.

8. At length before thoſe lay down, ſhe went up to them on the Roof,

9. And ſaid to them; I am ſenſible that the Lord has given you the Country, that we are in dread of you, and that all the Inhabitants of it are quite diſcouraged by reaſon of you.

10. For we have been informed how the Lord dried up the Water of the Red Sea at your Preſence, when you came out of Egypt; and what you did to the two Kings of the Amorites, that were beyond Jordan, Sihon and Og, whom you deſtroyed.

11. And as ſoon as we heard, our Hearts fainted, ſo that no Man had Courage any more by reaſon of you: for the Lord your God is God both in Heaven above, and on Earth below.

12. Now therefore ſwear to me, I pray, by the Lord, ſince I have ſhewn you Kindneſs; that you will do the ſame to my Father's Family, and give me a certain Sign;

13. That you will let my Father, Mother, Brothers, and Siſters live, with all who belong to them, and deliver us from being put to death.

14. And the Men ſaid to her; We our ſelves will be put to death inſtead of you, if you do not tell this our Matter; and when the Lord has given us the Country, we will deal kindly and truly with thee.

15. Then ſhe let them down by a Cord through the Window: for her Houſe was at the Inſide of the Wall, where ſhe dwelt.

16. And ſhe ſaid to them; Go to the Mountain, that the Purſuers may not meet you, and hide your ſelves there three Days, till they are returned, after which you may go on your Way.

17. They ſaid to her further; *That* we may be blameleſs in this Oath of thine, which thou haſt made us ſwear;

18. Behold when we come into the Country, thou ſhalt tie this Line of ſcarlet Thread, which thou letteſt us down by, to the Window, and get thy Father, Mother, Brothers, and all thy Father's Family together at thy Houſe with thee:

19. And whoever goes abroad without the Doors of it, his Blood ſhall be chargeable on his own Head, and we will be quit; but as for every one who is with thee there, his Blood ſhall be chargeable on our Heads, if there is a Hand upon him.

20. Nevertheleſs if thou telleſt this Matter of ours, we will be quit of thy Oath, which thou haſt made us ſwear.

21. Let it be, ſaid ſhe, according to your Words; and ſent them away: who being gone, ſhe tied the ſcarlet Line to the Window.

22. And they went on, and got to the Mountain, where they ſtaid three Days, till the Purſuers were gone back; who ſought all along the Way, but could not find *them*.

23. Next the two Men returned, going down from the Mountain, and paſſing on, till they came to Joſhua the Son of Nun; to whom they rehearſed all which they had met with.

Ver. 4. *having*] as ſhe had heard a Rumour of it before the Officers came, according to *Poole* and *Patrick*. It is not indeed to be thought ſhe could take and hide the Spies, between the King's Meſſengers ſpeaking to her, and her anſwering them, as in the *com. Tranſ.* ſee Ver. 6.

Ver. 6. *had brought*] *Patrick* comments on the *com. Tranſ.* with ſo little Attention as to quote it, *ſhe brought*, and then writes, 'or rather, *ſhe had brought*.'

Ver. 8. *before*] The *Biſhops Tranſ.* has *yer ever*, after the *Geneva* with *before*, and *Tyndal* firſt *or ever*, as our *preſ. Bible* ſometimes; as though theirs, and by many other Inſtances, was purpoſely obſolete and uncouth.

Ver. 10. *at your Preſence*] the ſame as Chap. iv. 7, 23.

Ver. 15. *down*] they being at the Top of the Houſe, Ver. 6, 8. above or higher than the Wall.

Ib. *at*] which the *Heb.* Prepoſition denotes, as well as *upon*, and for that has another more proper; and if her Houſe was *upon the Wall*, how did the Wall fall down, and her Houſe ſtand, Chap. vi. 20, 22?

Ib. *Inſide of the Wall*] *Heb. Wall of the Wall*, which ſeems to mean thus.

Ver. 18. *thou ſhalt tie this Line of ſcarlet Thread*] *Vulg. Lat. we will be blameleſs——if that ſcarlet Cord be a Sign*; but it being contrary to Senſe, ſome few *Copies* had, *be not a Sign:* though both are wrong as to the Point of Exculpation, and adding *Sign*.

Ib. *letteſt*] or *art about to let*; according as *Poole* expounds it, who obſerves the Improbability of their ſpeaking this after they were let down.

Ib. *get*] to let them down by the ſame Line.

24. Moreover they told him, that the Lord had delivered the whole Country into their Power, and all the Inhabitants of it were even wholly diſcouraged by reaſon of them.

CHAP. III.

SO Joſhua roſe up early in the Morning, and marching with all the Iſraelites from Shittim, came to Jordan, where they lodged before they paſſed over.

2. And at the Term of three Days, the Officers going through the middle of the Camp,

3. Commanded the People thus; When you ſee the Prieſts, the Levites carry the Ark of the Covenant of the Lord your God, do you march out of your Place, and go after it.

4. But let there be the Diſtance of about two thouſand Cubits by Meaſure, between you and that: come not near it, that you may know what Way you muſt go, ſince you have never gone there before.

5. Beſides Joſhua had ſaid to the People, Conſecrate your ſelves; for to Morrow the Lord will do Wonders among you.

6. He alſo ordered the Prieſts, to take up the Ark of the Covenant, and go on before the People; which they did.

7. And the Lord ſaid to him; This Day I will begin to magnify thee in the Sight of all Iſrael; by which they ſhall know, that I will be with thee, as I was with Moſes.

8. Command the Prieſts who carry the Ark of the Covenant, that when they come to the Brink of the Water of Jordan, they ſhould ſtand ſtill there.

9. Joſhua then bidding the Iſraelites come thither, that they might hear the Words of the Lord their God;

10. By this ſhall you know, ſaid he, that the living God is among you, and will drive quite away the Canaanites, Hittites, Hivites, Perizzites, Girgaſhites, Amorites, and Jebuſites from your Preſence:

11. Behold the Ark of the Covenant of the Lord of the whole Earth, is about to paſs over Jordan before you;

12. Now therefore take you twelve Men out of the Tribes of Iſrael, one of each Tribe:

13. And when the Soles of the Prieſts Feet, who carry the Ark of the Sovereign Lord of the whole Earth, reſt in the Water of Jordan, it ſhall be parted from the Water that comes down from above, which ſhall ſtand on a Heap.

14. So when the People had marched from their Tents, to paſs over Jordan, and the Prieſts, who carried the Ark of the Covenant before them,

15. Were come thither, and their Feet were dipt in the Edge of the Water (Jordan being full over all its Banks the whole Time of Harveſt)

16. The Water which came down from above ſtood ſtill, riſing up on a Heap very far, to the City of Adam that is at the Side of Zarethan, and that which went down to the Sea of the Plain, the Salt Sea, was quite parted off; ſo that the People paſſed through againſt Jericho.

17. And the Prieſts who carried the Ark of the Lord's Covenant, ſtood firm in the middle of Jordan, on dry Ground, while all Iſrael paſſed through on the ſame, till every one had done.

CHAP. IV.

AND when they had finiſhed doing it, the Lord ſaid thus to Joſhua;

2. Take you the twelve Men of the People, one out of each Tribe;

Ver. 2. *at the Term*] As theſe three Days were doubtleſs the ſame mentioned Chap. i. 11. or elſe would be inſignificant; ſee the like, 2 *Kings* xviii. 10.

Ib. *middle*] ſo the *Hebrew*.

Ver. 5. *had ſaid*] the Day before, Ver. 2. which *to Morrow* here mentioned ſhews.

Ver. 6. *Covenant*] The *Biſhops* have *covenante* the firſt Time, *teſtamente* the laſt.

Ver. 11. *over Jordan*] for what did it *paſs over, into Jordan?*

Ver. 15. *Edge*] *brim*, an *Icelandiſh* Word, ſignifying the upper Edge of a Thing, as of a Cup or Veſſel, and of a Hat becauſe turned up; and *brink*, a *Daniſh* Word, in the *Geneva Verſ.* was ſomething better.

Ver. 16. *Adam*] The *Syriack Tranſlator* has miſtaken the Letter ד *d* for ר *r*, as the *Arabick* one has ם *m* for the Pronoun *them*.

Ib. *againſt Jericho*] *Vulgate, againſt Jordan*, with little or no Senſe.

Ver. 17. *Jordan*] Which *Maundrell* found with a ſmall Deſcent along about a Furlong from the Water, and ſo far he ſuppoſed it might overflow; but the River it ſelf was two Yards below the Brink of its proper Channel, hid with Buſhes and Trees, ſuch as Tamariſk, Willows, Oleanders, &c. and its Breadth, he ſays, might be about twenty Yards over, and in Depth far exceeded his Height, the Stream being turbid, and too rapid to be ſwum againſt, *Journey from Aleppo to Jeruſalem*, p. 80, 81, 82. ſo that there was Need of helping the *Iſraelites* through with a Miracle, eſpecially as it then overflowed, and may be ſuppoſed, with our Author, to have loſt its ancient Greatneſs, running ſo far below the Bank: of which I fancy however, that the Channel may be only worn down by ſo long and ſwift a Current, and probably may therefore overflow but little if at all now, though it may increaſe as much as then; even as he found it, it was a conſiderable River, and not fordable; ſee of its Riſe on *Pſa.* lxviii. 15.

3. And

3. And command them, that they ſhould take them up twelve Stones from hence, out of the middle of Jordan, juſt where the Prieſts Feet ſtood firm, which they muſt carry along with them, and put at the Place where they lodge to Night.

4. Accordingly Joſhua called the twelve Men whom he had prepared, one out of each Tribe of the Iſraelites,

5. And ſaid to them; Go on before the Ark of the Lord your God at the middle of Jordan, having taken you up each Man a Stone upon his Shoulder, according to the Number of the Tribes of the Iſraelites:

6. That this may be a Sign among you, when your Children aſk hereafter, what you have theſe Stones for?

7. To whom you ſhall tell, how the Water of Jordan was parted off at the Preſence of the Ark of the Lord's Covenant, being while it paſſed through Jordan, and that theſe Stones are for a Memorial to the Iſraelites for ever.

8. And the Iſraelites did ſo as Joſhua commanded, taking up twelve Stones out of the middle of Jordan, according as the Lord ſpoke to him, after the Number of their Tribes, and carried them along with them to their Lodging-place, and put them there.

9. Joſhua likewiſe ſet up twelve Stones in the middle of Jordan, juſt where the Prieſts Feet who carried the Ark of the Covenant ſtood, which are there to this Day:

10. Thoſe Prieſts ſtanding in the middle of Jordan, till every Thing was finiſhed, which the Lord commanded Joſhua to ſpeak to the People, according to all that Moſes had ordered him; and the People paſſed through ſpeedily.

11. This when they had all done, the Ark of the Lord and the Prieſts too paſſed through in their Sight:

12. As the Reubenites, Gadites, and the half Tribe of Manaſſeh, alſo did in military Order before the Iſraelites, as Moſes ſaid to them;

13. About forty thouſand made ready for War, paſſing on before the Lord to fight, into the Plains of Jericho.

14. That Day the Lord magnified Joſhua in the Sight of all Iſrael, ſo that they ſtood in awe of him, as they had done of Moſes, all the Days of his Life.

15. And upon the Lord's ordering him,

16. To bid the Prieſts, who carried the Ark of the Teſtimony, go up out of Jordan;

17. Which Joſhua accordingly bade them do;

18. The Prieſts who carried the Ark of the Lord's Covenant were no ſooner come up out of the middle of Jordan, the Soles of their Feet being got on the dry Ground, but the Water of Jordan returned to its Place, and ran over all its Banks as before.

19. And the People went up from thence on the tenth of the firſt Month, and encamped at Gilgal, in the eaſt Border of Jericho.

20. Where Joſhua having ſet up thoſe twelve Stones which they had taken out of Jordan,

21. Said thus to the Iſraelites; When your Children hereafter aſk their Fathers, what thoſe Stones are for?

22. You ſhall inform them, that Iſrael paſſed through this Jordan on dry Ground.

23. For the Lord your God dried up the Water of it at your Preſence, till you were got through, as he did the Red Sea at ours, till we were;

24. In order to let all the People of the Earth know, that the Hand of the Lord is ſtrong, for you to fear the Lord your God continually.

CHAP. V.

AND when all the Kings of the Amorites who were on this ſide Jordan weſtward, with all thoſe of the Canaanites, who were by the Sea, heard how the Lord had dried up the Water of Jordan at the Preſence of the Iſraelites, till we were paſſed through; their Hearts fainted, and there was no Courage in them any more by reaſon of us.

2. At the ſame Time the Lord ordered Joſhua to make him ſharp Knives, and circumciſe the Iſraelites again the ſecond time;

3. Which he did at the Hill of the Foreſkins.

4. The Reaſon of it too was this: all the Males of the People that came out of Egypt, who were Warriors, died in the Wilderneſs, in the Way as they came along from thence;

Ver. 3. *put*] as Ver. 8.

Ver. 5. *Go on*] For the People were *paſſed over* already, Ver. 1. & Chap. iii. 17. only thoſe who attended the Ark were in the middle of *Jordan*.

Ib. *at the middle*] whither they were come already, and were now to go from thence.

Ver. 6. *what*] See *Exod.* xii. 26.

Ver. 12. *military*] ſo Chap. i. 14.

Ver. 19. *Jericho*] that being two Hours Travel from *Jordan*, *Maundrell*.

Ver. 1. *on this ſide*] the ſame as in Ch. ix. 1. & xii. 7.

Ver. 2. *circumciſe again*] *Biſh. goe to agayne, and circumciſe.*

9. And though all thoſe People were circumciſed, yet they had circumciſed none of them who were born in the Wilderneſs, in their Journey out of Egypt.

6. For the Iſraelites walked forty Years in the Wilderneſs, till all the People that came out of Egypt, who were Warriors, were conſumed, becauſe they did not hearken to what the Lord ſaid; to whom he ſware that he would not ſhew them the Country, which he had ſworn to their Forefathers that he would give us, a Country flowing with Milk and Honey.

7. And their Sons whom he had raiſed up in their room Joſhua circumciſed: for they were uncircumciſed, becauſe they did not do it in the Way.

8. So when the circumciſing of all the People was finiſhed, they ſtaid where they were in the Camp, till they became well.

9. And the Lord ſaid to Joſhua, To Day I have rolled off the Reproach of Egypt from you; therefore the Name of that Place is called Gilgal to this Time.

10. Now while the Iſraelites encamped there in the Plains of Jericho, they kept the Paſſover on the fourteenth Day of the Month, in the Evening.

11. And the very next Day after the Paſſover they eat of the Proviſion of the Country, unleavened Cakes, and parched Corn.

12. The Manna alſo ceaſed the next Day, when they had eat that Proviſion, and the Iſraelites had it no more, but did eat of the Crop of the Country of Canaan the ſame Year.

13. Moreover as Joſhua looked up, while he was by Jericho, he ſaw plainly a Man ſtanding over againſt him, with his Sword drawn out in his Hand; to whom he went, and aſked, Doſt thou belong to us, or our Enemies?

14. To neither, anſwered he, for I am come now a Captain of the Lord's Army; then Joſhua falling on his Face to the Ground, reverenced, and ſaid to him, What has my Lord to ſpeak to his Servant?

15. Who gave him this Reply, Pull off thy Shoe from thy Foot, for the Place which thou ſtandeſt upon is holy; and Joſhua did ſo.

CHAP. VI.

NOW Jericho was ſhut up cloſe by reaſon of the Iſraelites; none came out, nor went in.

2. And the Lord ſaid to Joſhua; See, I have delivered Jericho into thy Power, with the King of it, *and* the valiant Men.

3. And all you Warriors ſhall go round about the City once a Day, ſix Days:

4. With ſeven Prieſts blowing ſo many Trumpets of Rams Horns, which they ſhall carry before the Ark: and on the ſeventh Day you ſhall go round it ſeven times.

5. Then at a long Sound made with the Rams-horn Trumpets, and all the People's ſhouting aloud when they hear it, the Wall of the City ſhall fall directly down, ſo that each of them may go up ſtraightforward.

6. Upon this Joſhua the Son of Nun called the Prieſts, and bade them carry on the Ark of the Covenant, and ſeven others ſo many Trumpets of Rams Horns before the Lord's Ark.

7. He likewiſe ſaid to the People, Paſs on before the Ark of the Lord, you who are armed, and go round the City.

8. And when Joſhua had ſpoken to the People, the ſeven Prieſts went on blowing thoſe Trumpets which they carried before the Lord, the Ark of whoſe Covenant followed them.

9. Before whom went thoſe who were armed, and the Rear-guard followed the Ark.

10. Beſides Joſhua ordered the People as follows, You ſhall not ſhout, nor let your Voice be heard, nay not let a Word come out of your Mouth, till the Day I bid you ſhout, when you ſhall.

Ver. 5. *born*] for as Circumciſing was confined to the 8th Day, and Travelling dangerous or hurtful in it, and as divers Inſtances of the former in ſuch a great Multitude muſt have been at the Time of the latter, it ſeems not to have been then required on that Account.

Ver. 9. *Reproach of Egypt*] The *Egyptians*, who might receive Circumciſion from *Joſeph*, or as on *Gen.* xvii. 26. ſeems to have counted it a Reproach to be uncircumciſed.

Ver. 10. *Paſſover*] See on *Num.* ix. 2.

Ver. 4. *Rams Horns*] The Author of the *Univerſal Hiſtory* aſſures us he has ſeen ſuch, uſed by Shepherds and Swineherds in the ſouth Parts of *Germany*, Book i. 7. 3.

Ver. 7. *ſaid*] This Word having alſo a *Marginal Reading*, the Author of *the State of the printed Heb. Text* takes the Opportunity to ridicule *Leuſden*, who was a Favourer of the *Hebrew Scripture*, for his ſaying *there might be intended in it* A DOUBLE LITERAL SENSE: *Had he liv'd in* theſe *days*, quoth he (i. e. wherein the *Holy Bible* is ſo mangled and degraded by ſuch as himſelf) *he had been a celebrated* Maker out of many Meanings, *State &c.* p. 438. but then he would have exceeded even this great Author, who does not make out this one, that two Meanings are many. For why ſhould the Vindicators of our *ſacred Writings* be overborn with an Air of Deriſion, as the Author of *State &c.* alſo deals with another in *Introd.* p. 9, 10. and no Return be made to it? And will he deny, with all his Boldneſs, that *Hoſ.* xi. 1. has *a double literal Senſe?* Were not *Iſrael* and *Jeſus* both literally *called out of Egypt*, as well as Sons of God, and loved by him, according to *Exod.* iv. 22, 23. & *Matt.* ii. 15?

11. So the Ark of the Lord went round about the City once; then they came into the Camp, and lodged there.

12. Joſhua next roſe early in the Morning, and the Prieſts carried the Ark of the Lord along;

13. With the other ſeven going on ſtill, and blowing the ſeven Trumpets of Rams Horns, which they carried before it, thoſe who were armed going before them, and the Rear-guard after the Lord's Ark.

14. Thus they went round the City once the ſecond Day, and returned to the Camp, doing ſo ſix Days.

15. Moreover on the ſeventh, getting up at Break of Day, they went round it in this Manner ſeven times, which they did only that Day.

16. And at the ſeventh time, when the Prieſts were to blow the Trumpets *long*, Joſhua ſaid to the People; Shout, for the Lord has given you the City;

17. Which is accurſed to him, with all that is in it: only Rahab the Harlot ſhall live, and all who are in the Houſe with her, becauſe ſhe hid the Meſſengers whom we ſent.

18. However do you take heed of what is accurſed, leſt when you take any of it, you ſhould make the Camp of Iſrael accurſed, and trouble it.

19. But all the Silver and Gold, with the Things of Braſs and Iron, being conſecrated for the Lord, ſhall be brought to his Treaſure.

20. And as ſoon as the People ſhouted aloud, at their hearing the Sound of the Trumpets which were blown, the Wall fell directly down; ſo that they went up each of them ſtraightforward, into the City, and took it;

21. Deſtroying all who were there, Men and Women, young and old, Oxen, Sheep and Aſſes, with the Edge of the Sword.

22. In the mean time Joſhua bade the two young Men who ſpied the Country, go into the Harlot's Houſe, and bring out the Woman from thence, with all whom ſhe had, as they had ſworn to her.

23. They accordingly went in, and brought out Rahab, her Father, Mother, Brethren, and all whom ſhe had, with all her Families and put them without the Camp of Iſrael.

24. Whereas they burnt the City with Fire, and all that was in it: only they put the Silver and Gold, with the Things of Braſs and Iron, to the Treaſure of the Lord's Houſe.

25. And Joſhua let Rahab the Harlot live, her Father's Family, and all whom ſhe had, and ſhe dwells among Iſrael to this Day; becauſe ſhe hid the Meſſengers whom he ſent to ſpy Jericho.

26. At that Time too Joſhua made the following Oath, Let the Man be curſed before the Lord, who ſhall get ready, and build this City of Jericho; let him lay its Foundation with *the Loſs of* his eldeſt Son, and ſet up the Gates of it with *that of* his youngeſt.

27. Thus the Lord was with Joſhua, and his Fame was in all the Country.

CHAP. VII.

THE Iſraelites however committed a Fault in that which was accurſed: for Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah, took ſome of it; ſo that the Lord was angry with them.

2. And Joſhua ſending Men from Jericho to Ai, which was by Beth-aven, on the eaſt Side of Beth-el, with Orders to go up and ſpy the Country; when they had been up, and ſpied Ai,

3. They ſaid to him at their Return, Let about two or three thouſand Men go up, and conquer Ai; and do not make all the People labour up thither, for they are but few.

4. So there went up thither about three thouſand of them, but they fled before the Men of Ai;

Ver. 12. *carried*] The ſame *Hebrew* Word as in the next Verſe.

Ver. 16. *were to blow*] *Jun.* and *Trem. buccinaturis, being about to blow*; as the Sound would hinder *Joſhua*'s being heard when they did blow.

Ver. 23. *all her Families*] thoſe of her Father, Chap. ii. 18. and other near Relations.

Ver. 26. *before the Lord*] This with the LXX is removed back before what *Joſhua* ſaid; but is little to that which follows at the End of the Verſe, where they add, *And thus did Ozan of Bethel: in Abiron the Firſt-born he laid its foundation, and in the laſt preſerved he ſet up the Gates of it*; according to which (if it was of any Validity) this *Book* would be writ late, as by the next *Note*. And as they dealt with the *Original*, ſo has the *Arabick Tranſlator* with their *Verſion*, having, *thus did Adam who was in the Houſe of Iſrael:* which I believe Nobody will undertake to defend; but it may be of Uſe to teach us, not to put too much Truſt in *Tranſlations*, as not only the *Vulgar* do, but the very *Commentators*.

Ib. *build*] which *Hiel* did in the Time of *King Ahab*, and the Curſe was fulfilled on him, 1 *Kings* xvi. 34. And that it was not now entirely demoliſhed, appears by the Mention we have of it before it was rebuilt, 2 *Sam.* x. 5. *Judg.* iii. 13. compared with *Deut.* xxxiv. 3.

Ib. *let him*] for though it may be prophetical, it was properly a Curſe, and begins thus in the *com. Tranſ.* ſo likewiſe *Caſtal. Pagn. Montan.* the *vulg. Lat. Tranſlator*, with *Jun.* and *Trem.* render it.

5. Who

5. Who killed about ſix and thirty Men of them, as they purſued them before the Gate going down to Sebarim: upon this the People's Hearts fainted, and became *like* Water.

6. Joſhua alſo tore his Cloaths, and fell to the Ground on his Face before the Ark of the Lord, together with the Elders of Iſrael, *where* they were till the Evening, with Earth put upon their Heads.

7. And he ſaid; Alas, Lord God, why didſt thou make this People paſs on through Jordan, to deliver us into the Power of the Amorites, for them to deſtroy us? And oh that we had been contented, and dwelt on the other Side of it!

8. O Lord, what ſhall I ſay, after Iſrael have turned back before their Enemies?

9. For the Canaanites, and all the Inhabitants of the Country will hear of *it*, and compaſſing us about, cut off our Name from the Earth: what then wilt thou do for thy own great Name?

10. Riſe up, ſaid the Lord to him; what is this for, that thou art fallen on thy Face?

11. Iſrael has ſinned, and they have likewiſe tranſgreſſed my Covenant which I commanded them: for they have even taken of what was accurſed, nay alſo ſtolen, and lyed too, and beſides have put *it* among their own Things.

12. And becauſe they are become accurſed, they cannot ſtand before their Enemies, *but* turn the Back before them; nor will I be with you any more, if ye do not deſtroy what is accurſed from among you.

13. Get ready, ſanctify the People, ſaying; Sanctify your ſelves againſt to Morrow, for thus ſays the Lord God of Iſrael, There is that which is accurſed among thee, Iſrael, thou canſt not ſtand before thy Enemies, till you take it away from among you.

14. Come therefore in the Morning by your Tribes, and let the Tribe that the Lord takes come by Families, the Family that he takes by Houſholds, and the Houſhold that he takes Man by Man.

15. And he who is taken with that which is accurſed ſhall be burnt with Fire, and all that he has; becauſe he has tranſgreſſed the Lord's Covenant, and done Vileneſs in Iſrael.

16. Then Joſhua riſing early in the Morning, brought Iſrael by their Tribes, and the Tribe of Judah was taken;

17. Who being brought, he took the Family of the Zarhites; and upon bringing that Man by Man, Zabdi was taken;

18. The Men of whoſe Houſhold were brought ſingle, and there was taken Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah.

19. To whom Joſhua ſaid, My Son, render Glory, I pray, to the Lord God of Iſrael, making confeſſion to him; and tell me, I beſeech thee, what thou haſt done, do not conceal *it* from me.

20. And he made him anſwer; Indeed I have ſinned againſt the Lord God of Iſrael, and done after this manner;

21. Seeing among the Spoil a good Babylonian Cloak, two hundred Shekels of Silver, and a Wedge of Gold whoſe Weight was fifty Shekels, which I deſired, I took them; and behold they are hid in the Ground within my Tent, the Silver being under the reſt.

22. At this Joſhua ſent Meſſengers, who ran to the Tent, and they were hid there indeed, with the Silver undermoſt.

23. Which they took out thence, and brought to Joſhua and all the Iſraelites; who ſpread them out before the Lord.

24. Next taking Achan the Deſcendant of Zerah, with the Silver, Cloak, and Wedge of Gold, as alſo his Sons, Daughters, Oxen, Aſſes, Sheep, Tent, and all that was his, they had them up to the Vale of Achor:

25. Joſhua ſaying, Why didſt thou trouble us? The Lord will trouble thee this Day. And all Iſrael ſtoned him and them with Stones, and after that burnt them in a Fire.

26. To conclude, they made up a great

Ver. 7. *paſs on*] which is the Meaning when the infinite follows its finite Verb, as here; and *at all* not of this, but the contrary; ſee *Buxt. Theſ.* Lib. ii. Cap. 16. Reg. 2. with this Text.

Ver. 9. *compaſſing us about*] with the *Biſh. ſhall conſpire againſte us.*

Ver. 10. *what is this for*] according both to the *Hebrew* Words and Stop, and not with *thus* as in the *com. Engliſh.*

Ver. 13. *accurſed*] *Biſh. dampned.*

Ver. 14. *takes*] *Biſh.* for the two latter, *ſhall finde giltie—ſhall finde faultie*; and Ver. 16, 17, 18. *caught.*

Ver. 21. *Babylonian Cloak*] That ſuch a one was fine, may alſo appear by what *Plutarch* ſays of *Cato* in *his Life*, that having a *Babylonian* Cloak left him by Inheritance, he ſold it, as being aſhamed to wear it; and *Pliny* makes mention of *Capito's Babylonian* Hangings for his Dining-room, at the Price of 800000 Seſterces, or 6458*l.* 6*s.* 8*d.* *Nat. Hiſt.* Lib. viii. 48. as likewiſe writes there, *Colores diverſos picturæ intexere* Babylon *maxime celebravit, & nomen impoſuit: In* Babylon *they uſed much to weave their cloth of divers colours, and this was a great wearing among them, and clothes ſo wrought were called* Babylonica, *Dr. Holland's Tranſlation.*

Ib. *Wedge*] *Tynd. tong* from the Shape of it, ſo the *Biſhops.*

Ver. 21, 22. *Tynd.* and the *Biſh. there under*, for *thereunder, under it*, as if *there* was local.

Ver. 24. *Achor*] as called afterwards upon this Account.

Ver. 25. *trouble*] The Verb for which in *Hebrew* is *achar*, and which doubtleſs *Joſhua* made uſe of for its Proximity to his Name, according to 1 *Chron.* ii. 7. That his Name was עכר at firſt, and ſince made by Miſtake in tranſcribing the *Scripture* עכן *Achan*, is an inſufferable Conceit of the Author of *the State of the printed*

Heap

Heap of Stones upon him, yet remaining; ſo the Lord turned again from his fervent Anger: by reaſon of which the Name of that Place is called the Vale of Achor to this Day.

CHAP. VIII.

AFTER this the Lord ſaid to Joſhua; Be not afraid, nor daunted; taking all the People of War with thee, get ready, go up to Ai; ſee, I deliver the King of it into thy Power, with his People, City and Country.

2. And thou ſhalt do to Ai and the King of it, as thou didſt to Jericho and its King; only you ſhall take the Spoil, and Cattle of it for your Plunder: put thee ſome to lie in wait againſt the City behind it.

3. Accordingly he, and they, got ready to go up thither; he having choſen out thirty thouſand valiant Men, whom he ſent away by Night,

4. With the following Orders; See that you lie in wait againſt the City behind it, not very far off; and be all of you prepared.

5. And I will approach it with all the reſt; and when they come out to meet us as at firſt, we will flee before them.

6. Then let them follow us, till we have drawn them away from the City: for they will think when we flee before them, that we do it as at firſt.

7. Upon this do you riſe up from the Ambuſcade, and ſeize the City: for the Lord your God will deliver it into your Power.

8. Which as ſoon as you have taken, you ſhall ſet *it* on fire; ſee I bid you do according to the Word of the Lord.

9. They being thus ſent by Joſhua, went to lie in wait, and abode between Beth-el and Ai, on the weſt Side of the latter. And he lodging that Night among the People,

10. Roſe early in the Morning, and when he had muſtered them, went up before them with the Elders of Iſrael towards Ai.

11. So all the People of War who were with him going up, till they came nigh before the City, encamped on the north Side of it, there being a Valley betwixt them and that.

12. And he taking about *five* thouſand Men put them to lie in wait between Beth-el and Ai, on the weſt Side of the City.

13. The People being placed, as well the farther Part of them there, as the whole Camp which was on the north Side of the City; Joſhua went that Night into the middle of the Vale.

14. This the King of Ai ſeeing, he and all his People, the Men of the City, got up early in haſte, and came out to meet Iſrael in Battle, at a ſet Time before the Plain; not knowing that there was an Ambuſcade againſt him behind the City.

15. Now as Joſhua and all Iſrael were beat before them, and fled the way to the Wilderneſs;

16. All the People who were in the City were called to purſue after them: by doing which they were drawn away from the City.

17. Nor was there a Man remained in Ai or Beth-el, who did not come out after Iſrael; leaving the City open, while they purſued after them.

Heb. Text, p. 90. for him when a harmleſs Infant to be named *a Troubler*.

Ib. *them*] Not to ſuppoſe, that *Achan*'s Sons and Daughters might be grown up, and aſſiſt him in the Theft, and taking the curſed Things, or at leaſt in receiving and concealing them, and ſo be deſerving of Death with him; this *them* might be excluſive of his Children, agreeable to 2 *Chron.* xxv. 4. accordingly the pious and ingenious *Caſtalio* renders it *ea, the Things*; and *Vorſtius* in *Pirke Eliez.* ſhews, that the Children of *Achan* might be had with him, for Spectators of their Father's Puniſhment, to deter them from the like Crime, &c. and that *Jarhi*, *Kimhi* and *L. Ben Gerſon*, all conclude they were not ſlain: let me alſo add, there being ſo many Sorts, and *them* only mentioned without *all*, may be thought to favour the ſame; nay doubtleſs *them* does not belong to all, unleſs the Silver, &c. was ſtoned.

Ver. 4. *See*] the ſame Verb as in Ver. 1, 8.

Ver. 11. *People of War*] What did our *Tranſlators* add in *even the people* for?

Ver. 12. *five thouſand*] We are left to judge what theſe were ſent for, and where placed. *Patrick* ſays, *it is likely they were ſent to intercept all thoſe that might think to ſave themſelves, by flying thro' By-ways, which they were to guard*; and *Munſter* writes, *Inſidiæ iſtæ aliæ fuerunt a prioribus, atque in alio loco urbi propinquiori poſitæ, this Ambuſcade was different from the former, and put in another Place nearer the City.* Whereas *Poole* labours under too great Difficulties, to ſupport the Scheme of 30000 being the whole Army that went againſt *Ai*, and theſe 5000 a Detachment from them: for he expounds *them* in Ver. 3, 4. to be the 5000, ſo contrary to the plain Words of the *Text*; and all the People's going up againſt *Ai*, Ver. 3. to be only conſidering and concluding about it; and that all the People who *Joſhua* ſays were with him, Ver. 5. were thoſe that ſhould be with him, *for at preſent he ſent them away, but the next Morning followed them*; but yet owns on Ver. 9. that *Joſhua* lodged that Night among the main Body of the 30000, though alſo on Ver. 4. he interprets *the People* in Ver. 5. to be the 30000; laſtly, notwithſtanding on Ver. 4. he counts the 5000 a Part of the 30000, on the ſame Verſe, as well as on Ver. 11. he computes 30000 pitched on the north Side of *Ai*.

Ver. 13. *the farther Part*] as the *Heb.* is, not *liers in wait*; for which ſee *Lewis de Dieu*'s *Animad.*

Ib. *Joſhua went*] with his Army, to encourage and provoke the Enemy, to come down againſt them with Advantage; that their fleeing back might ſeem real, not feigned; in order to be purſued, and ſo to draw the other from the City.

Ver. 16. *in the City*] is the textual Reading, *in Ai* marginal.

Ver. 17. *Beth-el*] whoſe Inhabitants may be ſuppoſed to have been gone for Aſſiſtance to *Ai*, before they who lay in wait went between thoſe Places, Ver. 9, 12.

18. The Lord then ordered Joſhua to ſtretch out his Hand, with the Spear that was in it, towards Ai, for he would deliver it up to him; which he had no ſooner done,

19. But thoſe who lay in wait roſe up ſpeedily out of their Place, and running, got into the City, and took it, and quickly ſet it on fire.

20. So that when the Men of Ai looked behind them, and ſaw plainly the Smoak of it going up to Heaven, they had not Power to flee one Way nor another; ſince the People whom they had been purſuing towards the Wilderneſs turned againſt them.

21. For as ſoon as Joſhua and all Iſrael ſaw that they who lay in wait had taken the City, and that the Smoak of it went up, they turned back, and ſmote the Men of Ai.

22. And the other coming out of the City to meet them, they were in the midſt of Iſrael, ſome being on this Side, and ſome on that: who ſmote them till there was none of them left that remained, or eſcaped.

23. The King of Ai alſo they took alive, and brought him to Joſhua.

24. When Iſrael too had made an end of killing all the Inhabitants of Ai in the Field, at the Wilderneſs where they purſued them, and all of them were fallen by the Sword, till they were conſumed; they all returned thither, and put thoſe to the Sword.

25. And all who fell that Day, both Men and Women, were twelve thouſand, being all the People of Ai.

26. For Joſhua did not draw back his Hand, which he ſtretched out with the Spear, till he had deſtroyed all the Inhabitants of Ai.

27. Only Iſrael took the Cattle, and Spoil of the City for their Plunder; according to what the Lord commanded Joſhua.

28. Thus Joſhua burnt Ai, making it a perpetual deſolate Heap to this Day.

29. And he hanged the King of it on a Tree, till the Time of Evening; and as the Sun was ſetting he ordered his Corpſe to be taken down from thence, and thrown at the Entrance of the Gate of the City, with a great Heap of Stones made up on it, *as* to this Day.

30. Moreover he built an Altar to the Lord God of Iſrael on Mount Ebal,

31. With whole Stones upon which no Iron had been uſed, according as Moſes the Servant of the Lord commanded the Iſraelites, as it is written in the Book of his Law; and they offered up Burnt-offerings to the Lord upon it, and ſacrificed Peace-offerings.

32. He further wrote there upon the Stones a Copy of the Law of Moſes, which he writ in the Preſence of the Iſraelites.

33. And all Iſrael, their Elders, Officers, and their Judges ſtanding on both Sides of the Ark of the Lord's Covenant, before the Prieſts, the Levites who carried it, as well the Strangers as thoſe that were born among them, half of them over againſt the Mount of Gerizzim, and the other half over againſt that of Ebal, as Moſes the Servant of the Lord commanded the People of Iſrael to be bleſſed at firſt;

34. He afterwards read all the Words of the Law, the Bleſſings and Curſes, entirely as it was written in the Book of it.

35. There was Nothing of all that Moſes ordered, which Joſhua did not read before all the Congregation of Iſrael, the Women, Children, and the Strangers who were converſant among them.

CHAP. IX.

UPON hearing of *theſe Things* all the Kings who were on this ſide Jordan, on the Mountains, in the Vales, and in all the Harbours of the great Sea, over againſt Lebanon, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebuſites,

2. Gathered themſelves together, to fight againſt Joſhua and Iſrael, with one Conſent.

3. However when the Inhabitants of Gibeon heard what Joſhua had done to Jericho, and Ai;

4. They acted craftily, for they went and made themſelves as Ambaſſadors, taking old Sacks on their Aſſes, old Wine-bottles that were broke, and bound up,

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Ver. 22. *beat*] *Tynd.* and *Biſh. layed upon.*

Ver. 25. *People*] for certainly the *Women* were not *Men.*

Ver. 31. *uſed*] *Heb. ſtirred*, or *ſhook.*

Ver. 33. *over againſt*] The Ark being then, we may ſuppoſe, in the midſt of the Valley, and thoſe who proclaimed the Bleſſings and Curſes upon the Mounts on each Side; ſee *Deut.* xi. 29, 30. & xxvii. 12. Over againſt or at the Bottom of Mount *Gerizzim* was the ancient *Shechem* or *Sychar*, *Gen.* xii. 6. & xxxiii. 18. *Judg.* ix. 7. *John* iv. 5. *Joſeph. Antiq.* B. v. 9. now called *Naploſa*, the chief Reſidence of the preſent *Samaritans*, *Maundrell's Journey from Aleppo to Jeruſalem*, whoſe *Pentateuch* was procured and publiſhed in the laſt Century as a great Rarity; of which Place alſo ſee *Occaſ. Annot.* 18. in *Biblioth. Bibl.* on *Gen.* xii.

Ver. 4. *craftily*] ſo the *Gen. Verſ.* and who but our *Tranſlators* would have altered it to *wilily*, or preferred that before it?

Ib. *went and made themſelves as Ambaſſadors*] In the *Targ. took Proviſion*, as if made from the 12th Verſe, and taking the Letter ר for ד

5. Old

5. Old Shoes that were pieced on their Feet, and old Garments upon them; as likewiſe all the Bread for their Proviſion was dry, and mouldy.

6. Going thus to Joſhua, to the Camp at Gilgal, they ſaid to him, and the Men of Iſrael, We are come from a Country far off; and now make a Treaty with us.

7. Whereas the latter anſwered the Hivites, How can we do that, when perhaps you dwell among us?

8. But they ſaid to Joſhua, We are thy Servants. And at his aſking them who they were? And from whence they came?

9. They replied to him; Thy Servants are come from a Country very far off, for the Name of the Lord thy God; becauſe we heard his Fame, and all which he did in Egypt,

10. As well as all that he has done to the two Kings of the Amorites, who were beyond Jordan, Sihon King of Heſhbon, and Og King of Baſhan, who was at Aſhtaroth.

11. Therefore our Elders, with all the Inhabitants of our Country, bade us take Proviſion with us for the Journey, and come to meet you, and ſay to you, We are your Servants, and now make a Treaty with us.

12. This Bread of ours we took for Proviſion warm out of our Houſes, on the Day we came forth to come to you; yet now behold it is dry and mouldy:

13. And lo theſe Wine-bottles are broke, which we filled new; nay our very Garments and Shoes are worn out, by reaſon of the very great Journey.

14. So the Men taking ſome of their Proviſion without aſking the Lord's Conſent;

15. Joſhua made Peace, and a Treaty with them to let them live, and the Princes of the Aſſembly ſwore to them.

16. Three Days after which they heard that they were their Neighbours, dwelling among them.

17. For as the Iſraelites marched on, they came to their Cities on the third Day, which were Gibeon, Chephirah, Beeroth and Kirjath-jearim.

18. Yet they did not kill them, becauſe their Princes had ſworn to them by the Lord God of Iſrael; but the whole Aſſembly murmured at the Princes.

19. Who all ſaid to them; Since we have ſworn to them by the Lord God of Iſrael, now we muſt not meddle with them.

20. This we will do to them, and let them live, as we promiſed them; that there may not be Wrath upon us, for the Oath which we have ſworn to them:

21. They ſhall cut Wood, ſaid they, and draw Water for all the Aſſembly.

22. Accordingly Joſhua called them, and ſaid thus to them; Why did you deceive us, by ſaying you were very far off from us, when you dwell among us?

23. Now therefore you are curſed, and none of you ſhall fail of being Servants, cutting Wood and drawing Water for the Houſe of my God.

24. Their Anſwer to him was thus; Becauſe it was fully told thy Servants, what the Lord thy God commanded his Servant Moſes, that he ſhould give you all the Country, and deſtroy all the Inhabitants of it out of your Sight; therefore we were very much afraid of our Lives by reaſon of you, and did this Thing.

25. And now behold we are in thy Power; do as thou pleaſeſt, and approveſt of, to do to us.

26. Thus having delivered them out of the Iſraelites Power, that they might not ſlay them;

27. Joſhua made them that Day Cutters of Wood, and Drawers of Water for the Aſſembly, and for the Altar of the Lord, at the Place that he ſhould chooſe, *which they* are to this Time.

CHAP. X.

BUT when Adoni-zedek King of Jeruſalem heard that Joſhua had taken Ai, and deſtroyed it, doing the ſame to that and its King, as he had done to Jericho and its King, and that the Inhabitants of Gibeon had made peace with Iſrael, and were among them;

2. He *and his* were exceedingly afraid, becauſe Gibeon was a great City, like one of the royal Cities, and becauſe it was greater than Ai, and the Men of it valiant in general.

3. Therefore he ſent to Hoham King of Hebron, Piram King of Jarmuth, Japhia King of Lachiſh, and Debir King of Eglon;

4. That thoſe ſhould come up to him, and help him, that they might ſmite Gibeon, becauſe it had made peace with Joſhua and the Iſraelites.

5. So the five Kings of the Amorites abovementioned came together, and going up with all their Armies, both encamped, and fought againſt Gibeon.

Ver. 5. *mouldy*] *Tynd. hored*, with the *Biſh.*
Ver. 12. *warm*] *Biſh. whote.*

Ver. 14. *taking ſome of their Proviſion*] to examine it.
Ib. *Conſent*] as Ver. 2.

6. Whereupon the Men of Gibeon ſent Word to Joſhua, to the Camp at Gilgal, Do not let thy Hand be negligent towards thy Servants; come up to us ſpeedily, ſave us, and help us: for all the Kings of the Amorites, who dwell on the Mountains, are gathered together againſt us.

7. Accordingly Joſhua went up from Gilgal, with all the People of War, and valiant Men.

8. The Lord ſaying to him, Do not fear them: for I deliver them into thy Power; no Man of them ſhall ſtand in thy Sight.

9. Moreover going up from thence all Night, he came upon them ſuddenly.

10. And the Lord routed them before Iſrael, who not only ſlew them with a great Slaughter at Gibeon, but purſued them in the Way that went up to Beth-horon, and ſlew them even to Azekah and Makkedah.

11. Beſides as they were running away from the Preſence of Iſrael, down to Beth-horon, the Lord threw great Hailſtones upon them from Heaven as far as Azekah; by which more of them died, than the Iſraelites killed with the Sword.

12. Then Joſhua ſaid to the Lord, in the Sight of the Iſraelites, on the Day that he delivered up the Amorites before them, Let the Sun ſtand ſtill againſt Gibeon, and the Moon againſt the Vale of Aijalon.

13. This they both did, till the People were revenged on their Enemies; is it not written in the Book of the Upright? Thus the Sun ſtaid in the middle of the Sky, and did not haſten to go down about a whole Day.

14. Inſomuch that there has not been ſuch

Ver. 10. *who*] for *God's Work*, as *Poole* obſerves, *is deſcribed Ver.* 11.

Ver. 12. *Let*] The *Heb.* Word is either imperative or infinitive; according to the latter it might be rendered, *Joſhua ſpoke to the Lord—for the Sun to ſtand ſtill:* for both by this and the 14th Verſe it appears he ſpoke it to the Lord.

Ib. *ſtand ſtill*] or *abide*.

Ib. *againſt*] to wit in the ſame Poſition to the Earth.

Ver. 13. *they both did*] Reckoning this a Year after the *Iſraelites* entered *Canaan*, it amounts by my *Tables* to 556 Years after the Death of *Noah*. Now the *Chineſe Hiſtory* has a Tradition, that the Sun did not ſet in ten Days, while the *Emperor Yao* reigned. *Days* may be thought a Miſtake for *Hours*, and both Miracles to be the ſame, eſpecially as the Computation agrees: for after the Deceaſe of *Fohi* their firſt Emperor, who is counted to be *Noah*, the Time is recorded thus;

	Y.	Am.
Xinnum reigned	140	140
Hoamti	100	240
Xaohao	84	324
Chuenhio	78	402
Tico	70	472
Chi	8	480
Yao	100	580

So that this concurs with the *Scripture*, and may be juſtly eſteemed a Teſtimony for it. Beſides *China* is ſo far eaſtward, that the Time of the Day there may be reckoned upwards of four Hours later than in *Canaan*; which anſwers better ſtill, as the *Chineſe* Report ſeems to intimate that the Sun was towards its Setting there. And according to the *Scripture* it was not juſt an artificial Day or twelve Hours, ſo may rather be thought leſs than more, which that Day it ſelf is in the Winter Part of the Year; the *Chineſe* Relation on the other hand having *ten*, might ariſe from this, that the Sun was not there obſerved to ſtand ſtill till an Hour or more, which might eaſily be the Caſe, eſpecially if it was cloudy, and that may ſeem likely too, becauſe they have no Mention made of the Moon: however Dials would not inform them how long it was, and they had ſcarce other Inſtruments for it beſides ſuch as Hour-glaſſes. Thus if we particularly examine and compare the Accounts, they appear the more agreeable.

The *Copernican* Syſtem of Aſtronomy being now received and demonſtrated, by it the Moon's ſtanding ſtill may be accounted for, as that was uſeleſs with the Sun: for the diurnal Rotation of the Earth, by which it turns round like a Wheel, being ſtopped, if the Moon continued its Courſe, the Poſition of it to the Earth, which it is about a Month going round, would be altered but little; nay the Moon being a Satellite of the Earth, might ſtand ſtill with it, as an Effect of the Earth's Ceſſation, or that their mutual Relation to one another and the other heavenly Bodies might not be deſtroyed, not for any Benefit it would be then to the *Iſraelites*. Thus the modern Syſtem of the Univerſe and the Scripture Account agree together, and mutually confirm each other. As it will be allowed the Notion then was that the Sun went round the Earth, if this Piece of Hiſtory had been fictitious, would not the Author, in conſequence of that Notion, have repreſented the Sun only ſtanding ſtill, ſince there was no Need of the Moon? Whereas that the Sun might ſeem to ſtand ſtill (in like manner as the Moon ſeemed a Light, *Gen.* i. 16.) the Earth really muſt, and ſo the Moon would ſeem to ſtand likewiſe; this ſhews that the Fact was true, ſince it could not be invented, and that *Joſhua* did it by divine Direction.

The pitiful Objections to this noble Miracle, viz. of *Maimonides*, that God only enabled *Joſhua* and his Army to do as much Execution in one Day as would have taken up two, *More Nevoch.* Part ii. Cap. 39. of *Spinoſa*, that it was Nothing but a Refraction of the Sun's Rays by the Sky, *Tract. Theolog. Politic.* Cap. 2. of *Grotius*, that it is omitted in *Heb.* viii. put for xi. (though mentioned *Hab.* iii. 11.) not to mention others more ridiculous, can really deſerve no Anſwer. *Peirerius*, as a Perſon of extraordinary Skill for making the Miracles of *Scripture* natural, ſuppoſes it was the Twilight after Sun-ſet, which *Joſhua* miſtook for the Sun, *Præadamit.* Lib. iv. 6. Whereas, without inſiſting on the Sun's being in the middle of the Sky, his ſtaying under the Earth to make the Twilight longer than uſual, would be as much a Miracle as to ſtay above it, and to create a new Light might be a greater. Beſides the *Iſraelites* purſued their Enemies, then returned to *Makkedah*, took it, and ſlaying the five Kings, hanged them up ſome time before Sun-ſet, Ver. 19,—28. To conclude, *Le Clerc*, who ſeems to have laboured it moſt, objects further, among other wretched trifling Shifts, that *Joſhua* would more probably pray for a longer Day at Sun-ſet than at Noon: which would not invalidate the Miracle if it had been ſo; but the *Iſraelites* might not have had Faith enough, upon *Joſhua*'s ſpeaking for the Sun to ſtand ſtill at Sun-ſet, then to have diſperſed, and purſued their Enemies to their ſeveral Cities, for fear of Dangers in the Night. To the Pretence that the ſame Slaughter might have been made in two Days as in that one, may be oppoſed what is ſaid by the *Jews*, that it was the Day before the Sabbath, as in *Pirke Eliez.* 52. however two Days would not do inſtead of that one, for ſuppoſing the *Amorites* had been beat the firſt Day, the ſecond would not have

a Day

a Day as that, before it nor ſince, for the Lord to hearken to what a Man ſaid; becauſe he fought for Iſrael.

15. Joſhua afterwards returned with all Iſrael, to the Camp at Gilgal.

16. Now thoſe five Kings fled, and hid themſelves in a Cave at Makkedah.

17. And when it was told Joſhua, that they were found hid there,

18. He ſaid; Roll great Stones on the Cave's Mouth, and ſet Men by it to keep them.

19. But do not you ſtay, purſue after your Enemies, and kill the hindermoſt of them; ſuffer them not to enter into their Cities, ſince the Lord your God has delivered them into your Power.

20. At length when Joſhua and the Iſraelites had done ſlaying them with a very great Slaughter, till they were conſumed, the reſt who remained of them being got into fortified Cities;

21. All the People returned to him, at the Camp of Makkedah, in Peace, no Man moving his Tongue againſt one of the Iſraelites.

22. Next Joſhua bade them open the Mouth of the Cave, and bring out thence thoſe five Kings to him;

23. Which they did, namely, the Kings of Jeruſalem, Hebron, Jarmuth, Lachiſh *and* Eglon.

24. As ſoon too as this was done, and Joſhua had called all the Men of Iſrael; the Captains of the Warriors who went with him, came at his commanding them, and put their Feet upon the Necks of thoſe Kings.

25. To whom Joſhua ſaid, Do not fear, nor be daunted; be courageous and valiant: for the Lord will do thus to all your Enemies, whom you ſhall fight with.

26. After which he put them to death, hanging them on five Trees, where they hung till the Evening.

27. And at the Time of Sun-ſet he commanded, and they were taken down from thence, and thrown into the Cave where they had been hid; great Stones were alſo put upon the Mouth of it, *as* to this very Day.

28. Nay the ſame Day he took Makkedah, which he conquered with the Edge of the Sword, and deſtroyed the King of it, as well as all the Perſons who were there, without letting any remain; doing to him, as he had done to the King of Jericho.

29. From thence moreover Joſhua, and all Iſrael with him, paſſed to Libnah, and aſſaulted it.

30. And the Lord alſo delivered that, and its King, into their Power, ſo that he conquered it with the Edge of the Sword, and all the Perſons who were there, without letting any remain in it; doing to the King of it, as he had done to that of Jericho.

31. As likewiſe from Libnah he paſſed in the ſame manner to Lachiſh, encamping, and fighting againſt it.

32. Which the Lord delivered into their Power, and he took it on the ſecond Day, conquering it with the Edge of the Sword, and all the Perſons who were there, entirely as he did to Libnah.

33. Then Horam King of Gezer came up to help Lachiſh; but Joſhua ſmote him and his People, till he left him none remaining.

34. He further paſſed from thence, attended with all Iſrael, to Eglon, againſt which they encamped, and fought;

35. Taking it, and conquering it with the Edge of the Sword that Day; and on the ſame he deſtroyed all the Perſons who were there, entirely as he did to Lachiſh.

36. From whence he went up, and all Iſrael with him, to Hebron, and fought againſt that.

37. And having taken, and conquered it by the Edge of the Sword, with its King, and all its Cities, as well as all the Perſons who were there; he let none remain, entirely as he had done to Eglon, but deſtroyed it and all of them.

38. In the next place he turned back, accompanied with all Iſrael, to Debir, and fighting againſt it;

39. Took it, with its King, and all its Cities, which he conquered by the Edge of the Sword, and deſtroyed all the Perſons who were there, without letting any remain; doing to that, and the King of it, the ſame as he had done to Hebron, and to Libnah with its King.

40. Thus did Joſhua conquer all the Country of the Mountains, the South, the Vales, and the Streams, with all their Kings,

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ſerved for purſuing them, ſince they might have got away in the Night between; moreover the Terror of ſuch a wonderful Thing might be of great Uſe to diſcourage the yet numerous Enemies, according to what had been before, Chap. ii. 9, 10, 11. & v. 1. as well as encourage the Lord's People, and engage them to Thankfulneſs and Obedience; beſides glorioufly diſplaying the Power and Providence of God, to future and perpetual Ages.

Ver. 15. *afterwards*] when ſaid Ver. ult. ſee *Jun.* and *Trem. Annot.*

Ver. 28. *the ſame Day*] I know not how to be of *Uſher's* Mind in his *Annals*, that what follows to the End of the next Chapter was all done ſix Years after the foregoing, not even if *Day* was to be interpreted *Time*, which he does not ſay it was, to help it; but that it does not ſo mean, *the ſecond* in Ver. 32. ſhews.

Ver. 32. *and he took*] the ſame *he* as follows, viz. *Joſhua* as elſewhere.

Ver. 40. *Streams*] *Biſh. downes, Gen. hill ſides.*

not letting any remain; but deſtroying all who breathed, as the Lord God of Iſrael commanded.

41. So he conquered them from Kadeſh-barnea to Gaza, and all the Country of Goſhen to Gibeon.

42. Even all theſe Kings, and their Country Joſhua took at one Time; becauſe the Lord God of Iſrael fought for them.

43. Laſtly he returned, and all Iſrael with him, to the Camp at Gilgal.

CHAP. XI.

BUT when Jabin King of Hazor heard of *theſe Things*, he ſent to Jobab King of Madon, to the King of Shimron, and of Achſhaph,

2. To the Kings alſo who were northward, on the Mountains, and the Plains at the South-ſide of Cinneroth, and in the Vales, with the Regions of Dor weſtward,

3. *To* the Canaanites both in the Eaſt and Weſt, the Amorites, Hittites, Perizzites, and Jebuſites on the Mountains, and the Hivites under Hermon, in the Country of Mizpeh.

4. Who came forth with all their Armies, being many People, like the Sand that is on the Sea-ſhoar for Multitude, with very many Horſes and Chariots.

5. All theſe Kings being met together, came and encamped together at the Water of Merom, to fight with Iſrael.

6. Upon which the Lord ſaid to Joſhua, Be not afraid by reaſon of them, for to Morrow about this Time, I will deliver them up all ſlain before Iſrael; thou ſhalt hough their Horſes, and burn their Chariots in the Fire.

7. So he went thither to them, with all the People of War, ſuddenly, and falling upon them;

8. The Lord delivered them into the Power of Iſrael, ſo that purſuing them to great Zidon, Miſrephoth-maim, and the Valley of Mizpeh eaſtward, they ſlew them, till they left them none of them remaining.

9. And Joſhua did to them as the Lord ordered him, he hamſtringed their Horſes, and burnt their Chariots in the Fire.

10. At the ſame time he alſo turned back, and took Hazor, that being in time paſt the Head of all thoſe Kingdoms, whoſe King he ſlew with the Sword;

11. As they did all the Perſons who were there, without leaving any alive from being deſtroyed; and he burnt Hazor with Fire.

12. He likewiſe took all the other Cities, and their Kings, whom he put to the Sword, deſtroying them, as Moſes the Servant of the Lord commanded.

13. However the Iſraelites burnt none of the Cities that remained in their Places, beſides Hazor only, which Joſhua had burnt.

14. Yet taking the Spoil of them all, and the Cattle, for their Plunder, they put all the People to the Sword, till they were deſtroyed, without leaving any who breathed.

15. As the Lord commanded his Servant Moſes, and he Joſhua; ſo Joſhua did, not omitting any Thing of it.

16. And he took all this Country, the Mountains, all the South, the whole Country of Goſhen, the Vales, and the Plains, with the Mountain of Iſrael, and the Vale of it.

17. From Mount Halak going up to Seir, even to Baal-gad in the Valley of Lebanon under Mount Hermon, he took all their Kings, and put them to death:

18. He making war with them a great while,

19. There was no City that made peace with the Iſraelites, beſides the Hivites who dwelt at Gibeon; they took all *the reſt* by War.

20. For it was of the Lord to let their Hearts be ſtout, to meet Iſrael in War, in order that they might be utterly deſtroyed by them, without having any Favour; as the Lord commanded Moſes.

21. Joſhua alſo went at that Time, and exterminated the Anakites from the Mountains, from Hebron, Debir, Anab, and all the Mountains both of Judah and Iſrael, with their Cities.

22. None of them were left remaining in the Iſraelites Country, excepting in Gaza, Gath and Aſhdod.

23. Thus Joſhua took the whole Country, entirely as the Lord ſpoke to Moſes, and gave it to Iſrael for a Poſſeſſion, according

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Ver. 1. *Jabin King of Hazor*] *Arabick, Nabin King of Cæſarea.*

Ver. 10. *in time paſt*] *beforetime* being ſuch a made-up Word, that *Johnſon* has it no where elſe but from the *Bible.*

Ver. 13. *Places*] *Heb. Heap.* It ſeems beſt to mean ſuch as remained Cities afterwards in the ſame Place, for ſome might be quite demoliſhed.

Ver. 15. *not omitting any Thing*] *Tynd.* with the *Biſh. mynyſhed no worde.*

Ver. 19. *made peace*] The laſt Popiſh *General Council* at *Trent* decreed, that the *Vulg. Lat. Bible*, inſtead of the *Hebrew*, ſhould be held Authentick, before there was any certain *Edition* out of the various ones publiſhed, or even prepared; but it was done afterwards by *Pope Sixtus* with *non, not*, to this, to be *that made not*, or *did not make, peace*; but after him *Pope Clemens* left that out, yet it was reſtored again in the famous *Lovain Bible*, and again omitted in the *Doway Tranſ.* being not indeed in the *Heb.* ſee divers other ſuch Inſtances of the former, in *James*'s Engliſh *Bellum Papale*, & *Amama*'s Lat. *Anti-barbarus Biblicus*, Lib. i. 10. with which the *Doway Eng. Tranſ.* may be compared.

to

to their Diviſions by their Tribes. Then the Country was at reſt from War.

CHAP. XII.

NOW theſe are the Kings of the Country whom the Iſraelites ſlew, and poſſeſſed their Land on the other ſide Jordan, at the riſing of the Sun, from the River Arnon to Mount Hermon, and all the Plain eaſtward:

2. Sihon King of the Amorites who dwelt at Heſhbon, ruling from Aroer which was upon the Bank of the River Arnon, the middle of the River, and half Gilead, to Jabbok a River the Bounds of the Ammonites;

3. And *from* the Plain to the Sea of Cinneroth, and that of the Plain, the Salt Sea at the Way to Beth-jeſhimoth, both eaſtward; and from the South under the Streams of Piſgah:

4. With the Bounds of Og King of Baſhan, one of the Remnant of the Giants, who dwelt at Aſhtaroth and Edrei;

5. And ruled over Mount Hermon, Salcah, and all Baſhan, to the Border of the Geſhurites and Maachathites, and half Gilead, the Border of Sihon King of Heſhbon:

6. Them Moſes the Servant of the Lord and the Iſraelites ſlew, and he gave it *for* an Inheritance to the Reubenites, Gadites, and the half Tribe of Manaſſeh.

7. And theſe are the Kings of the Country whom Joſhua and the Iſraelites ſlew, on this ſide Jordan weſtward, from Baal-gad in the Valley of Lebanon, to Mount Halak going up to Seir; which he gave to the Tribes of Iſrael *for* an Inheritance, according to their Diviſions;

8. On the Mountains, in the Vales, and Plains, at the Streams, in the Wilderneſs, and the South, *the Country* of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebuſites:

9. The King of Jericho one, the King of Ai which was at the Side of Beth-el another,

10. The King of Jeruſalem another, the King of Hebron another,

11. The King of Jarmuth another, the King of Lachiſh another,

12. The King of Eglon another, the King of Gezer another,

13. The King of Debir another, the King of Geder another,

14. The King of Hormah another, the King of Arad another,

15. The King of Libnah another, the King of Adullam another,

16. The King of Makkedah another, the King of Beth-el another,

17. The King of Tappuah another, the King of Hepher another,

18. The King of Aphek another, the King of Laſharon another,

19. The King of Madon another, the King of Hazor another,

20. The King of Shimron-meron another, the King of Achſhaph another,

21. The King of Taanach another, the King of Megiddo another,

22. The King of Kedeſh another, the King of Jokneam belonging to Carmel another,

23. The King of Dor belonging to the Region of Dor another, the King of the Nations belonging to Gilgal another,

24. The King of Tirzah another; all the Kings being thirty one.

CHAP. XIII.

AT length Joſhua being old, advanced in Age, the Lord ſaid to him: Since thou art become old, advanced in Age, and there is left very much Land to poſſeſs:

2. Namely all the Borders of the Philiſtines, and all Geſhuri;

3. From Shihor that is before Egypt, to the Bounds of Ekron northward, which is reckoned to the Canaanites; the five Lordſhips of the Philiſtines, of the Gazathites,

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Ver. 2. *and half*] *Poole* and *Patrick* obſerve the *Heb.* has here Nothing for *from* (though the *com. Tranſ.* has it in the *Roman* Character) from whence they make inference that the Senſe is, *Sihon ruled half Gilead*; *and*, ſays the former, *this doth not ſeem to denote the term or bound from which his Dominion begun, for ſo indeed it was not:* but neither has the *Hebrew* any Thing for *from* before *the middle of the River*, yet both thoſe Authors particularly remark *Sihon*'s Kingdom was bounded by that; and Ver. 5. expreſſes that *half Gilead was the Border of Sihon:* for one half of *Gilead* belonging to *Sihon*, and the other half to *Og*, the Bounds of their Kingdoms muſt go between, and be the Outſide of each half there; ſo that *from* before *Aroer* belongs alſo to *the middle of the River* and *half Gilead*, and that very properly, as likewiſe in Ver. 5. *to* before *Border* belongs to *half Gilead.*

Ver. 8. *On the Mountains, in the Vales*] *Tynd. in the upper lande, and nether lande.*

Ver. 9. *one*] is omitted in *Tyndal*'s *Tranſ.* throughout, only *to geather* put for it after *Kynges* in the laſt Verſe.

Ver. 1. *Age*] as Chap. xxiii. 1. *Gen.* xxiv. 1. *Heb. Days*, not *Years.*

Ver. 3. *Shihor*] as 1 *Chron.* xiii. 15. but our *old Tranſlations* have *Nilus.*

Ib. *Lordſhips*] for certainly *lords* were not *land.*

Ib. *Gazathites, &c.*] being the ſeveral Sorts of the *Philiſtines.*

Aſhdodites,

Aſhdodites, Eſhkelonites, Gittites, and Ekronites, as alſo the Avites;

4. All the Country of the Canaanites from the South, with Mearah that belongs to the Zidonians, to Aphek, and the Bounds of the Amorites;

5. The Country too of the Giblites, and all Lebanon at the Sun-riſing, from Baal-gad under Mount Hermon, to the Entrance of Hamath;

6. *That* of all the Inhabitants of the Mountains from Lebanon to Miſrephoth-maim, of all the Zidonians: whom I will expel from the Preſence of the Iſraelites; only do thou part the ſame to Iſrael for a Poſſeſſion, as I have commanded thee.

7. So now divide this Country for a Poſſeſſion to the nine Tribes, and the half Tribe of Manaſſeh.

8. With *the other half of* which the Reubenites and Gadites received their Poſſeſſion, that Moſes the Lord's Servant gave them on the other ſide Jordan eaſtward, according as he did it;

9. From Aroer which is upon the Bank of the River Arnon, the City that is in the middle of the River, and all the Plain of Medeba, to Dibon;

10. And all the Cities of Sihon King of the Amorites, who reigned at Heſhbon, to the Bounds of the Ammonites;

11. Gilead alſo, and the Border of the Geſhurites and Maachathites, with all Mount Hermon, as well as all Baſhan, to Salcah;

12. The whole Kingdom of Og at Baſhan, who reigned at Aſhtaroth and Edrei, being left of the Remnant of the Giants: for them Moſes ſlew, and expelled.

13. Yet the Iſraelites did not drive out the Geſhurites, nor Maachathites, who dwell among them to this Day.

14. However he gave no Poſſeſſion to the Tribe of Levi; the Sacrifices by Fire of the Lord God of Iſrael are their Poſſeſſion, as he ſaid to them.

15. Now to the Tribe of the Reubenites Moſes gave by their Families;

16. (Their Border being from Aroer which is on the Bank of the River Arnon, the City that is in the middle of the River, and all the Plain by Medeba)

17. Heſhbon, and all its Cities which are on the Plain, Dibon, Bamoth-baal, Beth-baal-meon,

18. Jahazah, Kedemoth, Mephaath,

19. Kirjathaim, Sibmah, Zereth-ſhahar on the Mount of the Vale,

20. Beth-peor, Aſhdoth-piſgah, Beth-jeſhimoth,

21. And all the Cities of the Plain, as alſo the Kingdom of Sihon in general, King of the Amorites, who reigned at Heſhbon; whom Moſes ſlew, with the Princes of Midian, Evi, Rekem, Zur, Hur and Reba, Governors of Sihon, who dwelt in the Country:

22. Balaam the Son of Beor the Diviner likewiſe did the Iſraelites kill with the Sword, among thoſe who were ſlain by them.

23. Beſides Jordan, and *its* Bounds were the Bounds of the Reubenites: of whom this was the Poſſeſſion by their Families, *theſe* Cities with their Villages.

24. To the Tribe of the Gadites next Moſes gave thus by their Families:

25. Their Border was Jazer, all the Cities of Gilead, and half the Country of the Ammonites, to Aroer that is before Rabbah;

26. And from Heſhbon to Ramath-mizpeh and Betonim, from Mahanaim alſo to the Border of Debir;

27. Moreover in the Vale Beth-haram, Beth-nimrah, Succoth and Zaphon, the reſt of the Kingdom of Sihon King of Heſhbon, Jordan and *its* Bounds, to the Brink of the Sea of Cinnereth, on the other ſide Jordan eaſtward.

28. This was the Poſſeſſion of the Gadites by their Families, *theſe* Cities with their Villages.

29. And Moſes gave to the half Tribe of the Manaſſehites by their Families what follows:

30. Their Border was from Mahanaim, *containing* all Baſhan, the whole Kingdom of Og who was King there, and all the Towns of Jair which are in it, being ſixty;

31. Half Gilead likewiſe, with Aſhtaroth and Edrei, Cities of the Kingdom of Og in Baſhan, belonging to half the Poſterity of Machir the Son of Manaſſeh by their Families.

Ver. 4. *Mearah*] *Gen.* and *Biſh.* have it rendered *the cave.*

Ib. *belongs to*] or *of the Zidonians*, as in the *vulg. Lat.* which the *Heb.* ſeems to ſignify; and not *beſide*, a Meaning that perhaps is never ſo expreſſed.

Ver. 6. That *of all*] or without [*That*] from the preceding Verſe. But what is the [it] in *divide thou it* of the *common Tranſlation*, beſides abſurdly *All the inhabitants*, &c?

Ver. 9. *City*] See *Deut.* ii. 36.

Ver. 14. *them*] *Gen. him*, the *Hebrew* being indeed ſingular for *Tribe.*

Ver. 20. *Beth-peor, Aſhdoth-piſgah*] The *Biſhops Tranſ.* at leaſt that in 1575, folio, has in the Text without any Diſtinction, and even before theſe Names, as the Meaning of them, *The houſe of Peor, and the ſprygs of the hilles.*

Ver. 21. *in general*] the *Gadites* having ſome of it, Ver. 27.

32. This

32. This is what Moſes gave for Poſſeſſion on the Plains of Moab, at the other ſide Jordan, *againſt* Jericho eaſtward.

33. But he gave no Poſſeſſion to the Tribe of Levi, the Lord God of Iſrael being theirs, as he ſaid to them.

CHAP. XIV.

AND this is what the Iſraelites poſſeſſed in the Country of Canaan, which Eleazar the Prieſt, Joſhua the Son of Nun, and the chief Fathers of the Tribes gave them to poſſeſs:

2. Which was by Lot for the nine Tribes and the half, as the Lord commanded by the Miniſtry of Moſes.

3. For he gave the Poſſeſſion of the two Tribes and the half on the other ſide Jordan, but gave the Levites none among them;

4. And the Poſterity of Joſeph being two Tribes, Manaſſeh and Ephraim, they gave the Levites no Part in the Country, excepting Cities to dwell in, and the Suburbs of them for their Cattle, and what they had got.

5. As the Lord commanded Moſes, ſo the Iſraelites did, and they divided the Country.

6. And the Men of Judah going to Joſhua at Gilgal, Caleb the Son of Jephunneh the Kenizzite ſaid to him: Thou knoweſt what the Lord ſpoke to Moſes the Man of God, concerning me and thee, at Kadeſh-barnea.

7. I was forty years old when that Servant of the Lord ſent me from thence, to ſpy the Country, and I brought him back Word as my Mind was.

8. Though my Brethren who went up with me diſheartened the People, yet I followed the Lord my God entirely.

9. By reaſon of which Moſes ſwore at that Time, that the Land which my Feet had trod on, ſhould be a Poſſeſſion to me and my Poſterity for ever.

10. And now behold the Lord has kept me alive, as he ſaid, theſe five and forty Years ſince he ſpoke theſe Words to Moſes, when Iſrael was walking in the Wilderneſs; ſo that I am now indeed at this Time eighty five Years old.

11. I am yet as ſtrong at this Time, as I was when Moſes ſent me: my Strength now is ſuch as it was then, for War, both to go out, and come in.

12. Now therefore give me this Mountain, which the Lord ſpoke of at that Time; though thou heardeſt then that the Anakites were there, and the Cities great *and* fortified: perhaps the Lord will be with me, that I may drive them out, as he ſaid.

13. So Joſhua bleſſing him, gave to Caleb the Son of Jephunneh the Kenizzite, Hebron for a Poſſeſſion.

14. Therefore it has been his to this Day, becauſe he followed the Lord God of Iſrael entirely.

15. The Name of Hebron before being The City of Arba, who was a great Man among the Anakites. Thus the Country reſted from War.

CHAP. XV.

AND the Lot of the Tribe of the People of Judah by their Families was *thus:* The Wilderneſs of Zin ſouthward to the Border of Edom was on the ſouth Side;

2. Beſides their ſouth Border was from

Ver. 4. *And*] which ſeems much better to expreſs a ſecond ו as here, than *For* repeated, or a rational Conjunction; as alſo in Chap. xvii. 18. *Iſa.* xv. 5, 6, 9. *Lev.* xxv. 23. *Judg.* xxi. 22. though unnoted perhaps by the Commentators and Grammarians: ſo *and* for *to*, 1 *Chron.* xii. 31. It however requires no other Demonſtration than Self-evidence; yet withal I think, notwithſtanding what *Noldius* has collected, that this *Heb.* Particle never elſe ſignifies *and*.

Ver. 11. *my Strength now is ſuch as it was then*] *Tynd.* in the *old Eng.* Idiom, *loke how ſtrong I was then, ſo ſtrong I am now.*

Ib. *to go out, and come in*] *Tynd. to do al maner of thinges, Gen.* and *Biſh. for government.*

Ver. 15. *before*] The Name appears to have been originally *Hebron*, as it is called ſo before it is *The City of Arba, Gen.* xiii. 18. & xxiii. 2. It muſt have a Name when it was firſt built, and ſince there is Mention made of the building it, *Num.* xiii. 22. if *Arba* had done it, probably it would have been ſaid ſo, as of other Places which had particular Founders, eſpecially when it is told at the ſame time that his Poſterity were there. Beſides that *Hebron* ſignifying *a Company* or *Society*, may intimate the Name to come from no particular Maſter, either *Arba* or *Caleb*, and conſequently to have had that Name before, which *Caleb* might reſtore to it again. The Sons of *Anak* being there when he took it, *Judg.* i. 10. whoſe Father *Arba* is ſaid to be, *Joſh.* xv. 13. and it being a noted Place, not very far either from *Egypt* or the Wilderneſs, *Moſes* might hear of it, and ſo call it by both Names, as the latter might begin in his Time, and the former be ſtill uſed however in other Countries, *Gen.* xxiii. 2. & xxxv. 27. *Prideaux* pretends *Ezra* altered the Name to *Hebron* in *Geneſis* & *Numbers, Connect.* Part i. B. v. but he eſpecially ſeems an unlikely Perſon to do it ſo long after, when the *Iſraelites* had kept it a thouſand Years as *Moſes* wrote it. And as to his ſaying, *Caleb called it Hebron after the Name of Hebron one of his Sons*, that *Hebron* appears to be the Grandſon of another *Caleb*, 1 *Chron.* ii. 42. the Son of *Hezron*, Ver. 9, 18. as the Genealogy alſo before the *Engliſh Bible* has it; and *Caleb* the Son of *Jephunneh*, who had the City of *Hebron*, *Joſh.* xiv. 14. has no Son of that Name, 1 *Chron.* iv. 15.

Ib. *The City of Arba*] as at Ch. xv. 13. & xxi. 11.

Ib. *great Man*] which may ſeem to be chiefly in Bulk, ſince he was a Giant, and his Name in *Hebrew* being *four*, might not improbably be becauſe he was as big as four Men.

the Side of the Salt Sea, from the Bay looking ſouthward;

3. And went out on the South to the Aſcent of Akrabbim, paſſing on to Zin, and going up at the South to Kadeſh-barnea, then paſſed on to Hezron, went up to Addar, and round about to Karkaa;

4. Next paſſing to Azmon, it went forth to the River of Egypt, and the going out of the Border was at the Sea: this, *ſaid the Lord*, ſhall be your ſouth Bounds.

5. The Border alſo eaſtward was the Salt Sea, to the End of Jordan. And the Border on the north Side was from thence, at the Bay of the Sea;

6. And it going up to Beth-hoglah, paſſed along on the North of Beth-arabah, and went up to the Stone of Bohan the Reubenite;

7. Then to Debir from the Vale of Achor, and northward turning to Gilgal, which is over againſt the Aſcent of Adummim that is on the South of the River, it paſſed on to the Water of En-ſhemeſh, and the going out of it was at En-rogel;

8. Moreover the Border went up to the Valley of the Son of Hinnom, to the ſouth Side of Jebuſi, which is Jeruſalem, and to the Top of the Mountain that is before the Valley of Hinnom weſtward, which is at the End of the Giant's Vale northward;

9. And it was marked out from the Top of the Mountain, to the Fountain of Water at Nephtoah, going forth to the Cities of Mount Ephron, and was marked out to Baalah, which is Kirjath-jearim;

10. From thence too it went round weſtward to Mount Seir, and paſſed along to the Side of Mount Jearim on the North, which is Cheſalon, going down to Beth-ſhemeſh, and paſſing on to Timnah;

11. The Border next went forth to the Side of Ekron northward, was marked out to Shicron, and paſſing on to Mount Baalah, went forth to Jabneel, and the going out of it was at the Sea.

12. Laſtly the Border weſtward was the great Sea, and *its* Coaſt. This was the Border of the People of Judah round about by their Families.

13. And to Caleb the Son of Jephunneh did Joſhua give *for* a Part among them, at the Lord's Command, the City of Arba the Father of Anak, which is Hebron.

14. From whence he expelled the three Sons of Anak, Sheſhai, Ahiman, and Talmai, his Children.

15. Beſides he went up from thence againſt the Inhabitants of Debir, the Name of which before was Kirjath-ſepher.

16. And Caleb ſaid, To him who conquers Kirjath-ſepher, and takes it, I will give my Daughter Achſah for a Wife.

17. Which he did to Othniel, the Son of his Brother Kenaz, who took it.

18. And when ſhe came, ſhe perſuaded him to aſk her Father for Land; and ſhe alighting from the Aſs, Caleb ſaid to her, What wouldeſt thou have?

19. Who anſwered, Give me a Bleſſing: for as thou haſt given me Land in the South, thou ſhouldeſt alſo ſome Springs of Water. So he gave her Springs both above and below.

20. The Poſſeſſion of the Tribe of the People of Judah, by their Families, was as follows:

21. Their Cities on the Outſide, at the Border of Edom in the South, were, Kabzeel, Eder, Jagur,

22. Kinah, Dimonah, Adadah,

23. Kedeſh, Hazor, Ithnan,

24. Ziph, Telem, Bealoth,

25. Hazor, Hadattah, Kerioth, Hezron, that is Hazor,

26. Amam, Shema, Moladah,

27. Hazar-gaddah, Heſhmon, Beth-palet,

28. Hazar-ſhual, Beer-ſheba, Bizjothjah,

29. Baalah, Iim, Azem,

30. Eltolad, Cheſil, Hormah,

31. Ziklag, Madmannah, Sanſannah,

32. Lebaoth, Shilhim, Ain and Rimmon; all the Cities being twenty nine, with their Villages:

33. In the Vale Eſhtaol, Zoreah, Aſhnah,

34. Zanoah, En-gannim, Tappuah, Enam.

35. Jarmuth, Adullam, Sochoh, Azekah,

36. Shaaraim, Adithaim, Gederah or Gederothaim;

Ver. 3. *the Aſcent*] as in *Num.* xxxiv. 4. *Judg.* i. 36. where the Name is alſo ſpelled in our *Engliſh Tranſlation* with *k*, and here with *c*, as if it was not the ſame Place.

Ver. 4. ſaid the Lord] which I think more eligible to add in, than leave out *your* with the *Vulgate*, or alter it as ſome do into *their*: for this Member muſt be of a Piece with the reſt, and ſuch is ſometimes to be underſtood in the *Hebrew*.

Ver. 8. *Jebuſi*] See Chap. xviii. 28.

Ver. 17. *his Brother Kenaz*] For as *Othniel* is conſtantly called *the Son of Kenaz*, *Judg.* i. 13. & iii. 9, 11. 1 *Chron.* iv. 13. ſo is *Caleb the Son of Jephunneh*, Ver. 13. 1 *Chron.* iv. 15. et alibi; therefore they were not Brothers: nor muſt *Othniel* have married his Niece, *Lev.* xviii. 14. ſee *Num.* xxxii. 12.

Ver. 26. *Amam*] not *Aman*.

Ver. 32. *twenty nine*] Here are thirty eight, but nine belonged to the Tribe of *Simeon*, whoſe Poſſeſſion was within that of *Judah*, namely *Moladah*, *Hazar-ſhual*, *Beer-ſheba*, *Azem*, *Eltolad* (which *Patrick* omits, and puts *Baalah* wrong for one) *Hormah*, *Ziklag*, *Ain* and *Rimmon*, Chap. xix. 1, 2, 3, 4, 5, 7.

Ver. 36. *or*] So *Jun.* and *Trem. ſive*, for otherwiſe there are *fifteen Cities*.

derothaim; fourteen Cities, with their Villages:

37. Zenan, Hadaſhah, Migdal-gad,
38. Dilean, Mizpeh, Joktheel,
39. Lachiſh, Bozkath, Eglon,
40. Cabbon, Lahmas, Chithliſh,
41. Gederoth, Beth-dagon, Naamah and Makkedah; ſixteen Cities, with their Villages.
42. Libnah, Ether, Aſhan,
43. Iphtah, Aſhnah, Nezib,
44. Keilah, Achzib and Mareſhah; nine Cities, with their Villages:
45. Ekron, with its Towns and Villages;
46. From Ekron to the Sea, all that were by the Side of Aſhdod, with their Villages;
47. Aſhdod and Gaza, with their Towns and Villages, to the River of Egypt, the great Sea, and *its* Coaſt:
48. And on the Mountain Shamir, Jattir, Sochoh,
49. Dannah, Kirjath-ſannah, that is Debir,
50. Anab, Eſhtemoh, Anim,
51. Goſhen, Holon and Giloh; eleven Cities, with their Villages:
52. Arab, Dumah, Eſhean,
53. Janum, Beth-tappuah, Aphekah,
54. Humtah, the Town of Arba, that is Hebron, and Zior: nine Cities, with their Villages:
55. Maon, Carmel, Ziph, Juttah,
56. Jezreel, Jokdeam, Zanoah,
57. Cain, Gibeah and Timnah; ten Cities, with their Villages:
58. Halhul, Beth-zur, Gedor,
59. Maarath, Beth-anoth and Eltekon; ſix Cities, with their Villages.
60. Kirjath-baal, that is Kirjath-jearim, and Rabbah; two Cities, with their Villages:
61. In the Wilderneſs Beth-arabah, Middin, Sechachah,
62. Nibſhan, the City of Salt and Engedi; ſix Cities, with their Villages.
63. As for the Jebuſites who dwelt at Jeruſalem, the People of Judah could not expel them, and the Jebuſites dwell there with them to this Day.

CHAP. XVI.

NEXT the Lot came out for the Poſterity of Joſeph, from Jordan *by* Jericho, to the Water of Jericho at the Eaſt, *and along* the Wilderneſs that goes up from Jericho over Mount Beth-el;

2. Then it went out from Beth-el to Luz, paſſing on to the Border of Archi *to* Ataroth;

3. And went down weſtward to the Border of Japhleti, to that of the lower Bethhoron, and to Gezer; and the going out of it was at the Sea.

4. Thus *the Poſterity of Joſeph*, Manaſſeh and Ephraim, had their Poſſeſſion.

5. The Border of the Poſſeſſion of the Ephraimites by their Families, being *from* Ataroth-addar on the Eaſt, to the upper Beth-horon;

6. And went out weſtward to Michmethah on the North: as it did round on the Eaſt to Taanah-ſhiloh, and paſſed by it the ſame Way to Janoah;

7. From whence it went down to Ataroth, and Naarah, and going on to Jericho, went out at Jordan;

8. The Border went from Tappuah weſtward to the River Kanah, and the going out of it was at the Sea. This was the Poſſeſſion of the Tribe of the Ephraimites by their Families.

9. However all their ſeparate Cities, with the Villages of them, were among the Poſſeſſion of the Manaſſehites.

10. But they did not expel the Canaanites that dwelt at Gezer, who dwell among the Ephraimites to this Day, ſerving with Tribute.

CHAP. XVII.

AND there was a Lot for the Tribe of Manaſſeh, ſince he was the Firſt-born of Joſeph; for Machir his Firſt-born, the Father of Gilead, who becauſe he was a Warrior, had Gilead and Baſhan.

2. The reſt likewiſe of Manaſſeh's Poſterity had according to their Families, the Sons of Abiezer, Helek, Aſriel, Shechem, He-

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Ver. 59. Some Editions of the *Septuagint* have after this in two additional Verſes, or beginning the next, *Theco, and Ephratha, that is Beathleem, and Phagor, and Eatan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho; eleven Cities, and their Villages:* with a Difference in ſome Names, but theſe according to the *Vatican Copy.*

Ver. 3. *lower*] as the Word ſignifies, not *nether*, and ſo anſwers to *upper*, Ver. 5.

Ver. 6. *weſtward*] ſo Ver. 8. Chap. xviii. 12. for in ſome Places the ſame Word ſignifies *to* or *at the Sea.*

Ib. *it did*] Here the Deſcription of the Border ſeems to begin again from *Beth-horon*, at the north-eaſt Corner, and to go on again more particularly to *Ataroth*, at the ſouth-eaſt Corner, which ſeems the ſame with *Ataroth-addar*, as *Tappuah* and *En-tappuah*, Ver. 8. & Chap. xvii. 7. for that *Ataroth-addar* was at the ſouth Side of *Ephraim* is plain from Chap. xviii. 13. becauſe it was in the Border of *Benjamin*. This Deſcription alſo begins a third Time from *Tappuah*, Ver. 8.

Ver. 1. *ſince he was the Firſt-born*] ſo had a Lot here as well as on the other ſide *Jordan.*

pher

pher and Shemida; theſe being his Male-children.

3. But Zelophehad, the Son of Hepher, the Son of Gilead, the Son of Machir, the Son of Manaſſeh, had no Sons, but Daughters, whoſe Names were, Mahlah, and Nohah, Hoglah, Milcah and Tirzah;

4. So they came before Eleazar the Prieſt, Joſhua the Son of Nun, and the Princes, ſaying, that the Lord commanded Moſes to give them a Poſſeſſion among their Father's Brethren; which was done as the Lord ordered.

5. And there fell ten Parcels to Manaſſeh, beſides the Country of Gilead and Baſhan, which was on the other ſide Jordan;

6. Becauſe his Daughters had Poſſeſſion among his Sons, after the reſt of his Sons had that Country.

7. Now the Border of Manaſſeh was from Aſher to Michmethah, which is before Shechem, and went along at the right Hand to the Inhabitants of En-tappuah.

8. Manaſſeh had the Land of Tappuah, but the Town it ſelf on the Border of Manaſſeh belonged to the Ephraimites.

9. And the Border went down to the River Kanah, at the ſouth Side of it, the Cities of Ephraim there being among thoſe of Manaſſeh; then the Border of Manaſſeh was on the North of the River, and the going out of it was at the Sea.

10. At the ſouth Side it was Ephraim's, at the North Manaſſeh's, and the Sea was the Bounds of it; thus they met together, with Aſher on the North, and Iſſachar on the Eaſt.

11. Beſides in Iſſachar and Aſher Manaſſeh had Beth-ſhean, Ibleam, the Inhabitants of Dor, of En-dor, of Taanach, and of Megiddo, with their Towns, three Regions.

12. However the Poſterity of Manaſſeh could not drive the Canaanites out of thoſe Cities, but they would dwell in that Country.

13. Yet when the Iſraelites became ſtrong, they put them under Tribute, though they did not at all expel them.

14. And the Poſterity of Joſeph ſpoke thus to Joſhua, Why didſt thou give us a Poſſeſſion of one Lot and Parcel, ſince we are many People, whom the Lord has bleſſed hitherto.

15. If you are many People, ſaid he to them, get you up to the Wood; and cut down for your ſelves there, in the Country of the Perizzites and Giants, ſince Mount Ephraim is too ſtreight for you.

16. They then replied, The Mountain will not be ſufficient for us, and all the Canaanites who dwell in the Vale-country have iron Chariots, thoſe who are at Beth-ſhean and its Towns, and thoſe who are in the Vale of Izreel.

17. And Joſhua ſaid to the Family of Joſeph, to Ephraim and Manaſſeh as follows; You being many People, and having great Power, ſhall not have a ſingle Lot:

18. For the Mountain ſhall be yours, ſince it is a Wood, and you ſhall cut it down, and have the goings out of it; for you will expel the Canaanites, though they have iron Chariots, and they are ſtrong.

CHAP. XVIII.

AND the whole Aſſembly of the Iſraelites gathered together at Shiloh, and placed the publick Tent there, when the Country was ſubdued before them.

2. Now there were ſeven Tribes left among them, whoſe Poſſeſſion was not parted.

3. Therefore Joſhua ſaid to the Iſraelites; How long you are ſlack to go in to inherit the Country, which the Lord God of your Fathers has given you!

4. Give you three Men of a Tribe, whom I will ſend, and they ſhall get ready, and going through the Country, deſcribe it according to their Poſſeſſion, and come to me:

5. Which ſhall be divided into ſeven Parts, Judah remaining in his Bounds on the South, and the Family of Joſeph in theirs on the North.

6. And when you have delineated the Land in ſeven Parts, and brought *it* hither to me, I will caſt Lots for you here before the Lord your God.

7. For the Levites have no Part among you, becauſe the Lord's Prieſthood is their Poſſeſſion; and Gad, Reuben, and the half Tribe of Manaſſeh have received theirs beyond Jordan on the Eaſt, which Moſes the Servant of the Lord gave them.

Ver. 5. *ten*] *Manaſſeh* having ſix Sons, Ver. 2. and what belonged to one of them being parted between his five Daughters, Ver. 3.

Ver. 10. *with Aſher*] *Manaſſeh* being between that and *Ephraim*; and *Patrick* obſerves from *Conradus Pellicanus*, that both the Tribes of *Ephraim* and *Manaſſeh* could not touch theſe other Tribes. I will only add, that the Lot of *Manaſſeh* reaching to the *Mediterranean Sea* on the Weſt, Ver. 9. ſeems quite to prevent *Ephraim*'s on the South of it touching *Aſher*'s on the North; and the Diſtinction in the Text ſhews it was not done at the eaſt Side.

Ver. 13. *at all*] See *Gen.* iii. 4.

Ver. 16. *Mountain*] where the Wood was, Ver. 15, 18.

Ib. *Izreel*] beginning as *Iſrael*; ſee the like Chap. xix. 14.

Ver. 18. *goings out*] namely in the Vale by the Mountain, Ver. 16.

8. Joſhua

8. Joſhua alſo commanded the Men who got ready to go, and make a Deſcription of the Country, that they ſhould go about through it, and write it down, and return, that he might caſt Lots for them there before the Lord in Shiloh.

9. Accordingly they went, and paſſed through the Country, and having written it down by Cities in ſeven Parts in a Book, they came to him, to the Camp at Shiloh.

10. Who caſt Lots for them there before the Lord, and divided the Country to the Iſraelites according to their Diviſions.

11. And the Lot of the Tribe of the Benjaminites by their Families came up, ſo that the Border of it went out between the Poſterity of Judah and that of Joſeph.

12. Thus at the north Side their Border was from Jordan, and went up to the Side of Jericho on the North, and over the Mountain weſtward, and the going out of it was at the Wilderneſs of Beth-aven;

13. From whence it paſſed to Luz, at the ſouth Side of it, which is Beth-el, and went down to Ataroth-addar, by the Mountain which is on the South of the lower Beth-horon.

14. Next the Border was marked out, ſo that it went round from that Mountain at the weſt Side ſouthward, and the going out of it was at Kirjath-baal, which is Kirjath-jearim, a City of the People of Judah: this was the weſt Side.

15. And the ſouth Side was from the End of Kirjath-jearim, the Border going forth at the Weſt to the Fountain of Water at Nephtoah;

16. Then it went down to the End of the Mountain which is before the Valley of the Son of Hinnom, that is at the Giants Vale northward, going down at the ſouth Side of Jebuſi, to the Valley of Hinnom, and to En-rogel;

17. So it was marked out from the North, and went forth to En-ſhemeſh, and to Geliloth, which is over againſt the Aſcent of Adummim, and went down to the Stone of Bohan the Reubenite;

18. As likewiſe paſſed along before Arabah at the north Side, going down to the Plain;

19. It paſſed further at the north Side of Beth-hoglah, and the going out of it was at the north Bay of the Salt Sea, at the ſouth End of Jordan: this was the ſouth Border.

20. Moreover Jordan bounded it at the eaſt Side. This is the Poſſeſſion of the Benjaminites in their Borders round about, by their Families.

21. The Cities of whoſe Tribe, by their Families, were, Jericho, Beth-hoglah, Emek-keziz,

22. Beth-arabah, Zemaraim, Beth-el,

23. Avim, Parah, Ophrah,

24. Chephar-ammonai, Ophni and Geba; twelve Cities, with their Villages:

25. Gibeon, Ramah, Beeroth,

26. Mizpeh, Chephirah, Mozah,

27. Rekem, Irpeel, Taralah,

28. Zelah, Eleph, Jebuſi, which is Jeruſalem, Gibeath, Kirjath; fourteen Cities, with their Villages. This is the Poſſeſſion of the Benjaminites, by their Families.

CHAP. XIX.

THE ſecond Lot alſo came out for the Tribe of the Simeonites, by their Families, whoſe Poſſeſſion was within that of the People of Judah.

2. And they had in it, Beer-ſheba or Sheba, Moladah,

3. Hazar-ſhual, Balah, Azem,

4. Eltolad, Bethul, Hormah,

5. Ziklag, Beth-marcaboth, Hazar-ſuſah,

6. Beth-lebaoth and Sharuhen; thirteen Cities, with their Villages:

7. Ain, Rimmon, Ether and Aſhan; four Cities, with their Villages:

8. And all the Villages that were round about theſe Cities, as far as Baalath-beer, *and* South Ramath. This is the Poſſeſſion of the Tribe of the Simeonites, by their Families.

9. They had it out of the Parcel belonging to the People of Judah, within which it

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Ver. 11. *between*] *Patrick*, following *Poole*, makes this a fulfilling of the Prophecy in *Deut.* xxxiii. 12. as if *Judah* and *Joſeph* were the *Lord's Shoulders*; which beſides the Oddneſs of it, ſtands confuted in the *Note* there.

Ver. 14. *weſt*] The *Heb.* Word is the ſame in both Places of this Verſe, as is the other for *Side*; nor, as *Patrick* ſays, did it come near the Sea; the Tribe of *Dan* being alſo between, as *Fuller* obſerves, *Piſgah-Sight*, B. ii. Ch. 12.

Ver. 18. *to the Plain*] *Arabah* ſignifying *a Plain*, called elſewhere *Beth-arabah, the Plain-Houſe*, from its Situation by or at the Plain, was not in the very Border between *Judah* and *Benjamin*, as Chap. xv. 6. further manifeſts.

Ver. 21. *Emek-keziz*] it being the Name of a City, Ver. 24. of which he ſpeaks, ſays *Patrick*, not of a Valley.

Ver. 24. *ammonai*] *ha* being an Article, as before *arabah*, Ver. 22.

Ver. 2. *or*] not *and*, which would make more than *thirteen*, Ver. 6. and is omitted 1 *Chron.* iv. 28. thus *Poole* and *Patrick* explain it. The LXX, inſtead of *Sheba* have *Samaa*, miſtaking ב for מ though the ſame as in the Word before, and putting *a* for *y*

was, becauſe their Part was too much for them.

10. Moreover the third Lot came up for the Zebulunites, by their Families. The Border of whoſe Poſſeſſion was as far as Sarid,

11. And went up towards the Weſt, even to Maralah, going on to Dabbaſheth, and to the River which is before Jokneam;

12. And from Sarid it turned back eaſtward, at the Sun-riſing, to the Border of Chiſloth-tabor, went out to Daberath, and up to Japhia;

13. Paſſing along from thence the ſame Way to Gittah-hepher, to Ittah-kazin, and went out to Rimmon-methoar, to Neah;

14. Round which it went on the North to Hannathon, and the going out of it was at the Valley of Iphtah-el.

15. *It contained* too Kattath, Nahalal, Shimron, Idalah and Beth-lehem: twelve Cities, and their Villages:

16. Which are the Poſſeſſion of the Zebulunites, by their Families.

17. The fourth Lot came out for the People of Iſſachar, by their Families.

18. Whoſe Border was at Izreel, *containing* likewiſe Cheſulloth, Shunem,

19. Hapharaim, Shion, Anaharath,

20. Rabbith, Kiſhion, Abez,

21. Remeth, En-gannim, En-haddah and Beth-pazzez.

22. The Border alſo paſſed on to Thabor, Shahazimah and Beth-ſhemeſh, and the going out of it was at Jordan; being ſixteen Cities, with their Villages:

23. Which are the Poſſeſſion of the Tribe of the Iſſacharites, by their Families.

24. And for the Tribe of the Aſherites, by their Families, came forth the fifth Lot.

25. *In* whoſe Border were Helkath, Hali, Beten, Achſhaph,

26. Alammalech, Amad and Miſheal; and it paſſed on to Carmel weſtward, and to Shihor-libnath;

27. Beſides it turned back at the Sunriſing to Beth-dagon, paſſing on to Zebulun, and to the Valley of Iphtah-el northward, Beth-emek, and Neiel, and went out to Cabul on the left Hand,

28. Hebron, Rehob, Hammon and Kanah, as far as great Zidon;

29. Then the Border turned again to Ramah, and to the fortified City Tyre, and again to Hoſah, and the going out of it was at the Sea, from the Parcel at Achzib.

30. *Containing* further Ummah, Aphek and Rehob; twenty two Cities, with their Villages:

31. Which are the Poſſeſſion of the Tribe of the Aſherites, by their Families.

32. The ſixth Lot came out for the People of Naphtali, by their Families.

33. Whoſe Border was from Heleph, from Allon in Zaanannim, Adami, Nekeb, and Jabneel, to Lakkum, and the going out of it was at Jordan;

34. Next it turned back weſtward to Aznoth-tabor, from whence it went out to Hukkok, paſſing on to Zebulun at the South, as it did to Aſher at the Weſt, and to Judah *in* Jordan, at the Sun-riſing.

35. And the fortified Cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth,

36. Adamah, Ramah, Hazor,

37. Kedeſh, Edrei, En-hazor,

38. Iron, Migdal-el, Horem, Beth-anath and Beth-ſhemeſh; nineteen Cities, with their Villages;

39. Which are the Poſſeſſion of the Tribe of the Naphtalites, by their Families.

40. The ſeventh Lot came out for the Tribe of the Danites, by their Families.

41. In the Border of whoſe Poſſeſſion were Zorah, Eſhtaol, Ir-ſhemeſh,

42. Shaalabbin, Aijalon, Ithlah,

43. Elon, Thimnathah, Ekron,

44. Eltekeh, Gibbethon, Baalath,

45. Jehud, Bene-berak, Gath-rimmon,

46. Me-jarkan and Rakkon, with the Border over againſt Joppa.

47. But the Border of the Danites went out too *little* for them; therefore they went up, and fought againſt Leſhem, which they

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Ver. 11. *Weſt*] according as Ver. 26, 34.

Ib. *to Maralah*] What muſt properly be rendered *towards* with *Weſt*, ſignifying more ſtrictly *to*, and belonging to this.

Ver. 14. *Iphtah-el*] as *Idalah*, Ver. 15. *Iron*, Ver. 38.

Ver. 15. It contained] as the Borde rended before at *Iphtah-el*.

Ib. *twelve*] the Border of *Zebulun* extending only to ſome of the Cities before-named, without taking them in; ſo Ver. 30, 38.

Ver. 29. *Tyre*] in *Heb. Zor*, as now called by the Inhabitants, *Rauw. Trav.* Part iii. Ch. 1.

Ib. *Parcel*] rendered in the *preſent Tranſlation portion*, Ver. 9. & xvii. 14.

Ver. 34. in *Jordan*] As *Naphtali* was on the North, having other Tribes which lay by *Jordan* between it ſelf and *Judah*; it ſeems that the River, which ended at the Side of *Judah*, by falling into the Salt Sea there, Chap. xv. 5. belonged to *Naphtali*: by this the Lot of *Naphtali* might extend to *Judah*'s, and *Naphtali* alſo *inherit the South*, *Deut.* xxxiii. 23. which can ſcarce be conceived any other Way without Abſurdity, ſuch as that the River belonged to *Judah*, or *Naphtali* traded to *Judah* upon it, what the *Commentators* afford us.

Ver. 46. *Joppa*] the ſame as mentioned 2 *Chron.* ii. 16. *Jon.* i. 3.

Ver. 47. *too* little] The *Hebrew* has [too] with *little* underſtood.

Ib. *Leſhem*] called *Laiſh*, *Judg.* xviii. the Affair being tranſacted before the writing of the *Book of Joſhua* was finiſhed.

took,

took, and conquered with the Edge of the Sword, poſſeſſed, and dwelt in it, calling it Dan according to the Name of their Father.

48. Theſe Cities, and their Villages, are the Poſſeſſion of the Tribe of the Danites, by their Families.

49. Having thus made an end of appointing the Poſſeſſion of the Country, by its Borders, the Iſraelites gave Joſhua the Son of Nun a Poſſeſſion among them,

50. At the Command of the Lord, even Timnah-ſerah on Mount Ephraim, the City that he aſked for, which he built up, and dwelt in it.

51. Theſe are the Poſſeſſions which Eleazar the Prieſt, Joſhua the Son of Nun, and the chief Fathers of the Tribes of the Iſraelites appointed by Lot, in Shiloh before the Lord, at the Door of the publick Tent: ſo they made an end of dividing the Country.

CHAP. XX.

AFTERWARDS the Lord ſpoke to Joſhua,

2. That he ſhould teil the Iſraelites as follows; Give the Cities of Refuge for your ſelves, which I ſpoke of to you by the Miniſtry of Moſes;

3. For the Slayer to flee thither, who kills a Perſon by Miſtake unknowingly, and they ſhall be a Refuge to you from the Revenger of Blood.

4. And when he who flees to one of theſe Cities has ſtood at the Entrance of its Gate, and told his Matter in the Hearing of the Elders of the ſame, they ſhall take him into the City to them, and give him a Place, that he may dwell with them.

5. Nay though the Revenger of Blood purſues after him, they ſhall not deliver up the Slayer into his Power; ſince he killed his Neighbour unknowingly, and did not hate him in time paſt.

6. In which City he ſhall dwell, till he ſtands before the Aſſembly for Judgment, *and* till the Death of the high Prieſt who is at that Time; then the Slayer ſhall return, and go to his own Houſe, at the City from whence he fled.

7. So they prepared Kedeſh in Galilee on the Mountain of Naphtali, Shechem on that of Ephraim, and the Town of Arba, which is Hebron, on the Mountain of Judah.

8. And on the other ſide Jordan *againſt* Jericho at the Eaſt, they gave Bezer in the Wilderneſs on the Plain out of the Tribe of Reuben, Ramoth in Gilead out of the Tribe of Gad, and Golan in Baſhan out of that of Manaſſeh.

9. Theſe Cities were appointed for all the Iſraelites, and for the Strangers ſojourning among them, that whoever killed a Perſon by Miſtake might flee thither, and not be killed by the Hand of the Revenger of Blood, till he ſtood before the Aſſembly.

CHAP. XXI.

AND the chief Fathers of the Levites came to Eleazar the Prieſt, to Joſhua the Son of Nun, and the chief Fathers of the Tribes of the Iſraelites,

2. And ſpoke to them as follows, at Shiloh in the Country of Canaan, The Lord commanded by the Miniſtry of Moſes, to give us Cities to dwell in, with their Suburbs for our Cattle.

3. Accordingly the Iſraelites gave them out of their Poſſeſſion, at the Lord's Command, theſe Cities with their Suburbs,

4. The Lot coming out for the Families of the Kohathites; and the Poſterity of Aaron the Prieſt, as being Levites, had out of the Tribes of Judah, Simeon and Benjamin, by Lot, thirteen Cities.

5. And the reſt of the Poſterity of Kohath had out of the Families of the Tribe of Ephraim, of that of Dan, and of the half Tribe of Manaſſeh, by Lot, ten Cities.

6. The Gerſhonites alſo had out of the Families of the Tribes of Iſſachar, Aſher and Naphtali, and out of the half Tribe of Manaſſeh in Baſhan, by Lot, thirteen Cities.

7. The Merarites by their Families, had out of the Tribes of Reuben, Gad and Zebulun, twelve Cities.

8. Now theſe Cities with their Suburbs did the Iſraelites give to the Levites, by Lot, as the Lord commanded by the Miniſtry of Moſes.

9. They giving out of the Tribes of the People of Judah and Simeon, theſe Cities that are *thus* called by Name;

10. Which the Poſterity of Aaron, of the Families of the Kohathites, of the Poſterity of Levi, had; for the firſt Lot was theirs:

11. To whom they gave the City of Arba the Father of Anak, which is Hebron, on the Mountain of Judah, with its Suburbs round about it;

12. But the Fields and Villages of it, they gave to Caleb the Son of Jephunneh, for his Inheritance:

13. So they gave to the Poſterity of Aaron the Prieſt, Hebron with its Suburbs, for a City of Refuge to the Slayer, and Libnah,

14. Jattir, Eſhtemoa,

15. Holon, Debir,

16. Ain, Juttah, Beth-ſhemeſh, with their reſpective Suburbs; nine Cities out of theſe two Tribes:

17. And

17. And out of the Tribe of Benjamin, Gibeon, Geba,
18. Anathoth and Almon, with their ſeveral Suburbs; four Cities.
19. All the Cities of the Poſterity of Aaron, the Prieſts, were thirteen, with their Suburbs.
20. And the reſt of the Poſterity likewiſe of Kohath, the Families of the Levites, had the Cities of their Lot out of the Tribe of Ephraim.
21. For they gave them Shechem with its Suburbs on Mount Ephraim, for a City of Refuge to the Slayer, and Gezer,
22. Kibzaim and Beth-horon, with their ſeveral Suburbs; four Cities:
23. Beſides out of the Tribe of Dan, Elteke, Gibbethon,
24. Aijalon, Gath-rimmon, with their ſeveral Suburbs; four Cities:
25. And out of the half Tribe of Manaſſeh, Taanach and Gath-rimmon, with theirs; two Cities.
26. All the Cities, for the Families of the reſt of the Kohathites, were ten with their Suburbs.
27. And the Gerſhonites, of the Families of the Levites, had out of the half Tribe of Manaſſeh, Golan in Baſhan with its Suburbs, for a City of Refuge to the Slayer, and Beeſhterah with its Suburbs, two Cities.
28. And out of the Tribe of Iſſachar, Kiſhion, Daberath,
29. Jarmuth, En-gannim, with their ſeveral Suburbs; four Cities:
30. As alſo out of the Tribe of Aſher, Miſhal, Abdon,
31. Helkath and Rehob, with their ſeveral Suburbs; four Cities:
32. And out of the Tribe of Naphtali, Kedeſh in Galilee with its Suburbs, for a City of Refuge to the Slayer, Hammoth-dor alſo, and Kartan, with both their Suburbs; three Cities.
33. All the Cities of the Gerſhonites, by their Families, were thirteen, with their Suburbs.
34. The Families too of the Merarites, the reſt of the Levites, had out of the Tribe of Zebulun, Jokneam, Kartah,
35. Dimnah, Nahalal, with their ſeveral Suburbs; four Cities:
36. And out of the Tribe of Reuben, Bezer, Jahezah,
37. Kedemoth and Mephaath, with their ſeveral Suburbs; four Cities:

Ver. 28. *Daberath*] The ſame as in Chap. xix. 12. 1 *Chron.* vi. 72. not *Dabareh*, altered from *Dabereh* in the former *Engliſh Tranſlations*, and might then as well have been altered right, as worſe.

Ver. 36, 37. It appears by the *Maſorah*, *Targum*, *&c.* that theſe two Verſes were not in the ancient *Hebrew*, but were probably taken from 1 *Chron.* vi. 78, 79. into the *Greek* and ſo the *Latin Tranſlation*, and from thence put into ſome later *Hebrew Copies*, to make up the Number of twelve in Ver. 7, 40. and of forty eight in Ver. 41. But it is not ſaid thoſe twelve and forty eight are named here, and the *So* in our *Bible*, Ver. 40. is of the *Tranſlators* adding; nor is there any Neceſſity that they ſhould be named, and other ſuch Things are not inſerted in ſome other Places, as *Ezr.* ii. 64. &c. nay perhaps theſe four particular Cities were not appointed at this Time, only the Number of them; ſee further in *Buxtorf*'s *Vind. Hebr.* p. 102—110. ſo the *Septuagint* have two Verſes added after Chap. xv. 59. and have here, *And beyond Jordan againſt Jericho out of the Tribe of Reuben, the City (Vulg. Cities) of Refuge for the Slayer* (the laſt not in *Vulg.*) *Boſor in the Wilderneſs, Miſo (Vulg. Miſor) and its Suburbs* (not in the *Vulg.* till together at the End) *and Jazer and its Suburbs, and Decmon* (in *Compl. Edit. Kedſon*, being alſo without *Wilderneſs* and *Miſo*, *Vulg. Jethſon*) *and its Suburbs, and Mapha (Vulg. Mephaath) and its Suburbs, four Cities (Vulg.* now *with their Suburbs.)* The Author of *the preſent State of the printed Heb. Text* ſays, *They are univerſally read in* Chron. *which ſeems a clear proof, that they were originally read alſo in* Joſhua, p. 444. Yet is not the contrary much clearer from thence? for they might not unlikely be added into *Joſh.* becauſe they are in *Chron.* but were unlikely indeed to be taken out of the former, becauſe they are in the latter; nay that Writer would have more than is in our *Engliſh* to be in here, and to be genuine, viz. of *Bezer*, *to be a city of refuge for the ſlayer*, though not in *Chron.* and that on the Authority of one *MS.* which he himſelf reflects on, and ridicules, p. 323, 324. Here being far the greateſt *proper Various Reading* in the whole *Hebrew Bible*, if even this may be called *proper*, becauſe the Addition ſeems taken into the *Heb.* from *Tranſlations*; I would take a little Notice of the forementioned Author's remarkable and mature Opinion, that *Wherever in two Copies of the ſame Writing the one differs from the other in Word or Letter, or in the Poſition of them, every ſuch Difference is properly a Various Reading*, p. 272. If he means *Writing* in general, as he makes no Diſtinction; and with what Reaſon or Senſe could he diſtinguiſh between that by the Pen and Preſs? if, I ſay, *Printing* be included, then all the Errors of the Proof-Sheets would be properly *Various Readings*, and otherwiſe all the Slips of the Pen, which a Writer ſhould look back on, and correct, as I ſee here I have inadvertently writ *woult* for *would*: behold what a *Various Reading* it would be, the *t* being one Copy, and the *d* another, or if *t* remained, and it was tranſcribed by *d*! What a Heap of Confuſion will ſuch a Notion, if admitted, bury the *Holy Scripture* in! However he brings his laboured Sentiment to an undeniable Concluſion, viz. *If all Various Readings muſt be owing either to* Chance *or* Deſign; *we may certainly conclude, that where* neither *of theſe Cauſes are admitted, there can be no ſuch thing as a Various Reading at all*: that is, if all muſt be ſo, we *may* (as though ſome would or do not) certainly conclude there can be none otherwiſe; yet not conclude thus univerſally, by his Words (while Nothing can be more certain than that) but only conditionally, or locally *where*. If ſuch Reaſonings as theſe from ſo great a *Maſter of* the *Arts* of Reaſon and the new *Hebrew* Literature will not convince the pertinacious Adherers to the *Hebrew Text*, they are like to be left in their Obſtinacy. And what bad *MS. Copies* he would alter the *printed ones* by, may be abundantly ſeen in his own *Book*, particularly in p. 395, 396.

His reckoning theſe two Verſes a *certain true Reading*, p. 567, 568. does not however, to do him Juſtice, appear to be from his Partiality to the *common Engliſh*, but againſt the *common Hebrew*, in the *Text* of which latter he preſumes, *that They* (himſelf for one) *to whoſe Care* (not to that of all *Chriſtians*, as formerly to the *Jews*, *Rom.*

38. Moreover out of the Tribe of Gad, Ramoth in Gilead, a City of Refuge for the Slayer, with its Suburbs, and Mahanaim,

39. Heſhbon, Jazer, with their reſpective Suburbs; all being four Cities.

40. Therefore all the Cities for the Merarites by their Families, the reſt of the Families of the Levites, were twelve *by* their Lot.

41. All the Cities of the Levites, being within the Inheritance of the Iſraelites, were forty eight, with their Suburbs.

42. Which Cities every one in particular, were with their Suburbs round about them.

43. Thus the Lord gave Iſrael all the Country which he had ſworn to give their Fathers; and they poſſeſſed the ſame, and dwelt in it.

44. He further gave them reſt round about, entirely as he had ſworn to their Fathers; and there ſtood not a Man of all their Enemies before them, the Lord delivered them all into their Power.

45. There failed Nothing of all the good Things which the Lord ſpoke of to the Family of Iſrael; all came to paſs.

CHAP. XXII.

THEN Joſhua calling the Reubenites, Gadites, and the half Tribe of Manaſſeh,

2. Said to them; Ye have obſerved all that Moſes the Servant of the Lord did command you, as likewiſe hearkened to what I ſaid in all which I commanded you;

3. Having not left your Brethren for this great while to this Time, but obſerved the Charge of the Lord your God's Commandment.

4. Who has now given your Brethren reſt, as he told them: therefore now turn about, and get you to your Tents at the Country of your Inheritance, which Moſes the Lord's Servant gave you beyond Jordan.

5. Only be very careful to do the Commandments, and Laws, which he commanded you, to love the Lord your God, to go in all his Ways, obſerve his Commandments, cleave to him, and ſerve him with your whole Heart and Soul.

6. Joſhua next bleſſed them, and ſent them away; and they went to their Tents.

7. Now Moſes had given to half the Tribe of Manaſſeh in Baſhan, and Joſhua gave to *the other* half of it with their Brethren, on this ſide Jordan weſtward; who alſo when he ſent them away, bleſſed them,

8. Saying to them as follows; Return to your Tents with much Subſtance, with very many Cattle, with Silver, Gold, Braſs, Iron, and very much Apparel; divide the Spoil of your Enemies with your Brethren.

9. So the Reubenites, Gadites, and the half Tribe of Manaſſeh, went back from the Iſraelites at Shiloh, which is in the Country of Canaan, to go to that of Gilead, the Country of their Inheritance, which they were poſſeſſed of, at the Command of the Lord by the Miniſtry of Moſes.

10. And when they were come to the Borders of Jordan that are at the Country of Canaan, they built an Altar there by Jordan, a great one to look at.

11. But the Iſraelites hearing it was ſaid, that behold they had built an Altar there, over againſt the Country of Canaan, at the Iſraelites Paſſage;

12. Their whole Aſſembly gathered together at Shiloh, to go up to War againſt them.

13. To whom they ſent, into the Country of Gilead, Phinehas the Son of Eleazar the Prieſt,

14. And ten Princes with him, each one for a Father's Family throughout all the Tribes of Iſrael, they being the chief Men of the ſame among their Thouſands;

15. Theſe being got thither to the Reubenites, Gadites, and the half Tribe of Manaſſeh, ſpoke to them as follows:

16. Thus ſays the whole Aſſembly of the Lord, What Fault is this that you have committed againſt the God of Iſrael, to turn back now from following the Lord, by your building you an Altar for you to rebel now againſt him?

17. Was the Iniquity of Peor too little for us, which we are not cleanſed from to this Day, although there was a Plague among the Aſſembly of the Lord,

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iii. 2.) *are committed the Oracles of God, have full Powers to re-eſtabliſh all ſuch Readings*, as ſeem to them *certainly true*, that are not in the *preſent printed Copies*, and the preſent textual Readings *may be continued*, he ſays, *in the Margin*; where, he alſo ſays, not only ſuch *Readings* as are *probably*, but no more than *poſſibly true, have a Right to be admitted*, p. 567, 569. What a monſtrous confuſed *Margin* that, and what a *Bible* ſhould we have at this Rate! He finds fault indeed, towards the End of his *Book*, with the noted *Bolingbroke*, for his mentioning Things to the Diſcredit of the *Old Teſtament*, which are the wild Whims of *Jewiſh Rabbies*; but as if himſelf had forgot how often he had done the like in his own *Book*, which it would not be worth while to read over for the ſake of numbering up the Inſtances.

Ver. 41. *forty eight*] as ordered *Num.* xxxv. 7.

Ver. 10. *at*] For the Altar was not built in the Country of *Canaan*, Ver. 11, 25, 26, 32. much leſs before they got out of it.

18. That you turn back now from following the Lord? Againſt whom you rebelling to Day, to Morrow he will be in a Wrath with the whole Aſſembly of Iſrael.

19. But yet if the Country of your Inheritance is unclean, come you to that of the Lord's, where his Tabernacle remains, and inherit among us; and do not rebel both againſt the Lord and us, by building you an Altar beſides that of the Lord our God.

20. Did not Achan the Son of Zerah commit a Fault by the accurſed Things, and Wrath was upon the whole Aſſembly of Iſrael, and that Man did not die alone in his Iniquity?

21. Whereupon the Reubenites, Gadites, and half Tribe of Manaſſeh made anſwer, to the Heads of the Thouſands of Iſrael:

22. The Lord God of gods, the Lord God of gods he knows, and let Iſrael it ſelf know, if it is in Rebellion or Fault againſt the Lord, do not ſave us this Day,

23. That we have built us an Altar, to turn back from following him; or if it is to offer up Burnt-offerings, Meat-offerings, or Sacrifices of Peace-offerings upon it, let the Lord himſelf require *it*:

24. And if we have not done this by reaſon of *our* Care about the Matter, that your Poſterity ſhould ſay to ours hereafter; What have you to do with the Lord God of Iſrael?

25. For he has made Jordan the Border between us and you, the Reubenites and Gadites, you have no Part in the Lord. Thus will your Poſterity make ours ceaſe from fearing him.

26. Therefore we ſaid, Let us now make ready that we may build an Altar, not for Burnt-offering, nor Sacrifice;

27. But it ſhall be a Witneſs betwixt us and you, and our Generations after us, that we may do the Service of the Lord before him, with our Burnt-offerings, Sacrifices and Peace-offerings; that your Poſterity may not tell ours hereafter, they have no Part in him.

28. Which when they ſhall ſay, ſaid we, to us, or our Generations hereafter, we may anſwer; See the Pattern of the Lord's Altar which our Fathers made, not for Burnt-offering, nor Sacrifice, but it is a Witneſs betwixt us and you.

29. Far be it from us to rebel againſt the Lord, and turn back now from following him, by building an Altar for Burnt-offering, Meat-offering, or Sacrifice, beſides the Altar of the Lord our God that is before his Tabernacle.

30. And when Phinehas the Prieſt, the Princes of the Aſſembly, and Heads of the Thouſands of Iſrael, who were with him, heard the Words which the Reubenites, Gadites, and Manaſſehites ſpoke, they were pleaſed.

31. Phinehas the Son of Eleazar the Prieſt alſo ſaid to them; We know to Day that the Lord is among us, becauſe you did not commit this Fault againſt him; then you delivered the Iſraelites out of his Hand.

32. So he, and the Princes, returned from the Reubenites, and Gadites, out of the Country of Gilead, into that of Canaan to the Iſraelites, and brought them back Word.

33. Whom the Matter did not diſpleaſe, ſo that they bleſſed God, and ſpoke no more of going up againſt them to War, to deſtroy the Country which they dwelt in.

34. And the Reubenites and Gadites gave a name to the Altar, For it is a Witneſs between us, *ſaid they*, that the Lord is God.

CHAP. XXIII.

NOW a great while after the Lord had given Iſrael reſt from all their Enemies round about, Joſhua being old, advanced in Age,

2. Called all Iſrael, their Elders, Heads, Judges and Officers, to whom he ſaid: I am got to be ancient;

3. And you have ſeen all that the Lord your God has done to all theſe Nations, by reaſon of you; ſince it was he who fought for you.

4. See, I have cauſed theſe Nations that are left, to fall *by Lot* to you for a Poſſeſſion to your Tribes, from Jordan, with all thoſe that I have exterminated, thoſe alſo of the great Sea at the Sun-ſetting.

5. And the Lord your God himſelf will drive them away from your Preſence, and expel them from before you; ſo that you ſhall inherit their Country, as he promiſed you.

6. Be very courageous therefore, to obſerve, and do all which is written in the Book of the Law of Moſes; that you may not turn aſide from it, to the right Hand, or the left:

7. That you may not enter among theſe Nations which are left with you; the Names of whoſe gods you ſhall neither make mention of, require to ſwear *by them*, ſerve them, nor bow down to them.

Ver. 20. *was*] not *fell*.
Ver. 31. *then*] ſo the *Hebrew* Word is, not *now*.
Ver. 34. *For it is a Witneſs*] By which it appears ſufficiently, that the Altar was named *Witneſs*.
Ver. 4. *fall*] which is the *Hebrew*.

Ib. *thoſe of the great Sea*] The unconquered Parts, as being the farthermoſt from where the *Iſraelites* entered, lying by it, Chap. xiii. 2, &c. and thus *Jun.* and *Trem.* tranſlate, the *Original* not having *unto*.

8. But ſhall keep cloſe to the Lord your God, as you have done to this Day.

9. For the Lord has expelled great and ſtrong Nations, by reaſon of you: and as for you, no Man has ſtood in your Preſence to this Day.

10. One Man of you ſhall purſue a thouſand: for the Lord your God himſelf fights for you, as he promiſed you.

11. Be very careful therefore of your ſelves, to love the Lord your God.

12. For if you do at all turn back, and cleave to the reſt of theſe Nations that are left with you, and join with them by Marriage, going in to them, and they to you;

13. Know throughly that the Lord your God will no more expel them from your Preſence, but they will be Gins and Snares to you, Whips on your Sides, and Prickles in your Eyes, till you periſh from this good Land which the Lord your God has given you.

14. And behold I am now going the Way of all the Earth; and you know with your whole Hearts and Souls, that not a ſingle Thing has failed of all the good ones which the Lord your God ſpoke concerning you; all are come to paſs to you, without one of them failing.

15. On the other hand as all good Things are come to paſs to you, of which the Lord your God ſpoke to you; ſo will the Lord bring all ill Things upon you, till he has deſtroyed you from this good Land which he himſelf gave you;

16. When you tranſgreſs the Covenant of the Lord your God which he commanded you, and go, and ſerve other gods, bowing down to them: for the Lord will be angry with you, ſo that you will quickly periſh from the good Land which he has given you.

CHAP. XXIV.

AND Joſhua gathered all the Tribes of Iſrael to Shechem, calling their Elders, Heads, Judges and Officers, who preſented themſelves before God.

2. And he ſaid to all the People: Thus ſays the Lord God of Iſrael; your Forefathers dwelt beyond the River of old time, Terah the Father both of Abraham and Nahor, and they ſerved other gods.

3. But I took your Father Abraham from thence, and had him through all the Country of Canaan, increaſing his Offspring, and giving him Iſaac:

4. To whom I gave Jacob and Eſau, as I did to Eſau Mount Seir to inherit; but Jacob and his Poſterity went down to Egypt.

5. I alſo ſent Moſes and Aaron, and ſmote Egypt, according as I did within it, and afterwards brought you out.

6. And when I had brought your Fathers out of Egypt, you came to the Red Sea, whither the Egyptians purſued after them with Chariots and Horſemen.

7. Yet they crying to the Lord, he put Darkneſs between you and the Egyptians, brought the Sea over them, and covered them, and when you had ſeen with your Eyes what I did in Egypt, you dwelt in the Wilderneſs a great while.

8. Then I brought you into the Country of the Amorites, that dwelt beyond Jordan, who fought with you; and I delivered them into your Power, and you inherited their Country, when I had deſtroyed them from your Preſence.

9. And Balak the Son of Zippor, King of Moab, got ready, that he might fight with Iſrael, and ſent for Balaam the Son of Beor to curſe you.

10. But I would not hearken to Balaam, ſo he bleſſed you ſtill, and I delivered you out of his Power.

11. Moreover when you were paſſed through Jordan, and come to Jericho, the Men belonging to it fought with you, the Amorites, Perizzites, Canaanites, Hittites, Girgaſhites, Hivites and Jebuſites, whom I delivered into your Power.

12. Nay I ſent the Hornet before you, which drove away from your Preſence, the two Kings of the Amorites, not with your Sword nor Bow.

13. And I have given you a Country, for which you did not labour, Cities that you built not, which you dwell in: you eat of Vineyards and Olive-yards, which you did not plant.

14. Now therefore fear the Lord, and ſerve him in Integrity and Truth, and put away the gods which your Fathers ſerved beyond the River and in Egypt, and ſerve the Lord.

15. However, if you do not like to ſerve him, chooſe for your ſelves to Day whom you will ſerve; whether the gods that your Forefathers ſerved, who were beyond the River, or the gods of the Amorites in whoſe Country you dwell: but I and my Family will ſerve the Lord.

Ver. 9. *that he might fight*] ſince he did not actually make war: ſo *Jun.* and *Trem. ut certaret.*

16. To

16. To which the People made anſwer; Far be it from us to forſake the Lord, to ſerve other gods.

17. For the Lord our God is he who brought us and our Fathers up from the Country of Egypt, from the Place of Slaves, who did thoſe great Signs in our Sight, and kept us in all the Way where we went, and among all the People whom we paſſed through.

18. Beſides the Lord drove out all the People, particularly the Amorites who dwelt in the Country, from our Preſence: we will alſo ſerve the Lord, for he is our God.

19. And Joſhua replied to the People; You cannot ſerve the Lord; as he is a holy God, a zealous one, who will not forgive your Treſpaſſes, nor Sins;

20. When you forſake him, and ſerve ſtrange gods: nay he will turn back, and do you hurt, and conſume you, after he has done you good.

21. No, ſaid they to Joſhua, but we will ſerve the Lord.

22. To which he rejoined, You are Witneſſes for your ſelves, that ye have choſen you the Lord, to ſerve him. Who anſwered, We are.

23. Therefore now, *added he*, put away the ſtrange gods that are among you, and incline your Hearts to the Lord God of Iſrael.

24. And the People ſaid to him, We will ſerve the Lord our God, and hearken to what he ſays.

25. So Joſhua made a Covenant with the People that Day, and ſet them an Ordinance and Rule at Shechem.

26. He further wrote theſe Words in the Book of the Law of God; and taking a great Stone, ſet it up there under an Oak, that was by the Sanctuary of the Lord;

27. Saying to all the People, Behold this Stone ſhall be a Witneſs to us, ſince it has been at the Hearing of all the Words which the Lord ſpoke to us: it ſhall even be a Witneſs to you, leſt you ſhould deny your God.

28. At length he ſent away the People to their ſeveral Poſſeſſions.

29. And after theſe Things Joſhua the Son of Nun, the Servant of the Lord, died, being in his hundred and tenth Year.

30. Whom they buried in the Border of his Poſſeſſion at Timnath-ſerah, which is on the Mountain of Ephraim, at the north Side of Mount Gaaſh.

31. And Iſrael ſerved the Lord all the Days both of Joſhua, and of the Elders whoſe Time was prolonged after him, and who had known all the Works which the Lord did for Iſrael.

32. Joſeph's Bones too which the Iſraelites brought up from Egypt, they buried at Shechem, in a Piece of Land which Jacob bought of the Poſterity of Hamor the Father of Shechem, for a hundred Lambs; and it became the Poſſeſſion of the Poſterity of Joſeph.

33. And when Eleazar the Son of Aaron died, they buried him on a Hill of Phinehas his Son, which was given him on the Mountain of Ephraim.

Ver. 20. *nay*] *When*, as the *Hebrew* is at the Beginning of the Verſe, plainly belonging to that before, to make out *cannot*.

Ver. 26. *by the Sanctuary*] that ſeems on this Occaſion to be brought from *Shiloh* to *Shechem*, Ver. 1, 25. which *Jerome* computes ten Miles diſtant, as Trees alſo were not to be planted near it, *Deut.* xvi. 21.

Ver. 27. *it has been at the Hearing of*] which being meant, and the *Original* allowing, muſt be preferable to the *common*; to avoid the Hardneſs of which the *vulg. Lat.* is, *you have heard*.

Ver. 32. *in a Piece of Land*] 'This ſhews they did 'not bury him in the City of *Shechem*,' *Patrick*.

Ib. *Lambs*] See *Gen.* xxxiii. 19.

NOTES

NOTES upon the BOOK of the JUDGES.

CHAP. I.

NOW after Joſhua's Death, the Iſraelites enquired thus of the Lord, Which of us ſhall go up to the Canaanites firſt, to fight with them?

2. And the Lord ſaid, Let Judah go up; behold I give up the Country into his Power.

3. With that Judah ſaid to his Brother Simeon, Go up with me into my Lot, that we may fight againſt the Canaanites, and I will alſo go with thee into thine: accordingly Simeon went with him.

4. Thus Judah went up, and the Lord gave up the Canaanites and Perizzites into their Power; who ſlew of them in Bezek ten thouſand Men.

5. For finding the Lord of Bezek there, they fought with him, and ſlew the Canaanites and Perizzites.

6. And the Lord of Bezek fleeing, they purſued after him; whom they caught, and cut off his Thumbs and great Toes.

7. Who ſaid, Seventy Kings, with their Thumbs and great Toes cut off, have picked up under my Table; as I did, ſo God has recompenſed me. And they brought him to Jeruſalem, where he died.

8. For the People of Judah fought againſt Jeruſalem, which they took, and ſmote it with the Edge of the Sword, ſetting the City on Fire.

9. And afterwards they went down to fight againſt the Canaanites, who inhabited the Mountain, the South and Vale.

10. Judah likewiſe went againſt the Canaanites who dwelt in Hebron, the Name of which before was The Town of Arba; and they ſlew Sheſhai, Ahiman and Talmai.

11. Beſides he went from thence againſt the Inhabitants of Debir, the Name of which before was Kirjath-ſepher.

12. And Caleb ſaid, To him who conquers Kirjath-ſepher, and takes it, I will give my Daughter Achſah for a Wife.

13. Which he did to Othniel, the Son of his younger Brother Kenaz, who took it.

Book] As ſeveral Things are ſaid to be done in it when there was no King in *Iſrael*, Chap. xvii. 6. & xviii. 1. & xix. 1. & xxi. 25. we may conclude with *Newton* in his *Obſervations upon the Prophecies of Daniel*, Chap. i. that it was written after the Beginning of *Saul*'s Reign; and as the *Jebuſites* dwelt then at *Jeruſalem*, Chap. i. 21. that it was done before the 8th Year of the Reign of *David*, 2 *Sam.* v. 8. 1 *Chron.* xi. 6. conſequently this *Book* ſeems penned by *Samuel*, whoſe Death before *David* reigned limits the lateſt Time. I judge ſtill further, that as the *Hiſtory of Ruth* fell out in the Time of the *Judges*, Chap. i. 1. this *Book* was made after that, or elſe it would have taken in ſuch a remarkable Narrative; and ſo by the Account of that *Book*, the Time of writing this will be limited to the ſooneſt, and into a little Compaſs towards the End of *Samuel*'s Life, when he was gone into Retirement from *Saul*, 1 *Sam.* xv. 34, 35. and here Chap. xx. 27. agrees with the Ark's being abſent at *Kirjath-jearim*, 1 *Sam.* vii. 2.

the Judges] like *The Acts of the Apoſtles*; for it is not concerning Judges in general.

Ver. 1. *Which of us*] as the Senſe may determine it to be, ſince they could not expect any other to do it for them. So *Jun.* and *Trem.* have *quis ex nobis*, *Caſtal. quinam ſuorum.*

Ver. 5. *Lord of Bezek*] So the *Margins* of the *interlineary* and *Tigurin Bibles* expound it: the Letter *jod*, ſays *Munſter*, being added over and above; therefore he interprets it, *Dominus loci Bæzæk*, *the Lord of the Place Bezek*. This further appears in his not being called by any other Title, as *King*, *&c.* which *Adoni-zedek* was, *Joſh.* x. 1, 3. and the Words not joined by *makkaph* (-) like the other, beſides that *zedek* is *Righteouſneſs*, not the Name of a Place.

Ver. 6. *Thumbs and great Toes*] *Gen. thumbes of his handes and of his feete*, after the *Welch* Manner of ſpeaking.

Ver. 8. *fought*] This, and what follows to the 19th Verſe, muſt needs be done now after *Joſhua*'s Deceaſe, when there is ſo much Mention of who did it, as *the People of Judah*, Ver. 8, 9. *Judah*, Ver. 10, 18, 19. *he*, Ver. 11. *Judah with Simeon*, Ver. 17. not *all the Iſraelites with Joſhua*, *Joſh.* x. 36, 38. Some of thoſe Cities, as *Hebron* and *Debir*, deſtroyed and not burnt, *Joſh.* x. 37, 39. might be peopled again by the Natives; and ſo we find that *Hebron*, given to *Caleb* afterwards, muſt have its Inhabitants driven out before he could poſſeſs it, *Joſh.* xiv. 12. nay *Hazor* that was burnt, *Joſh.* xi. 11. became a Metropolis, Chap. iv. 2. Therefore the Account of *Caleb* in the 15th Chapter of *Joſhua*, *&c.* is to be referred hither, like Chap. xix. 47. that *Book* being written as it appears a conſiderable Time after, Chap. iv. 9. & vii. 26. & viii. 29. & ix. 27. & x. 27. And returning to the Place here commented on, we may obſerve, that *they brought him to Jeruſalem* does not well agree with the City being burnt before. Nay we may find the *Iſraelites* had not got it, or taken it, when the *Levite* paſſed by, Chap. xix. 10, 11, 12. Moreover our *Tranſlators* ſhould have related the reſt in the preterpluperfect Tenſe by *had*, if they would have made it conſiſtent with this. To conclude, *Patrick* writes on Ver. 12. 'that all Things here mentioned were not done till after 'the Death of *Joſhua*,' is ſo evident as to leave no Doubt 'of it;' and *Lightfoot*, *The 8 Verſe ſhould be read, not as if it had been done before*, now the children of Judah had, *Harmony of the Old Teſtament.*

14. And when ſhe came, ſhe perſuaded him to aſk her Father for Land; and ſhe alighting from the Aſs, Caleb ſaid to her, What wouldeſt thou have?

15. Who anſwered him, Beſtow on me a Bleſſing: for as thou haſt given me Land in the South, thou ſhouldeſt alſo ſome Springs of Water. So Caleb gave her Springs both above and below.

16. The Poſterity alſo of the Kenite, the Father-in-law of Moſes, went up from the City of Palm-trees, with the Poſterity of Judah, to the Wilderneſs of Judah, which is in the South of Arad; where being arrived, they dwelt with thoſe People.

17. Judah too went with Simeon his Brother, and they ſlew the Canaanites who inhabited Zephath, as alſo deſtroyed it; the Name of the City being called Hormah.

18. Moreover Judah took Gaza, Aſhkelon and Ekron, with their reſpective Borders.

19. For the Lord was with him, ſo that he expelled thoſe of the Mountain; though he was not to expel the Inhabitants of the Vale, becauſe they had iron Chariots.

20. And they gave to Caleb Hebron, as Moſes had ſpoken; who expelled from thence the three Sons of Anak.

21. Whereas the People of Benjamin did not expel the Jebuſites who dwelt at Jeruſalem, but the Jebuſites dwell there with them to this Day.

22. As for the Family of Joſeph, they alſo went up to Beth-el; and the Lord was with them.

23. For when they cauſed Beth-el to be ſearched, the Name of the City before being Luz;

24. The Spies ſaw a Man coming out of it, to whom they ſaid, Shew us, we pray, an Entrance to the City, and we will deal kindly with thee.

25. So he ſhewed them one, and they conquered the City with the Edge of the Sword; but they let the Man go, and all his Family.

26. Upon this he went to the Country of the Hittites, and built a City, whoſe Name he called Luz, which is the Name of it to this Day.

27. But Manaſſeh did not expel thoſe of Beth-ſhean, of Taanach, the Inhabitants of Dor, Ibleam, nor Megiddo, with the Towns of each: for the Canaanites would dwell in that Country.

28. Yet when Iſrael became ſtrong, they made them tributary; but did not expel them utterly.

29. And Ephraim did not expel the Canaanites who dwelt in Gezer; but they dwelt there among them.

30. Zebulun did not expel the Inhabitants of Kitron, nor thoſe of Nahalol; but the Canaanites dwelt among them, and became tributary.

31. Aſher did not expel the Inhabitants of Acco, thoſe of Zidon, Ahlab, Achzib, Helbah, Aphik, nor of Rehob.

32. But the Aſherites dwelt among the Canaanites, the Inhabitants of the Country; becauſe they did not expel them.

33. Naphtali did not expel the Inhabitants of Beth-ſhemeſh, nor thoſe of Beth-anath; but dwelt among the Canaanites, the Inhabitants of the Country: yet the Inhabitants of Beth-ſhemeſh and Beth-anath became tributary to them.

34. However the Amorites preſſed the People of Dan to the Mountain; ſince they did not permit them to come down to the Vale.

35. For the Amorites would dwell on Mount Heres, at Aijalon and Shaalbim; yet the Power of the Family of Joſeph was ſo weighty, that they became tributary.

36. And the Bounds of the Amorites was from the Aſcent of Akrabbim, from the Rock upward.

Ver. 14. *the Aſs*] Here being no more [her] than in *Joſh.* xv. 18.

Ver. 15. *in the South*] and ſo hot and dry.

Ver. 16. *City of Palm-trees*] *Jericho*, *Deut.* xxxiv. 3. but in the *Arabick City of Moſes*.

Ver. 18. *Aſhkelon*] Called ſo by the *Engliſh Tranſlators* themſelves, Chap. xiv. 19. elſewhere careleſsly either that or *Aſkelon*.

Ver. 19. *was with him, ſo that*] that is ſo far, and no farther, anſwerable to the Virtue of that Tribe, and that they might not be too much lifted up, according to Chap. vii. 2. which I mention becauſe a certain *Author* ſays this *Text* is *ſo much ſneered at by all the Deiſts both in Town and Country*; and if ſo, I ſee no Reaſon to conceal it, any more than the *Alcoran* of *Mahomet*, which, as an ingenious Writer remarks, need not be feared it will convince any to believe in it.

Ib. *was not to expel*] Becauſe *Judah* had too little Faith and Obedience, for *the Lord to be with him* in doing ſuch a greater Work, agreeable to *Mat.* ix. 28, 29. & xvii. 19, 20, 21, 22. & xiii. 58. *Acts* xiv. 9. *Heb.* iii. 19. *Deut.* i. 42, 43, 44. with Chap. ii. 2, 3. here; and would too much value himſelf for his own Exploit, as in Chap. vii. 2. *Deut.* xxxii. 27. which clears up and corroborates the foregoing, and the *Hebrew* Verb is infinitive.

Ver. 21. *Benjamin*] This is ſaid of *Judah*, *Joſh.* xv. 63. being true of both.

Ver. 23. *cauſed—to be ſearched*] *Gen. cauſed to view.*

Ver. 24. *an Entrance*] which was ſufficient for them, and the common one they muſt needs know.

Ver. 27. *would dwell*] *Tynd. wente to and dwelt*, *Gen. dwelled ſtill*, *Biſh. were bolde to dwell*; although the *Heb.* Word has none of thoſe Meanings.

Ver. 29. *Gezer*] This is the right Name, yet it is called *Gazer* in the *com. Bible*, 2 *Sam.* v. 25. 1 *Chron.* xiv. 16.

Ver. 36. *Akrabbim*] in *Heb. Scorpions*, by which the State of the Place anciently may appear, and ſo of many others in *Divine Writ*; but this is omitted in *Rob. F. Herrey*'s uſeful *Alphabet* for this Purpoſe, and this Place in the more curious *Lat. Lexicon Sanctum* of *Greg. Greg. Frank*, printed at *Hanaw* in *Germany*, 1634. It was in the Border of *Canaan*, *Num.* xxxiv. 4. and of *Judah*, *Joſh.* xv. 3.

CHAP.

CHAP. II.

NOW there went up a Meſſenger of the Lord from Gilgal to Bochim, and he declared; I cauſed you to come out of Egypt, and brought you to the Country of which I ſware to your Fathers; nay I ſaid, I will never break my Covenant with you.

2. But you ſhall make no Treaty with the Inhabitants of this Country, you ſhall break down their Altars; yet you have not hearkened to what I ſaid; why did you do this?

3. So I alſo ſay, I will not drive them out from your Preſence; but they ſhall be at your Sides, and their gods be a Snare to you.

4. Now as the Meſſenger of the Lord ſpoke theſe Words to all the Iſraelites, the People burſt out a crying.

5. Whereupon they called the Name of that Place Bochim, and ſacrificed there to the Lord.

6. And when Joſhua had ſent away the People of the Iſraelites, and they were gone to their reſpective Poſſeſſions, to inherit the Country;

7. They ſerved the Lord all the Time of Joſhua, and all that of the Elders whoſe Time was prolonged after him, who ſaw all the great Works which the Lord did for Iſrael.

8. But Joſhua the Son of Nun, the Servant of the Lord, dying, in his hundred and tenth Year;

9. Whom they buried in the Border of his Poſſeſſion, at Timnath-heres on the Mountain of Ephraim, at the north Side of Mount Gaaſh;

10. And alſo that whole Generation being gathered to their Fathers; there roſe up another Generation after them, who did not know the Lord, nor yet the Works that he had done for Iſrael.

11. Then the Iſraelites did what the Lord was diſpleaſed with: for they ſerved Baalim,

12. And forſook the Lord God of their Fathers, who brought them out of the Country of Egypt, going after other gods, ſome of thoſe of the People that were round about them, and bowing down to them; whereby they provoked the Lord.

13. Therefore when they forſook him, and ſerved Baal and Aſhtaroth;

14. The Lord was angry with Iſrael, and gave them up into the Power of Spoilers, who ſpoiled them, and delivered them up into the Power of their Enemies round about, ſo that they could no longer ſtand before them.

15. Whitherſoever they went out the Hand of the Lord was againſt them for Harm, as the Lord had ſpoken, and as he had ſworn to them; inſomuch that they were exceedingly diſtreſſed.

16. However the Lord raiſed up Judges, who ſaved them from the Power of thoſe who ſpoiled them.

17. But yet they would not hearken to their Judges; for they went a whoring after other gods, and bowed down to them: they departed ſpeedily from the Way wherein their Fathers walked, by hearkening to the Commandments of the Lord; they not doing ſo.

18. For when the Lord raiſed them up Judges, and was himſelf with the Judge, ſaving them from the Power of their Enemies all his Time; becauſe the Lord was ſorry for their Groaning, by reaſon of thoſe who oppreſſed them, and ſtreightened them:

19. Yet when the Judge was dead, they again corrupted themſelves more than their

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Ver. 1. *Bochim*] *Weepers*, or *Men weeping*.

Ib. *he declared*] viz. the Lord by the Meſſenger. So *Caſtal. Jun.* and *Trem.* ſay *nuncius*, *Coverd. Meſſaunger. Sol. Jar.* quotes the Book סדר עולם ſaying, *This was Phinehas*. In the *Targum* it is וסליק נביא בשליחות מן קדם יי *And there went up a Prophet with a Meſſage from before the Lord*; and *Levi Ben Gerſhom* writes, זה המלאך היה נביא *This Meſſenger was a Prophet*; a little conſulting of whom might have helped our *Tranſlators*. It is improbable it would be ſaid of an Angel thus, that he went up from *Gilgal* to *Bochim*; and Angels did not uſe to deliver their Meſſage to all the People.

Ver. 3. *at your Sides*] *Jun.* and *Trem.* turn it exactly literal, *vobis ad latera*, *to you at the Sides*; *Pagnin.* and *Montan. vobis in lateribus*.

Ver. 8. *hundred and tenth*] In the *Arabick Verſion*, *a hundred and twenty Years old*.

Ver. 9. *heres*] The Author of *the preſent State of the printed Heb. Text* thought he had done Something, we may ſuppoſe, when he had ſhewn *that* 2 *letters* here *have exchang'd their places* from *Joſh.* xxiv. 30. againſt Nobody, yet deſignedly againſt the *Scripture*, to ſhew it thus corrupted; for which it is requiſite he ſhould have proved the Letters were not ſo tranſpoſed at firſt, and that is not improbable they were: for *Timnath-ſerah* ſignifying *the Reckoning of Abundance*, as in *Greg. Greg. Frank*'s *Sacred Lexicon*, expounding the Scripture Names, Sect. 587. might be the old Name of the Place, changed to *Timnath-heres*, *the Reckoning of the Sun*, when *Joſhua* had it, *Joſh.* xix. 50. in Commemoration of his bringing the Sun to another Reckoning on that celebrated Day, recorded in *Joſh.* x. 12, 13, 14. as there was an Opportunity for it, by turning חרס backward into סרח And what does the above Author's pretended parallel Inſtance of *Blenheim* and *Blenmeih* amount to? Is *Blenmeih* by Corruption often, and to uſe his Term, *univerſally printed* in any Paſſage of Hiſtory? And have not the Editors of the *Scripture* been as careful as thoſe of other Books?

Ver. 14. *delivered them up*] Like a Thing which is ſold, as *Interpreters* write. All *Lexicons* which I have peruſed put this Meaning to the Verb, and ſeveral ſo tranſlate it here.

Fathers,

Fathers, by going after other gods to ſerve them, and bow down to them: they fell not from their Doings, nor from their ſtiff Way.

20. At which incenſed againſt Iſrael, the Lord ſaid; Foraſmuch as this Nation have tranſgreſſed my Covenant which I commanded their Fathers, and have not hearkened to what I ſaid;

21. I will even no more expel a Man from their Preſence, of the Nations which Joſhua left, when he died:

22. That I may try Iſrael by them, whether they will obſerve the Way of the Lord to go therein, as their Fathers did, or not.

23. Thus the Lord left theſe Nations without expelling them ſpeedily, and did not give them up into the Power of Joſhua.

CHAP. III.

AND theſe are the Nations that the Lord left to try all thoſe of Iſrael by, who did not know all the Wars of Canaan;

2. That however the Generations of the Iſraelites might know how to teach thoſe War at leaſt, who knew them not before:

3. Five Lords of the Philiſtines, and all the Canaanites, with the Zidonians, and the Hivites who dwelt on Mount Lebanon, from that of Baal-hermon to the Entrance of Hamath.

4. By whom Iſrael were to be tried, to know whether they would hearken to the Commandments of the Lord, which he enjoined their Fathers by the Miniſtry of Moſes.

5. But the Iſraelites dwelling among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebuſites;

6. They not only took them their Daughters for Wives, and gave their own Daughters to their Sons, but ſerved their gods.

7. Therefore when they did what the Lord was diſpleaſed with, and forgot the Lord their God, ſerving Baalim and the Groves;

8. The Lord was ſo angry with them, that he delivered them up into the Power of Cuſhan-riſhathaim King of Meſopotamia; whom they ſerved eight Years.

9. But they crying to the Lord, he raiſed up for them a Saviour, who ſaved them, Othniel the Son of Kenaz Caleb's younger Brother.

10. For the Spirit of the Lord was upon him, and he judged Iſrael, and going out to War, the Lord gave up Cuſhan-riſhathaim King of Syria into his Power, ſo that it became ſtrong over him.

11. Afterwards the Country reſted out forty Years, and Othniel the Son of Kenaz died.

12. Moreover the Iſraelites did again what the Lord was diſpleaſed with; who made Eglon the King of Moab ſtrong over them, becauſe they did ſo.

13. And he gathering to him the Ammonites and Amalekites, went and beat Iſrael, and poſſeſſed the City of Palm-trees.

14. Whereupon the Iſraelites ſerved Eglon King of Moab eighteen Years.

15. But they crying to the Lord, he raiſed them up a Saviour, Ehud the Son of Gera, the Son of a Benjaminite, a Man lame of his right Hand; by whom the Iſraelites ſent a Preſent to Eglon King of Moab.

16. For Ehud made him a Sword which had two Edges, a Cubit long; and girded it under his Garments upon his right Thigh.

17. So he brought the Preſent to Eglon King of Moab, who was a very fat Man.

18. And when he had finiſhed doing it, he ſent away the People who carried the Preſent:

19. Whereas he returned from the carved Images which were at Gilgal, and ſaid, I have a ſecret Matter to thee, O King; who anſwered, Keep ſilence; and all who ſtood by him went out from him.

20. Then Ehud went to him, as he was ſitting in a cooling Chamber which he had for himſelf alone, and ſaid, I have a Matter from God for thee; at which he roſe up from the Seat.

21. And Ehud putting forth his left Hand, took off the Sword from his right Thigh, and ſtuck it into his Belly:

Ver. 20. *have tranſgreſſed*] *Hath* and *have*, ſingular and plural, in the *com. Eng. Verſion*, are diſcordant. The *Hebrew* Verbs are both plural.

Ver. 2. *however*] not *only*; for thoſe Nations alſo were left to try and puniſh the *Iſraelites*.

Ib. *knew them*] viz. the Wars of *Canaan*.

Ver. 8. *riſhathaim*] Which is in *Hebrew two Wickedneſſes*.

Ver. 10. *Syria*] As our *Bible* has it elſewhere.

Ver. 11. *reſted out forty Years*] From the Death of *Joſhua*, mentioned Chap. i. 1. ſee the ſucceeding *Chron. Table*. *Jun.* and *Trem.* ſupply it with *ad uſque*, *until*.

Ver. 13. *City of Palm-trees*] *Jericho*, as Chap. i. 16.

Ver. 15. *the Son of a Benjaminite*] Compare the *Heb.* here and in 1 *Sam.* ix. 1. together.

Ver. 19. *carved Images*] It is uſually turned *graven images* in the *preſent Bible*, but there is no Proof that it ſignifies *quarries*. *Caſtal.* and *Leo Judæ* have *ſimulachris*, *images*; *Munſt. loco ſculptilium*, *the place of carved images*; the *old Lat.* and *Engliſh Tranſ. idols*. But the *Syriack Tranſlator* keeping the original Word *peſilim*, the *Arabick* rendering from him, has ridiculouſly made it *Paleſtine*.

Ver. 20. *Chamber*] From עלה *to go up*. In 2 *Kings* i. 2. called *upper chamber*.

22. Inſomuch

22. Insomuch that even the Hilt went in after the Blade, and the Fat closed up about the Blade, for he could not draw the Sword out of his Belly; and the Dung came forth.

23. Next Ehud went out at the Gallery, and shut the Doors of the Chamber about him, and locked *them*.

24. At length when he was gone out, *Eglon*'s Servants came, and seeing plainly that the Chamber-doors were locked, they said, Verily he is covering his Feet in the cool Parlour.

25. And they staid a good while, but behold he did not open the Chamber-door; which at last taking a Key, they did themselves, and their Lord indeed was fallen on the Ground dead.

26. So Ehud escaped whilst they delayed, which, passing by the carved Images, he did to Seirath.

27. And as soon as he was come, he blew a Trumpet on Mount Ephraim, that the Israelites might go down from the Mountain with him, and he before them.

28. To whom he said, Follow after me; for the Lord has given up your Enemies, the Moabites, into your Power: accordingly they went down after him, and took the Passages of Jordan to Moab, and did not suffer a Man to pass over.

29. They also killed of the Moabites at that Time about ten thousand Men, all lusty, and all Men of Strength; and there was not a Man escaped.

30. Thus Moab was brought down that Day under the Power of Israel; and the Country rested out eighty Years.

31. After him too there was Shamgar the Son of Anath, who killed six hundred Men of the Philistines with an Ox-goad; and he also saved Israel.

CHAP. IV.

HOWEVER the Israelites did again what the Lord was displeased with, when Ehud was dead.

2. And he delivered them up into the Power of Jabin King of Canaan, who reigned in Hazor; the Captain of whose Army was Sisera, that dwelt in Harosheth of the Nations.

3. Upon which they cried to the Lord: for he had nine hundred iron Chariots, and oppressed them powerfully twenty Years.

4. And Deborah a Propheteſs, the Wife of Lapidoth, judged Israel at that Time.

5. Who dwelt under the Palm-tree of Deborah, between Ramah and Beth-el, on Mount Ephraim; and to her they went up for Judgment.

6. So she sent for Barak the Son of Abinoam, from Kedesh-naphtali; and said to him; Has not the Lord God of Israel commanded, Go, and draw to Mount Tabor, taking with thee ten thousand Men, of the Naphtalites and Zebulunites?

7. And I will draw to thee, at the River Kishon, Sisera the Captain of Jabin's Army, with his Chariots and Multitude; and will give him up into thy Power.

8. To whom Barak said, If thou wilt go with me, then will I go; but if thou wilt not, I will not go.

9. And she replied, I will go throughout with thee; nevertheless the Reputation will not be thine in the Expedition that thou goest on, because the Lord will deliver up Sisera into the Power of a Woman: so she got ready, and went with him to Kedesh.

10. Moreover he called Zebulun and Naphtali thither, and went up accompanied by ten thousand Men; she going up with him.

11. Now Heber the Kenite, of the Sons of Hobab the Father-in-law of Moses, was parted from the Kenites; and had extended his Habitation to the Oak of Zaanaim, which is at Kedesh.

12. And when they told Sisera, that Barak the Son of Abinoam was gone up Mount Tabor;

13. He called for all his Chariots, nine hundred iron ones, and all the People who

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Ver. 22. *Dung*] I know not where our *Translators* had the *dirt* from, since there is no more of it in the *Original*, nor in any *Translation* that I have of the learned Tongues, than there is in a Man's Belly.

Ver. 23. *Gallery*] or *Anti-chamber*; but the first is more consonant to the *Hebrew* Radix, signifying *a Rank*.

Ver. 24. *Chamber*] As this must signify by being high.

Ib. *covering his Feet*] in lying down to sleep, as the Manner was, *Ruth* iii. 7. see 1 *Sam.* xxiv. 3. but *Tynd.* has *a doyinge of hys easement*, and so the *Gen.* with the last *Margin*.

Ver. 25. *a good while*] *Heb. to a delaying*. *Trem.* and *Jun.* turn it as here, *dudum*; in which Manner *Pagnin.* and *Castal.* have it translated; and so *Kimhi*, *Sol. Jar.* and *Buxtorf* in his *Dictionary*, interpret it.

Ver. 29. *lusty*] *Gen. fed men*, others *fat*.

Ver. 31. *six hundred*] Though not only *Samson* killed a thousand with a far more unfit Instrument, but a Worthy of *David* eight hundred at one Time, 2 *Sam.* xxiii. 8. yet lately our Countrymen *Bedford*, *Script. Chron.* B. v. 3. 16. and *Stackhouse*, *Hist. Bib.* B. v. 2. relate those six hundred to be killed in about twenty Years by the Assistance of his Servants. The Mention of which seems Refutation enough. And as *Maundrell* tells us, the People still use Goads of an extraordinary Size in that Country, and that upon measuring several, he found them about eight Feet long, and at the bigger End six Inches about, with a small Spade or Paddle of Iron there, strong and massy for cleansing the Plough, *Journey from Aleppo to Jerusalem*; which surely might do great Execution.

Ver. 2. *Hazor*] that was rebuilt by the *Canaanites*, *Josh.* xi. 11.

Ver. 11. *the Oak*] as Ver. 5. of the Palm-tree; see *Gen.* xii. 6.

Ver. 12. *Tabor*] about a Day's Journey due West from

were with him, from Haroſheth of the Nations to the Brook Kiſhon.

14. Then Deborah ſaid to Barak, Get ready, for this is the Day on which the Lord gives up Siſera into thy Power; Is not he gone out before thee? Accordingly Barak went down from Mount Tabor, and the ten thouſand Men after him.

15. With that the Lord routed Siſera, all the Chariots, and the whole Army, with the Edge of the Sword before Barak; ſo that Siſera got down from his Chariot, and fled away on his Feet.

16. Barak too purſued after the Chariots and the Army, to Haroſheth of the Nations: thus all the Army of Siſera fell by the Edge of the Sword, there being not even one left.

17. Now he fled as before mentioned to the Tent of Jael, the Wife of Heber the Kenite: for there was Peace between Jabin King of Hazor, and his Family.

18. And Jael going out to meet Siſera, ſaid to him, Turn aſide, my Lord, turn aſide to me, do not fear. So he turned aſide to her into the Tent, that ſhe might cover him with a Blanket.

19. Beſides he ſaid to her, Give me, I pray, a little Water to drink, for I am thirſty; who opening a Bottle of Milk, gave him drink, and covered him.

20. He ſaid to her further; Stand at the Door of the Tent; and if any one comes, and enquires of thee, Is there any Man here? Thou ſhalt anſwer, No.

21. But Jael the Wife of Heber took a Nail of the Tent, and putting a Hammer in her Hand, went to him ſecretly, and ſtuck the Nail ſo into his Temples, that it faſtened in the Ground: for he was faſt aſleep, and weary; thus he died.

22. And behold as Barak purſued Siſera, ſhe went out to meet him, and ſaid to him, Come, and I will ſhew thee the Man whom thou ſeekeſt. Accordingly he went in to her, and behold Siſera was fallen down dead, and the Nail was in his Temples.

23. Thus God brought down on that Day, Jabin King of Canaan, before the Iſraelites.

24. Nay their Hands went on more and more in being hard againſt him, till they had deſtroyed him.

CHAP. V.

AND Deborah ſung, with Barak the Son of Abinoam, on that Day, as follows:

2. For the taking Vengeance on behalf of Iſrael, for the People's offering themſelves Voluntiers, for both bleſs the Lord.

3. Hearken, O Kings; give ear, you Princes: I my ſelf will ſing to the Lord, will ſing melodiouſly to the Lord God of Iſrael.

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the Sea of *Tiberias*, and ſtanding by it ſelf in the Plain of *Galilee*; being round, high and beautiful, with a plain Area at the Top, about two Furlongs long and one broad, very fertile and delightful; now incloſed with Trees on all Parts, excepting ſouthward, and having Ciſterns of good Water; from whence alſo may be ſeen the *Mediterranean Sea* one Way, and that of *Tiberias* another, the whole Breadth of the Country of *Canaan*; to all which and more, with a curious View of it, *Maundrell* adds, *It is impoſſible for Man's Eyes to behold a higher Gratification of this Nature.* As likewiſe *Corten* ſays, *If Nature has formed any Thing more delightful than ordinary, it is this Mountain*; which he further deſcribes, to appear like a Sugar-loaf from Eaſt to Weſt, and oval, as it is, from South to North, having a Way only on the Weſt to ride up, of an Hour long, and is encompaſſed on all Sides with pleaſant Trees, Shrubs and Graſs, there being the Ruins of a compleat Fortification, Caſtle, &c. on the Top; from which may be ſeen towards the North the Mountains of *Lebanon* and *Baſhan*, eaſtwards the Sea of *Galilee* or *Tiberias*, and the Mountains beyond, on the South-eaſt the Diſtricts of *Samaria* and Mountains about it, on the South the Mountains of *Gilboa*, South-weſt thoſe of *Carmel*, and weſtwards the Mountains of *Nazareth*, and beyond them into the *Mediterranean Sea*; the Plains of *Galilee* lying at the North-eaſt of it, and the inimitable Valley of *Eſdraelon* at the South-weſt, beyond which latter one alſo views Mount *Hermon*, and at the Foot of it a Village where the City of *Nain* (read of *Luke* vii. 11.) is ſaid to have ſtood; by which their ſeveral Situations may alſo be known: and this Author's Account is to be doubly valued, being taken as lately as in the Year 1738, and not from any other Author, ſince he ſays he did not remember to have ſeen an Account of it in any other.

Ver. 15. *routed Siſera*] If Deſcriptions of Battles are ſo entertaining, as it ſeems, I can perhaps give a probable one of this in brief, as follows: *Siſera*, who ſeems to be a young General, by his Mother inſtead of a Wife, Chap. v. 28. and eſpecially by his truſting himſelf alone to his Feet, Ch. iv. 15. might likely ſurround the Mountain, that *Barak* and his Men, whom he might be impoſed on to think much fewer than they were, might not eſcape; and having a little of the Coward, by his Flight, might be himſelf againſt the River, where it was leaſt probable *Barak*'s Men would attempt breaking through; but where it appears they made the Charge, becauſe *Siſera* was there, and drove him, as related, to that Streight, and others into the River, Chap. v. 21. And to the Mountain they could have retreated, or might keep there a Reſerve to charge afreſh, whither the dreaded iron Chariots could not aſcend, Ver. 3. Thus by their compaſſing Mount *Tabor*, *Barak* would have but a ſmall Part of his Enemies to engage, if when their Commander was loſt, as likely, they betook themſelves likewiſe to Flight.

Ver. 16. *by the Edge*] The ſame as in the preceding Verſe, and *upon* is very unapt; ſee *Num.* xiv. 3, 43. *Iſa.* xiii. 15. &c.

Ver. 18. *a Blanket*] It is rendered *a Blanket*, *Quilt*, *Covering*, *&c.* but *a Mantle* would have been unfit either for him to hide or reſt under.

Ver. 21. *ſecretly*] The Root of it being *to hide* or *wrap up*; and ſo this Word is rendered in the *preſ. Tranſlation*, Chap. xviii. 22. and *privily*, 1 *Sam.* xxiv. 4.

Ib. *was faſt aſleep*] *Biſh. ſlumbred ſore.*

Ver. 22. *fallen down*] See Chap. v. 27.

Ver. 24. *more and more*] See the like *Gen.* xxvi. 13. So *Caſtal.* tranſlates it.

Ver. 2. *bleſs*] It is the ſame Ver. 9.

4. O Lord,

4. O Lord, when thou cameſt forth from Seir, when thou didſt march out of the Country of Edom; the Earth ſhook, and the Heavens ſhowered, even the Clouds poured out Water:

5. The Mountains flowed down at the Preſence of the Lord, that Sinai at the Preſence of the Lord God of Iſrael.

6. In the Time of Shamgar the Son of Anath, in the Time of Jael, the Ways were out of uſe, even ſuch as walked on Foot went in crooked Ways.

7. The Towns were become deſolate, thus in Iſrael were they become; till I Deborah aroſe, I roſe up a Mother in Iſrael.

8. They had choſen them new gods, then was War at the Gates; *yet* was there to be ſeen a Shield, or a Spear, among forty thouſand of thoſe Iſraelites?

9. My Heart is inclined to the Scribes of Iſrael, who freely offered themſelves among others: bleſſed for *it* be the Lord.

10. Ye who ride the fine Aſſes, who ſit in Judgment, or walk along the Way, diſcourſe together:

11. Away from the Noiſe of Archers, among the Drawing *of Water*, there let them talk over the righteous Things of the Lord, the righteous Things for his Towns in Iſrael; then may the Lord's People go down to the Gates.

12. Awake, awake, Deborah; awake, awake, ſpeak out a Poem: riſe up, Barak, and take away thy Priſoners captive, O Son of Abinoam.

13. Then he made the Remainder rule, the People for the ſtately ones; the Lord made *them* rule for me among the Powerful.

14. Out of Ephraim was their Root againſt Amalek, afterwards ſhalt thou be, Benjamin, among thy People: out of Machir came down the Law-givers, and out of Zebulun thoſe who write with the Pen of a Scribe.

15. Nay the Princes in Iſſachar were with Deborah; as Iſſachar, ſo Barak; who was ſent into the Valley on his Feet; while in the Parts of Reuben were great Determinations of Mind.

16. Why didſt thou ſtay between the two Packs, to hear the Bleatings of folded Flocks; while at the Parts of Reuben were great Things, Conſultations of Mind?

17. Gilead abode beyond Jordan; and why did Dan lodge in the Ships? Aſher reſided at the Harbour of the Seas, and dwelt in his ruinous Breaches.

Ver. 5. *flowed down*] Why not with Torrents of Rain?

Ver. 7. *Towns*] which being unfortified, the People could not live ſafe there, in ſuch Times of Devaſtation and Robbery.

Ver. 9. *Pythagoras*, as in his *Life* by *Diog. Laertius*, exhorted *to ſing the Praiſes of God and good Men, for the Benefits received from them.*

Ib. *Scribes*] viz. the *Zebulunites* who went to the Battle, Ver. 14. So *Arias Montan.* literally turns it.

Ver. 10. *fine*] or *bright*. So in the *Tranſlations* of *Jun.* and *Trem.* with *Caſtal.* is *nitidas*, in *Leo Judæ's nitidis*, in the *vulg. Lat. nitentes*, and in *Coverdale's fayre.*

Ib. *ſit in Judgment*] *Gen.* and *Biſh. dwell by Middin*, though *Tynd.* had as we now.

Ver. 11. *among*] or *between.*

Ib. *go down to the Gates*] where the principal Buſineſs of Cities was tranſacted.

Ver. 13. *the Remainder*] who were left of the *Iſraelites*, Ver. 7.

Ib. *the People*] of *Iſrael*, in the ſingular Number by Way of Eminence, and uſed in Diſtinction from others in the *Scripture* (as obſerved elſewhere) and even here, Ver. 2, 9, 11. the Enemies being alſo ſeveral, Ver. 19. However it is not in *Heb. among the people*, as in our *common Engliſh*, here being Nothing for *among*, as there is Ver. 9, 14. nor does the *Heb.* allow it to be genitive, *of the People*; but it is in Appoſition to *Remainder*, a Noun uſed for more than one Perſon, and the *Heb.* Stop between ſhews the Repetition of the Verb to be underſtood, *he made the People rule:* thus *Sebaſt. Schmidt* and the *French Tranſ.* have it.

Ib. *for the ſtately*] not *over*, which the *Heb.* Prepoſition ſcarcely ſignifies; and then it ſhould be *over me*, that having the ſame, and being governed by the very ſame Verb: but the *over* after is another Prepoſition.

Ib. *ſtately ones*] the Nobility of *Iſrael*, anſwerable to *me.*

Ib. *the Lord*] where is another *Heb.* Stop, and thus it makes out the [he] alſo before. Let this *Tranſlation* be compared with others, and the *Original.*

Ib. *among*] The ſame with that in Ver. 23. and as in Ver. 14.

Ib. *the Powerful*] Thoſe that follow.

Ver. 14. *their Root*] The firſt of their Rulers who fought with the *Amalekites*, viz. *Joſhua* of that Tribe, *Exod.* xvii. 10, 13. *Num.* xiii. 8.

Ib. *ſhalt thou be, Benjamin*] *Saul* of that Tribe. A remarkable Prophecy! I ſee not how it may be otherwiſe well interpreted, 1 *Sam.* xv.

Ver. 15. *ſent*] In two *Editions* of the *Gen. ſet*, but it ſeems a Miſtake for this.

Ib. *while*] or *there being*, only the Verb-ſubſtantive, ſo often underſtood.

Ib. *in the Parts*] So *Jun.* and *Trem.* have *in partibus*, as Ver. 16. and accordingly *Buxt.* in *Lex.*

Ib. *Determinations*] not *impreſſions*, as in the *Engliſh Margin*; and it ſeems ſatirical, and ſo is very beautiful, for the *Reubenites* telling what they were purpoſing and reſolving to do, had there been Occaſion for it.

Ver. 16. *between the two Packs*] The Words of *Jacob* concerning *Iſſachar*, *Gen.* xlix. 14. who appears to be meant here. Thus *Trem.* and *Jun.* render it, *inter* [illegible] *ſarcinas*; and *Seb. Caſt. inter ſarcinas.*

Ib. *folded Flocks*] to which *Bleating* eſpecially belongs.

Ib. *while*] Thus having praiſed the Princes of *Iſſachar* in Compariſon of *Reuben*, they reproach the common People of *Iſſachar* in Compariſon of the ſame. A beautiful Contraſt! not obſerved by the *Commentators* that I know of.

Ib. *great Things*] ironically, to be conſulting, when they ſhould have been acting.

Ib. *Conſultations*] *Heb. hikre*, anſwering to *hikke*, *Determinations*, which Similitude of Sound that Language is ſo fond of.

18. Zebulun and Naphtali, noted by Name, expoſed themſelves to die, upon the Heights of the Field.

19. The Kings came, they fought; the Kings of Canaan fatally fought, in Taanach then at watery Megiddo: their Wages the Spoil, but never received.

20. *For* from Heaven there fought, the Stars from their Courſes fought with Siſera.

21. The Waves of Kiſhon waſhed them away, that noted River of old Times, the River Kiſhon: O my Mind, what Power haſt thou overpowered!

22. Then were the Heels of the Horſes battered; by the Prancings, the Prancings of their ſeveral courageous Steeds.

23. Curſe Meroz, ſays the Angel of the Lord, curſe throughly the Inhabitants of it; becauſe they came not to the Help of the Lord, to the Help of the Lord among the Powerful.

24. The moſt bleſſed of Women is Jael the Wife of Heber the Kenite, thus bleſſed in a Tent.

25. He aſking for Water, ſhe gave Milk: ſhe preſented Butter-milk in a ſtately Diſh.

26. She put forth her Hand to the Nail, and her right Hand to the working Hammer; ſo ſtruck Siſera, ſhe ſtruck into his Head, and continuing the Strokes, pierced through his Temples.

27. Between her Feet he bended, he fell, he lay along: between her Feet bending, falling; where he bended, there he fell down bereaved of all.

28. The Mother of Siſera looked out at the Window, and cried out at the Caſement, Why does his Chariot delay coming? Why are the Paces of his Chariots retarded?

29. Her wiſe Ladies were anſwering, when forſooth ſhe made her Reply to her ſelf,

30. Have not they found *them? Yes,* divided the Spoil, a young Woman *or* two for each Man; a Spoil of divers Colours, to wit of Embroidery, for Siſera; of a Colour of double Embroidery for the Necks of thoſe belonging to the Spoil.

31. So let all thy Enemies periſh, O Lord, but may thoſe who love him go forth in Power, like the unclouded morning Sun. Then the Country reſted out forty Years.

CHAP. VI.

AFTERWARDS the Iſraelites did what the Lord was diſpleaſed with; ſo that he gave them up into the Power of the Midianites ſeven Years.

2. Whoſe Hands becoming ſtrong againſt Iſrael, becauſe of them the Iſraelites made them Dens which are in the Mountains, with Caves and Fortifications.

3. And if they ſowed, up came the Midianites, Amalekites, and People of the Eaſt, directly againſt them.

4. Where encamping, they deſtroyed the Crop of the Ground, till one comes to Gaza; leaving in Iſrael neither Victuals, ſmall Cattle, Ox, nor Aſs.

5. For they, and their Cattle, came up

Ver. 19. *their Wages &c.*] *Heb. they received not Gain* or *Money.*

Ver. 20. *the Stars—fought*] by giving the *Iſraelites* Light in the Night to purſue *Siſera*'s Army. How ſtupidly is this Verſe quoted ſo much for Aſtrology!

Ver. 21. *Kiſhon*] Which *Maundrell* being at, deſcribes to run through the middle of the Plain of *Eſdraelon*, and then cloſe by Mount *Carmel*, falling into the *(Mediterranean) Sea* at a Place (now) called *Caypha*; its Waters then, he ſays, were low and inconſiderable, but there were the Tracks of many Torrents falling into it from the Mountains; which, adds he, muſt needs make it ſwell exceedingly upon ſudden Rains, as doubtleſs it did at the Deſtruction of *Siſera*'s Hoſt, *Journey from Aleppo to Jeruſalem*; wherein the Divine Aſſiſtance would more appear, than if the River was always large.

Ib. *waſhed*] *Heb. rolled.*

Ib. *noted of old Times*] Merely *ancient* ſeems too common to Rivers to be here intended.

Ver. 22. *Heels*] by their kicking backward, and rearing up on their hinder Legs, as Horſes do; nor is it *Hoofs.*

Ib. *ſeveral*] which the *Hebrew* properly and directly ſignifies, to ſuch as underſtand it; which I cannot ſay all *Tranſlators* have done in this, and ſome other Reſpects; ſee on *Gen.* xxvi. 26.

Ver. 23. *among*] It is needleſs to ſeek for more than *Gell* has produced, that have it ſo rendered, *Eſſay*, p. 364. and this I think the *Heb.* favours, by not having ל for *againſt*, as well as that the Senſe is more noble.

Ver. 24. *bleſſed in*] Not firſt bleſſed above all, then above ſome.

Ver. 26. *ſo ſtruck*] Here may be an Inſtance of the Careleſſneſs of *King James*'s *Tranſlators*, who were employed ſo pompouſly to amend the *Geneva Bible*, and have here put as there was before, *with the hammer*; though there is no Noun, and the Verb is *to knock, ſtrike* or *beat* in general.

Ib. *ſtruck into*] 'There is not the leaſt Indication, 'ſays *Patrick*, of her cutting off his Head:' but as to his ſaying, 'The Word *machak*, which is commonly tranſ-'lated *cut off*, cannot have that Signification here;' it is uſed no where elſe throughout the *Heb. Bible*, and I find but one *Tranſ.* that has it *cut off* here.

Ver. 27. *bended*] by the firſt Blow, then bounding up by the awaking and Anguiſh, fell down.

Ib. *bereaved of all*] *Heb. waſted.*

Ver. 28. *the Paces*] which they uſed to run in Swiftneſs. Not *wheels.*

Ver. 29. *anſwering*] without *her*, as 1 *Sam.* xviii. 7. look *Buxtorf*'s *Gram.* Lib. i. Cap. 34. ad fut. but our *Tranſlators* omit *her* after.

Ver. 30. *for Siſera*] The *Heb.* Pointing thus diſtinguiſhing which belongs to him.

Ib. *of a Colour*] that is a ſingle Colour for others under the General, and this might be intended *double* for Strength, rather than Finery, that *Siſera* might have the moſt brilliant.

Ver. 31. *unclouded Morning*] As the Sun muſt be to go forth moſt powerfully; and ſee 2 *Sam.* xxiii. 4.

Ver. 4. *ſmall Cattle*] Which Signification the Word and Context bear. Beſides the *preſent Tranſlation* is as if an Aſs was Suſtenance to be eat.

with

with their Tents, nay came as Locuſts for Multitude, themſelves and their Camels being out of Number; and they came into the Country, to deſtroy it.

6. Thus Iſrael was much impoveriſhed by reaſon of the Midianites; and they cried to the Lord.

7. And when they did, upon account of the Midianites;

8. The Lord ſent a Man *that* was a Prophet to the Iſraelites, who ſaid to them: Thus ſays the Lord God of Iſrael; I brought you up from Egypt, and out of the Place of Slaves;

9. I alſo delivered you from the Power of the Egyptians, and of all who oppreſſed you, whom I drove out from your Preſence, and gave you their Country;

10. Moreover I declared to you, I am the Lord your God, do not fear the gods of the Amorites in whoſe Country you dwell: yet you have not hearkened to what I ſaid.

11. There likewiſe came an Angel of the Lord, and ſate under an Oak which was at Ophrah, that belonged to Joaſh the Abiezrite; whoſe Son Gideon was beating out Wheat at a Wine-preſs, to hide *it* from the Sight of the Midianites.

12. To whom the Angel of the Lord appearing, ſaid to him. The Lord is with thee, O valiant Man.

13. But Gideon ſaid to him; Oh my Lord, if the Lord is with us, why is all this come upon us? And where are all his Wonders that our Fathers have thus rehearſed to us, Did not the Lord bring us up from Egypt? Since he has now forſaken us, and given us up into the Power of the Midianites.

14. Then the Lord turning to him, ſaid, Go in this thy Might, and thou ſhalt ſave Iſrael from their Power: Do not I ſend thee?

15. And he anſwered him, Oh my Lord, whereby ſhall I ſave Iſrael? Behold my Thouſand is impoveriſhed in Manaſſeh, and I am ſmall in my Father's Family.

16. But to him the Lord replied, I will be with thee, and thou ſhalt beat the Midianites as one Man.

17. Whereupon he ſaid to him; If now I am in Favour with thee, ſhew me a Sign what thou art who talkeſt with me.

18. Depart not, I pray, from hence, till I come to thee, and bring forth my Preſent, and ſet before thee. Who ſaid, I will ſtay till thou returneſt.

19. So Gideon went in, and made ready a Kid of the Goats, with an Ephah of Flour in unleavened Cakes; putting the Fleſh in a Baſket, as he did the Broth in a Pot: which he brought out to him under the Oak, and put nigh.

20. And the Angel of God ſaid to him, Take the Fleſh and unleavened Cakes, and ſet on this Rock, pouring out the Broth; and he did ſo.

21. Next the Angel of the Lord reached out the End of the Staff that was in his Hand, and touching the Fleſh and unleavened Cakes, there came up Fire out of the Rock, which conſumed them both; he alſo went away out of his Sight.

22. And when Gideon ſaw what he was, he ſaid, Alas, O Sovereign Lord, becauſe of this, that I have ſeen an Angel of the Lord Face to Face.

23. But the Lord ſaid to him, There is Peace for thee, do not fear: thou ſhalt not die.

24. Upon this Gideon built there an Altar to the Lord, and called it The Lord of Peace's: to this Day it is ſtill in Ophrah of the Abiezrites.

25. And in that Night the Lord ſaid to him; Take the Ox that was a Bull which thy Father has, and the other Ox of ſeven Years; and thou ſhalt throw down the Altar of Baal that thy Father has, and cut down the Grove which is by it.

26. Thou ſhalt alſo build an Altar to the Lord thy God, upon the Top of this Fortreſs in a Place put in order; and ſhalt take the other Ox, and offer up a Burnt-offering

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Ver. 9. *alſo delivered you*] At the *Red Sea*.

Ver. 11. *beating out*] privately and quietly, as *at a Wine-preſs* alſo denotes; which *threſhing*, that the *Heb.* Word does not ſignify, would not have been.

Ver. 13. *Did not*] Being a ſtrong Affirmation in *Heb.* ſo in the next Verſe.

Ver. 17. *what*] as a Prophet, Judge or Magiſtrate, who had Power to commiſſion him; ſince he did not take him for an Angel. It is the *Heb.* Relative contracted; and ſurely *Gideon* knew the other talked with him, without a Sign to ſhew it.

Ver. 24. *The Lord of Peace's*] See *Gen.* xxxiii. 20. Of this *Walt. Croſs* in his *Taghm. Art*, p. 101, ſays, 'Our 'Tranſlation favours *Photinians* and *Socinians*, who invalidate the Argument for Chriſt's Deity, from the 'proper Name of God *Jehovah* being aſcribed to him, 'ſince it is to other Things, as here to the Altar; but, 'adds he, falſely.'

Ver. 25. *was a Bull*] that is lately cut: ſo far the *Heb.* from *young*; and *young bullock, the ſecond of ſeven years old*, is a plain Sign the Prophet *Amos* did not tranſlate it.

Ib. *other Ox*] this or *ſecond* ſhews it not to be the ſame, but rather he that went in the Yoke with the firſt; which Oxen might draw down what was wanted. The *Tigurin Verſion* and *Munſter*'s have, *& alium, and another*, which are the Words of former *Engliſh Tranſlations*; the *Vulgate, & alterum*; *Caſtal. & item altero, and alſo the other*; the *Septuagint* and others keep to the *Heb. and*.

with the Wood of the Grove which thou cutteſt down.

27. Accordingly Gideon taking ten Men of his Servants, did as the Lord ſpoke to him; however as he was afraid of his Father's Family and the Men of the City to do *it* by Day, he did *it* at Night.

28. So that when the Men of the City roſe early in the Morning, behold the Altar of Baal was broke down, and the Grove cut down which was by it; as alſo the other Ox offered up on an Altar that was built.

29. At which they ſaid to one another, Who has done this Thing? And having ſought, and enquired, ſome ſaid Gideon the Son of Joaſh had done it.

30. They then ſaid to Joaſh, Bring out thy Son, that he may die; becauſe he has broke down the Altar of Baal, and becauſe he has cut down the Grove which was by it.

31. But Joaſh ſaid to all who ſtood by him, Will you contend for Baal? Will you ſave him? Let him who will contend for him, be put to death whilſt it is Morning: if he is a god, let him contend for himſelf, becauſe *Gideon* broke down his Altar.

32. Therefore he called him at that Time Jerub-baal, ſaying, Let Baal contend againſt him, becauſe he broke down his Altar.

33. Now all the Midianites, Amalekites, and People of the Eaſt being gathered together, paſſed over, and encamped in the Vale of Jezreel.

34. Whereupon the Spirit of the Lord cloathed Gideon, and he blew a Trumpet, by which the Abiezrites were called after him.

35. Beſides he ſent Meſſengers to all Manaſſeh, who was alſo called after him; as he did likewiſe to Aſher, Zebulun and Naphtali, and they came up to meet them.

36. And Gideon ſaid to God; If thou wilt ſave Iſrael by me, as thou haſt ſpoken;

37. Behold I ſhall know it, by my placing a Fleece of Wool in the Floor, if the Dew is upon that alone, and upon all the Ground it is dry.

38. And it was ſo, for when he roſe early the next Day, and ſqueezed the Fleece, he wrung the Dew out of it, a Diſh full of Water.

39. He ſaid further to God, Be not angry with me, and I will ſpeak only this Time: let me try now once more with the Fleece; let it now be dry on that alone, and upon all the Ground let there be Dew.

40. And God did ſo that Night: for it was dry on the Fleece alone, and upon all the Ground there was Dew.

CHAP. VII.

THEN Jerub-baal, who was Gideon, riſing early, and all the People who were with him, encamped at the Fountain of Harod: and the Camp of the Midianites was to the North of him, towards the Hill of Moreh in the Vale.

2. But the Lord ſaid to Gideon; The People who are with thee are too many for me to give up the Midianites into their Power, leſt Iſrael ſhould boaſt it ſelf againſt me, that his own Hand has ſaved him.

3. Now therefore do proclaim in the Hearing of the People thus, Whoever is fearful and afraid, let him go away back betimes from Mount Gilead; upon which there went back twenty two thouſand of the People, and ten thouſand were left.

4. The Lord notwithſtanding ſaid to him, The People are yet many; bring them down to the Water, that I may try them for thee there: and he of whom I ſay to thee, This ſhall go with thee, ſhall go; and all of whom I ſay to thee, This ſhall not go with thee, he ſhall not.

5. So he brought the People down to the Water; and the Lord ordered him, Every one who laps ſome of the Water with his Tongue, as a Dog does, thou ſhalt place alone, as likewiſe every one who bends down upon his Knees to drink.

6. And the Number of thoſe who lapped with their Hand to their Mouth, was three hundred Men; whereas all the reſt of the People bended down upon their Knees to drink Water.

7. The Lord then ſaid to Gideon, By the three hundred Men who lapped will I ſave you, and give up the Midianites into thy Power; ſo let all *the reſt of* the People go to their reſpective Places.

8. Upon which theſe taking Proviſion in their Hands, and their Trumpets, he ſent all the *other* Men of Iſrael to their ſeveral Tents, and retained the three hundred Men; the Camp of the Midianites being below him in the Vale.

9. And that Night the Lord ſaid to him;

Ver. 37. *Floor*] which was abroad, *Hoſ.* xiii. 3. *Dan.* ii. 35.

Ver. 39. *now*] *na* in *Heb.* both times, and in the *common Tranſlation* is put *I pray* to that which will not bear it.

Ver. 3. *do*] denoting ſome Intreaty; but *go to*, beſides being intolerably obſolete, is by *Johnſon*'s Definition *a ſcornful exhortation.*

Ver. 4. *many*] not *too many* here, as in Ver. 2.

Ver. 8. *their Trumpets*] which they might be furniſhed with from the reſt of the People.

Ariſe,

Ariſe, go down to the Camp: for I give it up into thy Power.

10. However if thou art afraid to do it, go thither with Phurah thy young Man.

11. Whereby thou wilt hear what they ſay, and afterwards thou wilt be ſtrengthened to go thither. Accordingly he went down with Phurah his young Man, to the Border of the Men who were in military Order at the Camp.

12. Now the Midianites, Amalekites, and all the People of the Eaſt, lay along in the Vale as Locuſts for Multitude; their Camels likewiſe were innumerable, as the Sand which is upon the Sea-ſhoar for Multitude.

13. Whither Gideon being come, behold a Man told the following Dream to his Companion, Lo I have dreamed a Dream plainly, that a Cake of barley Bread tumbled along into the Camp of the Midianites, and coming to a Tent, and ſtriking it, that it might fall, overturned it, ſo that the Tent fell down.

14. And his Companion made anſwer, This is nothing beſides the Sword of Gideon the Son of Joaſh, a Man of Iſrael: God has given up into his Power the Midianites, and all the Camp.

15. As ſoon as Gideon therefore heard the telling of the Dream, and the Explanation of it, he worſhipped; and returning to the Camp of Iſrael, ſaid, Get ready, for the Lord has given up the Camp of Midian into your Power.

16. Next he parted the three hundred Men into three Companies; and gave Trumpets into the Hands of them all, with empty Pitchers, which had Lamps within.

17. And he ordered them; Take notice of me, and do ſo; particularly indeed when I come to the Border of the Camp, according as I do, ſo ſhall you.

18. For I, and all who are with me, will blow the Trumpet; and you ſhall alſo blow round about all the Camp, and ſay, *This* of the Lord, and of Gideon.

19. So Gideon, and the hundred Men who were with him, went to the Border of the Camp, at the Beginning of the middle Watch, when the Watchmen were but juſt rouſed up; and they blew the Trumpets, and daſhed to pieces the Pitchers which were in their Hands.

20. Nay the three Companies blew the Trumpets, and broke the Pitchers, holding faſt the Lamps in their left Hands, and the Trumpets in their right to blow; and they cried out, The Sword of the Lord, and of Gideon.

21. And as they ſtood in their ſeveral Places round about the Camp, all who were in it ran, ſcreamed out, and fled.

22. Beſides when the three hundred blew the Trumpets, the Lord ſet the Sword of each one againſt another, throughout the whole Camp; and thoſe of the Camp fled to Beth-ſhittah in Zererath, to the Frontier of Abel-meholah by Tabbath.

23. With that the Men of Iſrael were called out of Naphtali, Aſher, and all Manaſſeh, and purſued after the Midianites.

24. Gideon further ſent Meſſengers through all Mount Ephraim, to ſay, Go down to meet the Midianites, and take againſt them the Water *in the Way* to Beth-barah and Jordan: accordingly all the Men of Ephraim were called out, and took it.

25. They took likewiſe two Princes of Midian, Oreb and Zeeb; and killed Oreb at the Rock Oreb, as they did Zeeb at the Wine-preſs Zeeb, when they purſued the Midianites; whoſe Heads they brought to Gideon beyond Jordan.

CHAP. VIII.

NEVERTHELESS the Men of Ephraim ſaid to him, Why didſt thou do this Thing to us, not to call us, when thou wenteſt to fight with the Midianites? And they contended with him ſtrongly.

2. To whom he ſaid; What have I done now like you? Are not the Gleaning-grapes of Ephraim better than the Vintage of Abiezer?

3. God has given up into your Power the Princes of Midian, Oreb and Zeeb; and what could I do like you? Then their Reſentment ceaſed from him, upon his ſpeaking that Thing.

4. Moreover Gideon got to Jordan; paſſing over, and the three hundred Men who were with him, faint as they were, purſuing.

5. And he ſaid to the Men of Succoth, Pray give the People who accompany me a

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Ver. 11. *to go*] as afterwards, Ver. 15, 19.
Ib. *military Order*] See *Exod.* xiii. 18.
Ver. 17. *Take notice of*] *Heb. ſee from.*
Ver. 18. *blow the Trumpet*] *Heb. in the Trumpet*, but *with* reads as if he was not to blow the Trumpet: it is the ſame as in Chap. iii. 27. & vi. 34. and elſewhere thus rendered, though not always.

Ver. 19. *daſhed to pieces*] I ſuppoſe one againſt another. *Heb. ſcattered about.*
Ver. 21. *ſeveral Places*] at a diſtance from one another, that there might ſeem, being in the Night, ſo many Companies or Battalions, which would largely augment their Fear, and accounts for it well.
Ver. 3. *Reſentment*] or *Temper*, *Heb. Spirit.*

Piece

Piece of Victuals: for they are faint, and I am purſuing after Zebah and Zalmunna Kings of Midian.

6. But the Princes of Succoth ſaid, Haſt thou got hold of Zebah and Zalmunna already by the Hand, that we ſhould give Victuals to thy Army?

7. For this reaſon, ſaid Gideon, when the Lord has given them up into my Power, I will threſh your Fleſh with Thorns of the Wilderneſs, and Briers.

8. And going up from thence to Penuel, he ſpoke to the Men of it in like manner; and they anſwered him as thoſe of Succoth had.

9. So he made reply alſo to them, When I return in Peace, I will break down this Tower.

10. Now Zebah and Zalmunna were in Karkor, and their Armies with them, about fifteen thouſand, all that were left of the whole Army of the eaſtern People: for there were fallen a hundred and twenty thouſand Men who drew forth the Sword.

11. And Gideon went up the Way of thoſe who dwelt in Tents, at the Eaſt of Nobah and Jogbehah; and beat the Army, when it was ſecure.

12. But Zebah and Zalmunna fleeing, he purſued after them; and taking theſe two Kings of Midian, made all the Army afraid.

13. Gideon the Son of Joaſh alſo returned from the Battle, before the getting up of the Sun.

14. And he took a Youth of the Men of Succoth, and aſked him; who wrote down for him the Princes and Elders of it, ſeventy ſeven Men.

15. Then he came to the Men of it, and ſaid; Here are Zebah and Zalmunna, with whom you thus reproached me, Haſt thou got hold of Zebah and Zalmunna already by the Hand, that we ſhould give Victuals to thy Men who are faint?

16. And he took thoſe Elders, with Thorns of the Wilderneſs, and Briers, and made the Men of Succoth know by them.

17. He further broke down the Tower of Penuel, and ſlew the Citizens.

18. Afterwards he ſaid to Zebah and Zalmunna, What ſort of Men were thoſe that you killed on Tabor? Who anſwered, They were juſt as thou art, looking each one like the Sons of a King.

19. And he replied, They were my own Brothers, the Sons of my Mother: by the Lord's living, if you had kept them alive, I would not kill you.

20. He ſaid then to Jether his Firſt-born, Get ready, kill them; but the Youth did not draw forth his Sword, becauſe he was afraid, as he was yet a Boy.

21. Whereas Zebah and Zalmunna ſaid, Do thou get ready, and fall on us, for like a Man is his Strength; ſo Gideon getting ready, killed them, and took the Studs which were on their Camels Necks.

22. The Men of Iſrael moreover ſaid to Gideon, Do thou rule over us, and even thy Son, and Grandſon; becauſe thou haſt ſaved us from the Power of the Midianites.

23. Whom he anſwered, I will not rule over you, nor ſhall my Son: let the Lord rule over you.

24. However he ſaid to them, I aſk a Petition of you, that you will give me each one the Ear-rings of his Spoil: for they had golden ones, as thoſe were Iſhmeelites.

Ver. 6. *Haſt thou got &c.*] *Heb. Are the Palms of the Hands—— in thy Hand.*

Ver. 11. *was ſecure*] *Tynd. did caſt no perrelles.*

Ver. 12. *afraid*] *Gideon* falling upon the Camp of the *Midianites* at Night, the two Kings fled out of it, whereby he took them; which ſtruck ſuch a Conſternation among their People, who had been frightened before, that *Gideon* went off with his royal Captives, before the Light of the Day diſcovered his 300 faint Men to the 15000. The Verb is as here rendered, not *diſcomfited: Caſtal.* ſays *perterret*, *Munſt. perterruit*, *frightened* or *terrified*; and *Coverdale*, *put—in feare*; but this needs no Proof.

Ver. 13. *returned*] to *Succoth.*

Ib. *before the getting up of the Sun*] by *Tynd. the ſonne beying yet up*, *Gen. the ſunne being yet hie.*

Ib. *getting up*] Divers *Bibles* having *was up* wrong in *Italick* (there being a Word for it, as here rendered, in *Heb.*) our late famous *Univerſal Hiſtory* ſays, "it is not "eaſy to determine, whether the Words [before the "Sun] mean before its going down on that Day, or its "riſing on the next Morning:" then unhappily concludes it was the former, with the Pretence that the *Jews* and Generality of *Chriſtian Interpreters* underſtood it ſo, Book i. 7. 6.

Ver. 15. *reproached me*] *Tynd. caſt me in the teth.*

Ver. 16. *Elders*] who appear to be alſo the Princes, by Ver. 6, 7. as likewiſe by Ver. 14. compared with this.

Ib. *know*] according to the *Heb.* but inſtead of וַיֵּדַע *Biſhop Walton* ſays, *It is cleer that the ancient reading was,* וַיָּדָשׁ *and he tare or threſhed, as he had threatened, Ver. 7. Anſw. to Conſiderations upon the Bibl. Polygl.* Ch. 6. p. 100. becauſe the *Sept. Tranſ.* and ſome others following it have ſo: but how much rather was that taken from the 7th Verſe (in the Liberty the LXX uſed of tranſlating) than ours made by Corruption from it! which may ſerve alſo for his other Inſtances. Nay if *the Men of Succoth* were others as well as *the Elders*, or thoſe who had this Puniſhment inflicted on them, which doubtleſs they were, the *preſent Hebrew Reading* muſt be the right, or at leaſt the other muſt unavoidably be wrong. And it may be ſeen the Expreſſions are not the ſame even here in parallel Places, as *the Princes* are threatened, Ver. 6, 7. *the Elders* ſuffer, Ver. 16. it is *Army*, Ver. 6. *Men who are faint*, Ver. 15. and *your Fleſh*, Ver. 7. *by them*, Ver. 16.

Ib. *by them*] whom he ſo puniſhed.

Ver. 21. *a Man*] In Contradiſtinction to *Boy.*

Ib. *Studs*] See the Word *Iſa.* iii. 18.

Ver. 24. *thoſe*] not *they*, the ſame as before.

Ib. *Iſhmeelites*] See *Gen.* xxxvii. 28.

25. And

25. And they replied, We will wholly give *them:* ſo they ſpread a Cloth, and caſt thereon the reſpective Ear-rings of their Spoil.

26. Now the Weight of thoſe that he aſked for, was a thouſand and ſeven hundred *Shekels* of Gold; beſides the Studs, Perfume-boxes, and purple Garments which the Kings of Midian wore, and beſides the Chains that were on their Camels Necks.

27. Which Gideon made into an Ephod, and placed it in his City Ophrah, whither all Iſrael went a whoring after it; and it became a Snare to Gideon and his Family.

28. Thus Midian was brought down before the Iſraelites, ſo that they lifted up their Heads no more: and the Country reſted out forty Years in the Time of Gideon.

29. And Jerubbaal the Son of Joaſh went, and dwelt in his Houſe.

30. Gideon alſo had ſeventy Children who proceeded from himſelf: for he had many Wives;

31. Beſides his Concubine, who was at Shechem, that bore him likewiſe a Son, whoſe Name he put Abimelech.

32. At laſt he died in a good old Age, and was buried in the Grave of Joaſh his Father, in Ophrah of the Abi-ezrites.

33. And when he was dead, the Iſraelites went a whoring again after Baalim, and put them Baal-berith for a god.

34. So that they did not remember the Lord their God, who delivered them from the Power of all their Enemies round about.

35. Nor did they act generouſly to the Family of Jerubbaal, that is Gideon, according to all the Good which he did to Iſrael.

CHAP. IX.

FOR Abimelech the Son of Jerubbaal going to Shechem, to his Mother's Brothers, ſpoke to them, and to all the Family of the Houſe of his Mother's Father, as follows;

2. Speak, I pray, in the Hearing of all the Owners of Shechem, What is beſt for you, that ſeventy Men, all the Sons of Jerubbaal, ſhould rule over you, or one Man ſhould? And remember, that I am your Bone and Fleſh.

3. And his Mother's Brothers ſpoke of him, in their Hearing, all theſe Words; upon which their Hearts inclined after Abimelech, he being, as they ſaid, their Brother.

4. Nay they gave him ſeventy Pieces of Silver, out of the Houſe of Baal-berith; with which Abimelech hired vain and unſtable Men, to go after him.

5. So he went into his Father's Houſe at Ophrah, and killed his Brothers the Sons of Jerubbaal, ſeventy Men, upon one Stone; excepting Jotham his youngeſt Son, who was left, becauſe he was hid.

6. Moreover all the Owners of Shechem, and the whole Family of the Fortreſs, getting together, went and made Abimelech King, at the Oak ſet up which was in Shechem.

7. And when ſome told Jotham, he went, and ſtood on the Top of Mount Gerizzim, and with an exalted Voice called, and thus harangued them: Hearken to me, ye Owners of Shechem, that God may hearken to you.

8. The Trees unanimouſly went to anoint a King over them, and ſaid to the Olive-tree, Do thou reign over us.

9. But he ſaid to them, Shall I leave off my Fatneſs, by whom they honour God and Men, that I may go to be removed *to reign* over the Trees?

10. They alſo ſaid to the Fig-tree, Come thou, reign over us.

Ver. 26. Shekels] Look *Gen.* xxiv. 22.

Ib. *Perfume-boxes*] *Nataph* the Root of this Word ſignifies *to drop* or *diſtil*; and *Dav. Kimhi* in his *Commentaries* on this Place writes נטיפות שם כלי זהב שנושאין בהם נטף *Netiphoth was the Name of golden Veſſels* or Boxes, *wherein was put the nataph*, the *ſtacte* mentioned *Exod.* xxx. 34. as likewiſe *Levi Ben Gerſhom* הן כלי זהב היו נושאין בו הנטף *Theſe were Veſſels of Gold in which was put the nataph.* And more general, *quibus recondebantur guttæ precioſæ & odoriferæ*, as *Munſter* ſays, *wherein precious and ſweet-ſmelling Drops were put* or *kept.* He renders it *olfactoriola*, *Trem.* and *Jun. myrothecidia*, both which may be engliſhed *Perfume-boxes.*

Ver. 33. *Baal-berith*] which notwithſtanding is the Name among the *Jews* for a Sponſor at Circumciſion, according to *L. Addiſon's Preſent State of the Jews*, p. 60, 61. it ſignifying *the Maſter of the Covenant.*

Ver. 5. *excepting*] The *notwithſtanding*, *yet* in the *com. Verſ.* which I find in the early *Bibles* of our *laſt Tranſlation*, is a double Rendering of only the *Heb.* ו which the Comma between makes more abſurd, and nonſenſical; but indeed was ſo in the *Biſhops Tranſlation* before, and therefore worſe than an Overſight in the *preſent.*

Ib. *was hid*] in the Conjugation *Niphal*, not in *Hithp. hid himſelf.*

Ver. 6. *the Fortreſs*] called *the Tower*, Ver. 46, 47, 49. as the *Geneva Margin* obſerves. Being filled with People it might have the Name *millo*, which is derived from *male, to fill*; after which Manner *Kimhi* expounds it, as alſo *Jun.* and *Trem.* tranſlate it by *munitio.* That it was not the Name of a Place nor a Man appears, becauſe there was a *millo* long after at *Jeruſalem*, 2 *Sam.* v. 9. ſee alſo 2 *Kings* xii. 20.

Ib. *Oak*] Look *Gen.* xii. 6.

Ib. *ſet up*] The Participle preterite in *Hophal*, as in *Gen.* xxviii. 12. So the *interlineary* and *Tigurin Bibles* have *ſita*, *ſet up* or *placed:* and *Patrick* obſerves he cannot find it uſed for *Pillar* in any other Place of *Scripture.*

Ver. 9. *by whom*] as *Jun. &c. Heb. who by me*, the Manner of ſpeaking in that Tongue for *by whom*, as in *Ezek.* ix. 11. &c. which our *Tranſlators* ſeem not to have ſufficiently known; and what is more to be wondered at, the induſtrious *Noldius* omits, but not *Buxt. Theſ.* Lib. ii. Cap. 8.

Ver. 9, 11, 13. *removed*] *Promoted* is from the *old Lat. promovear*, not from the *Hebrew.*

11. But he ſaid to them, Shall I leave off my Sweetneſs and good Fruit, that I may go to be removed *to reign* over the Trees?

12. Then they ſaid to the Vine, Come thou, reign over us.

13. But he ſaid to them, Shall I leave off my Wine, which makes God and Men glad, that I may go to be removed *to reign* over the Trees?

14. At laſt all the Trees ſaid to the Bramble, Come thou, reign over us.

15. If you truly anoint me for a King over you, quoth he to them, come, truſt in my Shadow; and if not let Fire come out of the Bramble, and conſume the Cedars of Lebanon.

16. Now therefore if you have acted in Truth and Integrity, by making Abimelech King, and if you have done well to Jerubbaal and his Family, nay if you have done to him according to the Deſert of his Hands;

17. Wherein my Father fought for you, and expoſed his Life at a diſtance, that he might delivet you from the Power of the Midianites;

18. Yet you are riſen up againſt my Father's Family to Day, and have killed his Sons, ſeventy Men, upon one Stone, and made Abimelech, the Son of his Servant-maid, King ovet the Owners of Shechem, becauſe forſooth he is your Brother:

19. I ſay if you have acted in Truth and Integrity, with Jerubbaal and his Family this Day; be glad of Abimelech, and let him alſo be glad of you:

20. But if not; let Fire come out of him, and conſume the Owners of Shechem, and the Family of the Fortreſs; let Fire likewiſe come out of them, and conſume Abimelech.

21. Jotham then fled, and running away, went to Beer; where he dwelt, becauſe of his Brother Abimelech.

22. And Abimelech had the principality over Iſrael three Years.

23. At length God ſent an ill Mind between him and the Owners of Shechem, ſo that they were treacherous to him:

24. That the Violence to the ſeventy Sons of Jerubbaal might come, and that their Blood might be laid upon their Brother Abimelech who killed them, and upon the Owners of Shechem who ſtrengthened him to do it.

25. For they put ſome that lay in wait for him upon the Tops of the Mountains, who robbed all that paſſed by them along the Road; which was told Abimelech.

26. Gaal too the Son of Ebed came, with his Brethren, and paſſing on to Shechem, the Owners of it truſted in him.

27. Next they went out into the Field, and gathering in their Vineyards, trod, and made Praiſes; as alſo went into the Houſe of their god, and eat, drank, and curſed Abimelech.

28. Beſides Gaal the Son of Ebed ſaid, Who is Abimelech, and what is Shechem, that we ſhould ſerve him? Is not he the Son of Jerubbaal, and Zebul his Officer? Serve the Men of Hamor the Father of Shechem; for why ſhould we ſerve him?

29. And oh that this People were in my Power! then would I put away Abimelech. Nay he ſaid to Abimelech, Make thy Army great, and come out.

30. But Zebul the chief of the City was angry at hearing his Words,

31. And ſent Meſſengers deceitfully to tell Abimelech; Behold Gaal the Son of Ebed, and his Brethren, are come to Shechem, and lo they fortify the City againſt thee.

32. Now therefore do thou get ready by Night, and the People who are with thee, and lie in wait in the Field.

33. And in the Morning as the Sun riſes, being got up early, thou mayeſt ruſh on againſt the City; and behold when he, and the People who are with him, come out to thee, thou mayeſt do to him according as thou findeſt to be *done*.

34. With that Abimelech gets ready, and all the People who were with him, by Night, and they lie in wait againſt Shechem in four Companies.

35. And Gaal the Son of Ebed going out, and ſtanding at the Entrance of the Gate of the City; Abimelech roſe up, and the People who were with him, from lying in wait.

Ver. 13. *makes God—glad*] This Expreſſion is eaſily accounted for, by conſidering that Wine was offered to God, *Lev.* xxiii. 13. *Num.* xxviii. 7. and that he was pleaſed People did their Duty by offering it. Without this Conſideration what Abſurdities have *Interpreters* run into? Ours have rendered it *cheereth God*, as if it was by his drinking the Wine; *Stackhouſe* expounds *God* to be *Princes*, *Hiſt. Bib.* Lib. v. 2.

Ver. 15. *truſt in my Shadow*] as if for Preſervation from ſcorching Heat. And the Shadow of a Bramble over the Trees, is a very witty and keen Sarcaſm.

Ver. 17. *wherein*] It is the *Hebrew* Relative *which*, *in which*, or *wherein*.

Ver. 28. *what is Shechem*] as if that was too noble a City to be governed by ſuch an ignoble Perſon.

Ib. *the Men of*] *Tynd. ſoche as come of*, the *Biſhops* following him.

Ver. 31. *deceitfully*] That this is the Meaning of the Word, by its Affinity with others, whereby *Jarhi* and *Kimhi* expound it, there is no Diſpute: ſo *Pagn.* and *Munſt.* render, *in dolo*; and in the *Genev. Marg.* is *Ebr. craftily*. *Privily* came not from the *Original*, but from the old paraphraſtical *Tranſlators*.

Ver. 33. *ruſh on againſt*] For he did not, nor does it appear he was to, *ſet upon the city*, to uſe the *preſent Reading*, before *Gaal* went out to him.

36. Upon

36. Upon Gaal's ſeeing them, he ſaid to Zebul, Behold People are coming down from the Tops of the Mountains; whom Zebul anſwered, Thou ſeeſt the Shade of the Mountains like Men.

37. However Gaal aſſerted yet again, that there were People coming down from the middle of the Country, and that one Company came from the Way of the Oak of the Soothſayers.

38. Then Zebul ſaid to him, Where is thy Mouth now, with which thou didſt vaunt, Who is Abimelech, that we ſhould ſerve him? Is not this the People whom thou haſt deſpiſed? Go out, I pray now, and fight with him.

39. Accordingly Gaal went out before the Owners of Shechem, and fought with Abimelech.

40. But Abimelech purſued him, and he fled from his Face; many falling down wounded to the Entrance of the Gate.

41. And Abimelech dwelt at Arumah; Zebul alſo drove out Gaal and his Brethren, from dwelling at Shechem.

42. Nevertheleſs the People went out the next Day into the Field, which having been told Abimelech,

43. He took his, and parting them into three Companies, lay in wait in the Field; and when he ſaw plainly that the other were come out of the City, he roſe up againſt them, and killed them.

44. For Abimelech, and the Company that were with him, ruſhed on, and ſtood at the Entrance of the Gate of the City; while the two Companies ruſhed upon all who were in the Field, and killed them.

45. He further fought againſt the City all that Day, and took it, as alſo killed the People who were therein; and having broke it down, he ſowed it with Salt.

46. Which when all the Owners of the Tower of Shechem heard, they went into a Caſtle of the Houſe of the god Berith.

47. Again it was told Abimelech, that they had all gathered themſelves together.

48. At this he went up Mount Zalmon, and all the People who were with him; and taking an Ax in his Hand, he cut off a Bough from the Trees, which he took up, and put upon his Shoulder; then he ſaid to the People who were with him, What you have ſeen me do, make haſte to do the like.

49. And all the People too cut them off a Bough apiece, and went after Abimelech; which putting againſt the Caſtle, they burnt it upon them with Fire; inſomuch that all the Perſons of the Tower of Shechem died likewiſe, about a thouſand Men and Women.

50. Afterwards Abimelech went to Thebez; againſt which encamping, he took it.

51. But there being a ſtrong Tower within the City, all the Men and Women, including all the Owners of the City, fled thither, and ſhut *it* about them; going up on the Roof of the Tower.

52. He notwithſtanding went to the Tower, and fought againſt it; nay went nigh to the Entrance of it, to burn it with Fire.

53. When a certain Woman threw down a Piece of a Milſtone upon his Head, and broke his Scull.

54. Upon which he called ſpeedily to the young Man who carried his Arms, and ſaid to him, Draw out thy Sword, and kill me, leſt they ſhould ſay of me, A Woman ſlew him. Accordingly his young Man ran him through, and he died.

55. And when the Men of Iſrael ſaw that Abimelech was dead, they went to their reſpective Places.

56. Thus God requited the Wickedneſs of Abimelech which he did to his Father, by killing his ſeventy Brothers.

57. All the Wickedneſs likewiſe of the Men of Shechem did God requite on their Heads; and the Curſe of Jotham the Son of Jerubbaal came upon them.

Ver. 38. *with him*] as the following Verſe ſhews; and *Coverdale* ſays, *with hym*. The literal *Lat.* and the *Heb.* are doubtful.

Ver. 49. *Perſons*] not *men* here, nor is it the ſame Word with the following.

Ver. 52. *to ſet it on fire*] left out of the *Genev. Bible*, black Letter, 1599; but is in another with the Roman Letter printed the ſame Year, both by the *Deputies of Chriſtopher Barker*.

Ver. 53. *broke*] The *all to brake* in the *common Engliſh* was ſo obſolete and unintelligible a hundred Years ago, that the great and ſkilful Linguiſt *William Walker* did not underſtand it: for in his *Engliſh Particles*, ſo fraught with Erudition, he reckons *all* an Expletive, though the Meaning is, *brake all his ſcull*, or *brake his ſcull in pieces*; as in *Tyndal*'s and the *Biſhops Tranſlations*, from whence this was taken, *all to daſhed the enemy*, *Exod.* xv. 6. *to* being only an Augment or Expletive like *be*— as when we ſay, *ſuch a one is all bedaubed*, *&c.* according to the *Saxon*; for which ſee *Hickes*'s *Gram.* p. 85. and *brake* cannot be infinitive: but how unfit is ſuch *Tranſlation* for the common People, which very few of the Learned underſtand!

Ib. *Scull*] *Tynd. brayne panne*, and ſo the *Gen.*

Ver. 54. *young Man*] *Gen. page.*

CHAP.

CHAP. X.

AND there roſe up after Abimelech, to ſave Iſrael, Tola the Son of Puah, the Son of Dodo, a Man of Iſſachar; and he dwelt at Shamir, on Mount Ephraim.

2. He alſo judged Iſrael twenty three Years, and dying, was buried at Shamir.

3. And there roſe up after him Jair the Gileadite, who judged Iſrael twenty two Years.

4. Moreover he had thirty Sons who rode upon thirty Aſs-colts, and they had thirty Cities: theſe they call the Towns of Jair to this Day, which are in the Province of Gilead.

5. Jair likewiſe died, and was buried at Kamon.

6. And the Iſraelites did again what the Lord was diſpleaſed with; for they ſerved Baalim, Aſhtaroth, the gods of Syria, Zidon, Moab, the Ammonites, and Philiſtines: whereas they forſook the Lord, and did not ſerve him:

7. Incenſed therefore at Iſrael, the Lord delivered them up into the Power, both of the Philiſtines and Ammonites,

8. Who broke, and bruiſed them that Year; *as they had* eighteen Years all the Iſraelites who were beyond Jordan, in the Country of the Amorites, which is in Gilead.

9. For the Ammonites were paſſed over Jordan, to fight alſo with Judah, Benjamin, and the Family of Ephraim; ſo that Iſrael was much diſtreſſed.

10. Then they cried thus to the Lord, We have ſinned againſt thee, both becauſe we have forſaken our God, and ſerved Baalim.

11. But he ſaid to them; Did not ſome of the Egyptians, Amorites, Ammonites, and Philiſtines,

12. With the Zidonians, Amalekites, and Maonites oppreſs you? And when you cried to me, I ſaved you from their Power.

13. Nevertheleſs you forſook me, and ſerved other gods; therefore I may not ſave you again.

14. Go, and cry to the gods whom you have made choice of: let them ſave you in the Time of your Diſtreſs.

15. And the Iſraelites replied to the Lord, We have ſinned, do to us entirely as thou likeſt; only deliver us, we beſeech thee, at this Time.

16. Beſides they put away the gods of the Strangers from among them, and ſerved the Lord; whoſe Soul was grieved for the Trouble of Iſrael.

17. Now the Ammonites were called together, and encamped in Gilead: the Iſraelites were likewiſe gathered up, and encamped in Mizpeh.

18. And the People, the Princes of Gilead, ſaid one to another, What Man ſoever will begin to fight with the Ammonites, ſhall be the Head of all the Inhabitants of Gilead.

CHAP. XI.

AND Jephthah the Gileadite was a valiant Man, but the Son of a Woman *that* was a Harlot; Gilead begetting him.

2. The Wife of Gilead alſo bore him Sons, who, when they grew up, thruſt out Jephthah, ſaying to him, Thou ſhalt not have poſſeſſion in our Father's Houſe, becauſe thou art the Son of a different Woman.

3. Whereupon he fled from the Preſence of his Brothers, and dwelt in the Country of Tob; and vain Men gathering themſelves to Jephthah, went out with him.

4. And in a while the Ammonites made War with Iſrael.

5. Which as they were doing, the Elders of Gilead went to fetch Jephthah from that Country.

Ver. 1. *ſave*] So the *Hebrew*.

Ver. 4. *Aſs-colts—Cities*] Theſe Words are alike in *Hebrew* to the very Points; which ſeveral, both *Jews* and *Chriſtians*, have counted an Elegancy.

Ib. *the Towns of Jair*] See the ſame 1 *Kings* iv. 13. 1 *Chron.* ii. 23. twenty three of which, as it ſeems, were called ſo before from *Jair* the Deſcendant of *Manaſſeh*, 1 *Chron.* ii. 22. *Num.* xxxii. 41. *Deut.* iii. 14.

Ver. 8. *broke*] *Biſh. pilled*, as *Tynd. pild*.

Ib. *broke, and bruiſed*] Which literal Senſe may be better than any comparative made from it, in a *Tranſlation*, eſpecially as it has ſome ſimilar Sound, like the *Hebrew*, I ſuppoſe deſignedly, *yirgnatzu* and *yerotzetzu*.

Ib. *them*] thoſe who were in the Country of *Canaan*, according to Ver. 9. in Contradiſtinction to the other beyond *Jordan*, as here follows.

Ib. *that Year*] in which *Jair* died, Ver. 5.

Ver. 9. *diſtreſſed*] *Tynd. combred*, with the *Biſh.* but the *Gen.* have *tormented*.

Ver. 11. *ſome of*] which מן ſignifies as well as *from*; and thus the whole Conſtruction of theſe two Verſes is quite proper and regular, without any Defect or Redundancy: in which Manner the learned *Lewis De Dieu* obſerves likewiſe it may be rendered.

Ib. *Ammonites*] This Article is omitted in the *Biſhops Bible*, 1575, folio.

Ver. 13. *may*] which the *Hebrew* ſignifies as well as *will*, the Verb being as well potential as indicative; and he did ſave them again.

Ver. 1. *Gilead begetting him*] The *Gen. Tranſlators* put this firſt, with Advantage indeed if it was to be with *and* as in the *preſent Engliſh*; but it ſtands better as in the *Hebrew* thus, for the Hiſtory to begin with what is more pertinent to the Subject.

Ver. 4. *a while*] *Heb. Days*, without *after*, though in the *Engliſh Margin*.

6. To whom they ſaid, Come, and thou ſhalt be a Captain to us, that we may fight with the Ammonites.

7. But he anſwered them, Did not you hate me, and thruſt me out of my Father's Houſe; Why then do you come to me now, when you are diſtreſſed?

8. And they replied to him, Therefore now we return to thee, that thou mayeſt go with us, and fight againſt the Ammonites; ſo thou ſhalt be the chief of all us, the Inhabitants of Gilead.

9. Upon this he ſaid to them, If you have me back to fight againſt the Ammonites, and the Lord give them up before me, let me be the chief of you.

10. As they did again to him, The Lord hear between us, if we do not thus according to thy Words.

11. So Jephthah went with the Elders of Gilead, and the People made him the chief and Captain over them; he alſo ſpoke all his Words before the Lord in Mizpeh.

12. Then Jephthah ſent Ambaſſadors to ſay to the King of the Ammonites, What haſt thou to do with me, that thou comeſt to me to fight in my own Country?

13. Who anſwered them, It is becauſe Iſrael took away my Country, when they came up from Egypt, from Arnon even to Jabbok and Jordan; now therefore reſtore theſe Places in Peace.

14. But he ſent Ambaſſadors to him yet again,

15. To tell him: Thus ſaith Jephthah; The Iſraelites did not take away the Country of Moab, nor that of the Ammonites.

16. For when they came up from Egypt, they went through the Wilderneſs of the Red Sea, and came to Kadeſh.

17. When they ſent Ambaſſadors to intreat the King of Edom, to let them paſs through his Country, but he would not hearken; and they likewiſe ſent to the King of Moab, who did not conſent: ſo they abode in Kadeſh.

18. Afterwards they went through the Wilderneſs, and round by the Countries of Edom and Moab, and coming to the Sunriſing of that of Moab, encamped beyond Arnon; but they came not into the Bounds of Moab, for that Arnon was.

19. They alſo ſent Ambaſſadors to Sihon King of the Amorites, the King of Heſhbon; whom they intreated to let them go through his Country to their Place.

20. Whereas he, far from truſting them to paſs through his Bounds, gathered up all his People, and encamping in Jahaz, fought with them.

21. The Lord God of Iſrael however gave up him, and all his People, into their Power, ſo that they ſmote them: thus the Iſraelites poſſeſſed all the Country of the Amorites, who dwelt there.

22. They even poſſeſſed all their Bounds, from Arnon to Jabbok, and from the Wilderneſs to Jordan.

23. Now therefore thou wouldeſt poſſeſs, what the Lord God of Iſrael diſpoſſeſſed the Amorites of, becauſe of this his People.

24. Wilt not thou poſſeſs that which Chemoſh thy god cauſes thee to poſſeſs? So will we that which the Lord our God has diſpoſſeſſed any of, becauſe of us.

25. And now art thou at all better than Balak the Son of Zippor King of Moab? Did he at all contend with the Iſraelites, or at all fight againſt them;

26. When they dwelt in Heſhbon and Aroer, with their Towns, and in all the Cities which are upon the Side of Arnon, three hundred Years? And why did not you regain *them* in that Time?

27. Therefore I have not done amiſs againſt thee, but thou dealeſt ill with me to fight againſt me: the Lord the Judge judge now between the Iſraelites and the Ammonites.

28. Nevertheleſs the King of the Ammonites would not hearken, to the Meſſage which Jephthah ſent him.

29. At this the Spirit of the Lord was upon Jephthah, and he paſſed on through Gilead and Manaſſeh, to Mizpeh of Gilead, as he did from thence *to* the Ammonites.

Ver. 9. *let me*] on this Condition, which ſhews his Nobleneſs of Mind. As here is Nothing in the *Hebrew* to ſhew it was a Queſtion, ſo the Words of the following Verſe intimate it was not; and *Caſtal.* with *Jun.* and *Trem.* tranſlate accordingly. So Ver. 23.

Ver. 11. *ſpoke all his Words*] i. e. This Convention between him and the *Gileadites*, was ſolemnly ratified at *Mizpeh*.

Ver. 13. *took away my Country*] which they did not, Ver. 15. but ſome of that which *Iſrael* took from the *Amorites*, Ver. 21. had belonged to the *Ammonites* before, *Joſh.* xiii. 25.

Ib. *in Peace*] *with faire meanes* by *Tyndal*.

Ver. 23, 24. *becauſe of*] which the *Hebrew* ſignifies, as well as *from before*; and I think the latter improper with *diſpoſſeſſed*, it being not merely *before*.

Ver. 24. *So will we that*] אתו is *it* or *that*, not *them*, which latter in the *preſent Bible* ſounds very indifferently. *Sebaſt. Caſt.* in freedom of tranſlating turns it very ſkilfully thus, *& nos quoque, quoſcunque nobis fines Jova Deus noſter vacantes fecerit, eos poſſidebimus: and we likewiſe, whatſoever Limits Jove our God ſhall make void for us, them will we poſſeſs. Pagnin.* has *quidquid* and *illud*, *whatſoever* and *it*; *Coverdale*, *whatſoeuer* and *that*.

Ib. *diſpoſſeſſed*] as in the preceding Verſe, and ſtrictly to the *Hebrew*.

Ver. 28. *which Jephthah ſent*] as it ſeems in Writing, for it is not *they ſaid to him*, Ver. 15.

Ver. 29. to *the Ammonites*] as it is full written, Ver. 32.

30. And he made the following Vow to the Lord; If thou wilt wholly give up the Ammonites into my Power;

31. That which comes firſt out of the Doors of my Houſe to meet me, when I return in Peace from the Ammonites, ſhall be the Lord's, and I will offer up what is for a Burnt-offering.

32. Accordingly when he paſſed to the Ammonites, to fight with them, the Lord gave them up into his Power.

33. So that he ſmote them from Aroer, even till one comes to Minnith, twenty Cities, and to Abel of the Vineyards, with a very great Slaughter: thus the Ammonites were brought down by means of the Iſraelites.

34. Now Jephthah going to his Houſe at Mizpeh, behold his Daughter came out to meet him, with Timbrels and Dances; and ſhe was the only one, he having no Son or Daughter but her.

35. But as ſoon as he ſaw her, he tore his Cloaths, and ſaid, Alas, my Daughter, thou boweſt me quite down, and art one of thoſe who trouble me: for I have opened my Mouth to the Lord, ſo that I cannot turn back.

36. And ſhe ſaid to him, My Father, ſince thou haſt, do to me as there came out of thy Mouth; as it is after the Lord has taken vengeance for thee on thy Enemies the Ammonites.

37. However ſhe requeſted her Father, Let this Thing be done for me; let me alone two Months, that I may go, and deſcend upon the Mountains, and weep for my Virginity, with my Companions.

38. Who ſaid, Go; which he let her do ſo long: accordingly ſhe went with her Companions, and wept for her Virginity upon the Mountains.

39. And at the End of the two Months, ſhe returned to her Father, who performed his Vow to her which he made: for ſhe had not the knowledge of a Man, it being an Ordinance in Iſrael.

40. From Year to Year the Daughters of Iſrael went to talk to the Daughter of Jephthah the Gileadite, four Days in a Year.

CHAP. XII.

AND the Men of Ephraim being called together, paſſed northward, and ſaid to Jephthah, Why didſt thou paſs on to fight with the Ammonites, and not call us to go with thee? We will burn thy Houſe upon thee with Fire.

2. But he anſwered them; I and my People were thoſe who contended with the Ammonites exceedingly; and when I called you, ye did not ſave me from them.

3. So ſeeing that you did not, I ventured my Life, and paſſed on to them, whom the Lord gave up into my Power; and why are you come up to me this Day, to fight with me?

4. Then Jephthah gathered together all

Ver. 31. *firſt*] as the doubling of the Verb may ſignify, and the Senſe requires.

Ver. 33. *Abel*] The Word is *Mourning*, and *plain* is utterly foreign to any Meaning of the Root.

Ib. *by means of*] the ſame *Hebrew* as for *becauſe of*, Ver. 23. ſo that our *Tranſlators* have left out Part of it.

Ver. 34. *only one*] So that his Poſterity would be extinct; which was a Matter of great Sorrow in thoſe Days.

Ib. *he having*] The *Engliſh Margin* has *Heb. of himſelf*; but I know no ſuch Thing, beſides the *he had* which follows.

Ver. 36. *as it is after*] One of the *Hebrew* Words directly ſignifying *after*, and both are the ſame as in *Deut.* xxiv. 4. *Joſh.* ix. 16. ſo Chap. xix. 23. 2 *Sam.* xix. 30.

Ver. 37. *go, and deſcend*] For *Gilead* being a Mountain, *Gen.* xxxi. 25. *Cant.* iv. 1. and *Mizpeh* of *Gilead* where *Jephthah*'s Houſe was, Ver. 29, 34. by the Signification of the Word, a *Watch-tower* on it, which were placed on the higheſt Mountains; it would be, that ſhe going to other Mountains muſt deſcend. To *go up and down* is a Conceit of *King James*'s *Tranſlators*, unknown in the *Original* and other *Tranſlations*.

Ver. 39. *an Ordinance*] That their Daughters ſhould not ſo know a Man, and perhaps be confined to religious Exerciſe, when they were vowed or dedicated to the Lord: as Men were not to accompany with their Wives, when they had to do with holy Matters, *Exod.* xix. 15. 1 *Sam.* xxi. 4, 5. The Ordinance for his Vow ſeems to be in *Lev.* xxvii. 28. not Ver. 29. which ſee in this *Verſion*. The being *very holy to the Lord* there, might be thus underſtood, and practiſed. It alſo appears that ſhe was not ſlain, becauſe it is ſaid ſhe wept for her Virginity, not for her Life; and if a Dog had come out firſt, as very likely, would he have offered it for a Burnt-offering to the Lord, Ver. 31. *Deut.* xxiii. 18. *Iſa.* lxvi. 3? Surely no; much leſs his Child: in which God only tried *Abraham*, and would not let him do it.

Ver. 40. *went*] whither, if not to her? And why *four Days in a Year*, but to viſit her once a Quarter? The Time ſet apart for a Perſon's Birth or Death would be ſtrange to be more than the Day of the Year it had been upon.

Ib. *to talk to*] which is exactly the *Hebrew*. The Verb is found once more in the ſame Conjugation, Ch. v. 11. where our *Tranſlators* have turned it *rehearſe*. *Jun.* and *Trem.* ſay, *ad confabulandum cum filia, to talk with the Daughter*; *Sant. Pagn.* and *Ar. Mont. ad alloquendum filiam, to ſpeak to the Daughter*; *Leo Jud. ut diſſererent cum filia, that they might diſcourſe with the Daughter*; which the *Chald.* Word תנוח as *Grotius* here obſerves, rightly ſignifies. Thus *Kimhi* writes on the preceding Verſe, עשה לה בית והכניסה שם והיתה שם פרוש' מבני אדם ומדרכי העולם והיו הולכות אליה בנות ישראל *He made a Houſe for her, and put her there, where ſhe was ſeparated from Mankind, and from the Ways of the World; and the Daughters of* Iſrael *went to her*; for more ſee the *Eſſay for a new Tranſlation*, Chap. 7. at the End, and *Amama, Anti-barb. Biblic.*

the

the Men of Gilead, and fought with Ephraim: whom they defeated, though they ſaid, you are Runaways of Ephraim; Gilead being within both Ephraim and Manaſſeh.

5. Moreover the Gileadites took the Paſſages of Jordan to Ephraim; and when thoſe who were eſcaped of Ephraim ſaid, Let me paſs over; the Men of Gilead aſked him, Art thou an Ephrathite? And he anſwering, No;

6. They replied to him, Say now Shibboleth; but he ſaid Sibboleth, and could not ſpeak ſo rightly: then they took him, and killed him there. And there fell at that Time of Ephraim forty two thouſand.

7. Beſides Jephthah the Gileadite judged Iſrael ſix Years; when dying, he was buried at *one of* the Cities of Gilead.

8. And after him Ibzan of Beth-lehem judged Iſrael,

9. Who had thirty Sons, and thirty Daughters *that* he ſent abroad, bringing ſo many from abroad for his Sons; and he judged Iſrael ſeven Years.

10. Ibzan likewiſe died, and was buried at Beth-lehem.

11. After him too Elon the Zebulonite judged Iſrael, which he did ten Years.

12. He then died, and was buried at Aijalon in the Country of Zebulun.

13. And after him there judged Iſrael, Abdon the Son of Hillel the Pirathonite.

14. He had alſo forty Sons, and thirty Grandſons, who rode upon ſeventy Aſs-colts; and he judged Iſrael eight Years.

15. When he died, and was buried at Pirathon in the Country of Ephraim, on the Mountain of Amalek.

CHAP. XIII.

AND the Iſraelites did again what the Lord was diſpleaſed with, who gave them up into the Power of the Philiſtines forty Years.

2. And there was a certain Man of Zorah, one of the Family of the Danites, whoſe Name was Manoah, and his Wife was barren, ſo that ſhe did not bear.

3. But an Angel of the Lord appeared to the Woman, and ſaid to her; Behold now thou art barren, ſo that thou doſt not bear; yet thou ſhalt conceive, and bear a Son.

4. Now therefore take heed, I pray, and do not drink Wine or ſtrong Drink, nor eat any unclean Thing.

5. For behold thou ſhalt conceive, and bear a Son, on whoſe Head there ſhall not a Razor come up, becauſe the Child ſhall be a Nazirite of God from the Womb; and he ſhall begin to ſave Iſrael from the Power of the Philiſtines,

6. She then came, and ſpoke thus to her Huſband; There came a Man of God to me, the Appearance of whom was like that of an Angel of God, very aweful; but I did not aſk him from whence he was, nor did he tell me his Name.

7. And he ſaid to me, Behold thou ſhalt conceive, and bear a Son: now therefore do not drink Wine or ſtrong Drink, nor eat any unclean Thing; becauſe the Child ſhall be a Nazirite of God from the Womb, to the Day of his Death.

8. Upon this Manoah made ſupplication to the Lord as follows, O my Lord, let the Man of God whom thou didſt ſend, come again to us, I beſeech thee, and teach us what we ſhall do to the Child who ſhall be born.

9. And God hearkened to what he ſaid: for the Angel of God came again to the Woman as ſhe ſate in the Field, Manoah her Huſband not being with her.

10. At which ſhe ran apace, and told him in this manner, Behold the Man has appeared to me, who came to me one Day.

11. With that Manoah got ready, and went after his Wife; and when he came to the Man, he ſaid to him, Art thou the Man that ſpokeſt to the Woman? Who anſwered, I am.

12. Then he replied, Now let thy Words come to paſs: what ſhall be the Manner of the Child, and his Work?

13. And the Angel of the Lord ſaid to him; Of all that I ſaid to the Woman, let her take heed:

14. Not to eat of any Thing which comes out of the Vine *yielding* Wine, and not

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Ver. 4. *with Ephraim*] as after *of Ephraim*; *Tynd.* and the *Biſh.* have *the Ephraites*.

Ib. *Gilead being*] The *Hebrew* Pointing directs this Tranſlating.

Ver. 5. *Ephrathite*] ſo the *Hebrew*.

Ver. 9. *Daughters* that *he ſent abroad*] by Marriage, as he took others thence for his Sons; but a Point put at *Daughters* denotes that his Sons were alſo ſent abroad, as in Ver. 14.

Ver. 14. *Grandſons*] *Heb. Sons Sons*.

Ver. 7. *a Nazirite*] with *Tynd. an abſtayner*.

Ver. 8. *I beſeech thee*] Omitted by the Careleſſneſs of the *King*'s *Tranſlators*, the others before having *I pray thee*.

Ver. 10. *one Day*] *Gen.* and the *Biſh.* though not *Tynd. to day*.

Ver. 14. yielding *Wine*] *Heb. of Wine*, left out by our laſt *Tranſlators*, pretty apparently becauſe they knew not how to render it, thoſe before having *of the vine tree*, with the *Hebrew* Word for *Wine* turned *tree*, beſides being of no Uſe; and *yielding* need not be in the *Italick* Character, but to avoid Cavilling. What further confirms the Propriety of thus rendering it, is, that there are Plants called Vines that yield no Wine; ſuch in general are thoſe named ſcandent Plants, as the *Ivy*, and others: out of the *Vine yielding Wine*, is therefore a Synonym for the Grape-vine.

to

to drink Wine or ſtrong Drink, nor eat any unclean Thing; obſerving all that I commanded her.

15. Manoah alſo ſaid to the Aagel of the Lord, Vouchſafe to let us retain thee, till we have ſet a Kid of the Goats dreſſed before thee.

16. But he anſwered him, If thou retaineſt me, I will not eat of thy Victuals; and if thou makeſt a Burnt-offering, thou muſt offer it up to the Lord: for Manoah did not know that he was an Angel of the Lord.

17. So he enquired of him, What is thy Name, that we may honour thee, when thy Words come to paſs?

18. To whom the Angel of the Lord ſaid, Why doſt thou aſk for my Name, ſince it is wonderful?

19. And Manoah taking a Kid of the Goats, with a Meat-offering, offered *it* up on the Rock to the Lord; and he did wonderfully, while Manoah and his Wife looked on.

20. For when the Flame went up from the Altar towards Heaven, the Angel of the Lord went up in the Flame of the Altar: which Manoan and his Wife ſeeing, fell upon their Faces to the Ground;

21. And he appeared again no more to them: then Manoah knew that he was an Angel of the Lord.

22. He therefore ſaid to his Wife, We ſhall quite die, becauſe we have ſeen God.

23. But his Wife anſwered him, Had the Lord been pleaſed to make us die, he would not have received a Burnt-offering and Meat-offering from us, nor have ſhewn us all theſe Things; much leſs would he have let us hear ſuch as this according to the Time.

24. Afterwards the Woman bore a Son, whoſe Name ſhe called Samſon; and the Child grew up, and the Lord bleſſed him.

25. For the Spirit of the Lord began to move him at The Camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

AT length Samſon went down to Timnath, where he ſaw a Woman of the Daughters of the Philiſtines.

2. And being come up, he told his Father and Mother thus, I have ſeen a Woman at Timnath of the Daughters of the Philiſtines; and now get her to me for a Wife.

3. To whom they ſaid, May there not be a Wife among the Daughters of thy Brethren, or among all our People, that thou wouldeſt go to take a Wife of the uncircumciſed Philiſtines? Yet Samſon ſaid to his Father, Get her for me, becauſe I approve of her.

4. Whereas his Father and Mother did not know that it was of the Lord, that he might ſeek an Occaſion againſt the Philiſtines: for at that Time they ruled over Iſrael.

5. Accordingly Samſon, with his Parents, went down to Timnath; and when they came to the Vineyards of it, there was a young Lion roared to meet him.

6. And the Spirit of the Lord coming upon him, he tore him as a Kid is torn, though there was not any Thing in his Hand; however he did not tell them what he had done.

7. Next he went down, and ſpoke to the Woman; whom he approved of,

8. And going again at the Time to take her, he turned aſide to ſee the Carcaſe of the Lion; when behold there was a Swarm of Bees in his Body, with Honey.

9. Which he took in his Hands, and going on eating, went to his Parents, to whom he gave, and they eat; yet he did not tell them, that he took the Honey out of the Body of the Lion.

10. Moreover his Father went down to the Woman; and Samſon made there an Entertainment, for ſo the young Men did.

11. And when they ſaw him, they fetched thirty Companions to be with him.

Ver. 15. *ſet—dreſſed*] *Heb. done*, which clearly enough denotes this with *before*, as in the *Engliſh Margin*.

Ib. *a Kid of the Goats*] As in *Gen.* xxvii. 9, 16.

Ver. 16. *Victuals*] the Kid.

Ver. 18. *wonderful*] An Adjective from the Verb uſed in the following Verſe, the feminine of which, according to *Buxtorf*, is in *Pſa.* cxxxix. 6. *Montan. Caſtal.* and the *Vulgate* have it rendered *mirabile*; *Jun.* and *Trem. mirificus*; the *Septuag.* θαυμαστόν; the *Targ.* מִפְרַשׁ all being *wonderful* or *admirable*: which his Name was, too much for mortal Man to know, *Rev.* ii. 17. His Action of aſcending ſhews, that he did not want to keep it ſecret, for thereby he made himſelf known. *Coverdale* alſo has it as here.

Ver. 21. *then*] when the Angel ſo went up.

Ver. 23. *according to the Time*] when he prayed for it, Ver. 8, 9.

Ver. 25. *began &c.*] *Tynd.* quite out of the Way, and ſo not followed, thus, *beganne fyrſte to be wyth the houſe of Dan.*

Ib. *to move him*] So the *Hebrew* Word only is; beſides that it would not have begun to do ſo after the firſt Time. It appears to relate to what follows by Ver. 4. of the next Chap. as *Jun.* and *Trem.* alſo put it. So the Motions of the Spirit are prayed for in the *Collect for the firſt Sunday in Lent.*

Ib. *The Camp of Dan*] a Place ſo called as related Chap. xviii. 12. for it is not likely the *Philiſtines* would ſuffer the *Danites* to keep a Camp at this Time, Ver. 1. Chap. xiv. 4. & xv. 10. nor would *Samſon* then have acted alone againſt the *Philiſtines*.

Ver. 4. *ruled*] *Tynd. raygned.*

Ver. 8. *Body*] not the ſame Word as before.

12. Upon this Samſon ſaid to them; I will propoſe now a Riddle to you: which if you at all tell me *in* the ſeven Days of the Entertainment, of your own finding out, I will give you thirty Sheets, and ſo many Suits of Cloaths;

13. But if you cannot tell me, you ſhall give me thirty Sheets, and ſo many Suits of Cloaths. And they ſaid to him, Propoſe thy Riddle, that we may hear it.

14. He then ſaid to them, There came Meat out of the Eater, and Sweetneſs out of the Strong. And they could not tell the Riddle *in* three Days.

15. However on the ſeventh Day they ſaid to Samſon's Wife, Entice thy Huſband, that he may tell us the Riddle, leſt we ſhould burn thee and thy Father's Family with Fire: you called us to get what we have, did not you?

16. Therefore Samſon's Wife wept before him, and ſaid, Thou only ſlighteſt me, and doſt not love me; having propoſed a Riddle to the Sons of my People, and not informed me. And he anſwered her, Lo I have not told my Father nor Mother, and ſhould I tell thee?

17. Nevertheleſs ſhe having wept before him the ſeven Days, on which they had the Entertainment; on the ſeventh Day he told her, becauſe ſhe preſſed him, and ſhe told the Riddle to the Sons of her People..

18. So the Men of the City ſaid to him on the ſeventh Day, before the Sun ſet, What is ſweeter than Honey? And what is ſtronger than a Lion? To whom he ſaid, Unleſs you had ploughed with my Heifer, you would not have found out my Riddle.

19. And the Spirit of the Lord coming upon him, he went down to Aſhkelon, and killed thirty Men of them, whoſe Plunder he took, and gave Suits to thoſe who told the Riddle; afterwards being angry, he went up to his Father's Houſe.

20. Whereupon Samſon's Wife became his Companion's, who had been a Friend to him.

CHAP. XV.

YET after ſome Time, in the Days of Wheat-harveſt, Samſon viſited his Wife with a Kid of the Goats, and ſaid, Let me go in to my Wife, into the Chamber; but her Father would not ſuffer him to go in.

2. For he pleaded, I fully concluded that thou didſt utterly ſlight her, ſo I gave her to thy Companion: Is not her younger Siſter better than ſhe? Have her, I pray, inſtead of this.

3. At which Samſon pronounced of them, I ſhall be innocent this Time from the Philiſtines, though I do them hurt.

4. So he went and caught three hundred Foxes; *he* next took Torches, and turning one Tail to another, put a Torch in the middle between them.

5. Then ſetting the Torches on fire, he ſent *them* into the ſtanding Corn of the Philiſtines; and burnt up as well the Shocks as ſtanding Corn, with the Vineyards *and* Olives.

6. And upon the Philiſtines aſking, Who has done this? Some ſaid, Samſon the Son-in-law of the Timnite, becauſe he took his Wife, and gave her to his Companion: therefore the Philiſtines went up, and burnt her and her Father with Fire.

7. But Samſon denounced to them, Though you have done thus, yet I will be revenged on you, and afterwards I will ceaſe.

8. Accordingly he ſmote them on the Hip and Thigh with a great Slaughter; and going down, dwelt on the Crag of the Rock Etam.

9. With that the Philiſtines went up, and encamped in Judah, ſpreading abroad in Lehi.

Ver. 12. *of your own finding out*] or *when you have found* it *out*. This, for aught I ſee, has been a Riddle to all our *Expoſitors*, which the Veil of *Tranſlation* has hid from their Sight. Behold it is not for Nothing, or to be prepoſterous, that this *Hebrew* Verb is put after that for *tell* or *declare!* and ſee here the *Occaſion* mentioned Ver. 4. by which *Samſon* picked a Quarrel with the *Philiſtines*, Ver. 18. and was revenged on them for their cheating him, Ver. 19.

Ver. 14. in *three Days*] Underſtand that they then gave over ſeeking for the Solution, as a Thing too difficult for them; till the ſeventh Day, when Self-intereſt put them on fraudulent and violent Meaſures.

Ver. 15. *you called &c.*] *Tynd. have ye called us to make us beggers or not?* by the *Gen.* —— *to poſſeſſe us?*

Ver. 17. *having wept*] It ſeems ſhe had wept to get the Secret every Day, either for the *Philiſtines*, or her own Curioſity.

Ib. *preſſed*] *Gen. was importunate upon.*

Ver. 18. *the Sun ſet*] when the Day ended.

Ver. 19. *And*] If *Quarles* has any Thing worth quoting for *Poetry* in his *Hiſtory of Samſon*, it may be here,

When the next day had heav'd his golden head
From the ſoft pillow of his Sea-green bed,
And with his riſing glory had poſſeſt
The ſpacious Borders of th' enlightned Eaſt.

Ib. *Suits*] *of Cloaths* or *Garments* not here, as in Ver. 12, 13.

Ver. 20. *who had been a Friend to him*] The *Biſh.* ſingularly *that he had taken unto hym.*

Ver. 3. *from the Philiſtines*] from dealing wrongfully with them; ſo *Jun.* and *Trem.* have *a Peliſchthæis.*

Ver. 8. *on the Hip and Thigh*] with the Conſtruction as in *Gen.* iii. 15. and it being proverbial from a *Tranſlation*, does not affect the Senſe in the *Original.* Might it not be done with a long Weapon, forcibly ſwung forward and backward, by changing his Hands, to keep them off from him, of the Height to wound them there; as their Arms would be an Obſtruction and Defence higher, and they might alſo then puſh in under to him? However it ſeems more eligible than what I ſee ſince by *Jun.* and *Trem.* that he did this with his Feet.

Ib. *Hip*] *Tynd. legge*, with the *Biſhops.*

10. And the Men of Judah ſaid, Why are you come up againſt us? And they anſwered, To bind Samſon we are come up, to do to him as he has done to us.

11. Three thouſand Men of Judah therefore went down to the Crag of the Rock Etam, and ſaid to Samſon, Waſt thou inſenſible that the Philiſtines ruled over us? Why then didſt thou do this to us? Whom he anſwered, As they did to me, ſo did I to them.

12. They however ſaid to him, We are come down to bind thee, that we may give thee up into the Power of the Philiſtines. And he again to them, Swear to me, that you may not fall on me.

13. To whom they made reply, No, though we will bind thee faſt, and give thee up into their Power, yet will we not put thee to death at all. So they bound him with two new Cords, and brought him up from the Rock.

14. When he came to Lehi, the Philiſtines ſhouted to meet him; but the Spirit of the Lord coming upon him, the Cords that were on his Arms became like Flax which is burnt with Fire, and his Bonds were diſſolved from his Hands.

15. And finding a moiſt Jaw-bone of an Aſs, he reached out his Hand, and took it, with which he killed a thouſand Men.

16. Therefore Samſon ſaid, With the Jaw-bone of an Aſs, a Heap, two Heaps, with the Jaw-bone of an Aſs I have killed a thouſand Men.

17. And when he had done ſpeaking, he threw the Jaw-bone out of his Hand, and called the Place Ramath-lehi.

18. Being then very thirſty, he called thus on the Lord, Thou haſt given this great Preſervation into the Hand of thy Servant; yet ſhall I now die with Thirſt, and fall into the Power of the Uncircumciſed?

19. But God cleaved a hollow Place that was in Lehi, out of which there came Water, and he drank, ſo that his Vigour came again, and he revived; therefore he named it The Fountain of Calling, which is in Lehi to this Day.

20. Moreover he judged Iſrael in the Time of the Philiſtines twenty Years.

CHAP. XVI.

SAMSON likewiſe went to Gaza, and ſeeing there a Woman *who* was a Harlot, he went in to her.

2. It being told the Gazites, Samſon is come hither; they ſurrounded, and lay in wait for him all Night at the Gate of the City; and kept themſelves ſilent ſo long, *as* they ſaid, till the Light of the Morning, when *they ſaid* they would kill him.

3. But he lying till Midnight, roſe up then, and took the Doors belonging to the Gate of the City, and the two Poſts, which he pulled off, with the Bar, and put upon his Shoulders; and carried them up to the Top of a Mountain which is before Hebron.

4. Again after this he loved a Woman in the Valley of Sorek, whoſe Name was Delilah.

5. At this the Lords of the Philiſtines went up to her, and ſaid to her, Entice

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Ver. 11. *went down*] ſo the *Heb.* is, which might very well be from the upper Part of the Rock, to a Crag at the Side of it.

Ib. *Crag*] If it had been *the Top of the Rock*, as in the *common Tranſlation*, they muſt have *brought him down* from it, Ver. 13.

Ib. *Waſt*] the preſent Tenſe being incoherent, as *knoweſt* before *haſt done* in Time muſt.

Ib. *Why then*] The *King*'s *Tranſlators* here loſt a ſignificant Conjunction, which is in the *Original*, and was in the *Engliſh Verſions* before.

Ver. 12. *that—may not*] *Pen* is a Particle of Doubting or Uncertainty, commonly rendered *leſt*.

Ver. 17. *Ramath-lehi*] viz. *the throwing away of the Jaw-bone*.

Ver. 19. *cleaved a hollow Place*] *Tynd. brake a great toth, Gen.* —— *the cheektooth*; imaginary.

Ib. *that was in Lehi*] *Lehi* being the Name of the Place, as well as *Hebrew* for a *Jaw-bone*, Ver. 9, 14, 17. *Kimhi* in his *Annotations* writes, סלע היה תחת הלחי והיה הסלע עשוי כמו מכתש *There was a Rock under* Lehi, *and the Rock was made like a Cavity*; *Levi Ben Gerſhom*, שהיה שן סלע דומה למכתש *Which was the Crag of a Rock like a Cavity*; and *Joſephus*, that there guſhed Water out of a Rock there, which Rock bears the Name of the Jaw to this very Day, *Antiq.* Lib. v. 10. *Uſher* likewiſe, *In quo loco, a maxilla illa* Lechi *nomen adepto, Deus fiſſo cavo quodam terræ fontem produxit: in which Place, that had the Name* Lehi *from the Jaw-bone, God made a Fountain in a certain hollow Place cleaved in the Earth, Annal.* ad A. M. 2868. It ſeems abſurd that *Samſon* ſhould put a Name to a hollow Place in the Jaw-bone, a very improper one too, and that the Hiſtorian ſhould ſay it was there to this Day; but ſtill worſe, that this hollow Place was in *Lehi* to this Day: or rather the latter is a Confutation of the former, as it is in the *preſent Tranſlation*, and ſhews that the hollow Place was in *Lehi* the firſt Time, as it was the laſt.

Ver. 1. *Gaza*] at the ſouthweſt Corner of the Country of *Canaan*, *Gen.* x. 19. *Joſh.* xv. 47. ſcarce a Mile from the Sea, *Strabo*, L. xvi. p. 759. *Sandys*'s *Travels*, B. iii. p. 116. having an ordinary Sea-port called *Majuma*, which was named *Conſtantia* by the *Emperor Conſtantine*, and afterwards in Hatred to him by *Julian*, *The Port of Gaza*, *Sozomen*, *Hiſt.* Lib. v. 3. *Marc. Diac.* in *Vita Porphyr.* Cap. 8.

Ver. 3. *pulled off*] *Tynd. rente of*, the *Gen. lift away*; and *went away with them* is idiomatical for *carried them away*, which does not ſuit very well with *put* them *upon his ſhoulders* after.

Ib. *with the Bar*] *and all* is an old vulgar Idiom from *Tyndal*, as at Chap. ix. 53. or *all* an Expletive as *Walker* ſays in his *Engliſh Particles*.

Ver. 4. *in the Valley*] *Gen.* and *Biſh. by the river*.

him,

him, and ſee by what his great Strength is, and how we may prevail againſt him, and bind him to afflict him: then will we each one give thee eleven hundred *Shekels* of Silver.

6. Accordingly ſhe intreated Samſon, Tell me, I pray, by what thy great Strength is, and how thou mayeſt be bound to afflict thee.

7. Whom he anſwered, If they bind me with ſeven green Withes, which are not dried, I ſhall be weak, and become like another Man.

8. So the Lords of the Philiſtines brought up to her ſeven green Withes, which were not dried; and ſhe bound him with them.

9. Now there was one who lay in wait abiding with her in the Chamber, and ſhe ſaid to him, The Philiſtines are upon thee, Samſon. With that he broke the Withes aſunder, as a Thread of Tow is broken when it has the Scent of the Fire; ſo his Strength was not known.

10. Therefore Delilah ſolicited him, Behold thou having deluded me, and ſpoken Lyes to me; now tell me, I pray, with what thou mayeſt be bound.

11. And he ſaid to her, If they bind me faſt with new Cords, that no Buſineſs has been done with, I ſhall be weak, and become like another Man.

12. So ſhe took new Cords, and bound him with them, and ſaid to him, The Philiſtines are upon thee, Samſon; there being one who lay in wait abiding in the Chamber. Whereupon he broke them aſunder from his Arms like a String.

13. Upon which Delilah importuned him, Hitherto thou having deluded me, and ſpoken Lyes to me; tell me with what thou mayeſt be bound. And he ſaid to her, If thou weaveſt ſeven Locks of my Head with a Web.

14. And having fixed *it* with the Pin, ſhe ſaid to him, The Philiſtines are upon thee, Samſon. At this he awaked from his Sleep, and went away with the Pin of the Shuttle, and the Web.

15. She therefore upbraided him; How canſt thou ſay, I love thee; when thy Heart is not with me? Theſe three Times thou haſt deluded me, and not told me in what thy great Strength is.

16. At laſt when ſhe teazed him with her Words every Day, and urged him, ſo that his Soul was ſhrinking to Death;

17. He told her all his Mind, ſaying to her, There has not come up a Razor on my Head, becauſe I have been a Nazirite of God from my Mother's Womb: if I ſhould be ſhaved, my Strength would depart from me, and I ſhould be weak, and become like any *other* Man.

18. Thus Delilah ſeeing that he told her all his Mind, ſhe ſent for the Lords of the Philiſtines as follows, Come up this Time, for he has told me all his Mind. Accordingly they came up to her, and brought up the Silver with them.

19. And ſhe made him ſleep upon her Knees, and calling a Man, cauſed *him* to ſhave off ſeven Locks of his Head; thus ſhe began to afflict him, and his Strength departed from him.

20. Then ſhe ſaid, The Philiſtines are upon thee, Samſon. And he awaking from his Sleep, ſaid, I will go forth as at other Times, and ſhake my ſelf. For he did not know that the Lord was departed from him.

21. Whereas the Philiſtines took him, and put out his Eyes; as alſo brought him down to Gaza, binding him with two Chains, and he ground in the Priſon.

22. However the Hair of his Head began to grow, as it was when he was ſhaved.

23. At length the Lords of the Philiſtines were gathered together, to offer a great Sacrifice to Dagon their god, and to be merry: for they ſaid, Our god has given up Samſon our Enemy into our Power.

24. Whom the People ſeeing, praiſed their god: for they ſaid, Our god has given up into our Power our Enemy, the Waſter of our Country, and him who made our Slain many.

Ver. 5. *by what his great Strength is*] It ſeems he had told it was in ſome particular Thing, and ſo expoſed himſelf to be betrayed.

Ib. *eleven hundred*] The *Syriack* and *Arabick Tranſlations* have 1300.

Ib. Shekels] This being the *Hebrews* original Weight, is frequently omitted, as well underſtood; ſee *Annot.* on *Gen.* xxiv. 22. Our *Tranſlators* add the ſame in the next Chapter.

Ver. 7. *green Withes*] the *Gen. greene cords* oddly.

Ver. 9. *one who lay in wait abiding*] both the *Hebrew* Words being ſingular, and it does not ſeem likely that ſeveral were concealed in the Chamber, when one alſo might more conveniently ſlip out, and call in others.

Ib. *has the Scent of*] In the *Eng. Marg.* is *Heb. ſmelleth*, without *of*; which being abſurd, *toucheth* was put for it in the Text.

Ver. 13. *a Web*] or as the *Gen.* and *Biſh.* render with more Liberty, *the threedes of the woofe*; by *Tynd. an hearre lace.*

Ver. 14. *Shuttle*] So it is rendered *Job* vii. 6. A Shuttle has a little iron Pin like a knitting Needle in it, on which the Quill is put; but the Pin of a Weaver's Beam is a great Stick, and very unfit to faſten the Hair.

Ver. 16. *ſhrinking*] *Heb. ſhortening.*

Ver. 18. *the Silver*] Ver. 5.

Ver. 21. *Priſon*] *Heb. Houſe of Priſoners.*

Ver. 22. *as it was when*] For it may be ſuppoſed he did not recover his Strength till then, as this too ſeems the Meaning of the *Hebrew*, and is ſo rendered by *Jun.* and *Trem.*

25. Nay when their Minds were merry, they ſaid, Call Samſon, that he may make us laugh. Accordingly they called him out of the Priſon, that he might make ſport before them, and they ſet him between the Pillars.

26. But he ſaid to the Youth who held him by the Hand, Suffer me to feel the Pillars on which the Houſe is fixed, that I may lean upon them.

27. Now the Houſe was full of Men and Women, and all the Lords of the Philiſtines were there; upon the Roof likewiſe were about three thouſand Men and Women, looking while Samſon made ſport.

28. But he called thus on the Lord, O Sovereign Lord, remember me, I pray, and ſtrengthen me, I beſeech thee, only this Time, O God, that I may once be throughly revenged on the Philiſtines for my two Eyes.

29. Next he ſtooped down to the two middle Pillars, on which the Houſe was fixed, and ſupported, one being in his right Hand, and the other in his left.

30. And he ſaid, Let me die my ſelf with the Philiſtines. Then bending with Might, the Houſe fell upon the Lords, and all the People who were in it: thus the Dead that he killed when he died, were more than thoſe whom he killed in his Life.

31. Laſtly his Brothers, and all his Father's Family, went down, and taking him, brought *him* up, and buried him between Zorah and Eſhtaol, in the Grave of Manoah his Father; he having judged Iſrael twenty Years.

CHAP. XVII.

MOREOVER there was a Man of Mount Ephraim, whoſe Name was Micah.

2. And he ſaid to his Mother, The eleven hundred *Shekels* of Silver of thine which were taken, ſo that thou didſt curſe, and even ſpeak in my Hearing, behold that is with me, I took it. Whereupon ſhe ſaid, Thou art bleſſed of the Lord, my Son.

3. So he reſtored the eleven hundred *Shekels* of Silver to his Mother: but ſhe ſaid, I have wholly conſecrated the Silver to the Lord from my Hand, for my Son to make a carved Image and a molten one; now therefore let me give it thee again.

4. However when he had reſtored the Silver to his Mother, ſhe took two hundred *Shekels* of it, and gave them to a Founder, who made *of* them a carved Image, and a molten one, and they were in Micah's Houſe.

5. Thus the Man Micah had a Houſe of gods; he alſo made an Ephod and a Teraph, and filled the Hand of one of his Sons, that he might be a Prieſt to him.

6. At that Time there being no King in Iſrael, each one did what he thought fit.

7. And there was a young Man from Beth-lehem-judah, from a Family of Judah; who was a Levite, and ſojourned there.

8. Which Man went from the City of Beth-lehem-judah, to ſojourn in the Place which he ſhould find; and making his Journey, came to Mount Ephraim, to Micah's Houſe.

9. To whom Micah ſaid, From whence comeſt thou? And he anſwered him, I am a Levite of Beth-lehem-judah, and am going to ſojourn in the Place which I ſhall find.

10. And Micah replied to him, Dwell with me; and be to me a Father and a Prieſt, and I will give thee ten *Shekels* of Silver for a Year, with a Suit of Cloaths, and thy Victuals. So the Levite went.

11. Nay he liked to dwell with the Man, and the young Man was to him as one of his Sons.

12. Micah alſo filled the Hand of the Levite, that the young Man might be a Prieſt to him: thus he was in Micah's Houſe.

13. Then Micah ſaid, Now I know that the Lord will do well for me, becauſe I have a Levite for a Prieſt.

CHAP. XVIII.

AT the very ſame Time there being no King in Iſrael, the Tribe of the Danites ſought them Poſſeſſion to dwell in; becauſe there had not ſufficient fallen *to them* to that Time, among the Tribes of Iſrael.

Ver. 29. *ſtooped down*] Thus *Montanus*'s literal *Verſion* and the *Lexicons* have it, viz. *inclinavit*; and ſo *Kimhi* expounds it. The *preſent Bible* in the other two Places where the Word is found, viz. *Ruth* iii. 8. *Job* vi. 18. has *turned*.

Ver. 2. From Stealing and Curſing ſprung Superſtition.

Ib. *ſo that*] or *Heb. and*, being the common Conjunction.

Ver. 3. *So he reſtored the eleven hundred* Shekels *of Silver to his Mother: but ſhe ſaid*] left out of the *Bibles* according to *Pope Sixtus*.

Ver. 4. *However when*] It is in the *common Bible* as if he reſtored it twice to her.

Ver. 1. *to that Time*] which may ſhew it not to be very long after *Joſhua*'s Deceaſe; and as the Place was

2. Therefore

2. Therefore the People of Dan ſent five Men of their Family from their Borders, out of Zorah and Eſhtaol, ſuch as were Perſons of Ability, to ſpy the Country, and ſearch it out; whom they bid, Go, ſearch out the Country. So they went to Mount Ephraim, to Micah's Houſe, and lodged there.

3. When they were by it, knowing the Voice of the young Levite, they turned aſide thither, and ſaid to him, Who brought thee hither? And what doeſt thou in this Place? And what haſt thou here?

4. Whom he anſwered, Thus and thus does Micah to me, having hired me, that I might be a Prieſt to him.

5. Upon which they ſaid to him, Aſk, we pray, of God, that we may know whether our Journey which we are going will be proſperous.

6. And the Prieſt replied to them, Go in Peace: your Journey which you ſhall go is before the Lord.

7. So the five Men went on, and came to Laiſh; and ſaw the People who were within it dwelling quiet and very ſecure, after the Manner of the Zidonians, and there was none poſſeſſing Rule who expoſed *them* to ſhame for any Thing in the Country; they were alſo far from the Zidonians, and had no Buſineſs with *other* Men.

8. And when they came to their Brethren, at Zorah and Eſhtaol, their Brethren ſaid to them, What is there with you?

9. Who ſaid; Get ready, and let us go up againſt them; for we have ſeen plainly that the Country is very good; and you have been ſilent: be not ſlothful in going to enter in, to poſſeſs it.

10. When you come, you will come to a People ſecure, and a Country of large Extent; for God has given it up into your Power: a Place where there is no Want of any Thing that is on the Earth.

11. Accordingly there marched from thence of the Family of the Danites, out of Zorah and Eſhtaol, ſix hundred Men girded with Weapons of War.

12. And they went up, and encamped at Kirjath-jearim in Judah; therefore they call that Place The Camp of Dan to this Day, being there behind Kirjath-jearim.

13. Next they paſſed from thence to Mount Ephraim, and came to Micah's Houſe.

14. And the five Men who went to ſpy the Country of Laiſh ſpoke thus to their Brethren; Do ye know that there are in theſe Houſes an Ephod, Teraph, carved Image, and molten one? Now therefore underſtand what you may do.

15. They alſo turned aſide thither, and went into the young Levite's Houſe, that of Micah; and aſked him of *his* Welfare.

16. In the mean time the ſix hundred Men, who were of the People of Dan, ſtood at the Entrance of the Gate, girded with their Weapons of War.

17. And the foregoing five Men went up, entered in thither, took the carved Image, Ephod, Teraph, and molten Image; while the Prieſt ſtood at the Entrance of the Gate, with the others above mentioned.

18. However when theſe had gone into the Houſe of Micah, and taken the ſaid Things, the Prieſt demanded of them, What are you doing?

19. But they anſwered him, Hold thy Peace, put thy Hand upon thy Mouth, and go with us, that thou mayeſt be to us a Father and Prieſt: which is beſt for thee, to be a Prieſt to the Family of one Man, or to be ſo to a Tribe and Family in Iſrael?

20. Glad at his Heart of this, the Prieſt took the Ephod, Teraph, and carved Image; and went into the midſt of the People.

21. Then they turned and went away; putting the Children, Cattle, and Carriage before them.

22. When they were far off from Micah's Houſe, the Men who were in the Houſes by his were called together, and overtook the People of Dan;

23. And called to them; who turned about their Faces, and ſaid to Micah, What is the matter with thee, that you are called together?

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now called *The Camp of Dan*, Ver. 12. this Piece of Hiſtory alſo ſeems earlier than it is placed, becauſe we meet with the Name before, Chap. xiii. 25.

Ver. 7. *very ſecure*] The *Heb.* Word which we have tranſlated *careleſs*, being the ſame with that which is *ſecure*.

Ib. *ſecure*] by the *Biſhops* and *Tyndal without caſting of perils*, *Gen. ſure*.

Ver. 11. *girded*] If the laſt *Tranſlators* of this *Book* had not been negligent, they would ſcarce have kept the *appointed* here and Ver. 16, 17. of the former tranſlating, ſince the *Hebrew* Word has no ſuch Meaning.

Ver. 12. *at*] *in* contradicts *behind*.

Ver. 17. *five Men*] After the Prieſt and they had went out to the Gate to the others, who might retain him there.

Ib. *went up*] Suppoſe to the Chamber, where theſe Things were kept.

Ver. 19. *beſt*] as well as *better*, which does not accord with *or*.

Ver. 20. *took the Ephod, &c.*] as lighter Things, I ſuppoſe, than the Image of Metal, which he let them carry.

Ib. *went into the midſt*] To hide and ſecure himſelf. This Verb when it does not ſignify *came* or *went to*, is *entered* or *went into*, not barely *went*; yet after the Manner of the *Hebrew* Tongue, it may be conſtructed with a Prepoſition ſignifying *into*.

Ver. 23. *them*] ſo in *Tyndal*'s and the *Biſhops Bibles*; and alſo *it* for *the name of the city*, Ver. 29. in both.

24. Ye have taken my gods, ſaid he, that I made, with the Prieſt, and are gone; and what have I more? Why then do ye aſk me, What is the matter with thee?

25. Whereas they replied to him, Let not thy Voice be heard with us; leſt Men of a bitter Mind ſhould fall on you, and thou ſhouldeſt have thy Life taken away, with thoſe of thy Family.

26. And they went on their Way; Micah likewiſe ſeeing that they were ſtronger than he, turned, and went back to his Houſe.

27. Thus having taken what Micah made, and the Prieſt whom he had, they came to Laiſh, to a People quiet and ſecure, whom they put to the Sword, and burnt the City with Fire.

28. For there was none who delivered, becauſe it was far from Zidon, and they had no Buſineſs with *other* Men; it being in the Vale which is at the Houſe of Rehob: afterwards they rebuilt the City, and dwelt therein;

29. The Name of which they called Dan, by that of Dan their Father, who was born to Iſrael; although the Name of the City was Laiſh at firſt.

30. Now the People of Dan ſet them up the carved Image; and Jonathan the Son of Gerſhom, the Son of Manaſſeh, and his Sons, were Prieſts to the Tribe of the Danites, till the Time of the Captivity of the Country.

31. And they put up for themſelves Micah's carved Image which he made, all the Time the Houſe of God was at Shiloh.

CHAP. XIX.

AND at that Time, when there was no King in Iſrael, there was a certain Levite who ſojourned on the Side of Mount Ephraim, and took him a Concubine from Beth-lehem-judah.

2. But his Concubine committing Fornication againſt him, went away from him to her Father's Houſe, at Beth-lehem-judah, and was there the Space of four Months.

3. Whereupon her Huſband got ready, and went after her, to ſpeak kindly to her, that he might bring her back again; having his young Man with him, and a Couple of Aſſes: and ſhe brought him into her Father's Houſe; whom when the Father of the young Woman ſaw, he was glad to meet him.

4. He his Father-in-law alſo held him ſo faſt, that he ſtaid with him three Days; during which they eat, drank, and lodged there.

5. And on the fourth Day they roſe early in the Morning, he getting ready to go away; but the young Woman's Father ſaid to his Son-in-law, Support thy Heart with a Bit of Victuals, and afterwards you may go.

6. So they ſate down eating and drinking both of them together; then the former ſaid to the Man, be content, I pray, to abide all Night, and let thy Heart be chearful.

7. Nevertheleſs he roſe up to go; but his Father-in-law was ſo preſſing on him, that he lodged there again.

8. He likewiſe roſe early in the Morning on the fifth Day, to go away; but the young Woman's Father ſaid, Support thy Heart, I pray: ſo they ſtaid till the Day declined, and dined both of them.

9. Again the Man roſe up to go, with his Concubine and young Man; whereas the other ſaid to him, Behold now the Day is declining to be Evening, I beg you would ſtay all Night; lo it is the concluding of the Day, lodge here, and let thy Heart be chearful; then you may riſe early to Morrow for

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Ver. 24. *Why*] as at *Gen.* xxvii. 20.

Ver. 25. *you*] The *Heb.* has *you*, and the *old. Lat. thee*; therefore our *Engliſh Tranſlations* were here manifeſtly made from the latter.

Ver. 30. *them*] This the *King's Tranſlators* left out, though it was in the foregoing *Engliſh Bibles.*

Ib. *Manaſſeh*] This is taken to be *Moſes*, becauſe he had a Son *Gerſhom*, for which the *Jews* ſet up one of the Letters out of its Place, that the reſt may be capable of being *Moſes*, and accordingly the *old Lat.* has it ſo; but as there was *Gerſhom* too, the Son of *Levi*, there might alſo be another, rather than *Manaſſeh*, either the Son or Brother of this, as ſome others put it; and a Grandſon of *Moſes* would ſcarce be ſo put to his Shifts as at Chap. xvii. 8, 10. Of the Poſterity of *Moſes* ſee 1 *Chron.* xxiii. 15, 16, 17.

Ib. *Danites*] *Hebrew.*

Ib. *Captivity*] when the Ark was carried away, 1 *Sam.* iv. 11. & v. 1. as the following Verſe ſhews of its being till then at *Shiloh*, compared with 1 *Sam.* iv. 4. and as the ſame is called *Pſa.* lxxviii. 61.

Ver. 31. *put*] different from that in the Verſe before.

Ver. 5. *Support*] See *Gen.* xviii. 5.

Ver. 6. For a ſhort Inſtance how *Commentators* can trifle, the *Gen. Verſion* has here in the *Margin* to *yong womans father* for Explanation, "That is, his concubines "father;" but what did the Readers do for Want of it in the three Verſes before?

Ib. *then*] So the pious *W. Tyndal*, that Glory and Reproach of this Nation, tranſlated, and none that I find like *for—had* beſides our laſt *Tranſlators*: and if the Father ſaid this before they ſate down, why was it not put with what he ſaid in the preceding Verſe, and not ſo ſtrangely here?

Ver. 9. *be Evening*] the *Hebrew* Word for which being *arob*, the ingenious Criticiſm of our learned *Hyde*, in his firſt *Note* on the 2d Chapter of the *Hebrew Treatiſe* אגרת אורחית עולם may well be received, that from this Verb came the Name of *Europe*; to which this particular Text, not noted by him, may give farther Light and Confirmation.

your

your Journey, and thou mayeſt go to thy Tent.

10. However the Man would not abide all Night, but riſing up, went away, and came over againſt Jebus, which is Jeruſalem; there being with him the Couple of Aſſes ſaddled, as alſo his Concubine.

11. When they were by Jebus, the Day was much gone down; ſo that the young Man ſaid to his Maſter, Come, pleaſe to let us turn aſide to this City of the Jebuſites, and lodge in it.

12. Whom his Maſter anſwered, We will not turn aſide thither to a ſtrange City, which is not of the Iſraelites; but will paſs on to Gibeah.

13. Come, added he to him, let us however draw near to one of the Places, and lodge either at Gibeah or Ramah.

14. Accordingly they paſſed on, and as they were going, the Sun ſet to them by Gibeah, which is of Benjamin.

15. Therefore they turned aſide thither, to go in to lodge there; and being gone in, he ſate down in a Street of the City, becauſe there was no Man who took them to a Houſe to lodge.

16. At length behold an old Man came from his Work, out of the Field in the Evening, who was of Mount Ephraim, and ſojourned in Gibeah; but the Men of the Place were Benjaminites.

17. And when he looked up, and ſaw a Man *that* was a Paſſenger in the Street of the City, he ſaid, Whither art thou going? And from whence doſt thou come?

18. We are paſſing, ſaid he to him, from Beth-lehem-judah, to the Side of Mount Ephraim, whence I am; and having been at Beth-lehem-judah, am going to the Houſe of the Lord, but no Man takes me to a Houſe.

19. Yet there is both Straw and Provender for our Aſſes, and there is alſo Bread and Wine for me and my Handmaid, as likewiſe for the young Man with thy Servants: there being no Want of any Thing.

20. But the old Man ſaid, Peace be to thee, let all thy Want be alone upon me, only lodge not in the Street.

21. Thus he brought him to his Houſe, and gave the Aſſes Provender; and the Perſons waſhing their Feet, did eat and drink.

22. When they were making their Hearts chearful, behold ſome Men of the City, ſuch as were ungodly Perſons, ſurrounded the Houſe, knocking at the Door; and ſpoke thus to the old Man the Maſter of the Houſe, Bring out the Man who came into thy Houſe, that we may have knowledge of him.

23. To whom he going out, ſaid; Do not, my Brethren, do not wickedly, I pray: as it is after this Man is come into my Houſe, do not this Vileneſs.

24. Here is my Daughter a Virgin, and his Concubine, whom I would now bring out, and humble you them, nay do to them what you like; but to this Man do not a Thing of this Vileneſs.

25. At laſt when they would not hearken to him, the Man took hold of his Concubine, and brought out to them abroad: who had knowledge of her, and made ſport with her all Night till the Morning; and when that dawned, they let her go.

26. And the Woman came at the Appearance of the Morning, and fell down at the Gate of the Man's Houſe, where her Lord was, till it was light.

27. So that when he got up in the Morning, and opening the Doors of the Houſe, went out to go on his Way, behold his Concubine was fallen down at the Gate of the Houſe, with her Hands upon the Threſhold.

Ver. 10. *However*] *Tynd.* and *Biſh. Neverthelater*, ſo Chap. xx. 14.

Ib. *Jebus*] See on Chap. xx. 28.

Ib. *Jeruſalem*] this being in the Tribe of *Benjamin*, *Joſh.* xviii. 21, 28. called now by the Inhabitants and *Turks*, as *Rauwolff* ſays, *Chutz*, *Travels by Ray*, p. 233, 252. Edit. 2. but p. 230. *Gotz*: both pronounced by People corruptly for *Kuds*, which is *Arabick* for *Holineſs*, as may be ſeen by *Hyde*'s 2d *Note* on Cap. 2. of *Itin. Mund.*

Ver. 11. *by*] *Tynd.* and *Biſh. faſt by.*

Ib. *much gone down*] as the *Heb.* by our old *Tranſlators ſore ſpent.*

Ib. *pleaſe*] for *Be pleaſed*, ſo uſual, that I thought it not unſuitable once for a Servant.

Ver. 15. *there*] a City belonging to the Prieſts, *Joſh.* xxi. 17.

Ib. *a Houſe*] The ſame as Ver. 18.

Ver. 22. *ſuch as were ungodly Perſons*] *Tynd. whyche were wycked, Gen. wicked men.*

Ver. 23. *Vileneſs*] See *Gen.* xxxiv. 7. and the ſame Word in the next Verſe; by the *Gen. villenie, Biſh. ſo unmeet a thing.*

Ver. 25. *brought out*] without *her.*

Ib. *made ſport*] In which Manner the Word is to be taken when conſtructed with ב according to *Buxtorf*'s Obſervation; and it agrees with *Gen.* xxxix. 1. 7. In the *Interlineary* and *Tigurin Bibles*, and in *Pagninus*'s large *Lexicon* it is *illuſerunt*, in the *Greek* ἐνεπαιξον, and in the *Targum* אִתְלְעֵבוּ which all ſignify the ſame; as likewiſe *Caſtalio* expreſſes it in his free Manner, *ludibrio habitam, ſhe was had in deriſion.* As for *abuſed*, it is the *abuſi eſſent* in the old corrupt *Lat. Bible*; which alſo has *illudentes mihi, mocking* or *making ſport with me*, 1 *Sam.* xxxi. 4. where the Verb is in the ſame Conjugation, formed alſo with ב

Ver. 27. *Gate*] His not finding her till he went away, which was not preſently after getting up, becauſe of the Aſſes, &c. ſhews that it was at the *Gate*, which is alſo diſtinguiſhed in *Hebrew* by another Word from *Door.*

28. And

28. And he ſaid to her, Get up, that we may go; but none anſwered; ſo taking her upon an Aſs, the Man got ready, and went to his Place.

29. Moreover when he was come home, he took a Knife, and laying hold of his Concubine, divided her, with her Bones, into twelve Pieces; and ſent her into all the Bounds of Iſrael.

30. And all who ſaw ſaid, there had not been, nor was there ſeen the like of this, from the Day the Iſraelites came up from the Country of Egypt to that Day: ſet your Minds upon it, take counſel, and ſpeak.

CHAP. XX.

WITH that all the Iſraelites went out, and the Aſſembly was gathered together as one Man, from Dan to Beer-ſheba, with the Province of Gilead, to the Lord at Mizpeh.

2. And the uttermoſt of all the People, of all the Tribes of Iſrael, preſented themſelves in the Congregation of the People of God, four hundred thouſand Footmen who drew a Sword.

3. The Benjaminites hearing that the Iſraelites were gone thither; who ſaid, Do you tell how this Wickedneſs was.

4. To which the Man *that* was the Levite, the Huſband of the Woman who was murdered, made anſwer; To Gibeah which is of Benjamin, came I and my Concubine to lodge.

5. And the Owners of it getting ready, ſurrounded the Houſe, againſt me at Night: me they intended to kill, and my Concubine they humbled, ſo that ſhe died.

6. Therefore I took hold of her, and dividing her in Pieces, ſent her into all the Country of the Poſſeſſion of Iſrael; becauſe they had done heinouſly and vilely in Iſrael.

7. Behold all of you are Iſraelites; give a Word and Counſel in this Caſe.

8. At this all the People roſe up as one Man, and ſaid; Let not any one of us go to his Tent, nor any one depart to his Houſe.

9. But now let this Thing which we ſhall do to Gibeah, be *done* by Lot againſt it.

10. For let us take ten Men of a hundred from all the Tribes of Iſrael, a hundred of a thouſand, and a thouſand of ten thouſand, to fetch Proviſion for the People; that they may do at their coming to Gibeah of Benjamin, according to all the Vileneſs which it has done in Iſrael.

11. Thus all the Men of Iſrael were gathered againſt the City, joined together as one Man.

12. However the Tribes of Iſrael ſent Men into all thoſe of Benjamin to ſay; What is this Wickedneſs which has been among you?

13. Now therefore give up the Men, the ungodly Perſons, who are in Gibeah, that we may put them to death, and take away Wickedneſs from Iſrael. But thoſe of Benjamin would not hearken to what their Brethren the Iſraelites ſaid.

14. On the contrary the Benjaminites got together from the Cities to Gibeah, to go out to Battle with them.

15. And they numbered themſelves at that Time from the Cities, twenty ſix thouſand Men who drew a Sword; beſides the Inhabitants of Gibeah, who numbered themſelves ſeven hundred choſen Men.

16. Out of all this People were ſeven hundred choſen Men that could not uſe their right Hand; all of whom could ſling a Stone to a Hair, and not miſs.

17. The Men of Iſrael likewiſe numbered themſelves, beſides Benjamin, four hundred thouſand Men that drew a Sword; all of whom were Warriors.

18. Moreover the Iſraelites getting ready, went up to the Houſe of God, and aſked of

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Ver. 28. *Man*] This is not twice in the *Original*, nor at all in the *Vulg. Lat.* but ſlipt in through the Inadvertency of our laſt *Tranſlators*.

Ver. 2. *uttermoſt*] as well as thoſe nearer, *Heb. Corners*. Doubtleſs the chief of the People were not Footmen, nor 400000; and this being the whole Number, Ver. 17. were they all *chief?* According to this *Trem.* and *Jun.* tranſlate, *uſque ab extremitatibus*; and *Coverdale*, *of al the quarters*.

Ver. 5. *and my*] Here being the Conjunction.

Ib. *humbled*] See concerning this Word, *Gen.* xxxiv. 2.

Ver. 6. *vilely*] Look at the laſt Chapter.

Ver. 7. *a Word*] properly, i. e. ſome Information or Hint, and then Counſel on the Whole; *advice* and *counſel* being the ſame.

Ver. 10. *Vileneſs*] Look at the laſt Chapter.

Ver. 12. *thoſe*] plural, as in 1 *Sam.* ix. 21. and as the People of one Place are called, Chap. xxi. 8.

Ver. 13. *thoſe of Benjamin*] *Sons* or *Children* is a *marginal Reading*.

Ver. 15. *thouſand*] their whole Army being 26700, of whom 25100 being ſlain the laſt Day, Ver. 35. and 600 eſcaping, Ver. 47. we may compute a thouſand of them were killed in the two firſt Battles.

Ver. 18. *the Houſe of God*] called *the Houſe of the Lord*, Chap. xix. 18. and *of God* differently, Chap. xviii. 31. and ſo is not to be rendered *Beth-el*, as it is by *Pagnine*, *Ar. Montanus* and *Caſtalio*, nay in the *Greek* and *Chald. Verſions*. So that our *Tranſlators* have choſen the beſt, as oftentimes elſewhere, though they waver in the *Marg.* Ver. 31. and fall into the other in Chap. xxi. 19. And why ſhould we ceaſe mending, while there is any Thing to mend, ſo well deſerving, and properly requiring it, as *Scripture Tranſlation?*

Ib. *aſked*] without *counſel*, ſo at Ver. 23. being the ſame Verb only as in Ver. 27.

him

him in this manner, Which of us ſhall go up firſt to the Battle with the Benjaminites? And the Lord ſaid, Judah firſt.

19. After which the Iſraelites roſe up in the Morning, and encamped againſt Gibeah.

20. The Men of Iſrael alſo went out to Battle with Benjamin, with whom they ſet the Battle in order at Gibeah.

21. But the Benjaminites came out thence, and deſtroyed of Iſrael that Day twenty two thouſand Men to the Ground.

22. Nevertheleſs their People ſtrengthened themſelves, and ſet the Battle again in order, in the Place where they did the firſt Day.

23. For the Iſraelites went up, and wept before the Lord till the Evening, and aſked of him as follows, Shall I draw nigh again to Battle with the People of Benjamin my Brother? And the Lord ſaid, Go up againſt him.

24. So they went near to the Benjaminites on the ſecond Day.

25. Who came out of Gibeah to meet them the ſame Day, and deſtroyed of them again eighteen thouſand Men to the Ground, all of whom drew a Sword.

26. Upon which all the Iſraelites, even the whole People, went up, and came to the Houſe of God, and ſate weeping there before the Lord, and faſted that Day till the Evening; when they offered up Burnt-offerings and Peace-offerings before the Lord.

27. They alſo aſked of him, the Ark of the Covenant of God being there at that Time;

28. When Phinehas the Son of Eleazer, the Son of Aaron, ſtood before it, and ſaid, Shall I again any more go out to Battle with the People of Benjamin my Brother, or ſhall I ceaſe? And the Lord anſwered, Go up, for to Morrow I will give him up into thy Power.

29. Accordingly after having ſet ſome who lay in wait at Gibeah round about;

30. They went up againſt the Benjaminites on the third Day, and ſet *the Army* in order at Gibeah as at other Times.

31. Who coming out to meet the People, were drawn away from the City, and began to ſmite of them; there being ſlain as at other Times in the Highways, of which one went up to the Houſe of God, and one to Gibeah in the Field, about thirty Men of Iſrael:

32. Inſomuch that the Benjaminites ſaid, They are defeated before us as at the Beginning. But the Iſraelites had concluded, We will flee, that we may draw them away from the City to the Highways.

33. Next all the Men of Iſrael getting ready from their Place, ſet *the Army* in order at Baal-tamar; and thoſe who lay in wait of Iſrael came out of their Place from the naked Side of Gibeah.

34. For there were gone at a diſtance from Gibeah, ten thouſand Men choſen out of all Iſrael, ſo that the Battle was grievous; however they did not know what Harm there was coming upon them.

35. But the Lord defeated Benjamin before Iſrael, ſo that the Iſraelites deſtroyed of them on that Day, twenty five thouſand and a hundred Men; all of whom drew a Sword.

36. The Benjaminites too foreſaw that they ſhould be defeated: for the Men of Iſrael gave place to them, becauſe they truſted to thoſe that lay in wait, whom they had ſet againſt Gibeah.

37. And thoſe making haſte, ruſhed on Gibeah; nay ſpreading out, ſmote all the City with the Edge of the Sword.

38. Beſides the Men of Iſrael had an appointed Time with thoſe, for them to make a Smoak aſcend on high from the City.

39. Then they turned about in the Battle, when Benjamin had begun to ſmite, there

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Ver. 27. *Covenant*] *Tynd. apoyntement.*

Ver. 28. *Phinehas*] This Affair was therefore tranſacted not long after *Joſhua*'s Time; and, as may appear by comparing Chap. xix. 10, 11, 12. with Chap. i. 8. before *Jeruſalem* was taken.

Ib. *him*] ſingular.

Ver. 30. *at Gibeah*] as Ver. 20. which is the ſame.

Ver. 31. *there being ſlain*] it being the paſſive Participle, and ſo Ver. 39.

Ib. *about*] *Tynd.* and the *Gen. upon a.*

Ver. 33. *naked Side*] *Heb. Nakedneſs.* The back Part of the City, from whence the Inhabitants were gone to overthrow and ſpoil the *Iſraelites.* It is Nothing of *meadows*, which are alſo contrary to a naked Place. The *Jewiſh Rab. Jonah* expounds it *the Side.*

Ver. 34. *at a diſtance*] as the *Heb.* Word denotes.

Ib. *coming upon*] The like in *Heb.* Ver. 41.

Ver. 35. *defeated*] *Tynd. plaged.*

Ver. 36. *foreſaw*] which is no other than *had ſeen*, that the *Hebrew* will ſtrictly bear; and what follows to the End of the 41ſt Verſe ſufficiently confirms it. But how does it ſeem to ſay, after they were almoſt all killed, *ſo they ſaw that they were ſmitten?*

Ib. *defeated*] *Biſh. put to the ſtryking downe*; but *Tynd.* tranſlated thus, *It ſemed to the children of Benjamin that the other had ben put to the woorſſe.*

Ver. 38. *appointed Time*] The literal *Verſions* of *Pagn.* and *Mont.* have it likewiſe *tempus conſtitutum*; *Jun.* and *Trem. conſtitutum tempus*; *Seb. Caſt. ſtatutum tempus*; and the *Targum* מִנְיָנָא which is the ſame; the *Geneva Tranſlat. certaine time. Sign* is the *Vulg. Lat. ſignum.*

Ib. *a Smoak aſcend*] *Heb. a mounting of* (not *flame with*) *Smoak.* So the Word confeſſedly ſignifies from its Root *to lift up.* The *Latin Interpreters* render it by *elatio* and *elevatio.*

Ver. 39. *Then &c.*] Hear *Tranſlators*, the beſt firſt, viz. *Jun.* and *Trem. Tum converterunt ſe* Jiſraelitæ *ad prælium: quum* Benjaminitæ *incepiſſent*, i. e. *Then the* Iſ-

being ſlain of them about thirty Men; for they ſaid, Verily they are quite defeated before us as at the former Battle.

40. But when the Pillar of Smoak began to mount up from the City, thoſe of Benjamin looked behind them, and behold the whole Burning of the City went up towards Heaven.

41. The Men of Iſrael alſo turning about, they were troubled; for they ſaw that there was Harm come upon them.

42. They therefore turned away before the Men of Iſrael to the Way of the Wilderneſs, but the Battle followed them cloſe; and ſuch as were from the Cities they deſtroyed among them.

43. They incloſed thoſe of Benjamin, purſued them, trod them down with Eaſe, over againſt Gibeah, towards the Sun-riſing.

44. Thus there fell of them eighteen thouſand Men, all theſe being valiant ones.

45. And when they turned away, and were fleeing towards the Wilderneſs to the Rock Rimmon, they gleaned of them in the Highways five thouſand Men; nay followed cloſe after them to Gidom, and killed two thouſand more of them.

46. So that all of Benjamin who fell on that Day, were twenty five thouſand Men who drew the Sword, all theſe being valiant Men.

47. But ſix hundred Men turned away, and fled towards the Wilderneſs to the Rock Rimmon, where they abode four Months.

48. Nay the Men of Iſrael turned back to the Benjaminites, and put of them to the Sword, not only the Citizens but the Beaſts, and all that were found; all the Cities too which were in their Way they ſet on fire.

CHAP. XXI.

NOW the Men of Iſrael had ſworn thus at Mizpeh, There ſhall no Man of us give thoſe of Benjamin his Daughter for a Wife.

2. The People therefore went to the Houſe of God, and abiding there till the Evening before God, made great and loud Lamentation,

3. And ſaid, Why, O Lord God of Iſrael, is this come to paſs in Iſrael, that one Tribe of it is now wanting?

4. As alſo on the next Day they roſe early, and building there an Altar, offered Burnt-offerings and Peace-offerings.

5. And the Iſraelites ſaid, Who is there that did not come up among the Congregation of all the Tribes of Iſrael, to the Lord? For there was a great Oath concerning him who came not up to the Lord at Mizpeh, that he ſhould be quite put to death.

6. Thus repenting for Benjamin their Brother, they ſaid; There is one Tribe cut off now from Iſrael.

7. What ſhall we do for Wives for thoſe who are left, ſince we have ſworn by the Lord, that we will give them none of our Daughters for Wives?

8. But they ſaid, What one is there of the Tribes of Iſrael that did not come to the Lord at Mizpeh? And lo there did not come up a Man, to the Congregation of the Camp, from Jabeſh-gilead.

9. For the People numbered themſelves, and behold no Man of its Inhabitants was there.

10. Whereupon the Aſſembly ſent thither twelve thouſand Men of the valiant ones, whom they commanded as follows; Go, and put the Inhabitants of Jabeſh-gilead to the Sword, with the Women and Children.

11. For this is the Thing that you ſhall do, Every Male, and every Woman who has known lying with one, you ſhall deſtroy.

12. And they found of its Inhabitants four hundred young Women *that* were Virgins, who did not know a Man by lying with him; whom they brought to the Camp at Shiloh, which is in the Country of Canaan.

13. Then all the Aſſembly ſent, that they might ſpeak to the Benjaminites who were

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raelites *turned themſelves to the Battle*; *when the* Benjaminites *had begun*. But it was before in their *Verſion*, taking in the foregoing Verſe, *And when the appointed Time was to the* Iſraelites *with thoſe who lay in wait—— the* Iſraelites *turned themſelves to the Battle*; *but the* Benjaminites *had begun*. The verbal *Tranſ.* of *Santes* and *Ar. Mont.* is, *vertit ſe vir* Iſrael *in prælium*, *the Man of* Iſrael *turned himſelf into the Battle*. *Caſtalio* has, Iſraelitæ *prælium inſtaurarent*, *the* Iſraelites *renewed the Fight*.

Ver. 40. Our *Tranſlators* were hard put to it for Words, or remiſs in what they were doing, to render two different *Hebrew* Words *flame* in one Verſe, neither of which has ſuch a Meaning.

Ver. 42. *followed—cloſe*] The ſame Verb is in Ver. 45. *overtook* is unſuitable, becauſe they were together before.

Ver. 43. *purſued them, trod them down*] How much more elegant without the Conjunctions, as in the *Hebrew*, notwithſtanding our *Tranſlators* putting in *and* to each!

Ib. *with Eaſe*] *Tynd. to Menuah*, *Biſh. at Menuha*, putting it, as the *Gen.* alſo do to the foregoing Verb, by ſtriding over the *Hebrew* Point.

Ver. 45. *were fleeing*] Not *fled unto the rock*, ſince only 600 got thither, Ver. 47. and the far greater Part were killed in attempting it.

Ver. 48. *of them*] While *them* being without *of*, belongs in a certain *Tranſlation* to *children* before, and to *beaſt* after.

Ver. 3. *is wanting*] by the *Gen.* ill expreſſed *ſhould want*.

at

at the Rock Rimmon, calling them peaceably.

14. Accordingly thoſe of Benjamin returned at that Time, and they gave them the Women whom they had kept alive of thoſe of Jabeſh-gilead; but there were not ſufficient for them ſo.

15. And People repented for Benjamin, becauſe the Lord had made a Breach in the Tribes of Iſrael.

16. Moreover the Elders of the Aſſembly ſaid, What ſhall we do for Wives for thoſe who are left, ſince the Women are deſtroyed from Benjamin?

17. They reaſoned further; The Inheritance is for ſuch as are eſcaped of Benjamin, that there may not be a Tribe blotted out of Iſrael.

18. However we cannot give them Wives of our Daughters, becauſe the Iſraelites have ſworn thus, Let him be curſed who gives thoſe of Benjamin a Wife.

19. At laſt they concluded, Behold there is a Feaſt of the Lord at Shiloh from Year to Year, which is *kept* on the North of the Houſe of God, towards the Sun-riſing, at the Highway that goes up from the Houſe of God to Shechem; and on the South of Lebonah.

20. Therefore they commanded the Benjaminites as follows; Go, and lie in wait in the Vineyards.

21. Where look, and behold if the Daughters of Shiloh come out to Dancing; you ſhall go forth thence, and ſeize you each one his Wife of them, and go to the Country of Benjamin.

22. Afterwards when their Fathers or Brothers come to contend with us, we will ſay to them, Favour us concerning them; ſince we did not take for each his Wife in the War; and you did not give to them, as at the Time you might have been guilty.

23. And the Benjaminites did ſo; for they took Wives after their Number, of thoſe that danced, whom they took by Force: then they went back to their Poſſeſſion, and rebuilding the Cities, dwelt in them.

24. The Iſraelites alſo went from thence at that Time, each to his Tribe and Family; going out thence to their reſpective Poſſeſſions.

25. In thoſe Days there being no King in Iſrael, each one did what he thought fit.

Ver. 15. *Breach*] *Tynd. gappe.*

Ver. 17. *The Inheritance*] that before belonged to *Benjamin.*

Ver. 19. kept] added for Clearneſs, as *celebratur* by *Jun.* and *Trem.* to ſhew that this belongs to the *Feaſt*, not to *Shiloh.* And though our *Tranſlators* ſeem of another Mind, by putting the Feaſt in *Shiloh*; is it not too ridiculous for the People thus to deſcribe the Situation of the City where they were, Ver. 12? but not at all to ſpeak ſo of an annual Feaſt and Recreation by it.

Ib. *the Houſe of God*] So *Jun.* and *Trem.* whoſe *Verſion*, anſwerable to their great Diligence, may be valued as much as that of half a Dozen others at leaſt, and therefore fit to afford more frequent Quotation, and greater Authority. This *Houſe*, which was the *Tabernacle*, or *publick Tent*, might be at ſome Diſtance from *Shiloh*, though belonging to it, as at *Exod.* xxxiii. 7. And would not they have much likelier ſaid, the feſtival Place was on the Eaſt of *Shiloh*, than on the North of *Beth-el?*

Ib. *towards the Sun-riſing*] From *Shiloh* where they were. Our *Engliſh Tranſlation* diſagrees with the *Hebrew* Pointing.

Ver. 22. *to contend with us*] or *againſt us.* The ſame Verb is conſtructed with the ſame Prepoſition, *Job* xxxiii. 13. *Jer.* ii. 29. & xii. 1. *Jun.* and *Trem.* have *apud nos*, *Munſt.* and *Leo Jud. nobiſcum*, *with us*; as likewiſe *Coverdale* has, *with us*; the *old Lat. adverſum vos*, *againſt you*; *Pagn. ante nos*, *before us.* The Verb does not ſignify *to complain*, which is the *old Lat. queri.* And the Prepoſition is joined with *contend*, not with *come.*

Ib. *concerning them*] or *with them.* The *Hebrew* lies as here tranſlated, and not as in the *Engliſh Bible*, which has it backward; but the *Biſhops*, *Have pitie on us for their ſakes.*

NOTES

NOTES upon the BOOK of RUTH.

CHAP. I.

AND in the Time that the Judges governed, a Famine being in the Country, there was a Man of Beth-lehem-judah went to ſojourn in the Region of Moab, with his Wife and two Sons:

2. Who were Ephrathites of Beth-lehem-judah, he was named Elimelech, his Wife Naomi, and his two Sons Mahlon and Chilion: and when they were come thither, they ſettled there.

3. But Elimelech the Huſband of Naomi dying, ſhe was left with her two Sons.

4. Who married Women of Moab, the Name of one being Orpah, and that of the other Ruth; and they dwelt there about ten Years.

5. Mahlon and Chilion alſo both of them died; ſo that the Woman was left without her two Sons and her Huſband.

6. After which ſhe got ready with her Daughters-in-law, to go back from thence: for ſhe heard there, that the Lord had viſited his People by giving them Bread.

7. But as ſhe was going with them both from the Place where ſhe had been, in the Way back to the Country of Judah,

8. She ſaid to them; Go again each to your Mother's Houſe: the Lord ſhew Kindneſs to you, as you have ſhewn both to the Dead and me.

9. The Lord grant you, that each may find Reſt at your Huſband's Houſe. Then ſhe kiſſed them; but they burſt out a crying,

10. And ſaid to her, *No*, for we will return with thee to thy People.

11. Naomi however replied; Turn back, my Daughters, why would you go with me? Shall I have Sons any more within me, to be Huſbands for you?

12. Go back again, my Daughters; for I am too old to have a Huſband: *nay* though I ſhould think there is Hope for me, ſhould even have a Huſband to Night, and alſo bear Sons;

13. Would you wait for them till they grew up? Would you ſtay for them without having Huſbands? No, my Daughters; for it is very grievous to me for your ſakes, that the Hand of the Lord has come forth againſt me.

14. Whereupon they burſt out a crying again; and Orpah kiſſed her Mother-in-law, but Ruth cleaved to her.

15. Nay when ſhe ſaid, Behold thy Siſter-in-law is gone back to her People, and to her gods; return thou after her.

16. Ruth anſwered; Do not intreat me to leave thee, by going back from thee: for I will go whither thou goeſt, and lodge where thou doſt; thy People ſhall be mine, and thy God my God.

17. Where thou dieſt I will die, and there will I be buried: by the Lord's doing to me ſo and ſo beſides, Death *only* ſhall make a ſeparation between me and thee.

18. And when *Naomi* ſaw that ſhe was re-

Book] The Genealogy of *David* being here, as it were in Honour to him, Chap. iv. the Inference of our learned *Newton*, in *Obſerv. on Daniel*, Chap. i. may be allowed, that *it was writ by* Samuel *after he had anointed* David *King*. For the Time of this Hiſtory, look at the ſucceeding *Chronological Table*.

Ver. 1. *a Famine being*] *Tynd. ther fell a dearth.*

Ver. 2. *Ephrathites of Beth-lehem-judah*] *Ephrath* or *Ephratah* and *Beth-lehem* in *Judah* were the ſame Place, *Gen.* xlviii. 7. *Ruth* iv. 11. *Mic.* v. 2. and the Inhabitants thus called, 1 *Sam.* xvii. 12. The Diſtinction in the Text was neceſſary, becauſe there were other *Ephrathites*, 1 *Sam.* i. 1, 19. 1 *Kings* xi. 26.

Ver. 4. *Women of Moab*] *Biſhops, Moabiteſſes, of the Moabites.*

Ver. 8, &c. *In Verſes* 8, 9, 11, 13, 19. *the Pronouns*, ſays the Author of *the State of the printed Hebrew Text, are ſurprizingly corrupted*, p. 446. but if it is ſurprizing for them to be ſo corrupted, is it not more likely they are not corrupted? The Caſe might be, that this firſt Chap. if not the *Book*, was a Memoir made by *Naomi* her ſelf, who was ſo illiterate, or forgetful in her Language through Diſuſe of it for ſeveral Years, that ſhe might miſtake by putting the Maſc. for the Fem. eſpecially as it is here all the ſame, and the Sound ſo near alike as *m* and *n*; and it might be thought beſt to preſerve her own Words. Here will now be no Need of anſwering this Writer's Scoffs at the *Jews*. And his objecting ſo often againſt the *Hebrew Text*, when the *Margin* rectifies it, without mentioning the latter, is very diſingenuous. As the *Margin* ſhews where the *Text* has been corrupted, that is an Argument againſt its being corrupted elſewhere.

Ver. 10. *for*] Look *Gen.* xxix. 32.

Ver. 11. *within me*] *Heb.* not *in my womb.*

Ver. 14. *kiſſed*] in taking leave, as alſo in 1 *Kings* xix. 20. but the *Hebrew* being conciſe, there is added in the *vulg. Lat. and returned*, in the *Gr. and returned to her People*, and ſo by *Jun.* and *Trem. went away*, in another Character, to denote it ſupplied; in which Manner thoſe ancient Additions may be underſtood as if marked, which was not then uſed; and even *Caſtalio* has now without it, *takes leave of her.*

Ver. 17. *make a ſeparation between*] *Tynd. Gen.* and *Biſh. depart* oddly, or as put for *do part.*

ſolved

ſolved to go with her, ſhe left off ſpeaking to her.

19. So they both went on till they got to Beth-lehem; and being entered into it, all the City was in a Commotion about them, and they ſaid, Is this Naomi?

20. Whom ſhe anſwered; Do not call me Naomi; call me Mara, becauſe the Almighty has made it very bitter to me.

21. I went away full, and the Lord has brought me back empty: why do you call me Naomi, when the Lord has teſtified againſt me, and the Almighty has afflicted me?

22. Thus ſhe returned, accompanied with Ruth the Moabiteſs her Daughter-in-law, from the Country of Moab, and they came to Beth-lehem at the Beginning of Barley-harveſt.

CHAP. II.

NOW Naomi had a Kinſman of her Huſband Elimelech's Family, a very wealthy Man, whoſe Name was Boaz.

2. And Ruth the Moabiteſs ſaid to her, Let me go, I pray, to the Field, and glean Corn after him whom I ſhall get in Favour with; who anſwered her, Go, my Daughter.

3. Accordingly ſhe went, and being come, gleaned in the Field after the Reapers; and her Lot fell out to be in a Part of it belonging to this Boaz:

4. Who behold coming out of Beth-lehem, ſaid to the Reapers, The Lord be with you; and they anſwered him, The Lord bleſs thee.

5. Then he ſaid to his Servant that was ſet over the Reapers, Whoſe young Woman is this?

6. And he made anſwer; It is the young Woman of Moab, who came back with Naomi out of that Country,

7. And ſhe ſaid, Be pleaſed to let me glean about among the Sheaves, after the Reapers. So ſhe went, and has remained ſince the Morning, till now ſhe has ſtaid this little while in the Houſe.

8. Upon this Boaz accoſted Ruth; Doſt not thou hear, my Daughter? Go not to glean in another Field, nor paſs from hence; but keep cloſe here with my Maids.

9. Let thy Eyes be on the Field in which they reap, that thou mayeſt follow them; have not I charged the young Men not to meddle with thee? Nay when thou art thirſty, go to the Veſſels, and drink of what they have drawn.

10. At which ſhe fell on her Face, bowing down to the Ground, and ſaid to him, Why am I in favour with thee, that thou ſhouldeſt take notice of me, ſince I am a Stranger?

11. To whom Boaz made anſwer; All which thou didſt with thy Mother-in-law after thy Huſband's Death, has been fully told me, that thou lefteſt thy own Father and Mother, with thy native Country, and waſt come to a People whom thou kneweſt not before.

12. The Lord recompenſe thy Work, and let a Reward be rendered *to* thee from the Lord God of Iſrael, under whoſe Wings thou art come to be ſheltered.

13. And ſhe replied, Let me be in Favour with thee, my Lord; ſince thou haſt comforted me, and ſince thou haſt ſpoken kindly to thy Handmaid; though I am not comparable to one of thy own.

14. Boaz alſo ſaid to her, At Meal-time approach hither, and eat of the Victuals, and dip thy Bit in the Vinegar. Nay as ſhe was ſitting at one Side of the Reapers, he held out parched Corn to her, of which ſhe eat, till ſhe was ſatisfied, and left.

15. Beſides when ſhe got up to glean, he thus commanded his young Men; Let her glean even between the Sheaves, and do not reproach her.

16. And make alſo a good Booty for her out of the Handfuls; which leave, that ſhe may glean, and do not chide her.

17. So ſhe gleaned in the Field till the Evening; and beating out what ſhe had gleaned, it was about an Ephah of Barley.

18. This ſhe took up, and going into the City, when her Mother-in-law ſaw what it was, and ſhe had taken out, and given her that which ſhe had left more than ſatisfied her ſelf;

Ver. 20. *Naomi, pleaſant; Mara, bitter.*

Ver. 12. *recompenſe*] *Tynd. quyte*, and the *Biſh.*

Ib. *to be ſheltered*] Which is the primary Signification of the Verb according to *Buxtorf*, who has turned this, *ad recipiendum te. Jun.* and *Trem.* render, *ut te obtegeres, that thou mayeſt cover* or *hide thee*; *Munſter, latitare, to hide*; *Leo Judæ, quæ veniſti ut ſub alas ejus confugeres, who art come that thou mighteſt flee for ſhelter under his Wings*; the Author of the *vulg. Lat. ad quem veniſti, & ſub ejus confugiſti alas, to whom thou art come, and under whoſe Wings thou art fled for ſhelter*; *Caſtal. ſub cujus alarum præſidium tu te receperis, under the Protection* or *Shelter of whoſe Wings thou mayeſt get thee.*

Ver. 16. *make—a good Booty*] *Heb. by ſpoiling ſpoil*; and it does not ſignify *of purpoſe*, which is the *old Lat. de induſtria*; whence alſo the *Biſh.* render *for the nonce.* But *Tynd.* has, *And therto pul out of the ſheves for her and let it lie*, *Gen.* the like.

Ib. *Handfuls*] or *Gripes*, as the Huſbandmen call them, before they are bound up in Sheaves.

Ver. 17. *about*] *Tynd.* and *Biſh. upon.*

Ver. 18. *had left*] that is of the parched Corn which *Boaz* gave her, Ver. 14.

19. Her Mother-in-law ſaid to her, Where haſt thou gleaned to Day? And where been at work? Let him be bleſſed who took notice of thee. And ſhe told her that the Man's Name with whom ſhe wrought that Day was Boaz.

20. The Lord bleſs him, replied Naomi to her, who has not forſaken his Benevolence both to the Living and the Dead. To which ſhe added, The Man is near to us, he is one of our Kinſmen.

21. Ruth the Moabiteſs further related, that he likewiſe ſaid to her, Keep cloſe with my young Men, till they have finiſhed all my Harveſt.

22. Naomi anſwered her again, It will be well, my Daughter, to go out with his Maids; for they may not meet with thee in another Field.

23. She accordingly kept cloſe to the Maids of Boaz in gleaning, till Barley-harveſt and Wheat-harveſt were ended; and dwelt with her Mother-in-law.

CHAP. III.

AFTER which ſhe ſaid to her; My Daughter, ſhould not I ſeek for thee Reſt? Which will be good for thee.

2. And now is not Boaz our Kinſman, whoſe Maids thou waſt with? Behold he winnows Barley to Night in the Floor.

3. So waſh and anoint thy ſelf, and putting on thy Cloaths, go down thither; without being known to the Man, till he has done eating and drinking.

4. And when he is lain down, thou knowing where the Place is, ſhalt go in, and uncover his Feet, and lie down; then he will tell thee, what thou ſhalt do.

5. Whereupon ſhe anſwered her, I will do all that thou haſt ſaid to me.

6. Accordingly ſhe went down to the Floor, and did entirely as her Mother-in-law ordered her.

7. For when Boaz had eat and drunk, ſo that his Heart was chearful, and was gone in to lie down at the End of the Heap *of Corn*; ſhe went in ſecretly, and uncovering his Feet, lay down.

8. Frightened therefore at Midnight, the Man bending down, there was a Woman lay at his Feet.

9. Then he ſaid, Who art thou? And ſhe anſwered, I am Ruth thy Handmaid; ſo ſpread thy Skirt over her, for thou art a Kinſman.

10. To which he replied: The Lord bleſs thee, my Daughter, who haſt made the latter Kindneſs better than the former, in not going after young Men, whether poor or rich.

11. Now therefore, my Daughter, do not fear; I will do for thee whatever thou ſhalt ſay: for all thoſe of the Gate of my People are ſenſible that thou art a worthy Woman.

12. And now though it be true that I am a Kinſman, yet there is one nearer than I.

13. Stay all Night, and in the Morning if he will redeem for thee, it is well, let him; but if he is not willing to do it, by the Lord's living, I will redeem for thee: lie down till the Morning.

14. Which ſhe did at his Feet, but roſe up before one could know another: for he ſaid, Let it not be known that a Woman came to the Floor.

15. He alſo ſaid, Bring the Apron that thou haſt on, and hold it. Which ſhe holding, he meaſured ſix *Meaſures* of Barley, and put upon her; then he went into the City.

16. Upon her coming to her Mother-in-law, ſhe ſaid, Who art thou? My Daughter? To whom ſhe told all that the Man did for her.

Ver. 20. *he*] which the *Hebrew* has: this laſt Part is omitted by the *Vulgate*.

Ib. *Kinſmen*] *Gen.* and *Biſh. affinitie*; though *Tynd.* had *next kin*.

Ver. 22. *may not meet*] as you did in this Field. But what Senſe does *that they meet thee not* make, ſince *Naomi* is not perſuading *Ruth* to ſhun them, but the contrary.

Ib. *another Field*] whither they would go, when Harveſt was done in this.

Ver. 7. *Heap*] *of corn* is not in the *Hebrew*, though our *Tranſlators* have added it without Diſtinction.

Ib. *ſecretly*] *Jun.* and *Trem.* with *Munſt.* and the *Tigurin Bib.* have *clam*; the *vulg. Lat.* and *Pagnin. abſcondite*; *Mont. in ſilentio*; the *Septuag.* εν κρυφῇ: which agree with the Radix; ſee *Judg.* iv. 21.

Ver. 8. *bending down*] *Tynd. groped*, *Gen.* and *Biſh. caught holde*.

Ver. 11. *thoſe of the Gate*] the Magiſtrates who met there, for it is not *city*.

Ver. 13. *redeem*] See Chap. iv. 4.

Ver. 15. *Apron*] The Word is found only here and in *Iſa.* iii. 22. Several render it *cloke* or *mantle*, but that is reckoned up by *Iſaiah* beſides, and ſo is *vail*. It is generally underſtood to be ſome linen Thing, or ſome Cloth; and the two famous *Tranſlators Jun.* and *Trem.* turned it *ventrale*, *Apron*, which was the moſt proper Thing for *Boaz* to bid her bring; and ſo the περίζωμα of the *Septuagint* is to be underſtood, being Something girded about her by the Derivation of the Word, and which would hold Corn. The *Gen.* turn it *ſheete*.

Ib. *he went*] as the *Hebrew* is, and to do what follows, Chap. iv. 1. ſo *Jun.* and *Trem.* have *ingreſſus eſt*, as likewiſe *Munſt.* and the *Tigurin Bib.* nay the *Targum* has בֹּעַז *Boaz*.

Ver. 16. *Who*] If ſhe had known her to be her Daughter, ſhe needed not to have aſked who ſhe was. But this Abſurdity is removed, by conſidering it as two diſtinct Queſtions; which might be aſked when ſhe knocked at the Door for Entrance, or becauſe it was not light enough for *Naomi* to know her perfectly.

17. She

17. She ſaid withal; he gave me theſe ſix *Meaſures* of Barley: for he ſaid to me, Go not empty to thy Mother-in-law.

18. And ſhe replied, Sit ſtill, my Daughter, till thou knoweſt how the Matter will fall: for the Man will not reſt, but finiſh it to Day.

CHAP. IV.

NEXT Boaz went up to the Gate, and ſitting down there, behold the Kinſman of whom he ſpoke paſſed along; ſo calling him by his Name, he ſaid, Turn aſide, ſit down here: Which he did accordingly.

2. He likewiſe took ten Men of the Elders of the City, who ſate down there, at his Requeſt.

3. Then he ſaid to the Kinſman: Naomi who is come back out of the Country of Moab, has Part of a Field to ſell that was our Brother Elimelech's.

4. Which I thought I would inform thee of, that thou mighteſt buy *it* before the Inhabitants, and the Elders of my People: if thou wilt redeem *it*, do; but if thou wilt not, let me know; for there is none beſides thee to do it, and I am next to thee. And he ſaid, he would redeem *it*.

5. But when Boaz replied, At the Time thou buyeſt the Field from Naomi, thou muſt buy alſo of Ruth the Moabiteſs the Wife of the Dead, to raiſe up his Name upon his Eſtate;

6. The Kinſman anſwered, I cannot redeem *it* for my ſelf, leſt I ſhould ſpoil my own Eſtate: redeem my Right for thy ſelf, ſince I cannot do it.

7. Formerly in Iſrael upon Redemption and Exchange, to confirm every Thing, one pulled off his Shoe, and gave to another; and this was an Evidence among them.

8. Accordingly the Kinſman bidding Boaz buy *it* for himſelf, pulled off his Shoe.

9. At this Boaz ſaid to the Elders, and all the People; Ye are Witneſſes to Day, that I buy all which was Elimelech's, and all which was Chilion's and Mahlon's, from Naomi;

10. And that I alſo purchaſe Ruth the Moabiteſs, the Wife of Mahlon, to be my Wife, to raiſe up the Name of the Dead upon his Eſtate, that it may not be deſtroyed from his Brethren, and the Gate of his Place: ye are Witneſſes to Day.

11. We are, ſaid all the People who were at the Gate, and the Elders: the Lord make the Woman who is coming into thy Houſe, like Rachel and Leah, thoſe two that built up the Family of Iſrael; and do thou valiantly in Ephratah, and have a Name famous in Beth-lehem.

12. Let thy Family too be like that of Pharez, whom Tamar bore to Judah, from the Offſpring which the Lord ſhall give thee of this young Woman.

13. Thus Boaz married Ruth, and going in to her, the Lord gave her Conception, and ſhe bore a Son.

14. With that the Woman ſaid to Naomi; Bleſſed be the Lord who has not let thee fail of a Kinſman to Day, whoſe Name ſhall be famous in Iſrael.

15. Nay he will be a Reſtorer of Life to thee, and a Suſtainer of thy old Age; becauſe thy Daughter-in-law who loves thee has born him, ſhe who is better to thee than ſeven Sons.

16. So Naomi took the Child, and putting him in her Boſom, was his Nurſe.

17. And the Women who were Neighbours gave him a Name, ſaying there was a Son born to Naomi, which Name was Obed: he was the Father of Jeſſe, the Father of David.

18. Now theſe were the Generations of Pharez: he begot Hezron,

19. And he Ram, and he Amminadab,

20. And he Nahſhon, and he Salmah,

21. And he Boaz, and he Obed,

22. And he Jeſſe, and he David.

Ver. 1. *he ſaid*] The *Heb.* has not *unto whom*, nor the former *Engliſh Tranſlations*; ſo remiſs were thoſe whom *King James* employed: however the *old Lat.* has, *ad eum.*

Ver. 4. *inform thee of*] *Tynd. do the to wete*, the *Biſh.* differently ſpelled, *doe thee to wit.*

Ib. *Inhabitants*] *Gen. aſſiſtants.*

Ver. 5. *buy alſo*] not *it*, but *her to be his Wife* underſtood, as Ver. 10. *Deut.* xxv. 5, 6. which made the Kinſman refuſe to buy the Land, when he had conſented to do it before; and ſimply buying the Land would not raiſe up the Name of the deceaſed Huſband: the *Chald.* and *vulg. Lat.* expreſs here the taking her; ſee *Buxt. Vindic.* p. 761.

Ib. *raiſe*] *Tynd. ſteare*, ſo *Gen.* and *Biſh.*

Ver. 8. *the Kinſman*] But the *vulg. Lat.* contrary to the *Heb. Booz ſaid to his Kinſman, Take off thy Shoe.*

Ver. 11. *do—valiantly*] The like Words are together in *Pſa.* cxviii. 15, 16. and the Noun is *Strength, Valour, &c.* Accordingly *Sebaſt. Mun.* renders it, *tu age ſtrenue*, and *Leo Jud. tu ſtrenue age.*

Ib. *a Name*] as Ver. 14.

Ver. 13. *gave her Conception*] in our former *Tranſlations, gave that ſhe conceived.*

Ver. 15. *thy Daughter-in-law who loves thee has born him*] But the *com. Lat. of thy Daughter-in-law is he born who will love thee.*

Ver. 20. *Salmah*] Why *Salmon* by the *Engliſh Tranſlators* from the *Greek?*

NOTES

NOTES upon the FIRST BOOK of SAMUEL.

CHAP. I.

AND there was a certain Man of Ramathaim-zophim, of Mount Ephraim, whoſe Name was Elkanah, the Son of Jeroham, the Son of Elihu, the Son of Tohu, the Son of Zuph, an Ephrathite;

2. Who had two Wives, the Name of one was Hannah, and that of the other Peninnah; and the latter had Children, but Hannah none.

3. Now that Man went up out of his City from Year to Year, to worſhip and ſacrifice to the Lord of Armies at Shiloh; where the two Sons of Eli, Hophni and Phinehas, the Prieſts of the Lord were.

4. Moreover on the Day when Elkanah ſacrificed, he gave Peninnah his Wife, with all her Sons and Daughters, Parts.

5. And to Hannah he gave one Part with a *ſorrowful* Look; becauſe he loved Hannah, and the Lord had ſhut up her Womb.

6. And becauſe of that, her Adverſary alſo provoked her to Indignation, that ſhe might make her fret.

7. He likewiſe doing ſo Year by Year, at her going up to the Houſe of the Lord, ſhe thus provoked her; therefore ſhe wept, and did not eat.

8. Elkanah her Huſband then would ſay to her, Hannah, Why weepeſt thou? And why doſt not thou eat? And why is thy Heart ſad? Am I not better to thee than ten Children?

9. At laſt Hannah roſe up after the eating and drinking at Shiloh, when Eli the Prieſt was ſitting upon a Seat, againſt a Poſt of the Temple of the Lord;

10. And ſhe being in bitterneſs of Soul, prayed to the Lord, and wept grievouſly.

11. She alſo made this Vow, O Lord of Armies, If thou wilt at all look on the Affliction of thy Handmaid, and remember me, not forgetting thy Handmaid, ſo that thou wilt give her male Iſſue, I will give him to the Lord all the Days of his Life, and a Razor ſhall not come up on his Head.

12. And as ſhe prayed much before the Lord, Eli obſerved her Mouth.

13. However Hannah ſpoke in her Heart, only her Lips moved, without her Voice being heard; therefore Eli thought ſhe was drunk.

14. Whereupon he ſaid to her, How long wilt thou be drunk? Put away thy Wine from thee.

15. But Hannah made anſwer; No, my Lord: I am a Woman oppreſſed in Mind, and have not drunk either Wine or ſtrong Drink; but have poured out my Soul before the Lord.

16. Do not repreſent thy Handmaid to have the Look of an ungodly Woman: for I have ſpoken hitherto, from the Abundance of my Meditation and Diſpleaſure.

17. Then Eli made reply, Go in Peace; and the God of Iſrael grant thy Petition which thou haſt aſked him for.

18. Who rejoined, Let thy Handmaid be in favour with thee. So the Woman went her Way, and eat, having her *ſorrowful* Countenance no more.

19. And they roſe early in the Morning, and worſhipping before the Lord, went back to their Houſe at Ramah; and Elkanah had the knowledge of Hannah his Wife, whom the Lord remembered.

20. For when the Time was come about, after Hannah had conceived, ſhe bore a Son; and called his Name Samuel, Becauſe, *ſaid ſhe*, I aſked the Lord for him.

21. Afterwards when the Man Elkanah went up with all his Family, to offer to the Lord the yearly Sacrifice, and his Vow;

Firſt Book of Samuel] To ſpare Repetition, look at *Pſa.* xl. 7.

Ver. 5. *with a* ſorrowful *Look*] according to Ver. 18. and ſeveral *Tranſlators*; which is further confirmed by that Verſe, and the Adjective *one* annexed to *Part*; ſee the like alſo *Job* ix. 27.

Ver. 6. *that ſhe*] namely *Peninnah*, as is plain when thus tranſlated.

Ver. 16. *Do not repreſent &c.*] *Heb*, *Do not give thy Handmaid to the Look of.*

Ib. *Meditation*] as *Pſa.* civ. 34. & cxix. 97, 99. and *Complaint in ſpeaking.*

Ib. *Diſpleaſure*] or *Indignation*, the *Hebrew* Word not ſignifying *Grief.*

Ver. 19. *Ramah*] the ſame as in Ver. 1. being four Hours Ride from *Joppa*, in the Way to *Jeruſalem*, and An. 1738 a Village of about 400 Families, *Corten's Trav.* in *Compend. Libr.* Vol. ii. p. 4, 25. ſee alſo *Rauwolff's Trav.* Pt. iii. Ch. 2. and the *Note* on *Jon.* i. 3.

22. Hannah

22. Hannah did not go up: for ſhe ſaid to her Huſband, *Not* till the Child is weaned; then I will have him, that he may appear before the Lord, and abide there for ever.

23. To whom Elkanah her Huſband ſaid, Do what thou likeſt, abide till thou haſt weaned him, only the Lord confirm his Word. Accordingly the Woman abode, and gave her Son ſuck, till ſhe weaned him.

24. And ſhe carried him up with her when ſhe had done that, with three Bullocks, one Ephah of Flour, and a Bottle of Wine, and had him to the Houſe of the Lord at Shiloh; the Boy being a Child.

25. They alſo killed a Bullock, and brought the Child to Eli.

26. When ſhe ſaid; O my Lord, by thy Soul's living, my Lord, I am the Woman who ſtood with thee here praying to the Lord.

27. For this Child I prayed, and the Lord has given me my Petition which I aſked him for.

28. Therefore I alſo give him that was aſked, all *his* Days to the Lord, who was petitioned for him. At which he worſhipped the Lord there.

CHAP. II.

MOREOVER Hannah prayed, and ſaid: Through the Lord my Heart triumphs, my Horn is lifted up by the Lord: my Mouth is enlarged againſt my Enemies, becauſe I am glad in thy Salvation.

2. None is holy like the Lord, for there is none beſides thee; and no Rock like our God.

3. Do not talk very loftily ſo much, *or* let hard Things come out of your Mouth: for the Lord is a God of Knowledge, and ſuch Doings are not right.

4. The Bows of the powerful are broke, and thoſe who were fallen are girded with Strength.

5. The full are hired for Bread, and the hungry ceaſe; even the barren bears ſeven, and ſhe who has many Sons languiſhes.

6. The Lord cauſes to die, and makes alive: he brings down to the Grave, and brings up.

7. The Lord makes poor, and makes rich: he puts down, he alſo ſets up.

8. He raiſes up the Poor from the Duſt, from the Dunghill he lifts up the Needy, to make *them* ſit with Princes, and cauſe them to poſſeſs the Throne of Glory: for the Stations of the Earth are the Lord's, and he put the World upon them.

9. He will keep the Feet of his pious ones, but the Wicked ſhall be ſilent in Darkneſs: for unavailing is the Strength of Man.

10. Thoſe who contend with the Lord ſhall be broke in pieces, in Heaven will he thunder upon them, the Lord will judge the Limits of the Earth; as alſo give Strength to his King, and lift up the Horn of his anointed one.

11. Afterwards Elkanah went to his Houſe at Ramah, and the Boy miniſtred to the Lord before Eli the Prieſt.

12. But the Sons of Eli were ungodly Perſons, they knew not the Lord.

13. And it was the Manner of the Prieſts with the People; when any Man offered a Sacrifice, the Prieſt's Servant came, as the Fleſh was boiling, with a Fork of three Teeth in his Hand:

14. Which he ſtriking either into the Pan, Kettle, Cauldron or Pot; all that the Fork brought up, the Prieſt took of it: according to this they did at Shiloh, to all Iſrael who came thither.

15. As alſo before they burnt the Fat, the Prieſt's Servant came, and ſaid to the Man who ſacrificed, Give the Prieſt Fleſh to roaſt: for he will not take boiled Fleſh of thee, but raw.

Ver. 3. *ſuch Doings are not right*] Thoſe which ſhe had juſt diſſuaded from. *Mont. non directa ſunt opera, the Works are not right*; *Jun.* and *Trem. non diſponuntur actiones, the Deeds are not put in order.* This Verb in *Niphal*, ſignifying *to be right* or *equal*, is in *Ezek.* xviii. 25, 29. & xxxiii. 17. *To him*, not *by him*, inſtead of *not*, by the Change of a Letter, but of the ſame Sound, is a *marginal Reading*. The *Sept.* having *God* for *not*, the Author of *the preſent State of the Hebrew Text* ſays אֹו was read לֹא by them, p. 141. for which there is no Neceſſity, ſince לֹו *to him* might be tranſlated *God* from לֹא before. He adds, *and ſo in Job* xiii. 15. whereas they have not *God* there.

Ver. 5. *ceaſe*] to be hungry.

Ver. 7. *he puts down*] It is ſaid that *Æſop* aſking *Chilo* what God was doing? received for Anſwer, Τὰ μὲν ὑψηλὰ ταπεινοῦν, τα δὲ ταπεινὰ ὑψοῦν, *Humbling the lofty, and exalting the humble*, *Diog. Laertius* in Vit. *Chilo*. according to that alſo in the *Poem* of the Virgin-mother, *Luke* i. 52.

Ib. *Stations*] The Bounds of its Orbit.

Ver. 10. *thunder*] which was literally fulfilled with her Son, Chap. vii. 10.

Ib. *King*] whom her Son ſhould anoint, though there was now no Likelihood of a King over *Iſrael*.

Ib. *anointed one*] firſt *Saul*, whoſe Royalty was tranſferred to *David* by *Samuel*.

Ver. 13. *Fleſh*] which belonged to him who brought the Beaſt, after the Prieſts had taken their Part, being the Breaſt and right Shoulder, *Lev.* vii. 31, 32, 34. ſee *Deut.* xii. 7. & xxvii. 7. Chap. ix. 13.

Ver. 14. *of it*] *Trem.* and *Jun. ex eo, of it*; *Mont. illud, that*; *Coverdale* ſays, *that toke the Prieſt therof.*

Ver. 15. *raw*] having the Fat on it, which ſhould have been burnt, *Lev.* vii. 23, 25, 31. & iii. 16, 17. ſo that the Crime of *Eli*'s Sons was double, beſides what follows, Ver. 22.

16. To whom the Man ſaying, They will burn the Fat quite up preſently, then take thee according as thy Mind deſires; he would reply to him, But thou ſhalt give now, and if not, I will take by Force.

17. Thus the Sin of the young Men was very great before the Lord; for Men contemned the Lord's Offering.

18. However Samuel miniſtred before the Lord, a Boy girded with a linen Ephod.

19. Whoſe Mother made him a little Cloak, and brought up to him from Year to Year, when ſhe came up with her Huſband to offer the yearly Sacrifice.

20. Eli too thus bleſſed Elkanah and his Wife, The Lord make thee have Offſpring from this Woman, inſtead of the Petition which the Lord was aſked for. So they went to his own Place.

21. When the Lord viſited Hannah, ſo that ſhe conceived, and bore three Sons and two Daughters; while the Boy Samuel grew up with the Lord.

22. Now Eli was very old; and heard all that his Sons did to all Iſrael, and how they lay with the Women who aſſembled at the Door of the publick Tent.

23. With that he ſaid to them; Why do you ſuch Things as theſe, whereby I hear the evil Things of you from all theſe People?

24. Let it not be, my Sons: for it is not a good Report which I hear; you make the People of the Lord tranſgreſs.

25. If one Man ſins againſt another, the Judge will judge him; but if a Man ſins againſt the Lord, who ſhall pray for him? Nevertheleſs they would not hearken to what their Father ſaid, though the Lord ſhould ſlay them.

26. But the Boy Samuel went on in being great and good, both with the Lord, and likewiſe with Men.

27. There came alſo a Man of God to Eli, and declared to him: Thus ſays the Lord; Was I at all revealed to thy Father's Family, when they were in Egypt at the Houſe of Pharaoh?

28. And did I chooſe him out of all the Tribes of Iſrael for a Prieſt to me, to offer up on my Altar, to burn Incenſe, to have on an Ephod before me, giving them all the Sacrifices of the Iſraelites by Fire?

29. Why *then* do you kick at my Sacrifice and Offering, which I commanded for *my* Habitation; and doſt thou honour thy Sons above me, by making your ſelves fat with the chief of all the Offerings of Iſrael my People?

30. Therefore ſays the Lord God of Iſrael, I fully ſaid thy Family and that of thy Father might walk before me for ever; but now the Lord ſays, Far be it from me, for them who honour me I will honour, and thoſe that deſpiſe me ſhall be contemned.

31. Lo the Days are coming when I will cut off thy Arm, and the Arms of thy Father's Family, ſo that there ſhall not be an old Man in thy Houſe.

32. Nay thou ſhalt behold Diſtreſs for *my* Habitation, in all that it does well to Iſrael; and there ſhall not be an old Man in thy Houſe continually.

33. Beſides each of thine, whom I ſhall not cut off from my Altar, ſhall be to con-

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Ver. 20. *inſtead of*] as *for* may ſignify *becauſe of*, which is not the Meaning.

Ib. *the Petition which the Lord was aſked for*] So *Montanus*, *petitione quam petivit*; the *Tigurin Bible*, *iſta petitione quam poſtulavit*; and *Munſt.* has it, *petitione quam poſtulavit uterque*, *the Petition which each aſked*; as likewiſe in the *Gen. Verſ.* it is, *the Petition that ſhe aſked*; and the like in the *preſent Margin*: the *Targum* alſo keeps to the *Hebrew*. But the vulgar erroneous *Latin* is, *fœnore quod commodaſti Domino*, *the Loan which thou haſt lent to the Lord*.

Ver. 25. *though the Lord*] *Buxtorf* in his *Lexicon* puts it *therefore*, as *Patrick* alſo ſays it may be rendered, and of which *Noldius* in his *Hebrew Concordance* gives divers Inſtances; however the *Heb.* Particle certainly ſignifies *though*, as the ſame *Noldius* largely ſhews, with the various *Lexicons*, *Tranſlations*, *Commentaries*, *&c.* by which therefore I was willing to abide.

Ib. *ſhould ſlay them*] which Threatening they did not regard, ſo as to amend their Lives.

Ver. 27. *at all*] See on 1 *Kings* ix. 6. And beſides Queſtions for Information, and the common ones for Affirmation of the contrary, there is a third Sort in *Scripture* where [not] may be underſtood according to our Uſe of Interrogations, and on the other hand be omitted where it is. This may be ſeen particularly in *Noldius*'s *Hebrew Particles*, and all the following Verſe, though not the 29th, is of this Kind; ſo here *Did I not at all appear*, may ſhew they had not Ignorance for Excuſe, or could pretend they knew Nothing of the Divine Appointment.

Ver. 28. *have on*] The *Hebrew* being *bear*, inſtead of *wear*.

Ver. 30. *thy Family*] that Branch, or Part, of *Aaron*'s Family which *Eli* belonged to.

Ib. *might*] which the *Hebrew* is as expreſſive of as *ſhould*, and more ſuits the Context, in my Opinion.

Ver. 31. *Arm*] The late Author of *Critical Notes on ſome Paſſages of Scripture*, p. 20. is ſo bold as to put the *preſent Reading* of the *Hebrew* to be *Seed*; when it only might be ſo, were it not for the Pointed Vowels.

Ver. 32. *Diſtreſs*] which ſeems rather meant than *enemy*, the *Hebrew* Word ſignifying each; ſo *Jun.* and *Trem. anguſtiam*: for *Eli* did not *ſee the Enemy*, who either took the Ark, or the Prieſthood from his Family, much leſs ſaw him *in* the former. The *Chald. Paraphraſt* expatiates on it thus, *And thou ſhalt be deprived, and look at the* עקתא *Diſtreſs* (from the *Chald.* עוק *to ſtreighten*) *which I will bring upon the Perſons of thy Houſe, for the Iniquities that you have committed heretofore in the Houſe of my Sanctuary, and after that I will bring Good upon Iſrael.*

Ib. *that it does*] this being the Extent of its Benefit, for God did ſo further to other People.

Ib. *does well*] not *give*.

ſume

ſume thy Eyes, and grieve thy Soul; and all the Increaſe of thy Family ſhall die in their Prime.

34. And this ſhall be a Sign to thee, which ſhall come on thy two Sons, Hophni and Phinehas; they ſhall both of them die in one Day.

35. I will further raiſe me up a faithful Prieſt, that ſhall do as it is in my Heart and Soul; for whom I will build a ſure Houſe, and he ſhall walk before my anointed one at all Times.

36. So every one who is left in thy Houſe, ſhall come to bow down to him for a Piece of Money, and a Morſel of Bread, ſaying, I beg thou wouldeſt admit me into one of the Prieſt's Offices, that I may eat a Bit of Bread.

CHAP. III.

NOW the Boy Samuel miniſtred to the Lord before Eli; and the Word of the Lord was precious at that Time, no Viſion coming forth.

2. In which Time Eli lying down in his Place, whoſe Eyes began to be dim, he being unable to ſee;

3. Before the Lamp of God went out, in the Temple of the Lord, where the Ark of God was, Samuel alſo lay down.

4. And the Lord called to him; who anſwered, Here am I.

5. Whereupon he ran to Eli, and ſaid, Here am I, ſince thou calledſt me. But he ſaid, I did not call, go back, lie down. Accordingly he went, and lay down.

6. Then the Lord called yet again, Samuel. And he getting up, went to Eli, and ſaid, Here am I, ſince thou didſt call me. But he anſwered, I did not call, my Son, return, lie down.

7. This was before Samuel knew the Lord, and before his Word was revealed to him.

8. Moreover the Lord called Samuel again the third time; at which he roſe up, and going to Eli, ſaid, Here am I, for thou didſt call me. Then Eli underſtood that the Lord had called the Boy.

9. Therefore he ſaid to Samuel; Go, lie down; and if he calls thee, thou ſhalt ſay, Speak, O Lord, for thy Servant hears. So Samuel went, and lay down in his Place.

10. And the Lord came, and ſtanding, called as at the other Times, Samuel, Samuel. Upon this he ſaid, Speak, for thy Servant hears.

11. The Lord then ſaid to him; Behold I will do a Thing in Iſrael, at which both the Ears of every one who hears it ſhall tingle.

12. On that Day will I confirm to Eli all which I have ſpoken concerning his Family, beginning and finiſhing.

13. For I have told him, that I will judge his Family for ever, for the Iniquity which he knows; becauſe his Sons made themſelves vile, and he did not reſtrain them.

14. And therefore I ſwear concerning the Family of Eli, that the Iniquity of it ſhall neither be purged by Sacrifice nor Offering for ever.

15. After which Samuel lay till the Morning, and opened the Doors of the Lord's Houſe: for he was afraid of telling Eli the Viſion.

16. But he called him, and ſaid, Samuel my Son. Who anſwered, Here am I.

17. And he replied, What is the Matter which he ſpoke to thee? Do not conceal it from me, I pray; by God's doing to thee ſo and ſo beſides, if thou concealeſt any Thing at all of it.

18. Accordingly Samuel told him all the Things, concealing nothing from him; who ſaid, It is the Lord, let him do what he pleaſes.

19. And as Samuel grew up, the Lord was with him, and did let none of all his Words fall to the Ground.

20. Nay all Iſrael from Dan to Beerſheba knew, that Samuel was confirmed to be a Prophet of the Lord.

21. The Lord likewiſe appeared again at Shiloh: for it was there that he had been revealed to Samuel by his Word.

Ver. 35. *Prieſt*] *Zadok*, 1 *Kings* ii. 27, 35. who was of the Line of *Eleazar*, *Aaron*'s Son, 1 *Chron.* vi. 3, 4, 8. as *Abiathar* and *Eli* came from *Ithamar*, Chap. xiv. 3. & xxii. 20. 1 *Chron.* xxiv. 3.

Ver. 13. *have told*] Chap. ii. 30, 31, 32, 33.

Ver. 14. *I ſwear*] which is more likely (the *Hebrew* being the ſame for either) than that he ſhould tell *Samuel* what he had done; nay we may find he did not do it before by Ver. 1. ſo *Jun.* and *Trem.* have *juro*.

Ib. *concerning*] as Ver. 12. and as it was not ſpoken to the Family.

Ver. 15. *opened the Doors*] went about his uſual Buſineſs, and delayed telling *Eli* what he heard.

CHAP.

CHAP. IV.

THE Word of Samuel alſo was to all Iſrael; and they went out to meet the Philiſtines in Battle, and encamped by the Stone of Help, as the Philiſtines did at Aphek.

2. Who ſet themſelves in Order to meet Iſrael, and extending the Battle, Iſrael was defeated before them; and they killed of the Army in the Field about four thouſand Men.

3. Whereupon the People went into the Camp, and the Elders of Iſrael ſaid, Why has the Lord defeated us to Day before the Philiſtines? Let us fetch to us the Ark of the Lord's Covenant from Shiloh, that coming amongſt us, it may ſave us from the Power of our Enemies.

4. Accordingly the People ſent to Shiloh, that they ſhould bring up from thence the Ark of the Covenant of the Lord of Armies who inhabits the Cherubs; and the two Sons of Eli were there with the Ark of God's Covenant, Hophni and Phinehas.

5. And upon its coming into the Camp, all Iſrael ſhouted with ſuch a great Shout, that the Earth echoed.

6. When the Philiſtines hearing the Noiſe of the Shout, aſked, Why is the Noiſe of this great Shouting in the Camp of the Hebrews? And they underſtood that the Ark of the Lord was come thither.

7. At this they were afraid: for they ſaid, God is come into the Camp. Adding; Wo is unto us, for there has not been like this heretofore.

8. Wo is to us; Who ſhall deliver us from the Power of this mighty God? This is the very God who ſmote the Egyptians with all the Plagues in the Wilderneſs.

9. Strengthen your ſelves, and be Men, O Philiſtines, that you may not ſerve the Hebrews, as they have ſerved you: therefore be Men, and fight.

10. So the Philiſtines fought, and Iſrael was defeated, inſomuch that they fled to their reſpective Tents, and there was a very great Slaughter: for there fell of them thirty thouſand Footmen.

11. Nay the Ark of God was taken, and the two Sons of Eli, Hophni and Phinehas, were killed.

12. Then a Man of Benjamin ran from the Army, and came to Shiloh that Day, with his Cloaths torn, and Earth upon his Head.

13. And when he came, behold Eli was ſitting upon a Seat at the Side of the Way watching, becauſe he was afraid at his Heart for the Ark of God; and as the Man went in, telling *it* in the City, they all cried out.

14. Thus Eli hearing the Noiſe of the Crying, ſaid, Why is the Noiſe of this Tumult? The Man alſo made haſte, and came, that he might tell him:

15. He being in his ninety eighth Year, and his Eyes were ſet, ſo that he could not ſee.

16. To whom the Man ſaid, I am come from the Army, whence I fled to Day. And he aſked, How is the Matter, my Son?

17. Then the Meſſenger made anſwer, Iſrael fled before the Philiſtines, and there was alſo a great Slaughter among the People; and thy two Sons likewiſe, Hophni and Phinehas, are dead, nay the Ark of God is taken.

18. And as ſoon as he mentioned the Ark of God, *Eli* fell from the Seat backward by the Side of the Gate, and his Neck broke, ſo that he died; for he was an old Man, and heavy: who had judged Iſrael forty Years.

19. Beſides his Daughter-in-law, the Wife of Phinehas, was with child, ready to lie in, and hearing the News of the Ark of God being taken, and that her Father-in-law and Huſband were dead; ſhe bowed, and was delivered, for her Pains were turned upon her.

20. And about the Time of her Death, though the Women who ſtood by her ſaid, Do not fear, for thou art delivered of a Son. Yet ſhe did not anſwer, nor regard;

21. But called the Child I-chabod, ſaying the Glory was gone away from Iſrael; for the Ark of God being taken, and for her Father-in-law and Huſband.

Ver. 1. *the Stone of Help*] Which was not the proper Name of a Place, but a Stone ſo called afterwards, Chap. vii. 12. yet before this *Book* was written, and ſo is mentioned here.

Ver. 8. *God*] The ſame as in the Verſe before, in 2 *Kings* xvii. 26, 27. and as throughout the *Bible*, plur. in *Heb.* for ſing. which the Verb ſing. *is come* ſhews in particular here, though the Pronouns and Participle in this Verſe agree with the Subſtantive, as Adjectives to it, which *Grammar* requires; and I perceive what miſled *Tranſlators*, their taking the Participle for a Verb, inſtead of an Adjective: but there is a groſs Inconſiſtency that *God* ſhould be *theſe Gods*; and it appears they eſteemed him to be one by Chap. v. 7, 8, 10, 11. & vi. 2, 3, 5, 6, 8, 9. ſee alſo *Exod.* xxxii. 4.

Ver. 15. *ninety eighth*] By the *Syriack* and *Arabick Verſions* he was 78 Years old, the latter being made from the former.

Ib. *were ſet*] or *ſtood*. But the *old Lat.* is *caligaverant, were dim.*

Ver. 20. *ſaid*] *unto her* is not in the *Hebrew*, but in the *old Lat.*

Ver. 21. omitted in the *vulg. Lat. for the Ark of God being taken, and.*

20. How-

22. However ſhe ſaid, The Glory is gone away from Iſrael, becauſe the Ark of God is taken.

CHAP. V.

THUS the Philiſtines took the Ark of God, and brought it from the Stone of Help to Aſhdod:

2. Which having taken, they carried it into the Houſe of Dagon, and placed it by him.

3. But when the Aſhdodites roſe early the next Day, behold Dagon was fallen on his Face to the Ground, before the Ark of the Lord; whereupon they took him, and put him in his Place again.

4. Yet getting up betimes in the Morning the next Day, behold he was fallen as before; and his Head, with both the Palms of his Hands were cut off on the Threſhold, only the fiſhy Part was left to him.

5. Therefore the Prieſts of Dagon, and all who go into his Houſe, do not tread upon his Threſhold in Aſhdod to this Day.

6. Moreover the Hand of the Lord was heavy on the Aſhdodites, and he made them deſolate: for he ſmote thoſe of Aſhdod, and the Coaſts of it, with the Piles.

7. And the Men of Aſhdod ſeeing that it was ſo, ſaid, The Ark of the God of Iſrael ſhall not abide with us; for his Hand is hard, both upon us, and Dagon our god.

8. They therefore ſent, and gathered all the Lords of the Philiſtines to them, and aſked, What ſhall we do with the Ark of the God of Iſrael? Who anſwered, Let it be carried about to Gath. So they carried it about.

9. But after they had done that, the Hand of the Lord was on the City with a very great Vexation, the Men of which he ſmote from the leaſt to the greateſt; and the Piles they had were out of Sight.

10. With that they ſent the Ark of God to Ekron; but at the coming of it thither, the Ekronites thus cried out, They have brought about the Ark of the God of Iſrael to us, to kill us and our People.

11. So they ſent, and gathered together all the Lords of the Philiſtines, and ſaid, Send away the Ark of the God of Iſrael, and let it return to its Place, that it may not kill us and our People. For there was a deadly Vexation in all the City, the Hand of God was very heavy there.

12. The Men who did not die, being ſmitten with the Piles; and the Cry of the City went up to Heaven.

CHAP. VI.

AND the Ark of the Lord was in the Country of the Philiſtines ſeven Months.

2. At length calling the Prieſts and Diviners, they enquired, What ſhall we do with the Ark of the Lord? Let us know in what Manner we ſhall ſend it to its Place.

3. Who anſwered, If you ſend away the Ark of the God of Iſrael, ſend it not empty, for you muſt by all means render him a Treſpaſs-offering; then you may be healed, and it will be known to you, why his Hand is not put away from you.

4. And they replied, What muſt the Treſpaſs-offering be, which we ſhall render to him? To which the others ſaid: Five golden Piles, and five golden Mice, the Number of the Lords of the Philiſtines; becauſe all the People, and your Lords, have the ſame Plague.

5. For when you have made Images both of your Piles and Mice, that corrupt the Country, and have given Glory to the God of Iſrael; perhaps he will lighten his Hand from you, your gods and Country.

6. Why then ſhould you make your Hearts heavy, as the Egyptians and Pharaoh did theirs? When he wrought among them, did not they let the People go, ſo that they went away?

7. Now therefore take a new Cart, which

Ver. 22. *However ſhe ſaid*] that is ſhe mentioned only the Ark, as was fit for a dying Woman.

Ver. 4. *fiſhy Part*] as *Kimhi* obſerves, and the Word may ſignify, this Idol being generally thought like a Fiſh below, and of a human Shape above; ſee *Jarhi Annot.* & *Selden De Diis Syriis*, Syntagm. ii. Cap. 3. accordingly *Trem.* and *Jun.* tranſlate it, *quod referebat piſcem, that which reſembled a Fiſh*; and *Munſter, forma piſcis, the Shape of a Fiſh.* To ſay *Dagon was left to him* or *himſelf* does not ſeem proper; and as the *Hebrew* has no more after *only*, this Meaning appears neceſſary, inſtead of taking *Dagon* here for the Idol's Name.

Ver. 9. *Vexation*] by the troubleſome tormenting Diſeaſe; ſee *Deut.* vii. 23.

Ib. *the Piles they had were out of Sight*] *Heb. the Piles were hid to them*; that is did not appear outwardly, which are the worſt Sort. *Jun.* and *Trem.* in their different *Editions* have it in like manner.

Ver. 2. *do with*] As Chap. v. 8.

Ver. 4. *the People*] *Heb.* not *you*, but *them*, as in Ver. 6. where it is rendered *the people*.

Ver. 6. *ſhould*] as *Poole* obſerves, and *Caſtal.* renders by *obſirmetis*: for it does not appear they did do it, ſince they aſked Advice about ſending the Ark back, Ver. 2. and had concluded to do that before, Chap. v. 11.

Ib. *wrought*] without *wonderfully*, as in *Exod.* x. 2. & *Pſa.* cxli. 4. the reſt of the Places where it is in this Conjugation and Senſe: ſo in the other Conjugation, particularly twice in *Lam.* i. 22.

Ver. 7. *take*] which is the firſt Verb in the *Hebrew.*

you ſhall make, and two Milch-cows upon whom there has come no Yoke; and you ſhall harneſs the Cows to the Cart, and have back their young ones home from after them.

8. You ſhall then take the Ark of the Lord, and put it on the Cart, and the golden Things which you render to him for a Treſpaſs-offering you ſhall lay in a Box at the Side of it: thus ſhall you ſend it away that it may go.

9. See moreover, if it goes up the Way of its own Frontier to Beth-ſhemeſh, he has done us this great Hurt; but if not, we ſhall know that it was not his Hand which ſmote us, it was a Chance that we had.

10. And the Men did ſo; for they took two Milch-cows, and harneſſed them to the Cart, and ſhut up their young ones in the Houſe.

11. They alſo laid the Ark of the Lord on the Cart, and the Box, with the golden Mice, and the Images of their Emerods.

12. And the Cows went ſtraight along in the Way, namely that to Beth-ſhemeſh, going in one Road, and went on bellowing, without turning aſide to the right Hand or left: for the Lords of the Philiſtines went after them, as far as the Bounds of Beth-ſhemeſh.

13. Now thoſe of Beth-ſhemeſh were reaping the Wheat-harveſt in the Vale; and looking up, they ſaw the Ark, which they were glad to ſee.

14. And the Cart went into a Field of Joſhua the Beth-ſhemeſhite, and ſtood ſtill there, where was a great Stone; then they cleaved the Wood of the Cart, and offered up the Cows a Burnt-offering to the Lord.

15. Beſides the Levites took down the Ark of the Lord, and the Box which was with it, wherein were the golden Things, and put on the great Stone; the Men of Beth-ſhemeſh alſo offered up Burnt-offerings, and ſacrificed Sacrifices that Day, to the Lord.

16. Which the five Lords of the Philiſtines ſeeing, returned to Ekron that Day.

17. And for theſe were the golden Emrods, which the Philiſtines rendered for a Treſpaſs-offering to the Lord; for Aſhdod one, for Gaza another, for Aſhkelon another, for Gath another, for Ekron another.

18. The golden Mice likewiſe were the Number of all the Cities of the Philiſtines, belonging to the five Lords, both thoſe fortified and Towns; even to the great *Stone of* Mourning, on which they placed the Ark of the Lord, *that* is to this Day in the Field of Joſhua the Beth-ſhemeſhite.

19. However the Lord ſmote of the Men of Beth-ſhemeſh, becauſe they looked into his Ark, ſeventy Perſons, as he did of the People fifty thouſand Perſons; ſo that the People mourned, becauſe the Lord ſmote them with a great Plague.

20. And the Men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? And to whom ſhall he go up from us?

21. Whereupon they ſent Meſſengers to the Inhabitants of Kirjath-jearim to ſay, The Philiſtines have brought back the Ark of the Lord, come down, fetch it up to you.

CHAP. VII.

SO the Men of Kirjath-jearim came, and carried it up, which they had into the Houſe of Abinadab on the Hill, and conſecrated his Son Eleazar to look after it.

2. And while the Ark abode at Kirjath-jearim was a long Time, being twenty Years;

Ver. 8. *a Box*] with *Aquila*, ὕφει καρᾶς, which we may call in *Engliſh*, *a woollen Cloth*. *Druſius* not knowing what to make of it, ſuppoſed there was ſome Fault in the *Greek*, *Vet. Int. Frag.* p. 235. but *Buxtorf the Son* expoſing and anſwering *Cappellus* upon it, ſhews that this *old Tranſlator* took ארגז to be compoſed of ארג and גז *Vindiciæ*, p. 699.

Ver. 11. *Emerods*] Here and Ver. 17. the *Hebrew* Word differs from that rendered *Piles*.

Ver. 13. *the Wheat-harveſt*] the *Hebrew* has not *their*; and the *Engliſh Tranſlators* may ſeem to have miſtaken the laſt Letter of the Word for it, or implicitly followed *Tyndal* who had. Yet *Jun.* and *Trem.* putting it to *Vale* is worſe.

Ver. 18. *Mourning*] אבן *Stone* in the *Original* being turned into אבל *Mourning*, becauſe the Men of *Beth-ſhemeſh mourned*, which is expreſſed by the Verb אבל in the next Verſe.

Ver. 19. *ſeventy*] *Perſons* being repeated, and no *and* between, ſeems to mean that they were ſeventy of *Beth-ſhemeſh*, and fifty thouſand of the reſt of *Iſrael*; which latter Sum was probably much too large for *Beth-ſhemeſh* alone, eſpecially as the Place is counted ſmall; beſides *ſmote the Men of Beth-ſhemeſh*, and *ſmote the People*, indicates as much: however I have rendered it literally, only tranſpoſing *ſeventy Perſons*; connective Parts of Sentences being ſometimes divided. The *old Lat.* ſays, 70 *Men and* 50000 *of the common People*; the like *Jarhi*, *Kimhi* and the *Targum*; and *Joſephus* writes they were ſeventy of the *Bethſhemites*, *Antiq.* Lib. vi. 2. If it be aſked, what the other People were ſmitten for? I anſwer; Perhaps for Idolatry, Chap. vii. 3. when the Ark of God was come to them, as *Dagon* fell down, and was broke to pieces on the like Occaſion; or becauſe, hearing the Ark was come, they did not make preparation to receive it, as they ought to have done; or why might not ſo many People look into it, after thoſe of *Beth-ſhemeſh* had made the firſt Attempt? as probably there was great coming together to ſee it, and ſhortly after they might be ſtriken with ſome bad Diſeaſe.

Ver. 2. *twenty Years*] while *Samuel* governed; ſee Ch. xi. 15. and the ſucceeding *Chronological Table*.

and

and all the Family of Iſrael lamented after the Lord.

3. Now Samuel ſpoke thus to all the Family of Iſrael, If you return to the Lord with your whole Hearts, put away the gods of the Strangers from among you, with Aſhtaroth; and preparing your Hearts for the Lord, ſerve him alone, then he will deliver you from the Power of the Philiſtines.

4. Accordingly the Iſraelites put away Baalim and Aſhtaroth, ſerving the Lord alone.

5. Samuel further ſaid, Gather together all Iſrael to Mizpeh, that I may pray for you to the Lord.

6. Whither they gathered together, and drawing Water, poured out before the Lord, nay faſted that Day, and confeſſed there, that they had ſinned againſt the Lord; and Samuel judged the Iſraelites at Mizpeh.

7. But the Philiſtines hearing that they were gathered thither, their Lords went up againſt Iſrael; which they hearing of, were afraid by reaſon of the Philiſtines.

8. Therefore they ſaid to Samuel, Be not ſilent from crying to the Lord our God for us, that he may ſave us from the Power of the Philiſtines.

9. Upon which he took a ſucking Lamb, and offered up *for* a Burnt-offering wholly to the Lord; as alſo cried to him for Iſrael, not unanſwered by the Lord.

10. For as Samuel was offering up the Burnt-offering, and the Philiſtines came nigh to the Battle againſt Iſrael; the Lord thundered with great Claps upon them that Day, and routed them, ſo that they were defeated before the Men of Iſrael:

11. Who going out of Mizpeh, purſued the Philiſtines, and ſmote them till they were below Beth-car.

12. Then Samuel took a Stone, and put between Mizpeh and the Rock, and called the Name of it The Stone of Help: for he ſaid, Hitherto the Lord has helped us.

13. Thus were the Philiſtines brought down, and came again no more into the Confines of Iſrael; nay the Hand of the Lord was againſt them all the Time of Samuel;

14. Inſomuch that the Cities which they had taken from Iſrael were reſtored to it, from Ekron to Gath, it likewiſe reſcued the Borders of them out of their Hands; and there was Peace between Iſrael and the Amorites.

15. And Samuel judged Iſrael all the Days of his Life.

16. Moreover he went from Year to Year, round about to Beth-el, Gilgal and Mizpeh, judging Iſrael at all theſe Places.

17. And his Return was to Ramah, for his Home was there; where he judged Iſrael, and built there an Altar to the Lord.

CHAP. VIII.

HOWEVER when Samuel was old, he made his Sons Judges to Iſrael;

2. The Name of his firſt-born Son being Joel, and that of his ſecond Abijah, Judges at Beer-ſheba.

3. Whereas they did not go in his own Ways, but turned aſide after Gain: for they took Bribes, that they might turn aſide Judgment.

4. All the Elders of Iſrael therefore gathered themſelves together, and came to him at Ramah;

5. To whom they ſaid, Behold thou art old, and thy Sons do not go in thy own

---

Ib. *lamented*] The *com. Lat.* and *Eng.* of it have *reſted*, nay with *after* too, though ſo diſcordant, as alſo by Miſtake of ה for ח

Ver. 6. *poured*] which *Maimonides* ſays they did at the Feaſt of Tabernacles, by the Tradition of *Moſes* from *Sinai*, *Hilchos temedin* Cap. 10. and the *Talmud* ſays further they drew it out of the Fountain of *Siloah*, *Tract. Succa* fol. 48. as in *Buxt. Synag. Jud.* And yet (what may be wondered at!) no leſs Men than *Junius* and *Tremellius*, *Grotius*, *Uſher*, *&c.* expound it of the People's pouring forth Tears, drawn out of the inner Fountain of the Heart; but unhappily for their Interpretation, *Glandula ſita intra orbitam, humorem ſalſum, &c. conficit. Hic humor abundans Lachryma dicitur: a Gland placed within the Compaſs of the Eye makes that Humour, which flowing is called* Tears, as that great Phyſician *Boerhaave* writes, *Inſtit. Medic.* de Viſu, Sect. 512. or according to *Quincy*, *A Gland upon the upper Part of the Globe of the Eye ſeparates the Matter of the Tears*, *Lexic. Phyſico-Medic.* under *Eye*. And how forced is ſuch a figurative Meaning in this plain Hiſtory! ſo that *Jun.* and *Trem.* may well call it *hyperbolical* in *Anniot.* but to ſay there is ſuch in the *Pſalms*, to which figurative Expreſſions belong, is to little Purpoſe. *Uſher*, as if aware of the Weakneſs of that Expoſition, adds there might alſo be ſome external pouring forth of Water, *Annal.* A. M. 2908. which, ſay I, might be then to cleanſe them from Idolatry, Ver. 3, 4. as *Gen.* xxxv. 2. ſee alſo *Exod.* xix. 14.

Ver. 9. *wholly*] I underſtand it, without the Prieſts and People having their Part, as uſual.

Ib. —*anſwered*] as the Verb properly and uſually ſignifies.

Ver. 10. *For*] ſo *Caſtal.* with *Jun.* and *Trem.* have *enim*.

Ib. *before*] in the *Bible* of *Pope Sixtus*, *from the Sons of*, in that of *Pope Clement* better, *from the Face of*, though the *Hebrew* is not *from*.

Ver. 12. *the Rock*] thus *Jun.* and *Trem.* render it *ſcopulum illum*, *Munſt. ſcopulum petræ*, *the craggy Rock:* and ſince no ſuch Name of a Place occurs elſewhere, it may be beſt not to leave it untranſlated as ſuch.

Ver. 13. *Confines*] *Coaſt* being the Side of a Country by the Sea.

Ver. 17. *Home was there*] where he was alſo born and buried, Chap. i. 1, 9. & xxv. 1. & xxviii. 3. of which ſee on Chap. i. 9.

Ways;

Ways; now make us a King to judge us, like all the Nations.

6. But Samuel diſliked the Matter, when they ſaid, Give us a King to judge us. Whereupon he prayed to the Lord.

7. Who ſaid to him; Hearken to what the People ſpeak, in all that they ſay to thee: for they have not rejected thee, but have rejected me from reigning over them.

8. According to all the Deeds which they have done, from the Day that I brought them up out of Egypt, to this Day, forſaking me, and ſerving other gods; ſo they do alſo to thee.

9. Yet now hearken to what they ſay; but let it be when thou haſt fully teſtified againſt them, and told them the Manner of the King who ſhall reign over them.

10. So Samuel ſpoke all the Words of the Lord, to the People who aſked him for a King.

11. And he ſubjoined: This will be the Manner of the King who ſhall reign over you; he will take your Sons, that he may put *them* for himſelf to his Chariots, and for his Cavalry, and that they may run before his Chariots;

12. And be put for him Captains both of Thouſands and Fifties; as alſo to do his Ploughing, reap his Harveſt, and make the Inſtruments of his War, with thoſe of his Chariots.

13. He will likewiſe take your Daughters, for Confectioners, Cooks and Bakers:

14. As he will the beſt of your Fields, Vineyards and Olive-yards; and give to his Servants.

15. Moreover he will take the Tithe of your Seed and Vineyards; and give to his Officers and Servants.

16. Beſides he will take the beſt of your Servant-men, Maids and young Men, with your Aſſes; and put to his Work.

17. He will take the Tithe of your Flocks; and you ſhall be Servants to him.

18. So that you ſhall cry out at that Time, by reaſon of your King whom you have choſen for your ſelves; but at that Time the Lord will not anſwer you.

19. Nevertheleſs the People refuſed to hearken to what Samuel ſpoke, and ſaid; No, but there ſhall be a King over us:

20. That we alſo may be like all the Nations, and our King may judge us, go out before us, and fight our Battles.

21. And when Samuel had heard all the Words of the People, he ſpoke them in the Hearing of the Lord.

22. Upon which the Lord ſaid to him, Hearken to what they ſay, and make them a King. Then Samuel ordered the Men of Iſrael, to go to their reſpective Cities.

CHAP. IX.

AND there was a Man of Benjamin, whoſe Name was Kiſh, the Son of Abiel, the Son of Zeror, the Son of Bechorath, the Son of Aphiah, a valiant Benjaminite:

2. Who had a Son, and his Name was Saul, a young Man and comely, ſo that there was no Man of the Iſraelites more comely than he; being from his Shoulders upward the talleſt of all the People.

3. And the Aſſes of Kiſh his Father, being loſt, he ſaid to his Son Saul, Take now one of the Servants with thee, and get ready, go ſeek for the Aſſes.

4. So he paſſed over Mount Ephraim, and through the Country of Shaliſhah, but they did not find *them:* they alſo paſſed through the Country of Shaalim, where *they* were not; as he did that of the Benjaminites, yet they did not find *them.*

5. When they came to the Country of Zuph, Saul ſaid to his Servant who was with him, Come, and let us go back; leſt my Father ſhould no longer mind the Aſſes, but be in care for us.

6. And he anſwered him, Behold now there is a Man of God in this City, who is an honourable Man; all that he ſays fully comes to paſs: now let us go thither; perhaps he will tell us our Way wherein we ſhould go.

7. Whereupon he replied to his Servant, And behold when we go, what ſhall we bring to the Man, ſince the Proviſion is gone out of our Vehicles, and there is no Preſent to carry to the Man of God? What is there with us?

8. However he made anſwer to Saul again,

Ver. 1. *Kiſh*] Though he is every where called ſo in the *Hebrew*, as in Ver. 3. Chap. x. 11, 21. & xiv. 51. 2 *Sam.* xxi. 14. 1 *Chron.* viii. 33. & ix. 39. *Poole* mentions an Objection that his Name is *Ner* in the two latter Places (but how could any ſuch be made?) and in anſwering the Objection, allows it might be ſo by his having two Names; when no ſuch Thing appears, excepting *Cis*, *Acts* xiii. 21. as called in *Greek*; ſee on 1 *Chron.* ix. 39.

Ver. 2. *a young Man*] The *Hebrew* may be either this or *Choice*, but not both together.

Ver. 7. *Vehicles*] in which Things are carried, but *Veſſels* are properly to hold Liquids.

Ib. *Preſent*] according to the eaſtern Cuſtom of Viſiting, ſtill kept up, and not as any Pay to the Prophet, as *Maundrell* remarks, *Journey from Aleppo to Jeruſalem*, 1ſt Edit. p. 26.

Behold

Behold I have got in my Cuſtody the fourth Part of a Shekel of Silver, which I will give him, that he may tell us our Way.

9. Heretofore in Iſrael a Man ſpoke thus when he went to enquire of God, Come, and let us go to the Seer. For he who is now a Prophet, was heretofore called a Seer.

10. And Saul ſaid to him, Thy Saying is good; come, let us go. Accordingly they went to the City where the Man of God was.

11. As they were going up in the Aſcent of it, they met with young Women coming out to draw Water; to whom they ſaid, Is the Seer here?

12. Who made anſwer to them; He is behold before thee: make haſte now; for he came to Day to the City, becauſe there is a Sacrifice to Day for the People on the high Place.

13. Juſt as you enter into the City, you may find him, before he goes up to the high Place to eat; for the People will not eat till he comes, becauſe he bleſſes the Sacrifice, after which they eat who are invited: now therefore go up, for you may find him preſently.

14. Then going up into the City, when they were come within it, lo Samuel met them, coming forth to go up to the high Place.

15. Now the Lord had revealed to Samuel's Ear, a Day before Saul came, as follows,

16. About this Time to Morrow I will ſend to thee a Man from the Country of Benjamin, whom thou ſhalt anoint for a Ruler over my People Iſrael, that he may ſave them from the Power of the Philiſtines: for I have looked on my People, becauſe their Cry is come to me.

17. Beſides when Samuel ſaw Saul, the Lord ſaid to him, There is the Man of whom I ſpoke to thee, he ſhall rule over my People.

18. And Saul drawing nigh to him at the midſt of the Gate, ſaid, Be pleaſed to tell me where the Seer's Houſe is.

19. Upon this he made anſwer to Saul; I am the Seer; go up before me to the high Place, that you may eat with me to Day; and in the Morning I will let thee go, and tell thee all which is in thy Heart.

20. And as for thy Aſſes that have been loſt now three Days, do not mind them, for they are found; and to whom is the whole Deſire of Iſrael? Is it not to thee, and to all thy Father's Houſhold?

21. To which Saul made reply, Am not I a Benjaminite, of the leaſt of the Tribes of Iſrael, and my Family the ſmalleſt of all thoſe of the Tribes of Benjamin? Why then doſt thou ſpeak ſuch a Matter as this to me?

22. But Samuel took him and his Servant, and introduced them into the Parlour, giving them a Place among the chief of thoſe that were invited, who were about thirty Men.

23. Next he ſaid to the Cook; Give *me* the Part that I gave thee; of which I ſaid to thee, Set it by thee.

24. And when the Cook had taken up the Shoulder with what was upon it, for him to ſet *it* before Saul; he ſaid, Behold that which was left, ſet *it* before thee, *and* eat; for it was kept for thee to the appointed Time, ſaying, I have invited People. Thus Saul eat with Samuel that Day.

25. Afterwards they went down from the high Place to the City, and he talked with Saul upon the Roof.

26. Nay they riſing early, when it was about the Dawn of the Morning, Samuel

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Ver. 9. *a Prophet*] So that *nabi*, *a Prophet*, which had been formerly applied to ſuch a one as ſpoke by divine Direction, *Gen.* xx. 7. *Exod.* vii. 1. was now uſed for him that divinely foretold future Things, who was called a *Seer* heretofore: and if *nabi* comes from *nub*, to *ſpeak* or *utter forth*, according to *Sol. Jar.* it might conſiſtently be uſed in both Senſes: or *Prophet* might be out of uſe, and in again with the ſame Meaning, like ſeveral other eaſtern Names. Hence the Pretence, that the Writings of *Moſes* were penned after this Alteration, vaniſhes; ſee alſo the Anſw. to Object. 14. in the *Introd.* to *Biblioth. Bibl.*

Ver. 12. *thee*] as the *Heb.* has, n. *him* who ſpoke to them, who might not both be near together.

Ver. 13. *preſently*] כְּבֹאֲכֶם ſignifying apparently the ſame as כְּבוֹא which is ſo rendered in Chap. ii. 16.

Ver. 19. *Morning*] not *morrow*.

Ver. 21. *Tribes of Benjamin*] from his Sons, this being plural as before.

Ver. 23. *Give*] as after.

Ver. 24. *for him*] namely *Samuel*, to whom the Cook was to give it; and *Jun.* and *Trem.* add in *Samuel* here: ſo that the Cook was not to ſet it, much leſs did, as our *Tranſ.* aſſerts, and inconſiſtently too with *Saul*'s being told to do it afterwards.

Ib. *he ſaid*] *Samuel* to *Saul*, for there may be as much Need to add the latter as the former.

Ib. *left*] *To wit of the Peace-offering*, *Aſſem. Annot.*

Ib. *ſet* it *before thee*] *Samuel* giving it I ſuppoſe into *Saul*'s Hands, to diſtinguiſh him from the reſt, before whom it would alſo be ſet.

Ib. *ſet* it—and *eat*] In their Way of ſpeaking without the Object and Conjunction, as *take*, *eat*, *Mat.* xxvi. 26.

Ib. *ſaying*] ſo the *Heb.* and ſuitably with *was*.

Ver. 25. *he*] I ſee no Reaſon for adding in *Samuel* here, unleſs its being done in the Verſe before be any.

Ib. *talked with Saul upon the Roof*] There is ſubjoined in the *vulg. Lat.* ſome *Copies* excepted, *and he made a Bed for Saul in the upper Room, and he ſlept*; which *Buxtorf jun.* ſuppoſes was only made from the *Septuagint*'s wrong *Tranſlation* of the foregoing and following Words ſo, by miſtaking דבר for רבד and שכם for שכב for their *Verſion* has not, *he talked with Saul upon the Roof. Nay they riſing early.*

called him to the Roof, and ſaid, Get ready, that I may let thee go. Which Saul did, and they both went out, he and Samuel abroad.

27. As they were going down at the End of the City, Samuel ſaid to him, Tell the Servant, that he ſhould paſs on before us (who paſſed on;) but ſtand thou ſtill preſently, that I may let thee hear the Word of God.

CHAP. X.

HE then took a Vial of Oil, and poured upon his Head, and kiſſing him, ſaid: Is it not becauſe the Lord anoints thee to be Ruler over his Poſſeſſion?

2. When thou goeſt from me to Day, thou wilt find two Men by Rachel's Sepulchre, in the Border of Benjamin at Zelzah, who will tell thee; The Aſſes are found that thou wenteſt to ſeek for, and behold thy Father lets alone the Affair of them, and is in care for you, ſaying, What ſhall I do for my Son?

3. And thou ſhalt paſs away from thence further, and come to the Oak of Tabor, where three Men going up to God at Beth-el will meet with thee; one bringing along three young Goats, another carrying three Loaves of Bread, and the other a Bottle of Wine.

4. Who will aſk thee of *thy* Welfare; and give thee two *Loaves* of Bread, which thou ſhalt receive of them.

5. After that thou ſhalt come to the Hill of God, where the Garriſon of the Philiſtines is; and as thou comeſt thither to the City, thou wilt meet a Company of Prophets coming down from the high Place, with a Lute, Timbrel, Pipe, and Harp before them, and they will propheſy.

6. At this the Spirit of the Lord will come upon thee, ſo that thou wilt propheſy with them; and wilt be turned into another Man.

7. And when theſe Signs come to thee, do what thou findeſt to be *done*, ſince God is with thee.

8. Thou ſhalt afterwards go down before me to Gilgal, and behold I will come down to thee, to offer up Burnt-offerings, to ſacrifice Sacrifices of Peace-offerings: ſeven Days ſhalt thou tarry, till I come to thee, and let thee know what thou muſt do.

9. Thus when he had turned his Back to go from Samuel, God turned him into another Mind, and all theſe Signs came to paſs that Day.

10. In particular they came thither to the Hill, and lo a Company of Prophets meeting him, the Spirit of God came upon him, ſo that he propheſied amongſt them.

11. All the People therefore who knew him in Time paſt, ſeeing plainly that he propheſied with the Prophets, ſaid one to another, What is the Matter with the Son of Kiſh? Is Saul alſo among the Prophets?

12. To which a Man from thence made anſwer, But who is their Father? Thereupon it became a Proverb, Is Saul alſo among the Prophets?

13. At length when he had made an end of propheſying, he went to the high Place.

14. And Saul's Uncle aſked him, and his Servant, Whither did you go? And he ſaid, To ſeek for the Aſſes, and when we ſaw that *they* were gone, we went to Samuel.

15. Whereupon he replied, Tell me, I pray, what Samuel ſaid to you.

16. And Saul anſwered him, He told us plainly that the Aſſes were found. But the Matter of the Kingdom he did not tell him, of which Samuel ſpoke.

17. Moreover Samuel called the People to the Lord at Mizpeh,

18. And ſaid to the Iſraelites; Thus ſays the Lord God of Iſrael, I brought up Iſrael from Egypt, and delivered you from the Power not only of the Egyptians, but of all the Kingdoms that oppreſſed you.

19. Yet ye have now rejected your God, who himſelf ſaved you from all your Harms and Diſtreſſes, having ſaid to him, But thou ſhalt ſet a King over us. Now therefore preſent your ſelves before the Lord, by your Tribes and Thouſands.

20. So Samuel made all the Tribes of Iſrael come near, and that of Benjamin was taken.

21. Next he made this Tribe come near by its Families, and that of Matri was

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Ver. 3. *bringing along*] Being more likely than his carrying them, in the proper common Meaning of it.

Ver. 7. *findeſt to be* done] ſo *Judg.* ix. 33.

Ver. 8. *afterwards*] being a pretty while after, Chap. xiii. 1, 4, 8. to which *Interpreters* agree to refer it.

Ver. 12. *who is their Father?*] that is God himſelf was, Ver. 10. who could inſpire any one.

Ver. 19. *now*] Neither the Time mentioned in Chap. viii. nor the *Hebrew* being *this day*.

Ib. *to him*] The *Greek* has for it Οὐχι, *No*; the *com.* *Lat. Nequaquam*, *Not at all*; making this what the People ſaid, by taking לוֹ for אֵל being both *lo*, and perhaps becauſe it is ſo Chap. viii. 19. The *Chald.* has got both in the Manner of our *Engliſh* thus, אֲמַרְתּוּן קֳדָמוֹהִי לֵית אַנְחְנָא מִתְפָּרְקִין אֱלָהֵן מַלְכָּא תְּמַנִּי עֲלָנָא *You have ſaid before him, We ſhall not be ſaved, unleſs thou ſetteſt a King over us.* But this being not ſufficient for *Cappellus*, *Crit. Sacr.* Lib. v. Cap. 9. he would add to the Confuſion, and make it לִי *to me*, Lib. vi. Cap. 9.

taken;

taken; as was laſtly Saul the Son of Kiſh, whom they ſought after, but he could not be found.

22. Therefore they aſked again of the Lord, Will the Man yet come hither? And the Lord ſaid, There he is hid at the Things.

23. Then they ran, and fetched him from thence; who placing himſelf in the midſt of the People, was the talleſt of them all, from his Shoulders upward.

24. Upon which Samuel ſaid to them, Do you ſee whom the Lord has choſen, that there is none like him among all the People? And they all ſhouted, and ſaid, Let the King live.

25. Beſides Samuel told them the Manner of the Kingdom, and wrote *it* in a Book, which he laid up before the Lord: ſo he let them all go to their reſpective Homes.

26, And Saul alſo went to his Home at Gibeah; and there went with him a Retinue, whoſe Hearts God touched.

27. But ſome ungodly Perſons ſaid, How ſhall he ſave us? And they deſpiſed him, bringing him no Preſent; yet he was like one ſilent.

CHAP. XI.

NOW Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead; ſo that all the Men of it propoſed to him, Make a Treaty with us, and we will ſerve thee.

2. To whom he ſaid, Thus will I do it, by pulling out all your right Eyes, and putting it a Reproach upon all Iſrael.

3. And the Elders of Jabeſh replied to him, Let us alone ſeven Days, that we may ſend Meſſengers into all the Bounds of Iſrael; and if none will ſave us, we will come out to thee.

4. So the Meſſengers went to Gibeah of Saul, and ſpoke the Words in the Hearing of the People; who all burſt out a crying.

5. But behold Saul coming after the Herd out of the Field, ſaid, What is the Matter with the People, that they cry? And they told him the Words of the Men of Jabeſh.

6. And the Spirit of God came upon him, when he heard theſe Words, and he was very angry.

7. So that he took a Yoke of Oxen, which he divided in Pieces, and ſent into all the Bounds of Iſrael by the Hands of Meſſengers, who ſaid, Thus ſhall it be done to his Oxen that does not come forth after Saul and Samuel. And the Dread of the Lord fell upon the People, inſomuch that they came out as one Man.

8. Whom he numbered in Bezek, and the Iſraelites were three hundred thouſand: and the Men of Judah thirty thouſand.

9. Moreover they ſaid to the Meſſengers who came, ſay thus to the Men of Jabeſh-gilead, To Morrow you ſhall have Help as ſoon as the Sun gives heat. And when the Meſſengers came, and told them, they were glad.

10. With that the Men of Jabeſh ſaid, To Morrow we will come out to you, that you may do to us entirely as you pleaſe.

11. Whereas the next Day Saul put the People into three Companies, who got in within the Camp in the Morning Watch, and ſmote the Ammonites till the Heat of the Day; and ſuch as remained were ſo diſperſed, that there were not two of them left together.

12. Then the People exclaimed to Samuel, Who ſaid, Shall Saul reign over us? Give up the Men, that we may put them to death.

13. But Saul anſwered, There ſhall no Man be put to death this Day: for to Day has the Lord made Preſervation in Iſrael.

14. Afterwards Samuel ſays to the People, Come, and let us go to Gilgal, and renew the Kingdom there.

15. Accordingly all the People went thither, and there they made Saul King before the Lord in Gilgal, where they ſacrificed Sacrifices of Peace-offerings before the Lord; and there Saul, with all the Men of Iſrael, were very joyful.

CHAP. XII.

BESIDES Samuel ſaid to all Iſrael; Behold I have hearkened to what you ſaid, in all that you importuned me, and have made a King over you.

Ver. 23. *talleſt*] for which *Saul* ſeems choſen, to gratify the People's Humour; ſee *Hoſ.* xiii. 11. *Num.* xi. 18.

Ver. 24. *Let the King live*] as in *Neh.* ii. 3. and as the *Hebrew* is.

Ver. 5. *after the Herd*] being yet at home in his private Buſineſs.

Ver. 10. *will come*] making the *Ammonites* believe ſo, that they might not be prepared to fight.

Ver. 15. *before the Lord*] *præſente arca ejus, his Ark being preſent*, ſay *Jun.* and *Trem.* And the twenty Years being now expired, Chap. vii. 2. as we may alſo find by Chap. xiv. 18. when the Ark was brought from *Kirjath-jearim.*

2. Now therefore behold the King will walk continually before you, as I have done from my Childhood to this Day, and being *now* old and grey-haired, my Sons lo they are with you.

3. Here am I, teſtify againſt me before the Lord and his anointed one, whoſe Ox I have taken, or whoſe Aſs it is, or whom I have wronged, whom troubled, or of whoſe Hand taken a Ranſom, that I might blind my Eyes with it; and I will reſtore *it* to you.

4. And they anſwered, Thou haſt neither wronged us, troubled us, nor taken aught from the Hand of any one.

5. Then replied he to them, Let the Lord be a Witneſs to you, and his anointed one the ſame this Day, that you do not find any thing with me. Who rejoined, Let *them* be Witneſs.

6. Samuel alſo ſaid to the People: *It* was the Lord, who prepared Moſes and Aaron, and who brought up your Forefathers from the Country of Egypt.

7. And now preſent your ſelves, that I may judge you before the Lord, by all his righteous Things, which he has done with you and your Fathers.

8. When Jacob was come to Egypt, and your Forefathers cried to the Lord, he ſent Moſes and Aaron, who brought them out of Egypt, and made them dwell in this Place.

9. But they forgot the Lord their God; and he delivered them up into the Power of Siſera, Captain of the Army of Hazor, and into the Power of the Philiſtines, with that of the King of Moab, who fought againſt them.

10. Yet when they cried to the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and ſerved Baalim and Aſhtaroth; but now deliver us from the Power of our Enemies, and we will ſerve thee;

11. The Lord ſent Jerubbaal, Bedan, Jephthah and Samuel; and delivered you from the Power of your Enemies round about, ſo that you dwelt ſecurely.

12. But you ſeeing that Nahaſh King of the Ammonites was coming againſt you, ſaid to me, No, but a King ſhall reign over us; when the Lord your God was your King.

13. And now here is the King whom you choſe, whom you aſked; for behold the Lord has put a King over you.

14. If you will fear the Lord, ſerve him, hearken to what he ſays, and not rebel againſt his Command; both you and likewiſe the King who reigns over you, will be following the Lord your God.

15. On the other hand if you will not hearken to what the Lord ſays, but do rebel againſt his Command, his Hand will be againſt you, as againſt your Fathers.

16. Now alſo preſent your ſelves, and ſee this great Matter, which the Lord will do in your Sight.

17. Is it not Wheat-harveſt now? I will call to the Lord, that he may give Thunder and Rain: ſo know, and ſee that your Wickedneſs is great, which you have done in the Sight of the Lord, to aſk for you a King.

18. Accordingly Samuel called to the Lord, who gave Thunder and Rain that Day; exceedingly afraid therefore of the Lord and Samuel,

19. All the People ſaid to him, Pray for thy Servants to the Lord thy God, that we may not die; though we have added to all our Sins, the Wickedneſs of aſking for us a King?

20. Samuel then ſaid to them: Do not fear, having done all this Wickedneſs; yet turn not aſide from after the Lord, but ſerve him with your whole Heart.

21. I ſay do not turn aſide: ſince it will be after empty Things, which will neither profit, nor deliver, becauſe they are empty.

22. For the Lord will not forſake his People, by reaſon of his great Name; ſince he has been pleaſed to make you a People to himſelf.

23. As for me, far be it from me that I ſhould ſin againſt the Lord, by ceaſing to pray for you; on the contrary I inſtruct you in the good and right Way.

Ver. 3. *Here*] This and *Behold* is double tranſlating.

Ver. 6. *prepared*] *Heb. made*; from whence ſometimes *made ready* or *prepared*.

Ver. 11. *Bedan*] *Jair*, as he was a Judge between *Jerubbaal* and *Jephthah*, *Judg.* x. 3. and a *Gileadite*, whom we find named as ſuch, 1 *Chron.* vii. 17. *Patrick* would have it *Samſon*; but he was after *Jephthah*, and the Lord did not deliver *Iſrael* by him as here related. The *vulg. Lat.* adds in after him, *Samſon and Barach*. *Cappellus* counts this ברן a Corruption from ברך and the Author of *the preſent State of the printed Hebrew Text* from ברק but ſince they don't agree about it, and the former is not the right Name of *Barak*, nor the latter ſimilar enough for ſuch a Miſtake (though the Author of the *preſent State &c.* himſelf has *Beran*, p. 89.) and ſince *Barak* was before *Jerubbaal*, let us keep our *old Hebrew* ſtill.

Ver. 12. *was coming*] ſince he did not come till afterwards, Chap. xi. 1, 4.

Ver. 14. *following*] which though they would do by fearing the Lord, &c. they might not *continue* to do it; it is no wonder therefore the *Hebrew* Text does not ſay ſo.

24. Only

24. Only fear the Lord, and ſerve him in Truth with your whole Heart: for ſee what great Things he has done to you.

25. But if you do very wickedly, both you and your King will be conſumed.

CHAP. XIII.

SAUL having reigned his firſt Year, and beginning to reign the ſecond Year over Iſrael;

2. He choſe him three thouſand of them, two thouſand being with himſelf in Michmaſh and on Mount Beth-el, and a thouſand with Jonathan in Gibeah of Benjamin; the reſt of the People he let go to their ſeveral Tents.

3. And Jonathan beat a Garriſon of the Philiſtines that was in Geba, which they heard of; whereupon Saul had the Trumpet blown through all the Country, with this Speech, Let the Hebrews hear.

4. So all Iſrael heard it ſaid, Saul has beat a Garriſon of the Philiſtines, ſo that Iſrael is even odious among them. And the People were called after him to Gilgal.

5. The Philiſtines alſo were gathered together to fight with Iſrael, thirty thouſand belonging to Chariots, and ſix thouſand Horſemen, with People as the Sand which is upon the Sea-ſhoar for Multitude; and going up, they encamped at Michmaſh, on the Eaſt of Beth-aven.

6. Then the Men of Iſrael ſaw that they had Diſtreſs, for the People were ſtraitened; therefore they hid themſelves in Caves, among Thorns, in Rocks, Caſtles and Pits.

7. Nay ſome Hebrews paſſed over Jordan, to the Country of Gad and Gilead; but Saul himſelf was yet in Gilgal, and all the People followed him trembling.

8. And he ſtaid ſeven Days, according to the appointed Time which was for Samuel, when he was not come thither; and the People were diſperſed from him.

9. Upon this Saul ſaid, Bring hither to me a Burnt-offering, and Peace-offerings; and he offered up the former.

10. Which when he had made an end of doing, behold Samuel came; whom he went out to meet, that he might ſalute him.

11. And Samuel ſaying, What haſt thou done? Saul anſwered, Becauſe I ſaw that the People were diſperſed from me, and thou didſt not come at the appointed Time of the Days, and the Philiſtines were gathered up to Michmaſh:

12. Therefore I ſaid, Now will the Philiſtines come down to me at Gilgal, and I have not made ſupplication before the Lord; ſo I ſtrengthened my ſelf, and offered up a Burnt-offering.

13. Samuel however replied to him; Thou haſt done fooliſhly: thou haſt not kept the Commandments, that the Lord thy God ordered thee; when the Lord would now have confirmed thy Kingdom in Iſrael for ever.

14. Whereas now thy Kingdom ſhall not ſtand: the Lord has ſought him out a Man according to his Mind, and he will enjoin him to be Ruler over his People; becauſe thou haſt not kept what the Lord commanded thee.

15. Moreover Samuel getting ready, went up from Gilgal to Gibeah of Benjamin; and Saul numbered the People who were preſent with him, about ſix hundred Men.

16. He too, and Jonathan his Son, with thoſe People, ſtaid at Gibeah of Benjamin; while the Philiſtines encamped at Michmaſh.

17. Out of whoſe Camp there came three Companies of Spoilers: one turned into the Way to Ophrah, to the Country of Shual;

18. Another likewiſe turned the Way to Beth-horon; as the other did that to the Border, which looks againſt the Valley of Zebohim, towards the Wilderneſs.

19. Now there was not a Smith to be found in all the Country of Iſrael; leſt, as the Philiſtines ſaid, the Hebrews ſhould make Swords or Spears.

20. But all Iſrael went down to them, to have their reſpective Plough-ſhares, Spades, Axes, and Mattocks ſharpened.

Ver. 25. *very*] not *ſtill*, which would be if the Words were tranſpoſed, as thoſe who underſtand *Hebrew* know. So that it has the Caſt of Ignorance, eſpecially as there is the ſame again in Chap. xxvi. ult.

Ver. 1. *beginning to reign*] which the Verb frequently denotes, as may be found in the *Hiſtory of the Kings*: thus the Verſe connects well, but I am ſure not in the *common Tranſlation*.

Ver. 5. *belonging to Chariots*] as 1 *Chron.* xix. 7, 18. where ſee the *Comments*. Thus there is no Need to ſuppoſe with ſome noted modern Writers, that *thirty thouſand* for the Largeneſs of it is an Error of the Text.

Ver. 6. *Caſtles*] So *Jun.* and *Trem.* have *arcibus*, and the *Tigurin Bible arces*; others *Towers*. The Word is beſides in *Judg.* ix. 46, 49. where the *common Tranſlation* has *hold*.

Ver. 7. *ſome Hebrews*] which may be tranſlated inſtead of *Hebrew men*, according as is common in the *preſent Verſion*.

Ver. 18. *Zebohim*] This differing one Letter from that in *Hoſ.* xi. 8.

Ver. 20. *Spades*] *Jun.* and *Trem. Caſt. Munſt.* the *old Lat. Tranſ.* with *Pagn.* and *Montan.* have it rendered ſo by *ligo*; agreeing with the *Lexicons*.

21. Yet there were Files for the Mattocks, Spades, Forks and Axes; and to ſet the Goads.

22. Thus on the Day of Battle, neither Sword nor Spear was to be found in the Hands of any of the People, who were with Saul and his Son Jonathan; however there was with them.

23. Beſides the Garriſon of the Philiſtines went out to the Paſſage of Michmaſh.

CHAP. XIV.

AND one Day the Son ſaid to the young Man who carried his Arms, Come, and let us paſs over to the Garriſon of the Philiſtines, which is on that Side; but he did not tell his Father.

2. Who in the mean time ſtaid at the End of Gibeah, under a Pomegranate-tree which was in Migron, with about ſix hnndred Men as before;

3. Together with Ahijah the Son of Ahitub, the Brother of I-chabod, the Son of Phinehas, the Son of Eli the Lord's Prieſt at Shiloh, who had on an Ephod; but the People did not know that Jonathan was gone.

4. Now between the Paſſages by which he endeavoured to paſs to the Garriſon of the Philiſtines, there was a ſharp Rock on each Side, the Name of one being Bozez, and that of the other Seneh.

5. The Point of one was ſituate on the North over againſt Michmaſh, and the other on the South over againſt Gibeah.

6. And when Jonathan ſaid to the young Man who carried his Arms, Come, and let us paſs over to the Garriſon of theſe uncircumciſed, perhaps the Lord will work for us; ſince there is no Reſtraint to him, to ſave whether by many or few;

7. He anſwered him, Do all that is in thy Heart; turn thee aſide, here I am with thee according to thy Mind.

8. Then replied Jonathan; Behold we will paſs over to the Men, and diſcover our ſelves to them.

9. If they ſhall ſay thus to us, Be quiet till we come to you; we will ſtand ſtill in our Place, and not go up to them.

10. But if they ſay thus, Come up to us; we will go up, for the Lord has given them up into our Power: and this ſhall be a Sign to us.

11. Accordingly they both diſcovered themſelves to the Garriſon of the Philiſtines; who ſaid, Behold the Hebrews come out of the Holes where they hid themſelves.

12. The Men of the Garriſon alſo ſpoke to them as follows, Come up to us, and we will let you know Something. Then Jonathan ſaid to him who carried his Arms, Come up after me, for the Lord has given them up into the Power of Iſrael.

13. So he climbed up on his Hands and Feet, and the other after him; and they fell before Jonathan, he who carried his Arms killing after him.

14. And the firſt Slaughter that they made, was of about twenty Men in about half an Acre of ploughed Land.

15. With that there was a Trembling in the Camp, in the Field, and among all the People, even the Garriſon and Spoilers themſelves trembled; nay the Earth ſhook, for it was a Trembling from God.

16. And when the Watchmen of Saul in Gibeah of Benjamin looked, behold the Multitude diſſolved, and went away, beating down one another.

17. Therefore Saul ſaid to the People that were with him, Number now, and ſee who is gone from us. Which they doing, behold Jonathan and he who carried his Arms were abſent.

18. He then ſaid to Ahijah, Bring nigh the Ark of God: for it was at that Time with the Iſraelites.

19. And whilſt he was ſpeaking to the Prieſt, the Multitude that was in the Camp of the Philiſtines went away very faſt; at this Saul ſaid to him, Withdraw thy Hand.

Ver. 3. *Ahijah*] the ſame as *Ahimelech*, Chap. xxi. 1, &c. with xxii. 20.

Ver. 6. *And when*] as in Ver. 1.

Ver. 14. *in about half an Acre of ploughed*] The Author of *the preſent State of the printed Hebrew Text*, p. 452, 453. extols *Mr. Hallet* in his *Notes on peculiar Texts of Scripture*, 3 Vol. 8vo, for ſuppoſing the LXX, inſtead of כבהצי מענה read בחצים ובמעות as he himſelf does that for צמד they did read ובגמרי *with Darts, and with Stones* (the Word ſignifies *Gravel* as in *Iſa.* xlviii. 19. and how did they kill Men with that? But the LXX have it *throwing of Stones*) *and with Flints*, as if they were not *Stones*; and if the *Hebrew* had ſuch an Impropriety, what a Noiſe ſhould we have had of its being wrong.

Ib. *ploughed Land*] from the Coupling of the Beaſts in ploughing it.

Ver. 15. *the Earth*] *Vulg. the Camp was troubled*; yet in a few *Editions* it is *the Earth* or *Country*, the Participle *conturbata* ſerving for both, either as fem. ſing. or neut. plur.

Ver. 18. *Ark*] it being fetched from *Kirjath-jearim* on certain Occaſions, Chap. xi. 15.

Ib. *with*] 'namely in the Camp, whither ſometimes 'it was brought, as 1 *Sam.* iv. 5.' *Poole*. And the Verb ſignifying *bring nigh* may ſhew it was there.

Ver. 19. *Multitude*] The ſame Word as in Ver. 16. and as the Watchmen only ſaw them, it is not likely the *Noiſe* was heard. Thus tranſlate likewiſe *Jun.* and *Trem.* with *Pagn.* and *Mont.*

20. Next

20. Next he and all the People who were with him being called together, went to the Battle; when lo their Swords were one againſt another, by the very great Tumult.

21. And even the Hebrews alſo that were with the Philiſtines, as in Days before, who went up with them round about into the Camp, were for the Iſraelites, that were with Saul and Jonathan.

22. Nay all the Men of Iſrael likewiſe who had hid themſelves on Mount Ephraim, hearing that the Philiſtines were fled, followed cloſe after them in the Battle.

23. Thus the Lord ſaved Iſrael that Day; and the Battle paſſed on to Beth-aven.

24. But on the ſame they were ſtraitened: for Saul charged the People by the following Curſe, Let the Man be curſed who ſhall eat Food till the Evening, when I have taken vengeance on my Enemies. Therefore none of the People ſo much as taſted any.

25. Yet all thoſe of the Country came into a Wood, where there was Honey atop of the Ground.

26. Nevertheleſs when they came thither, and behold the Honey ran, there was none reached his Hand to his Mouth; becauſe they feared the Oath.

27. Whereas Jonathan did not hear when his Father charged the People by Oath; ſo he put forth the End of the Staff that was in his Hand, and dipt it in a Honey-comb: and bringing back his Hand to his Mouth, his Eyes were enlightened.

28. But a Man of the People ſpoke as follows; Thy Father ſtrictly charged the People by this Oath, Let the Man be curſed who ſhall eat Food to Day: ſo that the People are faint.

29. To which Jonathan ſaid; My Father has troubled the Country: ſee, I pray, that my Eyes are enlightened, becauſe I taſted a little of that Honey;

30. Much more if the People had eat plentifully to Day, of the Spoil of their Enemies that they found: for now the Slaughter does not increaſe among the Philiſtines.

31. However they ſmote them that Day from Michmaſh to Aijalon; but the People were very faint:

32. Inſomuch that they made to the Spoil, and took the Flocks and Herds, with the young ones of the latter, and killed on the Ground; whom they eat in the Blood.

33. Upon this they told Saul, that the People ſinned againſt the Lord, by eating in the Blood; ſo he ſaid, You tranſgreſs; roll to me now a great Stone.

34. He added further; Diſperſe among the People, and ſay to them, Bring nigh to me your ſeveral Oxen and Sheep, which kill here, and eat; that you may not ſin againſt the Lord by eating in the Blood. At this all the People brought nigh their Oxen reſpectively with them that Night, and killed there.

35. Beſides Saul built an Altar to the Lord, which was the firſt he did.

36. Afterwards he ſaid, Let us go down after the Philiſtines by Night, and prey upon them till the Morning-light, not leaving a Man of them; and they anſwered, Do all that thou pleaſeſt. Whereupon the Prieſt ſaid, Let us draw near hither to God.

37. So Saul aſked of God, Shall I go down after the Philiſtines? Wilt thou give them up into the Power of Iſrael? But he did not anſwer him that Day.

38. Therefore Saul ſaid, Come nigh hither, all the uttermoſt of the People; and know and ſee wherein this Sin has been to Day.

39. For by the Lord's living, who ſaves Iſrael, if it ſhould be even in Jonathan my Son, he ſhall quite die. And none anſwered him of all the People.

40. In the next place he ordered all Iſrael, Be you on one Side, and I and my Son Jonathan will be on the other; the People anſwered him again, Do what thou pleaſeſt.

41. And Saul ſaid to the Lord God of Iſrael, Grant *it* may be quite right; ſo Jonathan and he were taken, and the People went out.

42. Again he ſaid, Caſt between me and Jonathan my Son; and Jonathan was taken.

43. Upon which Saul aſked him, Tell me what thou haſt done; and Jonathan told him thus, I having juſt taſted a little Honey, with the Top of the Staff that was in my Hand, behold I muſt die.

Ver. 20. *Tumult*] It is not *diſcomfiture*.

Ver. 24. *when*] Moſt of the *Latin Tranſlators* have *till*, which however ſeems leſs proper, and the Verb is of the preterperfect Tenſe.

Ver. 28. *are faint*] being Part of what the Man ſaid.

Ver. 30. *increaſe*] the *Heb.* being a Verb, and of this Signification, without any Sign of a Queſtion.

Ver. 32. *made*] *Flew* is a marginal Reading, and as it may ſeem not a very good one, eſpecially as our *Tranſlators* have turned it *flew upon*.

Ib. *Herds*] For *Oxen* have not young.

Ver. 38. *the uttermoſt*] *Heb. Corners*, even thoſe who were fartheſt off, that none might be abſent; the ſame as at *Judg.* xx. 2. Accordingly *Jun.* and *Trem.* have, *uſque ab omnibus extremitatibus, even from all the Borders*; *Caſtal. univerſi ordines, all the Ranks.*

Ver. 43. This is the 5th Verſe ſucceſſively, beſides ſome others near, wherein our *Tranſlators* have put a full Point; which I mention for the Irregularity of it, the Matter being compared with diſtant Places in general.

44. And

44. And Saul replied, By God's doing ſo and ſo beſides, thou ſhalt quite die, Jonathan.

45. But the People ſaid to him, Shall Jonathan die, who has made this great Preſervation in Iſrael? Far be it off; by the Lord's living, a Hair of his Head ſhall not fall to the Ground, for he has acted with God this Day: thus the People ranſomed Jonathan, ſo that he did not die.

46. At length Saul went up from after the Philiſtines, who went to their own Place.

47. And having taken the Kingdom over Iſrael, he fought againſt all his Enemies round about, againſt Moab, the Ammonites, Edom, the Kings of Zobah, and the Philiſtines; and all whom he turned againſt, he hurt.

48. He likewiſe made an Army, and beat Amalek, and delivered Iſrael from the Power of thoſe who plundered them.

49. And Saul's Sons were Jonathan, Iſhui and Melchi-ſhua; as alſo the Names of his two Daughters, that of the Firſt-born Merab, and the Younger's Name Michal.

50. The Name too of his Wife was Ahinoam, the Daughter of Ahimaaz, as that of the Captain of his Army was Abner, the Son of Ner his Uncle.

51. And Kiſh the Father of Saul, with Ner Abner's Father, was the Son of Abiel.

52. There was alſo ſtrong War againſt the Philiſtines all the Time of Saul; therefore when he ſaw any ſtout Man, or any Perſon of Valour, he took him to himſelf.

CHAP. XV.

AND Samuel ſaid to Saul: The Lord ſent me to anoint thee for a King over his People Iſrael; now therefore hearken to the Words that the Lord ſays.

2. Thus ſays the Lord of Armies; I have counted up what Amalek did to Iſrael; what they put for them in the Way, when they came up from Egypt.

3. Now go thou, and ſmite Amalek, and you ſhall deſtroy all that they have, and thou ſhalt not ſpare them; but kill both Man and Woman, both Child and ſucking Infant, both Ox and Sheep, both Camel and Aſs.

4. Which Saul publiſhed to the People, and numbered them in Telaim, two hundred thouſand Footmen, and ten thouſand Men of Judah.

5. He then went to a City of Amalek, and lay in wait in the Valley.

6. And he ſaid to the Kenites, Go, depart, get you down, from among the Amalekites, that I may not conſume you with them; ſince you ſhewed Kindneſs to all the Iſraelites, when they came up from Egypt. Accordingly they departed from within Amalek.

7. So Saul ſmote Amalek, from Havilah *till* one comes to Shur, which is before Egypt.

8. Nay he took Agag the King of it alive, and deſtroyed all the People with the Edge of the Sword.

9. However he and the People ſpared Agag, with the beſt of the Flocks and Herds, and the ſecond Sort, as likewiſe the Lambs, and all that was good, and would not deſtroy them; but every Thing which was contemptible and waſte, that they deſtroyed.

10. Samuel had therefore the Word of the Lord, as follows;

11. I am ſorry becauſe I made Saul King: for he is turned back from following me, and has not confirmed my Words. At which Samuel was diſpleaſed, and cried to the Lord all Night.

12. Then he roſe early to meet Saul in the Morning; but it was told him thus, Saul

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Ver. 44. *By God's doing ſo and ſo beſides, thou*] as at *Gen.* xlii. 15, 16. but what Senſe can be made of the *common Verſion?*

Ver. 51. *was*] that is both *Kiſh* and *Ner* were *Abiel's* Sons, Chap. ix. 1. Ver. 50.

Ver. 2. *counted up*] as *numbered* Ver. 4. being the ſame Verb, not ſignifying *remember*.

Ver. 3. *Child*] Otherwiſe thoſe between a Man and an Infant were to be ſpared.

Ver. 4. *publiſhed &c.*] *Heb. made the People hear*; the Word in this Conjug. *Pihel* is alſo in Chap. xxiii. 8.

Ib. *in Telaim*] Yet the *Vulg.* has, *as it were Lambs*, the Difference being only of ב and כ which might be eaſier miſtaken in writing; but the *Sept.* have *in Galgal* for *Gilgal*, *Druſius* here remarking, *They changed the Name for one more known, which*, adds he, *is frequent in that Edition, as elſewhere Jehu is changed to Juda, and ſix hundred or innumerable many more.*

Ver. 6. *down*] the *Hebrew* noting the principal Diſtinction here by a King Accent, as *from amongſt* belongs alſo to the two foregoing Verbs, as well as to this; though *Buxtorf* ignorantly changes the Power and Property of the King and Miniſters here, *Theſ. Gram.* Lib. ii. Cap. 23. p. 274. Edit. 2. as he does likewiſe on 2 *Kings* i. 6. where look.

Ver. 9. *the ſecond Sort*] agreeable to *contemptible and waſte* following. The ſame Word in the plural Number as here is in *Ezra* i. 10. 1 *Chron.* xv. 18. and does not ſignify *Fatlings*, nor any Thing of *fat*. *Trem.* and *Jun.* likewiſe have *ſecundarios*, whom *Buxtorf* follows; and the *Eng. Marg. of the ſecond ſort*. *Fatlings* appears to have come firſt by a miſtaken Tranſpoſition of the Letters מש in the *Heb.* Word to שמ

Ver. 11. *ſorry*] as *Judg.* x. 16. ſee *Gen.* vi. 7.

Ib. *confirmed my Words*] So the *Original*, not *performed*, though *Words* may be taken for *Commandments*. It may have Reference to that in *Exod.* xvii. ult. *Deut.* xxv. ult.

came

came to Carmel, and behold he ſet him up a Monument, and going round about, paſſed on, and is gone down to Gilgal.

13. To whom when Samuel came, Saul accoſted him, The Lord bleſs thee, I have confirmed the Lord's Word.

14. Nevertheleſs Samuel ſaid, Why then is there this Noiſe of the Flocks in my Ears, and that of the Herds which I hear?

15. And Saul anſwered, They brought them from the Amalekites, becauſe the People ſpared the beſt of the Flocks and Herds, that they might ſacrifice to the Lord thy God; and the reſt we have deſtroyed.

16. Stop, replied Samuel to him, that I may tell thee what the Lord ſpoke to me to Night; who bade him ſpeak out.

17. And Samuel replied; Though thou waſt little in thy own Regard, didſt not thou become Head of the Tribes of Iſrael, and waſt anointed by the Lord King over it?

18. Afterwards the Lord ſent thee on an Expedition, and ſaid, Go, and deſtroy thoſe Sinners the Amalekites, fighting againſt them till they are conſumed.

19. Why then didſt not thou hearken to what the Lord ſaid, but ruſh on the Spoil, and do what he diſliked?

20. And Saul ſaid to him; Therein I did hearken to what the Lord ſaid, and went on the Expedition that he ſent me; nay have brought Agag King of Amalek, and deſtroyed Amalek.

21. But the People took from the Spoil of the Flocks and Herds, the chief of what was to be deſtroyed, to ſacrifice to the Lord thy God in Gilgal.

22. Is the Lord, ſaid Samuel, as well pleaſed with Burnt-offerings and Sacrifices, as in obeying what he ſays? Behold to obey is better than Sacrifice, to be attentive than the Fat of Rams.

23. For Rebellion is *as* the Sin of Divination, and to be headſtrong *like* an Idol and the Teraphs: becauſe thou haſt rejected the Word of the Lord, he likewiſe rejects thee from being King.

24. Upon this Saul anſwered him; I have ſinned, becauſe I tranſgreſſed the Command of the Lord, and thy Words: for I feared the People, and hearked to what they ſaid.

25. Now therefore forgive my Sin, I pray, and come back with me, that I may worſhip the Lord.

26. Yet Samuel replied to him, I will not go back with thee: becauſe thou haſt rejected the Word of the Lord, he likewiſe rejects thee from being King over Iſrael.

27. For Samuel was turned about to go away; but he took hold of the Skirt of his Mantle, and it tore.

28. At which Samuel ſaid to him; The Lord tears the Kingdom of Iſrael from thee to Day, that he may give it to thy Neighbour who is better than thou.

29. And alſo the Strength of Iſrael will not lye, nor repent: for he is not a Man, to repent.

30. Again he ſaid, I have ſinned; honour me now, I pray, before the Elders of my People and Iſrael, and come back with me, that I may worſhip the Lord thy God.

31. So Samuel went back after Saul, who worſhipped the Lord.

Ver. 12. *Monument*] *Heb. Hand*, which might be for a Trophy of his Victory; *place* however is a poor Word; ſee the like 2 *Sam.* xviii. 18.

Ver. 19. *ruſh on the Spoil*] to take it for Spoil, and not deſtroy it.

Ver. 20. *Therein*] or *It is in what*, being the *Hebrew* Relative.

Ver. 23. *Divination*] as elſewhere, and *witchcraft* belonging to Women.

Ib. *to be headſtrong*] It is a Verb infinitive, *to force* or *preſs on*; which Verb is found in the following Places, *Gen.* xix. 3, 9. & xxxiii. 11. *Judg.* xix. 7. 2 *Kings* ii. 17. & v. 16.

Ib. *an Idol*] which was called by this Name, becauſe of the Iniquity and Vanity belonging to it, as *Iſa.* lxvi. 3. and ſo *Sant. Pagn.* renders it here. Beſides *as iniquity* is improper.

Ib. *Teraphs*] See *Gen.* xxxi. 19.

Ver. 26. *I will not*] *Poole* writes on it, 'This was no 'Lye, though he afterwards returned, becauſe he ſpoke 'what he meant; though afterwards he ſaw reaſon to 'change his Intentions. Which, adds he, may relieve 'many perplexed Conſciences, who think themſelves 'obliged to do what they have ſaid they would do.' What Pity it was *Jephthah*, *Herod*, *&c.* did not know this! But are all Promiſes mere Nothings? And is it no Lye to break them? Does not a Man's Word bind him? Is not that a Security againſt the Alteration of his Mind? People of tender Conſciences will take care what they ſay, and ſhould repent of Lying, when they are guilty of it, inſtead of fancying that the Change of their Mind makes their Words void. Nor ſhould the Example of *Samuel* himſelf, any more than *Noah*'s being drunk, &c. juſtify a Perſon not to perform what he has poſitively ſaid he would; but I cannot allow him to be the Patron of Liars, who only ſaid *he would not go back with Saul*, and *went back after him*, Ver. 31. for though *Saul* wanted *Samuel* to honour him with his Company, grace his Triumph, and join with him in worſhipping the Lord, Ver. 30. there is no Mention but of *Saul*'s worſhipping, as the Effect of *Samuel*'s Abſence, who might go back after him only to kill *Agag*. And why elſe ſhould *with*, being three times the ſame, Ver. 25, 26, 30. be changed into *after*, Ver. 31? It is ſaid of *Lokman* the famous eaſtern Philoſopher, who is ſuppoſed to be firſt an *Ethiopian* Slave, and brought into the Country of *Iſrael* about the Time of *David*, that upon being aſked by a noble *Iſraelite*, how he had attained ſuch a high Degree of Virtue? he anſwered, *By theſe three eaſy Steps, I have always ſpoke the Truth, kept my Word, and never meddled with what did not concern me*, *Univerſal Hiſt.* B. i. Ch. 11. 5.

Ver. 27. *For*] Elſe why did *Saul* intreat him to come back with him, and he refuſe? So that the Time or Order of this and the two next Verſes may be underſtood to be between the 23d and 24th.

32. Next Samuel ſaid, Bring hither to me Agag King of Amalek; and Agag went to him delicately: for he ſaid, Surely the Bitterneſs of Death is departed.

33. But Samuel ſaid, According as thy Sword has deprived Women of Children, ſo ſhall thy Mother among them be deprived of one. And he cut Agag to pieces before the Lord in Gilgal.

34. At laſt Samuel went away to Ramah; and Saul up to his Houſe, at Gibeah of Saul.

35. Whom Samuel came to ſee no more to the Day of his Death, though he mourned for him; ſince the Lord was ſorry becauſe he had made Saul King over Iſrael.

CHAP. XVI.

AFTER that the Lord ſaid to Samuel, How long wilt thou mourn for Saul, ſince I have rejected him from reigning over Iſrael? Fill thy Horn with Oil, and come, I will ſend thee to Jeſſe the Beth-lehemite; for I have looked me out a King among his Sons.

2. But he ſaid, How ſhall I go, ſince Saul will hear, and kill me? And the Lord anſwered; Take a Heifer of the Herd with thee, and ſay, I am come to ſacrifice to the Lord.

3. Invite Jeſſe alſo to the Sacrifice; and I will let thee know what thou ſhalt do, and thou ſhalt anoint for me whom I tell thee.

4. And Samuel did what the Lord ſaid, going to Beth-lehem; whom the Elders of the City trembled to meet, and aſked, Doſt thou come in Peace?

5. Who anſwered, Yes, I am come to ſacrifice to the Lord; ſanctify your ſelves, and come with me to the Sacrifice. He likewiſe ſanctified Jeſſe and his Sons, whom he invited to it.

6. Now when they were come, and he ſaw Eliab, he ſaid, Verily before the Lord is his anointed one.

7. Whereas the Lord ſaid to him, Look not at his Countenance, nor at the Height of his Stature; becauſe I have rejected him: for it is not what Man perceives; ſince Man perceives according to the Appearance, but the Lord does according to the Heart.

8. Jeſſe in the next place calling Abinadab, made him paſs before Samuel; and he ſaid, The Lord alſo has not choſen this.

9. Then making Shammah paſs, he ſaid the ſame.

10. Thus Jeſſe made ſeven of his Sons paſs before Samuel; who ſaid to him, The Lord has not choſen theſe;

11. Adding, Are the Children finiſhed? And he anſwering, The youngeſt is yet leſt, and behold he keeps the Flock; Samuel ſaid to Jeſſe, Send, and fetch him; for we will not turn aſide, till he is come hither.

12. Therefore he ſent, and brought him; who was ruddy, with a fair Countenance, and a good Look: and the Lord ſaid, Get ready, anoint him; for this is he.

13. Samuel accordingly took the Horn of Oil, and anointed him amongſt his Brothers; and the Spirit of the Lord came upon David, from that Day upward: then Samuel got ready, and went to Ramah.

14. But the Spirit of the Lord departed from Saul, and an evil one from the Lord troubled him.

Ver. 32. *Surely &c.*] It is in the *Chald. Targum*, בִּבְעוּ רַבּוֹנִי מְרִיר מוֹתָא as if in the modern Idiom, *Pray, Sir* (conſider) *Death is bitter:* but though the *Hebrew* Word is *ſar*, it does not ſignify *Sir*; notwithſtanding another *ſar* may, viz. שַׂר from שׂוּר whence the Miſtake.

Ib. *departed*] Neither does the Word mean *paſt*, nor could *Agag* ſay it was paſt, for he had not ſuffered it.

Ver. 33. *deprived of Children*] The *Hebrew* ſignifying no more: not *made childleſs*, as is manifeſt by *Gen.* xlii. 36. & xliii. 14.

Ib. *them*] thoſe Women; which makes better Senſe than Women in general, and may ſhew the particular Advantage of uſing a Pronoun ſometimes for a *Hebrew* Noun.

Ver. 35. *came to ſee no more*] only ſaw him occaſionally, Chap. xix. 24.

Ib. *to the Day*] *until* may denote he did then.

Ver. 1. *come*] as uſually tranſlated when imperative, and what Propriety requires.

Ver. 6. *before the Lord*] ſo the *Heb.* ſtands; but *before him* I find changed to *before me* in the *Camb. Concord.* The Reaſon of *Samuel*'s ſpeaking this, appears to be God's chooſing a tall King before.

Ver. 7. *ſaid*] 'by ſecret Inſpiration,' *Poole*'s *Annot.* 'by a ſecret inward Suggeſtion,' *Patrick* in *Comment.*

Ib. *what*] the Relative.

Ver. 10. *Thus*] So *Jun.* and *Trem.* have *ſic*; for it could not be *again.*

Ver. 11. *turn aſide*] to the Sacrifice, ſignifying Nothing of *ſit down.* And *not ſit down*, with *Ariſe*, Ver. 12. in the *preſent Verſion* may ſeem not quite coherent.

Ver. 13. *amongſt*] *Patrick* ſays, 'It had better have been tranſlated, *from the midſt of*;' quite oppoſite to the Meaning of the *Hebrew* Word: but he ſuppoſes *Eliab* did not know of it by Chap. xvii. 28. which may rather ſhew the contrary, that he reproached *David* for his Pride on this Account, and deſpiſed his being anointed, as he was refuſed himſelf, Ver. 6, 7. and *Patrick* on Chap. xx. 31. ſeems to allow *Saul* himſelf might know of it; ſee Chap. xxiii. 16. & xxiv. 20.

Ver. 14. *an evil one*] Perhaps on due Conſideration this will appear to be here to him, if it might not be rendered *a ſullen Temper:* for the Emotion of the Soul may be called, eſpecially in the eaſtern Manner, *a Spirit*, as that of the Air *Wind.* But this will not affect *the Spirit of the Lord* mentioned before, whoſe *Spirit* is not *a Temper*, though Man's may, yet otherwiſe it is *the Soul*, as in *Eccleſ.* xii. 7. *Job* xxxiv. 14.

Ib. *from the Lord*] as a Puniſhment for his Wickedneſs; or as the Effect in him of the Lord's rejecting him, and the Good Spirit being withdrawn, which in another

15. His

15. His Servants therefore ſaid to him; Behold now an evil Spirit from God troubling thee;

16. Let our Lord, we pray, bid thy Servants before thee, ſeek for a Man who knows how to play on a Harp; and when the evil Spirit from God is upon thee, he playing with his Hand, thou wilt be well.

17. So Saul ſaid to them, Look me out a Man now who can play well, and bring to me.

18. And one of the Servants made anſwer, Behold I have ſeen a Son of Jeſſe the Beth-lehemite, who knows how to play, and is a valiant Man, a Warrior, underſtanding Buſineſs, and a comely Perſon; with whom the Lord is.

19. Whereupon he ſent Meſſengers to Jeſſe, to ſay, Send me thy Son David, who is with the Flock.

20. Jeſſe then took an Aſs-*load* of Bread, a Bottle of Wine, and one Kid of the Goats, and ſent by the Hand of his Son David to Saul.

21. To whom David coming, and ſtanding before him; he loved him exceedingly, and he became to him an Armour-bearer.

22. Nay Saul ſent thus to Jeſſe, Vouchſafe to let David attend on me; for he is got in Favour with me.

23. And when the Spirit from God was on him, Danid took a Harp, and played with his Hand; ſo Saul was refreſhed, and became well, the evil Spirit departing from him.

CHAP. XVII.

AND the Philiſtines gathered their Camps to Battle, being gathered to Sochoh, which belonged to Judah; and encamped between that and Azekah, in the Limit of Dammim.

2. Saul and the Men of Iſrael were likewiſe gathered, and encamping at the Vale of Oaks, ſet the Battle in order to meet them.

3. When they ſtood upon a Mountain on that Side, and the Iſraelites upon another on this; there being a Valley between them.

4. And a Man came out between, from the Camps of the Philiſtines, whoſe Name was Goliath of Gath; his Height was ſix Cubits and a Span.

5. Upon whoſe Head was a Helmet of Steel, and he had on a ſcaley Corſlet; the Weight of the latter being five thouſand Shekels of Steel.

6. There were alſo Boots of Steel up from his Feet, and a Lance of Steel between his Shoulders.

7. The Pole too of his Spear was like the Weavers Beam, and his Spear's Head was ſix hundred Shekels of Iron; moreover one carrying a Shield went before him.

8. And he ſtood, and calling to the Armies of Iſrael, ſaid to them; Why do you come out to ſet the Battle in order? Am not I a Philiſtine, and you Servants to Saul? Chooſe you out a Man, and let him come down to me.

9. If he is abie to fight with me, and beat me; we will become Servants to you: and if I prevail againſt him, and beat him, you ſhall become Servants to us, and ſerve us.

10. Beſides the Philiſtine ſaid, I reproach the Armies of Iſrael this Day; give me a Man, that we may fight together.

11. And Saul with all Iſrael hearing theſe Words of his, were daunted, and exceedingly afraid.

12. Now David was the Son of that Man the Ephrathite, of Beth-lehem-judah, whoſe Name was Jeſſe, who had eight Sons; and he went among Men *for* an old Perſon in the Time of Saul.

Perſon might be ſucceeded by the Spirit of Whoredom, Drunkenneſs, &c.

A learned Friend of mine adds, This was agreeable to the common Style of the Eaſtern People; who without imputing Evil to the Author of every Good, acknowledged it to be conſiſtent with his Juſtice to permit wicked Men to repeat the Fruits of their Doings, and therefore expreſſed it in this Manner, as the moſt emphatical.

Ver. 1. *Camps*] as in Ver. 53.

Ib. *Sochoh*] As our *Tranſlators* alſo have it 1 *Kings* iv. 10.

Ver. 4. *between*] as juſt before, not ſignifying *Champion* at all; and one may wonder why it has been tranſlated at ſuch a Rate, when it reads ſo well literally, and being in the dual Number ſo elegantly denotes *between the two Armies*, eſpecially as it is repeated when ſingular in the *Hebrew*, and applied to each of the two Things that Something is between; which could not be here, becauſe what he was between is but underſtood, not expreſſed; and *Valley* in the foregoing Verſe has *between* plural, as there were more Camps than one of a Side, Ver. 1, 4, 10, 45. In the *Chald.* this is בֵּינֵיהוֹן *between them*; and *Kimhi* expounds it בין שתי המערכות *between the two Armies*; *Munſt.* tranſlates *inter utroſque, between both*; *Leo Jud.* and *Pagnin. inter duas acies, between the two Armies.*

Ver. 5. *Steel*] See *Gen.* iv. 22.

Ib. *a ſcaley Corſlet*] *Heb. a Corſlet of Scales*, according to the Manner of that Tongue; Plates of Steel being laid on one another like Fiſhes Scales, *Bochart. Phaleg.* Lib. iii. 13.

Ver. 6. *Lance*] See Ver. 45.

Ver. 8. *Chooſe you out*] ברו from ברא in the Conjug. *Pihel*, omitted in *Buxtorf*'s great *Concordance*; which every Dabbler in *Hebrew* might not know how to make out, and ſo be forced to truſt in Tranſlation.

Ver. 10. *reproach*] with Cowardice; ſo the Noun, Ver. 26. which directs this, though it ſignifies no other, as *defie* is.

Ver. 12. *went among Men* for *an old Perſon*] This Interpretation, though modern, I like beſt; ſome formerly ſuppoſing it meant, he was one among notable Men; others among the feeble: ſee *Buxt. Vind.* P. ii. Cap. 13. But ſee the Force of Imagination! the Author of *the preſent State of the printed Hebrew Text* thinks our באנשים *has been writ by tranſpoſition from* בשאנים

13. And

13. And his three eldeſt Sons were gone, who went after Saul to the Battle; the Names of thoſe being Eliab the Firſt-born, his ſecond Abinadab, and the third Shammah.

14. As for David, he was the youngeſt, the three eldeſt being gone after Saul.

15. But he was gone back from him, to feed his Father's Flock at Beth-lehem.

16. Thus the Philiſtine came nigh Morning and Evening, and preſented himſelf forty Days.

17. And Jeſſe ſaid to his Son David; Take now for thy Brothers this Ephah of parched Corn, with theſe ten Loaves, and run to them at the Camp.

18. As likewiſe carry theſe ten Milk-cheeſes to the Captain of the Thouſand; and go ſee concerning thy Brothers Welfare, and take up what they have pawned.

19. In the mean time Saul, and they, with all the Men of Iſrael, were at the Vale of Oaks, fighting with the Philiſtines.

20. So David roſe early in the Morning, and leaving the Flock to a Keeper, took, and went as Jeſſe commanded him; and when he came to the Carriage, the Army was going out to be ſet in order, and they ſhouted to the Battle.

21. Iſrael and the Philiſtines ſetting themſelves in order, one Army to meet the other.

22. Therefore David put down the Things from him into the Cuſtody of the Keeper of the Things, and ran to the Army; and being come, he aſked his Brethren of *their* Welfare.

23. And while he was talking with them, behold there came up the Man between, whoſe Name was Goliath, the Philiſtine of Gath, from the Armies of the Philiſtines, and ſpoke according to the former Words; which David heard.

24. But all the Men of Iſrael when they ſaw him, fled from his Preſence, and were exceedingly afraid.

25. A Man alſo of Iſrael ſaid, Have you ſeen this Man who is come up? For it is to reproach Iſrael; and that Man who beats him, the King will enrich with great Riches, and give him his Daughter, making his Father's Family free in Iſrael.

26. David further ſpoke to the Men that ſtood by him as follows, What ſhall be done to the Man who beats this Philiſtine, and takes away the Reproach from Iſrael? For who is this uncircumciſed Philiſtine, that he ſhould reproach the Armies of the living God?

27. And the People anſwered him according to the foregoing Speech, that thus it ſhould be done to the Man who beat him.

28. However Eliab his eldeſt Brother hearing when he ſpoke to the Men, was angry with him, and ſaid, Why didſt thou come down? And with whom haſt thou left thoſe few Sheep in the Wilderneſs? I know thy Pride, and the Evil of thy Heart; for thou art come down, that thou mayeſt ſee the Battle.

29. And David ſaid, What have I now done? Was it not Buſineſs?

30. Then he turned about from him towards another, and ſaid as already mentioned; and the People returned him Word as they did before.

31. And the Words being heard which David ſpake, they told *them* before Saul, who had him fetched.

32. And David ſaid to him, Let no Man's Courage fail for him; thy Servant will go, and fight with this Philiſtine.

33. Whom he anſwered, Thou art not able to go this Philiſtine, to fight with him: for thou art a Youth, and he a Warrior from his Youth.

34. Upon which David thus expreſſed himſelf to Saul, When thy Servant was his Father's Shepherd over the Sheep, and there came a Lion, or a Bear, and took a Lamb out of the Flock;

Tranſpoſition indeed when three Letters have new Places! nor that all, but בשאנים *being writ for* בשנים *in Years*, whence he reckons *an old man and ſtricken in years* the *truer reading*, *agreeably* (for *agreeable*) *to the Syriack and Arabick Verſions*, *State &c.* p. 524. Yet then his [and] would be wanting in the *Heb.* and [ſtricken] be old uncouth *Tranſlation*, nay the *Hebrew* would read thus, *and the Man* (for) *an old Man went in Years*; in the happy Diſcovery of which he may hug himſelf.

Ver. 17. *this Ephah*] The Conſtruction being as of *theſe Words* in Ver. 11. and *this Man*, Ver. 25.

Ver. 18. *take up their Pawn*] In the *com. Lat.* however, *learn with whom they are placed*; and *Jonathan* in the *Chald. bring their Condition*; concerning which and more may be conſulted *Buxt. Vind.* p. 781, 782, 783.

Ver. 26. *takes away*] So at the End of the 151ſt *Pſalm*, extant in the *Greek Verſe* of *Apolinarius*, upon this Subject, *David* is perſonated ſaying,

Λώβην δ' ἐξαλάωσα περίφρονος Ισραήλ.

And I took away the Reproach of Iſrael, looking at it round about: which *Pſalm* I have ſeen in *Engliſh*, only by *R. B. Eſq.* 1638, but there much enlarged, and this turned,

So this reproach Ben-Jeſſe tooke
from honour'd Iſrael.

Ib. *ſhould reproach*] The Verb and Noun being from the ſame Root.

Ver. 28. *Why*] זֶה being only interrogative with לָמָּה as in Chap. xx. 8. *Gen.* xviii. 13. *Num.* xi. 20. 2 *Sam.* xii. 23. & xviii. 22. & xix. 42. 1 *Kings* xiv. 6. *Prov.* xvii. 16. and which alſo does not ſignify *hither*.

Ver. 29. *Buſineſs*] *which to do my Father ſent me hither*, *Jun.* and *Trem.* the *Heb.* alſo having *it*.

Ver. 34. *or a Bear*] Thus *Trem.* and *Jun.* turn it, and the ſeveral following Words in the ſingular Number ſhew; which to ſignify two different Things, without

35. I went

35. I went forth after him, and beat him, and delivered *it* out of his Mouth: then on his riſing up againſt me, I took hold of his Beard, and beat him, ſo that I killed him.

36. Thy Servant beat both Lion and Bear; and this uncircumciſed Philiſtine will be as one of them, becauſe he has reproached the Armies of the living God.

37. The Lord, continued David, who delivered me from the Paw of a Lion, and that of a Bear, will deliver me from the Hand of this Philiſtine. Then Saul ſaid to him, Go, and the Lord be with thee.

38. And he armed David with his Arms, putting a Helmet of Steel upon his Head, and arming him with a Corſlet.

39. But David ungirded his Sword from his Apparel, and would go, becauſe he had not tried *them*; ſaying to Saul, I cannot go in theſe, becauſe I have not tried *them*. So he put them off from him.

40. And taking his Staff in his Hand, he choſe five ſmooth Stones out of the Valley, which he put in a Shepherd's Bag that he had, namely a Satchel, and his Sling was in his Hand: thus he went nigh to the Philiſtine.

41. Who likewiſe came on, getting near to David as he came, with the Man that carried the Shield before him.

42. But when he looked, and ſaw David, he deſpiſed him; becauſe he was a Youth, and ruddy, with a fair Countenance.

43. The Philiſtine alſo ſaid to him, Am I a Dog, that thou comeſt againſt me with Staves? And he curſed David by his gods.

44. Nay he ſaid to him, Come to me, and I will give thy Fleſh to the Fowls of the Air, and to the Beaſts of the Field.

45. On the other hand David ſaid to the Philiſtine, Thou comeſt to me with a Sword, Spear and Lance; whereas I come to thee in the Name of the Lord of Armies, the God of the Hoſts of Iſrael, whom thou haſt reproached.

46. This Day will the Lord deliver thee into my Power, that I may ſmite thee, and take off thy Head from thee, nay give the Corpſes of the Camp of the Philiſtines this Day to the Fowls of the Air, and to the Beaſts of the Earth; ſo all the Earth ſhall know, that there is a God in Iſrael.

47. All this Congregation too ſhall know, that the Lord does not ſave by Sword nor Spear: for the Battle is the Lord's, who will give you up into our Power.

48. And when the Philiſtine got ready, and came on, drawing near to meet David; he ran apace towards the Army to meet the Philiſtine.

49. Next he thruſt his Hand into the Bag, and taking thence a Stone, ſlung, and ſtruck the Philiſtine on his Forehead; ſo that the Stone ſunk into it, and he fell upon his Face to the Ground.

50. Thus David was too ſtrong for the Philiſtine with a Sling and a Stone, whom he beat, and killed; having no Sword in his Hand.

51. Therefore he ran, and ſtanding by the Philiſtine, took his Sword, which he pulled out of its Sheath, and not only killed him, but cut off his Head with it. When the Philiſtines ſeeing that their ſtrong one was dead, they fled.

52. At which the Men of Iſrael and Judah got ready, and ſhouting, followed the Philiſtines till one comes to the Valley, and to the Gates of Ekron; ſo that they fell down wounded in the Way to Shaaraim, as alſo to Gath, and Ekron.

53. Moreover when the Iſraelites returned from purſuing after them, they ſpoiled their Camps.

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any Dependency on each other, is quite beſide both Language and Senſe. So *Patrick* comments, that they came, *not both together, but at ſeveral times; and it is likely more than once.*

Ver. 39. *ungirded his Sword from*] על is *upon*, and מ *from*, joined to it gives it a contrary Meaning *from upon* or *off from*; for which the whole *Scripture* may witneſs by a Multitude of Inſtances, and one more even in this Verſe. So *girded from off* or *upon* may ſignify *ungirded from*; or elſe as ſome Verbs in *Hebrew* have alſo a Signification juſt contrary to their proper one, *girded* may ſignify *ungirded*. The common Way of tranſlating ſeems unintelligible.

Ver. 40. *Valley*] So the Word ſignifies principally, as alſo *Jun.* and *Trem.* turn it; beſides (and I could add more) we know a Valley was there, but not that there was a Brook.

Ver. 45. *Lance*] This was carried by the Giant between his Shoulders, Ver. 6. it may ſeem in the Manner of Arrows; as likewiſe to throw, which the ancient Warriors did their Lances; and ſo not intended of the *Shield*, that another carried before, Ver. 7. The Word is found in theſe other Places, viz. *Joſh.* viii. 18, 26. *Job* xli. 29. *Jer.* vi. 23. rendered by the *King*'s *Tranſlators ſpear*; *Jer.* l. 42. *lance*; and *Job* xxxix. 23. *ſhield*, where it plainly appears to be an offenſive Weapon. *Caſtal.* turns it here and Ver. 6. by *lancea*. If it be thought this makes too many Weapons of one Kind, and incommodious to be held in Hand; let it be conſidered, that the Lance placed behind was firſt to be taken, and flung at the Adverſary; that the Spear only was carried in Hand, to puſh with; and the Sword hung by the Side, to be uſed laſt if wanted.

Ver. 49. *ſlung*] So the Heroes in *Homer* generally perform their Exploits by diſtant Fighting.

Ver. 51. *ſtanding by*] *Heb. to* or *at*; as likewiſe *Caſt.* and *Montan.* render it *ad*. To ſtand *upon* him was an unfit Place to cut off his Head.

54. Afterwards David took the Head of the Philiſtine, and brought it to Jeruſalem; but his Armour he put into his Tent.

55. And as Saul ſaw him go forth to meet the Philiſtine, he ſaid to Abner the Captain of the Army, Whoſe Son is this Youth, Abner? And he anſwered, By thy Soul's living, O King, I know not.

56. Do thou aſk, replied the King, whoſe Son this Lad is.

57. At laſt as David returned from the Slaughter of the Philiſtine, Abner took him, and had him before Saul, with the Philiſtine's Head in his Hand.

58. To whom Saul ſaid, Whoſe Son art thou, young Man? And David anſwered, The Son of thy Servant Jeſſe the Bethlehemite.

CHAP. XVIII.

AND as ſoon as he had made an end of ſpeaking to Saul, Jonathan's Soul was bound up with that of David; and he loved him as his own Soul.

2. Saul alſo took him that Day, and would not let him go back to his Father's Houſe.

3. And Jonathan made a Covenant with him, for his loving him as aforeſaid.

4. Nay he ſtript himſelf of the Robe which was upon him, and gave it to David; with his Garments, even to his Sword, Bow and Girdle.

5. And David going out, whitherſoever Saul ſent him, ſo proſpered, that he ſet him over the Warriors; beſides all the People liked him, as did Saul's Servants.

6. But at their coming, when David returned from beating a Philiſtine, the Women came out of all the Cities of Iſrael, to ſing, and meet King Saul in Dances; with Timbrels, Mirth, and a Concert of Muſick.

7. Who playing, ſpoke thus, Saul has beat his Thouſands, and David his ten Thouſands.

8. Very angry at which, and diſliking that Expreſſion, Saul ſaid, They aſcribe to David ten Thouſands, and to me they do Thouſands; and there is but the Kingdom more for him.

9. And he was eying David from that Day forward.

10. The next Day too the evil Spirit from God came on him, and he propheſied within the Houſe, whereupon David was playing with his Hand as at other Times; when there being a Spear in Saul's Hand,

11. He threw it, ſaying, I will ſtrike *it* through David, even into the Wall; but David turned aſide from his Preſence twice.

12. And Saul feared by reaſon of him, becauſe the Lord was with him. and was departed from himſelf.

13. Therefore he put him away from him, and made him his Captain of a Thouſand; ſo he went out, and came in, before the People.

14. Moreover David was proſperous in all his Ways, the Lord being with him.

15. And Saul ſeeing whereby he proſpered much, was afraid becauſe of him.

16. Nevertheleſs all Iſrael and Judah loved David, becauſe he went out, and came in, before them.

17. At length Saul ſaid to him, Behold I will give thee my eldeſt Daughter Merab for a Wife; only be thou a valiant Perſon for me, and fight the Lord's Battles: for he thought, Let not my Hand be on him, but let thoſe of the Philiſtines.

Ver. 55. All that can be made of this is, that *Saul* and *Abner* did not know whoſe Son *David* was, as alſo Ver. 56, 58. ſhew, which might well be: ſo that the common ſilly Enquiry, *how they did not know David*, like that of *Gen.* iv. 16, 17. who was *Cain*'s Wife that he took in the Land of *Nod*, might be ſpared. It is ſtrange that *Commentators* ſhould be ſo unattentive, and in particular that *Poole* after conſulting ſo many to compoſe his *Synopſis Criticorum*, ſhould labour ſo hard at it in his *Engliſh Annotations*.

Ver. 1. *he loved him*] Which *Cowley* dreſſes out thus in his *Davideis*, Book ii.

For when the noble Youth at Dammin *ſtood*
Adorn'd with Sweat, and painted gay with Blood,
Jonathan *pierce'd him through with greedy Eye,*
And underſtood the future Majeſtie
Then deſtin'ed in the Glories of his Look;
He ſaw, and ſtrait was with Amazement ſtrook,
To ſee the Strength, the Feature, and the Grace
Of his young Limbs; he ſaw his comely Face,
Where Love and Rev'erence ſo well mingled were;
And Head, already crown'd with golden Haire.
He ſaw what Mildneſs his bold Sp'rit did tame,
Gentler then Light, yet powerful as a Flame.
He ſaw his Valour by their Safety prov'ed;
He ſaw all this, and as he ſaw, he lov'ed.

Ver. 5. *proſpered*] Look forward to Ver. 30.

Ver. 6. *coming*] as *Trem.* and *Jun.* well obſerve, *ab aliqua alia pugna contra Peliſchtæos, from ſome other Fight againſt the Philiſtines.* Yet our *Annotators*, *Poole* and *Patrick*, ſuppoſe it was from the Slaughter of *Goliath*, which Ver. 5, 9. and *ten Thouſands*, Ver. 7. may refute without any farther Remark.

Ib. *a Philiſtine*] as *the Edomite*, *Num.* xx. 18. ſee Ver. 14. *Vulg.* adds, *and carried his Head into Jeruſalem.*

Ib. *a Concert of Muſick*] *Tabrets* or *Timbrels* being *Inſtruments of it*, and ſo making an Impropriety.

Ver. 11. *through David &c.*] Which ſeems plainly enough to be the Meaning of the *Hebrew*, *into David and into the Wall*, ſince the Prepoſition alſo ſignifies *through*.

Ver. 17. *thought*] So this Verb not only ſignifies ſometimes, but is rendered in our *common Bible*, as Chap. xx. 26. and where more neceſſary than here, eſpecially as 'poſited? How it comes to ſignify ſo, I underſtand is thus, becauſe to think is the ſame as to ſay mentally or to one's ſelf, as in Chap. xxvii. 1. 1 *Kings* xii. 26. *Gen.* xxvii. 41. *Pſa.* xiv. 1.

18. But

18. But David ſaid to him, Who am I? Or what is my Life, *and* my Father's Family in Iſrael, that I ſhould be Son-in-law to the King?

19. Yet at the Time Merab his Daughter ſhould have been given to David, ſhe was given to Adriel the Meholathite for a Wife.

20. However his Daughter Michal loving David, when they told Saul, he approved of the Matter.

21. For he thought, I will give him her, that ſhe may become a Snare to him, and the Hands of the Philiſtines may be on him: ſo he ſaid to him, In *one of* the two thou ſhalt be joined to me by Marriage that Day.

22. Beſides Saul commanded his Servants, Speak thus to David privately, Lo the King delights in thee, and all his Servants love thee, now therefore be joined to the King by Marriage.

23. And when they ſpoke theſe Words in David's Hearing, he ſaid, Is it light in your Sight to be joined to the King by Marriage, when I am a Man poor and baſe?

24. So the Servants of Saul told him, that David ſpoke according to theſe Words.

25. To which he replied; Thus ſhall you ſay to him, The King has no Delight in a Dowry, but in a hundred Foreſkins of the Philiſtines, to take vengeance on his Enemies. For Saul intended to make him fall by the Hands of the Philiſtines.

26. And upon his Servants telling David theſe Words, he approved of the Matter, to be joined to the King by Marriage; the Days being not fulfilled.

27. Accordingly he got ready, and went, with his Men, and killed of the Philiſtines two hundred Men: whoſe Foreſkins he brought, and gave them compleat to the King, that he might be joined to him by Marriage: upon this Saul gave him his Daughter Michal for a Wife.

28. But he ſaw and knew, that the Lord was with David; Michal his Daughter alſo loved him.

29. Saul was therefore yet more afraid by reaſon of him, and he was David's Enemy continually.

30. Afterwards the Princes of the Philiſtines came forth; and from their coming David had the moſt ſucceſs of all the Servants of Saul, ſo that his Name was much eſteemed.

CHAP. XIX.

AT length Saul ſpoke to Jonathan his Son, as well as to all his Servants, to kill David; whereas he delighted in him exceedingly.

2. So Jonathan told him as follows; Saul my Father is endeavouring to kill thee; now therefore take heed, I pray, in the Morning, that thou mayeſt abide in ſecret, and be hid.

3. And I will go out, and ſtand at my Father's Side in the Field where thou art, to whom I will ſpeak of thee; and when I ſee how it is, will tell thee.

4. He accordingly ſpoke well of him to Saul his Father, expoſtulating with him; Let not the King do amiſs againſt his Servant David; becauſe he has not done amiſs to thee, and becauſe his Deeds to thee have been very good.

5. For he ventured his Life, and beat the Philiſtine, by which the Lord made the great Preſervation to all Iſrael, *that* thou ſaweſt, and waſt glad at: why then wouldeſt thou do amiſs againſt innocent Blood, to kill David for nothing?

6. And Saul hearkened to what he ſaid; nay he ſwore, By the Lord's living, he ſhall not be put to death.

7. Then Jonathan called David, and told him all theſe Words; he alſo introduced him to Saul, and he was before him as in Time paſt.

8. After that there was War again; and David going out, fought with the Philiſtines,

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Ver. 20. *his Daughter Michal loving David*] But the *Vulgate*, *David loved Michol the other Daughter of Saul*, which the *Hebrew* determines otherwiſe.

Ver. 21. of *the two*] Thus making a ſham Pretence of keeping his Promiſe; ſo much ſtill practiſed by ſuch as *Saul*.

Ib. *that Day*] which he appointed, according to Ver. 26.

Ver. 25. *Foreſkins of the Philiſtines*] which the *Iſraelites* had not, being circumciſed; for which reaſon *Saul* might demand them, that he might not be deceived.

Ver. 30. *had—ſucceſs*] or *proſpered*. Thus the *Targum* has it, viz. אַצְלַח *Kimhi* and *Lev. Ben Gerſ.* expound it by הצליח more of which may be ſeen in *Pagnine's Lexicon*. As likewiſe *Jun.* and *Trem.* render it by *ſecundor, to be proſperous*; and in *Buxtorf's Lexicon* the Word is explained, *ſecundari, proſperari*; ſo alſo the *Margin* of the *Geneva Bible* interprets it both here and at the 5th Verſe.

Ver. 1. There is the *Hebrew Athnah* for the Middle of the Verſe, where the *King's Tranſlators* have ended it; which ſeems to have been a Miſtake from the *Septuagint*, and agrees with no other *Tranſlation* that I have ſeen.

Ver. 2. *in the Morning*] Perhaps when he was to go to Court, as now ſaid. So it is in the *Hebrew*, not *until*. The *Latin Tranſlators* have moſtly but *manè*, for *in the Morning*, yet *Pagn.* and *Montan. in mane*; *Coverdale* has *in the Mornynge*.

Ver. 3. *thou art*] The *vulg. Lat. Tranſlator* thinking *he is* better, did not ſcruple to make it ſo.

Ib. *how it is*] *Pagn.* and *Mont.* more literal, *and I will ſee what, and tell to thee*; but מה is *how* as well as *what*: in the *Geneva Bible* is, "And I will ſee what *hee ſaith*, "and will tell thee;" by *Caſtal.* better, *& videbo quid ſit* (how it is) *tibique indicabo*.

and

and ſlew them with a great Slaughter, and they fled from his Preſence.

9. But Saul had the evil Spirit from the Lord, as he was ſitting at home, holding his Spear, while David played with the Hand.

10. And Saul attempted to ſtrike through him with the Spear, even into the Wall; but he got away from his Preſence, ſo that he ſtruck the Spear into the Wall; and David fleeing, eſcaped that Night.

11. Nevertheleſs he ſent Meſſengers to David's Houſe to watch him, and kill him in the Morning; but it was told him thus by Michal his Wife, If thou doſt not eſcape with thy Life to Night, to Morrow thou wilt be killed.

12. So ſhe let him down through a Window; and he went away, and fleeing, eſcaped.

13. Beſides ſhe took a Teraph, and put into the Bed, and made a Bolſter of Goats *Hair for* his Pillow; which ſhe covered with a Garment.

14. And when Saul ſent Meſſengers to take David, ſhe ſaid, He is ſick.

15. With that he ſent them to ſee him, and ſaid, Bring him up in the Bed to me, that I may kill him.

16. But at their going in, behold there was a Teraph in the Bed, with a Bolſter of Goats *Hair for* his Pillow.

17. Saul therefore aſked Michal, Why haſt thou deceived me thus, and ſent away my Enemy, ſo that he is eſcaped? And ſhe anſwered him; He ſaid to me, Let me go; Why ſhould I kill thee?

18. Thus David fleeing, eſcaped, and got to Samuel at Ramah, and told him all that Saul had done to him; ſo he and Samuel went, and dwelt in the Habitations.

19. And it was told Saul, that behold David was in the Habitations at Ramah.

20. Upon this he ſent Meſſengers to fetch him, who ſeeing the Aſſembly of Prophets propheſying, and Samuel ſtanding placed over them; the Spirit of God was upon the Meſſengers of Saul, and they alſo prophefied.

21. Which being told Saul, he ſent other Meſſengers, and they likewiſe propheſied; yet he ſent Meſſengers again the third time, and they propheſied too.

22. At laſt he alſo went to Ramah, and coming to a great Well which was in Sechu, he aſked thus, Where are Samuel and David? And it was ſaid, Behold in the Habitations at Ramah.

23. Therefore he went thither to thoſe Habitations; and the Spirit of God was likewiſe upon himſelf, ſo that he went on, propheſying as he went, till he came into the Habitations at Ramah.

24. And he ſtript off his Cloaths alſo, and propheſied too before Samuel, moreover lay down naked all that Day, and all Night: therefore they ſay, Is Saul alſo among the Prophets?

CHAP. XX.

HOWEVER David fled from the Habitations at Ramah; and came, and ſaid before Jonathan, What have I done? What is my Iniquity? Or what is my Offence before thy Father, that he ſeeks after my Life?

2. Who anſwered him, Far be it off, thou ſhalt not die; behold my Father does neither great nor ſmall Matter, without diſcovering *it* in my Hearing: Why then ſhould he hide this Matter from me? That will not be.

3. But David yet ſwore as follows; Thy Father fully knows that I am got in Favour with thee, therefore he thinks, Let not Jonathan know this, leſt he ſhould be grieved; but ſurely, by the Lord's living, and thy Soul's living, there is *but* as it were a Step between me and Death.

4. Then replied Jonathan to him, Whatever thou ſhalt ſay thy Mind is, that will I do for thee.

5. To whom David ſaid; Behold the New-moon will be to Morrow, and I ſhould ſit with the King entirely to eat; but let me go, that I may be hid in the Field, till the third Evening.

Ver. 10. *through*] See the foregoing Chap. Ver. 11.

Ver. 13. *a Garment*] which might deceive the Meſſengers better than *a Cloth*; nor does the *Hebrew* Word mean that.

Ver. 19. *Habitations*] which is the Meaning of *Navoth*, or, as it ſeems without the Points, *Navith*; for *Najoth* is only in the *Margin*. Moreover *Ramah* was a City or Town, *Joſh.* xviii. 25. *Judg.* xix. 13. 1 *Sam.* xxviii. 3. not a Country or Region; therefore the *Heb. Navoth* which was in it, was not a Place, but *Habitations* or *Houſes*, which probably belonged to *Samuel* or his Family, Chap. i. 19. & ii. 11. & vii. 17. & xxv. 1. or elſe to the Prophets mentioned Ver. 20.

Ver. 24. *all Night*] Here is not *that*, as to *Day*.

Ver. 2. *does*] *will do* being too inconſiſtent with *ſhould* that follows.

Ver. 3. *thinks*] as at Chap. xviii. 17. for it is quite improbable that *David* knew *Saul* ſaid ſo, and indeed improbable he ſaid ſo to any one.

Ib. *as it were*] here being the *Hebrew* Adverb of Compariſon.

Ver. 4. *ſay*] ſo the Verb ſignifies, not *deſire*.

6. If

6. If thy Father ſhould at all want me; thou mayeſt ſay, David aſked earneſtly of me, that he might run to Beth-lehem his City, becauſe the yearly Sacrifice is there for all the Family.

7. If he ſhould ſay thus, It is well: there will be Peace to thy Servant: but if he ſhould be highly incenſed, know that Harm is concluded by him.

8. And thou ſhouldeſt ſhew Kindneſs to thy Servant, ſince thou haſt brought him into a Covenant of the Lord with thee: nevertheleſs if there is Iniquity in me, kill me thy ſelf; for why ſhouldeſt thou bring me to thy Father?

9. Far be it from thee, ſaid Jonathan, for if I at all know, that Harm is concluded by my Father to come upon thee, ſhall not I tell it to thee?

10. But David queſtioned with him, Who ſhall tell me, whether what thy Father anſwers thee be hard?

11. And he replied to David, Come, and let us go out into the Field; which they both did.

12. Again Jonathan ſaid to him; By the Lord God of Iſrael, when I have ſearched my Father about the Time to Morrow *or* the third *Day*, and behold there is Good to David; what ſhall not I then ſend to thee, and diſcover it in thy Hearing?

13. By the Lord's doing to Jonathan ſo and ſo beſides, ſhould Harm to thee pleaſe my Father, I will diſcover *it* in thy Hearing, and ſend thee away, ſo that thou ſhalt go in Peace; and the Lord be with thee, as he has been with my Father.

14. Thou ſhalt likewiſe if I am then alive, not only ſhew the Kindneſs of the Lord to me, that I may not die;

15. But ſhalt not cut off thy Kindneſs from my Family for ever, even not, when the Lord cuts off the Enemies of David reſpectively from the Surface of the Ground.

16. And Jonathan covenanted with the Family of David, that the Lord ſhould require it of thoſe who ſhould be David's Enemies.

17. Nay he made David ſwear again, ſince he loved him; as he did with the Love of his own Soul.

18. Jonathan ſaid further to him: The New-moon is to Morrow; and thou wilt be miſſed, becauſe thy Seat will be vacant.

19. So thou ſhalt go down the third *Day* early, and come to the Place where thou waſt hid on the Day of the Affair; and ſtay by the Stone thou wenteſt to.

20. I will then ſhoot three Arrows at the Side of it, for my ſhooting at a Mark.

21. And behold when I ſend a Youth, Go, find out the Arrows: if I ſhould any how ſay to him, Behold the Arrows are on this ſide of thee; take it, that thou mayeſt come: that there is Peace to thee, and the Matter is Nothing by the Lord's living.

22. But if I ſhould ſay thus to the Lad, Behold the Arrows are beyond thee: go, for the Lord ſends thee away.

23. Moreover *in* the Matter of which I and thou have ſpoken, behold the Lord be between me and thee for ever.

24. David accordingly hid in the Field, and when it was the New-moon, the King ſate down to eat of the Meat.

25. And he ſate upon his Seat, as at other Times, on a Seat by the Wall, and Jonathan riſing up, Abner ſate down at Saul's Side; but David's Place was vacant.

26. Nevertheleſs Saul ſaid Nothing that Day: for he thought, There is ſome Accident; he is not clean, *it* is becauſe he is not clean.

27. Whereas the next Day, the ſecond of the New-moon, when his Place was vacant, Saul ſaid to Jonathan his Son, Why does not the Son of Jeſſe come to the Meat, both Yeſterday and to Day?

Ver. 12. *By the Lord*] We are juſt told this was *ſaid to David*, not to the Lord; and certainly *Jonathan* was not to *ſend unto the Lord, and ſhew it him*, as the Words lie in the *common Tranſlation*. Now a Queſtion being uſed in *Hebrew* for a ſtrong Affirmation, for which ſee 1 *Kings* xii. 16. *Jer.* viii. 22. and the Beginning of the next Verſe ſhewing that *Jonathan* here ſwore, I tranſlate with [By] as elſewhere. So the firſt Part with *Good* is interrogative as before, and the latter with *Harm* poſitive.

Ver. 14. *if I am then alive*] when *David* ſhould be King. The Particle כִּי ſignifies *if*, not *while*.

Ver. 16. *Enemies*] if any of *Jonathan*'s own Family ſhould break the Agreement, and be Enemies of *David*.

Ver. 18. *to him*] The *preſent Bible* having *to David*, is an open Inſtance of the Careleſſneſs of its *Tranſlators*.

Ver. 19. *the third* Day] *Morrow* in the preceding Verſe, as likewiſe the Time of *Jonathan*'s going, Ver. 34, 35. ſhew it to be *Day*, and the like Ver. 12. otherwiſe the *Hebrew* might ſeem to be *the third time*. The *Tigurin Bible* has it like this, *tertio autem die deſcendes*; which is more ſuitable than adding *ſtayed* and a Conjunction.

Ib. *early*] *Heb. very*, i. e. *very early*, that he might not be ſeen, which agrees with Ver. 35. It has been beſt done (that I have ſeen) by *Miles Coverdale* thus, *on the thyrde daye come doune ſone.*

Ib. *the Stone thou wenteſt to*] *Heb. the Stone of going.*

Ver. 21. *on this ſide of thee*] or *behither thee*, as vulgarly ſaid: *Heb. from thee and hither*; the like Ver. 22.

Ib. *take it*] That is for a Sign; it is not *take them*. Moreover by the *Hebrew* Pointing *Jonathan* bade *David*, and not the Youth, *take*: for *Rebia*, agreeing with our *Semicolon*, comes before *take it*, and not after as in the *common Tranſlation*.

28. And he anſwered him; David had really Leave from me, *to run* to Bethlehem.

29. For he ſaid, Let me go, I pray, becauſe we have a Family-ſacrifice in the City, and my Brother himſelf has commanded me; and now if I am in Favour with thee, let me get away, I beſeech thee, and ſee my Brethren: therefore he is not come to the King's Table.

30. Incenſed with Jonathan at this, Saul ſaid to him; O Son of Perverſeneſs and Rebellion! Do not I know that thou haſt choſen the Son of Jeſſe to thy own Shame, and to that of thy Mother's Nakedneſs?

31. For as long as ever the Son of Jeſſe lives upon the Ground, thou and thy Kingdom will not be eſtabliſhed: therefore now ſend, and fetch him to me, for he ſhall be put to death.

32. And Jonathan made anſwer to Saul his Father, Why ſhould he die? What has he done?

33. But Saul threw a Spear at him, to kill him; whereby Jonathan knew that it was concluded by his Father to put David to death.

34. Whereupon he aroſe from the Table in the Heat of Anger, and would not eat Meat the ſecond Day of the New-moon, becauſe he was grieved for David, ſince his Father had expoſed him to Shame.

35. In the Morning alſo he went out into the Field at David's appointed Time, accompanied with a little Youth.

36. To whom he ſaid, Run, find out now the Arrows that I ſhoot: the Youth ran, and he ſhot an Arrow beyond him.

37. And as he was going to the Place of the Arrow that Jonathan ſhot, he called thus after him, Is not the Arrow beyond thee?

38. Be ſpeedy, make haſte, added he, do not ſtay. And his Youth having gathered up the Arrow, came to his Maſter.

39. He however did not know any Thing, only Jonathan and David knew the Matter.

40. And Jonathan gave his Arms to the Youth that he had, and ſaid to him, Go, carry *them* into the City.

41. As ſoon as he was gone, David roſe up from the ſouth Side, and fell on his Face to the Ground, bowing down three times; and they kiſſed one another, and wept together, till David did exceſſively.

42. At length Jonathan ſaid to him, Go in Peace; foraſmuch as we have both of us ſworn thus in the Name of the Lord, The Lord be between me and thee, and betwixt my Offspring and thine, for ever.

43. He accordingly got ready, and went away; and Jonathan came into the City.

CHAP. XXI.

THEN David came to Nob to Ahimelech the Prieſt; who trembled to meet him, and aſked him, Why art thou quite alone, and no Man with thee?

2. To whom David ſaid; The King has given me a Matter in charge, and ordered me, Let no Man know any Thing of the Matter in which I ſend thee, and which I give thee in charge; and I have let the young Men know *it* is at ſuch a Place.

3. Now therefore what is there under thy Cuſtody? Give *me* five Loaves with me, or what there is preſent.

4. And the Prieſt made him anſwer, No common Bread is under my Cuſtody, but conſecrated Bread there is, if the young Men have but been kept from Women.

5. Hereupon David made reply to him, But Women have been with-held from us ſince about the third Day when I came out, and the Things of the young Men are holy; nay that *Bread* is in a manner common, foraſmuch as there will be ſome conſecrated to Day in the Veſſel.

Ver. 28. to run] Which is ſupplied from Ver. 6.

Ver. 36. *he ſhot*] Our celebrated *Cowley* in his *Davideis*, B. ii. Not. 37. writes, 'It was a ſubtilty that I cannot 'for my life comprehend; for ſince he went to *David*, 'and talked to him himſelf, what needed all that politique 'trouble of the ſhooting.' When this Signal for *David*'s Departure was agreed upon, it was ſuppoſed there might be ſome caſual Obſervers; but as it unexpectedly happened there was Nobody to ſee them, *Jonathan* ſent his Servant away upon a reaſonable Pretext, and had an affecting Interview with *David*.

Ver. 37. *was going*] his Queſtion that follows to the Youth, denoting the Arrow was beyond him, Ver. 22.

Ver. 43. This is a diſtinct Verſe from the foregoing, both in the *Hebrew* and other *Tranſlations* which are parted into Verſes, beſides our laſt, and the *Biſhops*.

Ver. 1. *Ahimelech*] After having followed our eminent Expoſitors *Poole* and *Patrick* on Chap. xiv. 3. who there ſay *Ahijah* is the ſame that is called *Ahimelech*; I muſt leave them now, when the former here aſſerts, and the latter ſpeaks of it as generally ſuppoſed, that they were Brothers.

Ver. 5. *Things*] *Jun.* and *Trem.* render it *Inſtrumenta*; which they expound, *id eſt, quibuſcunque ad iter hoc conficiendum inſtructi ſunt, to be, whatever they were provided with to perform that Journey: Munſter* ſays it was *indumenta, their Cloaths.* And *Patrick*, who ſays it is *their Bodies*, adds that *holy* is *ſeparated from Women*; which makes it ſuperfluous, as that was told juſt before.

Ib. *foraſmuch as*] or *even becauſe*. The *Engliſh Marginal Reading*, which *Patrick* prefers, is, *eſpecially when this Day there is* other *ſanctified*; *Jun.* alſo and *Trem.* tranſlate, *tum etiam eo die cum ſanctificandus eſt* alius, *then alſo when there is* other Bread *to be conſecrated the ſame Day*. This the next Verſe confirms.

Ib. *will be*] the *Hebrew* Verb being in the future Tenſe.

6. So

6. So the Prieſt gave him conſecrated Bread; becauſe there was none there, but the Preſence-loaves taken away from before the Lord, to put hot Bread on the Day it was taken.

7. But a Man was there of the Servants of Saul that Day, retained before the Lord, whoſe Name was Doeg the Edomite; a powerful one of the Shepherds who belonged to Saul.

8. Moreover David ſaid to Ahimelech, Is there not here alſo under thy Cuſtody Spear or Sword? For I took neither my Sword nor Arms with me, becauſe the King's Matter was in haſte.

9. The Sword of Goliath the Philiſtine, anſwered the Prieſt, whom thou didſt ſmite in the Vale of Oaks, is there wrapt up in a Cloth behind the Ephod; if thou wilt take *it* to thee, do, for there is no other beſides it here. And David replied, There is none like that, give it me.

10. He then got ready, and fled that Day from the Preſence of Saul, and came to Achiſh King of Gath.

11. But the Servants of Achiſh ſaid to him, Is not this David the King of the Country? Did not they ſpeak thus of him in Dances, Saul has defeated his Thouſands, and David his ten Thouſands?

12. And David minded theſe Words, and was much afraid by reaſon of Achiſh King of Gath.

13. Therefore he altered his Behaviour in their Sight, and made himſelf mad in their Cuſtody: for he made Marks upon the Doors of the Gate, and let down his Spittle on his Beard.

14. At which Achiſh ſaid to his Servants; Behold you ſee the Man is diſtracted; Why did you bring him to me?

15. Do I want ſuch as are diſtracted, that you have brought him to be ſo with me? Should he come into my Houſe?

CHAP. XXII.

SO David got away from thence, and eſcaped to the Cave of Adullam; which his Brothers, and the whole Family of his Father hearing of, they went down to him thither.

2. There alſo gathered themſelves together to him every Man who was either ſtreightened, or was in Debt, or of a troubled Mind, and he became a Captain over them; thus there were with him about four hundred Men.

3. Afterwards he went from thence to Mizpeh of Moab; and ſaid to the King of Moab, Let my Father and Mother come forth to you, I pray, until I know what God will do for me.

4. And he brought them before him; with whom they dwelt all the Time David was in the Fortification.

5. At length the Prophet Gad ſaid to David, Do not abide in the Fortification; go, and get thee into the Country of Judah. Accordingly he departed, and came to the Wood of Hereth.

6. And when Saul heard that David was diſcovered, and the Men who were with him; as he ſate at Gibeah under a Tree in Ramah, with his Spear in his Hand, and all his Servants ſtanding by him,

7. He ſaid to them; Hear now, you Benjaminites, will the Son of Jeſſe give even all of you, Fields and Vineyards; make you all Captains of Thouſands, and of Hundreds?

8. That all of you conſpired againſt me, and there was none diſcovered to my Hearing, when my Son made a Covenant with him; nor was there any of you ſorry for me, and made ſuch Diſcovery, that my Son has raiſed up my Servant againſt me, by lying in wait, as at this Time.

9. Then Doeg the Edomite, who ſtood by the Servants of Saul, made anſwer; I ſaw the Son of Jeſſe come to Nob, to Ahimelech the Son of Ahitub.

10. Who enquired of the Lord for him, and gave him Proviſion; as he did likewiſe the Sword of Goliath the Philiſtine.

11. Upon which the King ſent for Ahimelech, the Son of Ahitub, the Prieſt, and all the Family of his Father, the Prieſts who were in Nob; and they all came to him.

Ver. 6. *Preſence-loaves*] Becauſe they were in the peculiar Preſence of the Lord, as the following Words ſhew; according to which *Jun.* and *Trem.* explain it on *Exod.* xxv. 30. where ſee.

Ver. 10. *from the Preſence of*] See the ſame in *Heb.* 1 *Kings* ii. 7. with the parallel Places there brought.

Ver. 5. *Hereth*] The firſt Vowel being changed to *a* by the Accent, like what is obſerved on *Gen.* x. 24. and ſo *Jun.* and *Trem.* have both Syllables with *e*.

Ver. 6. *Tree*] *Gibeah* and *Ramah* being contiguous, *Judg.* xix. 13. a Tree in the Limits of one might grow over Part of the other.

Ver. 9. *ſtood by*] *Seb. Munſt. qui & ipſe ſtabat juxta ſervos, who alſo himſelf ſtood by the Servants*; the *Tigurin Verſ. qui & ipſe ſtabat inter (among) ſervos*; *Seb. Caſtal. qui etiam inter Sauli ſtipatores aderat, who alſo was preſent among Saul's Life-guard*; *Trem.* and *Jun. qui adſtabat cum ſervis, who ſtood by with the Servants.* It is not likely that *Doeg* took care both of the Cattle, Chap. xxi. 7. and the King's Perſon. The like Words alſo are in Ver. 17.

Ib. *come to Nob*] for he ſaw him there.

12. When

12. When Saul ſaid, Hear now, Son of Ahitub; who anſwered, Here am I, my Lord.

13. To whom he replied, Why did thou and the Son of Jeſſe conſpire againſt me; when thou gaveſt him Bread and a Sword, and enquiredſt of God for him, that he might riſe up againſt me, by lying in wait, as at this Time?

14. And Ahimelech made anſwer to the King; And who is there among all thy Servants ſo faithful as David, being the King's Son-in-law, and one that ſets out at hearing thee, and is honourable in thy Houſe?

15. Did I begin that Day to enquire of God for him? Far be it from me: let not the King lay the Matter on his Servant, *and* all the Family of my Father; ſince thy Servant knew Nothing of all this, ſmall or great.

16. Nevertheleſs the King ſaid, Thou ſhalt quite die, Ahimelech, with all thy Father's Family.

17. And he ſaid to the Footmen who ſtood by him, Turn about, and kill the Lord's Prieſts, becauſe their Help alſo is with David, and becauſe they knew that he fled, and did not diſcover *it* to my Hearing. But his Servants would not put out their Hands, to fall on the Prieſts of the Lord.

18. Next he ſaid to Doeg the Edomite, Do thou turn about, and fall on the Prieſts. Accordingly he did, and killed that Day fourſcore and five Men, who had on a linen Ephod.

19. He alſo put thoſe of Nob, the City of the Prieſts, to the Sword, namely both Man and Woman, both Child and ſucking Babe; as likewiſe Ox, Aſs, and ſmall Cattle.

20. Yet there eſcaped one Son of Ahimelech, the Son of Ahitub, whoſe Name was Abiathar, and fled after David;

21. Whom he telling, that Saul had killed the Prieſts of the Lord;

22. David ſaid to him; I knew that Day, ſince Doeg the Edomite was there, that he would fully tell Saul: I have brought *this* about on all the Perſons of thy Father's Family.

23. Abide with me, do not fear, ſince he who ſeeks my Life, ſeeks thine; but thou ſhalt be in Safeguard with me.

CHAP. XXIII.

AND they had told David as follows; Behold the Philiſtines are fighting againſt Keilah, and they ſpoil the Floors.

2. Then he enquired thus of the Lord, Shall I go, and defeat theſe Philiſtines? And the Lord anſwered him, Go, and thou ſhalt defeat them, and ſave Keilah.

3. But David's Men ſaid to him, Behold we are afraid here in Judah; and much more, ſhould we go to Keilah, againſt the Armies of the Philiſtines.

4. Therefore he enquired of the Lord yet again, who made him anſwer, Get ready, go down to Keilah; for I will give up the Philiſtines into thy Power.

5. Accordingly David and his Men went thither, and fought with the Philiſtines, and brought away their Cattle, ſmiting them with a great Slaughter; thus he ſaved the Inhabitants of Keilah.

6. And when Abiathar, the Son of Ahimelech, fled to David at Keilah, he went down with the Ephod in his Cuſtody.

7. Afterwards it was told Saul that David was come to Keilah; at which he ſaid, God has delivered him into my Power: for he is ſhut up, by going into a City that has Gates and Bars.

8. With that he made a Declaration of War to all the People; that they ſhould go down to Keilah, to beſiege David and his Men.

9. But David being not unacquainted that Saul was contriving Miſchief againſt him, ſaid to Abiathar the Prieſt, Bring hither the Ephod.

10. And David ſaid; O Lord God of Iſrael, thy Servant has been fully informed, that Saul is attempting to come to Keilah, that he may deſtroy the City for my ſake.

11. Will the Owners of Keilah deliver me up into his Power? Will Saul come down, as thy Servant has heard? O Lord God of Iſrael, tell thy Servant, I beſeech thee. And the Lord anſwered, He will come down.

12. Moreover to David's aſking, Will the Owners of Keilah deliver me, and my Men, into the Power of Saul? the Lord ſaid, They will.

Ver. 15. *begin*] Have not I done it before? As probably he might by *Saul*'s Order.

Ver. 1. *And they had told*] Not *Then they told*, it being before, not after *Abiathar* fled to *David*, Ver. 6. ſo *Lightfoot*, &c.

Ib. *Floors*] plundered the *Iſraelites* of their Corn and Proviſion.

Ver. 4. *give*] The *Hebrew* Verb here and Ver. 14. is not the ſame with that in Ver. 11, 12.

Ver. 6. *the Ephod*] that which belonged to the high Prieſt, *Exod.* xxviii. 6. & xxxix. 1, 2. not *an Ephod*, which denotes a common one ſuch as is mentioned Chap. xxii. 18. for Enquiry being made of God by this which *Abiathar* had, Ver. 9. it muſt have the *Urim* in it, *Exod.* xxviii. 28, 30. *Lev.* xxvii. 21.

13. At

13. At this he got ready, with his Men, about ſix hundred Perſons, and went out of Keilah, going about where they could; and when it was told Saul that David was eſcaped from thence, he forbore to go forth.

14. And David abode in the Wilderneſs in Fortifications, eſpecially on a Mountain in the Wilderneſs of Ziph; and though Saul ſought for him at all Times, God did not give him up into his Power.

15. Nay he found that Saul was come out to ſeek his Life, when he was in the Wilderneſs of Ziph in a Wood.

16. However Jonathan his Son got ready, and went to David at the Wood, and ſtrengthened him through God;

17. Saying to him, Do not fear: for Saul my Father will not find thee out, nay thou wilt be King over Iſrael, and I ſhall be ſecond to thee; and even he is not ignorant that it will be ſo.

18. They alſo both made a Covenant before the Lord; and David ſtaid in the Wood, Jonathan going home.

19. But the Ziphites went up to Saul at Gibeah, and ſaid; Does not David hide himſelf with us, in Fortifications in the Wood, on the Hill of Hachilah, which is on the South of the Deſart?

20. Now therefore come down, O King, according to all the Deſire of thy Soul to do it; and it ſhall be ours to deliver him into the King's Power.

21. The Lord bleſs you, anſwered Saul, becauſe you have had compaſſion upon me.

22. Go, I pray, confirm *it* more, and know, as well by ſeeing his Place to which his Track is, as who ſees him there: for it is told me he is exceeding crafty.

23. Therefore ſee and know of all the hiding Places, where he conceals himſelf, and come again to me with the Certainty, ſo will I go with you; and if he is in the Country, I will ſearch for him through all the Thouſands of Judah.

24. So they got ready, and went to Ziph before Saul; David and his Men being in the Wilderneſs of Maon, in a Plain on the South of the Deſart.

25. For Saul and his Men going to ſeek after *him*, they told David, and he went down the Rock, and abode in the Wilderneſs of Maon; which Saul hearing, purſued after him there.

26. When Saul went on one Side of a Mountain, and David with his Men on the other Side of it; ſo that David haſtened to get away becauſe of Saul, ſince he and his Men were compaſſing him and his about, to take them.

27. But a Meſſenger came to Saul, and ſaid, Make haſte, and go; for the Philiſtines are invading the Country.

28. Upon which he returned from purſuing after David, and went to meet the Philiſtines: therefore they called that Part The Rock of Partings.

29. And David going up from thence, dwelt in Fortifications at En-gedi.

CHAP. XXIV.

HOWEVER as Saul returned from after the Philiſtines, they told him, that behold David was in the Wilderneſs of En-gedi.

2. At this he took three thouſand choſen Men out of all Iſrael, and went to ſeek for David and his Men, before the Rocks of the wild Goats.

3. And coming to the Folds of the Flocks in the Way, there was a Cave, whither he went in to cover his Feet; while David and his Men were abiding in the Sides of the Cave.

4. Whereupon David's Men ſaid to him; Lo this is the Day of which the Lord ſaid to thee, Behold I will give up thy Enemy into thy Power, that thou mayeſt do to him

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Ver. 16. *through*] Look *Pſa.* v. 11.

Ver. 21. *had compaſſion upon me*] LXX ἐπονέσατε *laboured* (rather than *doluiſtis grieved*, in the *Complutenſian Tranſlation* of the *Greek*) *concerning me*; which might be only by taking the firſt Letter of the two *Heb.* Words ת for ע of like guttural Sound, or the Meaning of the latter.

Ver. 22. *confirm* it *more*] For they had told it interrogatively, Ver. 19. and doubtfully by Ver. 23. *Jun.* and *Trem.* ſay, *informate vos certius adhuc, inform your ſelves yet more certainly*; *Caſtal. Ite ſane rem amplius exploratum, Go that you may truly ſearch out the Matter more*; *Coverd. Go your way now therfore, and be ſure.*

Ver. 25. *went down the Rock*] Which is the expreſs *Hebrew. Trem.* and *Jun.* have it, *deſcendit e petra illa, went down from that Rock*, that is, ſay they, the Hill of *Hachilah*, Ver. 19.

Ver. 28. *Hammahlekoth* is one entire Word in the *Original*, and not parted as by our *Tranſlators.*

Ver. 29. *En-gedi*] about three Miles eaſtward from *Bethlehem*, *Maundrell's Journey from Aleppo to Jeruſalem.*

Ver. 2. *before*] *Heb. againſt the Face of:* which in other Places is rendered *before*, *Joſh.* xiii. 3. 2 *Kings* xxiii. 13. Ch. xxvi. 1, 3. 2 *Sam.* ii. 24. & xv. 18. *Gen.* xxiii. 19. *Exod.* xx. 3. and *over againſt*, Chap. xv. 7. *Jun.* and *Trem.* ſay *verſus, towards*; *Caſt. contra, againſt.* It is not likely that the Cave was upon the Rocks, but rather under them.

Ver. 3. *Flocks*] That is thoſe Goats.

Ib. *cover his Feet*] as was done when they lay down to ſleep, *Judg.* iii. 24. *Ruth* iii. 7. which might be both for Warmth and Modeſty, by their going without Shoes and Breeches, with a Sort of Coats like Women, *Exod.* xx. ult. And it is much more probable what is here related ſhould be done while *Saul* was aſleep, than while he was eaſing himſelf, as ſome think.

as thou likeſt. Then David got ready, and cut off the Skirt of the Robe which Saul had privately.

5. But after that his Conſcience troubled him, becauſe he had done it.

6. Inſomuch that he ſaid to his Men, Far be it from me by the Lord, that I ſhould do this Thing to my Maſter, the Lord's anointed one, to put forth my Hand againſt him; ſince he is the anointed one of the Lord.

7. Thus David kept them off with the Words, and would not ſuffer them to riſe up againſt Saul; who at length got ready to go from the Cave, and went on *his* Way.

8. David alſo got ready after that, and going out thence, called thus after Saul, My Lord O King. And when he looked behind him, David bowed *his* Face to the Ground, and reverenced.

9. And he expoſtulated with Saul: Why doſt thou hearken to theſe Words of Men, Behold David ſeeks thy Hurt?

10. Lo this Day thou haſt ſeen with thy own Eyes, how the Lord gave thee up to Day into my Power in the Cave, and it was ſpoken to kill thee, but there was Compaſſion upon thee: for I ſaid, I will not put forth my Hand againſt my Lord, ſince he is the Lord's anointed one.

11. Beſides my Father, ſee, even ſee the Skirt of thy Robe in my Hand: for by my cutting that off, and not ſlaying thee: know, and ſee, that there is no Hurt nor Rebellion with me, neither have I done amiſs to thee; yet thou hunteſt my Life, to take it.

12. The Lord will judge between me and thee, and the Lord will revenge me on thee; but my Hand ſhall not be upon thee.

13. According as the Proverb of old Time ſays; From the Wicked comes forth Wickedneſs; but my Hand ſhall not be upon thee.

14. After whom is the King of Iſrael come out? After whom doſt thou purſue? After a dead Dog? After ſome Flea?

15. But the Lord will be Judge, and judge between me and thee; he will even ſee, and pleading my Cauſe, judge me out of thy Power.

16. And as David made an end of ſpeaking theſe Words to Saul, he thus uttered himſelf, Is this thy Voice, my Son David? and burſt out a crying.

17. Nay he ſaid to David: Thou art more righteous than I: for thou haſt requited me with Good, notwithſtanding I requited thee with Harm.

18. And thou haſt declared to Day, how thou haſt done me good, how the Lord delivered me into thy Power, and thou didſt not ſlay me.

19. For when a Man meets with his Enemy, will he let him go well on the Way? Therefore the Lord reward thee with Good, for what thou haſt done to me this Day.

20. And now behold I know that thou wilt entirely reign, and the Kingdom of Iſrael will be eſtabliſhed in thy Power.

21. Now therefore ſwear to me by the Lord, that thou wilt not cut off my Offſpring after me, and that thou wilt not deſtroy my Name out of my Father's Family.

22. Accordingly David ſwore to him; and then Saul went home, as David with his Men did up to a Fortification.

CHAP. XXV.

AT length Samuel died, and all Iſrael were gathered together, and made lamentation for him, whom they buried in his Houſe at Ramah. And David getting ready, went down to the Wilderneſs of Paran.

2. Now there was a Man in Maon, whoſe Buſineſs was in Carmel, and he was very great, having three thouſand Sheep, with a thouſand Goats; and this was when he ſheared his Flock in Carmel.

3. The Man's Name too was Nabal, and that of his Wife Abigail: who was a Woman of good Underſtanding, and handſome Features; but the Man was one of hard and ill Dealings, and was a Calebite.

Ver. 5. *his Conſcience troubled him*] for making even ſuch an Approach to Treaſon: ſo ſacred to a Subject is the Perſon of a King.

Ver. 6. The *Vulgate* adds at the End, *The Lord lives* ——*againſt the Lord's Anointed*, from Chap. xxvi. 10, 11.

Ver. 12. *will revenge*] So *Jun.* and *Trem.* have *ulciſcetur*; not *ulciſcatur*, *let him revenge*, which would have been neither proper to ſay to the King, nor agreeable to the Reſt of the Speech, nor yet ſuitable to *David*'s Clemency.

Ver. 13. *but my Hand*] Part of the Proverb; which elſe would be a mere Tautology, and the Proverb too affronting.

Ver. 20. *know*] *well* ſeems to have been added in the *laſt Engliſh Tranſlation*, by Overſight of looking on the foregoing Verſe, where there is טובה twice.

Ver. 1. *Samuel died*] If we compute his Birth ten Years in *Eli*'s Government, ſuppoſing the Lord ſpoke to him as related ſo many alſo before *Eli* died, when he himſelf was of the Age of twenty (and it cannot well be put ſooner) he might live within a few Years of ſeventy, according to the ſucceeding *Chronological Table*, with which it well agrees.

Ver. 2. *Buſineſs*] *Heb. Work.*

Ib. *this was when*] So the *Hebrew*. *David* going then to the Wilderneſs of *Paran*, Ver. 1.

Ver. 3. *a Calebite*] *Tyndal.*

4. And

4. And David heard in the Wilderneſs, that he was ſhearing his Sheep.

5. With this he ſent ten young Men, to whom he ſaid; Go up to Carmel, and when you come to Nabal, aſk him of *his* Welfare in my Name.

6. Then you ſhall ſay thus of living; And mayeſt thou be well, and thy Family well, and all that thou haſt well.

7. And now, if I am not miſinformed, thou haſt Shearers; now the Shepherds whom thou haſt being with us, we did not put them to ſhame, nor was any Thing of theirs lacking all the Time they were in Carmel.

8. Aſk thy young Men, and they will tell thee; that theſe may be in thy Favour, ſince they come on a good Day: be pleaſed to give what thou meeteſt with to thy Servants, and to thy Son David.

9. So his young Men went, and ſpoke to Nabal according to all theſe Words in the Name of David; and were quiet.

10. Whereas Nabal made his Servants anſwer; Who is David? Or who is the Son of Jeſſe? There are many Servants at this Time who break out from the Preſence of their ſeveral Maſters.

11. Should I then take my Victuals and Drink, eſpecially my Meat which I have killed for my Shearers, and give to Men of whom I know not from whence they are?

12. At which David's young Men turned to their Way; and going back, told him according to all theſe Words.

13. Therefore David ſaid to his Men, Gird on your ſeveral Swords; which they did, as he alſo girded on his: ſo about four hundred Men went up after him, and two hundred ſtaid by the Things.

14. But one of the young Men told Abigail, the Wife of Nabal, as follows; Behold David ſent Meſſengers from the Wilderneſs to bleſs our Maſter, and he fell foul on them.

15. Yet the Men were very good to us; and we were not put to ſhame, nor did we miſs any Thing all the Time we went about with them, when we were in the Field.

16. They were a Wall to us both by Night and Day, all the Time we were with them feeding the Flock.

17. Now therefore know and ſee what thou ſhouldeſt do, ſince there is Harm concluded againſt our Maſter, and upon his Family: for he is ſuch an ungodly Perſon, that one cannot ſpeak to him.

18. Upon this Abigail made haſte, and got two hundred Loaves, two Bottles of Wine, five Sheep ready dreſſed, five Seahs of parched Corn, a hundred Cluſters of Raiſins, and two hundred Bunches of Figs; which ſhe put upon Aſſes:

19. Saying withal to her young Men, Paſs on before me, behold I will come after you; but did not tell her Huſband Nabal.

20. And as ſhe rode upon an Aſs, and went down into the Covert of the Mountain, behold David and his Men were coming down to meet her; ſo ſhe met them.

21. For David had ſaid; Verily in vain have I kept all which he had in the Wilderneſs, ſo that there was not any Thing lacking of whatever belonged to him; ſince he has returned me Ill for Good.

Ver. 6. *of living*] This Place is variouſly rendered. In the *vulg. Lat. Bible*, 'And you ſhall ſay, Let there 'be to my Brothers and to thee Peace, and Peace to thy 'Houſe, and to all whatſoever thou haſt, let there be 'Peace (to which is added) making thine and all thy 'Things ſafe for many Years.' Which laſt is neither in *Hebrew*, *Greek* nor *Chaldee*; and *to my Brothers* came by taking לחי for לאחי for which the *Edition* of *Gryphius*, printed 1542, ſubſtitutes *vive vel per viventem*, that it may be read thus, 'Live thou, let there be 'Peace to thee, &c. Or, 'By living let there be Peace 'to thee, &c.

In *Munſter*'s *Tranſ.* 'And you ſhall ſay, Be thou ſo 'well, that thou mayeſt be in Peace, &c.'

In *Caſtalio*'s, 'And to him and his Family, and to all 'wiſh ye a happy Life.'

In the *Tigurin Bib.* 'And you ſhall ſay, Life, Peace 'and Safety [we wiſh] both to thee, &c.'

In that of *Pagnin.* 'And ſay you thus, For Life both 'thou ſhalt be peaceable, and thy Houſe peaceable, and 'all which thou haſt peaceable.'

Of the *Septuagint*, 'And you ſhall ſay this, For the 'Time both thou and thy Family are well, &c.'

The *Targ.* 'And you ſhall ſay thus, For thy living 'both thou art *in* Peace, &c.'

All theſe, with *our Biſhops Tranſ.* 'So mayſt thou 'live, &c.' are diſproved by the *Hebrew* Accent, which ſhews that the Speech *David*'s Men were to make, began after *living*, beſides other Faults. And from hence may be obſerved the Benefit of minding the Original Accents, to render according to them, which no *Tranſlator* I think has much done, beſides *Jun.* and *Trem.* in the *Verſion* they made together.

Who tranſlated it, 'And ſay to him, ſo doing: (in 'the *Marg.* living) do both thou *enjoy* Peace, and thy 'Houſe Peace, &c.'

But this was altered in ſucceeding *Editions*, for *thus* or *ſo* manifeſtly belongs to the Men, and not to *Nabal*, being between the Verb and its Prepoſition;

And made to be in this Manner, 'And thus ſhall 'you ſay *to him*, if he is well; do both thou, &c.' Wherein, like the laſt *Engliſh Tranſlators*, they make too bold with the *Original*, by adding what that will not juſtify.

The *Geneva Bible* has it, 'And thus ſhall ye ſay for 'ſalutation, (*Marg.* for life) Both thou, and thine 'houſe, and all that thou haſt, bee in peace, wealth and 'proſperitie.'

And *Tyndal*, 'And thus wiſe ſaye unto my frende: 'peace be to the, peace be &c.

Ver. 11. *Drink*] *Water* being a poor Matter for him to refuſe giving.

Ver. 14. *bleſs*] as the *Hebrew* is, and as Ver. 6. 2 *Sam.* vi. 18, 20. & viii. 10. in which laſt is *ſalute* beſides in the *preſent Tranſlation.*

Ver. 20. *Covert*] *Chald. Targ. Side*, expounding the *Heb.* סתר by the *Chald.* סטר the middle Letters being homogeneous.

22. By

22. By God's doing for the Enemies of David ſo and ſo beſides, I will not leave of all whom he has a grown Male, till the Light of the Morning.

23. And when Abigail ſaw David, ſhe made haſte, and got down from the Aſs; then fell before him upon her Face, bowing down to the Ground.

24. Beſides ſhe fell at his Feet, and ſaid: On me my ſelf, my Lord, be the Iniquity; but let thy Handmaid, I beg, ſpeak in thy Hearing, and hear her Words.

25. Let not my Lord, I pray, take notice of this ungodly Man Nabal; for as his Name is, ſo is he; his Name is Nabal, and Vileneſs is with him: whereas I thy Handmaid did not ſee the young Men of my Lord, whom thou ſenteſt.

26. And now, my Lord, by the Lord's living, and thy Soul's living, ſince the Lord has with-held thee from coming for Blood, and thy own Hand helping thee; now will thy Enemies, and thoſe who ſeek for Harm againſt my Lord, be as Nabal.

27. Now alſo let this Bleſſing which thy Handmaid has brought to my Lord, be even given to the young Men who continually accompany him.

28. Forgive, I beſeech thee, the Failing of thy Handmaid: for the Lord will throughly make for my Lord a firm Houſe; ſince he fights the Lord's Battles, and no Evil has been found in thee *in* thy Time.

29. Nevertheleſs Man riſes up to purſue thee, and to ſeek thy Life: whereas the Life of my Lord is bound up in the Bundle of the Living, with the Lord thy God; but as for the Lives of thy Enemies, he will ſling them away in the Hollow of the Sling.

30. And when the Lord does to my Lord, according to all the Good that he has ſpoken concerning thee, and appoints thee to be Ruler over Iſrael;

31. This will be no Staggering to thee, nor Stumbling of Heart to my Lord, either to have ſhed Blood undeſervedly, or for him to have helped himſelf; and when the Lord does well to my Lord, thou wilt remember thy Handmaid.

32. And David ſaid to Abigail; Bleſſed be the Lord God of Iſrael, who has ſent thee this Day to meet me.

33. Bleſſed too be thy Senſe, and bleſſed thou; who has ſtopped me this Day from coming for Blood, and my own Hand helping me.

34. For indeed by the Lord God of Iſrael's living, who has with-held me from doing thee Hurt; unleſs thou hadſt made haſte, and come to meet me, there would not have been left to Nabal a grown Male, till the Light of the Morning.

35. He further received of her what ſhe brought him; and ſaid to her, Go up in Peace home; ſee I have hearkened to what thou ſayeſt, and accepted thee.

36. And at Abigail's coming to Nabal, behold he had an Entertainment in his Houſe like that of a King, and his Mind was merry within him, he being exceeding drunk: therefore ſhe did not tell him any Thing, ſmall or great, till the Light of the Morning.

37. But in the Morning, when the Wine was gone out of him, his Wife told him theſe Things; upon which his Heart was dying within him, and he became *as* a Stone.

38. Nay *in* about ten Days, the Lord ſmote him, ſo that he died,

39. And when David heard that Nabal was dead, he ſaid, Bleſſed be the Lord, who has pleaded the Cauſe of my Reproach from Nabal, and yet kept back his Servant from Harm: for the Lord has rendered the Wickedneſs of Nabal on his own Head. Afterwards David ſent, that he

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Ver. 22. *for the Enemies*] which the Senſe ſhews, and not *againſt* them, as *unto* implies; and this the *Hebrew* well ſignifies.

Ib. *not leave*] in the Manner of the *Hebrew* Swearing. Charity for ſuch a one as *David* may lead one to ſuppoſe, that he only meant it of thoſe who ſhould make reſiſtance, or endeavour to kill him, or his Men, in the Quarrel.

Ib. *grown Male*] I muſt take Liberty to diſbelieve the popular *Interpretation*, that he would not ſo much as ſpare a Dog; when beſides that incredible Raſhneſs for ſo good and wiſe a Man, a more proper Meaning may obviouſly appear, in thoſe who were of the Sex and Age to fight, and more fully in other parallel Paſſages, of ſuch as were diſtinguiſhed in that Age and Country as fit for Soldiers, by piſſing againſt a Wall, n. 1 *Kings* xiv. 10. & xvi. 11. where I preſume *a Dog* was not meant by *one of Baaſha's kinsfolks or friends*, & xxi. 21. 2 *Kings* ix. 8. nor were *Ahab*'s Dogs killed, 1 *Kings* xxii. 38. 2 *Kings* ix. 8. Languages do not admit of tranſlating always Word for Word, however I have but two for two beſides [a,] with an intelligible Meaning; which it ſeems the other has not now, beſides the Unſuitableneſs of the Expreſſion to us.

Ver. 25. *Vileneſs*] See *Gen.* xxxiv. 7.

Ver. 26. *now will*] Our *Tranſlators* have turned the Oath into a Wiſh, making as *the LORD liveth, &c.* as it were inſignificant; with which Oaths were begun, but Wiſhes with כִּי יִתֵּן

Ver. 29. *in*] where a Stone was put to be ſlung.

Ver. 31. *to have ſhed*] *Heb.* infinitive.

Ver. 35. *accepted thee*] So the ſame, with the neceſſary Variation, in *Gen.* xxxii. 20.

Ver. 39. *Wickedneſs*] as Ingratitude is; and was ſeverely puniſhed by Law among the *Perſians*, *Xenophon Cyropæd.* Lib. i. *Am. Marcell.* Lib. iii. 5. *Themiſtocles Orat.* 3.

might

might ſpeak to Abigail, to take her for his Wife.

40. Accordingly his Servants went to her at Carmel; and ſpoke thus to her, David has ſent us to thee, to take thee for his Wife.

41. At this ſhe aroſe, and bowed down with the Face to the Ground, and ſaid, Behold let thy Handmaid be a Servant-maid to waſh the Feet of my Lord's Servants.

42. She alſo made haſte, and getting ready, rode upon an Aſs, with five Maids of hers walking along with her; thus ſhe went after the Meſſengers of David, and became his Wife.

43. David likewiſe took Ahinoam of Jezreel, ſo that even they both became his Wives.

44. On the other hand Saul had given Michal his Daughter, David's Wife, to Phalti the Son of Laiſh, who was of Gallim.

CHAP. XXVI.

AGAIN the Ziphites came to Saul at Gibeah with advice, Does not David hide himſelf on the Hill of Hachilah before the Deſart?

2. Therefore Saul got ready, and went down to the Wilderneſs of Ziph, having three thouſand choſen Men of Iſrael with him, to ſeek for David there.

3. And he encamped on the Hill of Hachilah, which is before the Deſart by the Way; while David abiding in the Wilderneſs, found that he was coming after him thither.

4. For he ſent Spies, and knew that Saul was coming for certain.

5. At this he got ready, and went to the Place where Saul encamped, and ſaw the very Place where he lay, with Abner the Son of Ner the Captain of his Army; Saul lying among the Carriage, and the People encamping round about him.

6. When David thus expreſſed himſelf to Ahimelech the Hittite, and Abiſhai the Son of Zerujah Joab's Brother, Who will go down with me to Saul at the Camp? And Abiſhai ſaid, I will.

7. Accordingly they went to the People by Night, and behold Saul lay ſleeping among the Carriage, with his Spear thruſt into the Ground at his Pillow; Abner and the People lying round about him.

8. Whereupon Abiſhai ſaid to David, God has delivered thy Enemy into thy Power to Day; now therefore let me ſmite him, I pray, with the Spear, even to the Ground at once, which I will not repeat to him.

9. But he anſwered Abiſhai, Do not deſtroy him: for who can put forth his Hand againſt the Lord's anointed one, and be blameleſs?

10. David ſaid further; By the Lord's living, the Lord ſhall ſmite him; or his Time ſhall come for him to die; or he ſhall go down into a Battle, and be deſtroyed.

11. Far be it from me of the Lord, that I ſhould put forth my Hand againſt his anointed one; but now do take the Spear and Pot of Water which are at his Pillow, and let us be gone.

12. Thus David taking both theſe Things, they went away: and none either ſaw, knew, or awaked; for they were all aſleep, becauſe a ſound Sleep of the Lord was fallen upon them.

13. Next David paſſed beyond, and ſtood upon the Top of a Mountain far off: there being a great Space between them.

14. Then he called thus to the People, and Abner the Son of Ner, Wilt not thou anſwer, Abner? At length he made anſwer, Who art thou *that* calleſt to the King?

15. And David replied to him; Art not thou a Man? And who is like thee in Iſrael? Why then didſt not thou keep thy Maſter the King? For one of the People came to deſtroy him.

16. This Thing is not good that thou haſt done; by the Lord's living, you ſhould be put to death, who have not kept your Maſter, the anointed one of the Lord: for now ſee where the King's Spear and the Pot of Water are, which were at his Pillow.

17. And Saul knowing his Voice, ſaid, Is this thy Voice, my Son David? Who anſwered, It is, my Lord O King.

18. This he ſeconded with, Why does my Lord purſue after his Servant? For what have I done? And what Harm is there with me?

19. And now let my Lord the King vouchſafe to hear the Words of his Servant, if the Lord has ſtirred thee up againſt me, let him ſavour an Offering; but if the Sons of Men, they are curſed before the Lord, becauſe they

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Ver. 5. *among the Carriage*] *Engliſh Margin, in the midſt of his Carriages*; but there is no *his* in the *Hebrew*.

Ver. 6. *Zerujah*] *jah* being as in other ſuch Names. The *Concordance* of *Robert F. Herrey*, formerly bound up with the *Bible*, ſays here it was *Abiſhais father*, but 2 *Sam.* xvii. 25. *Joabs mother*; whereas this is the ſame with the other.

Ver. 11. *which are*] by this and Ver. 12, 16.

Ver. 19. *favour*] See the *common Margin*.

have driven me out, from being admitted at preſent to his Poſſeſſion, as if they ſaid, Go, ſerve other gods.

20. Now therefore let not my Blood fall to the Ground, from before the Lord's Preſence: for the King of Iſrael is come out to ſeek for ſome Flea, as he who purſues a Partridge on the Mountains.

21. Upon which Saul confeſſed, I have ſinned; return, my Son David, for I will do thee no Harm any more, becauſe my Life was precious in thy Sight this Day: Behold I have done fooliſhly, and erred very much.

22. And David made anſwer; Here is the King's Spear; and let one of the young Men come over, and fetch it.

23. The Lord alſo will render to each his Righteouſneſs and Faithfulneſs; ſince the Lord gave thee up to Day into *my* Power, and I would not put forth my Hand againſt his anointed one.

24. And behold as thy Life was great in my Sight this Day, ſo my Life will be great in the Sight of the Lord, and he will deliver me from all Diſtreſs.

25. To whom Saul replied, Bleſſed art thou, my Son David; thou wilt both act throughly, and alſo throughly prevail. Then David went on his Way, and Saul returned to his Place.

CHAP. XXVII.

AFTERWARDS David ſaid in his Heart, Now ſhall I be deſtroyed ſome Day by the Power of Saul; there is Nothing better for me, *than* that I ſhould quite eſcape into the Country of the Philiſtines; whereby he will deſpair of me, to ſeek for me any more in any of the Bounds of Iſrael, ſince I ſhall be eſcaped from his Power.

2. Accordingly he got ready, and paſſed over, accompanied with the ſix hundred Men, to Achiſh the Son of Maoch, King of Gath.

3. With whom he and they reſided in Gath, as alſo their reſpective Families, including his two Wives, Ahinoam of Jezreel, and Abigail who had been Nabal's Wife, of Carmel.

4. So when Saul had intelligence of his being gone off thither, he did not ſeek after him again any more.

5. And David ſaid to Achiſh, If now I am got in Favour with thee, let ſome give me a Place in one of the Cities of the Country, that I may dwell there: for why ſhould thy Servant dwell in the Metropolis of the Kingdom with thee?

6. Whereupon he gave him Ziklag at that Time; therefore the Kings of Judah have it to this Day.

7. Now the Number of the Days which David dwelt in the Country of the Philiſtines was ſome Days over four Months.

8. In the mean time David and his Men went up, and fell on the Geſhurites, Gerzites and Amalekites; for theſe were they who inhabited the Country of old, going by Shur, even to that of Egypt.

9. And David ſmote the Country, not keeping alive either Man or Woman; he alſo took the Flocks, Herds, Aſſes, Camels and Cloaths; then came back to Achiſh.

10. Who ſaid, On *whom* have you fallen now? And David anſwered, Upon the South

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Ib. *at preſent*] which, and much more if turned *to day*, the Senſe ſhews not to belong to *driven out*.

Ver. 20. *from before*] as an excommunicated Perſon, not being admitted where the Divine Preſence peculiarly was, where the Lord was publickly worſhipped; or without a lawful Trial, as before God. *Montan.* renders it thus literally; *Coverd. from the face of the Lord*; *Trem.* and *Jun. procul a conſpectu Jehovæ, far off from the Sight of Jehovah*, which they expound in the latter Manner: there being the *Heb. from* with *before*.

Ver. 25. *throughly prevail*] *ſtill* is the ſame Error as at Chap. xii. 25.

Ver. 2. *Achiſh*] Who ſeems to be a young Man now, by his reigning above forty three Years after: as he appears to be the ſame mentioned 1 *Kings* ii. 39. by the Father, the principal *Hebrew* Letters of which are the ſame; and as according to the Words of theſe Paſſages the latter *Achiſh* could not be the Son of the former, though *Poole* ſeems inconſiderately to have thought he might, *Annot.* on 1 *Kings* ii. 39.

Ver. 7. *ſome Days over &c.*] In *Heb. Days and four Months*. As *Montan.* turns it in *Latin*; *Munſt. quatuor menſium & aliquot dierum*; *Leo Jud. quatuor menſes & dies aliquot, four Months and ſome Days*; the *Gen. Tranſ.* has, *foure moneths and certaine dayes*; the *Greek* of the *Septuagint*, the *vulg. Lat.* and *old Eng.* have only *four Months*, omitting *Days*. However ſome from Chap. xxix. 3. have taken *Days* for a *Year*; which *Kimhi* explains, that *Achiſh* meant he found *David* to be good in the Time he was there, as if it had been Years. But there is no Need for ſuch Interpretation, if we underſtand thoſe *four Months and Days* to be the Time that *David* dwelt in *Ziklag*, for then he might be *Years* with *Achiſh* in his City, which *Achiſh* might intend by the Diſtinction of Days and Years. Moreover *the Country* here being the ſame with *the Country* in Ver. 5. as diſtinguiſhed from the metropolitan City, may ſhew it pretty plainly. Or elſe by *Years* there might be meant from the Time *David* went firſt to *Achiſh*, Chap. xxi. 10. which if other *Tranſlators* had thought of, they might not have run ſo wide from the *Original*.

Ver. 8. *Gerzites*] In the *Heb. Margin Gezerites*.

Ver. 10. *On* whom] אֶל may either be taken for עַל in *David*'s Anſwer, of which ſee *Buxt. Lexic.* and *Theſ. Gram.* Lib. ii. Cap. 19. or for אֶל which is joined with the ſame Verb in Ver. 8. The like to which cannot be ſaid of אָנָה *whither*. So *Jun.* and *Trem.* have, *In quem irruiſtis*; the *vulg. Lat. In quem irruiſti*; and the *Septuagint*, Ἐπὶ τίνα; *whom* ariſing from the Senſe of *David*'s Words.

Ib. *now*] very improbably that Day.

of

of Judah, with that of the Jerahmeelites, and that of the Kenites.

11. For he had not kept alive either Man or Woman, to bring the News to Gath; Leſt, ſaid he, they ſhould tell upon us as follows, Thus David did, and thus will be his Manner, all the Time that he dwells in the Country of the Philiſtines.

12. And Achiſh believing David, ſaid, He makes himſelf quite odious among his People Iſrael, ſo he ſhall be my Servant for ever.

CHAP. XXVIII.

AND at that Time the Philiſtines gathered together their Camps for War, to fight with Iſrael; and Achiſh ſaid to David, Know fully, that thou ſhalt go out with me in the Army, and thy Men.

2. Whom David anſwered, Therefore thou ſhalt know what thy Servant can do. And Achiſh replied to him, I will therefore make thee the Keeper of my Head at all Times.

3. Now Samuel was dead, and all Iſrael had made lamentation for him, and buried him at Ramah, his own City; Saul alſo had put away thoſe who had familiar Spirits, with the Sorcerers, out of the Country.

4. And the Philiſtines being gathered together, came and encamped in Shunem; Saul likewiſe gathered together all Iſrael, and they encamped in Gilboa.

5. But afraid at ſeeing the Camp of the Philiſtines, ſo that his Heart trembled exceedingly;

6. Saul enquired of the Lord; who did not anſwer him, either by Dreams, Urim or Prophets.

7. Then he ſaid to his Servants, Seek out for me a Woman who has a familiar Spirit, that I may go to her, and enquire of her. To whom they ſaid, Behold there is ſuch a one at En-dor.

8. With that Saul diſguiſed himſelf, putting on other Cloaths; ſo he went, attended with two Men, and they came to the Woman by Night: when he ſaid, Divine for me, I pray, by the familiar Spirit, and bring up to me him that I tell thee.

9. But ſhe anſwered him, Behold thou knoweſt what Saul has done, how he has cut off thoſe who had familiar Spirits, and the Sorcerers, out of the Country; why then doſt thou put a Snare for my Life, to cauſe me to die?

10. At this Saul ſwore to her by the Lord as follows, *By the Lord's living*, no Blame ſhall befal thee for this Matter.

11. So ſhe ſaid, Whom ſhall I bring up to thee? And he anſwered, Bring me up Samuel.

12. And when the Woman had ſeen Samuel, ſhe cried out aloud, ſpeaking thus to Saul, Why haſt thou deceived me? For thou art Saul.

13. But the King ſaid to her, Be not afraid; for what haſt thou ſeen? And ſhe anſwered Saul, I ſaw a god coming up out of the Earth.

14. He further aſked her, What is the Form of him? Who anſwered, An old Man coming up, and he is covered with a Cloak. And Saul knew that it was Samuel, and bowed the Face to the Ground, doing reverence.

15. When Samuel ſaid to him, Why haſt thou diſturbed me, by bringing me up? And Saul anſwered, I am exceedingly in Diſtreſs; for the Philiſtines make war with me, and God is departed from me, and will anſwer me no more, either by the Miniſtry of Prophets, or by Dreams: therefore I have called thee, to let me know what I ſhall do.

16. To which Samuel replied; And why doſt thou aſk me; ſince the Lord is departed from thee, and is become thy Adverſary?

17. For the Lord is doing for himſelf as he ſpoke by my Miniſtry; is even rending

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Ver. 1. *Camps*] ſo Chap. xvii. 1.

Ib. *Army*] *Battle*, not ſignified by the *Hebrew* Word, may ſeem a Shift to alter it from *Armies* before.

Ver. 6. *Urim*] being with *David*, Chap. xxiii. 6, 9. as *Jun.* and *Trem.* obſerve in *Annot.* and ſo is omitted, Ver. 15.

Ver. 10. *Blame*] not *puniſhment*.

Ver. 12. *art Saul*] which ſhe might know by Something *Samuel* ſaid; rather than by his reverencing *Saul*, as ſome fancy, eſpecially before he was come to him.

Ver. 13. *a god*] 'The whole Coherence, as *Poole* obſerves, ſhows that it was but one;' the like *Patrick* on *Eccleſ.* xii. 1. And *Elohim* plur. is far more frequent than *Eloah* ſing. for *God*. The Woman might call him *a god* for his divine aweful Appearance.

Ver. 15. *Samuel*] The Scripture Manner of relating it is certainly in Favour of this being *Samuel* himſelf, whom it ſpeaks of as ſuch; of which Opinion, ſays the *Univerſal Hiſtory*, B. i. 7. are *the far greater Number of Authors, antient and modern*; and ſays *Vorſtius*, almoſt all the *Hebrew Commentators*, *Anim. in Pirke Eliez.* Cap. 33. and in particular the Author of *Eccleſiaſticus*, Chap. xlvi. ult. with *Joſephus*, *Antiq.* L. vi. 15. *Hervey's Med.* and *Delaune's Life of David:* not that the Witch had any Power over his Soul, but God was pleaſed to do ſuch an extraordinary Matter on that Occaſion, which her Surprize and Fright on ſeeing him may ſhew, Ver. 12, 13. as the Devil could not have foretold Things ſo right, and would not reprove *Saul* for doing amiſs; much leſs could or would a juggling Woman, who was ſo much afraid of the King, have foretold ſuch Things. And to the Plea of this being inconſiſtent with God's not anſwering *Saul* before; it may be anſwered, his aſking of the Lord was ſo ſlightly done, that it is termed not enquiring of him, 1 *Chron.* x. 14.

Ver. 17. *for himſelf*] as the *common Engliſh Margin*

the

the Kingdom from thy Hand, that he may give it to thy Neighbour David.

18. Foraſmuch as thou didſt not hearken to what the Lord ſaid, by executing his fervent Anger againſt Amalek; therefore he does this Thing to thee at this Time.

19. And the Lord will alſo give up the Army of Iſrael with thee into the Power of the Philiſtines, ſo that to Morrow thou and thy Sons ſhall be with me.

20. Saul then ſoon fell all along on the Ground, for he was exceedingly afraid by the Words of Samuel; there being even no Strength in him, as he had eat no Victuals all the Day and Night.

21. However the Woman came to him, and ſeeing that he was troubled exceedingly, ſhe ſaid to him; Behold thy Handmaid has hearkened to what thou ſaideſt, and I ventured my Life, when I did hearken to thy Words which thou ſpokeſt to me.

22. Now therefore, I pray, hearken thou alſo to what thy Handmaid ſays, and let me put before thee a Bit of Victuals, and eat; that there may be Strength in thee, when thou goeſt on the Way.

23. Nevertheleſs he refuſed, and ſaid, I will not eat. But his Servants and alſo ſhe preſſing on him, he hearkened to what they ſaid; ſo he roſe up from the Ground, and ſate on a Bed.

24. And the Woman having a Calf of the Stall in the Houſe, ſhe made haſte, and killed it; as alſo took Flour, and kneading, baked it in unleavened Cakes.

25. Which ſhe brought nigh before Saul and his Servants, and they did eat; afterwards they roſe up, and went away that Night.

CHAP. XXIX.

NOW the Philiſtines had gathered together all their Camps to Aphek, and the Iſraelites encamped at a Fountain which was in Jezreel.

2. And the Lords of the Philiſtines paſſed on with Hundreds, and Thouſands; but David and his Men marched among the hindermoſt with Achiſh.

3. Upon which the Princes of the Philiſtines ſaid, What are theſe Hebrews? And Achiſh anſwered them, Is not this David, the Servant of Saul King of Iſrael, who has been with me theſe Days, or theſe Years, and I have not found aught amiſs in him from the Day he deſerted to this Day?

4. They however were ſo enraged at him, that they ſaid to him; Make the Man return, and let him go back to his Place where thou haſt appointed him, and not go down with us to the Battle, that he may not become an Adverſary to us there: for with what will he make himſelf acceptable to his Maſter? Will it not be with the Heads of theſe Men?

5. Is not this David, of whom they ſpoke thus in Dances, Saul has beat his Thouſands, and David his ten Thouſands?

6. Then Achiſh called David, and ſaid to him; By the Lord's living, thou art upright, and I like thy going out and coming in with me in the Camp; for I have found no Ill in thee from the Day thou cameſt to me till this Day: nevertheleſs the Lords of the Philiſtines do not like thee.

7. Now therefore return, and go in Peace; that thou mayeſt not do what they diſlike.

8. Yet David ſaid to him, But what have I done? Or what haſt thou found in thy Servant, from the Day on which I was firſt before thee to this Day, that I muſt not come, and fight with the Enemies of my Lord the King.

9. And he made anſwer to David; I acknowledge that I like thee as an Angel of God; only the Princes of the Philiſtines have ſaid, He ſhall not go up with us to the Battle.

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has it; as likewiſe *Jun.* and *Trem.* render it by *ſibi*; *Munſter*, *pro ſe*; the *Tigurin Verſion* has it included in the Verb, but in the *Margin* is, *Ebr. Fecit ſibi.* Beſides the Abſurdity of *to him* may be enough to diſprove it.

Ver. 19. *with me*] among the Dead.

Ver. 21. *my*] *Vulg. thy*; ſee at Chap. xix. 3.

Ver. 22. *Victuals*] being Veal, Ver. 24.

Ver. 1. *had*] Before they went to *Shunem*, and the *Iſraelites* to *Gilboa*, where *Saul* ſaw them, and they fought, Chap. xxviii. 4, 5. & xxxi. 1. 1 *Chron.* x. 1. It appears that the *Iſraelites* encamped firſt at *Jezreel*, whither the *Philiſtines* going to meet them, Ver. 11. they withdrew to *Gilboa*, and the *Philiſtines* being come after them to *Shunem*, Part of the Way to *Gilboa*, were there near enough to be ſeen, Chap. xxviii. 5. but the coming on of Night ſtopping their Purſuit, *Saul* took that Opportunity to conſult the Witch, Chap. xxviii. 8, 25. And this is properly enough related here, to have the Account of *David*, to which it belongs, lie all together; who thus alſo left the *Philiſtine* Army ſome Days before *Saul* went to the Witch, and was ſlain on the Morrow, Ver. 11. Chap. xxx. 1. 2 *Sam.* i. 1, 2. So that there is no Need to ſuppoſe with *Uſher* in his *Annals*, that *Saul* and his Sons were not ſlain the next Day after his being with the Witch, in Contradiction to Chap. xxviii. 19.

Ver. 5. *of whom*] *Heb. who of him*, which is the *Hebrew* Idiom frequent enough; but this the *Engliſh Tranſlators* it ſeems not underſtanding, have not only made ל *of him* to be *one to another*, but alſo added the like, Chap. xviii. 7. & xxi. 1. to have the *Reading* agreeable, where ל is not.

Ver. 6. *By*] *Surely*, if at beſt pretendedly taken from a *Hebrew* Word after *the Lord liveth*, diſcovers great Unſkilfulneſs in that Tongue, called *the holy*.

Ver. 8. *was firſt*] or *began to be*, according as ſome *Hebrew* Verbs ſometimes ſignify, and the Senſe here requires.

10. Therefore

10. Therefore now riſe early in the Morning, with the Servants of thy Lord who came along with thee; and as ſoon as you are ſo riſen, and have Light, go away.

11. Accordingly David roſe up early, with his Men, to go back in the Morning to the Country of the Philiſtines; and they went up to Jezreel.

CHAP. XXX.

BUT when David and his Men came to Ziklag, on the third Day, the Amalekites had fallen on the South, and on that, nay had ſmitten Ziklag, and burnt it with Fire.

2. They had alſo taken the Women priſoners who were therein, with the ſmall as well as great, not killing a Perſon; whom they had led off, and were gone on their Way.

3. So that upon their coming to the City, behold it was burnt with Fire, and their Wives, Sons and Daughters, were taken priſoners;

4. At which David and the People who were with him burſt out a crying, till there was no Strength in them to cry.

5. David's two Wives were likewiſe taken priſoners, Ahinoam the Jezreeliteſs, and Abigail who had been the Wife of Nabal the Carmelite.

6. And he was diſtreſſed exceedingly, for the People talked of ſtoning him, becauſe the Soul of them all were grieved for their ſeveral Sons and Daughters; but David ſtrengthened himſelf through the Lord his God.

7. He moreover ſaid to Abiathar the Prieſt, the Son of Ahimelech, Bring nigh to me, I pray, the Ephod; which he did accordingly.

8. When David aſked thus of the Lord, Shall I purſue after this Troop? Can I overtake it? Who anſwered him, Purſue, for thou ſhalt throughly overtake, and wholly reſcue.

9. So he went, accompanied with the ſix hundred Men, and came to the Brook Beſor; where thoſe who were left ſtaid.

10. But David himſelf purſued with four hundred Men; two hundred ſtaying, who were too faint to paſs over the Brook Beſor.

11. And ſome met with an Egyptian Man in the Field, whom they fetched to David; and gave him Bread, that he might eat, and made him drink Water.

12. Beſides they gave him Part of a Bunch of Figs, and two Cluſters of Raiſins; ſo that when he had eat, his Spirit returned to him; for he had neither eat Bread, nor drunk Water, three Days and three Nights.

13. Next David ſaid to him, To whom doſt thou belong? And from whence art thou? Who anſwered; I am an Egyptian Youth, a Servant to an Amalekite Man; and my Maſter left me, becauſe I was ſick three Days *ago*.

14. We fell on the South of the Cherethites, and upon that which belongs to Judah, as likewiſe upon the South of Caleb; and Ziklag we burnt with Fire.

15. Whereupon David ſaid to him, Wilt thou bring me down to this Troop? And he replied, Swear to me by God, that thou wilt neither kill me, nor deliver me up into the Power of my Maſter, and I will bring thee down to them.

16. Accordingly he did, and behold they were ſpread abroad all over the Country; eating, drinking and feaſting, for all the great Spoil which they had taken out of the Country of the Philiſtines, and that of Judah.

17. And David ſmote them from the Twilight, even to the Evening of their next Day: and there was not a Man of them eſcaped, excepting four hundred young Men who rode upon Camels, and fled away.

18. Thus David reſcued all that the Amalekites had taken, as he did alſo his two Wives:

19. Inſomuch that there was not lacking to them either ſmall or great, whether Sons, Daughters, Spoil, or any Thing that they

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Ver. 2. *with the ſmall as well as great*] By removing this from the Order it ſtands in the *Original*, and putting a Semicolon contrary to the *Hebrew* Pointing, *King James's Tranſlators* have made this belong to the *ſlaying*, which belongs to the *taking captive*, which ſhews how little they regarded the *Hebrew* Accents; and inſtead of making the *Tranſlation* better, made it worſe than the *Geneva* one, that they were to mend, which has, 'And had taken the Women that were therein Priſoners, both ſmall and great, *and* ſlew not a Man.' Beſides they changed *ſmall* and *great* manifeſtly without any Reaſon, but after their careleſs Manner.

Ver. 6. *through*] See *Pſa.* iii. 2.

Ver. 7. *hither* and *thither* may be looked on as Flouriſhes of the *King's Tranſlators*, but *brought thither* is not very elegant.

Ver. 12. *of Raiſins*] This is put by our *Tranſlators* in another Character, to ſhew that they added it, and yet the *Hebrew* is the ſame as in Chap. xxv. 18. where they make no diſtinction.

Ver. 16. *all over the Country*] at their Places of Rendezvous. However *Country* may be wide enough, without being *earth*.

Ib. *feaſting*] that is entertaining one another; rather than *dancing*, if the *Hebrew* Word ſignifies that at all.

Ver. 19. *whether*] *ſmall* and *great* belonging to all that follow, and ſhould be ſo expreſſed.

had taken to themſelves: David brought back all.

20. He likewiſe took all *their* Flocks and Herds *which* ſome drove before the other Cattle, and ſaid, This is David's Spoil.

21. Then he went to the two hundred Men, who were too faint to go after him, whom they made abide at the Brook Beſor; and they came out to meet both David, and the People who were with him: and thoſe he coming nigh to, aſked them of *their* Welfare.

22. However all the bad and ungodly Perſons, of them who went with him, made anſwer, Becauſe they did not go with us, we will not give them any of the Spoil that we have retaken; excepting their reſpective Wives and Children, whom they may take away, and go.

23. But David ſaid; You muſt not do ſo, my Brethren; it is what the Lord has given us, who preſerved us, and gave up the Troop that came againſt us into our Power.

24. Nay who will hearken to you in this Matter? For as the Part of him who goes down to the Battle, ſo alſo is his who abides at the Things, they ſhare alike.

25. Which was from that Day upward; for he made it an Ordinance, and a Cuſtom for Iſrael, to this Day.

26. And after David was come to Ziklag, he ſent ſome of the Spoil to the Elders of Judah his Friends, ſaying, Behold a Bleſſing for you, of the Spoil of the Lord's Enemies;

27. To thoſe who were at Beth-el, and to thoſe who were at South-Ramoth, and to thoſe who were at Jattir,

28. And to thoſe who were at Aroer, and to thoſe who were at Siphmoth, and to thoſe who were at Eſhtemoa,

29. And to thoſe who were at Rachal, and to thoſe who were at the Cities of the Jerahmeelites, and to thoſe who were at them of the Kenites,

30. And to thoſe who were at Hormah, and to thoſe who were at Chor-aſhan, and to thoſe who were at Athach,

31. And to thoſe who were at Hebron, and to all the Places whither David himſelf and his Men went about.

CHAP. XXXI.

AND the Philiſtines fighting againſt Iſrael, the Men of Iſrael fled from their Preſence, and fell down ſlain on Mount Gilboa.

2. Nay the Philiſtines followed Saul and his Sons ſo cloſe, that they killed of the latter Jonathan, Abinadab, and Malchi-ſhua.

3. Whereby the Battle was heavy againſt Saul; beſides the Men who ſhot with Bows finding him, he was exceedingly afraid of the Archers.

4. Therefore he ſaid to him who carried his Arms, Draw forth thy Sword, and thruſt me through with it, leſt theſe uncircumciſed ones ſhould come, and thruſt me through, and make ſport with me. But he would not, becauſe he feared exceedingly; ſo Saul took a Sword, and fell upon it.

5. And when the other ſaw that Saul was dead, he fell alſo upon his Sword, and died with him.

6. Thus died Saul, and three of his Sons, with him who carried his Arms, as likewiſe all his Men that Day together.

7. And the Men of Iſrael who were at the Side of the Vale, with them at the Side of Jordan, ſeeing that thoſe before mentioned were fled, and that Saul and his Sons were dead, forſook the Cities, and ran away; upon which the Philiſtines came, and dwelt in them.

8. Now the next Day the Philiſtines coming to ſtrip the Slain, found Saul

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Ver. 20. *other*] *David*'s and his Men's own before. Which may be obſcure to many in the *common Reading*.

Ver. 3. *finding*] מצא does not ſignify *hit*, that being taken from the *Geneva Verſion*, which in the *Margin* has, *Ebr. found him*.

Ib. *afraid*] So *Jonathan* in the *Targ. Jun.* and *Trem. Pagn. Munſt.* and *Buxtorf* in his *Lexic.* have it; which is the Signification of the *Hebrew* Verb being conſtructed with מ as other Verbs of *fearing* are, according to *Buxtorf*'s Obſervation: neither does it ſignify *to wound*, nor does it appear that *Saul was wounded of the Archers*. Thus the *Univerſal Hiſtory* obſerves, 'that in this Place and '*Chronicles* the Root of the Verb is חול (as I may add, *Montan.* puts it in both Places, and *Buxt.* in *Concord.*) 'which ſignifies *to be in dread, in pangs, &c.* and not 'חלל *to wound*. So that it doth not appear he was at all 'wounded,' B. i. Ch. 7. 7.

Ver. 4. *make ſport*] Look *Judg.* xix. 25.

Ver. 7. *at the Side of*] *Poole* and *Patrick* would have it *on this ſide Jordan*, while they allow it to be *on the other ſide of the valley*: which is incredible that the ſame *Hebrew* Word ſhould thus have an oppoſite Meaning in the ſame Place; as it is very improbable the *Iſraelites*, who were on the other ſide *Jordan*, fled and forſook their Cities, or the *Philiſtines*, that were ſituate on the oppoſite Side of *Iſrael*, went and dwelt in them; nor is it likely, as *Noldius* obſerves in *Concord. Partic.* Annot. 936. that ſuch only as dwelt either *on this ſide* or *beyond the Valley* left their Cities, but all that were thereabouts. I may add, that the *Hebrew* is literally *at the Side*, without *this* or *the other*. *Jun.* and *Trem.* have *circa, about*; and *Pagn. in tranſitu, at the Paſſage of*, both before *Valley* and *Jordan*.

and

and his three Sons fallen on Mount Gilboa.

9. With that they cut off his Head, and ſtript off his Armour; and ſent into their Country round about; to declare *it* at the Houſe of their Images, and to the People.

10. They alſo put his Armour at the Houſe of Aſhtaroth, and fixed his Body to the Wall of Beth-ſhan.

11. But when the Inhabitants of Jabeſh-gilead heard of him, what the Philiſtines had done to Saul;

12. All the valiant Men got ready, and going all Night, took his Body, and thoſe of his Sons, from the Wall of Beth-ſhan; and coming to Jabeſh, burnt them there.

13. Then they took their Bones, and buried under a Tree at Jabeſh; and faſted ſeven Days.

Ver. 11. *of him*] *Common Marg. concerning him.* The other being either a Tautology, or Omiſſion, as *that which* is no more than *what*, or merely the Relative.

NOTES

NOTES upon the SECOND BOOK of SAMUEL.

CHAP. I.

NOW after the Death of Saul, when David was returned from ſmiting the Amalekites, he abode in Ziklag two Days.

2. And on the third Day there was a Man came from Saul at the Camp, with his Cloaths torn, and Earth upon his Head; who when he was come to David, fell to the Ground, and reverenced.

3. To whom David ſaid, Where doſt thou come from? And he anſwered him, From the Camp of Iſrael am I eſcaped.

4. And David replied to him; How was the Matter? Tell me, I pray. And he related, that the People fled from the Battle, and alſo many of them fell, and died; and likewiſe Saul and Jonathan his Son were dead.

5. Then David aſked the young Man his Intelligencer, How doſt thou know, that Saul and Jonathan his Son are dead?

6. Who ſaid; I happened accidentally to be on Mount Gilboa, and behold Saul was leaning upon his Spear; and lo the Chariots, and chief of the Horſemen followed him cloſe.

7. When looking behind him, and ſeeing me, he called to me; and I ſaid, Here am I.

8. And he replied to me, Who art thou? I anſwered him again, I am an Amalekite.

9. Whereupon he ſaid to me, Stand upon me, I pray, and put me to death, becauſe the chequered Cloak holds me; for my Life is yet whole in me.

10. So I ſtood upon him, and put him to death; for I knew that he could not live after he was fallen; then I took the Crown which was on his Head, and the Bracelet that was on his Arm, and have brought them hither to my Lord.

11. At which David took hold on his own Cloaths, and tore them; and likewiſe all the Men who were with him.

12. Moreover they made lamentation, wept, and faſted till the Evening; for Saul, and Jonathan his Son, with the People of the Lord, even the Family of Iſrael, becauſe they were fallen by the Sword.

13. David ſaid further to the young Man his Informant, From whence art thou? who anſwered, I am the Son of a ſtrange Man, an Amalekite.

14. And David replied to him, How didſt not thou fear to put forth thy Hand, to deſtroy the anointed one of the Lord?

15. He alſo called to one of the young Men, and ſaid, Go nigh, fall on him; and he ſmote him, ſo that he died.

16. For David ſaid to him, Thy Blood is chargeable on thy own Head; becauſe thy Mouth has teſtified againſt thee, by ſaying, I put to death the anointed one of the Lord.

17. Afterwards David lamented with this Lamentation, for Saul and Jonathan his Son:

18. (This he ſpoke to teach the Sons of Judah *concerning* the Bow; which behold is written in the Book of the Upright;)

19. O Beauty of Iſrael thruſt through on thy high Places! how are the Powerful fallen!

20. Do not divulge *it* in Gath, nor declare *it* in the Streets of Aſhkelon; leſt the Daughters of the Philiſtines ſhould rejoice, leſt the Daughters of the uncircumciſed ones ſhould triumph.

21. O Mountains of Gilboa, let there be no Dew, nor Rain upon you, or Fields of Offerings: for there the Shield of the Powerful was deſpiſed, the Shield of Saul *as* of one not anointed with Oil.

Ver. 8. *an Amalekite*] As *Saul* highly offended God for not executing his Vengeance on the *Amalekites*, 1 *Sam.* xv. we find him now ſlain by one, and *David* upon performing it to the utmoſt of his Power, 1 *Sam.* xxx. 17. advanced to the Throne. So juſt and equal are the Ways of Providence!

Ver. 9. *chequered Cloak*] In the *Engliſh Marg. coat of mail*; and ſo *Lightfoot, my Coat of Maile hath withheld me: anguiſh* may be from the *old Lat. anguſtiæ*, but is quite foreign to the *Hebrew*.

Ib. *holds me*] His Hand or Spear being entangled in it as he fell, and his Weakneſs, through Wearineſs and Loſs of Blood, not admitting him to get it looſe, and ſtab himſelf again. Thus *Jun.* and *Trem.* render, *quia detinuit me hæc ocellata chlamys*.

Ver. 12. *even*] The following being the ſame People as the foregoing.

Ver. 18. *to teach*] viz. to animate them to fight for their Religion and Country, and to die like thoſe in the Bed of Honour.

Ver. 19. An Account of the *various Readings* of the *Greek* and *vulg. Lat. Tranſlations* ſee in *Buxtorf*'s *Vindiciæ*, p. 777, 778.

Ver. 21. *Fields of Offerings*] thoſe producing Offerings of Corn; as if he had ſaid, Do you never bear any.

Ib. as *of one not anointed*] *as* being often left out, eſpe-

22. From

22. From the Blood of the Pierced, from the Fat of the Powerful, the Bow of Jonathan turned not back, nor the Sword of Saul returned ſucceſsleſs.

23. Saul and Jonathan were lovely and delightful in their Lives, and in their Death were not divided: they were ſwifter than Eagles, they were ſtronger than Lions.

24. O Daughters of Iſrael, weep ſorely for Saul, who cloathed you in Scarlet, with fine Dreſſes, who put Ornaments of Gold upon your Garments.

25. How are the Powerful fallen within the Battle! Thou Jonathan thruſt through on thy high Places!

26. I am troubled for thee, my Brother Jonathan; thou waſt very pleaſant to me: thy Love was more tranſporting to me than is the very Love of Women.

27. How are the Powerful fallen, and the Weapons of War periſhed!

CHAP. II.

AND after this, David enquired thus of the Lord, Shall I go up into one of the Cities of Judah? Who ſaid to him, Do. Whither, ſaid David, ſhall I go up? And he anſwered, To Hebron.

2. Accordingly David went up thither, and likewiſe his two Wives, Ahinoam the Jezreeliteſs, and Abigail who had been the Wife of Nabal the Carmelite.

3. His Men alſo who were with him he had up, with their reſpective Families; and they dwelt in the Cities of Hebron.

4. Then the Men of Judah came, and there they anointed David to be King over the Family of Judah; and they told him, that the Men of Jabeſh-gilead were thoſe who buried Saul.

5. Upon this he ſent Meſſengers to them, and ſaid to them; The Lord bleſs you, who have done this Kindneſs to your Maſter Saul, and have buried him.

6. And now the Lord ſhew Kindneſs and Truth to you; and I alſo will do you ſuch Good as you have done in this Matter.

7. Now therefore ſtrengthen your Hands, and be valiant Perſons, for your Maſter Saul is dead; and alſo the Family of Judah have anointed me to be King over them.

8. But Abner the Son of Ner, the Captain of the Army that belonged to Saul, took Iſh-boſheth Saul's Son, and carrying him over to Mahanaim;

9. Made him King of Gilead, the Aſhurites and Jezreel, over Ephraim, Benjamin and all Iſrael.

10. This Iſh-boſheth was in his fortieth Year, when he began reigning over Iſrael, and he reigned two Years; only the Family of Judah was after David.

11. And the Number of Days which David was King at Hebron, over them, was ſeven Years and ſix Months.

12. Next Abner the Son of Ner went forth, and the Servants of Iſh-boſheth the Son of Saul, from Mahanaim to Gibeon.

13. Joab too the Son of Zeruiah, and the Servants of David went forth, and they met together by the Fiſh-pond of Gibeon; when they ſate, theſe by the Fiſh-pond on one Side, and thoſe by it on the other.

14. And Abner ſaid to Joab, Let ſome young Men now get up, and play before us; to which Joab ſaid, Let them.

15. So they got up, and paſſed over, in Number twelve belonging to Benjamin, and Iſh-boſheth the Son of Saul, and ſo many of David's Servants.

16. And they caught hold one of another by the Head, with their Swords in one another's Sides, and fell down together; therefore that Place was called The Part of Edges, which is at Gibeon.

17. Afterwards there was an exceeding hard Battle that Day; but Abner was beat, with the Men of Iſrael, before the Servants of David.

18. The three Sons of Zeruiah being there, Joab, Abiſhai and Aſahel; and the latter was light of his Feet like one of the wild Roes.

19. And he purſued after Abner, without turning aſide, to go to the right Hand or left from following him.

20. Therefore Abner looking behind him, aſked, Art thou Aſahel? Who anſwered, I am.

21. Then he ſaid to him, Turn thy ſelf

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cially in the *Hebrew Poems*, and the other is regular; ſo that there is no Need to fancy with *Delany* and the Author of *the preſent State of the printed Hebrew Text*, that בלי *not* ſhould be כלי *Weapons*, which the great and providential Bleſſing of the Vowel-Points does not admit of.

Ver. 24. *for Saul*] not *over*, 1 *Sam.* xxxi. 10, 12.

Ver. 6. *as*] or *that Good in which*, being the *Hebrew* Relative, rendered by *Munſt.* and *Caſtal. qualem.*

Ver. 14. *play*] *Anacharſis* the *Scythian* not unjuſtly wondered at the *Grecians*, νομοθετοῦντες κατὰ τῶν ὑβρίζοντων, τοὶς ἀθλητὰς τιμῶσιν ἐπὶ τῶ τύπτειν ἀλλήλως *making laws againſt thoſe who did injuries, and yet honouring the Wreſtlers for beating* or *kicking one another*, *Diog. Laertius* in his *Life*.

Ver. 16. *The Part of Edges*] not *the Field of ſtrong men*, as in the *Geneva Margin*, and by others.

Ver. 18. *like*] not *as light of foot as &c.*

aſide to thy right Hand or left, and lay hold for thee on one of the young Men, and take to thee the Plunder of him. But Aſahel would not depart from following him.

22. With that Abner ſaid yet again to him, Get thee away from following me; Why ſhould I ſmite thee to the Ground? For how ſhould I lift up my Face to Joab thy Brother?

23. However he refuſed to depart; therefore Abner with the hinder Part of the Spear ſtabbed him at the ſhort Ribs, ſo that it came out behind him, and he fell down there, and died in that Place: where every one, who came thither, ſtood ſtill.

24. Now as Joab and Abiſhai were purſuing after Abner, the Sun ſet, when they came to the Hill of Ammah, which is before Giah, at the Way to the Wilderneſs of Gibeon.

25. But the Benjaminites gathered themſelves together after Abner, and becoming one Troop, ſtood upon the Top of a Hill.

26. When Abner called to Joab, and ſaid, Shall the Sword conſume for ever? Doſt not thou know that there will be Bitterneſs at laſt? How long then wilt thou not bid the People return from following their Brethren?

27. And Joab anſwered, By God's living, unleſs thou hadſt ſpoken, the People would then have gone up at the Morning from following their reſpective Brethren.

28. So Joab blew a Trumpet, and all the People ſtood ſtill, and purſued no more after Iſrael; nor did they fight again any more.

29. And Abner with his Men walked through the Plain all that Night; and paſſing over Jordan, went through all Bithron, and came to Mahanaim.

30. Joab likewiſe returned from after him, and gathered all the People together; and there were wanting of David's Servants nineteen Men, beſides Aſahel.

31. Whereas they ſmote of Benjamin, and Abner's Men, three hundred and ſixty who died.

32. Moreover they took up Aſahel, and buried him in his Father's Grave, which was at Beth-lehem; and Joab with his Men going all Night, it became light to them at Hebron.

CHAP. III.

BESIDES there was a long War between the Family of Saul and that of David; but David went on in being ſtrong, and the Family of Saul went on decaying.

2. And there were Sons born to David in Hebron: his Firſt-born being Amnon, of Ahinoam the Jezreeliteſs;

3. His ſecond Chileab, of Abigail who had been the Wife of Nabal the Carmelite; the third Abſalom, the Son of Maachah, the Daughter of Talmai King of Geſhur;

4. The fourth Adonijah, the Son of Haggith; the fifth Shephatiah, the Son of Abital;

5. And the ſixth Ithream, of Eglah his Wife: theſe were born to him there.

6. Now while there was War between thoſe two Families, Abner ſtrengthened himſelf for that of Saul.

7. But he had a Concubine, whoſe Name was Rizpah, the Daughter of Aijah; and it was ſaid to Abner, Why didſt thou go in to my Father's Concubine?

8. Exceedingly incenſed at theſe Words of Iſh-boſheth, he ſaid; Am I a Dog's Head, who againſt Judah to Day do Kind-

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Ver. 23. *hinder Part*] What, and how, was that? The *Aſſembly* in their *Annotations* ſay, *With the Pike of his Spear in the lower End, for their Spears were double pointed.* Which was a notable Way to be ſtabbed with their own Spears, by the Enemies catching hold of the other Part, and dangerous otherwiſe: but ſuppoſing them wiſer, I ſhall impoſe my own Conceit, that *Abner* not attempting to turn againſt *Aſahel*, by which Stay he might have had more upon him; *Aſahel* ſhewed him in looking back, that he intended not to kill, but ſeize him, perhaps as a Trophy of Victory according to Ver. 21. which *Abner* might alſo know by his Threats; that thereupon when he came near, *Abner* thruſt his Spear backward unexpectedly into him; and that might be the hinder Part, as carried ſo in Flight, if not hanging like a Sword.

Ib. *ſhort Ribs*] So the five lowermoſt are called; the *Hebrew* Ordinals and Numerals being alſo often indiſtinct, and thus it may be either *fifth* or *five*. Now is it not too ſtrange, that *Abner* here, *Joab* Chap. iii. 27. and again Chap. xx. 10. with *Rechab* and *Baanah*, Ch. iv. 6. ſhould puſh juſt at the fifth Rib, as the *Hebrew* Prepoſition likewiſe is not *under*?

Ver. 27. *ſpoken*] in this ſubmiſſive Manner.

Ib. *would then*] See on *Gen.* xxxi. 42.

Ib. *at the Morning*] that followed, and therefore not before, and they might perhaps have purſued in the Night by Moon-light; for which *but* may be underſtood before this, and might be inſerted, as in *Ruth* i. 17. &c. though I am not ignorant that *Commentators* take it for the Morning before, and that by *Abner*'s ſpeaking was meant that in Ver. 14. but cannot force my ſelf to believe it: for it appears that *Joab* and his Men, if not the other, came from Home that Morning, and probably did not arrive at the Place of Battle before Noon, Ver. 13, 32. however they were not following *Abner*'s Men, before he ſpoke that in Ver. 14. and ſo could not have gone up from doing it.

Ver. 1. *the Family of Saul and that of David*] The *Vulg.* tranſpoſes *Saul* and *David*, to put them in the Order that follows I ſuppoſe.

Ver. 7. *it was ſaid*] No Places throughout the *Scripture*, I ſuppoſe, may want ſuch Additions in tranſlating more than this and Chap. v. 8. as here is *Saul* of the ſame Number and Gender before; and yet both may well enough be done without.

neſs

neſs to the Family of Saul thy Father, to his Brethren and Friends, and have not let thee be found in the Power of David, that thou layeſt upon me a Crime concerning this Woman to Day?

9. By God's doing ſo for Abner, and ſo beſides for him, as the Lord has ſworn to David, ſo for him will I do;

10. By making the Kingdom paſs from the Family of Saul, and by confirming the Throne of David over Iſrael and Judah, from Dan even to Beer-ſheba.

11. And he could not return Abner a Word again, becauſe he feared him.

12. Accordingly Abner ſent Meſſengers to David, repreſenting himſelf, to ſay, Whoſe is the Country? Adding, Make thy Treaty with me, and behold my Power ſhall be with thee, to turn about all Iſrael to thee.

13. Who anſwered, Well, I will make a Treaty with thee; only I require one Thing of thee, that is, thou ſhalt not ſee my Face, except before thou comeſt to do it, thou haſt made Michal the Daughter of Saul be brought.

14. David likewiſe ſent Meſſengers to Iſh-boſheth the Son of Saul, to ſay, Deliver up my Wife Michal, whom I eſpouſed to me with a hundred Foreſkins of the Philiſtines.

15. So Iſh-boſheth ſent, and took her from the Huſband, Phaltiel the Son of Laiſh.

16. And her Huſband went with her, going on weeping after her to Bahurim; when Abner ſaid to him, Go back; and he did.

17. The Speech of Abner too had been with the Elders of Iſrael as follows; You have heretofore been ſeeking for David to be King over you.

18. Now therefore accompliſh *it*: ſince the Lord has ſpoken thus of him, By the Power of my Servant David will I ſave my People Iſrael from that of the Philiſtines, and of all their Enemies.

19. And Abner having likewiſe ſpoken in the Hearing of the Benjaminites, went alſo to ſpeak in that of David at Hebron, all which Iſrael liked, as did the whole Family of Benjamin.

20. To whom he coming thither, accompanied with twenty Men; David made for Abner, and the Men who were with him, an Entertainment.

21. When Abner ſaid to him, I will get ready, and go, and gather together all Iſrael to my Lord the King, that they may make a Treaty with thee, and thou mayeſt reign over all that thy Soul deſires. Upon this David ſent Abner away, and he went in Peace.

22. After which lo David's Servants and Joab came from a Troop, and brought much Spoil with them; Abner being then not with David at Hebron.

23. And when Joab and all the Army that was with him were come, they told him, that Abner the Son of Ner came to the King, who ſent him away, and he went in Peace.

24. Therefore Joab went to the King, and ſaid; What haſt thou done? Behold Abner coming to thee, why didſt thou ſend him away, that he might go freely?

25. Thou mighteſt have known that Abner the Son of Ner came to ſeduce thee; as alſo to know thy going out and coming in, and even all that thou doeſt.

26. Joab then going out from David, ſent Meſſengers after Abner, who brought him back from the Well of Sirah; but David did not know *it*.

27. Upon Abner's returning to Hebron, Joab took him aſide to the midſt of the Gate, to ſpeak with him quietly; and ſtabbed him there in the ſhort Ribs, ſo that he died, for the Blood of Aſahel his Brother.

28. But David hearing of *it* afterwards, ſaid; I and my Kingdom ſhall be quit by the Lord for ever, from the Blood of Abner the Son of Ner.

29. Let it remain upon the Head of Joab, and on all his Father's Family; and let there not fail from his Family one who has a Flux, or is leprous, or holds by a Staff, or falls by the Sword, or wants Bread.

30. Thus Joab and his Brother Abiſhai ſlew Abner, becauſe he killed their Brother Aſahel at Gibeon in the Battle.

31. King David further ſaid to Joab and all the People who were with him, Tear your Cloaths, gird on Sackcloth, and make lamentation before Abner; he alſo walked after the Coffin.

32. And they buried him at Hebron; and the King burſt out a crying at Abner's Grave, all the People likewiſe cried.

Ver. 12. *Whoſe*] Is it not thine?

Ver. 22. *from a Troop*] ſo Chap. x. 14.

Ver. 24. *freely*] according to Ver. 21. and ſo *Jun.* and *Trem.* ſay *libere*; ſee the like in the *common Tranſlation*, *Gen.* ii. 16. 1 *Sam.* xiv. 30. for *Abner* was not quite gone, nor did *Joab* think he was, ſince he ſent after him.

Ver. 28. *quit by*] or *cleared by* or *from the Lord*; the Particle, though compound, ſignifying barely *from*, as Ver. 15, 26. with other Texts ſhew, and *Buxtorf.*

Ver. 29. *Flux*] namely the running of the Reins.

33. Nay the King lamenting for him, ſaid, Did Abner die as a vile one does?

34. Thy Hands were not bound, nor thy Feet put into Chains; as one falls before the Sons of Iniquity, thou felleſt. At which all the People wept again for him.

35. Afterwards they came to make David eat Bread while it was Day, but he ſwore thus, By God's doing to me ſo and ſo beſides, I will not taſte Bread or any Thing, before the Sun ſets.

36. Which all the People knowing, liked it; as all that the King did, they liked.

37. For all the People, and all Iſrael, knew the ſame Time, that it was not of him to kill Abner the Son of Ner.

38. He moreover ſaid to his Servants; Do not you know, that there is a Prince and a great one fallen this Day in Iſrael?

39. And I am tender to Day, though anointed King; for theſe Men the Sons of Zeruiah are too hard for me: the Lord will recompenſe him who has done the Evil, according to his Evil.

CHAP. IV.

AND when Saul's Son heard that Abner was dead at Hebron, his Hands were ſlack; and all Iſrael were troubled.

2. Now he had two Men, Captains of Troops, the Name of one was Baanah, and that of the other Rechab, the Sons of Rimmon the Beerothite, of the Benjaminites, for Beeroth alſo was counted to Benjamin.

3. But the Beerothites fled to Gittaim, where they are Sojourners to this Day.

4. The Son too that Jonathan the Son of Saul had was crippled in the Feet; being in his fifth Year when the News came of Saul and Jonathan from Jezreel, whom his Nurſe took up, and fled; and in her making haſte to flee away, he fell down, and was lame, whoſe Name was Mephiboſheth.

5. And the Sons of Rimmon the Beerothite, Rechab and Baanah, went, and got about the Heat of the Day to the Houſe of Iſh-boſheth, who was lying on a Bed at Noon.

6. Whither they coming into the midſt of the Houſe, *as if* to fetch Wheat, ſtabbed him at the ſhort Ribs; and both the Brothers eſcaped.

7. Thus they entered the Houſe, when he lay upon his Bed in his Bed-chamber, and ſmote him, ſo that they killed him, and took off his Head; which taking away, they went the Way of the Plain all Night.

8. And they brought the Head of Iſh-boſheth to David at Hebron, and ſaid to the King, Here is the Head of Iſh-boſheth the Son of Saul, thy Enemy, who ſought thy Life; and the Lord has given my Lord the King Vengeance this Day, on Saul and his Offspring.

9. Whereas David made anſwer to thoſe Sons of Rimmon the Beerothite; By the Lord's living, who has redeemed my Soul out of all Diſtreſs;

10. One told me thus, Behold Saul is dead; who was a Bringer of good News in his own Regard, yet I took hold of him, and killed him at Ziklag; which I gave him for the News:

11. Much more when wicked Men have murdered an innocent Perſon, in his own Houſe upon his Bed; ſhall I not now require his Blood of you, and take you away from the Earth?

12. Accordingly David commanded the young Men, who killed them, cut off their Hands and Feet, and hanged *them* up over the Fiſh-pond at Hebron; the Head of Iſh-boſheth they alſo took, and buried in Abner's Grave at Hebron.

CHAP. V.

THEN all the Tribes of Iſrael came to David there, and ſpoke as follows; Behold we our ſelves are thy Bone and Fleſh.

Ver. 38. *a Prince*] whoſe Son *David* accordingly promoted, 1 *Chron.* xxvii. 21.

Ver. 4. *fell down*] with ſo bad a Fall, as to make him lame, when a Man, of both Feet, Chap. ix. 13.

Ver. 10. *which I gave him for the News*] *Caſtal.* has it, *pro nuncii præmio, for the Reward of the News*; *Leo Jud. ut darem ei præmium pro nuncio, that I might give him a Reward for the News*; the Author of the *vulg. Lat. cui oportebat mercedem dare pro nuntio, to whom it was fit to give a Reward for the News*; the *Septuagint* in like manner, ᾧ ἔδει με δοῦναι εὐαγγέλια, *to whom I ought to give (the Reward of) the News*; *Jun.* and *Trem. quod* oportebat *me ei præſtare præmium nuncii, which Reward of the News it behoved me to give him*; and more exact in a former *Edition*, as there is no Word for *Reward* in *Hebrew*, thus, *quod* oportebat *me ei præſtare pro nuntio, which* it was fit *I ſhould give him for the News: quaſi dicat*, ſay they in the *Annotation, quæ merces illi jure a me debebatur, as if he had ſaid, which Reward was due to him in Equity from me*; in the *Margin* alſo they ſay the *Hebrew* is, *quod mihi erat ei præſtandum, which was to me to give him.* Beſides all this, the *Engliſh Margin* is, *which was the reward I gave him for his tidings.*

Ver. 1. *our ſelves*] which is here more than in 1 *Chron.* xi. 1. But the Author of *the preſent State of the printed Hebrew Text* imagines this was originally as in *Chron.* the ה being corrupted into ו p. 19. printed 1753; yet provides us with an Anſwer himſelf, *that the two ſacred Hiſtorians did not always expreſs the ſame Senſe in the very ſame Words*, p. 24.

2. Even

2. Even in time paſt, when Saul was King over us, thou waſt he who didſt bring Iſrael out and in; nay the Lord ſaid to thee, Thou ſhalt feed my People Iſrael, and thou ſhalt become Ruler over Iſrael.

3. And when all the Elders of Iſrael were come thither to King David, he made a Treaty with them there before the Lord; and they anointed him to be King over Iſrael.

4. David was in his thirtieth Year when he began to reign, reigning forty Years.

5. At Hebron he reigned over Judah ſeven Years and ſix Months; as he did at Jeruſalem thirty and three Years, over all Iſrael and Judah.

6. And the King went with his Men to Jeruſalem, to the Jebuſites the Inhabitants of the Country; who ſaid thus to David, Thou canſt not come in hither, unleſs thou takeſt away the Blind and Lame; meaning he could not go in thither.

7. Nevertheleſs David took the Fortification of Zion, which is the City of David.

8. For he ſaid that Day, Let any one beat the Jebuſites, and get to the Conduit, and the Lame and Blind that are hated by David's Soul. Therefore they ſay, He that is blind and lame cannot get into the Houſe.

9. Afterwards David dwelt in the Fortification, and called it The City of David; and he built round about from the Fortreſs inward.

10. And he went on ſtill in being great, the Lord God of Armies being with him.

11. Moreover Hiram King of Tyre ſent Meſſengers to David, with Cedar-trees, Carpenters and Maſons; who built him a Houſe.

12. Now he knew that the Lord had eſtabliſhed him to be King over Iſrael, and that he had raiſed up his Kingdom for the ſake of this his People.

13. Beſides he took more Concubines

Ver. 2. *didſt have Iſrael out and in*] Here, ſays the Author of *the preſent State of the printed Heb. Text*, are *two evident Corruptions*, one *the radical* נ *is dropt*; but ſo it is in the ſame Participle, 1 *Kings* xxi. 21. *Jer.* xix. 15. & xxxix. 16. and in the Verb beſides, and was therefore likely done by the firſt Penmen: the other indeed may be more objected, but is inſignificant.

Ver. 6. *Blind*] I underſtand what is ſaid of the Blind and Lame thus; that the Lord's People calling the Idols ſo, as *Iſa.* xliii. 8. becauſe they could not ſee nor walk, thoſe *Jebuſites* told *David* in a vaunting retorting Way, he could not come in thither, unleſs he took them away; the Heathens counting their Idols the Safeguard of their Cities, and theſe were probably placed at the Gate for that Purpoſe, where the Conduit was. When the *Iſraelites* had beat the Inhabitants, and were got into the City, the latter, I ſuppoſe, fled into their Houſes, which the Idols could not do, ſo were taken; from whence aroſe the following Proverb in Deriſion to ſuch gods, ſignifying that Nobody can do what he is not capable of. Divers noted *Commentators* would have it that the *Jebuſites* meant their blind and lame People could defend the City; but as they muſt have been too few for ſuch a Pretence, this does not agree with *unleſs thou takeſt away*, which would have been rather *beateſt*, nor with *that are hated of David's Soul*; ſee *Stackhouſe's Hiſt. Bibl.* L. v. 4. However ſince *Bedford* in his late *Scripture Chronology*, printed in folio, B. v. Ch. 4. 39. renders ſome Part of it in Favour of this latter Opinion, I am willing to ſet it in a clear Light. כי אם הסירך העורים ופסחים which I have, *unleſs thou takeſt away the Blind and Lame*; he turns, *for the blind and the lame will drive thee away*: in which tranſlating he has entirely left out אם which with כי is a diſcretive or exceptive Conjunction, *but, unleſs, &c.* making the Senſe, *but thou muſt take away*, or *unleſs thou takeſt away*, as *Lev.* xxi. 2. *Mic.* vi. 8. *Gen.* xlvii. 18. He adds, "which well agrees with the "Rule in *Erpenius's Arabick Grammar*, Lib. v. Cap. 1. "*Plurali humano eleganter quoque præponi verbum ſingulare.*" To what purpoſe would that be if it does, ſince it ſhould agree with the *Hebrew?* But certainly it does not agree with that Rule, the *Hebrew* Verb here being infinitive, as following כי אם and as it is put both in *Montanus's Verſion* and *Pagninus's Theſaurus*; whereas it is the finite Verb *Erpenius* ſpeaks of, whoſe next Words are, *eodem fere genere in Præterito, ſed non raro diſcrepante in Futuro*; as it would have been abſurd to ſay the former Part of an infinite Verb. Conſequently thoſe Things do not agree at all. And it may be taken for a general Rule concerning a Pronoun put to an infinite Verb behind it; that if there is another Verb before governing that Verb, the affixed Pronoun is the Object or Accuſative; but if there is no ſuch other Verb (which is the Caſe here) the Affix is the Subject or Nominative Caſe. So with this very Verb, and in the ſame Conjugation, *Joſh.* vii. 13. *until you take away the accurſed thing*; not, *until the accurſed thing takes away you.* Beſides the Verb is to *remove* or *take away*, not *drive away*. *Bedford* tranſlates again, "Whoever goes firſt, and "ſmites the *Jebuſites*, and throws down into the ditch, "*that was under the wall*, the blind and the lame." Here too the Verb does not ſignify to *throw down*; however in this Conjugation *Kal*; nor the Prefix *into* after this Verb, to the Conſtruction of which it belongs, and is not to be underſtood as alone. Once more our Author tranſlates, that the Blind and Lame ſay of *David*, He ſhall not come into *our* Houſe. But how oddly does this accord with עַל־כֵּן *therefore* or *wherefore?* and cannot mean *becauſe*, as it is in the *Margin* of the *Engliſh Bible.* If the Blind and Lame had alſo ſaid this, the Hiſtorian who afterwards told that they ſaid ſo, muſt needs have uſed the preterite Tenſe; whereas he has put it in the future Tenſe, which is here uſed for the preſent, as the Senſe ſhews (the *Hebrew* being without the preſent Tenſe) *they ſay*, not *they ſaid.* A parallel Inſtance in *Num.* xxi. 27. begins with the ſame Words. The Author of *the preſent State of the printed Hebrew Text* here may ſo eaſily be anſwered, that I leave it as needleſs.

Ver. 8. *Let any one*] without farther Orders or Direction, but it might be ſpoken to the Captains; and what Neceſſity for the large Addition inſerted by *Tranſlators?* Is it not Senſe in the *Original* without?

Ver. 9. *Fortreſs*] Look *Judg.* ix. 6.

Ver. 11. *Maſons*] *Heb. Artificers of the Stone of a Wall*, as *Carpenters* are *Artificers of Wood.*

Ver. 13. *Concubines*] In none of thoſe Places of *Scripture* where this Word occurs, which are about thirty ſix, is any ſuch ſiniſter Senſe implied as *Harlots* or *Proſtitutes*, *Univerſal Hiſtory*, B. i. 7. 4. under Marriage; ſee the Meaning of it on *Gen.* xxii. ult.

and Wives out of Jeruſalem, after he was come from Hebron; and there were more Sons and Daughters born to him.

14. And theſe are the Names of thoſe that were born to him there: Shammua, Shobab, Nathan, Solomon,

15. Ibhar, Eliſhua, Nepheg, Japhia,

16. Eliſhama, Eliada and Eliphelet.

17. But when the Philiſtines heard that they had anointed David to be King over Iſrael, they all came up to ſeek for him; which he hearing of, went down to the Fortification.

18. And the Philiſtines came, and ſpread abroad in the Giants Vale.

19. David then enquired thus of the Lord, Shall I go up againſt the Philiſtines? Wilt thou deliver them into my Power? And the Lord ſaid to David, Go up, for I will wholly deliver them into thy Power.

20. So David went to Baal-perazim, where he beat them, and ſaid, The Lord has broke my Enemies before me, like the breaking out of Waters; therefore he called the Name of that Place Baal-perazim.

21. They alſo left their Images there, which David and his Men took away.

22. However the Philiſtines came up yet again, and ſpread abroad in the Giants Vale.

23. Whereupon David enquired of the Lord, who ſaid; Thou ſhalt not go up: turn about behind them, and come to them over againſt the Mulberry-trees.

24. And when thou heareſt the Sound of going on the Tops of the Mulberry-trees, then ſhalt thou ſtir: for then the Lord goes out before thee, to ſmite the Camp of the Philiſtines.

25. Therefore he did juſt as the Lord commanded him; and ſmote them from Geba till one comes to Gezer.

CHAP. VI.

AND David again gathered up all the choſen Men in Iſrael, thirty thouſand.

2. Then he got ready, and all the People who were with him, and came from Baalim of Judah, to bring up from thence the Ark of God, the Name of which is called by that of the Lord of Armies, who inhabits the Cherubs.

3. And they carried it on a new Cart, that they might take it from the Houſe of Abinadab, which was at Gibeah; Uzza and Ahio his Sons guiding the Cart.

4. Thus they who were with the Ark of God, took it from thence; and Ahio went before it.

5. Moreover David and all the Family of Iſrael played before the Lord on all *Inſtruments* of Fir-wood, namely on Harps, Lutes, Timbrels, Cornets and Cymbals.

6. But when they came to the Floor of Nachon, Uzzah reached out to the Ark of God, and took hold of it, becauſe the Oxen ſhook *it*.

7. At this the Lord was angry with him, and God ſmote him there for the Error; ſo that he died there by the Ark of God.

8. And David was diſpleaſed, becauſe the

Ver. 16. *Eliphelet*] *Eliphalet* comes from not underſtanding the *Hebrew* Accent; ſee 1 *Chron.* iii. 8. and the Name elſewhere.

Ver. 18. *Giants Vale*] as in *Joſh.* xv. 8. lying at the ſouth Side of *Jeruſalem*, *Maundrell* from *Joſephus*.

Ver. 21. *took away*] and by *David*'s Order burnt them, 1 *Chron.* xiv. 12. the former of which is mentioned here, and the latter there.

Ver. 25. *Gezer*] called *Gazer* through Ignorance of the *Hebrew* Accent, which alters the Vowel; ſee *Gen.* x. 24.

Ver. 1. Thoſe who have taken notice of the Miſtakes in the *common Tranſlation*, and its Printing, need not wonder at ſeeing here [*the*] in a different Character; which Errors are very unfit for the *holy Scripture*, and diſagreeable to the Exactneſs and Nicety that is in the *Hebrew Original*.

Ib. *choſen Men*] who might be thoſe mentioned 1 *Chron.* xiii. 1. for I ſuppoſe *David* would be intent on fetching the Ark before he did other Things; though Expoſitors in general count this to be a freſh Gathering of the People.

Ver. 2. *came from*] underſtand *after having gone thither*, as related 1 *Chron.* xiii. 6.

Ib. *Baalim of*] which *Baale* the Genitive of *Baalim* is; but *Baale of* is a double Genitive, which is abſurd. This Place was *Kirjath-baal*, *the Town of Baal*, from whence this Name in the plural, *Joſh.* xv. 60. 1 *Sam.* vii. 2. as it is in the Feminine, 1 *Chron.* xiii. 6.

Ib. *the Name of which*] that is Part of its Name thus, *The Ark of the Lord of Armies*. But *Cappellus* ſtrives hard to have שמו *Name* altered to שם *there*, that he might make *where the Name of the Lord of Armies is called upon*, or *upon which the Name*, &c. This though he attempted more than once, yet it has been ſolidly refuted by the *younger Buxtorf*.

Ver. 3. *that they might*] for *they brought it* not *out of the houſe* twice.

Ib. *Uzza*] differently ſpell'd here and in Ver. 6, 7, 8.

Ver. 6. *reached out to the Ark*] What Neceſſity is here of *his hand?* Or Occaſion of any Surmiſe that it was in the *Original*, ſince the *Hebrew* Verb ſignifies thus?

Ver. 7. *for the Error*] The *Heb.* without the Vowels is על השל but the Author of *the preſent State of the printed Hebrew Text* counts the *true reading* to be על אשר שלח את ידו though no *Copy* has it; *So that*, ſays he, *we have here 2 letters tranſpos'd, and 1 chang'd*, השל *for* שלח p. 456. but that one changed would be alſo tranſpoſed from the End of the Word to the Beginning, too much to be done by Miſtake; beſides which the Reader may ſee his *true reading* has three whole Words more than ours; and if it had been primitively the ſame, as in 1 *Chron.* xiii. 10. it is unaccountable to be ſo altered, either inadvertently or deſignedly.

Ib. *died*] according to the Denunciation in *Num.* iv. 15.

Lord

Lord made a Breach on Uzza: thus that Place is called The Breach of Uzza to this Day.

9. Nay David was afraid of the Lord that Day, and ſaid, How ſhall the Ark of the Lord come to me?

10. So that he would not take it away to himſelf into the City of David, but had it aſide to the Houſe of Obed-edom the Gittite:

11. Where it abode three Months; and the Lord bleſſed Obed-edom, with all his Family.

12. But it being told King David, that the Lord had bleſſed the Family of Obed-edom, and all which he had, by reaſon of the Ark of God; he went, and brought it up from his Houſe, to the City of David with Gladneſs.

13. And when they who carried it were gone on ſix Paces, he ſacrificed Oxen and fat Cattle.

14. Beſides David danced with all *his* Might before the Lord, being girded with a linen Ephod.

15. Thus he, and the whole Family of Iſrael, brought up the Ark of the Lord with ſhouting, and the Sound of the Cornet.

16. However as it came into the City of David, Michal Saul's Daughter looked out at a Window, and ſeeing King David leaping and dancing before the Lord, ſhe deſpiſed him in her Heart.

17. So they brought the Ark of the Lord, and ſet it in its Place, within the Tabernacle which David had pitched for it; and he offered up Burnt-offerings before the Lord, and Peace-offerings.

18. And when David had made an end of offering them up, he bleſſed the People in the Name of the Lord of Armies;

19. Diſtributing to them all, namely to every one of the Multitude of Iſrael, both Men and Women, one Cake of Bread, one Piece of Fleſh, and one Bottle *of Wine*: then all the People went to their reſpective Homes.

20. David too returned to bleſs his Family; when Michal above mentioned came out to meet him, and ſaid, How honourable to Day was the King of Iſrael, who was uncovered to Day in the Sight of the Handmaids of his Servants, as one of the vain ones is wholly uncovered!

21. But he anſwered her; It was before the Lord, who has choſen me above thy Father, and above all his Houſhold, to appoint me Ruler over his People Iſrael: therefore I will play before the Lord.

22. And I will yet be more baſe than this, and will be lowly in my own Sight; and with the very Handmaids, whom thou mentioneſt, I ſhall be honourable.

23. Therefore ſhe had no Child, to the Day of her Death.

CHAP. VII.

AND when the King was ſettled in his Houſe, and the Lord had given him reſt round about from all his Enemies;

2. He ſaid to Nathan the Prophet, See now I dwell in a Houſe of Cedar, while the Ark of God abides within a Curtain.

3. And Nathan anſwered him, Go, do all that is in thy Heart; for the Lord is with thee.

4. However that Night he had the Lord's Commiſſion as follows:

5. Go, and tell my Servant David; Thus ſays the Lord, Wouldeſt thou build me a Houſe to dwell in?

6. Since I have not dwelt in a Houſe, from the Day that I brought up the Iſraelites from Egypt, even to this Day, but have gone about in a Tent and a Tabernacle.

7. Whitherſoever I went about with all the Iſraelites, did I ſpeak ſuch a Word to one of the Magiſtrates of Iſrael, whom I commanded to feed that People of mine, as, Why do ye not build me a Houſe of Cedar?

8. Now therefore thou ſhalt declare ſo to my Servant David; Thus ſays the Lord of Armies, I took thee from the Fold, from after the Flock, to be Ruler over my People Iſrael.

9. And I have been with thee whitherſoever thou wenteſt, and have cut off all thy Enemies from thy Preſence; that I might make thee a great Name, like that of the great Men who are on the Earth.

Ver. 12. *by reaſon of the Ark of God*] The *Vulgate* ſubjoins, *and David ſaid, I will go, and bring back the Ark with Bleſſing into my Houſe.*

Ver. 13. *Oxen and fat Cattle*] *Vulgate, an Ox, and a Sheep, and a Ram*; but ſome *Editions* leave out the *Sheep*.

Ver. 14. *danced*] In the *vulg. Lat. Bib. played on Organs carried in the Arms* (for what elſe could be intended by *armigeratis?*) *and danced.*

Ver. 21. *I will play*] In *Lat. ludam*, which *Pope Clement*, in his *Edition* of the *Bible*, changing into *Juda* by Miſtake, made the Reading *Iſrael and Juda.*

Ver. 1. *was ſettled*] of more Importance to be told than that he *ſat*, and agrees better with *when.*

Ver. 6. *Tent*] See *Exod.* xxxv. 11.

Ver. 7. *Magiſtrates*] *Heb. Rods* or *Scepters.* The Word is here שִׁבְטֵי and in 1 *Chron.* xvii. 16. שִׁפְטֵי *Judges*; with the Senſe the ſame, ſays *Abarbanel*, in both Places: beſides *tribes* not being very proper.

10. Moreover

10. Moreover I will appoint a Place for my People Iſrael, and plant them, ſo that they ſhall dwell in a Place of their own, and not be moved again; nor ſhall the Sons of Iniquity afflict them any more as formerly;

11. And even from the Time that I ordered there ſhould be Judges over my People Iſrael, till I gave thee reſt from all thy Enemies: the Lord alſo tells thee, that he will make thee a Family.

12. When thy Days are fulfilled, and thou lieſt down with thy Fathers, I will ſet up thy Offspring after thee, who will proceed forth from thy ſelf; and will confirm his Kingdom.

13. He ſhall build a Houſe to my Name, and I will confirm the Throne of his Kingdom for ever.

14. I will be to him a Father, as he ſhall to me a Son; whom, when he commits Iniquity, I will rebuke with the Rod of Men, and with the Stripes of Mankind.

15. But my Kindneſs ſhall not be taken away from him; as I took *it* from Saul, whom I put away from before thee.

16. For thy Family and Kingdom ſhall be ſure for ever before thee, thy Throne ſhall be confirmed for evermore.

17. According to all theſe Words, and this whole Viſion, ſo ſpoke Nathan to him.

18. Then King David went in, and ſitting before the Lord, ſaid: Who am I, O Sovereign Lord? And what is my Family, that thou haſt brought me on hither?

19. And this was yet ſo little in thy Sight, O Sovereign Lord, that thou haſt alſo ſpoken of thy Servant's Family for a long while; and is this the Manner of Men, O Sovereign Lord?

20. And what ſhall David ſpeak yet more to thee, ſince thou knoweſt thy Servant, O Sovereign Lord?

21. For thy Word's ſake, and according to thy Mind, haſt thou done all this great Matter, to make *it* known to thy Servant.

22. Therefore thou art great, O Lord God: for there is none like thee, nor any God beſides thee, according to all that we have heard with our Ears.

23. And what one Nation on the Earth is like thy People Iſrael: whom God went to redeem for a People to himſelf, and to make him a Name, and to do for you great and terrible Things along to thy Country; by reaſon of thy People whom thou redeemedſt to thy ſelf from Egypt, the Nations and their gods?

24. Thou haſt alſo confirmed thy People Iſrael to thy ſelf, for a People to thee for ever; and thou Lord art a God to them.

25. Now therefore, O Lord God, eſtabliſh the Word which thou haſt ſpoken concerning thy Servant, and his Family, for ever; and do according as thou ſpokeſt.

26. So ſhall thy Name be magnified for ever as follows, The Lord of Armies is God over Iſrael; and the Family of thy Servant David will be confirmed before thee.

27. Since thou, O Lord of Armies the God of Iſrael, haſt revealed thus to the Ear of thy Servant, I will build thee a Houſe; therefore he has found in his Heart to make this Prayer to thee.

28. And now, O Sovereign Lord, thou art he that is God, and thy Words are Truth, who haſt ſpoken this Good of thy Servant.

29. Therefore now let it pleaſe thee to bleſs the Family of thy Servant, that it may be for ever before thee: for thou haſt ſpoken, O Sovereign Lord, and with thy Bleſſing let it be bleſſed for ever.

CHAP. VIII.

AND after this David beat the Philiſtines, ſo that he humbled them; and he took the Bridle of Ammah out of their Poſſeſſion.

2. Moreover he beat the Moabites, and

Ver. 11. *till*] as *from* before, and the Senſe of the Paſſage indicate; *Noldius* alſo gives *Vau* this Meaning in his *Concordance of the Hebrew Particles*; ſee *Exod.* xxxiv. 33.

Ib. *Family*] for ſuch it was, Ver. 12, 19.

Ver. 18. *Sovereign Lord*] The *Hebrew* Words (each rendered *Lord* when alone) being otherwiſe in 1 *Chron.* xvii. 16. diſtinguiſhed in the *preſent Engliſh* only by ſmall and capital Letters, and other ſuch Differences of the Divine Names being in this *Prayer*, as written by different Penmen, according to the general Manner of the *Scripture*; the firſt Remark of the Author of *the preſent State of the printed Hebrew Text* is, *that the* Jews *have ſuperſtitiouſly omitted* Jehovah, *and ſupplied it by* Adonai; when *Jehovah* is in the 1ſt Verſe of the *Prayer*, and frequently throughout it, both in *Sam.* and *Chron.* His ſecond Remark, oppoſite to the firſt, which you may perceive was indeed wanting, is, *that they have put in* Adonai *before* Jehovah, *to ſtrike the Reader's Eye firſt, and ſo to prevent his pronouncing the Word* Jehovah *after it*; from which a Perſon might be led to think that *Jehovah* is not to be found alone, while it is ſo ſeveral Times in this very *Prayer*, and is in the *Introduction* to it of each *Book*. Who but himſelf would have diſcovered ſuch Remarks, and ventured to publiſh them?

Ver. 23. *along to thy Country*] in the Way thither: *for thy land* being defective both in Senſe and Conſtruction; in Senſe, as this was done at *Egypt*; in Conſtruction, as there is not [and] before it.

Ver. 1. *the Bridle of Ammah*] *Gath* and its Towns called thus, 1 *Chron.* xviii. 1. as being probably the Bridle which had held *Iſrael* in Subjection. *Jun.* and *Trem.* expound *Ammah* to be the Name of a Mountain there, mentioned by *Pliny*, *Nat. Hiſt.* Lib. v. 13.

meaſured

measured them with a Line, to caſt them down to the Ground; that is he measured with two Lines to put to death, and with a full Line to keep alive: ſo they became his Servants, carrying Preſents.

3. David too beat Hadadezer the Son of Rehob King of Zobah, when he went to recover his Border at the River Euphrates.

4. From whom he took a thouſand *Chariots*, ſeven hundred *Companies of* Horſemen, and twenty thouſand Footmen; and he hamſtringed all the Chariot-*horſes*, only left of them *for* a hundred Chariots.

5. And when the Syrians of Damaſcus came to help this Hadadezer, David ſlew of them twenty two thouſand Men.

6. Nay he put Garriſons in Syria of Damaſcus, and the Syrians became his Servants, carrying Preſents: thus the Lord ſaved David whitherſoever he went.

7. Beſides he took the Shields of Gold that the Servants of Hadadezer were armed with, which he brought to Jeruſalem.

8. From Betah likewiſe, and Berothai, Hadadezer's Cities, did King David take very much Braſs.

9. And Toi King of Hamath hearing, that David had beat all the Army of Hadadezer;

10. He ſent Joram his Son to King David, to aſk of *his* Welfare, and bleſs him, becauſe he had fought againſt Hadadezer, and beat him, for he was one who had Wars with Toi; and with him were Inſtruments of Silver, as there were likewiſe of Gold and Braſs.

11. Them alſo King David conſecrated to the Lord, with the Silver and Gold which he conſecrated, of all the Nations that he ſubdued;

12. Of Syria, Moab, the Ammonites, Philiſtines, Amalek, and the Spoil of Hadadezer the Son of Rehob, King of Zobah.

13. And David got a Name, when he returned from his ſlaying the Syrians, by *that* of eighteen thouſand, in the Valley of Salt.

14. Afterwards he put Garriſons in Edom, which he did in all of it, ſo that all the Edomites became David's Servants; and the Lord ſaved him whitherſoever he went.

15. So David reigned over all Iſrael, and he was one who did Judgment and Juſtice to all his People.

16. Now Joab the Son of Zeruiah, was over the Army; and Jehoſhaphat the Son of Ahilud, the Recorder.

17. Zadok likewiſe the Son of Ahitub, and Ahimelech the Son of Abiathar, were the Prieſts; and Seraiah was the Secretary;

18. And Benaiah the Son of Jehoiada, was *over* both the Cherethites and Pelethites; as David's Sons were Princes.

CHAP. IX.

MOREOVER David ſaid, Is there yet any who is left of the Family of Saul, that I may not be ungenerous to him for Jonathan's Sake?

2. And there was of it a Servant, whoſe Name was Ziba, whom they called to David; and the King ſaid to him, Art thou Ziba? Who anſwered, Thy Servant is.

3. Then he aſked, Is there yet no Man of the Family of Saul, that I may ſhew the Kindneſs of God to him? And Ziba ſaid to him, There is yet a Son of Jonathan, lame of *his* Feet.

4. To whom the King replied, Where is he? And Ziba ſaid to him, Behold he is at the Houſe of Machir the Son of Ammiel, in Lo-debar.

5. With that King David ſent, and fetched him from thence.

6. And when Mephiboſheth the Son of Jonathan, the Son of Saul, was come to him, he fell on his Face, and reverenced; and David ſaid, Mephiboſheth; who anſwered, Here is thy Servant.

7. And he replied to him, Do not fear, for I will throughly ſhew Kindneſs to thee for the ſake of Jonathan thy Father, and will reſtore to thee all the Land of thy Grandfather Saul; thou mayeſt alſo eat Victuals on my Table continually.

8. At this he bowed down, and ſaid, What is thy Servant, that thou ſhouldeſt look on ſuch a dead Dog as I?

Ver. 3. *Hadadezer*] *Joſephus* in *Antiq.* Lib. vii. 6. quotes from the 4th Book of *Nicolaus Damaſcenus*'s *Hiſtory*, that *Adad* who reigned over Part of *Syria*, made war with *David* King of the *Jews*, and was overcome at *Euphrates*; that his Poſterity reigned to the tenth Generation, having the ſame Name; and that the third from this, to take away the Diſhonour, fought againſt the *Jews*, and waſted *Samaria*: which *Joſephus* applies to 1 *Kings* xx. The laſt of thoſe Kings might be *Rezin*, or however the laſt of that Kingdom, 2 *Kings* xvi. 9.

Ver. 4. Chariots] which being here to be underſtood in *Hebrew*, is ſupplied from 1 *Chron.* xviii. 4.

Ib. Companies] of ten each, ſuch as are mentioned, *Deut.* i. 15. &c. the whole Number of ſingle Horſemen being ſeven thouſand, 1 *Chron.* xviii. 4.

Ver. 8. *Braſs*] *of which*, ſays the *vulg. Lat.* upon its own Authority, and from 1 *Chron.* xviii. 8. *Salamon made all the braſen Veſſels in the Temple, and the braſen Sea, and the Pillars, and the Altar.*

Ver. 13. *by* that] by ſlaying 18000 *Edomites*, not *Syrians*, 1 *Chron.* xviii. 12. and as the next Verſe here diſcovers; ſee the reconciling of theſe Places with *Pſa.* lx. 1. there.

Ib. *eighteen thouſand*] The *Vulgate* wildly adds, *and at Gebel twenty three thouſand.*

Ver. 6. *Here is*] As *Here am I* commonly, if not always in the *preſent Engliſh.*

Ver. 7. *mayeſt*] Which ſeems beſt to expreſs the Favour to Advantage, in Liberty; and ſee Ver. 10.

9. Beſides the King called Ziba Saul's Servant, and ſaid to him; All that belonged to Saul, and to all his Family, I have given to thy Maſter's Son.

10. Thou ſhalt therefore, with thy Sons and Servants, till the Land for him, and bring in, that there may be Food for him, which he may eat; this however he may continually on my Table. Now Ziba had fifteen Sons, and twenty Servants.

11. And he ſaid to the King, Entirely as my Lord the King has commanded his Servant, ſo will thy Servant do: though Mephiboſheth ſhould eat on my Table as one of the King's Sons.

12. Mephiboſheth too had a little Son, whoſe Name was Micha; and all who dwelt in the Houſe of Ziba were Servants to Mephiboſheth.

13. Who dwelt at Jeruſalem, for he did eat continually on the King's Table, and was lame of both his Feet.

CHAP. X.

AND after this, the King of the Ammonites dying, Hanun his Son reigned in his room.

2. Upon which David ſaid, I will ſhew Kindneſs to Hanun the Son of Nahaſh, as his Father did to me. So he ſent to comfort him by the Miniſtry of his Servants concerning his Father: and David's Servants went into the Country of the Ammonites.

3. But their Princes ſaid to Hanun their Lord, Doſt thou think David honours thy Father, that he has ſent Comforters to thee? Has not he ſent his Servants to thee, in order to ſearch out the City, to ſpy it, and overthrow it?

4. Therefore Hanun took David's Servants, and ſhaved off half their Beards, and cut off their Garments in the middle to their Buttocks; ſending them away.

5. And ſome told David, at which he ſent to meet them, becauſe the Men were exceedingly aſhamed; and the King ſaid, Stay at Jericho till your Beards are grown, and then come back.

6. However when the Ammonites found that they were odious to David, they ſent, and hired of the Syrians of Beth-rehob, and thoſe of Zoba, twenty thouſand Footmen, and of the King of Maachah a thouſand Men, as alſo of the Men of Tob twelve thouſand.

7. This David hearing, ſent Joab, with all the Army of the ſtout Men.

8. So the Ammonites came out, and ſet the Battle in order at the Entrance of the Gate; and the Syrians of Zoba, and Rehob, as likewiſe the Men of Tob and Maachah, were by themſelves in the Field.

9. Whereupon Joab ſeeing that the Front of the Battle was towards him, both before and behind, he choſe ſome of all the choice Men of Iſrael, and ſet in order to meet the Syrians.

10. And the reſt of the People he delivered into the Cuſtody of Abiſhai his Brother, that he might ſet in order to meet the Ammonites.

11. He alſo ſaid; If the Syrians are too ſtrong for me, thou ſhalt be to ſave me; and if the Ammonites are too ſtrong for thee, I will come to ſave thee.

12. Be thou ſtrong, and let us make our ſelves ſo, for our People, and for the Cities of our God; and the Lord do what he likes.

13. Joab then, and the People that were with him, drew nigh to the Battle againſt the Syrians, who fled from his Preſence.

14. And the Ammonites ſeeing that the Syrians were fled, did flee from the Preſence of Abiſhai, and got into the City: ſo Joab returned from the Ammonites, and came to Jeruſalem.

15. Nevertheleſs when the Syrians ſaw that they were beat before Iſrael, they gathered together.

16. Hadarezer likewiſe ſent, and brought out the Syrians who were beyond the River, and they came to Helam; Shobach the Captain of Hadarezer's Army being before them.

17. Which being told David, he gathered all Iſrael, and paſſing over Jordan

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Ver. 10. *may eat*] when in the Country, and his Servants.

Ver. 11. *ſhould eat—as one*] live like one of them for eating. Thus *Jun.* and *Trem.* have it as what *Ziba* ſaid, with the *Sixtine Bibles*; and it is ſtrange to be taken for *David*'s Words, to make it a Tautology too, without any Intimation of it in the *Original*. The *Seventy* tranſlate it to be the Hiſtorian's, *And Mephiboſheth did eat on the King's Table.*

Ver. 6. *Maachah*] the Name of the Country, not of the King, 1 *Chron.* xix. 6, 7.

Ver. 8. *Men of Tob*] of *Tob* ſee *Judg.* xi. 3. *Iſh-tob and Maacah*, as it ſtands in the *common Tranſlation*, is very indifferent Senſe.

Ver. 12. *ſo*] The *Hebrew* Verb being repeated in this Manner, as likewiſe at 1 *Chron.* xix. 13. in which may be ſeen how our *Tranſlators* have diſplayed their Oratory.

Ver. 14. *And—ing*] This anſwers to the two *Hebrew* ys; ſo that *then* and *alſo* are Redundancies of the *common Tranſlation.*

Ver. 15. *the Syrians*] But *Vulg. the Sons of Ammon ſeeing, that Syria was afraid, and that they were overthrown before Iſrael.*

came

came to Helam; where the Syrians ſet in order to meet him, and fought with him.

18. But the Syrians fled from the Preſence of Iſrael, and David ſlew thoſe of ſeven hundred Chariots, and forty thouſand Horſemen; nay he ſmote Shobach the Captain of their Army, ſo that he died there.

19. Thus all the Kings, the Servants to Hadarezer, ſeeing that they were beat before Iſrael, made peace with them, and ſerved them; and the Syrians were afraid to help the Ammonites any more.

CHAP. XI.

MOREOVER at the Return of the Year, at the Time Kings go out, David ſent Joab, accompanied with his Servants, and all Iſrael; and they ſpoiled the Ammonites, nay laid ſiege againſt Rabbah; but David abode at Jeruſalem.

2. And at the Time of Evening, he riſing up from his Bed, and walking about upon the Roof of the King's Houſe, ſaw from thence a Woman waſhing her ſelf; who was of a very beautiful Look.

3. With that he ſent, and enquired for her; and one ſaid, Is not this Bath-ſheba the Daughter of Eliam, the Wife of Uriah the Hittite?

4. Then David ſent Meſſengers, and fetched her; and when ſhe was come to him, he lay with her, ſhe having conſecrated her ſelf from her Uncleanneſs: afterwards ſhe returned home.

5. And the Woman conceived; whereupon ſhe ſent, and told David, that ſhe was with Child.

6. At this he ſent to Joab, Send me Uriah the Hittite; whom Joab ſent to him.

7. And when he was come to him, David aſked about the Welfare of Joab, as alſo about that both of the People and the War.

8. After which David ſaid to him, Go down home, and waſh thy Feet. But Uriah going out of the King's Houſe, though there went forth after him a Diſh of Meat from the King,

9. Lay down at the Door there, with all the Servants of his Lord, and went not down home.

10. This they told David of; who ſaid to him, Didſt not thou come from a Journey? Why didſt not thou go down home?

11. And Uriah anſwered him, The Ark, with Iſrael and Judah, abide in Tents; nay my Maſter Joab, with the Servants of my Lord, are encamped out in the Field; and ſhall I go home, to eat, drink, and lie with my Wife? By thy living, and thy Soul's living, I will not do this Thing.

12. David then ſaid to him, Abide here alſo to Day, and to Morrow I will let thee go. Accordingly Uriah abode in Jeruſalem that Day, and the next.

13. And David called him, that he might eat and drink before him, and he made him drunk; yet he went out in the Evening to lie on his Bed with the Servants of his Lord, and went not down home.

14. Therefore in the Morning, David wrote a Letter to Joab, and ſent by Uriah.

15. In which he wrote thus, Do you put Uriah towards the Front of the ſtrongeſt Part of the Battle, and turn back from following him; that he may be ſmitten, and die.

16. So when Joab had obſerved the City, he put him at a Place where he knew that valiant Men were.

17. And the Men of the City came out, and fought with Joab, ſo that there fell ſome of the People, the Servants of David; and likewiſe Uriah the Hittite died.

18. Upon which Joab ſent, that he might tell David all the Affairs of the War.

19. And he commanded the Meſſenger as follows; When thou haſt made an end of telling all the Affairs of the War to the King;

20. If his Wrath get up, and he ſays to thee, Why did you go nigh the City to fight? Did not you know how they throw off the Wall?

21. Who ſlew Abimelech, the Son of Jerubbeſheth? Did not a Woman caſt upon him a Piece of a Milſtone off the Wall, ſo that he died at Thebez? Why did you go nigh the Wall? Then thou ſhalt ſay, Thy Servant Uriah the Hittite alſo is dead.

22. Accordingly the Meſſenger went; and when he came, told David all for which Joab ſent him.

23. And he ſaid to David, When the Men had prevailed over ſome, and came out to others of us into the Field, we got to be over them to the Entrance of the Gate.

Ver. 18. *forty thouſand Horſemen*] Theſe ſeem to be the Horſe and Foot together, being called Footmen, 1 *Chron.* xix. 18. where they might be denominated from the greater Number, and here from the principal Sort; nay might be termed by either Name, becauſe the Footmen might occaſionally, or at this Time, fight on horſeback, or elſe the Horſemen on foot.

Ver. 20. *throw*] Agreeable to the next Verſe, and the principal Meaning of the Word.

Ver. 23. *ſome—others of us*] which requires no Explication, nor Vindication, but *N. B.*

24. Whereby

24. Whereby the Throwers threw on thy Servants off the Wall, and there are ſome of the King's Servants dead; and likewiſe thy Servant Uriah the Hittite is dead.

25. But David ſaid to the Meſſenger; Thus ſhalt thou ſay to Joab, Let not this Thing diſpleaſe thee, ſince the Sword conſumes one as well as another: make the Battle ſtrong againſt the City, and deſtroy it; to which do thou ſtrengthen him.

26. Now the Wife of Uriah hearing that he her Huſband was dead, lamented for him.

27. However when the Mourning was paſt, David ſent, and took her to his Houſe, and ſhe became his Wife, and bore him a Son; but the Thing which he had done diſpleaſed the Lord.

CHAP. XII.

AND the Lord ſent Nathan to David; who coming to him, ſaid to him; There were two Men in one City, one rich and the other poor.

2. The rich had very great Flocks and Herds.

3. But the poor had nothing at all, excepting one little Ewe-lamb, which he bought, and kept alive, ſo that it grew up together with him, and his Sons: it did eat of his Morſel, and drink of his Cup, nay lay in his Boſom, and was as a Daughter to him.

4. And there coming a Traveller to the rich Man, he ſpared to take of his own Flocks and Herds, to make ready for the Paſſenger who came to him; and took the poor Man's Ewe-lamb, and made ready for that Man.

5. Upon this David was very angry with the Man; inſomuch that he ſaid to Nathan; By the Lord's living, the Man who has done this ſhall be put to death.

6. And he ſhall reſtore the Lamb fourfold; becauſe he has done this Thing, and becauſe he did not ſpare.

7. Then Nathan ſaid to him: Thou art the Man. Thus ſays the Lord God of Iſrael; I anointed thee to be King over Iſrael, and I delivered thee from the Power of Saul.

8. Beſides I gave thee thy Maſter's Houſe, and his Wives into thy Boſom, nay gave thee the Family of Iſrael and Judah; and if that had been a Little, I would have added to thee ſuch and ſuch Things as theſe.

9. Why haſt thou deſpiſed the Word of the Lord, by doing what diſpleaſed him? Thou haſt ſlain Uriah the Hittite with the Sword, and taken his Wife to be thine; having killed him with the Sword of the Ammonites.

10. Now therefore the Sword ſhall not depart from thy Houſe for a great while; becauſe thou haſt deſpiſed me, and taken that Uriah's Wife to be thy own.

11. Thus ſays the Lord; Behold I will raiſe up Miſchief againſt thee out of thy own Houſe, and take thy Wives before thy Eyes, and give to thy Neighbour; who ſhall lie with them in the Sight of this Sun.

12. For thou didſt *it* in ſecret; but I will do this Thing openly to all Iſrael, and the Sun.

13. And David ſaid to Nathan, I have ſinned againſt the Lord. Whereupon Nathan replied to him; The Lord alſo puts away thy Sin, thou ſhalt not die.

14. Only becauſe thou haſt let the Enemies of the Lord highly contemn by this Thing, even the Son who is born to thee ſhall quite die.

15. And when Nathan was gone home, the Lord ſmote the Child, whom the Wife of Uriah bore to David, ſo that it was mortally ſick.

16. Therefore David beſought God for the Boy; and kept a Faſt, nay went in, and ſtaid all Night, lying on the Ground.

17. But the Elders of his Houſe roſe up to him, to raiſe him up from the Ground; yet he would not let it be, nor did he eat any Victuals with them.

18. However on the ſeventh Day the Child died; and David's Servants were afraid to tell him that it was dead, for they ſaid, Behold when the Child was alive we perſuaded him, and he did not hearken to what we ſaid; and how will he do ill, ſhould we tell him it is dead!

19. Nevertheleſs David ſeeing that his Servants whiſpered, underſtood that it was; upon this he aſked them, Is the Child dead? And they ſaid, It is.

20. He then roſe up from the Ground, and having waſhed, anointed himſelf, and changed his Cloaths, he went into the Houſe of the Lord, and worſhipped; next he came home, and aſking, they put ſome Victuals for him, and he eat.

Ver. 17. *let it be*] for without this (as often the Verb-ſubſtantive is to be underſtood in the *Hebrew*) it may be aſked, *He would not* what? *Raiſe him up?*

Ver. 19. *ſeeing*] *Vulg. heard*, to make it better, but I think worſe: for he might rather ſee them, than hear them whiſpering.

21. Whereupon

21. Whereupon his Servants ſaid to him, What is this Thing which thou haſt done? Thou didſt faſt, and weep, for the Child being alive, and when it was dead, thou didſt riſe up, and eat Victuals.

22. And he anſwered; While the Child was yet alive, I faſted, and wept; for, thought I, Who knows but the Lord may be gracious to me, that the Child may live.

23. But now it is dead, Why ſhould I faſt? Can I make it return again? I ſhall go to it, but it will not return to me.

24. Afterwards David comforted Bathſheba his Wife, and going in to her, lay with her; and ſhe bore a Son, whoſe Name he called Solomon, and the Lord loved him.

25. Who ſending by the Miniſtry of Nathan the Prophet, he called his Name Beloved of the Lord; becauſe of the Lord.

26. And Joab fought againſt Rabbah of the Ammonites, that he might take the royal City.

27. At which he ſent Meſſengers to David with this Advice; Having fought againſt Rabbah, I have even taken the City of Water.

28. Now therefore gather the reſt of the People, and encamp againſt the City, and take it; leſt being taken by me, it ſhould be called by my Name.

29. Accordingly David gathered all the People, and going to Rabbah, fought againſt it, and took it.

30. And he took off their King's Crown from his Head, the Value of which was a Talent of Gold with the precious Stones, and it crowned David's Head; beſides he brought out the Spoil of the City very much.

31. He brought out the People too who were therein, and put under a Saw; as alſo Threſhing-inſtruments of Iron, and iron Axes, nay made them paſs through the Brick-kiln; and ſo did he to all the Cities of the Ammonites: then he, and all the People, returned to Jeruſalem.

CHAP. XIII.

AND after that his Son Abſalom having a fair Siſter, whoſe Name was Tamar, Amnon the Son of David loved her.

2. And he was ſo diſtreſſed, that he became ſick for this his Siſter, becauſe ſhe was a Virgin; and he thought it would be ſtrange to do any Thing to her.

3. Now Amnon had a Friend, whoſe Name was Jonadab, the Son of Shimeah David's Brother; and he was a very expert Man;

4. Who ſaid to him, Why art thou ſo thin, being the King's Son, Morning by Morning? Wilt not thou tell me? And Amnon anſwered him, I am in love with Tamar the Siſter of my Brother Abſalom.

5. Then Jonadab replied to him, Lie upon thy Bed, and feign thy ſelf ſick; and when thy Father comes to ſee thee, ſay to him, Let Tamar my Siſter come, I pray, and get me to eat ſome Victuals, by dreſſing the Food in my Sight, that I may ſee, and eat from her Hand.

6. So Amnon lay down, and feigned himſelf ſick; and the King coming to ſee him, he ſaid to him, Let Tamar my Siſter come, I pray, and make a Couple of Cakes in my Sight, that I may eat from her Hand.

7. Accordingly David ſent word home to her, Go now to thy Brother Amnon's Houſe, and dreſs ſome Food for him.

8. With that Tamar went thither, and he was lying down; then ſhe took Dough, having kneaded *it*, and made Cakes in his Sight, and baked them.

9. Moreover ſhe took the Pan, and turned *them* out before him; but he refuſed to eat, and ſaid, Cauſe every one to go out from me: ſo every one did.

10. Next he ſaid to her, Bring the Food into the Chamber, that I may eat from thy Hand. Accordingly Tamar took the Cakes which ſhe had made, and carried thither to Amnon her Brother.

11. Which ſhe having nigh to him, that he might eat, he took hold of her, and ſaid to her, Come, lie with me, my Siſter.

12. But ſhe anſwered him; Do not, my Brother, do not humble me, for it ſhould not be ſo done in Iſrael: do not this Vileneſs.

Ver. 23. *Why*] How much better and wiſer is this Anſwer, than that celebrated one of *Solon* himſelf, the great Law-maker of *Athens*, on a like Occaſion, when he was perſuaded not to weep, ſince Weeping would avail Nothing, "For this Cauſe I do weep?"

Ver. 25. *Beloved of the Lord*] as the *Hebrew* ſignifies; the Loſs of which in the *Engliſh Tranſlation* ſee on *Pſa.* cxxvii. 2.

Ver. 26. *that he might*] Ver. 28.

Ver. 30. *Value*] As the *Hebrew* Word may ſignify *Weight* or *Value*, it is not congruous to be the former here, becauſe the Crown was not all Gold, as alſo becauſe the Weight would be far too great.

Ver. 31. *Threſhing-inſtruments*] As in *Amos* i. 3. and the Verb there joined with it ſhews.

Ver. 8. *lying*] otherwiſe *lain*, notwithſtanding how it may be vulgarly expreſſed; *laid* being not the Participle of *lie*, but of *lay*, and ſo denotes being done by ſome other Perſon or Thing.

Ver. 12. *Do not*] אַל being a Particle of perſuading from a Thing, as twice beſides in this Verſe; rarely of denying; ſee *Buxt. Gram.* Lib. ii. Cap. 19.

Ib. *humble*] Vid. *Gen.* xxxiv. 2. and concerning *Vileneſs*, Ver. 7. of the ſame Chapter.

13. For I, whither ſhall I cauſe my Reproach to go? And thou wilt be as one of the vile ones in Iſrael: now therefore ſpeak, I pray, to the King, for he will not with-hold me from thee.

14. Nevertheleſs he would not hearken to what ſhe ſaid; but being ſtronger than ſhe, humbled her, and lay with her.

15. Amnon then had a very great Hatred to her; for it was greater than the Love which he before had for her; inſomuch that he bade her, Get up, be gone.

16. And ſhe ſaid to him, There is no Cauſe for this great Heinouſneſs, to ſend me away being more than the other that thou haſt done to me. Yet he would not hearken to her;

17. But called his young Man who waited on him, and ſaid, Send this Woman now out from me, and lock the Door after her.

18. And though ſhe had on a Garment of *ſeveral* Sorts, becauſe the King's Daughters who were Virgins were cloathed with ſuch Robes; his Waiting-man had her out abroad, and locked the Door after her.

19. Therefore Tamar took Aſhes upon her Head, and tore that Garment, as alſo put her Hand upon her Head, and going away, went on crying.

20. To whom Abſalom her Brother ſaid, Has thy Brother Aminon been with thee? Yet now, my Siſter, hold thy Peace, as he is thy Brother; do not mind this Matter. Then Tamar remained, and was deſolate, at his Houſe.

21. And upon King David's hearing of all theſe Things, he was very angry.

22. In the mean time Abſalom would not ſpeak to his Brother Amnon either Bad or Good: for he hated him, by reaſon that he had humbled Tamar his Siſter.

23. And in two Years Time, Abſalom having Shearers at Baal-hazor, which is by Ephraim, he invited all the King's Sons.

24. He likewiſe came to the King, and ſaid, Behold now thy Servant has Shearers, let the King, I pray, and his Servants, go with thy Servant.

25. Whereas the King anſwered him, Let us not, my Son, let us not now all of us go, leſt we ſhould be burdenſome to thee. And notwithſtanding he urged him, he would not go, but bleſſed him.

26. At which Abſalom ſaid, If not, be pleaſed to let my Brother Amnon go with us? And the King replied to him, Why ſhould he go with thee?

27. However Abſalom preſſing on him, he let Amnon and all the King's Sons go with him?

28. And Abſalom commanded his young Men thus; See now when Amnon's Mind is merry with Wine, and I give you notice to ſtrike him; then kill him, do not fear: Will it not be becauſe I command you? Take courage, and be Sons of Valour.

29. They alſo did to Amnon, as he commanded; with that all the King's Sons roſe up, and riding upon their reſpective Mules, fled.

30. And while they were in the Way, the following News came to David, Abſalom has ſlain all the King's Sons, ſo that there is not one of them left.

31. Upon this the King got ready, and tearing his Cloaths, lay on the Ground; and all his Servants ſtood by with *their* Cloaths torn.

32. But Jonadab the Son of Shimeah David's Brother made anſwer; Let not my Lord think, they have killed all the young Men, the King's Sons, ſince Amnon alone is dead: for by the Talk of Abſalom it has been appointed, from the Day he humbled Tamar his Siſter.

33. Now therefore let not my Lord the King ſo regard the Matter, as to think all his Sons are dead; becauſe it is only Amnon.

34. And Abſalom fled. The young Man too who kept watch looking up, ſaw plainly that there were many People came along in the Way behind him, on the Side of the Mountain.

35. When Jonadab ſaid to the King, Behold the King's Sons are coming: according to the Word of thy Servant, ſo it is.

36. And as he made an end of ſpeaking, behold they came, who burſt out a crying; and the King alſo, with all his Servants, cried very much.

37. In the mean while Abſalom fled, who went to Talmai the Son of Ammihud King of Geſhur; and he mourned for his Son continually.

38. Thus he being fled, and gone to Geſhur, was there three Years.

39. So that King David longed to go

Ver. 16. *Cauſe.*] not with the Stop here, as in the *vulg. Tranſ.* ſo unaptly.

Ver. 20. *Aminon*] So *Abſalom* calls him, different from his Name elſewhere; *Lightfoot* ſays, *ſcornfully:* but rather in Derogation to his Name *Amnon*, which ſignifies *faithful*; as this may *unfaithful*, *min* being *from* or *un*— therefore ſhould not be loſt in the *Tranſlation*.

Ver. 22. *Bad or Good*] which is the *Hebrew* Order.

Ver. 31. their] It may be ſuſpected, that our *Tranſlators* miſtook the ם of בגדיהם for this Pronoun.

Ver. 32. *that* being twice added in this Verſe by our *Tranſlators*, one is put in the *Italick* Print, the other not.

forth

forth to him; for he was comforted concerning Amnon, ſince he was dead.

CHAP. XIV.

AND Joab the Son of Zeruiah knowing, that the Heart of the King was upon Abſalom;

2. He ſent to Tekoah, and fetched from thence a wiſe Woman, to whom he ſaid; Feign thy ſelf now to mourn, and put on now Garments of Mourning, and be not anointed with Oil, but be as a Woman who has theſe many Days been mourning for the Dead;

3. And go to the King, and ſpeak to him according to this Speech: he putting Words ſo in her Mouth.

4. Accordingly the Woman of Tekoah ſpoke to the King, falling upon her Face to the Ground, and reverencing, with this Expreſſion, Save, O King.

5. To whom he ſaid, What is the matter with thee? And ſhe anſwered; I am verily a widow Woman, my Huſband being dead.

6. And thy Handmaid had two Sons, who contending in the Field, and there being none between them to deliver; one ſtruck the other, ſo that he killed him.

7. At which behold the whole Family is riſen up againſt thy Handmaid, and they ſay, Deliver up him who ſmote his Brother, that we may kill him for the Life of his Brother whom he has ſlain, and may deſtroy even the Heir; thus will they quench my Coal that is left, making my Huſband not to have Name or Remainder upon the Surface of the Ground.

8. Whereupon the King ſaid to her, Go home, and I will give command concerning thee.

9. But ſhe anſwered him, Upon me, my Lord O King, be the Iniquity, and upon my Father's Family; and let the King, and his Throne, be innocent.

10. To which the King replied, When any ſpeaks to thee, bring him to me, and he ſhall not touch thee again any more.

11. Yet ſhe added, Let the King, I pray, remember the Lord thy God, not to let the Revengers of Blood increaſe the ſlaying, that they may not deſtroy my Son. By the Lord's living, ſays he, there ſhall not a Hair of thy Son fall to the Earth.

12. The Woman nevertheleſs rejoined, Let thy Handmaid, I beſeech thee, ſpeak a Word to my Lord the King; who ſaid, Do.

13. And ſhe proceeded; Why then doſt thou intend ſuch as this againſt the People of God? For the King ſpeaks theſe Words like one who is in fault, for him not to bring again his expelled one.

14. For we muſt quite die, and be like Water poured out on the Ground, which cannot be gathered up; and ſince God takes not away the Life, he ſhould have ſome Thoughts that the expelled one may not remain ſo from him.

15. And now as I came to ſpeak this Matter to the King my Lord, it was becauſe the People made me afraid; and thy Handmaid thought, I will now ſpeak to the King, who perhaps will do the Buſineſs of his Handmaid.

16. Becauſe he can hear to deliver her from the Power of the Man, who would deſtroy me and my Son together, from the Poſſeſſion of God.

17. Thy Handmaid too thought, The Word now of my Lord the King will be for Quietneſs: for as an Angel of God, ſo is he to hear Good or Evil, and the Lord thy God is with thee.

18. The King then made reply to her, Conceal not from me, I pray, the Matter that I ſhall aſk thee. And ſhe ſaid, Let my Lord the King now ſpeak.

19. And he aſked, Is not the Hand of Joab with thee in all this? To which the Woman made anſwer; By thy Soul's living, my Lord O King, there is no going to the right Hand or the left, from all that my Lord the King ſpeaks; for thy Servant Joab himſelf commanded me, and told thy Handmaid all that ſhe ſhould ſay:

20. In order to turn about the Look of the Thing, has thy Servant Joab done this Matter; and my Lord is wiſe, as with the Wiſdom of an Angel of God, to know all that is on the Earth.

21. Upon which the King ſaid to Joab, Behold now ſince I have done this Thing, go, bring again the young Man Abſalom.

22. At this Joab fell on his Face to the

Ver. 2. *now*] the ſame repeated in *Hebrew*.

Ver. 9. *be innocent*] *præſtando quod peto, in doing what I requeſt*, as *Jun.* and *Trem.* well comment; but *Poole* doubly ill, *If I do not inform thee right, or if thou neglecteſt my Cauſe.*

Ver. 14. *die*] *Amnon* would have died if not murdered, and *Abſalom* will die as it were for it.

Ib. *takes not away the Life*] of *Abſalom*, for the Murder.

Ib. *he ſhould*] Namely the King, agreeing with the Words of the foregoing Verſe.

Ver. 19. *told thy Handmaid all that ſhe ſhould ſay*] according as the ſame *Hebrew* Idiom is rendered in *Ezr.* viii. 17.

Earth,

Earth, and reverenced, and bleſſed the King; he alſo ſaid, Thy Servant knows to Day that I am in Favour with thee, my Lord O King, becauſe the King has performed the Requeſt of his Servant.

23. So he got ready and went to Geſhur, and brought Abſalom to Jeruſalem.

24. But the King ſaid, Let him turn aſide to his Houſe, and not ſee my Face: which Abſalom did accordingly.

25. Now there was not a Man among all Iſrael, ſo much to be praiſed for being handſome, as Abſalom: from the Sole of his Foot even to his Crown there was not a Blemiſh in him.

26. And when he cut off his Hair (which he uſed to do at every Year's End, becauſe it was heavy upon him) the Hair of his Head weighed two hundred Shekels, by the King's Weight.

27. There were alſo born to Abſalom three Sons, and one Daughter, whoſe Name was Tamar: ſhe was a Woman of a fair Countenance.

28. Thus Abſalom abode in Jeruſalem two Year's Time, and ſaw not the King's Face.

29. At length he ſent for Joab, to ſend him to the King, but he would not come to him; nor yet when he ſent again the ſecond time.

30. Therefore he ſaid to his Servants, See, there is a Piece of Joab's Land at my Part, where he has Barley; go, and ſet it on fire: ſo they did.

31. Hereupon Joab got ready, and went to Abſalom at Home, and aſked him, Why have thy Servants ſet the Piece of Land which I have on fire?

32. And Abſalom anſwered him; Behold I ſent thus to thee, Come hither, that I may ſend thee to the King, to ſay, Why am I come from Geſhur? It would be better for me that I ſhould be there ſtill; now therefore let me ſee the King's Face, and if there be Iniquity in me, let him put me to death.

33. Joab accordingly went to the King, and told him; who called Abſalom, and he went to him, and bowed down to him, upon his Face to the Ground before the King; and he kiſſed Abſalom.

CHAP. XV.

BUT after this, Abſalom prepared him Chariots and Horſes, with fifty Men to run before him.

2. Nay he would riſe early, and ſtand at the Side of the Way to the Gate; and every Man who had a Cauſe to come with to the King for Judgment, Abſalom called to him, and ſaid, Where is the City thou art of? Who anſwering, Thy Servant is of ſuch a one of the Tribes of Iſrael;

3. Abſalom replied to him, See that thy Matters are good and right; though there is none to hear thee from the King.

4. Moreover he wiſhed, Oh that I was Judge in the Country, that every Man who has a Cauſe or Judgment might come to me, and I would do him juſtice.

5. Beſides when a Man came near to bow down to him, he put forth his Hand, and taking hold of him, kiſſed him.

6. And after this manner did he behave to all Iſrael who came to the King for Judgment; thus Abſalom ſtole away the Hearts of the Men of Iſrael.

7. And at the Term of forty Years, he ſaid to the King; Let me go, I pray, and perform what I vowed to the Lord to do at Hebron.

8. For thy Servant made the following Vow while I abode at Geſhur in Syria, If the Lord will at all bring me again to Jeruſalem, I will ſerve him.

9. And the King anſwering him, Go in Peace; he got ready, and went to Hebron.

10. But he ſent Spies through all the Tribes of Iſrael, to tell; When you hear the Sound of the Trumpet, ſay, Abſalom reigns at Hebron.

11. There went alſo with him two hundred Men invited from Jeruſalem, who went in their Integrity; for they knew not any thing of the Matter.

12. He further ſent for Ahithophel the Gilonite, David's Counſellor, from his City Giloh, when he was offering Sacrifices; and the Conſpiracy was ſtrong, for the People went on increaſing with Abſalom.

Ver. 26. *by the King's Weight*] The *Babylonian* or foreign Shekel, being computed but the third Part of a *Hebrew* one, might be uſed by the Kings of *Iſrael* by reaſon of their Traffick abroad, and ſo obtain that Name, by which *Abſalom* would probably have his Hair weighed in Oſtentation. According to which the true Weight will be about 2lb. 6oz. 8p.w. Troy.

Ver. 7. See the *Notes of Chronology* after the ſucceeding *Table*.

Ib. *to do at*] For ſurely *Abſalom* was not in *Hebron*, while he was *at Geſhur in Syria*, another Kingdom; but *Hebron* was his Birth-place, Chap. iii. 3.

Ver. 10. *reigns*] In the *Bible* of *Pope Sixtus*, *will reign*; in that of *Pope Clement*, publiſhed two Years after, *has reigned:* but their *Engliſh Tranſlators*, as if aſhamed of the Incongruity of both, take up with the Hereticks, *reigneth*.

Ver. 12. *ſtrong*] What will not Mankind do, and what may not the beſt of Men expect from them? when they would do thus to *David*, and that in the worſt of

13. Then

13. Then there came one who told David, that the Hearts of the Men of Iſrael were after Abſalom.

14. Whereupon he ſaid to all his Servants, who were with him at Jeruſalem, Get ready, and let us flee, elſe there will be no eſcaping for us from the Preſence of Abſalom: make haſte to go away, leſt he making haſte, ſhould overtake us, and forcibly bring Miſchief upon us, by ſmiting the City with the Edge of the Sword.

15. And the King's Servants ſaid to him, According to all that my Lord the King ſhall chooſe, here are thy Servants.

16. So the King went forth, and all his Houſhold accompanied him; only he left ten Women *who* were Concubines, to keep the Houſe.

17. Thus he going forth, and all the People accompanying him, remained at a Houſe far off.

18. And all his Servants paſſed on at his Side, with all the Cherethites and Pelethites; as likewiſe all the Gittites, ſix hundred Men who came along with him from Gath, paſſed on before the King.

19. But he ſaid to Ittai the Gittite; Why doſt thou go with us too? Return, and abide with the King; ſince thou art a Stranger, and art alſo removing to thy Place.

20. Whereas thou cameſt Yeſterday, ſhall I make thee go wandering with us to Day, when I am going whither I can? Return, and cauſe thy Brethren to return; Kindneſs and Truth be with thee.

21. And Ittai made anſwer to the King, By the Lord's living, and my Lord the King's living, in the very Place where my Lord the King ſhall be, whether in Death or in Life, even there will thy Servant be.

22. David then replied to him, Go, and paſs over. Accordingly he did, as likewiſe all his Men, and the Children who were with him.

23. And the whole Country cried aloud, when all the People paſſed over; the King alſo went over the Brook Kidron, and all the People towards the Way of the Wilderneſs.

24. Nay there was Zadok too, and all the Levites with him, carrying the Ark of God's Covenant; which they ſet down, and Abiathar went up, till all the People had made an end of paſſing out of the City.

25. Nevertheleſs the King ſaid to Zadok; Have back the Ark of God into the City: if I am in Favour with the Lord, he will bring me back, and ſhew me that, and the Habitation of it.

26. But if he ſhould ſay thus, I do not delight in thee; here am I, let him do to me as he pleaſes.

27. He likewiſe ſaid to that Prieſt; Art thou a Seer? Go back *then* into the City in Peace, and your two Sons with you, Ahimaaz thine, and Jonathan the Son of Abiathar.

28. See, I will ſtay in the Plain of the Wilderneſs, till Word comes from you to tell me.

29. Therefore Zadok and Abiathar carried back the Ark of God to Jeruſalem, and they abode there.

30. But David went up on the Aſcent of Olivet, weeping as he went, and his Head was covered, and he walked barefooted; all the People too who were with him covered their Heads reſpectively, and went up in the ſame Manner.

31. It was moreover told David, that Ahithophel was among them who conſpired with Abſalom; at which he ſaid, Make the Counſel of Ahithophel fooliſh, I beſeech thee, O Lord.

32. And when David came to the Top, where he worſhipped God, behold Huſhai the Archite met him, with his Coat torn, and Earth upon his Head.

Rebellion, for a Son againſt his Father, nay a Son that had murdered his Brother, and the Father who had ſaved them by killing *Goliath*, &c.

Ver. 14. *elſe*] which כִּי may ſignify, as well as *but* ſo commonly, though not noticed by *Noldius*, *&c.*

Ver. 19. *to thy Place*] which is the laſt of the Verſe in *Hebrew*; and *he could not both go to* Gath, *and tarry in* Jeruſalem *with* Abſalom, ſays *Poole*. And how unapt *exile* is, may be ſeen by this literal rendering.

Ver. 21. *very—there*] כִּי אִם ſeem here in each Place redundant as to Tranſlation, according as in 2 *Kings* v. 20. and as either of them is uſually in Oaths; and ſo not to be turned firſt *ſurely*, then *even alſo*: yet the Expletives I have choſen may image them pretty well.

Ver. 23. *Kidron*] running along the Bottom of the Valley of *Jehoſhaphat* ſouthward, on the eaſt Side of *Jeruſalem*, but ſometimes dry, according to *Maundrell*, *Journ.* p. 100.

Ib. *Way*] *Vulg.* inſerts *of Olivet* from Ver. 30.

Ver. 24. *which they ſet down*] The *Vulg.* quite unneceſſarily, as wrongly, repeats *Covenant* here.

Ver. 25. *the Habitation of it*] That is the Tabernacle, Chap. vi. 17.

Ver. 26. *do to me as*] Thus *Juvenal* in *Sat.* x.

——— *Si Conſilium vis,*
Permittes ipſis expendere Numinibus, quid
Conveniat nobis, rebuſque ſit utile noſtris.

Receive my Counſel and ſecurely move;
Intruſt thy Fortune to the Powers above:
Leave God to manage for thee, and to grant
What his unerring Wiſdom ſees thee want,
Dryden's Tranſlation.

And *Abulfeth*, an eaſtern Poet, as recited by *Barth. D'Herbelot*, in *Bibliotheque Orientale* under the Word *Boſt*, *Submiſſion to the Will of God ought to be the Rule and End of our Conduct.*

33. To whom David ſaid; If thou goeſt on with me, thou wilt be a Burden to me.

34. But if thou wilt return into the City, and ſay to Abſalom, Let me be thy Servant, O King, ſince I have been thy Father's hitherto, and now would I alſo be thine; then thou mayeſt make void the Counſel of Ahithophel for me.

35. And will not Zadok and Abiathar the Prieſts be there with thee? To whom thou ſhalt tell every Thing that thou heareſt from the King's Houſe.

36. Behold their two Sons are there with them, Ahimaaz Zadok's, and Jonathan Abiathar's; by whoſe Means you may ſend to me every Thing that you hear.

37. Accordingly Huſhai David's Friend went into the City, when Abſalom came to Jeruſalem.

CHAP. XVI.

NOW when David was paſſed a little from the Top, behold Ziba Mephiboſheth's Servant met him, with a couple of Aſſes ſaddled, upon which were two hundred Loaves, a hundred Cluſters of Raiſins, a hundred of Summer-fruits, and a Bottle of Wine.

2. And the King aſked Ziba, What haſt thou theſe for? To which he anſwered, The Aſſes are for the King's Houſhold to ride on, the Loaves and Summer-fruits for the young Men to eat, and the Wine is for thoſe to drink who are faint in the Wilderneſs.

3. The King enquired further, And where is thy Maſter's Son? And Ziba anſwered him; Behold he abides at Jeruſalem: for he ſaid, This Time will the Family of Iſrael reſtore to me my Father's Kingdom.

4. Upon this the King ſaid to Ziba, Behold thou ſhalt have all that belongs to Mephiboſheth. And he replied, I bow down, being got in Favour with thee, my Lord O King.

5. And as King David was going to Bahurim, behold there came out a Man from thence of the Family of the Houſe of Saul, whoſe Name was Shimei, the Son of Gera, who coming out, curſed as he came.

6. Nay he flung Stones at David, and all his Servants; though all the People, and all the ſtout Men were at his right Hand and left.

7. And Shimei ſaid thus in his curſing; Get thee out, get thee out, O bloody and ungodly Man.

8. The Lord has returned upon thee all the Blood of the Houſhold of Saul, in whoſe Place thou haſt reigned, and the Lord has given the Kingdom into the Power of Abſalom thy Son; and behold thou art in thy own Miſchief, becauſe thou art a bloody Man.

9. At which Abiſhai the Son of Zeruiah ſaid to the King, Why ſhould this dead Dog curſe my Lord the King? Let me paſs over, I pray, and take off his Head.

10. But he anſwered; What have you to do with me, O Sons of Zeruiah? For he may curſe, becauſe the Lord has ordered him, to curſe David; and who ſhall ſay, Why doeſt thou ſo?

11. Beſides David ſaid to Abiſhai and all his Servants; Behold my own Son who proceeded forth from my ſelf ſeeks my Life; and much more now may a Benjaminite: let him alone, ſince he may curſe, becauſe the Lord has bid him.

12. Perhaps the Lord will look on my Affliction, and he may render Good to me inſtead of his Curſing this Day.

13. So he and his Men went on the Way; Shimei going on the Side of the Mountain over againſt him, where he went along curſing, throwing Stones, and flinging Earth.

14. At length the King, and all the People who were with him, came faint, and were refreſhed there.

15. Abſalom too, and all the People, the Men of Iſrael, came to Jeruſalem; and Ahithophel was with him.

16. And when Huſhai the Archite, David's Friend, came to Abſalom, Huſhai cried

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Ver. 34. *O King*] *ſuffer me to live*, adds the *Vulgate*. From ſuch Scraps as this, not in the *Original*, may the ignorant Talk have been raiſed by the Popiſh Party, that they have more *Scripture* at *Rome* than we; if not ſtill worſe, from their counting the *Apocrypha* canonical *Scripture*, which we have as well as they.

Ver. 1. *a Bottle*] *Vulg. Lat. two Bottles.*

Ver. 2. *The Aſſes*] The *Vulgate* has firſt, *My Lord the King.*

Ver. 4. *bow down*] thus the *Hebrew*, without any Thing for *that* to make it a Petition; being an Acknowledgment, as the Favour was already granted.

Ver. 5. *was going to*] For if *come* thither, *Shimei* could not come out thence to him; ſee too Ver. 14.

Ver. 7. *Get thee out*] of the Kingdom.

Ver. 8. *Blood*] killing the ſeven Sons, Chap. xxi. 8, 9. as being done before this.

Ver. 9. *this dead Dog*] which the *common Latin Tranſlator* was ſo wiſe as to alter into *this Dog about to die.*

Ver. 10. *you to do*] as *Judg.* xi. 12. and more to the Purpoſe.

Ib. *For*] *ſo* is marginal, not textual.

Ib. *may curſe*] For unqueſtionably the Lord did not bid him, though *David* might then doubt of it.

Ib. *doeſt thou*] namely the Lord.

Ver. 11. *now*] inſtead of which the *vulg. Lat.* has *this*, and *our Tranſlators* both.

out

out to him, Let the King live, let the King live.

17. To whom Abſalom ſaid, Is this thy Favour to thy Friend? Why didſt not thou go with him?

18. But Huſhai anſwered him; No: for whom the Lord, and his People, and all the Men of Iſrael chooſe, ſhall not I be for, and abide with him?

19. And again with whom ſhould I ſerve? Should it not be before his Son? As I have ſerved before thy Father, ſo will I be before thee.

20. And Abſalom ſaying to Ahithophel, Give Counſel for you, what we ſhall do.

21. He anſwered him, Go in to thy Father's Concubines, whom he has left to keep the Houſe; and when all Iſrael hear that thou art odious to thy Father, the Hands of all who are with thee will be ſtrong.

22. Accordingly they pitched a Tent for Abſalom upon the Roof, and he went in to his Father's Concubines in the Sight of all Iſrael.

23. And the Counſel of Ahithophel, which he gave in thoſe Days, was as if a Man enquired of the Word of God: ſo was all of it, both to David and Abſalom.

CHAP. XVII.

MOREOVER Ahithophel adviſed Abſalom; Let me now chooſe out twelve thouſand Men, and getting ready, purſue after David to Night.

2. So ſhall I come upon him, while he is weary and of weak Hands, and make him afraid, whereby all the People who are with him will flee; and I will ſmite the King alone.

3. And I will bring back all the People to thee, according as they may return: by the Man whom thou ſeekeſt for ſhall all the People be in Peace.

4. Which Saying Abſalom approved of, as did all the Elders of Iſrael.

5. However Abſalom ſaid, Call now alſo Huſhai the Archite; that we may hear what he has likewiſe to adviſe.

6. Who coming to Abſalom, he ſaid thus to him, Ahithophel having counſelled after this Manner, ſhall we do what he adviſes? If not, do thou ſpeak.

7. Upon which Huſhai ſaid to him, The Counſel that Ahithophel has given is not good this Time.

8. For added he: Thou knoweſt, that thy Father and his Men are ſtout, and they are of bitter Minds, like a Bear deprived of its Young in the Field; and he being a Warrior, will not lodge with the People.

9. Behold he is now hid in one of the Pits, or another Place; and as ſoon as there is falling among them at firſt, ſome Perſon who hears will ſay, There is a Slaughter among the People that follow Abſalom.

10. Then even he who is a valiant Perſon, whoſe Heart is like that of a Lion, will utterly melt: for all Iſrael know that thy Father is ſtout, and thoſe who are with him be valiant Men.

11. But I counſel, there ſhould be throughly gathered to thee all Iſrael, from Dan even to Beer-ſheba, as the Sand which is at the Sea for Multitude; and that thou thy own ſelf go into the Battle.

12. Thus ſhall we come to him in one of the Places, where he will be found, and ſhall encamp againſt him, as the Dew falls upon the Ground; ſo that there ſhall not be left of him, and all the Men who are with him, even one.

13. And if he be got into a City, all Iſrael ſhall bring Ropes to that City; and we will draw it to the Brook, until even a ſmall Stone is not found there.

14. With this Abſalom and all the Men of Iſrael ſaid, The Counſel of Huſhai the Archite is better than that of Ahithophel: for the Lord had appointed to make void the Counſel of Ahithophel, which was good, that he might bring Evil upon Abſalom.

15. Next Huſhai told Zadok and Abiathar the Prieſts; After this and this Manner did Ahithophel counſel Abſalom, and the Elders of Iſrael, and after this and this Manner have I counſelled.

16. Now therefore ſend ſpeedily, and tell David thus, Do not lodge to Night in the Plains of the Wilderneſs, and beſides paſs wholly over; leſt the King ſhould be devoured, and all the People who are with him.

Ver. 18. *not*] ſo the *Hebrew Text*, the *common Engliſh* being according to the *Margin*; and thus the *Hebrew* is in 2 *Kings* viii. 10. *Job* xiii. 15. *Iſa.* ix. 3. & xlix. 5. & lxiii. 9. taken differently by our *Tranſlators*.

Ver. 22. *Roof*] where he luſted after *Bath-ſheba*, Chap. xi. 2.

Ver. 3. by *the Man*] This is rendered after the Order and Pointing of the *Hebrew*, and ſo makes better Senſe than the perverting of both in the *common Tranſlation*.

Ver. 14. *better*] Being more warlike, oſtentatious, and ſuiting the ſanguine Temper of Rebels; who being alſo ſuperior in Multitude, ſcorned to be wary, and being audaciouſly wicked, would be cruel: to whoſe Tempers *Huſhai* adapted his Speech, for their Fall.

Ver. 16. *leſt*] if *Ahithophel's* Counſel ſhould yet be taken, Ver. 21.

17. In the mean time Jonathan and Ahimaaz ſtaid at the Fountain of Rogel, and a Maid went and told them, that they might go and tell King David: for they muſt not be ſeen to go into the City.

18. Nevertheleſs a Youth ſaw them, and told Abſalom; but they both went away ſpeedily, and came to a Man's Houſe at Bahurim, who had a Well in his Court, and they went down there.

19. The Woman further took, and ſpread a Covering upon the Mouth of the Well, and laid about ground Corn upon it; ſo that the Matter was not known.

20. Yet Abſalom's Servants came to her at the Houſe, and aſked, Where is Ahimaaz and Jonathan? But ſhe told them, They are paſſed over the River of Water: whom when they had ſought for, and could not find, they returned to Jeruſalem.

21. And after they were gone, thoſe came up out of the Well, and went and told King David; to whom they ſaid, Get ready, and paſs ſpeedily over the Water, for thus Ahithophel has counſelled againſt you.

22. Accordingly David got ready, and all the People who were with him, and went over Jordan; there being by the Light of the Morning not even one lacking, who was not paſſed over it.

23. But Ahithophel ſeeing that his Counſel was not executed, ſaddled his Aſs, and got ready, and went to his Houſe at his own City, then giving charge about his Family, he hanged himſelf; thus he died, and was buried in his Father's Grave.

24. David alſo went to Mahanaim; and Abſalom paſſed over Jordan, accompanied with all the Men of Iſrael.

25. And he put Amaſa over the Army, inſtead of Joab; Amaſa being the Son of a Man whoſe Name was Ithra, an Iſraelite, who went in to Abigail, the Daughter of Nahaſh, the Siſter of Zeruiah Joab's Mother.

26. So Iſrael and Abſalom encamped in the Province of Gilead.

27. And when David was come to Mahanaim, Shobi the Son of Nahaſh from Rabbah of the Ammonites, Machir the Son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim;

28. Brought Beds, Baſons, Potters Veſſels, Wheat, Barley, Flour, even of parched Corn, Beans, Lentiles, and parched Corn,

29. With Honey, Butter, Sheep, and Cheeſes of the Herd, for David, and the People who were with him, to eat: for they ſaid, The People are hungry, faint, and thirſty in the Wilderneſs.

CHAP. XVIII.

AND David numbered the People who were with him, and put over them Captains both of Thouſands and Hundreds.

2. He moreover ſent the People, one third Part in the Cuſtody of Joab, another in that of his Brother Abiſhai the Son of Zeruiah, and the other in the Cuſtody of Ittai the Gittite; and the King ſaid to the People, I will alſo go quite out with you.

3. But they anſwered, Thou ſhalt not; for if we at all flee away, they will not regard us, nor yet if half of us die; for *thou* art now as ten Thouſand of us: now therefore it will be well, that thou ſhouldeſt *but* help us out of the City.

4. And the King replied to them, I will do what you like. So he ſtood at the Side of the Gate, while all the People went forth by Hundreds and Thouſands.

5. When he thus commanded Joab, Abiſhai and Ittai, Be gentle for my ſake to the young Man Abſalom. And all the People heard, when the King commanded all the Captains upon Abſalom's Account.

6. Thus the People went forth into the Field to meet Iſrael; and the Battle was in the Wood of Ephraim:

7. Where the People of Iſrael were defeated before the Servants of David; and a great Slaughter was there that Day of twenty Thouſand.

8. For the Battle there was diſperſed all over the Country; and the Wood conſumed more of the People, than the Sword did that Day.

Ver. 20. *River*] namely *Jordan*, Ver. 22. and as the *Chald.* has it, which was too big for a *Brook*. The LXX have, *They paſſed away taſting a little Water*, and the *Vulg. They paſſed away haſtily, having taſted a little Water*: for *Michal* as an Appellative being no where elſe, nor having any Companion, as *Kimhi* ſpeaks, they deduced it from *achal, to eat*, when it is rather from *jachol, to be able* or *to prevail*, and ſo *Kimhi* expounds it to be *a ſtrong Flood*, and *Sol. Jar. a River*.

Ver. 25. *an Iſraelite*] to wit *Amaſa*; *Ithra* or *Jether* being an *Iſhmeelite*, 1 *Chron.* ii. 17. as *Abigail*, not *Nahaſh*, was the Siſter of *Zeruiah*, 1 *Chron.* ii. 16.

Ib. *Nahaſh*] the Wife of *Jeſſe*, as *Jun.* and *Trem.* remark, and I rather think; though ſome *Copies* of the *Septuagint* have it *Jeſſe*, by way of Explanation.

Ver. 28. *of parched Corn*] So *Trem.* and *Jun.* the *Hebrew* Words here rendered *parched Corn* being the ſame in the *Original*, though *our Tranſlation* has *pulſe* to the latter, but every where elſe *parched corn*.

Ver. 8. *the Wood conſumed*] I ſuppoſe by *David's* being there firſt, and poſting his Men to Advantage in concealed Places, by the Sides of the Paſſages, &c.

9. And

9. And becauſe Abſalom was meeting the Servants of David directly before; and rode upon a Mule, it went under a thick Place of a great Oak, and his Head caught hold of the Oak; ſo that he was placed between the Heaven and the Earth, and the Mule that was under him paſſed away.

10. Which a certain Man ſeeing, told Joab thus, Behold I ſaw Abſalom hanged on an Oak.

11. And he ſaid to the Man who told him, And behold when thou ſaweſt *it*, why diſt not thou ſmite him there to the Ground? And there is with me to have given thee, ten *Shekels* of Silver and a Girdle.

12. But the Man anſwered him; Although I ſhould have a thouſand *Shekels* of Silver weighed into my Hand, I would not ſtretch it forth againſt the King's Son: for in our Hearing the King charged thee, Abiſhai and Ittai, to take care of any one being againſt the young Man Abſalom.

13. Otherwiſe I ſhould have acted wrongfully againſt my own Life, ſince there is no Matter concealed from the King; and thou wouldeſt have ſtood at a diſtance.

14. However Joab replied, I ſhall not tarry ſo before thee; and taking three Darts in his Hand, he ſtuck them into Abſalom's Heart, who was yet alive in the middle of the Oak.

15. Ten young Men alſo, who carried Joab's Arms, went round about, and ſmiting Abſalom, they killed him.

16. Whereupon Joab blew a Trumpet, and the People returned from purſuing after Iſrael: for he kept them back.

17. Then they took Abſalom, and threw him into a great Pit in the Wood, placing a very great Heap of Stones upon him; and all Iſrael fled to their ſeveral Tents.

18. Now Abſalom in his Life-time had taken, and ſet him up a Pillar, which was in the King's Vale; for he ſaid, I have no Son who may make my Name be remembred. So he called it by his own Name, which is called Abſalom's Monument to this Day.

19. And Ahimaaz the Son of Zadok ſaid, Let me run now, and declare to the King, that the Lord has delivered him from the Power of his Enemies.

20. Whom Joab anſwered, Thou ſhalt not be the News-man this Day, but ſhalt carry News another Day; and not this, becauſe the King's Son is dead.

21. So he ordered Cuſhi, Go, tell the King what thou haſt ſeen; and bowing down to Joab, he ran.

22. Nevertheleſs Ahimaaz the Son of Zadok ſaid to him yet again, But howſoever it be, let me now alſo run after Cuſhi. And though Joab objected, Why wilt thou run, my Son, ſince there is no News found for thee?

23. Yet however it be, *ſaid he*, let me run; at which he bade him run: then Ahimaaz ran the Way of the Plain, and paſſed by Cuſhi.

24. And David ſitting between the two Gates, the Watchman went on the Roof of the Gate, upon the Wall, and looking up, ſaw plainly that there was a Man running alone.

25. Upon this he called, and told the King; who ſaid, If he be alone, he has News to tell. And he came on apace, drawing near.

Ver. 9. *becauſe*] which *Noldius* ſhews to be the Meaning of ו in divers Places. And if the Context be duly conſidered, it may appear incredible that *Abſalom met the Servants of David*, or even that the Oak was in the Way to meet them; becauſe then paſſing by it, they would doubtleſs have ſeen him. This being in the Diſcomfiture or Flight, and *Abſalom* alone, quite forbid the former, as that in Ver. 10, 11. does alſo the latter. It might be neceſſary to ſay Something of this, as I know of no *Tranſlator* who obſerved it.

Ib. *foreright*] left out of the *common Engliſh*.

Ib. *it went*] for him to avoid meeting *David*'s Men.

Ib. *Head*] that is the Hair of it; which being firſt his Pride, Chap. xiv. 26. was now his Deſtruction.

Ver. 12. *againſt*] for which the *Heb.* has a Prepoſition.

Ver. 13. *at a diſtance*] as the *Hebrew* Word properly ſignifies, rendered by ſeveral in the *Latin Tranſlations ex adverſo*; and the *Original* has not *me*.

Ver. 14. *he ſtuck*] In our late ingenious Countrywoman's *Tale of Cuſhi* is,

That cruel Arm impell'd the flying Dart,
And the keen Weapon ſunk within his Heart:
Then thoſe fair Cheeks reſign'd their roſy Dye;
Yet Life a Moment ſtruggl'd in his Eye,
As from ſo fair a Manſion loth to fly,
Till the red Torrent ſtain'd his throbbing Side;
Then with a Groan the beauteous Rebel dy'd,

Leapor's Poems, Vol. i.

I have put *Side* for *Tide*, as ſuppoſing it wrong printed; and choſe to give a Quotation rather from this *Poem*, than either of the two foregoing, viz. *The Death of Abel*, and *Job's Curſe*, by reaſon of the too great Inconſiſtencies with *Holy Writ* therein.

Ver. 18. *Pillar*] *Ubi etiamnum turris & magnus lapidum acervus extat, qui quotidie magis ac magis augetur. Nam &c. Where there ſtill remains a Tower and great Heap of Stones, which is increaſed daily: for it is the Cuſtom for the Natives and Strangers who paſs that Way, each to fling a Stone at him, as it were revenging his Rebellion againſt his Father, and withal wiſhing he and ſuch may be curſed for ever*; *Adrichomius* in his *Hieroſol. Deſcrip.* N°. 227. from *Breidenbach*'s *Peregrin. Hieroſolym. & Mon. Sinai*, printed 1486.

Ver. 22. *ſince there is no News found for thee*] Literally ſo in *Hebrew*, but the *old Lat.* has firſt, *come hither*, and then has this rendered, *non eris &c. thou wilt not be a Carrier of good News*, viz. by carrying ſuch; but the *College of Doway* have turned it into *Engliſh*, *thou ſhalt not &c.* quite in another and wrong Senſe.

26. The Watchman likewiſe ſaw another Man running, ſo he called to the Porter, and ſaid, Behold there is another runs alone. And the King anſwered, This alſo brings News.

27. The Watchman then ſaid, I ſee the running of the firſt is like that of Ahimaaz the Son of Zadok. At which the King declared, That is a good Man, and comes for good News.

28. At length Ahimaaz calling, ſaid to the King, It is well, and bowed down to him with his Face to the Ground; as alſo added, Bleſſed be the Lord thy God, who has delivered up the Men, that lifted up their Hands againſt my Lord the King.

29. But ſays the King, Is the young Man Abſalom well? And he anſwered, I ſaw a great Tumult, at Joab's ſending the King's Servant, and *me* thy Servant, but I did not know for what.

30. And the King ſaid, Turn aſide, ſtand here. Accordingly he turned aſide, and ſtood ſtill.

31. Behold alſo Cuſhi came; and he ſaid, The News brought, my Lord O King, is that the Lord has delivered thee to Day from the Power of all who roſe up againſt thee.

32. The King however aſked him, Is the young Man Abſalom well? And Cuſhi anſwered, Let the Enemies of my Lord the King, and all who riſe up againſt thee for Harm, be like him.

33. Affected at this, he went up to the Chamber of the Gate, and wept; lamenting thus as he went, My Son Abſalom, my Son, my Son Abſalom; oh that I had died inſtead of thee, O Abſalom, my Son, my Son!

CHAP. XIX.

AND it was told Joab, Behold the King weeps, and mourns for Abſalom.

2. So that the Preſervation that Day became Mourning to all the People: becauſe they then heard, that the King was grieved for his Son.

3. Therefore the People ſtole away that Day, to go into the City; as thoſe do who are aſhamed when they flee in a Battle.

4. And the King not only covered his Face, but cried aloud, My Son Abſalom, O Abſalom, my Son, my Son.

5. Joab then went to him at the Houſe, and ſaid; Thou haſt made the Faces of all thy Servants aſhamed to Day, who have delivered thy Life on it, and the Lives of thy Sons and Daughters, with thoſe both of thy Wives and Concubines,

6. By loving thoſe who hated thee, and by hating ſuch as love thee: ſince thou haſt declared now, that Princes and Servants are Nothing to thee; for I know to Day that if Abſalom was alive, and all of us were dead on it, then thou wouldeſt approve of it.

7. Now therefore get ready, go forth, and ſpeak kindly to thy Servants: for I ſwear by the Lord, that ſhouldeſt thou not go forth, there will not a Man ſtay with thee to Night; and this will be worſe to thee, than all the Harm which has come upon thee from thy Youth till now.

8. With that the King got ready, and ſate at the Gate; and when all the People were told thus, Behold the King ſits at the Gate; they came before him, for Iſrael were fleeing to their reſpective Tents.

9. However all the People were pleading in all the Tribes of Iſrael as follows; The King reſcued us from the Power of our Enemies, and delivered us from that of the Philiſtines, but now he is fled out of the Country from Abſalom.

10. And he, whom we anointed over us, is dead in the Battle, now therefore why are you ſilent about bringing the King back?

11. Then King David ſent word to Zadok and Abiathar the Prieſts; Speak thus to the Elders of Judah, Why are you the laſt to bring the King home again, when the Speech of all Iſrael is come to him at his Houſe?

12. You are my Brethren, you are my Bone and Fleſh: why then are you the laſt to bring back the King?

13. Say alſo to Amaſa, Art not thou my Bone and Fleſh? By God's doing ſo for me and ſo beſides, thou ſhalt be Captain of the Army before me at all times, in the room of Joab.

14. And he inclined the Hearts of all

Ver. 8. *were fleeing*] as appears by *to Night* in the preceding Verſe.

Ver. 9. *from*] as this frequently ſignifies, and may be ſeen in Num. 1. of *Noldius*'s *Concordance*, and no where elſe *for*. So *Jun.* and *Trem.* with *Caſt.* have *ab*.

Ver. 10. The *vulg. Lat.* has added at the End, *And the Counſel of all Iſrael is come to the King*; which I ſuppoſe fetched from the *Greek*, that has the ſame, excepting *Speech* inſtead of *Counſel*; and into the *Greek* it might come from the next Verſe, by the Overſight of ſome Tranſcriber, and thence be continued by others.

Ver. 11. *at his Houſe*] in *Bahurim*, where he was, as Ver. 5. The *Vulgate* adds here, *becauſe the King had ſaid, You ſhall ſay theſe Things to the People of Judah.*

the

the Men of Judah as of one Man, ſo that they ſent to the King, Return thou; and all thy Servants.

15. So the King returned, and came to Jordan; thoſe of Judah coming to Gilgal, to go and meet the King, to have him over Jordan.

16. And Shimei the Son of Gera the Benjaminite, who was of Bahurim, made haſte, and came down with the Men of Judah to meet King David.

17. With whom were a thouſand Men of Benjamin, and Ziba the Servant of the Family of Saul, attended with his fifteen Sons and twenty Servants, and they went over Jordan before the King.

18. For there paſſed over a Paſſage-boat to fetch over the King's Houſhold, and to do what he liked; and Shimei the Son of Gera fell down before the King, when he was got over Jordan,

19. And ſaid to him; Let not my Lord reckon Iniquity to me, nor remember what thy Servant did perverſely, the Day on which my Lord the King came out of Jeruſalem, for the King to regard *it*.

20. Becauſe thy Servant knew that I had ſinned, therefore behold I came to Day the firſt of all the Family of Joſeph, to come down to meet my Lord the King.

21. But Abiſhai the Son of Zeruiah made anſwer, Shall not Shimei be put to death for this, ſince he has curſed the Lord's anointed one?

22. To which David replied, What have you to do with me, O Sons of Zeruiah, that you are become Adverſaries to me to Day? Shall there be a Man put to death on it in Iſrael? For do not I know, that I am to Day King over Iſrael?

23. And he ſaid to Shimei, Thou ſhalt not die; nay, he ſwore to him.

24. Beſides Mephiboſheth the Grandſon of Saul came down to meet the King; who had not dreſſed his Feet, dreſſed his Beard, nor waſhed his Cloaths, from the Day the King went away, till that on which he came in Peace.

25. And when he met the King coming to Jeruſalem, he was aſked by him, Why didſt not thou go with me, Mephiboſheth?

26. Who anſwered; My Lord O King, my Servant deceived me: for thy Servant thought, I would ſaddle me an Aſs, that I might ride on it, and go with the King, becauſe thy Servant is lame.

27. Whereas he has ſlandered thy Servant to my Lord the King; who being as an Angel of God, do what thou likeſt.

28. For there was not any of my Father's Family but dead Men to my Lord the King, nevertheleſs thou didſt put thy Servant among thoſe who eat at thy Table; and what Juſtice have I more, that I ſhould cry yet to the King?

29. And the King replied to him; Why doſt thou ſpeak any more of thy Affairs? I have ſaid, Thou and Ziba part the Land.

30. But Mephiboſheth to him again, Let him even take all; as it is after my Lord the King is come home in Peace.

31. Barzillai the Gileadite likewiſe came down from Rogelim; and paſſed over Jordan with the King, to bring him over it.

32. Now he was very old, being in his eightieth Year; and he had maintained the King while he abode at Mahanaim, for he was a very great Man.

33. The King therefore ſaid to him, Do thou paſs on with me, that I may maintain thee with me at Jeruſalem.

34. And Barzillai anſwered him; How much Time is my whole Life, that I ſhould go up with the King to Jeruſalem.

35. I am at this Time in my eightieth Year, do I diſtinguiſh between Good and Ill? Can thy Servant taſte what I eat, and what I drink? Shall I hearken any more to the Voices of Men-ſingers and Women-ſingers? Why then ſhould thy Servant be yet a Burden to my Lord the King?

36. Thy Servant will paſs a little over

Ver. 20. *came*] *am come* improper, being not juſt then.

Ib. *Joſeph*] put for *Iſrael*, as *Pſa.* lxxx. 1. *Amos* v. 4, 6. & vi. 6. *Zech.* x. 6. *Shimei* being of *Benjamin*, Ver. 16.

Ver. 22. *Sons*] *Bible* of *Pope Clement*, *Daughters*; but it might be only an Error in the Scribe or Printer of *filiæ* for *filii*.

Ver. 23. *not die*] viz. then or that Day, as in the foregoing Verſe, nor in a military Manner as 1 *Kings* ii. 8. but was liable to be put to death, according to the Law, for Rebellion or Treaſon, at any Time: thus Rebels now have their Lives ſpared for the preſent only, when they ſurrender at Diſcretion; nay there is Room to think, that *Shimei*'s future Behaviour conduced to the Orders *David* gave afterwards, being deferred for that Trial; as might alſo the Danger of freſh Rebellion at the Beginning of *Solomon*'s Reign, if ſuch a notorious Rebel was let alone, and perhaps by that Villain himſelf, as 1 *Kings* ii. 36, 37. may intimate, which would have occaſioned the Loſs of others Lives, who did not deſerve it. So that the pious *David* may ſtand fully juſtified as a virtuous Perſon, much more as a King with neceſſary Power; notwithſtanding the Reflections which *Prior* has ſtained his *Poem* of *Solomon* with, &c.

Ver. 25. *coming to Jeruſalem*] for *Mephiboſheth* had been there, Chap. xvi. 3. Ver. 24. and this on the other Side of *Jordan*, Ver. 33, 39. *Jun.* and *Trem.* tranſlate, *fuitque obvius regi quum rediret* rex *Jeruſchalaima*, *and he met the King when* the King *returned to Jeruſalem*.

Ver. 30. *after*] which the Senſe as well as Word determines; for the King was not yet come to his Houſe (that is here meant) at *Jeruſalem*.

Jordan

Jordan with the King: for why ſhould he requite me with this Recompence?

37. Let thy Servant return, I pray, that I may die in my own City, by the Grave of my Father and Mother; but behold let thy Servant Chimham go along with my Lord the King, and do for him what thou likeſt.

38. Accordingly the King anſwered, Chimham ſhall go along with me, that I may do for him what I like; nay whatever thou ſhalt chooſe of me, I will do for thee.

39. Thus all the People paſſed over Jordan, as did the King; who having kiſſed Barzillai, and bleſſed him, he returned to his Place.

40. Moreover the King went on to Gilgal, as Chimham did with him; all the People of Judah conveying the King, and alſo half thoſe of Iſrael.

41. And behold all the Men of Iſrael came to the King, and ſaid to him, Why did our Brethren the Men of Judah ſteal thee away, and have the King and his Houſhold over Jordan, and all David's Men with him?

42. To whom all the Men of Judah gave anſwer, It was becauſe the King is kin to us; and why are you angry for this Matter? Have we eat at all of the King's? Has he given us any Gift?

43. But the Men of Iſrael made reply to them, We have ten Parts in the King, and have even more in David than you; why then did you make us contemptible, and not have our Advice firſt to bring the King back? However the Words of the Men of Judah were too hard for thoſe of the Men of Iſrael.

CHAP. XX.

NOW it fell out that an ungodly Man was there, whoſe Name was Sheba, the Son of Bichri, a Benjaminite; who blew a Trumpet, and ſaid, We have no Part in David, nor have we Poſſeſſion in the Son of Jeſſe; Away to your reſpective Tents, O Iſrael.

2. With that all the Men of Iſrael went up from after David, following him; but the Men of Judah adhered to their King, from Jordan even to Jeruſalem.

3. And when David came to his Houſe at Jeruſalem, he took the ten Concubines, whom he left to keep it, and put them in a Houſe of Cuſtody, and maintained them, but went not in to them; thus were they confined to the Day of their Death, in a Life of Widowhood.

4. Then ſaid the King to Amaſa, Call to me the Men of Judah in three Days, and do thou attend here.

5. Accordingly Amaſa went to call them, but he ſtaid above the ſet Time that he appointed him.

6. Therefore David ſaid to Abiſhai, Now will Sheba the Son of Bichri do us more Hurt than Abſalom; take thy Lord's Servants, and purſue after him, leſt he ſhould find for himſelf ſome fortified City, and eſcape from our Sight.

7. So there went out of Jeruſalem, to purſue after him, Joab's Men, with the Cherethites, Pelethites, and all the ſtout ones.

8. Theſe were by the great Stone that is at Gibeon, Amaſa going before them; when Joab was girded with his Garment that he wore, which was a Girdle, *with* a Sword hanging at his Side in its Sheath, and as he went along, it fell out.

9. And he ſaid to Amaſa, Art thou well, my Brother? And took hold of him by the Beard with the right Hand, to kiſs him.

10. But Amaſa not taking heed to the Sword which was in Joab's Hand, he ſtabbed him with it at the ſhort Ribs, and ſhed out his Bowels to the Ground, ſo that without repeating *it* to him, he died; then Joab, and Abiſhai his Brother, purſued after Sheba the Son of Bichri.

11. Moreover one of the young Men of Joab ſtood by him, and ſaid, Whoſoever is pleaſed with Joab; and whoſoever is for David, let him follow Joab.

12. And Amaſa rolled in Blood within the Road; but the Man ſeeing that all the People who came by him ſtood ſtill, he carried him aſide thence into the Field, and threw a Garment over him.

13. When he was taken away out of the Road, all the Men paſſed on after Joab, to purſue after that Sheba.

Ver. 43. *ten*] beſides *Judah* and *Levi*.

Ver. 6. *ſaid*] So in the eaſtern Treatiſe entituled *Guliſtan*, it is related that *K. Zal-zer* thus adviſed his Son *Ruſtan*, *Never deſpiſe an Enemy, how weak ſoever he may ſeem at preſent; ſince a Stream that will ſcarce bear up a Straw where it riſes, becomes ſtrong enough in its Courſe to carry away a Camel and his Burden*, D' *Herbelot. Biblioth.* in Art. *Zal.*

Ver. 8. *fell out*] underſtand *deſignedly, and he picked it up.*

Ver. 10. *at*] properly: with the *common Tranſlation*, *in*; though the ſame *under*, Chap. ii. 23. & iv. 6.

Ib. *he died*] left out of the *vulg. Lat.*

Ver. 12. *People who*] For who ſees not but that the two *whens*, which are different in *Hebrew*, confound one another?

Ver. 13. *Men*] *people* ſeems an Overſight, as mine might elſe be counted.

14. Who

14. Who paſſed through all the Tribes of Iſrael to Abel, Beth-maachah, and all the Berites; and they gathered together, going alſo after him.

15. They went then, and laid ſiege againſt him in Abel of Beth-maachah, and made a Rampart at the City, which ſtood in a Fort; and all the People who were with Joab were overthrowing the Wall, to make *it* fall.

16. Upon this a wiſe Woman called out of the City; Hear you, hear, tell Joab, I pray, Come near hither, that I may ſpeak to thee.

17. And when he was come near her, the Woman aſked, Art thou Joab? Who anſwered, I am: then replied ſhe to him, Hear the Words of thy Handmaid; and he ſaid, I do.

18. They uſed to ſpeak thus, ſays ſhe, formerly, Let them throughly enquire at Abel, and finiſh ſo.

19. I am of the peaceable faithful ones of Iſrael: thou art endeavouring to deſtroy a City and a Mother in Iſrael; why wouldeſt thou devour the Poſſeſſion of the Lord?

20. To this Joab made anſwer; Far be it, far be it from me, that I ſhould devour, or deſtroy.

21. The Matter is not ſo; for a Man of Mount Ephraim, named Sheba the Son of Bichri, has lifted up his Hand againſt King David: do thou deliver him up only, and I will go from the City. And the Woman ſaid to him, Behold his Head ſhall be thrown to thee by the Wall.

22. At which ſhe went to all the People in her Wiſdom, and they cut off his Head, and threw to Joab; who blew a Trumpet, and they diſperſed from the City to their reſpective Tents: Joab alſo returned to Jeruſalem to the King.

23. And he was over all the Army of Iſrael, and Benaiah the Son of Jehoiada over both the Cherethites and Pelethites,

24. Adoram too was over the Tribute, and Jehoſhaphat the Son of Ahilud Recorder,

25. As likewiſe Sheva the Secretary, with Zadok and Abiathar the Prieſts,

26. And alſo Ira the Jairite a Prince of David.

CHAP. XXI.

THERE was beſides a Famine in the Time of David three Years, Year after Year, ſo that he ſought the Preſence of the Lord; who ſaid, It is for Saul, and for the bloody Family, becauſe he put the Gibeonites to death,

2. Upon which the King called the Gibeonites, that he might ſpeak to them; now they being not of the Iſraelites, but of the Remnant of the Amorites, to whom the Iſraelites had ſworn, Saul endeavoured to ſlay them in his Zeal for the Poſterity of Iſrael and Judah.

3. And David aſked them, What ſhall I do for you? And with what ſhall I make atonement, that you may bleſs the Poſſeſſion of the Lord?

4. Whom the Gibeonites anſwered, We will have no Silver or Gold of Saul, or of his Family, and thou ſhalt put no Man to death for us in Iſrael. And he replied, What you require, I will do for you.

5. Then they ſaid to the King; The Man who conſumed us, and who contrived againſt us, that we might be deſtroyed from placing our ſelves in any of the Bounds of Iſrael;

6. Let ſeven Men of his Sons be given to us, that we may hang them to the Lord in Gibeah of Saul, the choſen one of the Lord; to which the King ſaid, I will give *them*.

7. Nevertheleſs he ſpared Mephiboſheth, the Son of Jonathan, Saul's Son; for the Oath of the Lord which was between them, namely himſelf and Jonathan the Son of Saul.

8. So the King took the two Sons of Rizpah the Daughter of Aiah, whom ſhe bore to Saul, Armoni and Mephiboſheth, and the five Sons of Michal's *Siſter* the Daughter of Saul, whom ſhe bore to Adriel the Son of Barzillai the Meholathite.

9. And he delivered them up into the Power of the Gibeonites, who hanged them on the Mountain before the Lord, ſo that they fell ſeven of them together; and were put to death in the firſt Days of Harveſt, at the Beginning of Barley-harveſt.

10. Whereupon Rizpah the Daughter of

Ver. 14. *Who*] *Sheba*; but *and he* leaves it uncertain whether it was *Sheba* or *Joab*.

Ver. 15. *Fort*] the City being ſurrounded with a Wall, according to the next Words. But *and it* in the *common Tranſlation* refers *ſtood* to *bank*, *in the trench* too.

Ver. 18. *and finiſh ſo*] This being according to the *Hebrew* Pointing, with the *Verſions* of *Jun.* and the *Tigur*. The *vulg. Tranſ.* has *proficiebant*, *proſpered*, corruptly perhaps from *perficiebant*, to which *Pope Clement* would have reduced it.

Ver. 1. *beſides*] not *then* next after the War with *Abſalom* and *Sheba*, but long before; of which ſee the *Chronology* to the ſucceeding *Table*.

Ib. *ſought*] as in the next Verſe, and with *Preſence* or *Face* (left out of our *Tranſlation* here to the Detriment of the Senſe) as *Pſa.* xxiv. 6. & xxvii. 7. whereby underſtand, he ſought for the Appearance of the Divine Preſence, by which Anſwers were given.

Ver. 8. Siſter] named *Merab*, who was this *Adriel*'s Wife, 1 *Sam.* xviii. 19. but *Michal* is mentioned being moſt noted, and *David*'s Wife; ſee the like, Ver. 19. *Jer.* xxxii. 12. *Mat.* i. 6. nor does the following Verb ſignify *brought up*; which *Broughton* ſays, ſome *Jewiſh Writers* would have it, to pervert *Pſa.* ii. 7. ſo, *Works*, p. 673.

Aiah took Sackcloth, and ſpread out for her on the Rock, from the Beginning of Harveſt till Water was poured out upon them from Heaven; and did not ſuffer the Fowls of the Air to reſt upon them by Day, nor the Beaſts of the Field by Night.

11. And it was told David what Rizpah the Daughter of Aiah, Saul's Concubine, did.

12. He then went, and took the Bones of Saul, and thoſe of Jonathan his Son, from the Owners of Jabeſh-gilead; who had ſtolen them from the Street of Beth-ſhan, where the Philiſtines hanged them up, at the Time they ſlew Saul on Gilboa.

13. And he brought up their Bones from thence; they alſo gathered up the Bones of theſe who were hanged.

14. The Bones of Saul, and Jonathan his Son, they buried too in the Country of Benjamin at Zela, in the Grave of Kiſh his Father, and did all that the King commanded: after which God was intreated for the Country.

15. And the Philiſtines had War again with Iſrael; when David going down, accompanied with his Servants, fought with them, and he became faint.

16. Moreover Iſhbi-benob, who was of the Sons of a Giant, the Weight of whoſe Spear was three hundred *Shekels* Weight of Braſs, and he girded with new, even ſaid he would ſlay David.

17. But Abiſhai the Son of Zeruiah helped him, and beat the Philiſtine, and killed him; then David's Men ſwore thus to him, Thou ſhalt not go out with us again to Battle, that thou mayeſt not quench the Lamp of Iſrael.

18. And after this there was a Battle again at Gob with the Philiſtines; then Sibbechai the Huſhathite ſlew Saph, who was of the Children of the Giant.

19. There was alſo a Battle again at Gob with the Philiſtines; and Elhanan the Son of Jaarim of the Weavers a Beth-lehemite, ſlew *the Brother of* Goliath the Gittite, the Handle of whoſe Spear was like a Weaver's Beam.

20. Nay there was a Battle again at Gath; where was a Man of *great* Dimenſion, the Fingers of whoſe Hands and the Toes of whoſe Feet were by ſixes, being twenty four in Number, and he was likewiſe born to the Giant.

21. And he reproached Iſrael; but Jonathan the Son of Shimea David's Brother ſlew him.

22. Theſe four were born to a Giant at Gath, and fell by the Hand of David, and thoſe of his Servants.

CHAP. XXII.

AND David ſpoke to the Lord the Words of this Poem, when he had reſcued him from the Power of all his Enemies, with that of Saul, as follow:

2. The Lord is my firm Place, and my Fortification, as alſo my Deliverer;

3. The God of my Rock, in whom I will truſt; my Shield, and the Horn of my Salvation, my high Place, and my Refuge, my Saviour, that ſaveſt me from Violence.

4. I will call upon the Lord, who is to be praiſed; ſo ſhall I be ſaved from my Enemies.

5. When the Waves of Death ſurrounded me, the Floods of Ungodlineſs terrified me;

6. The Pangs of the Grave compaſſed me, the Snares of Death prevented me:

7. I called upon the Lord in my Diſtreſs, and called out to my God; and he heard my Voice from his Temple, and my crying out was in his Ears.

8. Then the Earth ſhook, and moved; the Foundations of the Heavens trembled,

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Ver. 13. *hanged*] that is the ſeven beforementioned, the Verb being the ſame uſed concerning them, Ver. 6, 9. and different from that uſed concerning *Saul* and *Jonathan*, Ver. 12.

Ver. 16. *new*] *Poole* ſays, rather with a new Girdle than Sword; but I think rather with new Armour in general, in which Caſe the Subſtantive may be omitted, as it is in *Hebrew*.

Ver. 19. *of the Weavers*] for why ſhould it not be tranſlated? And there is [of] according to the *Hebrew*, which being made, after the Manner of that Language, in the Word before, accounts for its Difference from that in 1 *Chron.* xx. 5. and alſo ſerves to confute the Author of *the preſent State of the printed Hebrew Text*, who ſticks not to ſay *the Words there have evidently been corrupted into the Words now found in Samuel*, and that *oregim was taken into the middle of the Verſe from the End of it*, by Overſight (or Underſight) after the foregoing Word was writ, p. 79, 80. ſince it is much more probable to ſuppoſe, that Word is written otherwiſe than in *Chron.* for the Conſtruction or joining it with this, than for Nothing. So that this Author may be a little too bold in affirming, when he has placed the Words in *Chron.* and *Sam.* together, *The Corruption is now evident to every Eye*, when it is ſtrange the following את ſhould be into בית and אחי into את What did the Tranſcriber think one Letter was two, and preſently that two were one, and this in ſuch ſhort Words? when the Senſe of the Words, and the Shape of the Letters too, are ſo unlike, &c?

Ib. Brother of] as appears by 1 *Chron.* xx. 5. and divers ſuch may be ſeen in the *Note* to *Jer.* xxvii. 1.

Ver. 20. *Dimenſion*] not the ſame Word as at 1 *Chron.* xx. 6.

Ver. 6. *Grave*] which ſeems more agreeable than *Hell* here, beſides being the more uſual Signification of the *Hebrew* Word: ſo *Jun.* and *Trem.* have *ſepulchri*.

Ver. 8. *the Earth ſhook, &c.*] *David*, in a ſublime allegorical Manner, deſcribes the Majeſty and Power of God coming for his Deliverance, to Ver. 17.

and

and were ſhaken; becauſe he was incenſed.

9. Smoak went up through his Noſe, and Fire out of his Mouth conſumed; by which Coals were kindled.

10. He alſo bended the Heavens, and came down; there being a Miſt under his Feet.

11. Beſides he rode on a Cherub, and did fly; nay was ſeen upon the Wings of the Wind.

12. And he made Darkneſs Tabernacles round about him, cloſe Waters, thick Clouds of the Skies.

13. By the Brightneſs that was before him, were kindled Coals of Fire.

14. The Lord thundered from the Heavens, and the Higheſt gave forth his Voice.

15. He alſo ſent Arrows, and diſperſed them; Lightning, and routed them.

16. Even the Channels of the Sea were ſeen, the Foundations of the World diſcovered; with the Rebuke of the Lord, by the Blaſt of the Breath of his Noſe.

17. Sending from on high, he took me, drew me out of much Water.

18. He reſcued me from my ſtout Enemy, from thoſe who hated me; becauſe they were too ſtrong for me.

19. Who prevented me at the Time of my Calamity; but the Lord was a Staff to me.

20. And brought me out to a large Place, delivering me; for he delighted in me.

21. The Lord recompenſed me according to my Virtue: he rendered to me after the Purity of my Hands.

22. For I obſerved the Ways of the Lord, and was not wicked contrary to my God.

23. All his Judgments were likewiſe before me; as for his Ordinances, I did not depart from them.

24. Nay I was perfect towards him, and kept my ſelf from having Iniquity.

25. So the Lord rendered to me according to my Virtue, after my Purity before his Eyes.

26. To the kind one thou ſheweſt thy ſelf kind, to the perfect Man perfect,

27. To the pure one pure, and to him who is perverſe froward.

28. Since thou doſt ſave the afflicted People, and thy Eyes are upon the haughty, *that* thou mayeſt humble *them*.

29. Thou art alſo my Candle, O Lord; and the Lord makes my Darkneſs bright.

30. By thee too I run through a Troop; by my God I leap over a Wall.

31. *As for* God, his Way is perfect, the Word of the Lord is tried: he is a Shield to all that truſt in him.

32. For who is God beſides the Lord? And who the Rock beſides our God?

33. It is God is my Strength, Ability, and diſengages my Way to be perfect;

34. Making my Feet as the Hinds, and ſetting me upon my eminent Places.

35. He teaches my Hands War: and a ſteel Bow has been broken by my Arms.

36. And thou haſt given me the Shield of thy Salvation, and thy Mildneſs has made me great.

37. Thou enlargeſt my Steps under me; inſomuch that my Ankles do not ſlip.

38. I purſue my Enemies, and deſtroy them; nay do not return till they are conſumed.

39. Thus I conſume them, and ſtrike them, ſo that they cannot get up: and they fall down under my Feet.

40. For thou girdeſt me with Ability for War; overthroweſt them under me that riſe up againſt me.

41. And thou haſt given me the Necks of my Enemies, that I may cut off thoſe who hate me.

42. They look about, but none ſaves; to the Lord, but he does not anſwer them:

43. While I beat them ſmall, as the Duſt of the Ground; ſtamp them, kick them about, as the Dirt of the Streets.

44. And thou deliverеſt me from the Contentions of my People; keepeſt me to be the Head of the Gentiles: a People that I knew not ſerve me.

45. Strangers ſubmit themſelves to me: they hearken to me by the Report of the Ear;

46. Who decay, and for fear ſhake out of their cloſe Places.

47. The Lord lives, and bleſſed is my Rock: ſo let the God of the Rock of my Salvation be exalted.

48. It is God renders Vengeance for me, and brings down the People under me;

49. As alſo brings me forth from my Enemies: and thou doſt exalt me above them that riſe up againſt me; reſcueſt me from the very violent Man.

Ver. 15. *them*] his Enemies, Ver. 4.

Ver. 33. *diſengages*] tranſlated by the Verb *looſe* or *let looſe*, *Job* vi. 9. *Pſa.* cv. 20. & cxxvi. 7., *Iſa.* lviii. 6. being different from that in *Pſa.* xviii. 32. ſo *Pagn.* and *Montan.* have it here *ſolvit*; and *Munſt.* renders, *aperit mihi uiam perfectam*, *he opens a perfect Way for me.*

Ver. 36. *thy Mildneſs*] *Vulg. my*; but apparently wrong, and not ſo *Pſa.* xviii. 35.

Ib. *Mildneſs*] not quite the ſame as in *Pſa.* xviii.

Ver. 43. *kick them about*] The Verb ſignifying *to ſtrike* or *kick*, as well as *ſpread abroad.*

50. Therefore

50. Therefore will I praiſe thee, O Lord, among the Gentiles, and ſing melodiouſly to thy Name.

51. He makes the Salvation of his King great; and will ſhew Kindneſs to David his anointed one, and his Offſpring for ever.

CHAP. XXIII.

AND theſe are David's laſt Words. David the Son of Jeſſe ſays, and the Man raiſed up high, the anointed one of the God of Jacob, and the pleaſant Pſalmiſt of Iſrael ſays:

2. The Spirit of the Lord ſpeaks by me, and his Word is on my Tongue.

3. The God of Iſrael ſays, the Rock of Iſrael tells me; He who rules over Men ſhould be righteous, ruling with the Fear of God.

4. Who is as the Light of the Morning, *when* the Sun riſes; a Morning without Clouds, by the Brightneſs after Rain on the tender Grafs out of the Earth.

5. For though my Family be not ſo with God, he has made an everlaſting Covenant with me, ſet in order in all Things, and preſerved: for it is all my Safety, and is all Delight; though he ſhould not make *it* increaſe.

6. Whereas the Ungodly are all of them as Thorns removed *with a Tool*, becauſe they cannot be taken away by the Hand;

7. But the Man's who meddles with them muſt be filled with the Iron and Wood of a Fork, and they are wholly burnt with Fire in the Place.

8. Theſe are the Names of the ſtout Men whom David had: He that ſate in the Seat the Tahchemonite, the chief of the Captains, who at his Pleaſure had the Handle of his *Spear* againſt eight hundred, that were ſlain at one Time.

9. And after him was Eleazar the Son of Dodo, the Son of an Ahohite; who was one

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Ver. 51. *makes—great*] a Verb the ſame as in *Pſa.* xviii. ult. by *Buxtorf*'s *Concordance*, and is ſo rendered by *Pagn. Munſt. Caſtal.* as alſo in the *Vulg.* and *Tigurin Bibles*. Nay if the *Marginal Reading migdol* be allowed, there is no ſuch Word elſewhere for *Tower*, but always *migdal*, from which this differs in *Hebrew*, both in a Conſonant and Vowel.

Ver. 1. *laſt Words*] *nempe verba prophetiæ, that is of Propheſying*, as *Grotius* writes.

Ver. 4. when *the Sun riſes*] or *the Sun riſing*. The Author of *the preſent State of the printed Hebrew Text* labours hard to ſhew that *Jehovah* is here left out, by the differing *Copies* of the *Septuagint*, which he owns to be unintelligible, and would have it be, *And as the Morning Light ſhall Jehovah, the Sun, ariſe*; ſo turning off from the Subject treated on, nay making it inconſiſtent with the Beginning of the next Verſe. The ſenſeleſs Things he mentions belong, and ſtill with *Jehovah* added, to his own *Tranſlation*, *Is not the Sun the Light of the Morning*, &c. p. 468—471. for is *The Sun ſhall ariſe as the Sun* proper? Or is the Cauſe, being ſpiritual, compared to the natural Effect?

Ib. *on the tender Graſs*] As the Morning Sun-ſhine on the young Graſs after Rain, ſo is the Government of a good Prince among the People.

Ver. 5. *is all Delight*] being without *my*, and how preferable!

Ver. 6. *removed*] The proper Meaning, in proper Senſe.

Ver. 7. *filled*] ſo the *Hebrew*, and conſequently is to be referred to *Hand*.

Ib. *a Fork*] *a ſpear*, to do what? to fight with the Buſhes? If the *Hebrew* Word commonly ſignifies *Spear*, that is a very good Reaſon for its ſignifying *Fork* on Occaſion, and here appears a Neceſſity for it; as a Fork is the Utenſil to carry away or lift up Thorns. Since our *Fork* alſo is an Inſtrument with either two or three Spikes, why may not the *Hebrew Hanith* be with one or more?

Ver. 8. *He that ſate in the Seat*] His Name *Jaſhobeam* may ſignify *he ſate with*, and might be made from this *Jaſheb-baſhebeth*, which ſome alſo have counted a proper Name; but being two Words, and ſo directly grammatical, rather ſeem not ſo. The *Vulgate* has *David ſitting* or *who ſate*, ſilly! making *David* one of his own ſtout Men.

Ib. *Captains*] The Author of *the preſent State of the printed Hebrew Text* does not only alter one Paſſage of *Scripture* by another, and that other by the firſt; but the *Hebrew* Words for this and that in 1 *Chron.* xi. 11. being ſomething different in the Letters, he poſitively aſſerts *they are both corrupted*, as this ſignifies *the third*, and that *thirty*, p. 83. without taking any Notice of their meaning *Captains*.

Ib. *at his Pleaſure*] Neither *Jun.* and *Trem. Caſtal. Munſt.* the *Vulg.* nor *Tigurin Verſions* are ſo abſurd as to make this *Jaſhobeam*'s Name: the former tranſlate, *huic gratum fuit invadere octingentos, it was pleaſant to him to fall upon eight hundred*; but that is not literal like this. A Miſtake.

Ib. *Handle*] or *Wood*, according to the Meaning of the *Hebrew*; he being a *Tahchemonite*, not an *Eznite*.

Ib. *eight hundred, that were ſlain*] 300 by him as the ſtouteſt, 1 *Chron.* xi. 11. and the other 500 by *Eleazar* and *Shammah*: for the *Hebrew* does not ſay *whom he ſlew*, but only *ſlain*, or *who were ſlain*. The Attempt of the Author of *the preſent State of the printed Hebrew Text* to ſhew that *eight* is a Corruption from *three*, is unworthy of a fair Critick: for could שלש had that been the *right Reading* here, have been miſtaken for שמנה was לש taken to be מנה by the Likeneſs of the Letters? And did not the Tranſcriber know two Letters from three? What if a ſingle Letter was put for the whole Number, which is firſt to be proved the Manner of the *Hebrew* Bible formerly, as it is not now, did he then think ש was ח and were all *Copies* that are in Being made from that ſingle falſe one? Or ſhall it be ſuppoſed done deſignedly? Who then would alter 300 into 800 againſt *Chron.* or without altering it there alſo? Indeed who would have ſo increaſed the Number? All utterly improbable to be done! And no *Copy*, out of the many this Writer had ſearched, nay no *Verſion* found with 300 here. But he would prove it by two other *extraneous Numbers owing to Miſtakes in the ſimilar Letters*, p. 97. while ש and ח are not ſo, nor can he prove thoſe Numbers are miſtaken; or if they were, that would not ſhew this to be.

Ver. 9. *the Son of an Ahohite*] as it is here, though not in 1 *Chron.* xi. 12. and *Eleazar* being this, was conſequently the other.

of

of the three ſtout Men with David, when they reproached the Philiſtines that were gathered there to Battle, and the Men of Iſrael went away up.

10. He got ready, and beat the Philiſtines until his Hand was weary, and it cleaved to the Sword, ſo that the Lord wrought great Preſervation that Day; and the People turned back after him only to ſpoil.

11. After him too was Shammah the Son of Age the Hararite; and the Philiſtines being gathered into a Company, where Part of the Field was full of Lentiles, and the People being fled from the Preſence of the Philiſtines,

12. He ſtood within the Part, and delivering it, beat the Philiſtines; ſo that the Lord wrought great Preſervation.

13. Moreover the three chief above the thirty went down, and came at Harveſt to David, at the Cave of Adullam; the Company of the Philiſtines encamping in the Giants Vale.

14. David alſo was then in the Fortreſs and the Garriſon of the Philiſtines was then at Beth-lehem.

15. And David longing, ſaid, Oh that I could drink Water out of the Ciſtern of Beth-lehem, which is at the Gate!

16. With that the three ſtout Men broke through the Camp of the Philiſtines, and drew Water out of the ſame; which taking up, they *brought to David*: *nevertheleſs* he would not drink it, but poured it out to the Lord.

17. For he ſaid, Far be it from me, O Lord, that I ſhould do this; is it not the Blood of the Men who went in *Danger of*

Ib. *when they reproached*] This *Hebrew* בחרפם is imagined by the Author of *the preſent State of the printed Hebrew Text* to be corrupted from בפס דמים *at Paſdammim*, 1 *Chron.* xi. 13. but could any Tranſcriber ſo miſtake? *The* ד *and* ר he ſays, *are frequently miſtaken*; What in a different Place, and in the next Word as it were? that I deny. He goes on, *The* ם *is only diſtinguiſh'd from a* ח *by its union at the bottom*; but I deny that too, for the Sides of the former are both curved, of the latter both ſtraight, and the right Corner of that at the Top round, of this ſquare; and the black Lines to write on, pretended elſewhere to miſlead the Tranſcribers, would not, I preſume, make the Bottom of the ם appear white or open. *The* י ſays he alſo, *is frequently omitted in Nouns of the Plural Number*; *ſeldom* would have been much truer, however this is not omitted. To make this important Piece of Work compleat, he had the left Side of the מ it ſeems, in his Printer's Type, almoſt filed or cut away, *which brings it*, quoth he, *very nearly to a* פ p. 137. but ſurely he might have left the *very* out, and if the Tranſcribers formerly wrote *Mem* ſo, it may be thought they knew it from a *Pe*; nay ם being taken to be מ Ver. 27. ſhews that the latter had the ſame Form as now. But beſides theſe Miſtakes, to fall out thus marvellouſly together, he has miſſed (for a good Reaſon no doubt) the greateſt, a whole Letter (which with the *Yod* are really two) not in this pretended Corruption; a Corruption alſo for which he brings no *Copy* nor *Verſion* to ſhew it ſo. However he pleads the [there,] *directly relative to ſome Place*; yes to *with David*. As for there being here no Nominative Caſe to the following Verb, it is at moſt but the Relative to *Philiſtines* underſtood, as divers Times in the *Hebrew Bible*.

Ib. *and the Men*] This as far as to *where Part* in Ver. 11. is reckoned by the Author of *the preſent State of the printed Hebrew Text* to be all left out of 1 *Chron.* xi. 13. by ſome Tranſcriber; but as he ſays little to prove, the leſs need be ſaid to diſprove it. Yet with great Confidence he has publiſhed, *If any one ſhould be diſpos'd to deny this Defect in Chronicles, he need only be deſir'd to make out* from that alone *the Hiſtory of the* 37 *Mighty Men, which ſeems abſolutely impoſſible. For* Shammah *is* there *omitted*, p. 132. But hold a little! for *they* in *Chron.* Ver. 14. muſt be at leaſt another beſides *Eleazar*, and ſo will not make fewer than *Shammah*, as the whole Number will keep it from making more; and *they* is confirmed by three plural Verbs, which our Critick indeed, to make thorough Work, ſays *ſhould be ſingular*, but poorly ſupports it by ſaying, *the LXX being ſingular* (he muſt mean their *Verſion* is ſo, for otherwiſe 70 are plural) *is a plain Proof of it*, p. 142. for is their *Tranſlation* a plain Proof, againſt all the *Copies* of the *Original*, even his ſeventy applauded ones, and againſt all other *Tranſlations?* Are they, whom he himſelf complains ſo much of for being wrong, a Proof that they are right? I may add, it is well known that the *firſt Book of Chronicles* abounds with Fragments only of Hiſtory. An Argument alſo againſt the Omiſſion is, that שם *there* is not put in 1 *Chron.* xi. 13. with *Part* (though our *common Tranſlation* has *where* as here in Ver. 11.) apparently becauſe שם is but the third Word before in the *Hebrew*, which would not have been the Caſe, had this in *Sam.* been alſo in *Chron.* and accordingly שם is in *Sam.* Ver. 11.

Ver. 11. *Part of the Field*] which the *Hebrew* properly ſignifying, makes *Lentiles* here accord well with *Barley*, 1 *Chron.* xi. 13. ſo inconſiſtent in the *common Tranſlation*.

Ver. 13. *the three*] *theſe three* according to the *Tranſlations* of *Caſt. Coverd.* and *Jun.* and *Trem.* and otherwiſe *Abiſhai* ſlaying 300, Ver. 18. might have been as great as the firſt of thoſe. Beſides the Order of the Matter, and no other Names being mentioned, may ſhew it, and eſpecially *theſe things* in the plural Number, Ver. 17. and ſo it is to be underſtood as in the 16th Verſe; as likewiſe our *Tranſlaters* have added *theſe* to them in the 17th Verſe.

Ib. *the three Chief above the thirty*] So I had expreſsly rendered it before I read *The preſent State of the printed Hebrew Text*, and I ſuppoſe divers Years before the Author wrote it; it may therefore be ſome Confirmation to the Reader that we ſo exactly agree; ſee that, p. 146, 147, 148.

Ib. *Company*] From *troop* in the *common Engliſh*, which *it does not appear that* היה *ought for certain to be render'd any where in the Bible*, ſays the Author of *the preſent State of the printed Hebrew Text*; he takes Occaſion to plead for its being corrupted from מחנה in *Chron.* but could any Tranſcriber think מ ו was י

Ver. 15. *The* 70, ſays the Author of *the preſent State of the printed Hebrew Text, have here a Clauſe which is not in the Original, but is very improperly repeated from the preceding Verſe.*

Ib. *longing*] The *Vulgate* ſays *for Water from the Lake.* Theſe *Books* of the *Scripture* being leſs minded than ſeveral others, and having fewer *Commentators* to watch them, as I may term it, has given Liberty for more Corruptions to creep in.

Ver. 17. *who went*] This ſeems foiſted in, ſays the Author of *the preſent State of the printed Hebrew Text*, to make the Paſſage Senſe, but even with it that is apparently incompleat; which latter deſtroys the Probability of the former, and is Senſe defective in Senſe?

their Lives? Therefore he would not drink it. Theſe Things the three ſtout ones did.

18. Abiſhai likewiſe the Brother of Joab, the Son of Zeruiah, was the chief of three, who brandiſhed his Spear againſt three hundred that were ſlain; ſo that he had a Name among the three.

19. Was it not becauſe he was the moſt honourable of the three, that he became the Captain of them? However he did not get to thoſe three.

20. And Benaiah the Son of Jehoiada, a Man's Son of Kabzeel, who lived with great Exploits; he ſlew two ſtout Moabites, he alſo went down and ſlew a Lion within a Pit on a ſnowy Day.

21. Beſides he ſlew an Egyptian Man, one of *much* Appearance, and though there was a Spear in the Egyptian's Hand, he went down to him with a Stick; and taking the Spear by force out of the Egyptian's Hand, he killed him with his own Spear.

22. Theſe Things Benaiah the Son of Jehoiada did, and had a Name among the three ſtout men.

23. He was more honourable than the thirty, but did not get to thoſe three; and David put him at his Hearing.

24. Aſahel the Brother of Joab was over thirty: Elhanan the Son of Dodo of Bethlehem,

25. Shammah the Harodite, Elika the Harodite,

26. Helez the Paltite, Ira the Son of Ikkeſh the Tekoite,

27. Abiezer the Annethothite, Mebunnai the Huſhathite,

28. Zalmon the Ahohite, Maharai the Netophathite,

29. Heleb the Son of Baanah the Netophathite, Ittai the Son of Ribai from Gibeah of the Benjaminites,

30. Benaiah a Pirathonite, Hiddai from the Brooks of Gaaſh,

31. Abi-albon the Arbathite, Azmaveth the Barhumite,

32. Eliahba the Shaalbonite, of the Sons of Jaſhen Jonathan,

33. Shammah the Hararite, Ahiam the Son of Sharar the Ararite,

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Ver. 23. *Hearing*] The *preſent Tranſlation* has this Word after the ſame manner *bidding*, 1 *Sam.* xxii. 14. but this is the Meaning of it; and ſo *Pagn.* tranſlates literally, *ad auditum ſuum, at his Hearing*; *Leo Judæ, ut eſſent audiens ei, that he might be hearing him*; which is explained in the *Margin, that he might ſtand by ready, and hear the King's Orders.*

Ver. 24. *Aſahel*] the loweſt of the ſecond three; as it would be unaccountable that one of them ſhould be omitted, when thirty meaner ones are particularized.

Ib. *over*] *For it is impoſſible*, ſays the Author of *the preſent State of the printed Hebrew Text* well, *that Aſahel ſhould be one* of *or* among *the Thirty*, p. 178.

Ib. *thirty*] as a round Number, he being over the thirty one who follow.

Ver. 27. *Mebunnai*] It may be allowed to the Author of *the preſent State of the printed Hebrew Text*, from Ch. xxi. 18. 1 *Chron.* xi. 29. & xx. 4. & xxvii. 11. that the right Name at firſt was *Sibbechai*; nay that this מבני was a Corruption from that סבכי by the Likeneſs of the Letters, I ſhall not diſpute with him. Yet the Miſtake might fall out before the Time of *Ezra* and the Pointing, as it is manifeſt ſuch did, if he put the *Keris* or *Marginal Readings*, to whom they may be beſt aſſigned; nay the Error might ariſe in ſome other *Writing*, before this Part of the *Scripture* was indited, whereby this Man, as alſo others, might have two Names, which might therefore be retained in the *Bible*. It is not credible this Alteration was made after the Uſe of the *Hebrew* Points, by reaſon of the different Vowels; and if the Vowel-Points had been a late Invention, how could the *Jews* of that Time have this *Reading* of *e*, and *u*, and *ſingle b*, and *double n*, otherwiſe than *i*, and *e*, and *double b*, and *ſingle c*, in *Chron?*. And who will pretend that the very diligent *Maſſorites* did not compare theſe Places together, and ſo would have made Points alike, had they been the Authors of them? But *Ezra* putting the Vowels according to the Pronunciation in Uſe, when *Hebrew* was the Mother-Tongue of the *Jews*, makes the Matter clear and ſatisfactory. I ſuppoſe this came to be מבני as ſignifying *one of the Sons of*, and is accordingly rendered in the *Greek*, which makes ſome Senſe, though the Author of *State &c.* ſays none; and that Senſe ſeems to have promoted the Change, not merely the Similitude of the Letters.

Ver. 28. *Zalmon*] This צלמון does the Author of *the preſent State of the printed Hebrew Text* in his Manner, ſuppoſe corrupted from עילי which is in 1 *Chron.* xi. 29. p. 188, 189. though in pag. 207. he writes, *It is a confeſs'd Maxim with all good Critics, that Something may much more eaſily be omitted than added*; nay thus he reckons *mon* added in, and the 3d Verſe after *bon* left out in *Chron.* While it is no Wonder in the *Scripture* for a Man to have two Names.

Ver. 30. *a Pirathonite*] Here being not the Article ה as in 1 *Chron.* xi. 31. but here being י at the End of *Benaiah*, as it is an Augment in ſeveral Scripture Names, the Author of *the preſent State of the printed Hebrew Text* ſays, it is certainly part of the ה at the beginning of this Word: for ſuch ſtrange Conceits are familiar with him.

Ver. 32. *Shaalbonite*] The Author of *the preſent State of the printed Hebrew Text* remarks well here, *That the Learned ſeem to have drawn an unanſwerable Argument againſt the Greek Verſion's being the Work of One Man, or the Work of Many concurring in the ſame Method of tranſlating, from that great Difference, which is found thro' the ſeveral Books of the Old Teſtament, in the Greek Expreſſion of the very ſame Proper Names. For in this, and the adjoining Verſes, we ſee that the Tranſlator of Chronicles renders the Local Names by a Literal Expreſſion of the Hebrew Words; but the Tranſlator of Samuel gives them a Greek Termination*, p. 197, 198.

Ver. 33. *Shammah*] *the Son of Shage*, 1 *Chron.* xi. 34. which makes them agree; but the Author of *State &c.* tranſlates, *Jonathan* (from the foregoing Verſe) *the ſon of Shamha*, ſuppoſing him the ſame as in Chap. xxi. 21. 1 *Chron.* xx. 7. which is not to be ſo readily granted, foraſmuch as the Father of that *Jonathan* was שמעא this שמה and were א and ה not known apart in Tranſcribing? beſides that this *Jonathan* would thus be diſtinguiſhed from that, by being called *the Hararite*. As here is the foregoing Author's triumphant Inſtance, that the *Hebrew Verſes* are not rightly parted, p. 244. he may ſeek for another.

34. Eliphelet the Son of Ahaſbai, the Son of a Maachathite, Eliam the Son of Ahithophel the Gilonite,

35. Hezrai the Carmelite, Paarai the Arbite,

36. Igal the Son of Nathan from Zobah, Bani the Gadite,

37. Zelek the Ammonite, Naharai the Becrothite who carried the Arms of Joab the Son of Zeruiah,

38. Ira the Ithrite, Gareb the Ithrite,

39. Uriah the Hittite: all were thirty and ſeven.

CHAP. XXIV.

AND the Lord was again angry with Iſrael: for David was ſtirred up thus againſt them, Go, number Iſrael and Judah.

2. Whereupon the King ſaid to Joab the Captain of the Army, who was with him, Go about now through all the Tribes of Iſrael, from Dan to Beer-ſheba, and muſter the People; that I may know the Number of them.

3. However Joab ſaid to him, Now the Lord thy God add to the People, as both theſe and thoſe are, a hundred-fold, which let the Eyes of my Lord the King ſee; but why does he delight in this Thing?

4. Nevertheleſs the King's Word became earneſt with Joab, and againſt the Captains of the Army; inſomuch that he and they went out before him, to muſter the People of Iſrael,

5. And they paſſed over Jordan, and encamped at Aroer, on the right Hand of the City, which is within the Valley of Gad, and towards Jazer.

6. Next they went to Gilead, and the lower new Country; as they did alſo to Dan-jaan, and round about to Zidon.

7. Moreover they went to the Fortreſs of Tyre, and all the Cities of the Hivites and Canaanities; they went forth likewiſe into the South of Judah to Beer-ſheba.

8. Thus having gone about through all the Country, they came at the End of nine Months and twenty Days to Jeruſalem.

9. And Joab gave the Number of the Muſtering of the People to the King, that there were of Iſrael eight hundred thouſand Men of Ability drawing forth a Sword, and

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Ver. 34. *the Son of a Maachathite*] another beſides *Eliphelet*, named *Hepher*, as may appear by 1 *Chron.* xi. 36. there being three between *Ahiam* and *Hezro* or *Hezrai* the *Carmelite*, and accordingly ſo many in this Verſe; beſides the Likeneſs of the Names *Maachathite* and *Mecherathite*. Nay there are but thirty ſix named beſides this, Ver. 39.

Ver. 36. *Son*] The *Nathan* of whom he is recorded to be *the Brother*, 1 *Chron.* xi. 38. may ſeem ſome noted Man, and that his Father ſhould be alſo *Nathan*, as here, is Nothing ſtrange; ſo that we need not be obliged to the Author of *State &c.* for reconciling theſe Words, by *a careleſs Tranſcriber's writing* Son *inſtead of* Brother, pag. 213.

The Author of *the preſent State of the printed Hebrew Text* having *pointed out the Miſtakes and Corruptions*, as he ſays, in this and the correſpondent Chapter in *Chron.* denies he ſhould *receive any Satisfaction from the Diſcovery or Publication of them. Such a Satisfaction, in general*, adds he, *would be* ungenerous; *but, in the preſent caſe, it would be* impious, p. 242. Yet after I find him ſaying, *I muſt confeſs, that I was agreeably ſurpriz'd at this Diſcovery*, viz. of other *Readings* than the *common Hebrew*, which he *had recommended, as true, upon Conjecture*, p. 262. Was that no ſuch Satisfaction then to him? Further he ſays, *Would he* (meaning himſelf) *not wiſh to find this the real ſtate of the Caſe?* that the *ancient written Heb. Copies* (imaginary ones) from whence the *ancient Verſions* were made, *contain'd the True Readings in thoſe places, where our later written or printed Copies have been corrupted*, p. 266. Again, *It muſt be a proper Foundation for Satisfaction and Joy* (which he repeats) *to find that the Difficulties and Obſtructions in the printed (Heb.) Copies of the Old Teſtament, are not ſo neceſſarily owing to Moſes and the Prophets*, p. 270, 271. And ſuch as have a ſufficient Veneration for the *Scripture*, may not think I have ſaid too much in Vindication of it, when they hear he declares, *That there have been made in the printed Hebrew Bibles, very many and very material Miſtakes, which have greatly injur'd the true Senſe*, p. 247.

Ver. 39. *thirty and ſeven*] The *common Engliſh* has but 30 beſides the 6 chief ones, but this *Tranſlation* having one more in Ver. 34. and another in 1 *Chron.* xi. 27. makes 37 in each *Book*, ending with *Uriah* there as here. The Author of *the preſent State of the printed Hebrew Text* indeed reckons *Joab* for the firſt, to make up 37, who is not mentioned in all this Chapter, nor in two before, but is found at the third back in another Catalogue; ſo that ſuch an *Interpretation* is doing Violence to common Underſtanding. And becauſe this Author would have *Eliphal* and *Hepher* in 1 *Chron.* xi. 35, 36. to be but one, by a monſtrous Alteration of the *Hebrew*, he reckons in *Zabad* after *Uriah*, 1 *Chron.* Ver. 41. to make up the 37, p. 183. when at that Rate he might have brought in fifteen more.

Ver. 1. *was ſtirred up*] by Satan, 1 *Chron.* xxi. 1. not by the Lord, as the *common Tranſlation* has it (or is very abſurd) in Oppoſition to that Text: ſo *Caſt.* renders it paſſively *impulſus eſt*; *Jun.* and *Trem. cum incitaſſet* Adverſarius, *Davidem, when* the Adverſary *had ſtirred up David*; and *Grot.* ſays, *activum pro paſſivo, ut ſæpe, id eſt, commotus eſt, nempe a diabolo; it is active for paſſive, as often, that is, was moved, to wit by the Devil.*

Ib. *thus*] not *to ſay*, at leaſt the *Original* is not ſo; but he was prompted thus by the Tempter.

Ib. *number*] That *David* had the People numbered through Pride, or a vain Confidence in them, appears by the Words of *Joab*, 1 *Chron.* xxi. 3. as well as the juſt Puniſhment of it; ſee the *Note* on Ver. 17. Nay a Plague was in a manner threatened, when the People ſhould be numbered without giving a Ranſom each, *Exod.* xxx. 12.

Ver. 6. *the lower new Country*] See 1 *Chron.* xxi. 10.

Ver. 9. *that there were*] Divers Inſtances lead me to think that the *Books of the Chronicles* were compoſed from ſome private Memoirs, and that theſe of *Samuel* and *the Kings* were a publick and general Hiſtory, though in Epitome from ſome larger *Books of Chronicles* ſince loſt. According to which I ſuppoſe, thoſe are the true Sums of the People that were numbered in 1 *Chron.* xxi. 5. and by the Expreſſion were delivered in ſo *to David* himſelf. But *Joab*, perhaps with *David*'s Conſent, willing

of

of the Men of Judah five hundred thouſand.

10. But David's Heart ſmote him after he had counted up the People; upon which he ſaid to the Lord, I have ſinned exceedingly in what I have done; yet now, O Lord, take away, I beſeech thee, the Iniquity of thy Servant, for I have done very fooliſhly.

11. And when he roſe up in the Morning, Gad the Prophet, his Seer, had the Lord's Commiſſion as follows:

12. Go, and ſpeak to David; Thus ſays the Lord, I put on thee three Things, chooſe thee one of them, that I may do to thee.

13. Accordingly Gad came to David, and told him in this manner, Shall there come to thee ſeven Years of Famine in thy Country? Or wilt thou flee three Months before thy Enemies, while they purſue thee? Or ſhall there be three Days Peſtilence in thy Country? Now know, and ſee what Word I ſhall carry back to him who ſent me.

14. And David anſwered him, I am exceedingly diſtreſſed; let us fall now into the Treatment of the Lord, for his Compaſſions are great, and let me not fall into that of Man.

15. So the Lord made a Peſtilence be in Iſrael, from the Morning to the Time appointed; inſomuch that there died of the People, from Dan to Beer-ſheba, ſeventy thouſand Men.

16. But the Angel ſtretching forth his Hand to Jeruſalem to deſtroy it, the Lord was ſorry for the Harm, and ſaid to the Angel who deſtroyed the People, It is a great deal; ceaſe now thy Hand; and the Angel of the Lord was by the Floor of Araunah the Jebuſite.

17. And David ſpoke to the Lord, when he ſaw the Angel who ſmote the People, as follows, Behold I have ſinned, and committed Iniquity; but as for theſe Sheep, what have they done? Let thy Hand, I pray, be on me, and my Father's Family.

18. Then Gad came to David that Day, and ſaid to him, Go up, erect an Altar to the Lord, in the Floor of Araunah the Jebuſite.

19. And David went up according to the Word of Gad, as the Lord commanded.

20. Now when Araunah looking, ſaw the King and his Servants coming on to him, he went out, and bowed down to the King with his Face to the Ground.

21. And Araunah ſaid, Why does my Lord the King come to his Servant? And David anſwered, To buy of thee the Floor, to build an Altar to the Lord, that the Slaughter may be ſtopped from the People.

22. Upon this he replied to David, Let my Lord the King take, and offer up what he likes; ſee the Oxen are for the Burnt-offering, and the Flails and Inſtruments of the Oxen for the Wood.

23. Araunah gave all *as* a King to the King; he alſo ſaid to the King, The Lord thy God accept thee.

24. But he declared to Araunah, No, for I will wholly buy of thee for a Price; and will not offer to the Lord my God Burnt-offerings for nothing. So David bought the Floor, and the Oxen for fifty Shekels of Silver.

25. Where he built an Altar to the Lord, and offered up Burnt-offerings and Peace-offerings: thus the Lord was intreated for the Country, and the Slaughter was ſtopped from Iſrael.

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to make his own Tribe ſeem great in Proportion to the reſt, might enlarge the odd Number of it to 500000, and abate 300000 of the others, which he gave in publickly *to the King*, as it is ſaid here. He might indeed do this latter firſt, and tell *David* the true Sums privately afterwards. However the Numbers here ſeem too diſproportionate to the Tribes, to be the real Account: I further obſerve that *drawing forth a Sword* is omitted here to the Men of *Judah*, without which Circumſtance ſome might be added to avoid a poſitive Lye; and *valiant* is added to thoſe of *Iſrael*, perhaps to leſſen their Sum under that Epithet, in like manner. Other Accounts are too inconſiſtent.

Ver. 12. *put on*] and not as at 1 *Chron.* xxi. 10.

Ver. 13. *ſeven*] It being *three* in 1 *Chron.* xxi. 12. See thoſe Numbers reconciled in the *Notes* on the *Chronological Table*, Part 4th. But the Author of *the preſent State of the printed Hebrew Text* ſcoffs at ſuch an Attempt, not ſparing even *Archbiſhop Uſher*, and falling foully on *Buxtorf*, though for Nothing that he ſaid to it, ſo piqued was he againſt the Defenders of our *Bible*. He puts in Capital Letters, to expoſe the latter, that he would have us PIOUSLY BELIEVE EACH IS RIGHT, where he is not ſpeaking of it; and where he ſubjoins, *Hiſtoriæ illæ*, *thoſe Hiſtories*, not this, *are ſhort Epitomes*, at which the Author of *State of the printed Heb.* thus inſults him, *Can we, with any appearance of ſenſe, aſſert that* 3 *is an hiſtorical Epitome of* 7? Then upbraids him with ſaying in pag. 414. of *Anticrit.* where there is no ſuch Thing, *The Truth of a Matter does not conſiſt in Words*, by which he may ſeem to mean *ſome*, to be diſtinct from the following, *but in the Sentence*, which would be undoubtedly true in *There is no God*, *Pſa.* iv. 1. ſee his *State of the Heb.* p. 473, 474. How unaccountable is it, if the Years, Months and Days, were all here originally 3, for one of them to be altered to 7! even for one numeral ג only to be altered to ז when it does not appear the *Scripture* was ſo written, the *Chald.* and *old Lat.* having likewiſe 7!

Ver. 17. *what have they done*] Notwithſtanding *David* takes the Blame on himſelf, the People were guilty, and ſo deſerved the Puniſhment, Ver. 1. for the Lord would not have been angry with them for Nothing.

Ver. 24. *fifty*] This ſeems to be the firſt Purchaſe of the Oxen only; and when *David* ſaw that the Lord anſwered him there, 1 *Chron.* xxi. 28. he alſo bought the Floor and Land, as Ver. 25. to continue ſacrificing in that Place, Ver. xxix. 30.

NOTES

NOTES upon the FIRST BOOK of the KINGS.

CHAP. I.

NOW King David being advanced in old Age, they covered him with Cloaths, yet he was not warm.

2. Therefore his Servants ſaid to him, Let ſome ſeek out a young Virgin for our Lord the King, that ſhe may ſtand before the King, and be a Helper to him; nay let her lie in thy Boſom, that our Lord the King may be warm.

3. They accordingly ſought for a fair young Woman through all the Bounds of Iſrael, and found Abiſhag the Shunammiteſs, whom they brought to the King.

4. And the young Woman was exceeding fair; and became a Helper to the King, waiting on him, but he had not the knowledge of her.

5. In the mean time Adonijah the Son of Haggith exalted himſelf, ſaying, I will be King; and got him ready Chariots, and Horſemen, with fifty Men to run before him.

6. For his Father had not grieved him at any Time by ſaying, Why didſt thou do this? And he was alſo of very good Features, and was born after Abſalom.

7. Beſides he had Conference with Joab the Son of Zeruiah, and with Abiathar the Prieſt, who following helped Adonijah.

8. However Zadok the Prieſt, Benaiah the Son of Jehoiada, Nathan the Prophet, Shimei, Rei, and the ſtout Men whom David had, were not with him.

9. Moreover he killed Sheep, Oxen, and fat Cattle, at the Stone of Zoheleth, which was by the Fountain of Rogel; and invited all his Brothers the King's Sons, with all the Men of Judah the King's Servants;

10. Excepting Nathan the Prophet, Benaiah, the ſtout Men, and Solomon his Brother.

11. Upon this Nathan ſpoke to Bathſheba, the Mother of Solomon, as follows: Haſt not thou heard that Adonijah the Son of Haggith reigns, of which our Lord David is ignorant?

12. Now therefore come, I pray let me adviſe thee; that thou mayeſt deliver thy own Life, and that of thy Son Solomon.

13. Come, and go in to King David, and ſay to him; Didſt not thou, my Lord O King, ſwear thus to thy Handmaid, Solomon thy Son ſhall reign after me, and he ſhall ſit upon my Throne? And why does Adonijah reign?

14. Behold while thou art ſpeaking there to the King, I will alſo come in after thee, and compleat thy Words.

15. So ſhe went in to the King into the Chamber, he being very old; and Abiſhag the Shunammiteſs waited on him.

16. And Bath-ſheba bowed, and reverenced him; who aſked, What wouldeſt thou have?

17. To whom ſhe ſaid; My Lord, thou ſworeſt by the Lord thy God to thy Handmaid, Solomon thy Son ſhall reign after me, and he ſhall ſit upon my Throne.

18. Yet now behold Adonijah reigns, and now, my Lord O King, unknown to thee.

19. He has alſo killed Oxen, fat Cattle, and Sheep abundantly, and invited all the King's Sons, with Abiathar the Prieſt, and Joab the Captain of the Army; only not thy Servant Solomon.

20. Whereas the Eyes of all Iſrael are upon thee thy ſelf, my Lord O King, to tell

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The *Books of Kings* are thought to be compiled by *Ezra*, chiefly from the *Chaldee* Names of the Months uſed Chap. vi. 1, 37, 38. & viii. 2. the *Iſraelites*, before the *Chaldean* or *Babylonian* Captivity, calling their Months the firſt, ſecond, &c. but that theſe were made from ſome former Writings may appear by Chap. viii. 8. & ix. 21.

Ver. 1. *Age*] See *Joſh.* xiii. 1.

Ver. 2. *be a Helper*] A Verb and Noun in *Hebrew*, and not ſignifying *cheriſh*, which was made from the *Greek* or *old Latin*: ſo *Trem.* and *Jun.* turn it *ſit adjutrix.*

Ib. *lie in thy Boſom*] *which*, according to *Ficinus*, *was wholeſome for him, but done too late*; as in *Viſcount Verulam*'s valuable and ſcarce little *Treatiſe of Life and Death*, p. 336. *Eng. Edit.* and *Frier Bacon*'s *Cure of Old Age*, Chap. 12.

Ver. 8. *Rei*] Inſtead of this there is in the *common Lat. the Cherethites and Phelethites.*

Ver. 13. *Solomon*] *Aſſuredly* is only made from the Expletive commonly omitted in other Places, after *As the Lord liveth, &c.* ſo *certainly*, Ver. 30.

Ver. 18. *and now*] The *Maſoretical Notes* not only preſerve the true Reading, but alſo guard againſt Error, as for an Inſtance here thus, עתה *now* ſeems thrice in *Scripture*, as if it ſhould be read אתה *thou*; which is to prevent ſuch a Miſtake.

them who ſhall ſit upon the Throne of my Lord the King after him.

21. Otherwiſe it will come to paſs, when my Lord the King lies down with his Fathers, that I and my Son Solomon ſhall become Offenders.

22. And behold while ſhe was ſpeaking to the King, Nathan the Prophet alſo came in.

23. With this they told the King, that there was Nathan the Prophet, who coming in before the King, bowed down to him, upon his Face to the Ground,

24. And ſaid; My Lord O King, haſt thou declared, Adonijah ſhall reign after me, and he ſhall ſit upon my Throne?

25. For he is gone down to Day, and has killed Oxen, fat Cattle, and Sheep abundantly, and invited all the King's Sons, the Captains of the Army, and Abiathar the Prieſt; who behold eat and drink before him, and cry out, Let King Adonijah live:

26. Excepting that me my ſelf thy Servant, with Zadok the Prieſt, Benaiah the Son of Jehoiada, and thy Servant Solomon, he has not invited.

27. Is this Matter from my Lord the King, and thou haſt not let thy Servant know, who ſhould ſit upon the Throne of my Lord the King after him?

28. To which King David made anſwer, Call Bath-ſheba to me; who went in before the King, and ſtood before him.

29. When he ſwore thus, By the Lord's living, who has redeemed my Soul out of all Diſtreſs,

30. According as I ſwore to thee by the Lord God of Iſrael, that Solomon thy Son ſhould reign after me, and he ſhould ſit upon my Throne in my room; I will do ſo this Day.

31. Whereupon ſhe bowed with *her* Face to the Ground, and reverencing him, ſaid, Let my Lord King David live for ever.

32. He likewiſe ſaid, Call to me Zadok the Prieſt, Nathan the Prophet, and Benaiah the Son of Jehoida; who came before the King.

33. And he ſaid to them; Take with you the Servants of your Lord, and cauſe my Son Solomon to ride upon the Mule which belongs to me; and bring him down to Gihon.

34. Where let Zadok the Prieſt, and Nathan the Prophet, anoint him to be King over Iſrael; as alſo blow a Trumpet, and ſay, Let King Solomon live.

35. Then ſhall you aſcend after him, and he ſhall come, and ſit upon my Throne, that he may reign in my room: for I have appointed him to be Ruler both over Iſrael and Judah.

36. And Benaiah the Son of Jehoiada made anſwer to the King; So let it be, may the Lord God of my Lord the King ſay thus.

37. As the Lord has been with my Lord the King, ſo let him be with Solomon, and magnify his Throne above the Throne of my Lord King David.

38. Accordingly Zadok the Prieſt, Nathan the Prophet, Benaiah the Son of Jehoiada, with the Cherethites, and Pelethites went down, and cauſing Solomon to ride upon King David's Mule, brought him to Gihon.

39. And Zadok the Prieſt took a Horn of Oil out of the Tabernacle, and anointed Solomon; then they blew a Trumpet, and all the People ſaid, Let King Solomon live.

40. All the People too came up after him, and played on Pipes, and made great Rejoicing; ſo that the Ground was pierced with their Noiſe.

41. Which Adonijah and all the Gueſts who were with him heard, when they had done eating; and Joab hearing the Sound of the Trumpet, ſaid, Why is the Noiſe in the City, being in a Tumult?

42. While he was ſpeaking, behold alſo Jonathan the Son of Abiathar the Prieſt came; and Adonijah ſaid, Come in, for thou art a valiant Man, and bringeſt good News.

43. But Jonathan made anſwer to him; Verily our Lord King David has made Solomon King.

44. For the King has ſent Zadok the Prieſt, Nathan the Prophet, Benaiah the Son of Jehoiada, and the Cherethites, and Pelethites with him, whom they cauſed to ride upon the King's Mule.

45. Next Zadok the Prieſt, and Nathan the Prophet anointed him to be King in Gihon, and they are come up from thence rejoicing; ſo that the City is in a Tumult: that is the Noiſe which you have heard.

46. And alſo Solomon ſits upon the Throne of the Kingdom.

47. And moreover the King's Servants

Ver. 22. *while*] *while* and *yet* double tranſlating.
Ver. 34. *blow a Trumpet*] not *with*, as Ver. 39. ſee *Judg.* vii. 18.
Ver. 35. *he ſhall come*] *Vulg. you ſhall come.*
Ver. 42. *ſaid*] *unto him* not in the *Hebrew*, though undiſtinguiſhed in *Engliſh*.

came

came to bleſs our Lord King David, ſaying, God make the Name of Solomon better than thy own, and magnify his Throne above thine; with that the King bowed upon the Bed.

48. Nay beſides thus ſaid the King, Bleſſed be the Lord God of Iſrael, who has given to Day one ſitting upon my Throne, which my Eyes ſee.

49. Terrified at this, all the Gueſts whom Adonijah had roſe up, and went their ſeveral Ways.

50. He himſelf was likewiſe afraid becauſe of Solomon, and riſing up, went, and took hold of the Horns of the Altar.

51. So it was told Solomon as follows; Behold Adonijah is afraid of King Solomon; lo therefore he holds the Horns of the Altar, and ſays, Let King Solomon ſwear to me preſently, that he will not put his Servant to Death with the Sword.

52. If he will, anſwered Solomon, be a worthy Perſon, there ſhall none of his Hair fall to the Ground; but if there be Miſchief found in him, he ſhall be put to death.

53. At this he ſent, and they brought him down from the Altar; when he came, and bowed down to King Solomon; who ſaid to him, Go to thy Houſe.

CHAP. II.

AND when the Time of David approached for him to die, he commanded Solomon his Son, as follows:

2. I am going the Way of all the Earth, be thou therefore ſtrong and manly.

3. Eſpecially keep the Charge of the Lord thy God, to walk in his Ways, to keep his Ordinances, Commandments, Rules and Teſtimonies, as there is written in the Law of Moſes; that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt:

4. That the Lord may confirm his Word which he ſpoke thus concerning me, If thy Sons will take heed to their Way, to walk before me in Truth, with their whole Heart and Soul; thou ſhalt not have a Man cut off, ſaid he, from the Throne of Iſrael.

5. And thou knoweſt alſo what Joab the Son of Zeruiah did againſt me, that which he did to the two Captains of the Armies of Iſrael, to Abner the Son of Ner, and Amaſa the Son of Jether, whom he ſlew, and made the Blood of War in Peace; putting the Blood of War upon his Girdle that was on his Loins, and in his Shoes that were on his Feet.

6. Do then according to thy Widom, and let not his grey Hair go down to the Grave in Peace.

7. But ſhew Kindneſs to the Sons of Barzillai the Gileadite, and let them be among thoſe who eat at thy Table; becauſe they came ſo to me when I fled from the Preſence of Abſalom thy Brother.

8. Behold alſo there is with thee Shimei the Son of Gera, a Benjaminite of Bahurim, who curſed me with a vehement Curſe on the Day I went to Mahanaim; but he coming down to meet me at Sordan, I ſwore to him by the Lord, that I would not put him to death with the Sword.

9. Yet now hold him not quit: for thou art a wiſe Man, and knoweſt what thou ſhouldeſt do to him, that thou mayeſt bring down his grey Hair with Blood to the Grave.

10. Afterwards David lay down with his Fathers, and was buried in the City of David.

11. And the Time that he reigned over Iſrael was forty Years: reigning ſeven Years at Hebron, as he did thirty three at Jeruſalem.

12. Next Solomon ſate upon the Throne of his Father David, and his Kingdom was throughly eſtabliſhed.

13. At length Adonijah the Son of Haggith went to Bath-ſheba the Mother of Solomon; who enquired, Doſt thou come peaceably? And he anſwered, Yes;

14. Adding, I have ſome Buſineſs to thee. And ſhe replied, Tell *it*.

15. Thou art not ignorant, ſays he, that

Ver. 50. *went*] *Vulgate* ſays, *into the Tabernacle of the Lord.*

Ver. 3. *keep the Charge*] The *vulg. Lat. obſerva cuſtodias, mind the Charges*, is changed in the authoriſed *Sixtine* and *Lovain Bibles*, into *obſerva ut cuſtodias mandata, mind that thou keep the Commandments*; making the Noun a Verb, the arch Pedantry perhaps of ſome Monk.

Ver. 4. *confirm*] This ſeems to have been made *continue* in the *laſt Tranſlation*, through the meer Careleſſneſs of the *Tranſlator* writing one for the other; and perhaps from the *Geneva confirme*, ſo ſpelled.

Ib. *their Way*] *Vulg. my.*

Ver. 5. *that which*] here being no Conjunction.

Ver. 6. *let not*] *For*, as *Grotius* writes on it, *David had not forgiven him the Crime, nor could he do it by the Law.*

Ver. 7. *becauſe they came ſo to me*] which is literal, as well as good Senſe.

Ib. *from the Preſence of*] So 2 *Chron.* x. 2. *Pſa.* cxxxix. 7. *Exod.* ii. 15. *Gen.* xvi. 6, 8. & xxxv. 1, 7. and the ſame with the other Verb of fleeing at *Jer.* xlviii. 45.

Ver. 9. *wiſe*] And how well did he act as ſuch, and how mildly too, for a young King, Ver. 36, 37!

Ib. *bring down*] See 2 *Sam.* xix. 23.

the

the Kingdom was mine, and that all Iſrael ſet their Faces upon me to reign; whereas the Kingdom is turned about, and become my Brother's, becauſe it was his from the Lord.

16. Now therefore I aſk one Petition of thee, do not turn me away. And ſhe bade him declare *it*.

17. Whereupon he ſaid, Speak, I pray, to King Solomon, for he will not turn thee away, that he may give me Abiſhag the Shunammiteſs for a Wife.

18. And Bath-ſheba replied, Well, I will ſpeak for thee to the King.

19. So ſhe went in to King Solomon, to ſpeak to him for Adonijah; at which he roſe up to meet her, and bowed down to her, then ſitting down upon his Throne, he cauſed a Seat to be put for his Mother, that ſhe might ſit at his right Hand.

20. And ſhe ſaid, I aſk one ſmall Petition of thee, dō not turn me away. Whom he anſwered, Aſk, my Mother, for I ſhall not treat thee ſo.

21. With that ſhe ſubjoined, Let Abiſhag the Shunammiteſs be given to Adonijah thy Brother for a Wife.

22. Then King Solomon made anſwer to her, But why doſt thou aſk her for Adonijah? Aſk alſo the Kingdom for him, ſince he is my Brother older than I; even for him, for Abiathar the Prieſt, and Joab the Son of Zeruiah.

23. He ſwore too by the Lord as follows; By God's doing to me ſo and ſo beſides, Adonijah has ſpoken this Matter againſt his own Life.

24. And now by the Lord's living, who has eſtabliſhed me, and cauſed me to ſit upon the Throne of David my Father, and who has made me a Family as he ſpoke, Adonijah ſhall be put to death this Day.

25. Accordingly he ſent Benaiah the Son of Jehoiada for it, who fell on him, ſo that he died.

26. The King alſo ſaid to Abiathar the Prieſt, Get thee to thy own Fields at Anathoth, for thou deſerveſt to die; but I will not put thee to death at this Time, becauſe thou didſt carry the Ark of the Sovereign Lord before my Father David, and becauſe thou waſt afflicted in all wherein he was.

27. Thus Solomon thruſt out Abiathar from being Prieſt to the Lord, to fulfil the Word of the Lord which he ſpoke concerning the Family of Eli at Shiloh.

28. And when the News came to Joab (for he turned aſide after Adonijah, though he did not after Abſalom) he fled to the Tabernacle of the Lord, and took hold of the Horns of the Altar.

29. And it being told King Solomon that Joab was fled thither, and behold was at the Altar; he ſent Benaiah the Son of Jehoiada, with Orders to go, fall on him.

30. For Benaiah went to the Tabernacle of the Lord, and ſaid to him; Thus ſays the King, Come forth; but he anſwered, No, for I will die here. And Benaiah brought the King back this Word, Thus ſpoke Joab, and thus he anſwered me.

31. Therefore the King ſaid to him; Do as he has ſpoken, even fall on him, and bury him; that thou mayeſt put away the Blood, which he ſhed without cauſe, from me and my Father's Family.

32. So the Lord ſhall make his Blood return upon his Head, who fell on two Men more righteous and good than himſelf, and ſlew them with the Sword, unknown to my Father David; Abner the Son of Ner, Captain of the Army of Iſrael, and Amaſa the Son of Jether, Captain of the Army of Judah.

33. Whoſe Blood returning on the Head of Joab, and on that of his Offspring for ever, David and his Offspring, Family and Throne, ſhall have Peace for ever from the Lord.

34. Benaiah the Son of Jehoiada accordingly went up, and falling on him, put him to death; and he was buried at his own Houſe in the Wilderneſs.

35. In whoſe room the King put this Benaiah over the Army, as he did Zadok the Prieſt in the room of Abiathar.

36. Beſides the King ſent for Shimei, and ſaid to him; Build thee a Houſe in Jeruſalem, and dwell there, without going forth from thence any whither.

37. For at the Time thou goeſt out, and paſſeſt over the Brook Kidron, know fully that thou ſhalt quite die; thy Blood ſhall be chargeable on thy own Head.

Ver. 27. *Abiathar*] He was the Offspring of *Ithamar*, as *Zadok* was of *Eleazar*, the Sons of *Aaron*, 1 *Chron.* xxiv. 1, 2, 3, 6. ſo that the high Prieſthood was now reſtored to the latter, *Num.* xxv. 11, 12, 13. 1 *Kings* ii. 35.

Ib. *ſpoke*] 1 *Sam.* ii. 35, 36.

Ver. 28. *to Joab*] *Vulg. to Salomon*, the Imagination either of *Tranſlator* or *Tranſcriber*.

Ib. *after Abſalom*] *Vulg.* again, *after Salomon*; intolerable!

Ver. 30. *For*] It appearing that the Tranſactions of this Verſe were before *Solomon*'s Order in the preceding one, which appears further by the repeating of that Order in the next. So *Jun.* and *Trem.* begin this Verſe with *Nam*, and *Caſt.* tranſlates in the like Senſe.

Ver. 37. *know fully*] The *Hebrew* future-imperative; which requires to be rendered thus, as in Ver. 42. as may eaſily be ſeen, ſince he was to know it now.

38. And

38. And Shimei ſaid to the King, The Matter is good; as my Lord the King orders, ſo will thy Servant do. And he dwelt in Jeruſalem a conſiderable time.

39. However at the End of three Years, two of the Servants belonging to Shimei ran away to Achiſh the Son of Maachah King of Gath; and they told him, that behold his Servants were in Gath.

40. At this Shimei got ready, and ſaddling his Aſs, went thither to Achiſh, to ſeek after his Servants; ſo he going, brought them from Gath.

41. And it was told Solomon, that Shimei had gone from Jeruſalem to Gath, and was returned.

42. Upon which the King ſent for him, and ſaid to him; Did not I make thee ſwear by the Lord, and proteſted thus to thee, Know fully, that at the Time thou goeſt out, and goeſt any whither, thou ſhalt quite die? And thou ſaideſt to me, The Matter I hear is good.

43. Why then didſt not thou keep the Oath of the Lord, and the Commandment that I enjoined thee?

44. Thou knoweſt, added he to Shimei, all the Miſchief that thy Heart is conſcious of, which thou didſt to David my Father; therefore the Lord will make thy Miſchief return on thy own Head.

45. And King Solomon ſhall be bleſſed, and the Throne of David eſtabliſhed before the Lord for ever.

46. So the King commanded Benaiah the Son of Jehoiada, and he went out, and fell on him, ſo that he died: thus was the Kingdom eſtabliſhed to Solomon.

CHAP. III.

AND Solomon allied himſelf by Marriage with Pharaoh King of Egypt; for he took his Daughter, whom he brought to the City of David, till he had done building his own Houſe, and the Houſe of the Lord, with the Wall of Jeruſalem round about.

2. Only the People ſacrificed in the Chapels, becauſe there was no Houſe built to the Name of the Lord, till thoſe Days.

3. And Solomon loved the Lord, ſo as to go in the Ordinances of David his Father; only in the Chapels he ſacrificed, and burnt Incenſe.

4. The King alſo went to Gibeon, to ſacrifice there; for that was the great Chapel: Solomon offered up a thouſand Burnt-offerings upon that Altar.

5. At Gibeon did the Lord appear to Solomon in a Dream by Night; and God ſaid, Aſk what I ſhall give thee.

6. And Solomon anſwered; Thou didſt ſhew to thy Servant David my Father great Kindneſs, according as he walked before thee in Truth and Righteouſneſs, and in Uprightneſs of Heart with thee; nay thou haſt kept this great Kindneſs for him, that thou haſt given him a Son ſitting upon his Throne, as it is this Day.

7. For now, O Lord my God, thou haſt made thy Servant King in the room of my Father David; and I am a little Youth, unknowing how to go out and come in.

8. Beſides thy Servant is among thy People whom thou haſt choſen, a great People who cannot be numbered nor counted up for Multitude.

9. Give thy Servant therefore an attentive Heart, to judge thy People, to underſtand between Good and Evil: for who is able to judge this thy numerous People?

10. And the Lord liked the Matter, that Solomon aſked this Thing.

11. Therefore God ſaid to him; Becauſe thou haſt asked for this Thing, and not long Life, nor yet Riches, for thy ſelf, neither asked for the Life of thy Enemies, but haſt asked Underſtanding for thy ſelf to hear Judgment:

12. Behold I do according to thy Requeſt: lo I give thee a wiſe and underſtanding Heart, in which there has not been the like of thee before, nor ſhall riſe up after thee.

13. And I alſo give thee what thou haſt not aſked, both Riches and Honour; in which there ſhall not be a Man among the Kings like thee all thy Days.

14. Moreover if thou wilt walk in my Ways, by keeping my Ordinances and Commandments, as David thy Father walked, I will prolong thy Time.

15. And Solomon awaking, behold it was a Dream; and he went to Jeruſalem, where ſtanding before the Ark of the Lord's Covenant, he offered up Burnt-offerings, and made

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Ver. 38. *a conſiderable time*] namely after the Houſe was built.

Ver. 42. *at the Time*] not *on the day thou goeſt out—thou ſhalt die.*

Ver. 2. *Chapels*] See on *Num.* xxxiii. 52.

Ver. 6. *Righteouſneſs*] Where the *Hebrew* Point called a King parts this from belonging to *with thee*, and thus makes it proper and clear.

Ver. 7. *a little Youth*] which is diminutive enough, without making it, but *a little child.*

Ver. 12, 13. *in which*] being the *Hebrew* Relative.

Peace-offerings, as he did alſo a Feaſt for all his Servants.

16. Then came there two Women, *who* were Harlots, to the King, and ſtood before him.

17. And one Woman ſaid; O my Lord, I and this Woman dwelling in one Houſe, I was brought to bed with her there.

18. On the third Day alſo of my Delivery, ſhe was likewiſe delivered; and we were together, no Stranger being with us there in the Houſe, beſides we two.

19. And this Woman's Son died in the Night, becauſe ſhe overlaid him.

20. With that ſhe got up in the Night, and took my Son from beſide me, while thy Handmaid was aſleep, and laid him in her Boſom; and her dead Son ſhe laid in mine.

21. And when I aroſe in the Morning to give my Son ſuck, behold he was dead; but on my conſidering of him then, behold he was not my Son whom I bore.

22. Whereas the other Woman ſaid, No, for the living is my Son, and the dead one thine; but this ſaid, No, for the dead is thy Son, and the living one mine: thus they pleaded before the King.

23. To which he gave ſentence; Since that ſays, This who is living is my Son, and the dead one thine; and this ſays, No, for the dead is thy Son, and the living one mine;

24. Fetch me, continued he, a Sword: which being brought before him,

25. He ſaid, Cut the living Child in two, and give half to one, and half to the other.

26. Whereupon the Woman, whoſe the living Son was, ſpoke thus to the King, becauſe her Compaſſion was kindled for her Son, and ſaid, O my Lord, give her the live Child, and by no means kill it. But that ſaid, Let it be neither mine nor thine, cut *it*.

27. At this the King made anſwer, Give the firſt the live Child, and by no means kill it; ſhe is the Mother of it.

28. So when all Iſrael heard of the Judgment which the King made, they feared becauſe of him: for they ſaw that the Wiſdom of God was within him, to do Judgment.

CHAP. IV.

THUS King Solomon was King over all Iſrael.

2. And theſe were the Princes which he had: Azariah the Son of Zadok, the Prieſt;

3. Elihoreph and Ahiah the Sons of Shiſha, the Secretaries; Jehoſhaphat the Son of Ahilud, the Recorder;

4. And Benaiah the Son of Jehoiada, over the Army; and Zadok and Abiathar, the Prieſts;

5. And Azariah the Son of Nathan, over the Officers; and Zabud the Son of Nathan a Prince, the King's Friend;

6. And Ahiſhar, over the Houſhold; and Adoniram the Son of Abda, over the Tribute.

7. Moreover Solomon had twelve Officers over all Iſrael, who provided for the King and his Family; each having it to do a Month in the Year.

8. Theſe alſo are their Names: the Son of Hur, on Mount Ephraim;

9. The Son of Deker, in Makaz, in Shaalbim, Beth-ſhemeſh, and Elon-beth-hanan;

10. The Son of Heſed, in Aruboth, to whom belonged Sochoh, and all the Diſtrict of Hepher;

11. The Son of Abinadab, *in* all the Region of Dor, who married Taphath the Daughter of Solomon;

12. Baana the Son of Ahilud, at Taanach, Megiddo, and all Beth-ſhean, which is by Zaretanah below Jezreel, from Beth-ſhean to Abel-meholah, to beyond Jokmeam;

13. The Son of Geber, in Ramoth-gilead, to whom belonged the Towns of Jair the Deſcendant of Manaſſeh, which were in Gilead; to whom *alſo* belonged the Region of

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Ver. 16. *to the King*] Our famous *Lightfoot* ſays, *He was now but twelve Yeares old, Harmony of the Old Teſtament*; after having told he begat *Rehoboam* three Years before: which needs no Confutation.

Ver. 20. *within*] So the *Hebrew* Word uſually ſignifies, as alſo in Ver. ult. nor is it likely ſhe knew the particular Time of the Night, eſpecially being aſleep.

Ver. 21. *conſidering of him*] ſtrictly to the *Hebrew*.

Ver. 26. *Compaſſion &c.*] See *Gen.* xliii. 30.

Ver. 28. *Judgment*] in which Wiſdom is very neceſſary, to find out and determine Things rightly: according as I have heard of a Judge, who when a Murder was committed, and it appearing by ſome Circumſtance that the Murderer was preſent in Court, but unknown, ordered all the People to be quite ſilent while he diſcovered him, which conſequently ſtruck a Dread into the guilty Perſon; then (it being in the Summer) the Judge of a ſudden, *That is the Man who has the Fly on his Noſe*; upon which he who was conſcious of the Crime nimbly put up his Hand to bruſh it away, that he might not be diſcovered, and ſo diſcovered himſelf: and thus *Moreton* garniſhes his late *Book on Apparitions* with a like Relation, and a Cut of it; as the foregoing of *Solomon* was thought worthy to be recorded in *Scripture*.

Ver. 12. *Zaretanah*] See the Word in *Hebrew*, and the Rules for reading (which it ſeems our *Tranſlators* did either not underſtand or regard) in *Buxt. Gram.* Lib. i. Cap. 5. Reg. 1, 2. concerning *Metheg*.

Ib. *Jokmeam*] The ſame as in 1 *Chron.* vi. 68.

Ver. 13. *Deſcendant*] See *Num.* xxxii. 41.

Argob,

Argob, which was in Baſhan, ſixty great Cities with Walls, and Bars of Steel;

14. Ahinadab the Son of Iddo, at Mahanaim;

15. Ahimaaz in Naphtali, who likewiſe married Baſhemath the Daughter of Solomon;

16. Baana the Son of Huſhai, in Aſher, and in Aloth;

17. Jehoſhaphat the Son of Paruah, in Iſſachar;

18. Shimei the Son of Elah, in Benjamin;

19. Geber the Son of Uri, in the Province of Gilead, the Country of Sihon King of the Amorites and Og King of Baſhan, who had been the only Officer that was in *that* Country.

20. Judah and Iſrael were many, like the Sand which is at the Sea for Multitude, eating, drinking, and being glad.

21. And Solomon was Governor over all the Kingdoms from the River *to* the Country of the Philiſtines, and to the Border of Egypt; who brought Preſents, and ſerved him all the Days of his Life.

22. Solomon's Food too for one Day was, thirty Cors of fine Flour, and ſixty Cors of Meal,

23. Ten fat Oxen, twenty Oxen of the Paſture, and a hundred Sheep, beſides Harts, Roe-bucks, Fallow-deer, and fatted Fowls.

24. For he ruled over all on this ſide the River, from Tiphſah to Gaza, over all the Kings on this ſide the River; and had Peace on all Sides of him round about.

25. Thus Judah and Iſrael dwelt ſecurely, under their own Vines and Fig-trees, from Dan to Beer-ſheba, all the Time of Solomon.

26. And he had forty thouſand Stable-horſes for his Chariots, and *for* twelve thouſand Horſemen,

27. As likewiſe *for* thoſe Officers *who* in their ſeveral Months provided for King Solomon, and all that came to his Table; who lacked Nothing.

28. Barley alſo and Straw, for the Horſes and Mules, they brought to the Place where it was to be, according to their reſpective Manner.

29. God further gave Solomon Wiſdom and Underſtanding very much, with Largeneſs of Heart like the Sand that is upon the Sea-ſhoar.

30. So that his Wiſdom was more than the Wiſdom of all the Sons of the Eaſt, and all that of the Egyptians.

31. Nay he was wiſer than any Man, than Ethan the Ezrahite, and Heman, with Chalcol and Darda the Sons of Mahol; inſo-

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Ver. 15. *Baſhemath*] See *Gen.* xxvi. 34. this being the ſame Word as there.

Ver. 19. *had been*] His Son being now conſtituted another, Ver. 13.

Ver. 21. *River*] *Euphrates.*

Ver. 24. *from*] The *Vulgate* thruſts in *quaſi, as if it were*, before it, as though not really ſo.

Ib. *Tiphſah*] *Amphipolis* at *Euphrates*, *Jun.* from *Plin. Nat. Hiſt.* L. v. 24.

Ib. *Gaza*] So it is uſually rendered by our *Tranſlators*, and belonging to the *Philiſtines*, Ver. 21. *Am.* i. 6, 8.

Ver. 26. *Stable-horſes*] It being unlikely that Stalls for ſingle Horſes ſhould be numbered rather than the Horſes, and to contain more would be incredible.

Ib. for *twelve*] as the foregoing [for] may belong to this; and 40000 Horſes for 1400 Chariots, which was the Number *Solomon* had, Chap. x. 26. would be more than twenty eight Horſes to each Chariot.

Ver. 27. for *thoſe*] Each Courſe of which being 24000, 1 *Chron.* xxvii. makes with the 12000 ſtanding Cavalry 36000, and reckoning but two Horſes to each of his 1400 Chariots, Chap. x. 26. 2 *Chron.* i. 14. there wants no more than 1200 of the 40000, Ver. 26. which is made up by ſuppoſing 600 of the Chariots had four Horſes; ſo that here is little Need to think the whole ſhould be 4000.

Ver. 28. *Mules*] So rendered in the *common Tranſlation*, *Eſt.* viii. 10.

Ver. 29. *Sand*] for the Numerouſneſs of it: but *Patrick*, becauſe it incompaſſes all the Coaſts of this World, *Epiſt.* to *Prov.* which is rather the Coaſt it ſelf, and that not every where.

Ver. 31. *Ezrahite*] ſo called as it ſeems from his native Place, like *David*'s Worthies, 2 *Sam.* xxiii. and many others, being the Son of *Kuſhaiah*, 1 *Chron.* xv. 17. Theſe may rather be counted the *Ethan* and *Heman* mentioned 1 *Chron.* xv. 17, 19. being noted principal Singers, and as ſuch, Compoſers of the 88th and 89th *Pſalms*, where is the ſame Title of *Ezrahite*, than thoſe in 1 *Chron.* ii. 6. of whom nothing remarkable appears. As for this being called the *Ezrahite* from his Father *Zerah*, as ſome think; it is not likely, becauſe *Chalcol* and *Darda*, whom they ſuppoſed to be his Brothers, as well as *Heman*, from that Text, would have been *Ezrahites* too, and not the Sons of *Mahol* another Man: for it is unaccountable that in telling who the four Sons of *Zerah* were, they ſhould be diſtinguiſhed in this Manner; nay the Family of *Zerah* were called *Zarhites*, *Joſh.* vii. 17. *Num.* xxvi. 13. And the wiſe Men here named were rather living in the ſame Age with *Solomon*, than long before, as the others were.

Ib. *Chalcol and Darda*] I am inclined to think they were *Iſraelites*, becauſe their Father is named. Hence *Solomon* being compared with the wiſe Men only of his own Nation, it is no Wonder that the famous *Lokman*, ſurnamed *Al-hakim*, *the Wiſe*, is not mentioned on this Occaſion, though it ſhould be true as related, that he lived in the Reign of *David* and *Solomon*, and came into the Country of *Iſrael*, *D'Herbel. Bibl. Orient.* Art. *Lokm.* A Book of his *Fables* has been publiſhed at *Leyden* in *Arabick* and *Latin* by *Erpenius*, and tranſlated into *French* by *Sir John Chardin* in his *Voyages*. The 31ſt Chapter of *Mahomet's Alcoran* is entituled *Lokman*, where he is introduced ſpeaking thus: *Remember that* Lokman *ſaid to his Son; O my Son, honour thy Father and Mother——My Son, if thou doſt evil, the Weight of a Grain of Muſtard Seed, or the Weight of a Rock, God will know it, and put it to Accompt.——Regard not the World, that is in Diſorder by Pride: converſe not with the Proud, whom God abhors.——Speak gently: there are Perſons that bray like Aſſes when they ſpeak. Doſt not thou ſee that God has created all which is in Heaven and Earth*

much

much that his Renown was in all the Nations round about.

32. And he ſpoke three thouſand Proverbs; as alſo his Poems were a thouſand and five.

33. Beſides he ſpoke of Trees, from the Cedar that is on Lebanon to the Hyſſop that comes out on the Wall; as he did of Beaſts, Fowls, creeping Things, and Fiſhes.

34. And there came of all People to hear the Wiſdom of Solomon from all Kings of the Earth who heard of it.

CHAP. V.

AND Hiram King of Tyre ſent his Servants to Solomon, when he heard that they had anointed him to be King in the room of his Father: for Hiram was a Lover of David continually.

2. Solomon alſo ſent word to Hiram;

3. Thou knoweſt that David my Father could not build a Houſe to the Name of the Lord his God, becauſe of the Wars which compaſſed him about, till the Lord put them under the Soles of his Feet.

4. But now the Lord my God has given me reſt round about: there is no Adverſary, nor ſcarce an ill Accident.

5. So behold I think to build a Houſe to the Name of the Lord my God, according as the Lord thus ſpoke to my Father David, Thy Son, whom I will put in thy room upon thy Throne, ſhall build a Houſe to my Name.

6. Now therefore command, that they ſhould cut me Cedars at Lebanon; and my Servants ſhall be with thine, and I will give thee thy Servants Wages, entirely as thou ſhalt order: for thou knoweſt that there is no Man among us, who knows how to hew Timber like the Zidonians.

7. And when Hiram heard the Words of Solomon, he was very glad, and ſaid, Bleſſed be the Lord to Day, who has given David a wiſe Son over this great People.

8. Moreover he ſent Word to Solomon; I have hearkened to that for which thou haſt ſent to me; I will do all that thou deſireſt, for Cedar-trees and Fir-trees.

9. Theſe my Servants ſhall bring down from Lebanon to the Sea, and I will put with Barges on it, for the Place of which thou ſhalt ſend to me, and will diſperſe them there, for thee to receive; and thou wilt do what I deſire, in giving my Houſhold Food.

10. Accordingly he gave Solomon, of Cedar-trees and Fir-trees, all that he deſired.

11. As Solomon did him twenty thouſand Cors of Wheat, to be Meat for his Houſhold, and twenty Cors of beaten Oil: thus he gave to Hiram Year by Year.

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for Men, and beſtows on them his Favours general and particular. There are ignorant Perſons that diſpute of the Deity without Reaſon; when it is ſaid to them, Do what God has appointed, *they anſwer,* We will do what we ſaw done by our Fathers: *not conſidering that the Devil calls both them and their Fathers to the Pains of Hell. He that obeys God, and does good Works, ties him with the ſtrongeſt Knot, who will take care of him at the Hour of his End. The Impiety of the Wicked ſhould not afflict thee; they ſhall be one Day gathered together in our Preſence to be chaſtiſed.—— If all the Trees of the World were Pens and the Sea Ink, they could not deſcribe the Power of God.*

Ver. 32. *a thouſand and five*] *Vulg. Lat. five thouſand*; by the *Tranſcribers* dropping *and* I ſuppoſe, becauſe the *five* ſtood firſt in *Latin*, as it does in *Hebrew*.

Ver. 33. *Hyſſop*] *Shariſtani* in his *Hiſtory of the Religions of the Eaſt*, aſcribes the Miracles which it is ſaid *Zerduſht* or *Zoroaſtres* did, to the Knowledge only that he had in Simples, *Hyde Relig. vet. Perſarum*, Cap. 22. p. 300.

Ver. 1. *when*] ſo *Jun.* and *Trem.* with *Caſtal.* have *quum*.

Ver. 6. *Lebanon*] The Cedars there being of ſo great Fame, an Account of their preſent State may be agreeable. It is ſaid there are only ſixteen old ones, but young ones in great Numbers; that one of the biggeſt was twelve Yards ſix Inches round, and the Compaſs which its Branches ſpread thirty ſeven Yards, being parted into five huge Limbs about five or ſix Yards from the Ground, *Maundrell's Journey from Aleppo to Jeruſalem*, An. 1696, pag. 140. 1ſt Edit. Agreeable to this the Girt of the largeſt Tree was meaſured ſix Fathoms, by one mentioned in the *Memoirs of the Miſſionaries*, Tome iv. p. 358. So *Rauwolff* reckons the greateſt Cedars ſeveral Fathoms about, and ſays, theſe Trees are green all the Year long, and as high as our Fir-trees, having large Boughs that make them bend one Way; but then, in 1575, he counted twenty four ſtanding round in a Circle, and two more decayed with Age, but found no young ones thereabout, *Travels* by *Ray*, Part ii. Ch. 12. which Difference of Account between him and our *Maundrell*, the Diſtance of Time may reconcile. As to the Situation of the Mountain it ſelf, *Maundrell* reckons it about half an Hour's Travel from *Sidon* to the Foot of it, p. 117. and three Hours Travel from *Tripoly*, p. 140. And *Corten*, who ſtaid on the Mountain ſeven Weeks in the Year 1738, and rode from *Tripoly* on a Mule, reckons four or five Hours ſteep Aſcent from the Bottom, then three or four Hours not ſo ſteep, to the Convent of the *Carmelites*, an Hour above which is the Source of a River that runs through *Tripoly*; and two Hours Walk up a ſteep Hill the Cedars, which he computed about five hundred large and ſmall, eighteen looking exceeding ancient, and one he meaſured ſeven Fathoms and four Spans round the main Stem, two of them being counted 3000 or 2500 Years old; but he could not get to the Top of *Lebanon* for the Steepneſs.

Ver. 11. *twenty Cors*] Theſe being given to *Hiram* himſelf for his Houſhold, thoſe Baths in 2 *Chron.* ii. 10. to his Servants.

Ib. *beaten*] As *Exod.* xxvii. 20. & xxix. 40. *Lev.* xxiv. 2. *Num.* xxviii. 5. in which Places only this Word occurs elſewhere; and is from the Root ſignifying *to beat*, but not *to be pure*, as likewiſe the *Latin Tranſlations*, beſides the *Vulgate*, have it.

12. And

12. And the Lord gave Solomon Wiſdom, as he ſpoke to him; and there was Peace between Hiram and Solomon, by a Treaty they two made.

13. King Solomon further raiſed a Levy out of all Iſrael, which was thirty thouſand Men:

14. Whom he ſent to Lebanon ten thouſand in a Month by turns, they being a Month at Lebanon, two Months at home; and Adoniram was over them.

15. He too had ſeventy thouſand who carried Burdens, and eighty thouſand who cut on the Mountain;

16. Beſides the chief of the Officers belonging to him, who were over the Work, three thouſand and three hundred, that ruled over the People who wrought in it.

17. And the King commanding, they brought great Stones, valuable ones, *and* to lay the Foundation of the Houſe hewn Stones;

18. Which Solomon's Builders, and thoſe of Hiram, with the Giblites did carve: thus they fitted Timber and Stones, to build the Houſe.

CHAP. VI.

AND in the four hundred and eightieth Year of the coming of the Iſraelites out of the Country of Egypt, in the fourth Year of Solomon's reigning over Iſrael, in the Month of Zif, which is the ſecond Month, he began building a Houſe for the Lord.

2. The Length of which was ſixty Cubits, its Breadth twenty, and Height thirty Cubits.

3. As likewiſe the Porch before the Temple of it was twenty Cubits long againſt the Front of the Houſe's Breadth, ten broad out before the Houſe.

4. He alſo made for the Houſe Windows of Caſements ſhut.

5. And he built againſt the Wall of the Houſe Galleries round about, both to the Temple and the Oracle; making Side-chambers there.

6. The Breadth of the lower Gallery, was five Cubits, the Breadth of the middle ſix, and that of the third ſeven: for he made Leſſenings to the Houſe round about abroad, that they might not have hold in the Walls of it.

7. And when the Houſe was built, it was done with Stone carried compleat; ſo that there were not heard Hammers, or Ax, any Inſtruments of Iron in the Houſe, while it was building.

8. The Door of the middle Side-chamber was at the right Side of the Houſe; and they went up in Winding-ſtairs to the middle, and from thence to the third.

9. Thus he built the Houſe, and finiſhed it; as alſo wainſcotted it with Beams and Boards of Cedar.

10. And building Galleries againſt all the Houſe five Cubits high, they had hold of it with Timber of Cedar.

11. Now Solomon had the Word of the Lord as follows;

12. *Concerning* this Houſe that thou buildeſt, if thou wilt walk in my Ordinances, do my Rules, and keep all my Commandments by going in them, I will confirm my Word with thee, which I ſpoke to David thy Father;

13. Nay I will dwell among the Iſraelites, and not forſake my People Iſrael.

14. So Solomon built the Houſe, and finiſhed it.

15. The Walls of which he wainſcotted with Planks of Cedar on the Inſide, where he covered them with Wood, from the Floor of the Houſe to the Cieling; and laid the Floor of the Houſe with Planks of Fir.

Ver. 12. *ſpoke*] not *promiſed*, Chap. iii. 12. being there in the *common Tranſlation* preterite, and this ſtrictly *ſpoke*.

Ver. 15. *on the Mountain*] of *Lebanon*, Ver. 6, 9. and according to other *Tranſlations*, as well as the *Original*.

Ver. 18. *Giblites*] as *Joſh.* xiii. 5. the Inhabitants of *Gebal*, *Ezek.* xxvii. 9. now called *Gibyle*, on the north of *Tyre*, according to *Maundrell*, who, with *Grotius*, ſpeaks thus of it; ſo alſo rendered by *Pagn. Leo Jud.* and the *old Latin Tranſlator*. *Maundrell* ſays, 'And in the '72 Interpreters Βίβλιοι, that is the Men of *Byblus*, the '*Greek* Name of this Place;' but wrongly, the foregoing Verſe, and this Part of the preſent, being left out by them.

Ver. 2. *Cubits*] By comparing the Length and Breadth of the Temple with thoſe of the Tabernacle, *Exod.* xxvi. 18, 23. which was inſtead of this before, this being twice as long and broad as the other, was conſequently four times as large.

Ver. 3. *before the Temple*] at the eaſt End of it, where the Entrance into the Temple was, *Ezek.* viii. 16. *Joſephus*, *Antiq.* Lib. viii. 3.

Ib. *Temple of it*] the Body of it, as diſtinguiſhed from the Oracle or very holy Place, Ver. 5, 17.

Ver. 6. *Leſſenings*] of a Cubit each at the upper Galleries, whereby they were of the Breadth mentioned.

Ver. 8. *Side*] In ſome *Editions* of the *vulg. Lat. pariete*, *Wall*; in others *parte*, *Part*; by Corruption of one, as it looks, for the other.

Ver. 10. *building Galleries*] as Ver. 5, 6.

Ver. 15. *wainſcotted*] *built* being a very unſuitable Word.

Ib. *from the Floor*] not *both the floor*, that being covered with Fir; ſee the *Latin Tranſlations*: ſo Ver. 16.

Ib. *laid*] as called, that being the Floor it ſelf; therefore not *covered*.

16. He even wainſcotted twenty Cubits on the Sides of the Houſe as aforeſaid; doing thus to it on the Inſide of the Oracle, the very holy Place.

17. And the Forepart of the Houſe, namely the Temple, was forty Cubits.

18. Beſides the Cedar at the Houſe within was with Carving of Gourds, and open Flowers: all was Cedar, there was no Stone to be ſeen.

19. And he prepared the Oracle in the inmoſt Part of the Houſe, to put there the Ark of the Lord's Covenant.

20. Of the Oracle alſo there twenty Cubits was the Length, twenty the Breadth, and ſo many the Height of it, which he covered with preſerved Gold; as he did the Altar of Cedar.

21. Solomon likewiſe covered the Houſe within with preſerved Gold; and made a Partition with Chains of Gold before the Oracle, and covered that with Gold.

22. Thus he was covering the whole Houſe with Gold, till he had finiſhed all of it; the whole Altar too which was towards the Oracle he covered with Gold.

23. He further made in the Oracle two Cherubs with Olive-wood, the Height of which was ten Cubits.

24. And both the Wings of a Cherub were each five Cubits; it being ten from the End of one of his Wings to that of the other.

25. Accordingly the other Cherub was ten Cubits; the two Cherubs having the ſame Dimenſion, and the ſame Cutting:

26. The Height of one was ten Cubits, and ſo of the other.

27. And he put the Cherubs in the inmoſt Part of the Houſe, and they ſpread forth their Wings, ſo that the Wing of one touched *one* Wall, and that of the other Cherub the other Wall: as their Wings did one another at the Middle of the Houſe.

28. Moreover he covered the Cherubs with Gold.

29. And he carved all the Walls of the Houſe round about with Work of Cherubs, Palm-trees and open Flowers, within and without.

30. He covered the Floor of the Houſe too with Gold, within and without.

31. And at the Entrance of the Oracle he made Doors with Olive-wood, the Lintel *and* Poſts being a fifth Part.

32. The two Doors alſo were Olive-wood, upon which he made Carvings of Cherubs, Palm-trees and open Flowers, which he covered with Gold; as likewiſe ſpread Gold upon the Cherubs and Palm-trees.

33. And ſo he made at the Entrance of the Temple Poſts with Olive-wood, on the fourth Part.

34. Next the two Doors were Fir-wood; the two Leaves of one Door were folding, as were thoſe of the other:

35. Where he carved Cherubs, Palm-trees and open Flowers; which he covered with Gold fitted upon the Carving.

36. And he built the inner Court with three Rows of hewn Stone, and a Row of Cedar-beams.

37. In the fourth Year was the Foundation of the Lord's Houſe laid, in the Month of Zif.

38. And in the eleventh Year, in the Month of Bul which is the eighth Month, the Houſe was finiſhed according to all the Things and Manner of it: ſo he was building it ſeven Years.

CHAP. VII.

SOLOMON alſo was building his own Houſe thirteen Years, when he finiſhed all of it.

2. He likewiſe built the Houſe of the Wood of Lebanon, the Length of which was a hundred Cubits, the Breadth of it fifty, and its Height thirty, upon four Rows

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Ver. 16. *twenty Cubits*] At the Height of which was the Cieling, by this and Ver. 20. and an inclined Roof as we now build, I ſuppoſe, ten Cubits higher, Ver. 2.

Ver. 18. *Gourds*] See 2 *Kings* iv. 39.

Ver. 19. *the inmoſt Part*] where it was, and the *Hebrew* not only does, but apparently muſt mean, not to be *in within*; and ſo Ver. 27.

Ver. 20. *preſerved*] I ſuppoſe for that Purpoſe.

Ver. 22. *towards*] The Altar for Incenſe ſtanding in the inner Part of the Temple, towards the Oracle or very holy Place, but at ſome diſtance from it; ſee *Prideaux*'s *Ichnography of the Temple* in *Connect.* Part i. Book iii.

Ver. 23. *Cherubs*] See *Gen.* iii. 24.

Ver. 25. *Cutting*] as the *Hebrew* Word ſignifies, and ſo does not make a Tautology like the *preſent Tranſlation*.

Ver. 30. *within and without*] Both in the Oracle and Temple, *Jun.*

Ver. 31. *Lintel*] as well that over the Door, as the Threſhold under.

Ib. *fifth Part*] According to the *Univerſal Hiſtory*, Book i. 7. 7. following the *Engliſh Margin*, the true *Interpretation* is, *that they were five ſquare* (if five is ſquare;) but that muſt needs be a very improper Form for a Threſhold and Door-poſts, and of far leſs Conſequence to be told than the Dimenſion. The reſt of the Partition being made with Chains of Gold, Ver. 21. not a *Wall*, and the whole twenty Cubits, Ver. 20. the folding Doors, as it appears, to ſhut together in the Middle, with the Poſts on which they hung, would be four Cubits wide, or a little more than ſeven Feet and a quarter.

Ver. 33. *Entrance*] as Ver. 31. it being the ſame *Hebrew* Word.

Ver. 38. *according to*] There being the ſame to both, and ſo ſignifying.

of

of Cedar Pillars, with Beams of Cedar upon them.

3. And it was planked with Cedar above upon the Beams, which were upon forty five Pillars, fifteen in a Row.

4. There were moreover Windows in three Rows, and one Caſement was againſt another threefold.

5. Beſides all the Doors and Poſts were ſquare with the Windows, as well as the Caſements triple over againſt others.

6. And he made a Porch of Pillars, its Length was fifty Cubits, and the Breadth of it thirty; and the Porch was before them, with Pillars and a Beam there.

7. A Porch too for a Throne where he might judge, a Porch for Judgment he made, and planked with Cedar from one Side of the Floor to the other.

8. And at the Houſe where he dwelt, there was another Court on the Inſide of the Porch according to this Work; Solomon likewiſe made a Houſe for Pharaoh's Daughter, whom he married, like this Porch.

9. All theſe were of valuable Stones according to the Dimenſions of hewn Stones, ſawed with Saws, on the Inſide and Outſide, even from the Foundation to the Eves, and from the Outſide to the great Court.

10. Nay the Foundation was of valuable Stones, great ones, Stones of ten, and thoſe of eight Cubits.

11. And above were valuable Stones, according to the Dimenſions of hewn Stone, and Cedar.

12. Moreover the great Court round about was with three Rows of hewn Stone, and a Row of Cedar-beams; as there was to the inner Court of the Lord's Houſe, and the Porch of the Houſe.

13. King Solomon further ſent, and fetched Hiram from Tyre.

14. He was the Son of a widow Woman of the Tribe of Naphtali, whoſe Father was a Tyrian Man, a Braſier; and he was full of Wiſdom, Underſtanding and Knowledge, to do all Work in Braſs; who coming to King Solomon, did all his Work.

15. For he formed two Pillars of Braſs; the Height of a Pillar was eighteen Cubits, and a Line of twelve Cubits would compaſs each Pillar.

16. And he made two Chapiters of molten Braſs, to put upon the Tops of them: five Cubits being the Height of one Chapiter, and ſo many that of the other.

17. There were Infoldings of infolded Work, Wreaths of chain Work, for thoſe Chapiters; ſeven for one, and ſo many for the other.

18. Thus he made the Pillars, and two Rows of Pomegranates round about upon one Infolding, to cover the Chapiters which were upon the Top; and ſo he made for each Chapiter:

19. Thoſe Chapiters being in the Porch of Lilly-work, four Cubits.

20. As for the Chapiters upon the two Pillars alſo above, over againſt the Belly which was at the Side of the Infolding, there were beſides two hundred Pomegranates in Rows round about each Chapiter.

21. In the next Place he ſet up the Pillars at the Porch of the Temple; and when he ſet up the right one, he named it Jachin; as when he did the left one, he named that Boaz.

22. Upon the Top of the Pillars likewiſe was Lilly-work: thus he finiſhed the Work of them.

23. He made too a molten Sea: which

Ver. 2. *Beams*] Inſtead of this the *Chald.* is, *their Crowns.*

Ver. 8. *Houſe for*] The noble Temple of *Balbeck*, now ſtanding almoſt entire on the Weſt of Mount *Antilibanus* in *Syria*, was thought by *Prince Radziville* the *Palatine* of *Wilna*, who travelled thither, to be this Houſe built by *Solomon*, *Peregrin. Ieroſolym. Epiſt.* ii. p. 27. *Maundrell*, who exhibits a curious Draught of this Structure, found it 192 Feet long and 96 broad on the Outſide, 120 Feet long and 60 wide within, the whole being ſurrounded with a Portico, ſupported with Pillars of the Corinthian Order above ſix Feet in Diameter, *Journey from Aleppo to Jeruſalem*, p. 135. and not only he, but a *French Author* who viewed it two Weeks, expatiates on the curious and magnificent Workmanſhip of it, *De la Roque*, *Voyage de Syrie*, Tome i. p. 137, &c.

Ver. 9. *from the Outſide*] *Vulg. on the Inſide.*

Ver. 10. *great ones*] In the old Wall that incloſed the Temple, &c. of *Balbeck*, *Maundrell* found exceeding large Stones, particularly three which lay together in a Rank, 183 Feet long, one being ſixty three, and the others ſixty apiece, the Height and Breadth of which were each twelve Feet, lying twenty Feet high from the Ground, *Journey*, ut ſupra, p. 138. Ten Cubits in the Text is about eighteen Feet and a quarter, eight Cubits about fourteen Feet and a half: which might be the common Length of the Stones, if they belonged to this Building at *Balbeck*; but it is not generally thought ſo, though who the Builder ſhould be beſides *Solomon* ſeems ſcarce conceivable.

Ver. 12. *as*] Thus the *Hebrew* Particle ſignifies, 1 *Sam.* xii. 15. *Job* v. 7. & xvi. 21. & xxxiv. 3. *Zech.* ix. 1. and as ſaid in the *Univerſal Hiſtory*, B. i. 7. 7. *plainly appears to be here uſed in the way of Compariſon.*

Ib. *the Porch*] facing this Court, and making one Side of it; ſo that the great Court was like this, as in Chap. vi. 36.

Ver. 14. *Naphtali*] Who was of the Tribe of *Dan* before ſhe was married, 2 *Chron.* ii. 14.

Ver. 15. *eighteen*] See 2 *Chron.* iii. 15.

Ver. 16. *five*] Look on 2 *Kings* xxv. 17.

Ver. 19. *being in the Porch*] according to Ver. 21. and Porch, as obſerved in the *Aſſemb. Annot.* belonging to the Chapiters, not to the Lilly-work.

Ver. 20. *two*] one hundred in a Row, 2 *Chron.* iii. 16. *Jer.* lii. 23.

was ten Cubits from one Side of its Brim to the other, being of a round Compaſs, and its Height five Cubits, a Line of thirty compaſſing it about.

24. And there were Gourds under the Brim of it, incloſing it round about, ten in a Cubit all round the Sea: they were caſt in two Rows, when that was caſt.

25. It ſtood upon twelve Oxen, three looking to the North, three to the Weſt, three to the South, and three to the Eaſt, the Sea being upon them above; and all their hinder Parts were inward.

26. And the Thickneſs of it was a Hand's-breadth, having a Brim like the Work of that belonging to a Cup, with Flowers of Lillies; it contained two thouſand Baths.

27. Moreover he made ten Baſes of Braſs: the Length of a Baſe was four Cubits, its Breadth ſo many, and three the Height of it.

28. And this was the Work of the Baſes; they had Borders, and theſe were between the Ledges.

29. As alſo upon thoſe Borders there were Lions, Oxen and Cherubs, and upon the Ledges was a Stay above: and under the Lions and Oxen were Joinings of ſpreading Work.

30. Beſides a Baſe had four Wheels of Braſs, and Plates of Braſs; as the four Corners of it had Shoulders, which were molten, under the Waſhing-veſſel, from the Side of each Joining.

31. The Mouth of which on the Inſide of the Chapiter and above was a Cubit, and its Mouth was round to the Stay-work a Cubit and a half; and alſo upon the Mouth of it were Carvings, with their Borders ſquare, not round.

32. Now the four Wheels were under the Borders, and the Axle-trees of the Wheels were in the Baſe; and the Height of a Wheel was a Cubit and a half.

33. And the Work of the Wheels was like that of a Chariot-wheel: their Axle-trees, Stocks, Felloes, and Spokes were all caſt.

34. The four Shoulders likewiſe to the four Corners of a Baſe, were of the Baſe.

35. And on the Top of the Baſe the Height was half a Cubit round about; where the Hands and Borders of it were of the ſame.

36. Upon the Tables alſo of its Hands, and upon the Borders of it, he engraved Cherubs, Lions and Palm-trees, according to the naked Place of each, and the Joinings round about.

37. According to this he made the ten Baſes: all of them had the ſame Caſting, the ſame Dimenſion, the ſame Cutting.

38. He further made ten Waſhing-veſſels of Braſs: one contained forty Baths, it was four Cubits; the ten Baſes having one Waſhing-veſſel upon each of them.

39. And he put five Baſes on the right Side of the Houſe, and five on that which was the left of it; as he did the Sea at the right Side of the Houſe eaſtward, over againſt the South.

40. So when Hiram had made the Waſhing-veſſels, with Shovels and Bowls; he finiſhed doing all the Work which he made King Solomon *for* the Houſe of the Lord:

41. The two Pillars, and the Balls of the Chapiters that were upon the Top of them, and the two Infoldings to cover thoſe Balls,

42. And the four hundred Pomegranates for the two Infoldings, two Rows of them for one Infolding, to cover the two Balls of the Chapiters that were atop of the Pillars,

43. And the ten Baſes, and the ten Waſhing-veſſels upon them,

44. And one Sea, and the twelve Oxen under the Sea,

45. And the Pots, Shovels and Bowls: all thoſe Things which Hiram made King Solomon *for* the Houſe of the Lord being clean Braſs.

46. On the Plain of Jordan did the King caſt them, in the Clay-ground, between Succoth and Zarethan.

47. But Solomon let alone all the Things for the exceeding great Abundance, from ſearching out the Weight of the Braſs.

48. He likewiſe made all the Things that were at the Houſe of the Lord: the Altar of Gold, and the Table of Gold upon which was the Preſence-bread;

Ver. 26. *two thouſand*] as being the Quantity it uſually held, but if filled would hold three thouſand, 2 *Chron.* iv. 5.

Ver. 27. *Baſes*] which the *Waſhing-veſſels* ſtood on, Ver. 30, 43. 2 *Chron.* iv. 6.

Ver. 30. *Corners*] As Ver. 34. ſhews, this Word being found only here.

Ver. 32. *under*] i. e. turned round under.

Ver. 34. *The four*] being mentioned before in Ver. 30.

Ver. 35. *the Height*] I apprehend of the Shoulders, Ver. 34, 30.

Ib. *half a Cubit*] *Vulg. a Cubit and a half.*

Ib. *Hands*] What held the Bathing-veſſel, going up from the Shoulders on which the Belly of it reſted.

Ver. 36. *Tables*] the upper Side or Top of the ſaid Hands.

Ib. *according to the naked Place &c.*] after the *Hebrew*; and as there was Room between the Joinings.

Ib. *naked Place*] nothing of *proportion*.

Ver. 40. *had made*] It is in the *vulgar Tranſlation* as if they were others.

Ver. 46. *Zarethan*] See Chap. iv. 12.

49. And

49. And the Candleſticks, five on the right Side, and five on the left, before the Oracle, of preſerved Gold; and the Flowers, Lamps, and Tongs of Gold;

50. With the Baſons, muſical Inſtruments, Bowls, Spoons, and Cenſers of preſerved Gold; nay the Hinges for the Doors of the inmoſt Houſe, the very holy Place, *and* for the Doors of the Houſe at the Temple, of Gold.

51. Thus all the Work being finiſhed, which King Solomon made *for* the Houſe of the Lord; he brought in the conſecrated Things of his Father David, putting the Silver, Gold and Inſtruments, among the Treaſures of the Lord's Houſe.

CHAP. VIII.

THEN he gathered together the Elders of Iſrael, and all the chief of the Tribes, the Princes of the Fathers of the Iſraelites, to himſelf at Jeruſalem, to bring up the Ark of the Lord's Covenant, from the City of David, which is Zion.

2. So all the Men of Iſrael were gathered together to him, at the Feaſt in the Month of Ethanim, which is the ſeventh Month.

3. All the Elders of Iſrael likewiſe came, and the Prieſts carried the Ark.

4. And they with the Levites brought up the Ark of the Lord, the publick Tent, and all the holy Inſtruments that were in it.

5. And with King Solomon himſelf the whole Aſſembly alſo of Iſrael, who were aſſembled to him, were before the Ark, ſacrificing Sheep and Oxen, that were not told, nor numbered for Multitude.

6. The Prieſts too brought in the Ark of the Lord's Covenant to its Place, at the Oracle of the Houſe, into the very holy Place, even under the Wings of the Cherubs.

7. For the Cherubs ſpread *their* Wings on the Place of the Ark; inſomuch that they covered over both that, and the Poles of it above.

8. And they drew forth the Poles, ſo that the Tops of them appeared from the holy *Ark* before the Oracle, but did not without: where they are to this Day.

9. There was Nothing in the Ark but the two Tables of Stone, which Moſes placed there at Horeb; where the Lord made a Covenant with the Iſraelites, when they came out of the Country of Egypt.

10. And when the Prieſts came out of the holy Place, a Cloud filled the Houſe of the Lord:

11. Inſomuch that the Prieſts could not ſtand to miniſter by reaſon of it, for the Glory of the Lord filled his Houſe.

12. Then ſaid Solomon; The Lord has ſpoken of dwelling in Darkneſs.

13. I have throughly built thee a Dwelling-houſe, a Settlement for thy Habitation evermore.

14. And the King turning about his Face, bleſſed the whole Congregation of Iſrael; who all ſtood.

15. And he ſaid: Bleſſed be the Lord God of Iſrael, who has fulfilled with his Hand, what he ſpoke with his Mouth to my Father David as follows;

16. From the Day that I brought my People Iſrael out of Egypt, I have choſen no City out of all the Tribes of Iſrael to build a Houſe in, that my Name might be there; only I choſe David to be over this my People.

17. And it was in the Heart of David my Father, to build a Houſe to the Name of the Lord God of Iſrael.

18. But the Lord ſaid to him; Foraſmuch as it is in thy Heart to build a Houſe to my Name, thou doeſt well that it is ſo:

19. However thou ſhalt not build the Houſe, but thy Son who proceeds forth from thy ſelf ſhall build a Houſe to my Name.

20. Accordingly the Lord has confirmed his Word which he ſpoke; I being riſen up in the room of David my Father, and ſitting upon the Throne of Iſrael, as the Lord promiſed, and have built a Houſe to the Name of the Lord God of Iſrael.

21. I have alſo put there a Place for the Ark, where the Covenant of the Lord is, which he made with our Forefathers when he brought them out of the Country of Egypt.

22. Beſides Solomon ſtanding before the Altar of the Lord, before all the Congrega-

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Ver. 50. *muſical Inſtruments*] from the Verb its Root *to ſing* or *play on an Inſtrument*: ſo *Jun.* and *Trem.* with *Caſtal.* have it *inſtrumenta muſica*; *Pagn.* and *Montan. pſalteria*; agreeable to the *Lexicons*.

Ver. 5. *And with &c.*] or *And King Solomon, and the whole Aſſembly of Iſrael that were aſſembled to him with him, were before*; but this would be harſh, though better than not to be Senſe.

Ib. *were not*] See Ver. 47. of the laſt Chapter.

Ver. 8. Ark] as expreſſed 2 *Chron.* v. 9. nor is the *Hebrew out in*, to contradict *without*.

Ver. 9. *where*] as in the *Engliſh Margin*, and in the Text, *Num.* xxii. 26. *Deut.* viii. 15. *Pſa.* lxxxiv. 3. *Eccleſ.* viii. 10. It might ſtrictly be rendered *at which* (being the *Hebrew* Relative) and would then rather denote the Place than the Time, eſpecially as the Time *when* it was follows, which is quite different in the *Original*.

Ver. 12. *has ſpoken*] according to *Lev.* xvi. 2. the foregoing being a Token of his Preſence.

tion of Iſrael, ſpread forth his Hands towards Heaven,

23. And prayed: O Lord God of Iſrael, there is no god like thee, in the Heaven above, or upon the Earth below, keeping Covenant and Kindneſs with thy Servants, that walk before thee with their whole Heart.

24. Who haſt kept with thy Servant David my Father what thou ſpokeſt to him: not only ſpeaking with thy Mouth, but fulfilling with thy Hand, as at preſent.

25. Now therefore, O Lord God of Iſrael, keep with thy Servant David my Father what thou thus ſpokeſt to him, Thou ſhalt not have a Man fail from before me of ſitting upon the Throne of Iſrael; only if thy Children take heed to their Way, to walk before me, as thou haſt done.

26. Even now, O God of Iſrael, let thy Word be verified, I pray, which thou ſpokeſt to thy Servant David my Father.

27. Though will God indeed dwell upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much leſs this Houſe which I have built.

28. Yet have regard to the Prayer of thy Servant, and to his Supplication, O Lord my God, by hearkening to the Cry, and to the Prayer, which thy Servant prays before thee to Day:

29. That thy Eyes may be open to this Houſe Night and Day, to the Place of which thou haſt ſaid, My Name ſhall be there; that thou mayeſt hearken to the Prayer, which thy Servant ſhall pray towards this Place.

30. Thus hearken to the Supplication of thy Servant and People Iſrael, which they ſhall pray towards this Place; do thou even hear at Heaven the Place of thy Habitation, and having heard, forgive.

31. Wherein a Man ſins againſt his Neighbour, and an Oath is put on him to make him ſwear, which comes before thy Altar in this Houſe;

32. Hear thou at Heaven, and act, ſo that thou mayeſt judge thy Servants, by condemning the Wicked to render his Way on his Head, and by juſtifying the Virtuous to give him according to his Virtue.

33. When thy People Iſrael are beat before the Enemy, for that they have ſinned againſt thee, and returning to thee, ſhall confeſs thy Name, pray, and make ſupplication to thee in this Houſe,

34. Do thou hear at Heaven, and forgive their Sin; and bring them again to the Country which thou gaveſt to their Forefathers.

35. When the Heaven is ſhut up, ſo that there is no Rain, becauſe they have ſinned againſt thee; and they pray towards this Place, confeſs thy Name, and return from their Sin, becauſe thou afflicteſt them:

36. Do thou hear at Heaven, and forgive the Sin of thy Servants and People Iſrael, when thou haſt taught them the good Way that they ſhould go in; and give Rain upon thy Country, which thou haſt given thy People for a Poſſeſſion.

37. When there is Famine in the Country, when there is Peſtilence, when there is Blaſting, Mildew, Locuſts, Caterpillars, when their Enemies beſiege them in the Country at their Gates, *when* there is any Plague, any Sickneſs;

38. All Prayer, all Supplication which ſhall be of any Man, *or* of all thy People Iſrael, who knowing the ſeveral Plagues of their own Hearts, ſhall ſpread forth their Hands towards this Houſe:

39. Do thou hear at Heaven thy ſettled Habitation, and forgive, and act, ſo that thou mayeſt render to each one according to all his Ways, whoſe Heart thou knoweſt: ſince thou alone knoweſt the Hearts of all Mankind:

40. That they may fear thee all the Days which they live upon the Surface of the Country, that thou gaveſt to our Forefathers.

41. As for a Stranger alſo, who is not of thy People Iſrael, but comes from a Country far off for thy Name's ſake;

42. When they hearing of thy great Name, thy ſtrong Hand and Arm ſtretched out, ſhall come, and pray towards this Houſe:

43. Do thou hear at Heaven thy ſettled Habitation, and do according to all for which the Stranger calls to thee; that all People of the Earth may know thy Name, to fear thee like thy People Iſrael, and to know that this

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Ver. 27. *much leſs this Houſe*] How different and ſuperior this Expreſſion of *Solomon*, even in the Time of the Law; to that of *Maundrell* (a wiſe Man too, and a Prieſt) travelling to *Jeruſalem*, on ſight of the poor Church he mentions at *Bellulca*, "A very mean Habi-"tation this for the God of Heaven!" *Journey from Aleppo to Jeruſalem*, the fifth Day.

Ver. 30. *which*] as 1 *Chron.* vi. 21. where the *Hebrew* is the ſame, and the like in the foregoing Verſe.

Ver. 37. *Mildew*] Left out here with the *Septuagint*, and turned *yellow Jaundice*, 2 *Chron.* vi. 28.

Ib. *Caterpillars*] *Septuagint Blaſt*; but in 2 *Chron.* vi. 28. like this, an Indication ſure of no great Accuracy.

Ib. *Gates*] and not *Cities*. But not thinking of [at,] it ſeems, which makes very good Senſe, as beſieging was at the Gates; occaſioned us to have formerly *in the land and in their own cities*, afterwards *in the cities of their land*; then, to be literal as ſuppoſed, *in the land of their cities*, with the leaſt Senſe.

Houſe

House which I have built is called by thy Name.

44. When thy People shall go out to War against their Enemy, the Way that thou sendest them, and shall pray to the Lord the Way to the City which thou hast chosen, and to the House which I have built to thy Name:

45. Hear at Heaven their Prayer and Supplication, and do that which is their Right.

46. When they sin against thee, since there is no Man who does not sin, so that thou being angry with them, deliverest them up before the Enemy, and they carry away their Prisoners, to their own Country far off or near;

47. And they shall return in their Hearts in the Country whither they are carried away, and thereupon make supplication to thee at the Country of their Captivity, saying, We have sinned, and committed Iniquity, have done wickedly:

48. When they return to thee with their whole Heart and Soul, in the Country of their Enemies who carried them away, and pray to thee the Way to their own Country that thou gavest their Forefathers, to the City that thou hast chosen, and the House that I have built to thy Name:

49. Hear at Heaven thy settled Habitation, their Prayer and Supplication, and do that which is their Right;

50. And forgive thy People who have sinned against thee, even all their Transgressions which they have committed against thee, and give them Compassion before those who have carried them away, so that they may have Compassion on them.

51. For they are thy People and Possession, whom thou broughest out of Egypt, from within the iron Furnace:

52. That thy Eyes may be open to the Supplication both of thy Servant and of thy People Israel, that thou mayest hearken to them in all their calling to thee.

53. For thou didst put them apart for a Possession to thy self, out of all the People of the Earth, as thou spokest by the Ministry of thy Servant Moses, when thou broughtest our Forefathers out of Egypt, O Sovereign Lord.

54. And when Solomon had made an end of praying all this Prayer, and Supplication to the Lord, he rose up from before the Lord's Altar, from kneeling on his Knees, with his Hands spread forth towards Heaven.

55. Next he stood, and blessed all the Congregation of Israel aloud as follows:

56. Blessed be the Lord, who has given Rest to his People Israel, according to all that he spoke: there has not failed one Word of all his good Words, which he spoke by the Ministry of his Servant Moses.

57. The Lord our God be with us, as he has been with our Fathers; may he not leave us, nor forsake us:

58. That he may incline our Hearts to him, to go in all his Ways, and to observe his Commandments, Ordinances and Rules, which he commanded our Fathers.

59. And let these my Words with which I have made supplication before the Lord, be near to the Lord our God by Day and Night; that he may do the Right, both of his Servant, and of his People Israel, each Day's Matter the very same Day.

60. In order for all the People of the Earth to know that the Lord himself is God; there is none else.

61. Therefore let your Hearts be perfect with the Lord your God, by going in his Ordinances, and observing his Commandments, as at this Day.

62. Besides the King, and all the Israelites with him, offered Sacrifices before the Lord;

63. Solomon offering in the Sacrifice of Peace-offerings, which he offered to the Lord, twenty two thousand Oxen, and a hundred and twenty thousand Sheep: thus the King and all the Israelites dedicated the House of the Lord.

64. On that Day the King consecrated the Middle of the Court, which was before the House of the Lord; because he offered there the Burnt-offerings, Oblations, and Fat of the Peace-offerings: for the brasen Altar that was before the Lord, was too little to contain them.

65. Solomon made a Feast too at that Time, accompanied with all Israel, a great Congregation, from the Entrance of Hamath to the River of Egypt, before the Lord our God, seven and seven Days more, even fourteen.

66. On the eighth Day he let the People go, who blessed the King; and they went to their Tents glad, and of a chearful Heart, for all the Goodness which the Lord had shewn to David his Servant, and his People Israel.

Ver. 59. *each &c.*] as in 2 *Chron.* viii. 14. where see.

Ver. 66. *let—go*] since by the preceding Verse, many, or most, may appear to have staid longer.

CHAP.

CHAP. IX.

AND when Solomon had made an end of building the Houſe of the Lord, and the King's Houſe, with all his Deſire which he was pleaſed to do;

2. The Lord appeared to him the ſecond time, as he had done at Gibeon,

3. And ſaid to him: I have heard thy Prayer and Supplication, which thou haſt made before me; I have conſecrated this Houſe that thou haſt built, to put my Name there for ever: where my Eyes and Heart ſhall be continually.

4. As for thee, if thou wilt go before me, as thy Father David went, in Perfectneſs of Heart and Virtue; to do entirely as I have commanded thee, obſerving my Ordinances and Rules:

5. I will eſtabliſh the Throne of thy Kingdom in Iſrael for ever, as I promiſed thus to David thy Father, Thou ſhalt not have a Man fail from the Throne of Iſrael.

6. If you or your Children at all turn back from following me, ſo that you will not obſerve my Commandments, my Ordinances which I have put before you; but go, and ſerve other gods, and worſhip them:

7. I will cut off Iſrael from the Surface of the Country which I have given them, and caſting the Houſe that I have conſecrated to my Name from my Face; Iſrael ſhall become a Proverb and Taunt among all People.

8. And at this Houſe that is moſt high, ſhall every one who paſſes by it be aſtoniſhed, and hiſs; and they ſhall ſay, Why has the Lord done thus to this Country and Houſe?

9. To which others ſhall anſwer, Becauſe they forſook the Lord their God, who brought their Forefathers out of the Country of Egypt, and taking hold of other gods, bowed down to them, and ſerved them; therefore has the Lord brought upon them all this Harm.

10. And at the End of twenty Years, wherein Solomon built the two Houſes, that of the Lord and the King's Houſe:

11. Hiram King of Tyre having furniſhed him with Cedar-trees, Fir-trees and Gold, according to all his Pleaſure; then King Solomon gave Hiram twenty Cities in the Country of Galilee.

12. So Hiram came out of Tyre, to ſee the Cities which Solomon gave him; but he did not approve of them.

13. Therefore he ſaid, What Cities are theſe which thou haſt given me, my Brother? And they are called the Country of Cabal to this Day.

14. Moreover Hiram ſent the King a hundred and twenty Talents of Gold.

15. Now this was the Motive for the Levy, which King Solomon brought up to build the Houſe of the Lord, his own Houſe, the Fortreſs, the Wall of Jeruſalem, Hazor, Megiddo and Gezer;

16. Pharaoh King of Egypt had gone up, and taken Gezer, burnt it with Fire, and ſlain the Canaanites who dwelt in the City, which he gave a Preſent to his Daughter Solomon's Wife:

17. Whereupon Solomon built Gezer, and lower Beth-horon,

18. And Baalath, and Tadmor in the Wilderneſs, in the Country;

19. All the Cities likewiſe of Stores that he had, together with the Cities for Chariots, and thoſe for Horſemen, beſides what he deſired to build at Jeruſalem, Lebanon, and in the whole Country of his Dominion.

20. *As for* all the People that were left of the Amorites, Hittites, Perizzites, Hivites and Jebuſites, who were not of the Iſraelites;

21. On ſuch as were their Children that were left after them, in the Country, whom the Iſraelites could not deſtroy, Solomon has put a Tribute of Servitude to this Day.

22. Whereas of the Iſraelites he made no Slave: for they were Warriors, and his Servants, Princes, Captains, and the Governors of his Chariots and Cavalry.

Ver. 6. *at all*] Neither the *Hebrew Grammarians* nor *Annotators*, that I know of, and ſuppoſe, have diſtinctly remarked the Senſe of the Duplication of a *Hebrew* Verb finite and infinite, when interrogative and dubitative; though both occur in the *Scripture*, and muſt be tranſlated, if not expounded. The former indeed, as in 2 *Sam.* xix. 42. *Judg.* xi. 25. *Gen.* xliii. 7. *Jer.* xxv. 29. & xl. 14. *Ezek.* xiv. 3. & xviii. 23. 1 *Sam.* ii. 27. 2 *Chron.* xxiii. 13. *Iſa.* l. 2. *Zech.* vii. 5. *Num.* xxii. 30. can ſcarcely be denied the ſame as when negative; but the latter (as with *if Engliſh*) is not ſo clear, Inſtances of which ſee in *Exod.* xv. 26. & xix. 5. & xxii. 4, 12, 23, 26. & xxiii. 22. *Lev.* vii. 18. & xv. 24. & xix. 7. & xx. 4. & xxvii. 19, 31, 33. *Num.* xii. 14. & xxi. 2. & xxx. 6, 12, 14, 15. & xxxv. 26. *Deut.* viii. 19. & xi. 13, 22. & xv. 5. & xxviii. 1. *Joſh.* xxiii. 12. *Judg.* xi. 30. & xiv. 12. 1 *Sam.* i. 11. & xx. 6, 9, 21. *Jer.* xii. 16. & xvii. 24. & xxii. 4. & xxxviii. 17. & xlii. 10, 15. *Zech.* vi. 15. 2 *Sam.* xv. 8. & xviii. 3. *Eſt.* iv. 14. 2 *Kings* xx. 39. & xxii. 28. and here, where not only *Leo Judæ*, but thoſe great *Interpreters Jun.* and *Trem.* have for the ſame *omnino*, *wholly*, the greateſt, inſtead of our *at all*, the leaſt. On weighing the Senſe, by the Ballance of the Contexts, and conſidering that *if* is otherwiſe conſtructed as a Queſtion, I render as ours here before. And take the Senſe negatively in both to be contrary, as *Jer.* xxxviii. 15.

Ver. 15. *the Fortreſs*] 'It ſeems to have been, writes 'Poole, an eminent, and large, and ſtrong Fort or Caſtle 'in *Jeruſalem*; as may be gathered from 1 *Kings* xi. 27. '2 *Chron.* xxxii. 5.' which *Jun.* and *Trem.* here accordingly render *munitionem*; ſee on *Judg.* ix. 6.

Ver. 22. *Slave*] the ſame Word in *Hebrew* as in 2 *Chron.* viii. 9, only ſingular here.

23. Theſe

23. Theſe were the chief of the Officers who were over the Work belonging to Solomon, five hundred and fifty, who ruled over the People that wrought in the Work.

24. But Pharaoh's Daughter came up from the City of David, to her Houſe that he had built for her: then did he build the Fortreſs.

25. And three times a Year he offered up Burnt-offerings, and Peace-offerings, upon the Altar that he built to the Lord, and burnt the Incenſe on it, which was before the Lord; when he had finiſhed the Houſe.

26. And King Solomon made a Fleet at Ezion-geber, which is by Eloth, at the Shoar of the Red Sea, in the Country of Edom.

27. Hiram alſo ſent his Servants in the Fleet, Sailors that knew the Sea, with Solomon's Servants.

28. Who went to Ophir, and fetched from thence four hundred and twenty Talents of Gold, and brought to King Solomon.

CHAP. X.

AND the Queen of Sheba hearing the Fame of Solomon, concerning the Name of the Lord, came to try him with difficult Queſtions.

2. So ſhe came to Jeruſalem with a very great Retinue, with Camels carrying Spices, as alſo very much Gold, and precious Stones; and when ſhe was come to Solomon, ſhe ſpoke to him all that was in her Mind.

3. However he told her all her Matters; there was Nothing hid from the King which he did not tell her.

4. At length when the Queen of Sheba had ſeen all the Wiſdom of Solomon, the Houſe that he had built,

5. The Meat of his Table, the ſitting of his Servants, the ſtanding of his Waiters with their Cloaths, and of his Butlers, and his Aſcent by which he went up to the Houſe of the Lord, there was Spirit in her no longer.

6. And ſhe ſaid to the King; The Saying was true which I heard in my own Country, concerning thy Things, and concerning thy Wiſdom.

7. Nevertheleſs I did not believe the Words, until I came, and my Eyes ſaw; whereas behold half was not told me: thou exceedeſt in Wiſdom and Proſperity the Report that I heard.

8. Happy are thy Men, happy theſe thy Servants, who ſtand before thee continually, hearing thy Wiſdom.

9. The Lord thy God be bleſſed, who delighted in thee, to put thee upon the Throne of Iſrael; by the Love of the Lord to Iſrael for ever, he alſo made thee King, to do what is right and juſt.

10. Beſides ſhe gave the King a hundred and twenty Talents of Gold, very many Spices, and precious Stones: there came ſuch abundance of Spice no more, as that which the Queen of Sheba gave King Solomon.

11. And the Fleet too of Hiram which carried Gold from Ophir, brought from thence very many Almug-trees, and precious Stones.

12. Then the King made of the Almug-trees Pales to the Houſe of the Lord and the King's Houſe, as likewiſe Harps and Lutes for the Singers: there has not come Almug-trees ſo, nor been ſeen to this Day.

13. King Solomon alſo gave the Queen of Sheba all her Deſire which ſhe aſked, beſides what he gave her according to his State: ſo ſhe turned, and went to her own Country, with her Servants.

14. And the Weight of the Gold which came to Solomon in one Year, was ſix hundred ſixty ſix Talents of Gold;

Ver. 23. *five hundred and fifty*] Mention and Diſtinction being before made, of the Strangers and *Iſraelites*, I ſuppoſe with the Generality of Expoſitors, both *Jews* and *Chriſtians*, that the 250 in 2 *Chron.* viii. 10. were of the latter, and theſe the whole; other Ways of Reſolution being framed on Diſtinctions about which the Context is ſilent.

Ver. 28. *Ophir*] ſeems to have been on the ſouth Side of *Arabia*, *Prideaux's Connect.* Anno 740. And I may add, to be ſo named from *Ophir*, *Gen.* x. 29. who having a Brother called *Havilah*, next to himſelf, and the Country of that Name being in the Eaſt of *Arabia*, *Gen.* ii. 11. probably *Ophir* might be adjacent to it in the South-eaſt; agreeable to the Settlement mentioned, *Gen.* x. 30. Beſides it ſeems by the Account of bringing Gold from *Ophir* being inſerted within the Relation of the Queen of *Sheba*, Chap. x. 11. that it was in the Parts ſhe came from, namely ſomewhere in *Arabia*. However in the *Univerſal Hiſtory*, B. i. Ch. 7. 7. after diſcuſſing and rejecting various Opinions touching the Place, it is ſuppoſed to be ſomewhere in the *Eaſt Indies*, by reaſon of the three Years Voyage; which notwithſtanding was to *Tarſhiſh*, that probably did lie there, 1 *Kings* x. 22. for it is not the Fleet of *Hiram* which went to *Ophir*, but that of *Tarſhiſh* which went with it (ſome of the Way) that was three Years returning, and brought Gold as well as the other. So *Eupolemus*, as cited by *Euſebius*, *De Præp. Evang.* Lib. ix. ſays *Urphe* or *Ophir* was an Iſland in the *Red Sea*; that is, as *Prideaux* ſhews, the ſouthern Ocean, which extending it ſelf between *India* and *Africa*, waſheth up to the Coaſt of *Arabia* and *Perſia*.

Ver. 12. *Pales*] to make or incloſe the *Walks*, 2 *Chron.* ix. 11.

Ver. 13. *according to*] not *of*.

Ib. *State*] as in *Eſt.* i. 7. & ii. 18. it being an excellent Way to compare Paſſages of *Scripture* together, and render them as they are alike.

15. Beſides what was from Men finding *it* out, and the Traffick of Merchants, with all the Kings of Arabia, and the Princes of the Country.

16. Moreover King Solomon made two hundred Bucklers of Gold hammered out, ſix hundred *Shekels* of Gold being put in one Buckler.

17. There were likewiſe three hundred Shields of Gold beat out, three Manehs of Gold being put in one Shield, and the King placed them *in* the Houſe of the Wood of Lebanon.

18. And he made a great Throne of Ivory, which he covered with fine Gold.

19. To the Throne were ſix Stairs, and the Top of it was round behind it, and Stays were on both Sides of the Sitting-place, two Lions ſtanding by the Stays,

20. Twelve Lions alſo ſtood there upon the ſix Stairs on both Sides: there was not ſuch made for any Kingdoms.

21. All King Solomon's Drinking-veſſels too were Gold, and all the Veſſels of the Houſe of the Wood of Lebanon preſerved Gold: none were Silver; that was a Thing not eſteemed in the Time of Solomon.

22. For the King had a Fleet of Tarſhiſh at Sea, with the Fleet of Hiram: once in three Years came the Fleet of Tarſhiſh, bringing Gold and Silver, Ivory, and Apes, and Peacocks.

23. And he was the greateſt of all the Kings of the Earth, both in Riches and Wiſdom.

24. So that thoſe of all the Earth ſought the Preſence of Solomon, to hear his Wiſdom which God had put in his Heart.

25. And they brought their ſeveral Preſents, Inſtruments both of Silver and Gold, together with Garments, Armour and Spices, Horſes and Mules, each Year's Things the ſame Year.

26. He too gathered Chariots and Horſemen, having a thouſand and four hundred Chariots, and twelve thouſand Horſemen; that he brought to be in the Chariot-cities, and with the King in Jeruſalem.

27. Nay the King made Silver be in Jeruſalem like Stones, as he did Cedars like Sycamores, which are in the Vale abundantly.

28. Solomon had alſo Horſes brought out of Egypt, and Yarn; the King's Merchants taking the Yarn at a Price.

29. A Chariot likewiſe came up, coming out thence, for ſix hundred *Shekels* of Silver, and a Horſe for a hundred and fifty; and ſo for all the Kings of the Hittites, with thoſe of Syria, were they brought out by them.

CHAP. XI.

BUT King Solomon loved many Women *who* were Strangers, beſides the Daughter of Pharaoh, Women of the Moabites, Ammonites, Edomites, Zidonians, Hittites;

2. Of the Nations of which the Lord ſaid to the Iſraelites, Ye ſhall not come among them, nor they among you; who ſurely will turn your Hearts aſide after their gods: to them Solomon cleaved in Love.

3. He having ſeven hundred Wives *who* were Princeſſes, and three hundred Concubines; and his Wives turned aſide his Heart.

4. For in the Time of his old Age, they turned his Heart aſide after other gods; ſo that it was not perfect with the Lord his God, like the Heart of David his Father.

5. And he went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the Abomination of the Ammonites.

6. Thus Solomon did what the Lord was diſpleaſed with; and did not follow him fully, like his Father David.

7. Then he built a Chapel to Chemoſh the Abomination of Moab, on the Hill that is before Jeruſalem, and to Molech the Abomination of the Ammonites.

8. And ſo he did for all his ſtrange Wives; who burnt incenſe, and ſacrificed to their gods.

9. Whereupon the Lord was angry with him, becauſe his Heart was turned aſide from the Lord God of Iſrael, who had appeared to him twice,

10. And had given him command concerning this Thing, that he ſhould not go after other gods: but he did not obſerve what the Lord commanded.

Ver. 22. *Tarſhiſh*] This appears to be ſomewhere in the *Eaſt Indies*, Chap. ix. 28.

Ver. 25. *each Year's &c.*] according to 2 *Chron.* viii. 13, 14.

Ver. 26. *that he*] This *whom* in the *preſent Verſion* reſtricts to the *Horſemen*, with no more than a Comma alſo before it; but the greater *Hebrew* Diviſion ſhews it alſo belongs to the *Chariots*; and where ſhould theſe be put, but in the Cities for them? The ſame there is at 2 *Chron.* ix. 25.

Ib. *brought*] This is the Meaning of the *Hebrew*, and not *beſtowed*; and *to be* is inſerted, as underſtood in the *Original*, as for an Inſtance in 2 *Sam.* xxii. 44. that the reſt may be alike, becauſe ſo in the *Hebrew*.

Ver. 27. *Silver*] Turn to *Job* iii. 15.

Ver. 29. *by them*] That is the *Iſraelites* did not only buy for themſelves, but for the Kings here mentioned, to mount their Cavalry, &c.

Ver. 5. *Zidonians, and*] But the *vulg. Lat.* has thruſt between, *and Chamos the god of the Moabites*; who ſees not, borrowed from Ver. 33?

11. He

11. He therefore ſaid to Solomon; Becauſe this is with thee, and thou haſt not obſerved my Covenant and Ordinances, which I commanded thee; I will throughly tear the Kingdom from thee, and give it to thy Servant.

12. But yet I will not do it in thy Time, for the ſake of David thy Father; from the Hand of thy Son will I tear it.

13. However I will not tear away all the Kingdom, I will give one Tribe to thy Son, for David my Servant's ſake, and for the ſake of Jeruſalem which I have choſen.

14. Accordingly the Lord raiſed up an Adverſary to Solomon, Hadad the Edomite, who was of the King's Offspring in Edom.

15. It having been when David was at Edom, when Joab the Captain of the Army went up to bury the Slain, after he had made a general Slaughter of the Males in Edom;

16. (For Joab and all Iſrael abode there ſix Months, till he had cut off the Generality of them)

17. That Hadad, accompanied with ſome Edomite Men of his Father's Servants, fled to go into Egypt, he being a little Boy.

18. So they got ready, and went out of Midian, to Paran, and taking Men with them from thence, went to Egypt, to Pharaoh King of it; who gave him a Houſe, ordered him Food, and gave him Land.

19. And Hadad got in Favour with Pharaoh exceedingly; inſomuch that he gave him his own Wife's Siſter for a Wife, the Siſter of Tahpenes the Queen.

20. She alſo bore him Genubath his Son, whom Tahpenes bred up in Pharaoh's Houſe; ſo that he was there among the Sons of Pharaoh.

21. And when Hadad heard in Egypt that David lay down with his Fathers, and that Joab the Captain of the Army was dead, he thus addreſſed Pharaoh, Let me go, that I may depart to my own Country.

22. To whom Pharaoh ſaid, But what haſt thou wanted with me, that behold thou endeavoureſt to go thither? And he anſwered, Nothing, but let me by all means go.

23. Beſides God raiſed up an Adverſary to him, Rezon the Son of Eliada, who fled from Hadadezer King of Zobah his Maſter.

24. With that gathering together Men to him, he became Captain of a Troop, when David had ſlain thoſe *there*; and they went to Damaſcus, and dwelt in it, reigning in the ſame.

25. And he was an Adverſary to Iſrael all the Time of Solomon, beſides the Harm which was of Hadad; and he vexed Iſrael, when he reigned over Syria.

26. Jeroboam likewiſe the Son of Nebat, an Ephrathite of Zeredah, a Servant to Solomon, whoſe Mother's Name was Zeruah a widow Woman, even lifted up the Hand againſt the King.

27. And this was the Motive whereby he did it: Solomon built the Fortreſs, ſtopped up the Breaches of the City of David his Father;

28. The Man Jeroboam was then powerful in Strength, and Solomon ſeeing that the young Man was one who would do Buſineſs, he ſet him over all the Charge of the Family of Joſeph.

29. Now at that Time Jeroboam going out of Jeruſalem, the Prophet Ahijah the Shilonite met with him in the Way, who had covered himſelf with a new Garment, and they two were alone in the Field;

30. At this Ahijah taking hold of the new Garment that was upon him, tore it in twelve Pieces;

31. And ſaid to Jeroboam: Take thee ten Pieces, for thus ſays the Lord God of Iſrael; Behold I will tear the Kingdom out of the Hand of Solomon, and will give ten Tribes to thee:

32. (But he ſhall have one Tribe, for the ſake of my Servant David, and for Jeruſalem's ſake, the City which I choſe out of all the Tribes of Iſrael)

33. Becauſe they have forſaken me, and worſhipped Aſhtoreth the goddeſs of the Zi-

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Ver. 16. *the Generality of*] for that it was not *every* one the next Verſe ſhews.

Ver. 20. *bred up*] likelier than *weaned*, as it ſignifies either; ſo *Jun.* and *Trem. &c.* not only here, but in 1 *Sam.* i. 22, &c. whereas that is forbid at the End of Ver. 23.

Ver. 29. *Garment*] The *Hebrew* Word being *ſalmah*, not *ſhilmah*, and there being alſo *ſimlah*, not *ſhimlah*, for *Garment*, the Author of *the preſent State of the printed Hebrew Text preſumes*, he ſays, *it ſhould be the latter univerſally*, p. 476. as we have that in the *Bible* twenty ſeven times, and the other but ſixteen; but would any impartial unprejudiced Perſon preſume, that the very ſame Miſtake was made ſixteen times, and obtained to become the *common Reading*; and never, by tranſpoſing the other Letters, *miſlah* or *ſimhal*? To look no further than *Garments* and what belongs to them, we have two Names for the ſame, as *Stockings* and *Hoſen*, *Cap* and *Quoif*, *Girdle* and *Belt*, and by one Letter only different *Shirt* and *Shift*, yet different Names; moreover with the Spelling varied *Ribband* and *Ribbon*, *Peruke*, *Periwig*, *&c.* nay in *Cloaths* and *Clothes* as if the *a* or *e* was tranſpoſed, and changed by the Nearneſs of Sound; we have alſo like this *crudled* and *curdled*, ſo *Claſp* and *Haſp* ſome pronounce *Claps* and *Haps*, *Hæps* being indeed the original *Saxon* Name. Beſides how plainly does *ſalmah*, which this Author would diſcard, come from the Root סלם *ſalam*, ſince the *Arabick* Word primarily ſignifies *to make Leather with the Bark of a Tree*, as *the Garment of a Man is made with Cloth*?

Ver. 33. *they*] *Iſrael*, Ver. 31.

donians,

donians, Chemoſh the god of Moab, and Milcom the god of the Ammonites, and have not walked in my Ways, by doing what I approve of, even my Ordinances and Rules, like David his Father.

34. Nevertheleſs I will not take any of the Kingdom out of his Hand: for I will make him a Prince all the Days of his Life, for the ſake of David my Servant whom I choſe, who obſerved my Commandments and Ordinances.

35. Yet I will take the Kingdom out of his Son's Hand, and give ten Tribes of it to thee.

36. And to his Son will I give one Tribe; that there may be a Lamp to David my Servant continually before me in Jeruſalem, the City where I choſe for me to put my Name.

37. So will I take thee, and thou ſhalt reign over all that thy Soul deſires, being King over Iſrael.

38. Nay if thou wilt hearken to all that I command thee, and walk in my Ways, and do what I approve of, by obſerving my Ordinances and Commandments, as David my Servant did; I will be with thee, and build thee a firm Houſe, as I built for David, and will give Iſrael to thee.

39. And I will afflict the Offspring of David for this, but not continually.

40. Therefore Solomon endeavoured to put Jeroboam to Death; but he got ready, and fled to Egypt, to Shiſhak King of it, and was there till Solomon's Death.

41. As for the reſt of the Affairs of Solomon, and all that he did, with his Wiſdom, are they not written in the Book of his Affairs?

42. And the Time which Solomon reigned at Jeruſalem, over all Iſrael, was forty Years.

43. When he lay down with his Fathers, being buried in the City of his Father David; and Rehoboam his Son reigned in his room.

CHAP. XII.

AND Rehoboam went to Shechem; for all Iſrael came thither to make him King.

2. Which when Jeroboam the Son of Nebat heard (who was yet in Egypt, to which he fled from the Preſence of King Solomon, and dwelt there)

3. Upon their ſending for him, he and all the Congregation of Iſrael came, and ſpoke thus to Rehoboam,

4. Thy Father made our Yoke hard; no wtherefore do thou make his hard Service lighter, and his heavy Yoke which he put upon us, and we will ſerve thee.

5. To whom he ſaid, Go away yet three Days, and come again to me: accordingly the People went away.

6. And King Rehoboam conſulted thus with the old Men, who ſtood in the Preſence of Solomon his Father while he was alive, How do you adviſe, that I ſhould return this People Word?

7. Who ſpoke to him as follows, If thou wilt be a Servant to this People to Day, wilt ſerve them, and in anſwering them give them good Words, they will be Servants to thee at all Times.

8. But he left the Counſel of the old Men, which they gave him, and conſulted with the young Men that were bred up with him, who ſtood before him.

9. To theſe he ſaid; What do you adviſe, that we may return this People Word, who have ſpoken thus to me, Make the Yoke lighter which thy Father has put upon us?

10. And they ſaid to him as follows; Thus tell this People who have ſpoken ſo to thee, Thy Father made our Yoke heavy, and do thou make *it* lighter to us; My little *Finger*, anſwer thou to them, ſhall be thicker than my Father's Loins.

11. For now whereas my Father loaded you with a heavy Yoke, I will add to your Yoke; my Father chaſtiſed you with Whips, but I will do it with Scorpions.

Ver. 34. *any of*] The Diſtinction of *his Son's Hand* in the next Verſe ſhewing this was ſpoken of *Solomon* himſelf, according to Ver. 12. and ſo requires this Meaning, which the *Hebrew* Word has; and is likewiſe tranſlated by *Jun.* and *Trem. quicquam.*

Ver. 37. *over*] The Letter being ב and not כ

Ver. 40. *to Shiſhak King*] Whereas by my *Chronological Tables* at the End of *Daniel*, *Shiſhak* began his Reign but the Year before *Jeroboam* did his, an Objection might ariſe thence to ſuch Computation; this may be fairly eluded, if it muſt be longer back, either by ſuppoſing *Shiſhak* was not King then, or only over Part of *Egypt*, or elſe that *Pſuſennes*, inſtead of reigning forty ſix Years, reigned but forty one, according to *Euſebius*, which would make the Beginning of *Shiſhak*'s Reign five Years ſooner: I prefer the former, which other Circumſtances conſiderably ſtrengthen, viz. *Shiſhak*'s beginning a new Dynaſty, probably effected by a civil War or Conqueſt that took up ſome Time; and as *Solomon* was allied to the reigning Family, it is rational to ſuppoſe *Jeroboam* would join in the Oppoſition, which might be a few Years before *Shiſhak* became (entire) Monarch; beſides if *Shiſhak* reigned ſix Years before *Rehoboam*, his Excurſion into *Judah* would be in his eleventh Year, that is in the ſecond Year after his Wars were finiſhed abroad, as ſhewn after the *Tables* from *Diodorus Siculus.*

Ver. 10. *anſwer thou to them*] not in the *Bible* of *Sixtus* the *Pope.*

12. So Jeroboam and all the People came to Rehoboam the third Day; as the King had ordered, that they ſhould come again to him then.

13. And he gave the People a ſurly Anſwer, leaving the Counſel of the old Men, which they had given him.

14. For he ſpoke to them according to the Counſel of the young Men as follows, Whereas my Father made your Yoke heavy, I will add to your Yoke: my Father chaſtiſed you with Whips, but I will do it with Scorpions.

15. Thus the King did not hearken to the People: for the Cauſe was from the Lord, that he might confirm his Words, which he himſelf ſpoke by the Miniſtry of Ahijah the Shilonite, to Jeroboam the Son of Nebat.

16. And when all Iſrael ſaw that he hearkened not to them, the People returned this Word to him, What Part have we in David? Nor is there Poſſeſſion in the Son of Jeſſe; away to thy Tents, O Iſrael, now look home, David. Accordingly Iſrael went to their Tents.

17. But as for the Iſraelites that dwelt in the Cities of Judah, Rehoboam reigned over them.

18. Then he ſent Adoram, who was over the Tribute: but all Iſrael ſtoned him with Stones, ſo that he died: upon which King Rehoboam ſtrengthened himſelf to get up into the Chariot, to flee to Jeruſalem.

19. And Iſrael have rebelled againſt the Family of David to this Day.

20. Moreover when all Iſrael heard that Jeroboam was come again, they ſent for him to the Aſſembly, and made him King over all Iſrael: there was none that followed the Family of David, beſides the Tribe of Judah alone.

21. However when Rehoboam was come to Jeruſalem, he gathered together all the Family of Judah, and the Tribe of Benjamin, a hundred and eighty Thouſand choſen Men Warriors; to fight with the Family of Iſrael, that he might reſtore the Kingdom to himſelf the Son of Solomon.

22. But Shemaiah the Man of God had God's Commiſſion as follows:

23. Speak to Rehoboam the Son of Solomon King of Judah, to all the Family of Judah and Benjamin, and the reſt of the People, in this manner;

24. Thus ſays the Lord, You ſhall not go up, nor fight with your Brethren the Iſraelites; return to your reſpective Homes, for this Thing is brought to paſs by me. And they hearkened to the Word of the Lord, for they returned, that they might go according to the ſame.

25. Afterwards Jeroboam built Shechem on Mount Ephraim, and dwelt in it; and going out from thence built Penuel.

26. And Jeroboam ſaid in his Heart; Now will the Kingdom return to the Family of David:

27. If this People go up to offer Sacrifices in the Houſe of the Lord at Jeruſalem, their Hearts will return to their Maſter Rehoboam King of Judah; nay they will ſlay me, as well as return to him.

28. Therefore the King took counſel, and made two golden Calves; then he ſaid to them, It is a great deal for you to go up to Jeruſalem; here are thy gods, O Iſrael, who brought thee up out of the Country of Egypt.

29. And he ſet one in Beth-el, and the other put he in Dan.

30. So that this Thing became a Sin: for the People went before one, even to Dan.

31. Beſides he made Chapel-houſes; and made Prieſts of the meaneſt of the People, who were not of the Poſterity of Levi.

32. Jeroboam further made a Feaſt on the fifteenth Day of the eighth Month, like the Feaſt which was in Judah, and offered up on the Altar (ſo he did in Beth-el) to ſacrifice to the Calves that he had made; and placed in Beth-el the Prieſts of the Chapels which he made.

33. So he offered up on the Altar which he had made in Beth-el, on the fifteenth Day of the eighth Month, in the Month which he deviſed out of his own Heart; he even made a Feaſt for the Iſraelites, and offered up on the Altar, by burning incenſe.

CHAP. XIII.

BUT behold there came a Man of God from Judah, by the Word of the Lord,

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Ver. 18. *ſtrengthened himſelf*] ſo the *Hebrew*.

Ver. 20. *alone*] as a whole Tribe, but the principal Part of *Benjamin* with it, Chap. xi. 31, 32. 2 *Chron.* xi. 12. ſo 2 *Kings* xvii. 18. of which latter it may be ſuppoſed ſome would revolt from the Family of *David*, which had got the Government from that of *Saul* in their Tribe.

Ver. 28. *two Calves*] For in *Egypt*, where *Jeroboam* had been, were two Oxen worſhipped, one called *Apis* at *Memphis*, and the other *Mnevis* at *Heliopolis*; as we may learn by *Diodorus Siculus*, Lib. i. 2. *Ammianus Marcellinus*, Lib. xxii. *Strabo*, Lib. xvii. and *Plutarch*, *De Iſide*.

Ver. 31. *Chapel-houſes*] of which ſee Ver. 32. of the next Chapter.

Ver. 1. *came*] *Uſher* places this in the Beginning of *Jeroboam*'s Reign; but though it may be granted to be on his firſt annual Feaſt, Chap. xii. 32. and alſo the Ido-

to Beth-el; and Jeroboam was ſtanding by the Altar, to burn incenſe.

2. And he called out againſt the Altar by this Word of the Lord; O Altar, Altar, thus ſays the Lord, Behold a Son ſhall be born to the Family of David, whoſe Name will be Joſiah, and he ſhall ſacrifice upon thee the Prieſts of the Chapels who burn incenſe upon thee, and Mens Bones ſhall be burnt upon thee.

3. Moreover he gave the following Token at the ſame Time; This is the Token which the Lord has expreſſed, Behold the Altar ſhall be rent, and the Aſhes that are upon it be poured out.

4. And when the King heard the Words of the Man of God, with which he called out againſt the Altar in Beth-el, Jeroboam ſtretched forth his Hand from the Altar againſt him, and ſaid, Take hold of him; but the ſame Hand dried up, ſo that he could not pull it back to him.

5. The Altar too was rent, and the Aſhes were poured out from it, according to the Token which the Man of God gave by the Word of the Lord

6. Whereupon the King gave anſwer to him, Make ſupplication now before the Lord thy God, and pray for me, that my Hand may be reſtored to me. And upon his making ſupplication before the Lord, the King's Hand was reſtored to him, and became as at firſt.

7. Then he ſaid to the Man of God, Come home with me, and recruit; and I will give thee a Preſent.

8. Who replied to the King; If thou wilt give me half thy Houſe, I will not go with thee; nor will I eat or drink any Thing in this Place.

9. For ſo it was commanded me by the Word of the Lord expreſsly, Thou ſhalt not eat or drink any Thing; nor return the Way that thou goeſt.

10. So he went another Way, and did not return in that wherein he came to Beth-el.

11. Now there dwelt a certain old Prophet in Beth-el; one of whoſe Sons came, and told him all the Work which the Man of God had done that Day there; thoſe Words that he ſpoke to the King, they alſo told their Father.

12. And he enquired of them, What Way did he go? For his Sons had ſeen the Way that the Man of God went, who came from Judah.

13. He ſaid further to them, Saddle the Aſs for me; which they did, and he rode on it.

14. And going after the Man of God, he found him ſitting under an Oak; whom he aſked, Art thou the Man of God who cameſt from Judah? And he anſwered, I am.

15. He then ſaid to him, Come home with me, and eat ſome Victuals.

16. Who replied; I cannot return with thee, nor go with thee; nor will I eat or drink any Thing with thee in this Place.

17. For it was ſaid to me by the Word of the Lord, Thou ſhalt not eat or drink any Thing there; nor return by going in the Way wherein thou wenteſt.

18. But he ſaid to him; I am alſo a Prophet like thee, and an Angel has ſpoken thus to me by the Word of the Lord, Bring him back with thee to thy Houſe, and let him both eat and drink Something: whereas he lyed to him.

19. Upon which he went back with him, and both eat and drank Something at his Houſe.

20. However as they were ſitting at the Table, the Prophet who brought him back had the Word of the Lord.

21. And he called out to the Man of God who came from Judah as follows: Thus ſays the Lord; Becauſe thou haſt rebelled againſt the Mouth of the Lord, and not kept the Commandment which the Lord thy God enjoined thee,

22. But haſt returned, and both eat and drank Something, in the Place of which he ſaid to thee, Do not eat or drink any Thing; thy Corpſe ſhall not come to the Sepulchre of thy Fathers.

23. Accordingly after he had both eat ſome Victuals, and drunk, and the other had ſaddled the Aſs for the Prophet whom he brought back;

24. When he departed, a Lion met with him in the Way, and killed him; ſo that his Corpſe was caſt in the Way, and the Aſs ſtood by it, as the Lion alſo did.

25. And behold Men paſſing by, ſaw the Corpſe caſt in the Way, with the Lion ſtanding by it; ſo they came, and told *it* in the City, wherein the old Prophet dwelt.

26. Which when the Prophet who brought him back from the Way heard of, he ſaid,

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latry to begin in his firſt Year, or at leaſt the Preparation for it, according to *Ezek.* iv. 5. yet the Completion of it by that Feaſt does not ſeem ſooner than the ſecond Year, Chap. xii. 21, 25, 26, 28.

Ver. 4. *King—Jeroboam*] So *God—the Lord*, Ver. 5. not together as in the *preſent Tranſlation*.

Ver. 9. *goeſt*] *cameſt* being quite improper; ſo Ver. 17.

Ver. 11. *one of whoſe Sons*] both the Noun and theſe Verbs being ſingular.

Ver. 23. *ſaddled the Aſs for the Prophet*] *Vulg. the Prophet ſaddled his Aſs.*

It

It is the Man of God who rebelled againſt the Mouth of the Lord; therefore he has given him up to a Lion, that has torn him, and killed him, according to the Word which the Lord ſpoke to him.

27. He alſo ſaid thus to his Sons, Saddle the Aſs for me; which they did.

28. And he went, and found his Corpſe caſt in the Way, with the Aſs and Lion ſtanding by it; the Lion having not eat the Corpſe, nor torn the Aſs.

29. So he took up the Corpſe of the Man of God, and putting it on the Aſs, had it back; and the old Prophet went into the City, to make lamentation, and to bury him.

30. Beſides he put it in his own Grave; and they lamented for him, Alas, my Brother.

31. And after he had buried him, he told his Sons, that when he himſelf died, they ſhould bury him in the Sepulchre wherein the Man of God was buried; putting his Bones by the other's.

32. For the Matter would throughly come to paſs, which he proclaimed by the Lord's Commiſſion, both againſt the Altar that was in Beth-el, and all the Chapel-houſes that were in the Cities of Samaria.

33. After this Thing Jeroboam did not return from his evil Way; but made again ſome of the meaneſt of the People Prieſts of the Chapels; filling his Hand that was willing, who became *one of* them.

34. And according to this Matter it became Sin to the Family of Jeroboam; even to the cutting off, and to the deſtroying *it* from the Surface of the Ground.

CHAP. XIV.

AT that Time Abijah the Son of Jeroboam became ſick.

2. Upon this Jeroboam ſaid to his Wife; Get ready, I pray, and diſguiſe thy ſelf, for them not to know that thou art the Wife of Jeroboam; and go to Shiloh, behold Ahijah the Prophet is there, who ſpoke about my being King over this People.

3. Moreover take with thee ten Loaves, and Biſcuits, as alſo a Pot of Honey, and go to him; he will tell thee how it will be with the Child.

4. And his Wife did ſo, for ſhe got ready, and went to Shiloh, going to Ahijah's Houſe; who could not ſee, becauſe his Eyes were ſet by reaſon of his old Age.

5. But the Lord had ſaid to him, Behold the Wife of Jeroboam is coming to aſk a Thing of thee for her Son, becauſe he is ſick, to whom thou ſhalt ſpeak after this and this manner: for when ſhe comes, ſhe will feign her ſelf a Stranger.

6. So when Ahijah heard the Sound of her Feet coming in at the Door, he ſaid: Come in, O Wife of Jeroboam; why doſt thou feign thy ſelf a Stranger? For I am ſent to thee with a hard Thing.

7. Go, tell Jeroboam: Thus ſays the Lord God of Iſrael; Foraſmuch as I exalted thee from among the People, and made thee Ruler over my People Iſrael,

8. Tearing the Kingdom from the Family of David, and giving it to thee; and yet thou haſt not been like my Servant David, who obſerved my Commandments, and who went after me with all his Heart, to do only what I approved of;

9. Nay thou haſt done worſe than any who have been before thee; for thou haſt gone, and made thee other gods, and molten Images, to provoke me, and haſt caſt me behind thy Back:

10. Therefore behold I will bring Evil to the Family of Jeroboam, and will cut off from himſelf the grown Male, him who is ſhut up, and him who is left in Iſrael; and will take away the Poſterity of his Family, as one does Dung, till it be finiſhed.

11. Him who dies of Jeroboam in the City ſhall the Dogs eat, and him who dies in the Field ſhall the Fowls of the Air eat: for the Lord has ſpoken *it*.

12. And do thou get ready, go home: when thy Feet enter into the City, the Child ſhall die.

13. For whom all Iſrael ſhall make lamentation, and bury him, for this alone of Jeroboam ſhall come to the Grave; becauſe there is found in him ſome Good towards the Lord God of Iſrael, in the Family of Jeroboam.

14. The Lord will further raiſe him up a King over Iſrael, who ſhall cut off the Family of Jeroboam at that Time; and what even now?

15. Beſides the Lord will ſmite Iſrael, as a Reed is ſhaken in the Water, and will root

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Ver. 31. *that when*] It is proper this Sentence ſhould be oblique, as the Relation of the Writer; not direct, as the very Expreſſion of the old Prophet; becauſe *Samaria* was not then built, Chap. xvi. 24. But the Hiſtorian might uſe the Name it was called by when he wrote the *Book*, to avoid Obſcurity, or becauſe the former Name was loſt.

Ver. 1. *At that Time*] of the Prophet's Affair, ending Chap. xiii. 32.

Ver. 10. *ſhut up*] concealed, that he might not be ſlain: ſo I underſtand it rather than being a Captive, or impriſoned; ſo in other parallel Places.

Ver. 14. *and what even now?*] Which I underſtand as if he had ſaid, *And does the Lord now begin to have the Family of* Jeroboam *cut off, by the Death of this Child?* ſince the *Hebrew* Pointing does not admit of the Separation as in the *Engliſh Tranſlation*.

up

up Iſrael from this good Country which he gave to their Forefathers, and diſperſe them beyond the River; becauſe they have made their Groves, provoking the Lord.

16. Thus will he give Iſrael up; becauſe of the Sins of Jeroboam, wherein he ſinned, and wherein he made Iſrael ſin.

17. And Jeroboam's Wife got ready, and going away, went to Tirzah: when ſhe came to the Threſhold of the Houſe, the Boy died.

18. Whom they buried, and all Iſrael made lamentation for him, according to the Word of the Lord, which he ſpoke by the Miniſtry of his Servant Ahijah the Prophet.

19. As for the reſt of the Affairs of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

20. And the Time that Jeroboam reigned was twenty two Years; then he lay down with his Fathers, and Nadab his Son reigned in his room.

21. And Rehoboam the Son of Solomon reigned in Judah; who was in his forty firſt Year when he began reigning, and reigned ſeventeen Years in Jeruſalem, the City which the Lord choſe out of all the Tribes of Iſrael to put his Name there, whoſe Mother was named Naamah an Ammoniteſs.

22. And Judah did what the Lord was diſpleaſed with; and they moved him to Jealouſy, more than all that their Fathers did, by their Sins which they committed.

23. For they alſo built them Chapels, Statues and Groves, upon every high Hill, and under every green Tree.

24. And there were Sodomites too in the Country; doing after all the abominable Things of the Nations that the Lord expelled from the Preſence of the Iſraelites.

25. So in the fifth Year of King Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem.

26. And he took the Treaſures of the Houſe of the Lord, thoſe of the King's Houſe, taking away all, as he did all the Shields of Gold that Solomon had made.

27. Inſtead of which King Rehoboam made Shields of Braſs, and committed *them* to the Cuſtody of the chief of the Footmen who kept the Gate of the King's Houſe.

28. So that at the King's coming to the Houſe of the Lord, the Footmen carried them, then brought them back to their own Chamber.

29. As for the reſt of his Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

30. There being War between him and Jeroboam continually.

31. And Rehoboam lay down with his Fathers, being buried with them in the City of David, whoſe Mother's Name was Naamah, an Ammoniteſs; and Abijam his Son reigned in his room.

CHAP. XV.

AND in the eighteenth Year of King Jeroboam the Son of Nebat, Abijam began reigning over Judah.

2. Three Years reigned he in Jeruſalem; whoſe Mother's Name was Maachah, the Daughter of Abiſhalom.

3. And he went in all the Sins of his Father, which he did before him; and his Heart was not perfect with the Lord his God, like that of David his Father.

4. Yet for David's ſake the Lord his God gave him a Lamp in Jeruſalem, by ſetting up his Son after him, and by eſtabliſhing Jeruſalem:

5. Becauſe David did what the Lord approved of, and turned not aſide from all that he commanded him all the Days of his Life, excepting in the Matter of Uriah the Hittite.

6. And there was War between Rehoboam and Jeroboam as long as the former lived.

7. As for the reſt of Abijam's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? There being War between him and Jeroboam.

8. At length he lay down with his Fathers, they burying him in the City of David, and Aſa his Son reigned in his room.

9. In the twentieth Year alſo of Jeroboam King of Iſrael, Aſa began reigning over Judah.

10. Moreover he reigned forty one Years in Jeruſalem, whoſe Grandmother's Name was Maachah, the Daughter of Abiſhalom.

Ver. 16. *wherein*] the *Hebrew* Relative, whoſe Antecedent ſeems rather *Sins* than *Jeroboam*; eſpecially as it is repeated, and if he either had Sins, or made *Iſrael* ſin, he muſt ſin himſelf; which Tautology is thus prevented, and ſo the judicious *Caſtal. Jun.* and *Trem.* make it; ſee Chap. xv. 3, 26, 30. & xvi. 13, 26.

Ver. 20. *lay down*] according to Chap. xvii. 19. It does not appear that the *Hebrew* Verb ſignifies *he ſlept*, though the *old Lat.* is *dormiuit*; ſee Chap. xix. 5.

Ver. 10. *Grandmother's*] as Ver. 2. & 2 *Chron.* xi. 20, 21. ſhew; and ſome have tranſlated. Thus likewiſe ſhe appears to have been the Grandaughter, or Daughter in the ſecond Deſcent, of *Abſalom*, 2 *Chron.* xi. 20, 22. (though I would not be too bold to render it ſo) becauſe *Abſalom*'s own Daughter was named *Tamar*, 2 *Sam.* xiv. 27. as *David* called the Father of *Abijam* here in Ver. 3. we eaſily ſee to be in the ſecond Aſcent, and therefore may very well be expreſſed ſo. And this

11. And

11. And Aſa did what the Lord approved of, like David his Father.

12. For he made all the Sodomites paſs out of the Country, and put away all the filthy Idols that his Fathers had made.

13. Nay as to Maachah his Grandmother, he even put her away from being Queen, becauſe ſhe made a horrible Idol at a Grove; Aſa too cut down, and burnt her Idol, at the Brook Kidron.

14. But the Chapels were not taken away; however the Heart of Aſa was perfect with the Lord all his Days.

15. And he brought the conſecrated Things of his Father, and thoſe of his own, into the Houſe of the Lord, Silver, Gold and Inſtruments.

16. There was War likewiſe between him and Baaſha King of Iſrael all their Days.

17. And the latter came up againſt Judah, and built Ramah; that he might not let any go out, or come in, to Aſa King of Judah.

18. Who took all the Silver and Gold, that were left in the Treaſures of the Houſe of the Lord, and thoſe of the King's Houſe, and delivered them into the Cuſtody of his Servants; which he tranſmitted to Ben-hadad, the Son of Tabrimon, the Son of Hezion, King of Syria, who dwelt at Damaſcus, with this Meſſage,

19. There being a Treaty between me and thee, between my Father and thine; lo I have ſent thee a Preſent of Silver and Gold: go, break thy Treaty with Baaſha King of Iſrael, that he may go up from me.

20. Accordingly Ben-hadad hearkened to King Aſa, ſending the Captains of the Armies that he had, againſt the Cities of Iſrael; and he conquered Ijon, Dan, Abel-beth-maachah, and all Cinneroth, beſides all the Country of Naphtali.

21. And as ſoon as Baaſha heard of *it*, he left off building Ramah, and dwelt at Tirzah.

22. With that King Aſa publiſhed to all Judah, none being exempted, and they took away the Stones of Ramah, and the Timber of it, with which Baaſha was building; and he himſelf built with them Geba of Benjamin, and Mizpah.

23. As for the reſt of all Aſa's Affairs, and all his Power, with all that he did, and the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But at the Time of his old Age he was ill in his Feet.

24. And Aſa lay down with his Fathers, being buried with them in the City of his Father David; and *Jehoſhaphat* his Son reigned in his room.

25. In the ſecond Year of Aſa King of Judah, Nadab alſo the Son of Jeroboam began reigning over Iſrael; over which he reigned two Years.

26. And he did what the Lord was diſpleaſed with, going in the Way of his Father, and in his Sin wherein he made Iſrael ſin.

27. So Baaſha the Son of Ahijah, of the Family of Iſſachar, conſpired againſt him, and ſlew him at Gibbethon, which belonged to the Philiſtines; for Nadab and all Iſrael laid ſiege againſt it.

28. And Baaſha killed him in the third Year of Aſa King of Judah, and reigned in his room.

29. When he reigned likewiſe, he ſlew all the Family of Jeroboam, without leaving to him any who breathed, till he had deſtroyed him; according to the Word of the Lord, that he ſpoke by the Miniſtry of his Servant Ahijah the Shilonite:

30. For the Sins of Jeroboam, wherein he both ſinned, and made Iſrael ſin, by his Indignation with which he provoked the Lord God of Iſrael.

31. As for the reſt of Nadab's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

Maachah, called by a little Alteration *Michaiah*, 2 *Chron.* xiii. 2. as *Abſalom* is here *Abiſhalom*, was the Daughter of *Uriel*, 2 *Chron.* xiii. 2. who it ſeems had her by *Tamar*; in which Manner thoſe Texts are better reconciled than I have found it done.

Ver. 12. *filthy Idols*] as the *Hebrew* Word ſignifies, being like Lumps of Dung or Excrements; and called thus in Contempt, as *horrible Idol* another Word, Ver. 13. in Deteſtation.

Ver. 16. *all their Days*] that is after it began, and there might be Skirmiſhing between them before, as remarked on 2 *Chron.* xiv. 1.

Ver. 25. *Nadab*] *Bedford* in his *Scripture Chronology*, Lib. vi. 1. 6. & *Tab.* 46. computes that *Nadab* reigned in his Father's Life-time, about two Years before his Death, and ſo both died in the ſame Year. But there is Nothing of this appears on Record, nor is there any Neceſſity to reckon ſo: for how obviouſly do ſeventeen Years of *Rehoboam*, three of *Abijam*, and the ſecond Year of *Aſa* anſwer to the twenty ſecond of *Jeroboam*? And though the two firſt Reigns did not amount to quite twenty Years, becauſe *Aſa* began reigning in the twentieth of *Jeroboam*, it is but counting one Day more than they wanted of twenty Years back, from the End of twenty two to *Jeroboam*'s Death and the Beginning of *Abijam*'s Reign. Nor does his Way of Reckoning well agree with the following Verſe; and the Lord's ſtriking *Jeroboam*, 2 *Chron.* xiii. 20. has no Signs of *a languiſhing Diſeaſe*, but ſuch a one only as he died of. And whereas by his Computation the firſt Year of *Nadab* and the firſt of *Aſa* are the ſame Year, as it ſtands in his *Table*, p. 688. it is impoſſible to be right by 1 *Kings* xv. 25. See the Obſervations on the *Table of the Kings*.

32. And there was War between Aſa, and Baaſha King of Iſrael, all their Days.

33. In the third Year of Aſa Kind of Judah, Baaſha the Son of Ahijah began reigning over all Iſrael in Tirzah, twenty four Years.

34. And he did what the Lord was diſpleaſed with, going in the Way of Jeroboam, and in his Sin with which he made Iſrael ſin.

CHAP. XVI.

THEN Jehu the Son of Hanani had the Lord's Commiſſion againſt Baaſha as follows;

2. Whereas I exalted thee from the Duſt, and made thee Ruler over my People Iſrael; and yet thou haſt gone in the Way of Jeroboam, and made my People Iſrael ſin, to provoke me with their Sins:

3. Behold I will take away the Poſterity both of Baaſha and his Family; and will make thy Family like that of Jeroboam the Son of Nebat.

4. Him who dies of Baaſha in the City ſhall the Dogs eat, and him who dies of him in the Field ſhall the Fowls of the Air eat.

5. As for the reſt of Baaſha's Affairs, and what he did, with his Power, are they not written in the Book of the Chronicles of the Kings of Iſrael?

6. And Baaſha lay down with his Fathers, and was buried at Tirzah; whoſe Son Elah reigned in his room.

7. Thus alſo by the Miniſtry of Jehu the Son of Hanani the Prophet, was the Word of the Lord againſt Baaſha and his Family, even for all the Evil with which he diſpleaſed the Lord, in provoking him by the Work of his Hands, in being like the Family of Jeroboam, and becauſe he ſlew it.

8. In the twenty ſixth Year of Aſa King of Judah, Elah the Son of Baaſha began reigning over Iſrael in Tirzah two Years.

9. And his Servant Zimri, Captain of half the Chariots, conſpired againſt him, as he was in Tirzah, drinking himſelf drunk at the Houſe of Arza, who was the Steward of the Houſe in Tirzah.

10. For Zimri went in, and ſmote him, ſo that he killed him, in the twenty ſeventh Year of Aſa King of Judah; and reigned in his room.

11. And in his reigning, when he ſate upon his Throne, he ſlew all the Family of Baaſha, not leaving him one grown Male; either of his Kindred, or Friends.

12. So Zimri deſtroyed all the Family of Baaſha, according to the Word of the Lord that he ſpoke againſt him, by the Miniſtry of Jehu the Prophet:

13. For all the Sins of Baaſha, and thoſe of Elah his Son, wherein they ſinned, and in which they made Iſrael ſin, by provoking the Lord God of Iſrael with their Vanities.

14. As for the reſt of Elah's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

15. In the twenty ſeventh Year of Aſa King of Judah, did Zimri reign ſeven Days in Tirzah; and the People were encamped againſt Gibbethon, which belonged to the Philiſtines.

16. And the People who were encamped hearing it ſaid, Zimri has conſpired, and alſo ſlain the King; all Iſrael made Omri the Captain of the Army King over Iſrael, that Day in the Camp.

17. At which he went up, accompanied with all Iſrael, from Gibbethon; and they laid ſiege againſt Tirzah.

18. And when Zimri ſaw that the City was taken, he went into the Palace of the King's Houſe; which Houſe he burnt upon him with Fire, and died:

19. For his Sins that he committed, by doing what the Lord was diſpleaſed with, by going in the Way of Jeroboam, and in his Sin which he did by making Iſrael ſin.

20. As for the reſt of Zimri's Affairs, with his Conſpiracy that he made, are they not written in the Book of the Chronicles of the Kings of Iſrael?

21. Then were the People of Iſrael divided in the midſt: half of them were after Tibni the Son of Ginath to make him King, and half after Omri.

22. But the People who were after the latter, were ſtronger than thoſe who were after the former; ſo Tibni was put to death, and Omri reigned.

23. In the thirty firſt Year of Aſa King of Judah, Omri was ſettled in reigning over Iſrael twelve Years; reigning ſix Years in Tirzah.

Ver. 7. *ſlew it*] the Family of *Jeroboam*, Chap. xv. 29. which it ſeems he did in a cruel unjuſt Manner, as there probably were innocent Children in it; but did not ſlay *Jeroboam* himſelf, 2 *Chron.* xiii. 20.

Ver. 23. *was ſettled in reigning*] after the civil War with *Tibni*, Ver. 21, 22. for *Omri began to reign* ſeveral Years before, Ver. 15, 17, 29. ſee *Lightfoot*'s *Proleg.* to *Harmony of the Evangeliſts*.

Ib. *ſix Years*] the laſt of which, as will appear by the *Chronological Table*, was not the 31ſt, but the next Year of *Aſa*: for it here ſeems likely that when *Omri* was ſettled in reigning, he bought *Samaria*, and built the City; which it is not probable he would do before, nor that he ſhould then remove his Court in leſs than a Year: ſo that *Lightfoot's* Account of this is void, Ibid.

24. And

24. And he bought the Hill of Samaria of Shemer, for two Talents of Silver; and built on it, calling the Name of the City which he built, after that of Shemer the Maſter of the Hill, Samaria.

25. Omri alſo did what the Lord was diſpleaſed with, nay did worſe than any who was before him.

26. And he went in all the Way of Jeroboam the Son of Nebat, and in his Sin wherein he made Iſrael ſin, by provoking the Lord God of Iſrael with their Vanities.

27. As for the reſt of Omri's Affairs which he did, and his Power that he acted with, are they not written in the Book of the Chronicles of the Kings of Iſrael?

28. At laſt Omri lay down with his Fathers, and was buried in Samaria; whoſe Son Ahab reigned in his room.

29. Now Ahab the Son of Omri began reigning over Iſrael, in the thirty eighth Year of Aſa King of Judah; and he reigned over Iſrael in Samaria, twenty two Years.

30. He likewiſe did what the Lord was diſpleaſed with, more than any who was before him.

31. For was it light for him to go in the Sins of Jeroboam the Son of Nebat, ſo that he married Jezebel the Daughter of Ethbaal King of the Zidonians, nay went and ſerved Baal, and worſhipped him?

32. Beſides he raiſed up an Altar to Baal, at the Houſe of Baal, which he built in Samaria.

33. Ahab too made a Grove: thus he did more to provoke the Lord God of Iſrael, than any of the Kings of Iſrael who were before him.

34. In his Time Hiel the Beth-elite built Jericho: he laid its Foundation with *the Loſs of* Abiram his eldeſt Son, and ſet up the Gates of it with *that of* Segub his youngeſt; according to the Word which the Lord ſpoke by the Miniſtry of Joſhua the Son of Nun.

CHAP. XVII.

AND Elijah the Tiſhbite, one of the Sojourners of Gilead, declared to Ahab, By the Lord God of Iſrael's living, before whom I ſtand, there ſhall not be Dew or Rain theſe Years, but according to my Word.

2. Afterwards he had the Word of the Lord as follows;

3. Go from hence, and turn thee eaſtward; and hide by the Brook Cherith, that is before Jordan.

4. Of which Brook thou ſhalt drink; and I have commanded the Ravens to ſuſtain thee there.

5. So he went; and did according to the Word of the Lord: that is he went, and dwelt by the Brook Cherith, which is before Jordan.

6. And the Ravens brought him Bread and Fleſh in the Morning, as likewiſe the ſame in the Evening; and he drank of the Brook.

7. But at the End of the Seaſon, the Brook dried up; becauſe there was no Rain in the Country.

8. Next he had the Word of the Lord thus,

9. Get ready, go to Zarephath, that belongs to Zidon, and abide there; behold I have commanded a widow Woman there to ſuſtain thee.

10. Accordingly he got ready, and went thither, and when he came to the Gate of the City, behold a widow Woman was there picking up Wood; to whom he called, and ſaid, Fetch me, I pray, a little Water in a Veſſel, that I may drink.

Ver. 25. *any*] which the original Word ſignifies, as well as *all*, and this being repeated Ver. 30 & 33. appears to be what was intended.

Ver. 31. *married*] This appears to be before he was King, by what the Reader may find on 2 *Chron.* xxii. 2.

Ver. 34. *Jericho*] two Hours Journey from *Jordan*, and at preſent only a poor naſty Village of the *Arabs*, *Maundrell's Journey from Aleppo to Jeruſalem*, p. 80.

Ver. 1. *Sojourners*] as the Word is rendered, *Gen.* xxiii. 4. *Lev.* xxii. 10. & xxv. 6, 23, 35, 40, 45, 47. *Num.* xxxv. 15. 1 *Chron.* xxix. 15. *Pſa.* xxxix. 12. which with *foreiner Exod.* xii. 45. make up all the Places where it is.

Ver. 7. *Seaſon*] or *Year*, as in *Gen.* iv. 3. *Heb. at the End of the Days*, as there.

Ib. *no Rain*] *Menander*, writing of *Tyre*, as quoted by *Joſephus*, relates, that in the Time of *Ithobal* who was King of it, there was a great Drought from the Month of *Hyperberetæus* to the ſame Month in the next Year, *Antiq.* Lib. viii. 7. Now by the *Chronology* at the End of *Daniel*, this King reigned about eleven Years with *Ahab*, and by the Sacred Hiſtory the Famine appears to be in the former Part of *Ahab's* Reign, which concludes it to be the ſame, and juſtifies the *Scripture*. As for the different Length of the Time, eſpeciälly conſidering *Tyre* was by the Sea-ſide, that might not be deſtitute of Rain ſo long as the Country of *Iſrael*, which was alſo to be peculiarly puniſhed; beſides that *Menander* might not reckon the Drought to begin, till the Want of Rain for a conſiderable while had made it ſo. The Occaſion of *Elijah's* praying for this Judgment, *Jam.* v. 17. is to me pretty evidently the Perſecution which was in the Kingdom of *Iſrael*, Chap. xviii. 4. and that Perſecution was probably about the Time of the Reformation in *Judah*, 2 *Chron.* xvii. 1, 6, 7, 9. ſo that the with-holding of the Rain may be computed, with ſufficient Probability, to begin the next Year, as I place it in the *Table*; and with which the other Affairs, both before and after, well concur: though *Uſher* himſelf has not ventured to meddle with it.

11. Which

11. Which as ſhe was going to do, he called thus to her, Do bring me a Bit of Bread in thy Hand.

12. Who anſwered, By the Lord thy God's living, I have not any, but a Handful of Flour in a Tub, and a little Oil in a Pot; and behold I am picking up two *Bundles* of Wood, that I may go in, and make it ready for me and my Son, that we may eat it, and die.

13. But Elijah replied to her; Fear not, go in, make ready according to thy Words; only make me a little Cake from thence firſt, and bring out to me, and make for thee and thy Son laſt.

14. For thus ſays the Lord God of Iſrael, The Tub of Flour ſhall not be conſumed, nor ſhall the Pot of Oil fail; till the Day the Lord gives Rain upon the Surface of the Ground.

15. Whereupon ſhe went, and did according to the Word of Elijah; and ſhe, he, and her Family did eat ſome Time.

16. The Tub of Flour was not conſumed, nor did the Pot of Oil fail; according to the Word of the Lord, that he ſpoke by the Miniſtry of Elijah.

17. And after theſe Things, the Son of the Woman, the Miſtreſs of the Houſe, was ſick; and his Sickneſs became very ſtrong, until there was no Breath left in him.

18. Therefore ſhe ſaid to Elijah, What haſt thou to do with me, O Man of God? Thou art come to me, to bring my Iniquity into remembrance, and to cauſe my Son to die.

19. And he ſaid to her, Give me thy Son. So he took him out of her Boſom, and carried him up into a Chamber, where he abode, and laid him down upon his own Bed.

20. He then called on the Lord in this manner, O Lord my God, haſt thou even done hurt to the Widow with whom I ſojourn, by cauſing her Son to die?

21. He further ſtretched out himſelf upon the Child three times, and called on the Lord as follows, O Lord my God, let the Soul of this Child, I beſeech thee, return into him.

22. And the Lord hearkened to what Elijah ſaid; ſo that the Soul of the Child did return into him, and he became alive.

23. So Elijah took the Child, and bringing him down out of the Chamber into the Houſe, delivered him to his Mother; when he ſaid, See thy Son is alive.

24. Upon which the Woman acknowledged to him, Now by this I know that thou art a Man of God, and that the Word of the Lord in thy Mouth is Truth.

CHAP. XVIII.

AND in a great while, being in the third Year, Elijah had the Word of the Lord thus, Go, ſhew thy ſelf to Ahab, and I will give Rain upon the Surface of the Ground.

2. Accordingly Elijah went to ſhew himſelf to him; and the Famine was grievous in Samaria.

3. Ahab had therefore called Obadiah who was the Steward of the Houſe; and he feared the Lord greatly.

4. For when Jezebel deſtroyed the Lord's Prophets, Obadiah took a hundred Prophets, and hid them fifty Men in a Cave, whom he ſuſtained with Victuals and Drink.

5. And Ahab ſaid to him, Go through the Country, to all the Fountains of Water, and to all the Brooks: perhaps we ſhall find Graſs, to keep the Horſes and Mules alive, and not make a deſtruction of the Beaſts.

6. So they parted the Country between them, to paſs through it: Ahab went one Way alone, as Obadiah did another.

7. And as Obadiah was in the Way, behold Elijah met him; whom he knowing, fell upon his Face, and ſaid, Is it thou, my Lord Elijah?

8. Who anſwered him, It is I; go, tell thy Maſter, Here is Elijah.

9. To which he replied: In what have I ſinned, that thou wouldeſt deliver thy Servant into the Power of Ahab, for him to kill me?

10. By the Lord thy God's living, there is not a Nation or Kingdom, to which my Maſter has not ſent to enquire whether thou waſt there; and they ſaying, No; he made thoſe of the Kingdom or Nation ſwear, that they had not met with thee.

11. Yet now thou ſayeſt; Go, tell thy Maſter, Here is Elijah.

12. And when I am gone from thee, the Spirit of the Lord will take thee away whither I know not; and on my going to tell Ahab,

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Ver. 12. Bundles *of Wood*] the *Hebrew* being *Wood* plural.

Ver. 18. *Thou art come*] there being no Mark of a Queſtion in *Hebrew*, nor do I ſee a Neceſſity to make it ſo; and both *Munſt.* and *Pagn.* have it without.

Ver. 1. *being in the third Year*] of his being there, or *in three Years* with the Overplus, as in *Luke* iv. 25. *Jam.* v. 17. from the Commencement of the Famine.

Ver. 10. *No*] Our *Tranſlators* have here added three Words to make out one, by handling the reſt unſkilfully: and theſe to be proper ſhould be either, *He is* not *here*, or *he was* not *there*.

and

and his not finding thee, he will ſlay me: whereas thy Servant has been one who feared the Lord from my Youth.

13. Was it not told my Lord what I did, when Jezebel ſlew the Prophets of the Lord; that I hid a hundred Men of them by fifty in a Cave, and ſuſtained them with Victuals and Drink?

14. And now thou ſayeſt; Go, tell thy Maſter, Here is Elijah; whereupon he will ſlay me.

15. But Elijah ſaid, By the living of the Lord of Armies, before whom I ſtand, I will ſhew my ſelf to him this Day.

16. With that Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17. Whom when Ahab ſaw, he ſaid to him, Is it thou that troubleſt Iſrael?

18. Whereas he anſwered, It is not I have troubled Iſrael, but thou and thy Father's Family, by reaſon of your forſaking the Commandments of the Lord, and thy going after Baalim.

19. And now ſend, gather to me all Iſrael to Mount Carmel; and the Prophets of Baal four hundred and fifty, with thoſe of the Groves four hundred, who eat at Jezebel's Table.

20. Ahab accordingly ſent to all the Iſraelites, and gathered together the Prophets to Mount Carmel.

21. Where Elijah drew nigh to all the People, and ſaid, How long do ye halt in two Opinions? If the Lord is God, go after him; and if Baal, go after him. To which the People did not anſwer him a Word.

22. He ſaid further to them; I am left a Prophet of the Lord alone; whereas the Prophets of Baal are four hundred and fifty Men.

23. Therefore let them give us two Bullocks, and chooſe them one, and dividing it in pieces, put upon the Wood, but put no Fire; and I will make ready the other, and lay upon the Wood, but put no Fire.

24. Then call you on the Name of your gods, as I will on the Name of the Lord, and let that God who anſwers by Fire be God. And all the People made anſwer, The Propoſal is good.

25. Whereupon Elijah ſaid to the Prophets of Baal, Chooſe for you one Bullock, and make ready firſt, ſince you are many; then call on the Name of your gods, but put no Fire.

26. So they took the Bullock that was given them, and made ready, and called on the Name of Baal from Morning till Noon, ſaying, O Baal, anſwer us; but there was no Voice, nor any that anſwered: they alſo leaped upon the Altar which was made.

27. Nay at Noon Elijah mocked them, and ſaid, Call aloud, ſince he is a god, and may be muſing, either becauſe there is a Purſuit for him, or becauſe there is a Journey for him: perhaps he is aſleep, and muſt be awaked.

28. And they called out aloud, as alſo cut themſelves after their Manner with Swords and Spears, till the Blood guſhed out upon them.

29. However when Noon was paſt, and they had propheſied till the Oblation was to be offered up, and there was no Voice, nor any either anſwered, or hearkened;

30. Elijah ſaid to all the People, Draw nigh to me: which they did accordingly; and he repaired the Altar of the Lord that was thrown down.

31. He taking twelve Stones according to the Number of the Tribes of the Sons of Jacob; who had this Word of the Lord, Thy Name ſhall be Iſrael.

32. And he erected the Stones into an Altar in the Name of the Lord; and made a Trench round about it, like that of a Houſe, for two Seahs of Seed.

33. The Wood too he put in order, and divided the Bullock in pieces, and put upon it.

34. Moreover he ſaid, Fill four Pails with Water, and pour out on the Burnt-offering and the Wood; again he ſaid, Do *it* the ſecond time, which they did; he likewiſe ſaid, Do *it* the third time, and they did ſo.

35. Thus the Water ran round about the Altar, and he even filled the Trench with it.

Ver. 26. *anſwer*] the ſame Verb that our *Tranſlators* here render *anſwered*, and concurrent with *Voice*.

Ver. 27. *and may*] *and* as at *Joſh.* xiv. 4.

Ib. *muſing*] or in *Meditation*, as in divers Places of the *preſent Tranſlation*. How could they imagine he was *talking*, and not hear it?

Ib. *a Journey for him*] literally, as likewiſe the reſt, and ſo is clear and intelligible; but ſurely they would not think he was either *in a journey*, or *purſuing*, when ſtanding there, nor the Prophet propoſe what they could not believe.

Ver. 32. *that of a Houſe*] the ſame with *a Houſe's*, according as elſewhere. We had it before turned ſo widely, it ſeems, by taking it to be like a Houſe in Bigneſs; which is an untoward Compariſon, but perhaps will not readily appear here again, as two Seahs were but about five Gallons, the Altar being ſmall like a Grate for Fire.

Ver. 34. The *King*'s *Tranſlators* have here left the *Hebrew* Diviſion of the Verſes, as well as that of the *Latin* and other *Engliſh Tranſlators*.

36. And when the Oblation was to be offered up, Elijah the Prophet drew nigh, and ſaid; O Lord God of Abraham, Iſaac, and Iſrael, make known to Day that thou art God in Iſrael, and that I am thy Servant; who have done all theſe Things by thy Word.

37. Anſwer me, O Lord, anſwer me, for this People to know that thou art the Lord God, and that thou turneſt their Hearts backward.

38. At this the Fire of the Lord fell down, and conſumed the Burnt-offering, Wood, Stones and Earth; nay licked up the Water that was in the Trench.

39. Which when all the People ſaw, they fell upon their Faces; and ſaid, The Lord himſelf is God, the Lord himſelf is God.

40. And Elijah ſaid to them, Take the Prophets of Baal, let not a Man of them eſcape. So they took them; whom he had down to the Brook Kiſhon, and killed them there.

41. After which he ſaid to Ahab, Go up, eat and drink; for there is a Sound of Abundance of Rain.

42. And while Ahab went up, to eat and drink, Elijah went up to the Top of Carmel, and proſtrating himſelf to the Ground, put his Face between his Knees.

43. Next he ordered his young Man, Go up now, look the Way to the Sea: who went up, and when he had looked, did declare, There is Nothing. However he ſays, Go again, ſeven times.

44. And at the ſeventh he ſaid, Behold there is a little Cloud like a Man's Hand coming up from the Sea; then replied he, Go up, tell Ahab, Harneſs, and go down, that the Rain may not ſtop thee.

45. Now in the mean while the Heaven was black with Clouds and Wind, and there was a great Rain; and Ahab rode, going to Jezreel.

46. And the Hand of the Lord being on Elijah, he girded up his Loins, and ran before him to the Entrance of it.

CHAP. XIX.

BUT Ahab told Jezebel all that Elijah had done, and all how he ſlew all the Prophets with the Sword.

2. Whereupon ſhe ſent a Meſſenger to him, threatening, By the gods doing ſo and ſo beſides, I will make thy Life like one of theirs, to Morrow about *this* Time.

3. Which he perceiving, got ready, and going for his Life, came to Beer-ſheba that belongs to Judah; where he left his young Man.

4. But he himſelf went into the Wilderneſs a Day's Journey, and got, and ſate down under a Juniper-tree; when intreating with his Soul that he might die, he ſaid, It is a great deal now, O Lord, take away my Life, for I am no better than my Fathers.

5. Under which Tree he lay down, and ſlept; where behold an Angel touched him, and ſaid to him, Riſe up, eat.

6. He then looking, lo there was at his Pillow a Cake *baked on* the Coals, and a Pot of Water; ſo he eat, and drank, and lay down again.

7. And the Angel of the Lord returned the ſecond time, and touching him, ſaid, Riſe up, eat; becauſe the Journey may be too much for thee.

8. So he roſe up, did eat, and drink; in the Strength of which Food he went forty Days and forty Nights, to Horeb the Mountain of God.

9. Whither he came to a Cave, and lodged there; and behold he had the Word of the Lord, who ſaid to him, What *Buſineſs* haſt thou here, Elijah?

10. And he anſwered, I have been throughly zealous for the Lord God of Armies, though the Iſraelites have left thy Covenant, thrown down thy Altars, and ſlain thy Prophets with the Sword; and I being left alone, they endeavour to take away my Life.

11. At which it was, Go forth, and ſtand on the Mountain before the Lord; who behold paſſed by, when a great and

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Ver. 36. *when*] *the time* being here added, though not diſtinguiſhed, in the *preſent Tranſlation*, as at Ver. 29.

Ver. 42. *between*] The Poſture, I ſuppoſe, was upon his Knees at Prayer, with his Face bending down low.

Ver. 43. *Sea*] *Carmel* being a Promontory that runs out a great Way into the Sea, *Rauwolff*'s *Travels*, Part iii. Ch. 1. on the north Side of which is a Bay, of an Hour's Sailing acroſs, and four Hours round by the Land, as *Corten* paſſed it, *Compend. Libr.* Vol. ii. p. 26, 32. and at the other Side is the City called *Acre* or *St. John de Acre*, heretofore *Ptolemais*; of which three together *Maundrell* has a fine Delineation.

Ver. 1. *and all*] of which *withall* has ſome Sound, but no Meaning; and *all* is the ſame in *Hebrew* as juſt before.

Ver. 2. *like one of theirs*] What noble *Tranſlation* does our Language ſometimes admit of! And then is not to be debaſed by needleſs verbal *Rendition*.

Ver. 4. *the Wilderneſs*] that in which *Hagar* and *Iſhmael* were, *Gen.* xxi. 14. he going ſouthward to *Horeb*, Ver. 8.

Ver. 5. *where behold*] *Heb. and behold at this* rather *Place* than *Time*; eſpecially ſince the *Hebrew* Particle is ſeveral times uſed in the former Senſe, as *Buxtorf* and *Noldius* ſhew by Inſtances, particularly the laſt in his *Concordance* under מָקוֹם which does not appear of the latter.

ſtrong Wind burſt the Mountains, and broke the Rocks in pieces before him, the Lord being not in the Wind; and after that there was an Earthquake, the Lord being not in it;

12. After the Earthquake alſo was a Fire, which the Lord was not in; and after the Fire there was a ſmall Voice in Silence.

13. This when Elijah heard, he wrapt his Face in his Cloak, and going forth, ſtood at the Entrance of the Cave; and behold there was a Voice to him, that ſaid, What *Buſineſs* haſt thou here, Elijah?

14. Who anſwered, I have been throughly zealous for the Lord God of Armies, though the Iſraelites have left thy Covenant, thrown down thy Altars, and ſlain thy Prophets with the Sword; and I being left alone, they endeavour to take away my Life.

15. But the Lord ſaid to him; Go back on thy Journey towards the Wilderneſs of Damaſcus; and when thou art come, anoint Hazael to be King over Syria.

16. And Jehu the Grandſon of Nimſhi ſhalt thou anoint to be King over Iſrael; as thou ſhalt Eliſha the Son of Shaphat, of Abel-meholah, to be a Prophet in thy room.

17. Whereby him who eſcapes from the Sword of Hazael, ſhall Jehu kill; and him who eſcapes from the Sword of Jehu, Eliſha ſhall kill.

18. Yet I have ſeven thouſand left in Iſrael, all whoſe Knees have not bowed to Baal, and every Mouth of whom has not kiſſed him.

19. Accordingly he went from thence, and found Eliſha the Son of Shaphat, who was ploughing with twelve Yoke before him, and he at the twelfth; ſo Elijah paſſed by him, and caſt his Cloak on him.

20. With that he left the Oxen, and running after Elijah, ſaid, Let me, I pray, kiſs my Father and Mother, and then I will come after thee. Who anſwered him, Go back, for what have I done to thee?

21. And he returned from after him, and took a Yoke of Oxen, which he killed, and boiled the Fleſh of them with their Inſtruments, and gave to the People, that they might eat; then he got ready, and went after Elijah, miniſtring to him.

CHAP. XX.

AND Ben-hadad King of Syria gathered together all his Army, there being thirty two Kings with him, as alſo Horſes and Chariots; and going up, he laid ſiege againſt Samaria, and fought againſt it.

2. Moreover he ſent Meſſengers to Ahab King of Iſrael, into the City,

3. And ſaid to him; Thus ſays Ben-hadad, Thy very Silver and Gold is mine; and the beſt of thy Wives and Children themſelves are mine.

4. To which the King of Iſrael made anſwer, According to thy Word, my Lord O King, I am thine, and all that I have.

5. Then the Meſſengers came again, and ſaid: Thus Ben-hadad makes reply; Though I have ſent to thee, that thou ſhouldeſt give me thy Silver, Gold, Wives and Children;

6. Yet about *this* Time to Morrow, I will ſend my Servants to thee, who ſhall ſearch thy Houſe, and the Houſes of thy Servants; and all that is deſirable in thy Sight, they ſhall put with them, and take away.

7. Whereupon the King of Iſrael called all the Elders of the Country, and ſaid, Know now, and ſee that he is ſeeking Hurt: for he has ſent to me for my Wives, Children, Silver and Gold; which I have not withheld from him.

8. But all the Elders, and all the People adviſed him, Do not hearken, nor conſent.

9. He therefore ſaid to the Meſſengers of Ben-hadad; Tell my Lord the King, All for which thou didſt ſend to thy Servant at firſt I will do, but this Thing I cannot do. So they went, and carried him back Word.

10. Upon this Ben-hadad ſent to him, and ſaid, By the gods doing to me ſo and ſo beſides, the Duſt of Samaria ſhall not be ſufficient for Handfuls, for all the People who accompany me.

11. Nevertheleſs the King of Iſrael made anſwer; Say, Let not him boaſt who is girding on, like him who is pulling off.

12. And when he heard this Saying, as he was drinking with the Kings in the Tents, he ſaid to his Servants, Put in order; which they did againſt the City.

13. Now behold there came a Prophet to Ahab King of Iſrael, and declared, Thus ſays the Lord, Haſt thou ſeen all this great

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Ver. 12. *in Silence*] of other Things, or of *Elijah* himſelf. So *Jun.* and *Trem.* have it, *ſilentio*; as the Word is in *Job* iv. 16. and in *Buxtorf*'s *Lexicon*. *A wiſe Man*, ſays *Seneca*, *like God himſelf*, *does his Buſineſs without Noiſe or Tumult*, *L'Eſtrange*'s Edit. 8. p. 429.

Ver. 16. *Grandſon*] by 2 *Kings* ix. 2.

Ver. 3. The Verſes were here altered in the *Biſhops Bible*.

Ver. 6. *with them*] *Put* it *in their hand* may ſeem odd to an intelligent Reader, eſpecially as it was firſt to be taken in the Hand; and the *Hebrew* evidently ſignifies no other than I have rendered it.

Multitude? Behold I will deliver it into thy Power to Day, for thee to know that I am the Lord.

14. And Ahab aſking, By whom? He replied; Thus ſays the Lord, By the young Men of the Princes of the Provinces. Who, enquired he, ſhall ſet the Battle in order? And he anſwered, Thou.

15. So he numbered theſe Men, who were two hundred thirty two; as he did after them the whole People of all the Iſraelites, ſeven thouſand.

16. And they went out at Noon; while Ben-hadad was getting himſelf drunk in the Tents, with thoſe thirty two Kings who aſſiſted him.

17. The young Men before mentioned alſo went out firſt; and Ben-hadad ſending, they told him, that there were Men come out of Samaria.

18. At which he ſaid, If they are come out for Peace, take them alive; or if for War, do the ſame.

19. Thus theſe young Men aforeſaid going out of the City, and the Army that followed them;

20. They ſlew their reſpective Men, ſo that the Syrians fled, and Iſrael purſued them; Ben-hadad King of Syria eſcaping upon a Horſe, with the Horſemen.

21. The King of Iſrael too went out, and ſmote the Horſes and Chariots; as likewiſe ſlew the Syrians with a great Slaughter.

22. Again the Prophet came to the King of Iſrael, and ſaid to him, Go, ſtrengthen thy ſelf, and know, and ſee what thou doeſt: for at the Return of the Year the King of Syria will come up againſt thee.

23. And the King of Syria's Servants ſaid to him: Their God is a God of the Hills, therefore they were ſtronger than we; but ſhould we indeed fight with them in the Plain, ſhall not we be ſtronger than they?

24. However do this Thing; Take away the Kings from their ſeveral Places, and put Captains in their room.

25. And do thou muſter thee an Army like that which is fallen of thine, with other Horſes and Chariots like thoſe, and let us fight with them in the Plain; ſhall not we be ſtronger than they? And he hearkened to what they ſaid, and did ſo.

26. Accordingly at the Return of the Year, Ben-hadad numbered the Syrians, and went up to Aphek, to fight with Iſrael.

27. The Iſraelites likewiſe were numbered, being compleat, and went to meet them; before whom they encamped like two little Flocks of Goats, whereas the Syrians filled the Country.

28. But a Man of God came, and ſpoke as follows to the King of Iſrael; Thus ſays the Lord, Becauſe the Syrians have ſaid, The Lord is a God of the Hills, yet is not a God of the Vales; therefore will I deliver all this great Multitude into thy Power, and you ſhall know that I am the Lord.

29. And theſe encamping over againſt thoſe ſeven Days, on the ſeventh Day the Battle approached, and the Iſraelites ſlew of the Syrians a hundred thouſand Footmen in one Day.

30. Nay thoſe who were left fleeing to Aphek into the City, there fell a Wall upon twenty ſeven thouſand Men of them; but Ben-hadad fled, and got into the City, to an inner Chamber.

31. And his Servants ſaid to him, Behold now we have heard concerning the Kings of the Family of Iſrael, that they are kind ones; let us, we pray, put Sackcloth on our Loins, and Ropes on our Heads, and go out to the King of Iſrael, perhaps he will ſave thy Life.

32. So they girded Sackcloth on their Loins, having Ropes on their Heads, and coming to the King of Iſrael, ſaid; Thy Servant Ben-hadad intreats, Save my Life, I beſeech thee. And he ſaid, Is he yet alive? He is my Brother.

33. Now the Men conjecturing, made haſte and pronounced expreſsly whether *it* was from him, repeating, Thy Brother Ben-hadad; and he replied, Go in, fetch him: at which Ben-hadad came out to him, and he made him get up into the Chariot.

34. Who offering him, The Cities which my Father took from thine I will reſtore, and thou ſhalt make thee Streets in Damaſcus, as my Father made in Samaria Then, *ſays he*, I will let thee go by *that* Covenant: ſo he made the Covenant with him, and let him go.

Ver. 23. *God*] as Ver. 28.

Ib. *ſhall not*] אם making a Queſtion, and לא being *not*; ſo in Ver. 25.

Ver. 27. *compleat*] This *Hebrew* Verb found only beſides in *Ezek.* xxvii. 4, 11. our *Tranſlators* have rendered there in the like Senſe by *perfect*.

Ver. 28. *and you*] There is ו for [and] in the *Hebrew*, therefore it ſhould not be in the *Italick* Print.

Ver. 33. *pronounced expreſsly*] That the Verb, being *Chaldee* and found only here among the *Hebrew*, does thus ſignify, ſee *Buxt. Chald. Lex.*

Ib. *whether* it] He being in the Chariot, they might not at firſt diſtinctly hear whether he called *Ben-hadad* his Brother, and ſo repeated it to be ſure, which agrees well with the Context.

Ib. *Go in*] Agreeable to the Meaning of the Verb, and to *Ben-hadad came out*.

35. But

35. But a certain Man, of the Sons of the Prophets, ſaid to his Neighbour by the Word of the Lord, Smite me, I pray; which the Man refuſed to do.

36. Whereupon he declared to him, Becauſe thou doſt not obey what the Lord ſays, behold when thou goeſt from me, a Lion ſhall ſlay thee. Accordingly when he went from him, a Lion met with him, and ſlew him.

37. Afterwards he met with another Man, and ſaid, Smite me, I pray; ſo the Man did, till he was wounded.

38. The Prophet in the next place went, and ſtaid for the King in the Way, having diſguiſed himſelf with a Veil over his Eyes.

39. And as the King paſſed by, he cried out to him in this manner; Thy Servant went out amidſt the Battle, and behold a Man turning aſide, brought another to me, and ſaid, Keep this Man, if he be at all miſſing, thy Life ſhall be for his, or elſe thou ſhalt pay a Talent of Silver.

40. But while thy Servant was buſy here and there, he was gone. And the King of Iſrael anſwered him, So ſhall be thy Judgment, thou haſt determined *it*.

41. He then made haſte, and took off the Veil from his Eyes; and the King of Iſrael knew that he was one of the Prophets.

42. And he declared to him; Thus ſays the Lord, Becauſe thou haſt let the Man of my Curſe go out of Cuſtody, therefore both thy Life and the People ſhall be for his.

43. At this the King of Iſrael went home, with Diſtaſte and Indignation; and came to Samaria.

CHAP. XXI.

AND after theſe Things Naboth the Jezreelite having a Vineyard which was in Jezreel, by the Palace of Ahab King of Samaria;

2. He ſpoke thus to Naboth, Give me thy Vineyard, that I may have it for a Garden of Herbs, becauſe it is near by my Houſe, and I will give thee another for it better than that: *or* if thou likeſt it, I will give thee the Price of it in Money.

3. Who anſwered him, Far be it from me by the Lord, that I ſhould give the Poſſeſſion of my Fathers to thee.

4. Therefore Ahab went into his Houſe, with Diſtaſte and Indignation, for thoſe Words which Naboth the Jezreelite ſpoke to him, that he would not give him the Poſſeſſion of his Fathers; and he lay down upon his Bed, and turning about his Face, would eat no Victuals.

5. With that Jezebel his Wife coming to him, enquired of him, Why does thy Mind turn away, ſo that thou wilt eat no Victuals?

6. Becauſe, ſaid he to her, I ſpoke to Naboth the Jezreelite, and ſaid to him, Give me thy Vineyard for Money, or if it pleaſe thee, I will give thee another for it; and he anſwered, I will not give thee my Vineyard.

7. Then ſhe replied to him, Thou doſt now manage the Kingdom over Iſrael; riſe up, eat ſome Victuals, and let thy Heart be chearful, I will give thee the Vineyard of Naboth the Jezreelite.

8. So ſhe wrote Letters in Ahab's Name, and ſealed with his Seal, which ſhe ſent to the Elders and Nobles who were in Naboth's City, dwelling with him.

9. And ſhe wrote in them as follows; Proclaim a Faſt, and cauſe Naboth to ſit at the Head of the People.

10. Cauſe alſo two Men, ungodly Perſons, to ſit before him, and let them give this Evidence againſt him, Thou didſt blaſpheme God and the King; then have him out, and ſtone him, that he may die.

11. And the Men of his City, the Elders and Nobles who dwelt in it, did as Jezebel ſent to them, as it was written in the Letters which ſhe ſent to them.

12. They proclaimed a Faſt, and cauſed Naboth to ſit at the Head of the People.

13. And there came two Men, ungodly Perſons, and ſate before him, who gave this Evidence againſt him before the People, Naboth did blaſpheme God and the King; then they had him abroad out of the City, and ſtoned him with Stones, ſo that he died.

14. Next they ſent Word to Jezebel, Naboth is ſtoned, and dead.

15. Which when ſhe heard, ſhe ſaid to Ahab, Riſe up, poſſeſs the Vineyard of Na-

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Ver. 38. *The Prophet*] who, *Joſephus* ſays, was *Micaiah*, *Antiq.* Lib. viii. 8. ſpoken of Chap. xxii. & Chap. xxii. 8. favours it.

Ib. *with a Veil over his Eyes*] אַפֵּר according to the *Hebrews* being from פְּאֵר *a Tire* or *Veil*, by Tranſpoſition of the Letters, a Thing not ſtrange in that Language. So ſpeaks *David Kimbi* in the *Book of Roots*; and thus the great *Lexicon* of *Pagnine* expounds it; and *Leigh* in *Critica Sacra*, with the literal *Verſion* of *Montanus*: as alſo the *Targum* has מְעַפְּרָא which has the like Signification. Nay *Aſhes upon his Face* may ſeem abſurd, the *Original* alſo being *Eyes*, and not *Face*.

Ver. 43. *with Diſtaſte*] *Heb.* as if *turning away*; rendered variouſly, and *heavy* widely.

Ver. 1. *having*] for doubtleſs he *had* it, as in the *common Tranſlation*, as well *at the Time of* and *before theſe Things*, as *after*, Ver. 3. which is therefore improper.

Ver. 5. *turn away*] as at Chap. xx. ult. but another Word, and more common.

both the Jezreelite, which he refuſed to give thee for Money: for he is not alive, but dead.

16. When Ahab too heard that Naboth the Jezreelite was dead, he roſe up to go down to his Vineyard, that he might have the Poſſeſſion of it.

17. But Elijah the Tiſhbite had the following Commiſſion of the Lord:

18. Get ready, go down to meet Ahab King of Iſrael, who is at Samaria; behold *he* will be in the Vineyard of Naboth, whither he is going down to poſſeſs it.

19. To whom thou ſhalt ſpeak as follows; Thus ſays the Lord, Haſt thou killed, and alſo poſſeſſed? Then ſhalt thou denounce to him; Thus ſays the Lord, In the Place where the Dogs licked up the Blood of Naboth, ſhall Dogs lick up the Blood even of thee thy ſelf.

20. And Ahab ſaid to Elijah, Haſt thou found me, O my Enemy? Who anſwered; I have, becauſe thou haſt delivered up thy ſelf to do what the Lord is diſpleaſed with.

21. *Who* behold *ſays*, I will bring Harm to thee, and take away thy Poſterity; as likewiſe cut off from Ahab the grown Male, with him who is ſhut up, and him who is left in Iſrael.

22. Nay I will make thy Family like thoſe of Jeroboam the Son of Nebat, and of Baaſha the Son of Ahijah, for the Indignation to which thou haſt provoked, and for making Iſrael ſin.

23. And alſo of Jezebel the Lord thus ſpeaks; Dogs ſhall eat Jezebel by the Fort of Jezreel.

24. Him who dies of Ahab in the City ſhall the Dogs eat, and him who dies in the Field ſhall the Fowls of the Air eat.

25. But Ahab was an unparalleled Inſtance of one who delivered himſelf up to do what the Lord was diſpleaſed with, being ſet on by Jezebel his Wife.

26. For he did very abominably in going after filthy Idols; according to all that the Amorites did, whom the Lord expelled from the Preſence of the Iſraelites.

27. Nevertheleſs when Ahab heard theſe Words, he tore his Cloaths, put Sackcloth upon his Fleſh, faſted, lay in Sackcloth, and walked gently.

28. Upon which Elijah the Tiſhbite had this Word of the Loed,

29. Doſt thou ſee that Ahab is humbled at my Preſence? Becauſe he is humbled by reaſon of me, I will not bring the Harm in his Time, in his Son's Time will I bring it upon his Family.

CHAP. XXII.

AND they abode three Years without any War between Syria and Iſrael.

2. But in the third Year, Jehoſhaphat King of Judah went down to the King of Iſrael.

3. Who ſaid to his Servants, Do you know that Ramoth-gilead belongs to us? And are we ſilent from taking it out of the Power of the King of Syria?

4. And when he aſked Jehoſhaphat, Wilt thou go with me to War at Ramoth-gilead? Jehoſhaphat anſwered the King of Iſrael, I am the ſame as thou art, my People are the ſame as thine, my Horſes the ſame as thy own.

5. But added he to him, Enquire, I pray, the Word of the Lord preſently.

6. Upon this the King of Iſrael gathered together the Prophets, about four hundred Men, and ſaid to them, Shall I go againſt Ramoth-gilead to war, or ſhall I forbear? And they declared, Go up, and the Lord will deliver *it* into the King's Power.

7. However Jehoſhaphat aſked, Is here no Prophet of the Lord yet, of whom we may enquire?

Ver. 19. *Place*] Dogs licking his Blood was fulfilled on *Ahab* himſelf, Chap. xxii. 38. but this Part of the Denunciation to be in that particular Spot of Ground was transferred to his Son, 2 *Kings* ix. 25, 26. on his own humbling himſelf, ſince ſuch Threatenings are to be underſtood conditionally, as declared Ver. 29.

Ver. 21. Who—ſays] Which not only the Matter evidences, but Ver. 23. ſhews; and the like is to be underſtood elſewhere, and is added in the *preſent Tranſlation*.

Ver. 23. *ſpeaks*] Which being declared by *Elijah*, 2 *Kings* ix. 36. appears to be done now; though the *preſent Engliſh* makes it look as if added by the Hiſtorian, however with the Mark for the Beginning of the Paragraph at Ver. 25.

Ver. 28. *Upon which*] How merciful is the Lord! And withal, as here, how juſt!

Ver. 29. *Becauſe*] In the Book called *Sad-der* in the modern *Perſian* Language, publiſhed at the End of *Hyde's Hiſt. Relig. Vet. Perſarum*, printed at *Oxford*, 1700, being a *Compendium* of and *Tranſlation* from the *Zend-aveſta* of *Zoroaſtres*, mentioned on *Gen.* i. 31. it is related that *Zerduſht*, as they call *Zoroaſtres*, ſaw a Man plunged in Gehenna or Hell, with one Foot only ſticking out; and upon Enquiry, was told he had been the Prince of thirty three Cities, and reigned many Years, with Oppreſſion, Injuſtice, Pride and Luxury, without doing any one good Action; but once ſeeing a Sheep caught in a Thicket, ſo that it would have periſhed for Want of Food, he was moved with Compaſſion, and alighting from his Horſe, releaſed the Sheep, and had it to the Paſture; for which his Foot remained out of Gehenna. This Exhortation follows it there; 'Endeavour 'therefore to do all the Good thou canſt; for God is 'kind and merciful, and will reward the very ſmalleſt 'Good thou doeſt.' Compare Ver. 25, 26. of this Chap. with the following Verſes.

Ver. 2. *third*] the *three*, Ver. 1. being not whole ones.

Ver. 3. *Ramoth-gilead*] I know not why the *common Tranſlation* has *Ramoth in Gilead* here, and not afterwards, and when it is not ſo in the *Original*.

8. And

8. And the King of Iſrael anſwered him, There is yet one Man to enquire of the Lord from him; but I hate him, for he does not propheſy well concerning me, but ill, *even* Micaiah the Son of Imlah. To which Jehoſhaphat replied, Let not the King ſay ſo.

9. He therefore called an Officer, and ſaid, Make haſte for Micaiah the Son of Imlah.

10. Now the King of Iſrael, and Jehoſhaphat King of Judah, ſate upon their reſpective Thrones, ſuitably cloathed, in the Floor at the Entrance of the Gate of Samaria; and all the Prophets propheſied before them.

11. And Zedekiah the Son of Chenaanah, having made him Horns of Iron, declared; Thus ſays the Lord, With theſe ſhalt thou puſh the Syrians, till thou haſt conſumed them.

12. All the Prophets likewiſe propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper, for the Lord will deliver *it* into the King's Power.

13. So the Meſſenger who went to call Micaiah, ſpoke thus to him, Behold now the Words of the Prophets are good with one Conſent to the King; let thy Word, I pray, be like that of one of them, and ſpeak thou Good.

14. But Micaiah ſaid, By the Lord's living, what the Lord ſays to me, I will ſpeak.

15. And coming to the King, he aſked him, Micaiah, ſhall we go againſt Ramoth-gilead to war, or ſhall we forbear? Who anſwered him, Go thou up, and proſper, ſince the Lord will deliver *it* into the King's Power.

16. Yet when the King ſaid to him, How many times ſhall I require thee to ſwear, that thou wilt ſpeak to me Nothing but the Truth in the Name of the Lord?

17. He replied; I ſaw all Iſrael ſcattered on the Mountains, as Sheep that have no Shepherd; and the Lord ſaid, Theſe have no Maſter, let them return to their ſeveral Homes in Peace.

18. At which the King of Iſrael ſaid to Jehoſhaphat, Did not I tell thee, he would not propheſy well concerning me, but ill?

19. Beſides he ſaid: Therefore hear thou the Word of the Lord; I ſaw him ſitting upon his Throne, and all the Army of Heaven was ſtanding by him, at his right Hand and at his left.

20. When the Lord ſaid, Who will perſuade Ahab, that he may go up, and fall at Ramoth-gilead? Which one propoſing in this Manner, and another in that;

21. There came forth a Spirit, and ſtood before the Lord, who ſaid, I will perſuade him; and upon the Lord's aſking him, By what?

22. He anſwered, I will go forth, and be a falſe Spirit in the Mouths of all his Prophets. And he replied, Thou ſhalt perſuade, and alſo prevail; go out, and do ſo.

23. Therefore now behold the Lord has put a falſe Spirit into the Mouths of all theſe thy Prophets; and the Lord has ſpoken ill concerning thee.

24. With that Zedekiah the Son of Chenaanah going nigh, ſtruck Micaiah on the Cheek, and aſked, Where was it the Spirit of the Lord paſſed from me to ſpeak to thee?

25. And Micaiah ſaid, Behold thou wilt ſee on that Day, in which thou ſhalt go into an inner Chamber to hide.

26. The King of Iſrael notwithſtanding ordered; Take Micaiah, and have him back to Amon the Governor of the City, and to Joaſh the King's Son.

27. And tell: Thus ſays the King, Put this Man into a Houſe of Reſtraint; and make him live upon both the Victuals and Drink of Oppreſſion, till I come in Peace.

28. Whereas Micaiah ſaid, If thou at all returneſt in Peace, the Lord has not ſpoken by me; hear, added he, all theſe People.

29. So the King of Iſrael, and Jehoſhaphat King of Judah, went up to Ramoth-gilead.

30. And the former ſaid to Jehoſhaphat, I will diſguiſe my ſelf, and go into the Battle, but do thou put on thy Garments. Accordingly he diſguiſed himſelf, and went into the Battle.

31. Now the King of Syria had thus commanded the thirty two Captains of the Cha-

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Ver. 15. *ſince*] ſince thou art told the Lord will deliver, Ver. 6. not *for the Lord ſhall deliver.*

Ver. 22. This Verſe and the 43d have been lengthened by the *Engliſh Tranſlators*, from the foregoing and following Verſes, of which the latter takes in the whole: *that* only agrees with the Diviſion of the *Septuagint*, whom they ſometimes followed; but the Alteration of *this* was made by the *King's Tranſlators*, though contrary to 2 *Chron.* xviii. 21.

Ib. *go out, and do ſo*] Verbs in the imperative Form ſometimes ſignifying no more than to *permit*, according to that of the *common Latin Grammar: Hic modus etiam permiſſivus dicitur, &c. This Mood is alſo called permiſſive, becauſe ſometimes Permiſſion is ſignified by it*; this might be tranſlated, and is to be underſtood, *thou mayeſt go out, and do ſo*; like *rejoice*, *Eccleſ.* xi. 9. *run*, 2 *Sam.* xviii. 23. and in this very Chap. *go*, Ver. 15. and the *Hebrew* Verb for *put* in the next Verſe has a permiſſive Meaning in ſeveral Places of *Scripture*, where it might be rendered, *has let, ſuffered*, or *permitted a falſe Spirit to be.*

Ver. 28. *thoſe*] it being not *you.*

riots

riots that he had, Do not fight with ſmall or great, but with the King of Iſrael alone.

32. And when they ſaw Jehoſhaphat, they ſaid, Verily it is the King of Iſrael, and turned aſide to fight againſt him; at which he cried out.

33. But as ſoon as they ſaw that it was not the King of Iſrael, they turned back from after him.

34. And a Man drawing a Bow undeſignedly, hit the King of Iſrael between the Breaſt-plate and the Joints; ſo that he ſaid to his Charioteer, Turn thy Hand, and have me out of the Army: for I am ſick.

35. The Battle alſo came to ſuch a Height that Day, that the King was made to remain in the Chariot before the Syrians; but he died in the Evening, and the Blood was poured out of the Wound into the Bottom of the Chariot.

36. And it was cried thus throughout the Army about Sun-ſet, Every Man away to his reſpective City, or Country.

37. Thus the King died, and was brought to Samaria, where they buried him.

38. And the Chariot being rinſed at the Fiſh-pond of Samaria, the Dogs licked up his Blood, while they were waſhing the Armour; according to the Word that the Lord had ſpoken.

39. As for the reſt of Ahab's Affairs, and all that he did, including the ivory Houſe together with all the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Iſrael?

40. So Ahab lay down with his Fathers, and Ahaziah his Son reigned in his room.

41. Moreover Jehoſhaphat the Son of Aſa began reigning over Judah, in the fourth Year of Ahab King of Iſrael.

42. He was in his thirty fifth Year when he began reigning, and reigned twenty five Years at Jeruſalem: whoſe Mother's Name was Azubah, the Daughter of Shilhi.

43. And he went in all the Way of Aſa his Father, he turned not aſide from it, doing what the Lord approved of.

44. Only the Chapels were not taken away; the People did yet ſacrifice, and burn incenſe in them.

45. And Jehoſhaphat had Peace with the King of Iſrael.

46. As to the reſt of Jehoſhaphat's Affairs, and his Power that he acted with, and with which he fought, are they not written in the Book of the Chronicles of the Kings of Judah?

47. And the reſt of the Sodomites who were left in the Time of Aſa his Father, he took away out of the Country.

48. There was now no King in Edom, a Governor being King.

49. Jehoſhaphat made Ships of Tarſhiſh to go to Ophir for Gold, but they went not, for the Ships were broke at Ezion-geber.

50. Then Ahaziah the Son of Ahab ſaying to Jehoſhaphat, Let my Servants go with thine in Ships; he would not.

51. And Jehoſhaphat lay down with his Fathers, being buried with them in the City of his Father David; and Jehoram his Son reigned in his room.

52. Ahaziah the Son of Ahab began reigning over Iſrael in Samaria, when Jehoſhaphat had been ſeventeen Years King of Judah; and he reigned over it two Years.

53. And he did what the Lord was diſpleaſed with; going in the Way both of his Father and Mother, and in that of Jeroboam the Son of Nebat, who made Iſrael ſin.

54. For he ſerved Baal, and worſhipped him; and provoked the Lord God of Iſrael, according to all that his Father had done.

Ver. 34. *undeſignedly*] apt, I imagine, for the *Heb. in his Integrity.*

Ib. *the Joints*] which faſtened on the Breaſt-plate; thus the Wound being by the Breaſt, how ſtrangely has *Breaſt-plate* being altered to *harneſs!*

Ver. 35. *Syrians*] where the *Hebrew* Partition is, and ſurely ſhould not be removed to Diſadvantage in a *Tranſlation.*

Ver. 38. *while they were waſhing*] For why ſhould the Waſhing of the Armour be mentioned elſe? I don't find this has been properly tranſlated by any before. The *Biſhops* have the waſhing of the Armour only, according to the Word of the Lord, there being a Colon before. That the *Hebrew Vau* does ſometimes ſignify *while*, may be ſeen ſufficiently in *Noldius*'s *Particles*, as well as my *Preface.* The Word for *Armour* as here ſpelled, coinciding with another for *Whores*, the *Seventy* turned it ſo, whom ſome Moderns have indiſcreetly followed, making it *and Whores waſhed*, which is gravely expounded to be *themſelves in the Pond.* The *vulgar Latin* has it more trifling than our *vulgar Engliſh, and they waſhed the Harneſs*, which laſt Word the *College of Doway* have ſtill more ridiculous *the raynes of the bridle.*

Ver. 50. *Then*] After that Fleet was ſpoiled, becauſe *Jehoſhaphat* joined with *Ahaziah*, 2 *Chron.* xx. 35, 36, 37. *Jehoſhaphat* refuſed his future Propoſal: which is not only ſo to make thoſe Places agree, but by *then* being a Conjunction of Time. This Place being thus tranſlated and explained, will ſave me the Trouble of refuting *Bedford*'s improbable Notion, that theſe were two different Accounts, and that the *Ahaziah* in *Chronicles* was *Jehoram*, *Scrip. Chron.* Lib. vi. 2. 61. I ſince find *Prideaux* explaining it to the ſame Purpoſe as I had done, that *Jehoſhaphat* ſent out the firſt Fleet with *Ahaziah*, and a ſecond alone, *Connec.* An. 740.

Ver. 52. *ſeventeen*] See the *Notes* on the *Table of the Kings*, and the like at 2 *Kings* ix. 29.

TABLE the FOURTH
OF
SCRIPTURE CHRONOLOGY.

Year of the Julian Period.	Age of the World.	After the Flood.	Departure from Egypt.	Age of *Aaron*,	*Moſes*,	*Joſhua*,	*Eli*,	*David*.	
3214	2530	865	0	83	80	52			The *Iſraelites* went from *Egypt*, and the Law given, *Exod.* xix. 1.
3215	2531	866	1	84	81	53			*Canaan* ſearched, *Num.* x. 11, 12; & xiii. 3. *Deut.* ii. 14.
3253	2569	904	39	122	119	91			*Aaron* and *Moſes* died, *Num.* xxxiii. 38. *Deut.* xxxiv. 7.
3254	2570	905	40			92			*Iſraelites* entered *Canaan*, *Joſh.* iv. 19.
3260	2576	911	46			98			*Canaan* ſubdued, *Joſh.* xiv. 10.
3271	2587	922	57			109			*Joſhua* died, *Joſh.* xxiv. 30, *Judg.* ii. 8.
3311	2627	962	97						The Reſt by *Othniel* ended, *Judg.* iii. 11.
3329	2645	980	115						Servitude under *Moab* ended, Ver. 14.
3391	2707	1042	177						The End of the ſecond Reſt by *Ehud*, Ver. 30.
3411	2727	1062	197						End of *Jabin*'s Oppreſſion, Chap. iv. 3.
3431	2747	1082	217						The Reſt of *Deborah* ended, Chap. v. 31.
3438	2754	1089	224						Servitude of the *Midianites* ended, Chap. vi. 1.
3471	2787	1122	257						*Gideon* died, Chap. viii. 28.
3474	2790	1125	260						*Abimelech* ſlain, Chap. ix. 22.
3497	2813	1148	283						*Tola* died, Chap. x. 2.
3513	2829	1164	299				0		*Eli* born, 1 *Sam.* iv. 15.
3519	2835	1170	305				6		*Jair* died, Ver. 3.
3525	2841	1176	311				12		*Jephthah* died, Chap. xii. 7.
3530	2846	1181	316				17		The Deſtruction of *Troy*.
3532	2848	1183	318				19		*Ibzan* died, Ver. 9.
3542	2858	1193	328				29		*Elon* died, Ver. 11.
3550	2866	1201	336				37		*Abdon* died, Ver. 14.
3570	2886	1221	356				57		*Samſon* died, Chap. xv, 20. & xvi. 31.
3610	2926	1261	396				97		*Eli* died, 1 *Sam.* iv. 18.
3621	2937	1272	407					0	*David* born, 2 *Sam.* v. 4.
3630	2946	1281	416					9	*Saul* began to reign, 1 *Sam.* vii. 2.
3650	2966	1301	436					29	*Saul* died, *Acts* xiii. 20, 21.
3657	2973	1308	443					36	*David* began to reign over all *Iſrael*, 2 *Sam.* v. 4. 1 *Kin.* ii. 11.
3690	3006	1341	476					69	*David* ended his Reign, 1 *Chron.* xxix. 27, 28.
3693	3009	1344	479						*Solomon* began building the Temple, 1 *Kin.* vi. 1.

From the Time of the *Iſraelites* going out of *Egypt*, to that of *Solomon*'s laying the Foundation of the Temple, was 479 Years and between two and three Weeks, 1 *Kings* vi. 1. *Exod.* xii. 2 *Chron.* iii. 2. out of which taking the Numbers to be found in *Scripture* as by the *Table*, viz.

For *Moſes*	40	
Othniel	40	
Ehud	80	
Shamgar and *Deborah*	40	
Gideon	40	
Abimelech	3	
Tola	23	
Jair	22	
Jephthah	6	Years.
Ibzan	7	
Elon	10	
Abdon	8	
Samſon	20	
Eli	40	
Samuel and *Saul*	40	
David	40	
Solomon	3	
The whole will be	462	

There will then be left for *Joſhua* ſeventeen, which requires no farther Proof; and *Caleb*'s Speech of his Age, &c. being put between the Account of the Wars and Diviſion of the Country, ſhews it was then ſubdued; but *Joſhua* was yet at *Gilgal*, where the Camp was during the Wars, *Joſh.* iv. 19. & v. 10. & ix. 6. & x. 6, 43. from whence it appears that they were lately over. The Objection which *Bedford* mentions, *Scrip. Chr.* L. v. 1. 4. of *a long time*, *Joſh.* xxiii. 1. eaſily vaniſhes, the *Hebrew* being *many days*, as in *Jer.* xiii. 6. where doubtleſs the Time was not ſo long. And *Joſhua* was old enough to be the *Iſraelites* General the firſt Year of their going from *Egypt*, *Exod.* xvii. 9. As to his being called נַעַר *Exod.* xxxiii. 11. it may be better rendered *Servant* than *young Man*, as in 2 *Sam.* ix. 9. & xvi. 1. where it is uſed of *Ziba* who had fifteen Sons, and ſeems an old Servant of *Saul*. Other Sums of Years to be met with may be thus computed: the forty in *Judg.* iii. 11. from *Joſhua*'s Deceaſe, whoſe Age was the laſt Period of Years before-mentioned, excepting the eight Years, Ver. 8. included therein; which might begin twenty Years more or leſs after *Joſhua*'s Deceaſe, and ſo leave Room for what is related in the 1ſt and 2d Chapters of *Judges*. So the eighteen Years, Chap. iii. 14. are in the eighty, Ver. 30. only at their Beginning; and the twenty Years, Chap. iv. 3. are to be reckoned in the forty, Chap. v. 31. with the ſeven, Chap. vi. 1. in the forty, Chap. viii. 28. the End of one Reſting-time being counted from the End of the foregoing. As there is no Mention of Years concerning *Shamgar*, and the Relation of him is after the Concluſion of the eighty Years, that falls under the next forty Years, which Chap. iv. 1. & v. 6. confirm. Thoſe Judges were raiſed up occaſionally, but the following till *Jephthah* were in a regular Succeſſion, and after him till *Samſon*. The Reaſon why another Judge did not immediately ſucceed *Jair* when he died, appears to be the Troubles the *Iſraelites* had from the *Ammonites*, who having oppreſſed the two Tribes and half on the other ſide *Jordan* eighteen Years, paſſed over *that Year* into *Canaan*, Chap. x. 8, 9. ſo that the Interval being but part of a Year, does not interrupt the *Chronology*, belonging to *Jephthah*'s ſix Years. The 300 Years ſpoken of Chap. xi. 26. are not to be ſtrictly regarded, being not the Words of the inſpired Hiſtorian like the reſt, but of *Jephthah*, who needed not to tell the King of *Ammon* preciſely how long the *Iſraelites* had dwelt in thoſe Cities, but to make the Time as long as he could by Hundreds of Years, without adding a Hundred; which real Time amounts to 249 Years. Next the *Iſraelites* being given into the Power of the *Philiſtines* forty Years, Chap. xiii. 1. is to be underſtood twenty from *Abdon*'s to *Samſon*'s Death, and twenty after: for the *Philiſtines* had the Maſtery in *Samſon*'s Time, Chap. xv. 11. who did not overcome with an Army like *Ehud*, *Barak*, *Gideon* and *Jephthah*, though he did great Exploits as a ſingle Man. The five laſt Chapters of the *Book of the Judges* contain two Stories miſplaced, which were tranſacted earlier, as we may find by Chap. xviii. 1. & Ver. 12. compared with xiii. 25. and xix. 10, 11, 12. compared with i. 8. & xx. 28.

Sir John Marſham, and others after him, have imagined the Judges to belong only to a Part of the Country, and ſo two of them to have been at the ſame Time, in different Diviſions, which they make four, eaſtern, &c. But this is to me quite improbable, being without any Hints of ſuch a Thing through the Hiſtory of ſo many Perſons; in the next place it throws all their Times into Uncertainty, when the *Scripture* has been ſo exact concerning the Numbers of their Years ſucceſſively; and to what Purpoſe, if not ſucceſſive? While perhaps this was deviſed only to avoid ſome Difficulties which are here removed.

Uſher making the Judges to ſucceed one another, however takes away the twenty Years from *Samſon*, and aſcribes twenty one to *Samuel*, beſides forty to *Saul*: whereas *Samſon* is twice ſaid to judge *Iſrael* twenty Years, *Judg.* xv. 20. & xvi. 31. like the reſt of the Judges in Chap. x. & xii. and the forty Years which ended at *Saul*'s Death, *Acts* xiii. 21. appear to ſucceed thoſe of the Judges, and begin with *Samuel*'s Adminiſtration, eſpecially as the Original Word is κἀκεῖθεν, *and from thence*. I find further that *Jonathan* the Son of *Saul* was old enough to command Part of the Army at the Entrance of his Father's Reign, 1 *Sam.* xiii. 1, 2. when he was probably at leaſt about twenty, and the Father about forty Years of Age; and who can believe that *Saul* was about fourſcore at his Death? Since there is no Mention of his being old, and the Account of his going to the Witch and being in the Battle is unſuitable to ſuch an Age, 1 *Sam.* xxviii. 8, 20, 25. & xxxi. 3, 4. much more his being *ſwifter than an Eagle*, and *ſtronger than a Lion*, 2 *Sam.* i. 23. conſidering too what is ſaid of that Age, *Pſa.* xc. 10. 2 *Sam.* xix. 32, 35. *Uſher* again varies in reckoning ten Years between *Gideon*'s Death and *Abimelech*'s Reign; of which there is not the leaſt Sign, but the contrary in chooſing a Succeſſor to *Gideon* from among his Sons, *Judg.* ix. and continuing the Chain of Chronology through the Time of the Judges. On the other hand he begins the forty Years of Reſt ending with *Othniel*'s Death, from *the firſt Reſt procured by Joſhua*, as he himſelf terms it, ſix Years after the Entrance into *Canaan*; but as it is from the Beginning of that firſt Reſt, it utterly confounds them together, and becomes abſurd. Note, *Bedford* has taken ſome of *Uſher*'s Numbers wrong into the 41ſt *Table* of his *Scripture Chronology*; and for the Computation here uſed, I find the Judgment of no leſs a Man than *Lightfoot*, Vol. i. p. 43. and *Howel* ſays, 'from the Death of *Eli*, when the Ark was taken, to the 'Death of *Saul*, muſt be forty Years,' *Hiſt. of the Holy Bible*, Book vi.

When we come into the *1ſt Book of Samuel*, after *Eli*'s forty Years, we meet with twenty in Chap. vii. 2. which ſeems not a little to have puzzled *Interpreters*; becauſe *David* brought the Ark from *Kirjath-jearim* forty ſeven Years after, when he had been made King over all *Iſrael*. *Cowley* indeed on his *Davideis*, B. iv. n. 13. where he mentions ſeveral improbable Opinions, reckoning thirty Years to *Samuel*'s Government and ten to *Saul*'s, puts the Beginning of theſe twenty to be three Years before *Saul*'s Reign; but inſtead of twenty ſeven Years after *Samuel* began to govern, it appears not to be quite one, 1 *Sam.* vi. 1. Others have imagined, it ſeems, that it was twenty Years after *Eli* died, before *Samuel* took the Government on him, doing what is related after the 2d Verſe, where the twenty Years are mentioned. But there is no neceſſary Connection between them, beſides the latter being put next after the former; which two firſt Verſes might better have been divided into the foregoing Chapter. Moreover it is plain that *Samuel* ſucceeded *Eli* preſently or ſoon after, Chap. iii. 20. *Acts* xiii. 20. 1 *Sam.* iv. 1. compared with Chap. vii. 3. It is not ſaid that *Samuel* ſpoke or did what follows at the End of twenty Years, but that the Ark abode ſo long in *Kirjath-jearim*; that is, as I compute, *the twenty Years* of *Samuel*'s governing, who wrote this *Hiſtory* after he had laid that Office down; during which Time the *Iſraelites* lamented after the Lord, they truſting in his Ark for their Protection, Chap. iv. 3. till they got a King to truſt in, Chap. viii. 20. thus they grieved for their own Safe-

guard;

guard; nay as ſoon as *Saul* was King, they ſeem to have fetched it, and carried it back again, Chap. xi. 15. as was done afterwards upon Occaſion, Chap. xiv. 18. So *Howel* ſays, 'that twenty Years muſt be referred to the 'Time of the ſingle Adminiſtration of *Samuel* in the Go-'vernment,' *Hiſtory of the Holy Bible*, B. vi.

Before I go on to the Reign of *David*, I would take notice of a Paſſage in the *Acts of the Apoſtles*, which *Book* is very ill tranſlated. That at preſent ſtands thus, Chap. xiii. 20. *after that he gave unto them Judges about the ſpace of four hundred and fifty years*; which muſt be wrong, ſince from *Joſhua until Samuel* it was but 339 Years: and if it were to be reckoned from the going out of *Egypt*, which the Words will not bear, as thoſe Years were after *Canaan* was divided, and the forty Years in the Wilderneſs were named before, the whole is but 396, which could have been counted at moſt but 400; yet *Uſher* himſelf reckons thoſe Years either from the Birth of *Iſaac*, or Rejection of *Iſhmael*, or both, to the Conqueſt of *Canaan* by *Joſhua*, even though they are ſaid to begin after that. The *Tranſlation* therefore ſhould be in this Manner, *as it were four hundred and fifty Years*; ὡς very well and properly ſignifying *as it were*, or *as if it were*; which *Broughton* frequently, and earneſtly, pleads for in his *Works* to be rendered *after a ſort*; and *Bedford* has it *after a manner*. Beſides if we obſerve from whence the 450 Years were taken, we may be fully ſatisfied of this tranſlating; by collecting together the Years of the *Iſraelites* ſuffering in the Time of the Judges,

under *Meſopotamia*,	8	—	Chap. iii. 8.
the *Moabites*,	18	—	Ver. 14.
Canaanites,	20	—	Chap. iv. 3.
Midianites,	7	—	Chap. vi. 1.
Ammonites,	18	—	Chap. x. 8.
Philiſtines,	40	—	Chap. xiii. 1.

the Total of which is 111, and adding it to the real Time of the Judges 339, we have this 450 Years. It ſeems that this falſe Quantity had been received by the *Jews* for the true Space of Time that the Judges ruled, or at leaſt by thoſe *Jews* of *Antioch*, in whoſe Synagogue *Paul* was then preaching: which is no Wonder, ſince the Numbers of Years in the *Book of the Judges* would be very difficult to compute of themſelves, and rather ſeem 450 than 339 Years; nay it is aſſerted in the *Aſſembly's Annotations*, the Judges did govern ſo long: the *Jewiſh Writers* were alſo very ignorant in Chronology, and withal very bold, of which Inſtances enow might be given; and what adds ſufficient Weight to this, is *Joſephus* counting it in the like erroneous Manner, *Antiq.* L. viii. 2. It would not therefore have been well for *Paul* to contradict thoſe *Jews* in ſuch a ſmall Matter, who were ſo willing to hear the Goſpel preached, by which they might have been hindered from receiving it. Thus it was very prudent to ſay *as it were* 450 *years*, becauſe it ſeemed ſo to them. He likewiſe comprehended the Years of *Samuel* in the forty he attributed to *Saul*, as he did the 111 in thoſe 450.

Within *David*'s Reign occurs alſo a Number, which has afforded no little Difficulty, viz. the *forty* in 2 *Sam.* xv. 7. which I preſume muſt be referred to the Beginning either of *Saul*'s or *David*'s Reign, for *Abſalom* himſelf could not be ſo old, 2 *Sam.* iii. 3. though *Howel* writes, *it is more likely they commenced from his Birth*, *Hiſt. of the Holy Bible*, B. vi. If the firſt, *Abſalom*'s Rebellion was when his Father had reigned twenty Years in all, ſeven in *Hebron* and thirteen in *Jeruſalem*, at which Time *Abſalom*, being his third Son born in *Hebron*, 1 *Chron.* iii. 2. would be leſs than twenty Years of Age; out of which allowing a competent Time for him to ingratiate himſelf with the People, which ſeems at leaſt to be ſome Years, and ſubſtracting the two whole Years he was at *Jeruſalem*, 2 *Sam.* xiv. 28. the three at *Geſhur*, Chap. xiii. 38. and the two before, Ver. 23. to compute his Age when *Tamar* was raviſhed by *Amnon*; we ſhall find him much too young to be a Houſekeeper to receive *Tamar*, and manage ſo ſubtilly as he did, Ver. 20. He would be alſo too young for the Murder of *Amnon*, and to have four Children, Chap. xiv. 27. and notwithſtanding his having three Sons, it appears that he was a conſiderable, or rather long Time, without any one, by their dying, for which reaſon he ſet up a Statue or Pillar to preſerve his Name, Chap. xviii. 18. All which concurring Circumſtances, with his Daughter being a fair Woman, Chap. xiv. 27. plainly indicate *Abſalom* to be far more than twenty, I may ſay not much leſs than forty, Years old at his Death.

But dating the forty Years with the Reign of *David*, all theſe Objections are removed, and I truſt ſo may the new ones which will ariſe, without altering the *forty Years* to *four*, as in ſome *Copies* of the *vulg. Latin*, *&c.* *David* reigning forty Years and ſix Months, Chap. v. 5. might be his actual reigning, before which there muſt be ſome Time back to the Death of *Saul*, from whence his Reign otherwiſe was dated; nay we find that he and his Men dwelt in *Hebron* before he was made King there, 2 *Sam.* ii. 3. which Time added to the ſix Months, and what might be included under *the Term*, agreeable to the like Expreſſion, 2 *Kings* xviii. 10. *Jer.* xxxiv. 14. with *Exod.* xxi. 2. may be ſufficient for *Abſalom*'s uſurping the Kingdom, before *David* reſigned the Government to *Solomon*. *Jun.* and *Trem.* render this Place with *ante* before forty Years, and expound it alſo of *David*'s Reign, as likewiſe *Abarbanel*, *Peter Martyr*, *&c.* ſee *Buxtorf*'s *Anticritica*, p. 1104. and for the ſame *Poole*'s *Annot.* and *Allen*'s *Chain of Scripture Chronology*. As to what follows the Story of *Abſalom* in the 2*d Book of Samuel*, we ſhall find it to be Relations of Matters done moſtly before *Abſalom*'s War. The Hiſtory of *David*'s Troubles from the 12th to the 21ſt Chap. ſeems annexed to the 12th, to ſhew the Puniſhment of his Sin, and the Fulfilling of the Threatening denounced againſt him, Chap. xii. 10, 11, 12. after which the Hiſtorian went back to gather up ſome Particulars that were remarkable, and not to be loſt, as in the five laſt Chapters of *Judges*. The fetching, and burying, *Saul*'s and *Jonathan*'s Bones, was probably but a few Years after their Death, yet following the three Years of Famine, Chap. xxi. 14. which with Chap. xxii. 1. compared with Chap. vii. 1. and Chap. xxi. 8, 9. with xvi. 8. ſhew what is told in Chap. xxi. to have been in Order of Time long before. And the laſt Chapter will be put back with it: for the ſeven Years of Famine offered to *David*, Ver. 13. are three Years, 1 *Chron.* xxi. 12. which how is it to be underſtood, but that this was in the Year after the three Years of Famine aforeſaid, ſo that three Years more (in which we may reckon the Parts of that Year) would make ſeven? Or that this was in the laſt of the three Years, and one of the ſeven would be ſabbatical? Moreover *Gad* being *David*'s Seer, ſhews it was not in the laſt Part of his Reign: for of *Gad* there is early Mention, and his being then a Prophet, 1 *Sam.* xxii. 5. and that he lived not till the Time of *Solomon*, is evident, becauſe writing the Hiſtory of his Time, as the Manner was then, he wrote the *Acts of David*, i. e. ſome of them, like *Samuel*, 1 *Chron.* xxix. 29. but not of *Solomon*, as *Nathan* did, 2 *Chron.* ix. 29. nor do we find him named in *David*'s latter Days known to be ſuch, particularly in 1 *Kings* i. 7, 8, &c. where, had he been living, we might expect to find Mention made of him. Nay the Word *again*, 2 *Sam.* xxiv. 1. may ſhew it has Relation to Chap. xxi. 1. which is what was, as the Mathematicians ſay, to be proved.

David's Want of Heat might be owing to ſome Diſeaſe, which has been ſuppoſed to be a dead Palſy, as well as old Age, 1 *Kings* i. 1. notwithſtanding he might be able not long before to flee from *Abſalom* (though by *Pſa.* lxxi. old then) whoſe ſetting himſelf up to be King, might alſo put his next Brother upon it ſoon after, 1 *Kings* i. 6. as it had done *Sheba*, 2 *Sam.* xx. 1. as likewiſe *Joab*'s Affront, 2 *Sam.* xix. 13. might cauſe him to promote it, and join with him, 1 *Kings* ii. 28. both which would more likely be that Year, than ſome Years after. And *David* having ten Concubines at once, 2 *Sam.* xv. 16. and yet *Abiſhag* ſought for to keep him warm, intimates his aforeſaid Illneſs to be ſoon after he put them away becauſe of *Abſalom*, Chap. xx. 3. otherwiſe he would doubtleſs have had more, and ſuch as were fit to cheriſh him in old Age, without ſeeking for *Abiſhag*. *David*'s being anointed by *Samuel*, as *Uſher*, *Lightfoot*, and *Carpzove* ſuppoſe, or *Saul*'s ſlaying the Prieſts, according to *Jerome*, *&c.* do neither of them ſeem likely to be a Date or Epocha to reckon the forty Years from; beſides

beſides would render the Number quite uſeleſs, as it would not ſettle or ſhew the Time of any Thing, and ſo be unworthy of the *holy Scripture*. But this Number is extraneous to the main *Chronology*; and *Bedford* has nothing of it in his large *Chronology*, by reaſon of the Difficulty, as may be thought; yet of other Opinions, and their Reaſons, ſee *Buxtorf*'s *Vindication*, p. 1003—1010.

From the Time that *Rahab* the Harlot was ſaved, who was the Mother of *Boaz*, *Mat.* i. 5. to *David*'s Birth, was 367 Years, and if we allow the ſixty ſeven to *Rahab* before ſhe bore *Boaz*, there will be for him, *Obed* and *Jeſſe*, 100 each when their ſaid Sons were born, every one of which was a great Age. Therefore the Time of the Judges could not be *about* 450 Years, which would make each of the Men about 130 Years old, and *Rahab* 100, when they had a Son, which is incredible. In Confirmation of the former, *Jeſſe* was an old Man in *King Saul*'s Days, 1 *Sam.* xvii. 12. yet lived many Years after *David* his youngeſt Son was born, Chap. xxii. 3. as likewiſe *Boaz* appears to have been old, when he married *Ruth*, *Book* iii. 10. which Hiſtory (that I find *Uſher* in his large accurate *Chronology* ſay Nothing of) falls thus in the Time of *Deborah*, and is according to the Mind of *Vorſtius* on *Ganz Chron.* p. 219. and not as *Joſephus* ſays, under the Government of *Eli*, *Antiq.* Lib. v. 11. above 150 Years after.

I have only to ſubjoin, that *Rehoboam* being the Son of forty one Years, i. e. entered his 41ſt Year, as *Gen.* v. 32. at the End of his Father's forty Years Reign, 1 *Kings* xiv. 21. yet *Solomon* might not be married till after *David* died (which might be very ſoon after his Son's Acceſſion to the Throne) if he reigned almoſt forty one, and *Rehoboam* was little more than forty Years old. For it is not very probable that *Solomon* married an *Ammoniteſs*, *Rehoboam*'s Mother, 1 *Kings* xiv. 21, 31. while *David* lived; which is charged on him for a Crime, and beſides the *Ammonites* were *David*'s great Enemies: accordingly I find him contracted to a Wife the ſame Day his Mother crowned him, *Cant.* iii. ult. which may be ſuppoſed ſoon after his Father's Death or Burial, and the Marriage quickly after that. So that we muſt drop our *preſent Tranſlation*, *Rehoboam was fourty and one years old when he began to reign*, 1 *Kings* xiv. 21. 2 *Chron.* xii. 13.

As it appears that the noted Deſtruction of *Troy* by the *Greeks* was 408 Years before the Beginning of the *Olympiads*, by *Diodorus Siculus*, *Pref.* & Lib. xiv. *Dionyſius Halicarnaſſæus*, *Antiq.* Lib. ii. *Solinus*, *Polyhiſt.* Cap. 2. &c. ſo the Reigns of the *Trojan* Kings before being thus,

	Y.	Am.	*Jul. Per.*
Dardanus — —	65	65	3234
Ericthonius ——	46	111	3299
Tros —— —	49	160	3345
Ilus —— —	40	200	3394
Laomedon ——	44	244	3434
Priamus — —	52	296	3478

they reach to twenty Years after the *Iſraelites* went from *Egypt*; *Teucrus*, the Father-in-law of *Dardanus*, the Length of whoſe Reign is unknown, having founded the Kingdom of *Troy*, *Virgil*'s *Æn.* iii. 108, 109.

To the ſame may be referred the famous Antiquities of *Italy* and *Rome*, as *Æneas* with ſome of the *Trojans* who eſcaped at the Overthrow of the City, ſailing to *Italy*, he and his Succeſſors reigned there as follows, according to *Dionyſius* of *Halicarnaſſus*, *Rom. Antiq.* Lib. i.

	Y.	Am.	*Jul. Per.*
Æneas began reigning after the Fall of *Troy* — —	3	3	3530
Æneas reigned — —	3	6	3533
The Reign of *Aſcanius* —	38	44	3536
Sylvius ——	29	73	3574
Æneas ——	31	104	3603
Latinus —	51	155	3634
Alba ——	39	194	3685
Capetus —	26	220	3724
Capys ——	28	248	3750
Calpetus —	13	261	3778

	Y.	Am.	*Jul. Per.*
Tiberinus —	8	269	3791
Agrippa —	41	310	3799
Allades —	19	329	3840
Aventinus —	37	366	3859
Procas ——	23	389	3896
Amulius —	42	431	3919
Numitor —	1	432	3961

Dionyſius not only gives theſe Particulars, Lib. i. Cap. 7, 8. but in the Beginning of Chap. 9. ſays *Romulus* and *Remus* built *Rome* 432 Years after the taking of *Troy*, in the firſt Year of the 7th *Olympiad*, quoting likewiſe for it *Porcius Cato* and *Eratoſthenes*; which was indiſputably the 3962d of the *Julian Period*; *Euſebius* alſo putting the firſt Year of *Romulus* at the ſame time in his *Chronicon*. And though *Plutarch* in the *Life of Romulus*, relates that he founded *Rome* two Years before, in the third of the 6th *Olympiad*; he might be miſled by *Tarrutius*, whom he there ſpeaks of, a conceited Calculator of *Romulus*'s Nativity, who pretended to know by the Actions of his Life, that he was conceived and born at ſuch a Day there mentioned, ſuitable with a Poſition of the Heavens to his Fancy. But *Romulus* being eighteen Years old, when he began reigning and laid the Foundation of the City, according to *Fabius*, cited by *Dionyſius*, Lib. i. 10. and as he ſays all who had written of his Affairs agreed, Lib. ii. 6. at the End; then by Computation, if *Romulus* was born in the ſecond Year of the 2d *Olympiad*, as *Tarrutius* calculated, he would be but ſeventeen Years old in the third Year of the 6th *Olympiad*. Beſides that it is added, there was a total or great Eclipſe of the Sun when *Romulus* was conceived, in the Year before his Birth: whereas *Dacier* obſerves, in his *Note* on this Place of *Plutarch*, that Aſtronomers ſay there was a great Solar Eclipſe on the 11th of the Month *Athyr*, anſwering to *November*, in the ſecond Year of the 2d *Olympiad*, but none the Year before; and *Alſtedius* has the Eclipſe the 7th of *May* following in 7 gr. ♉ about Noon, *Chronolog.* 4. at which Time if *Romulus* was conceived, he would be 18 the firſt of the 7th *Olympiad* as before. *Sir John Marſham* alſo declares, *Can. Chron. ad Secul.* 16. that the Reckoning of *Varro*, as he words it, Tarrutium *hunc auctorem habent*, *has this* Tarrutius *for its Author* (as indeed *Plutarch* relates, that *Varro* ſet him to calculate the Nativity of *Romulus*) Authority doubtleſs weak enough! The ſame *Dionyſius* alſo ſaying, Lib. ii. 6. ſub fin. that *Romulus* reigned thirty ſeven Years, and lived fifty five, makes mention of another Eclipſe of the Sun at his Death; put by *Alſted* on *May* 26, in the 3999th Year of the *Julian Period*, *Chron.* 4. agreeing with what goes before.

The ſame great and diligent Hiſtorian proceeds, Lib. i. 9. ſub fin.

	Y.	Am.	*Jul. Per.*
Romulus reigned ——	37	37	3962
An Interregnum ——	1	38	3999
Numa Pompilius —	43	81	4000
Tullus Hoſtilius ——	32	113	4043
Ancus Martius ——	24	137	4075
Tarquinius Priſcus —	38	175	4099
Servius Tullius ——	44	219	4137
Tarquinius Superbus —	25	244	4181

The Beginning of the Government by Conſuls who ſucceeded, *Dionyſius* accordingly counts to the firſt Year of the 68th *Olympiad*; which he proves from the taking of *Rome* by the *Gauls* 120 Years after, being by the Conſent of almoſt all Authors at the firſt Year of the 98th *Olympiad:* a Cenſus, or Valuation, for a Tax and Regiſter, being made, as he writes, δευτέρῳ πρότερον ἔτει τῆς ἁλιόσεως, *in the ſecond Year before the City was taken*; which was recorded in the Tables of the Cenſors, to be in the 119th Year after the Kings were expelled. *Livy* likewiſe writes at the End of his firſt Book, *Regnatum* Romæ *ab urbe condita ad liberatam annos* 244, *Kingly Government at* Rome *from the Building of the City to the Deliverance was* 244 *Years*. And towards the Concluſion of the fifth Book, in the Speech of *Furius Camillus*, when the City lay in Ruins by the *Gauls*, there is *trecenteſimus ſexageſimus*

ſexageſimus quintus Urbis agitur, it is now the 365th Year of the City.

In the *Chronicon* of *Euſebius* it is written, that *Janus, Saturnus, Picus, Faunus, Latinus reigned in Italy before Æneas about 150 Years:* the particular Years of whom from *Helvicus*, including the Time of *Saturn* in that of *Janus*, are thus.

		Y.	Am.	*Jul. Per.*
Janus	——	33	33	3383
Picus	——	37	70	3416
Faunus	——	44	114	3453
Latinus	——	36	150	3497

which may be applied to the Times of the Judges of *Iſrael*, by that *Table*.

The Succeſſion of the *Athenian* Kings is alſo to be ſettled by this remarkable Time, which is as follows from *Euſebius* in *Chron.* and the *Marmora Arundeliana*, with *Pauſanias* in *Atticis*.

		Y.	Am.	*Jul. Per.*
Cecrops Diphyes	——	50	50	3157
Cranaus	——	9	59	3207
Amphictyon	——	10	69	3216
Erichthonius	——	50	119	3226
Pandion I.	——	40	159	3276
Erichtheos	——	50	209	3316
Cecrops II.	——	40	249	3366
Pandion II.	——	25	274	3406
Ægeos	——	48	322	3431
Theſeos	——	30	352	3479
Meneſtheos	——	24	376	3509
Demophoon	——	33	409	3533
Oxynthes	——	12	421	3566
Aphydas	——	1	422	3578
Thymœtes	——	8	430	3579
Melanthus	——	37	467	3587
Codrus	——	21	488	3624
A Vacancy of Government		1	489	3625

The applying this to the *Julian Period* partly depends on what is ſhewn by the *Arundelian Marbles* at *Oxford* (compoſed, as *Newton* ſays, ſixty Years after the Death of *Alexander the Great*, *Chron.* Ch. 1.) that *Troy* was taken in the 22d Year of *Meneſtheos*, as at the End of *Exod.* by which *Cecrops* began that Kingdom, as I compute, fifty ſeven Years before the *Iſraelites* came out of *Egypt*.

That *Cecrops* reigned about the Time of *Triopas* King of the *Argives*, who began reigning at the Year of the *Jul. Per.* 3159, as at the End of *Exod.* may appear by *Tatian, Orat. ad Græcos*, p. 132. *Clem. Alexandrinus, Stromat.* Lib. i. and *Euſebius, Præp. Evang.* Lib. vi. 9. And that *Cecrops* began reigning in the Time of *Marathon* King of *Sicyon*, whoſe Reign commenced An. *Jul. Per.* 3155, by the *Table* following *Exod. Caſtor* relates, in *Euſeb. Chron.* Lib. i.

Afterwards *Athens* was governed by *Archons*, of whom the following is the Catalogue while they held it for Life:

		Y.	Am.	*Jul. Per.*
Medon	——	20	509	3646
Acaſtus	——	36	545	3666
Archippus	——	19	564	3702
Therſippus	——	41	605	3721
Phorbas	——	31	636	3762
Mecades	——	30	666	3793
Diognetus	——	28	694	3823
Phereclus	——	19	713	3851
Ariphron	——	20	733	3870
Theſpieus	——	27	760	3890
Agameſtor	——	20	780	3917
Æſchylus	——	23	803	3937
Alcmæon	——	2	805	3960

They had then ſeven *Archons* for ten Years each, which extended to the Year of the *Jul. Per.* 4032, the 16th Year of *Manaſſeh* King of *Judah* by my Reckoning, from which their Government was annual. The firſt of thoſe ſeven *Archons* being named *Charops*, *Dionyſius*, Lib. i. 9. ſays *Rome* was built in the firſt Year of his Government, that was the firſt of the 7th *Olympiad:* with which the foregoing *Catalogue* alſo preciſely agrees. After thoſe *Creon* was the firſt yearly *Archon*, from whom, *Africanus* reckoning the 903d Year to the 250th *Olympiad*, when *Gratus Severianus* and *Claudius Seleucus* were Conſuls at *Rome*, An. Dom. 221, and of the *Julian Period* 4934, at which Time his *Chronicon* ended, *Syncel.* p. 212. conſequently *Creon* was *Archon*, An. *Jul. Per.* 4032, as before.

NOTES upon the SECOND BOOK of the KINGS.

CHAP. I.

AND Moab rebelled againſt Iſrael after the Death of Ahab.

2. Beſides Ahaziah fell down through a Lattice in his Chamber that was in Samaria, and was ill; therefore he ſent Meſſengers, bidding them go, enquire of Baal-zebub the god of Ekron, whether he ſhould recover from that Illneſs.

3. Upon which the Angel of the Lord ſaid to Elijah the Tiſhbite; Get ready, go up to meet the Meſſengers of the King of Samaria, and ſay to them; Is it becauſe there is no God at all in Iſrael, *that* you go to enquire of Baal-zebub the god of Ekron?

4. And therefore thus ſays the Lord, Thou ſhalt not come down from the Bed whither thou art gone up, but ſhalt quite die. Accordingly Elijah went.

5. At this the Meſſengers returned to him; who aſked them, Why are you come back?

6. Whom they anſwered: There came up a Man to meet us, and ſaid to us; Go back to the King who ſent you, and tell him, Thus ſays the Lord, Is it becauſe there is no God at all in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come down from the Bed whither thou art gone up, but ſhalt quite die.

7. And he enquired of them, What Manner of Man was it who came up to meet you, and ſpoke to you theſe Words?

8. And they anſwered him, He was a hairy Man, wearing a leathern Girdle on his Loins; It is, replied he, Elijah the Tiſhbite.

9. Then he ſent to him a Captain of Fifty with his Fifty; who went up to him, when behold he was ſitting upon the Top of the Mountain, and ſaid to him; O Man of God, the King ſays, Come down.

10. But Elijah made anſwer to him, If I am then a Man of God, let Fire come down from Heaven, and conſume thee and thy Fifty; which it did accordingly.

11. Again alſo he ſent to him another Captain of Fifty with his Fifty; who ſpoke in this manner to him; O Man of God, thus ſays the King, Come down quickly.

12. Whereupon Elijah made reply to them, If I am a Man of God, let Fire come down from Heaven, and conſume thee and thy Fifty; which the Fire of God did accordingly.

13. He likewiſe again ſent a Captain of the third Fifty with his Fifty; and that Captain going up, went, and kneeled down upon his Knees before Elijah, and beſought him in the following manner; O Man of God, let my Life, I beſeech thee, and the Lives of theſe thy fifty Servants be precious in thy Sight.

14. Behold there came Fire down from Heaven, and conſumed the two Captains of the former Fifties and their Fifties; now therefore let my Life be precious in thy Sight.

15. And the Angel of the Lord ſaid to Elijah, Go down with him, be not afraid of his Preſence: ſo he aroſe, and went down with him to the King.

16. To whom he declared; Thus ſays the Lord, Foraſmuch as thou haſt ſent Meſſengers to enquire of Baal-zebub the god of Ekron (is it becauſe there is no God at all in Iſrael to enquire his Word?) therefore

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Ver. 3. *no God at all*] This which the doubling of the Negative, like that of the *Heb.* Verb, as on *Gen.* iii. 4. may well ſignify, makes proper Senſe; which is ſpoiled, together with the Idiom of the *Original*, by putting one Negative to *becauſe*. Thus according to *Lewis de Dieu* here, two Negatives are in *Heb. magis negare, to deny the more.*

Ver. 6. *Go back,*] So the *Hebrew* Accents ſhew it ſhould be pointed, there being a Miniſter at *Go*, and a King at *back*; notwithſtanding *Buxtorf. Gram.* Lib. ii. Cap. 23. as well as our *Engliſh*, quite inverts their Senſe and Power: that it is to be rendered only *back* or *again*, need not be ſhewn to any who know the *Hebrew*, or will conſult even *Buxt. Lexic.* on the Word, and conſider the plain Meaning of what was ſaid, and that *to the King* belongs to *Go*, and not that the Meſſengers were bid go any where elſe; ſo that the proper Diſtinction is between the Command and the Circumſtance of it.

Ver. 10. *Then*] For its being thus poſited, and not as in the common *Engliſh*, the *Hebrew* of it is before that for *If.*

Ib. *conſume thee and thy Fifty*] For they were not improbably wicked Miſcreants, willingly and frequently employed, as might be now intended, to take and kill the Prophets of the Lord, as 1 *King.* xviii. 4. and who deſerved to die for being Idolaters, Ver. 2. according to the Law, *Deut.* xiii.

Ver. 14. *conſumed*] as Ver. 10, 12. being the ſame Verb.

Ver. 16. *his Word*] what he ſays, as we ſay *enquire the Way*; ſo 1 *King.* ult. 5.

thou

thou ſhalt not come down from the Bed whither thou art gone up, but ſhalt quite die.

17. So he died according to the Word of the Lord that Elijah ſpoke; afterwards Jehoram obtained the Kingdom in his room, in the ſecond Year of Jehoram the Son of Jehoſhaphat King of Judah; for he had no Son.

18. As for the reſt of Ahaziah's Affairs which he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

CHAP. II.

NOW when the Lord would take up Elijah by a Whirlwind to Heaven, he and Eliſha went from Gilgal.

2. But Elijah ſaid to him, Stay here, I pray, for the Lord ſends me to Beth-el; at which Eliſha proteſted, By the Lord's living and thy own, I will not leave thee: ſo they went down to Beth-el.

3. And the Sons of the Prophets who were there came forth to Eliſha, and ſaid to him, Doſt thou know that the Lord will take away thy Maſter from thy Head to Day? Who anſwered, Yes, I do; hold your peace.

4. Again Elijah ſaid to him, Eliſha, ſtay here, I pray, for the Lord ſends me to Jericho; at which he proteſted, By the Lord's living and thy own, I will not leave thee: ſo they came to Jericho.

5. The Sons of the Prophets likewiſe who were there came nigh to Eliſha, and ſaid to him, Doſt thou know that the Lord will take away thy Maſter from thy Head to Day? Who anſwered, Yes, I do; hold your peace.

6. Elijah alſo ſaid to him, Stay here, I pray, for the Lord ſends me to Jordan; at which he proteſted, By the Lord's living and thy own, I will not leave thee: ſo they both went.

7. And fifty Men of the Sons of the Prophets went, and ſtood at a great diſtance off, while they two ſtood by Jordan.

8. Then Elijah took his Cloak, and wrapping *it* together, ſtruck the Water, which parted in the midſt hither and thither; and both of them paſſed over on dry Land.

9. And when they were gone over, Elijah ſaid to Eliſha, Aſk for what I ſhall do for thee, before I am taken from thee; and Eliſha ſaid, Let me then have, I pray, a double Portion of thy Spirit.

10. To this he replied, Thou haſt aſked for a hard Thing: if thou ſeeſt me taken from thee, it will be ſo to thee; but if not, it will not be.

11. And as they went on, talking as they went, behold there was a Chariot and Horſes each of Fire, which made a ſeparation between thoſe two; and Elijah went up by a Whirlwind to Heaven.

12. Which Eliſha ſeeing, cried out, My Father, my Father! the Chariot of Iſrael, and the Horſemen of it; and he ſaw him no more: ſo he took hold of his own Garments, and tore them in two Pieces.

13. Afterwards he took up the Cloak of Elijah that fell off from him, and going back, ſtood at the Bank of Jordan.

14. This he took, and ſtriking the Water, ſaid, Where is the Lord God of Elijah? It is even he; and when he ſtruck the Water, it parted in the midſt hither and thither, ſo that he paſſed over.

15. Therefore the Sons of the Prophets, who were in Jericho at a diſtance, ſeeing him, declared, The Spirit of Elijah does reſt

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Ver. 17. *obtained the Kingdom*] For he began reigning ſeveral Years before, Chap. iii. 1. and *Jehoram* the Son of *Jehoſhaphat* King of *Judah* began to reign in his fifth Year, Chap. viii. 16. as *Bedford* alſo places it in his Table, p. 690. but I find from him no Reſolution of this Difficulty or Text, either in the *Hiſtory*, *Table*, or *Indexes*. The Caſe ſeems to be thus, that *Jehoſhaphat* had ſome Part of the Kingdom of *Iſrael*, which after his Death was reſtored to this their King *Jehoram*: for *Jehoſhaphat* is not only called King of *Iſrael*, 2 *Chron.* xxi. 2. but it is read of his ordering the People, from *Beer-ſheba* (in the Tribe of *Simeon*, *Joſh.* xix. 2.) to Mount *Ephraim*, 2 *Chron.* xix. 4. and their Return to the Kingdom of *Iſrael* might be occaſioned by *Jehoram* King of *Judah*'s ſlaying their Princes, 2 *Chron.* xxi. 4.

What *Lightfoot* has invented is very unſatisfactory; that *Jehoram* the Son of *Jehoſhaphat* was made King, when his Father was going to War with *Ahab* at *Ramoth-gilead*, 2 *King.* ult. and this was the ſecond Year of his ſo reigning, *Harm. of Old Teſt.* for as he grants *Jehoſhaphat* reſumed the Goyernment again when he came back, and would have it that he conſtituted *Jehoram* King a ſecond Time, ſeveral Years after; it is incredible ſuch former reigning ſhould be made a Date of Computation, and eſpecially when there was no ſecond Year in it, that with *Ahab* being a very ſhort Expedition; and even *Jotham*'s is not reckoned ſo, 2 *Chron.* xxvi. 21. 2 *King.* xv. 5. yet *Uſher* has the like with *Lightfoot*.

Ver. 7, 15. *at a diſtance*] *Heb. from before*; and rendered in the *com. Trans. afar off*, Chap. iv. 25. *far off*, *Num.* ii. 2. *far*, *Judg.* ix. 17. *aloof from*, *Pſal.* xxxviii. 11.

Ver. 14. *even he*] which agrees exactly with the *Heb.* and there is a Stroke called *Legarme* for a Pauſe, between this and the next, the next alſo being *and*: though this may be a new Diſcovery (as it is to me) it may prove ſo far the right, that no other will anſwer by much ſo near to the Expreſſion of the *Original*, nor indeed at all; and the Meaning now is apparent, and very good, that *Eliſha* being ſenſible of the Divine Preſence there, expreſſed it thus. The *Hebrew* for *even he* being *aph hu*, and the LXX among the reſt not knowing what to make of it, joined the two Words wrong together, and that to the foregoing, which a great *Hebrew* Point ſeparates, putting in their *Tranſlation aphpho*, the *Vulg. Lat.* has *even now*, but the *Heb.* Word does not ſignify *now*; ſeveral of the *modern Verſions* place it to that before, others torture it like our *Engliſh*.

upon

upon Eliſha. So they went to meet him, bowing down to the Ground to him.

16. And they ſaid to him, Behold now there are with thy Servants fifty valiant Men, let them go, we pray, and ſeek after thy Maſter, leſt the Spirit of the Lord ſhould have taken him up, and caſt him on one of the Mountains, or in one of the Vallies. But he ſaid, Do not ſend.

17. However they being urgent on him a good while, he ſaid, Send. So they ſent fifty Men, who ſought three Days, but could not find him.

18. Upon whoſe returning to him, for he ſtaid at Jericho, he ſaid to them; Did not I tell you, Do not go.

19. And the Men of the City related to Eliſha, Behold now the Situation of the City is good, as our Lord does ſee; but the Water is bad, and the Land barren.

20. With that he ſaid, Fetch me a new Diſh, and put in Salt there; which they fetched to him.

21. Next going forth to the Spring of the Water, he threw in the Salt there, and ſaid; Thus ſays the Lord, I cure this Water; there ſhall be no more henceforth Death, or Barrenneſs.

22. Thus the Water has been cured to this Day, according to the Word that Eliſha ſpoke.

23. Moreover he went up from thence to Beth-el: and as he was going up in the Way, there came little Lads out of the City, and ſcoffed at him in this manner, Get thee up, Bald-pate, get thee up, Bald-pate.

24. And he turned behind him, and looking at them, curſed them in the Name of the Lord; upon which two Bears came out of the Wood, and tore forty two Children of them.

25. He further went from thence to Mount Carmel, and from thence he returned to Samaria.

CHAP. III.

AND Jehoram the Son of Ahab began reigning over Iſrael in Samaria, when Jehoſhaphat had been eighteen Years King of Judah; and he reigned twelve Years.

2. He alſo did what the Lord was diſpleaſed with, but not like his Father and Mother: for he put away the Statue of Baal that his Father made.

3. However he adhered to the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin; he did not depart from them.

4. Now Meſha King of Moab was a Sheep-man; and rendered to the King of Iſrael a hundred thouſand Sheep, and ſo many Rams, *with* the Wool.

5. But when Ahab was dead, the King of Moab rebelled againſt him.

6. King Jehoram therefore went out of Samaria at that Time, and muſtered all Iſrael.

7. Beſides he went, and ſent Word to Jehoſhaphat King of Judah, The King of Moab has rebelled againſt me, wilt thou go with me againſt Moab to War? And he anſwered, I will go up, I am the ſame as thou art, my People are the ſame as thine, my Horſes the ſame as thy own.

8. Then he aſked, What Way ſhall we go up? And he anſwered, That of the Wilderneſs of Edom.

9. So the Kings of Iſrael, Judah, and Edom went, going round about ſeven Days Journey; till there was no Water for the Army, and for the Cattle which accompanied them.

10. With that the King of Iſrael exclaimed, Alas, for the Lord has called theſe three Kings, to deliver them into the Power of Moab.

11. Nevertheleſs Jehoſhaphat aſked, Is here no Prophet of the Lord; that we may enquire of the Lord from him? And one of the Servants of the King of Iſrael made anſwer, Here is Eliſha the Son of Shaphat, who poured Water upon Elijah's Hands.

12. To which Jehoſhaphat replied, The Word of the Lord is with him. So he, with the Kings of Iſrael and Edom, went down to him.

13. But Eliſha ſaid to the King of Iſrael, What haſt thou to do with me? Get thee to thy Father's Prophets, and to thoſe of thy Mother. Whereas he anſwered him, No, for the Lord has called theſe three Kings, to deliver them into the Power of Moab.

Ver. 17. *a good while*] See the like, *Judg.* iii. 25.

Ver. 23. *little Lads*] Who might be great Boys, and ſcoff at *Eliſha* wickedly becauſe he was a Prophet; beſides they might not be killed, which if they had, we might expect it to be ſaid ſo, and are not to feign Things, and then reflect on them; on the contrary ſo many being torn, and by that only being ſaid none killed, may ſeem occaſioned by their fighting with the Bears. However it was not the Prophet killed them, nor made the Bears do it.

Ver. 1. *had been eighteen Years King*] as ſaid of his Brother before, 1 *King.* ult. 52.

Ver. 3. *wherein*] as 1 *King.* xiv. 16. which alſo the plur. Pronoun at the End of the Verſe confirms.

Ver. 12. *he, with*] Here is Nothing loſt in this new Way of tranſlating the *Scripture*, nor in numerous other Places; and my great Veneration for it would make me ſorry the Loſs ſhould be much, though a deal overballanced by the Gain at the ſame Time.

Ver. 13, 14. *for the Lord*, &c.] See Chap. vi. 33.

14. Upon

14. Upon this Eliſha replied, By the living of the Lord of Armies, before whom I ſtand, unleſs I accepted Jehoſhaphat King of Judah, I would neither look towards thee, nor ſee thee;

15. Yet now fetch me a Muſician. And as he played, the Power of the Lord was upon him,

16. And he ſaid; Thus ſays the Lord, Make *in* this Valley many Ditches:

17. For thus adds he, You ſhall not ſee Wind, nor Rain, yet the ſame Valley ſhall be full of Water; that ye may drink, with your Cattle and Beaſts.

18. Nay this is a light Thing in the Sight of the Lord; he will alſo deliver Moab into your Power.

19. And ye ſhall ſmite every fortified City, and every choice one, cut down every good Tree, ſtop up all Fountains of Water, and injure every good Piece of Land with Stones.

20. Accordingly in the Morning, as the Oblation was offered up, behold there came Water from the Way of Edom, ſo that the Country was full of it.

21. Now when all the Moabites heard that the Kings were coming up to fight with them, they called all who began to wear a Girdle and upward, and ſtood at the Border.

22. And riſing early in the Morning, when the Sun roſe upon the Water, the Moabites ſaw it at a diſtance red like Blood.

23. At which they ſaid, This is Blood, the Kings are wholly become waſte, and ſmite one another; now therefore Moab away to the Spoil.

24. So they went to the Camp of Iſrael, but the Iſraelites got ready, and ſmote them, ſo that they fled from their Preſence; and they kept on ſmiting them even in Moab.

25. And they demoliſhed the Cities, on every good Piece of Land they reſpectively threw Stones, and filled it, ſtopped up every Fountain of Water, and cut down every good Tree, till in the Wall of Hareſeth they were made to leave the Stones of it; yet the Slingers went about, and ſmote it.

26. For when the King of Moab ſaw that the Battle was too ſtrong for him, he took with him ſeven hundred Men who drew forth a Sword, to break through to the King of Edom; but they could not.

27. Therefore he took his own firſt-born Son, who would have reigned in his room, and offered him up *for* a Burnt-offering upon the Wall; at which there was great Wrath in Iſrael: ſo they marched from him, and returned to the Country.

CHAP. IV.

A CERTAIN Woman alſo, of the Wives of the Sons of the Prophets, cried thus to Eliſha, Thy Servant my Huſband is dead, who as thou knoweſt feared the Lord; and the Creditor is come to take my two Children to him for Servants.

2. To whom he ſaid, What ſhall I do for thee? Tell me what thou haſt in the Houſe. And ſhe anſwered, Thy Handmaid has Nothing at all there, excepting a Pot of Oil.

3. And he replied; Go aſk for Veſſels abroad for thee of all thy Neighbours, empty ones not a few.

4. Then ſhalt thou go in, and ſhut the Door about thee and thy Sons; next pour forth into all thoſe Veſſels, removing the full.

5. She accordingly went from him, and ſhut the Door about her and her Sons: they brought to her, and ſhe poured out.

6. At laſt when the Veſſels were full, ſhe ſaid to her Son, Bring me a Veſſel more; and he anſwered her, There is not any more: then the Oil ſtaid.

7. Whereupon ſhe came, and told the Man of God, who ſaid, Go, ſell the Oil, and pay thy Debt, afterwards live thou *and* thy Sons on what is left.

8. And on a Day Eliſha paſſed to Shunem, where was a great Woman, who took hold of him to eat ſome Victuals; after which at his paſſing by, he turned aſide thither to do ſo.

9. For ſhe ſaid to her Huſband; Behold now I know that he is a holy Man of God, who paſſes by us continually.

10. Let us make, I pray, a little Chamber at the Wall, and put for him there a Bed, Table, Seat and Candleſtick; and when he comes to us, he ſhall turn aſide thither.

11. So on a Day he went thither, and turning aſide into the Chamber, lay there.

Ver. 15. *a Muſician*] *Ad ſedandum animum commotum, to quiet his Mind that was diſturbed*, writes *Grotius*.

Ver. 25. *till*] ſo the *Heb.* Particle ſignifies, not *onely*.

Ib. *Wall*] mentioned Ver. 27.

Ver. 27. *own*] *his* alone leaves it doubtful, whether it was the Son of the King of *Edom*, or of the King of *Moab*; whereas *own* confines it to the latter, as it is ſhewn to be particularly on *Am.* ii. 1. For the Heathens ſacrificing their Children in Times of great Calamity to their gods, ſeveral Authors might be quoted, as *Porphyry De Abſtin.* Lib. 2. *Ælianus, Var. Hiſt.* Lib. xii. 28. *Plutarch, in Pelop.* &c. ſee alſo *Pſa.* cvi. 37. 2 *Chron.* xxxiii. 6.

12. And he ſaid to Gehazi his young Man, Call this Shunammiteſs; who called her, that ſhe might ſtand before him.

13. Moreover he ſaid to him; Tell her now, Behold as thou haſt had all this Care for us, what ſhall be done for thee? Wouldeſt thou be ſpoken for to the King, or to the Captain of the Army? And ſhe anſwered, I would dwell among my own People.

14. And he replied, What then ſhall be done for her? To which Gehazi anſwered, Verily ſhe has no Son, and her Huſband is old.

15. Call her, ſaid he again; accordingly he did, and ſhe ſtood at the Door.

16. He then declared, At this appointed Time, according to the Time of Life, thou ſhalt embrace a Son. But ſhe ſaid, No, my Lord, O Man of God, do not tell thy Handmaid an Untruth.

17. And the Woman conceived, and bore a Son, at that appointed Time, according to the Time of Life, which Eliſha foretold her.

18. However when the Child was grown up, he went out on a Day to his Father to the Reapers.

19. Where he cried out to his Father, O my Head, O my Head! therefore he ſaid to a young Man, Have him to his Mother.

20. Who had him along to her; upon whoſe Knees he ſate till Noon, and then died.

21. And ſhe went up, and laid him upon the Bed of the Man of God; ſo ſhutting him up, went out.

22. In the next place ſhe called her Huſband, and ſaid, Send me, I pray, one of the young Men, and one of the Aſſes; that I may go apace to the Man of God, and come again.

23. But he ſaid, Why wilt thou go to him to Day? It is neither New-moon nor Sabbath; and ſhe anſwered, It is well.

24. She alſo ſaddled the Aſs, and ſaid to her young Man, Guide, and go on; do not with-hold riding for me, except I tell thee.

25. Thus ſhe went on, and got to the Man of God at Mount Carmel: and when he ſaw her at a diſtance, he ſaid to Gehazi his young Man, There is that Shunammiteſs.

26. Now run, I pray, to meet her, and aſk her, Art thou well? Is thy Huſband well? Is the Child well? and ſhe anſwered, Well.

27. At length ſhe came to the Man of God at the Mountain, and took hold of his Feet: whereupon Gehazi went nigh, to thruſt her away; but he ſaid, Let her alone, for her Soul is grieved in her, and the Lord has hid *it* from me, and not told me.

28. And ſhe ſaid, Did I aſk a Son of my Lord? Did not I ſay, Do not deceive me?

29. Upon which he ſaid to Gehazi, Gird up thy Loins, and take my Staff in thy Hand, and go; when thou meeteſt with any one, do not ſalute him; and when any one ſalutes thee, do not anſwer him: and put my Staff upon the Face of the Boy.

30. Nevertheleſs the Boy's Mother ſaid, By the Lord's living and thy own, I will not leave thee: ſo he got ready, and went after her.

31. Gehazi too paſſed on before them, and put the Staff upon the Boy's Face; but there was no Voice, nor any Senſation: therefore he returned to meet him, and told him, that the Boy did not awake.

32. And when Eliſha was come into the Houſe, behold the Boy being dead, was laid upon his Bed.

33. So he went in, and ſhut the Door upon them both, and made ſupplication to the Lord.

34. He moreover went up, and lay upon the Child, putting his own Mouth, Eyes and Hands, upon his, and proſtrated himſelf upon him: at length the Fleſh of the Child became warm.

35. Next having returned, and walked in the Houſe once forward and backward, he went up, and again proſtrated himſelf upon him; and after the Boy had ſneezed ſeven times, he opened his Eyes.

36. At which he called Gehazi, and ſaid, Call this Shunammiteſs; who calling her, ſhe came in to him: and he ſaid, Take up thy Son.

37. With that ſhe came, and fell at his Feet, bowing down to the Ground; then ſhe took up her Son, and went forth.

Ver. 12. *that ſhe might ſtand*] being not yet come to the Door, Ver. 15.

Ver. 13. *would*] as *wouldeſt* juſt before.

Ver. 16. *At* &c.] The *Hebrew* is the ſame as may be found in the Speech of God to *Abraham*, *Gen.* xvii. 21. and xviii. 10.

Ver. 17. *bore a Son*] Although there is no Time mentioned when either the Birth or Death of this Child was (which *Duck* in his *Shunammite* firſt put 14, then altered to 7 Years apart) nor does our penetrating *Uſher* attempt at it, yet the ſeven Years of Famine following it, both to be comprehended in about ten Years of *Jehoram's* Reign, falls well as in the large *Table*.

Ver. 29. *put my Staff*] *Which*, ſays *Grotius*, *would have been ſufficient, if the Woman had believed it*; and therefore the Prophet might do well in trying it.

Ver. 37. *came*] By the foregoing Verſe of the laſt *Tranſlation ſhe was come in*, and this begins, *Then ſhe went in*, which is abſurd; whereas the *Gen. Tranſ.* was in the Manner of this, as alſo *Coverdale's*.

38. Eliſha

38. Elisha further returned to Gilgal; there being a Famine in the Country, and the Sons of the Prophets sate before him; and he said to his young Man, Put on the great Pot, and boil Broth for the Sons of the Prophets.

39. And one went forth into the Field to gather Herbs, and found a wild Vine, of which he gathered wild Sprouts his Lap full; and coming, cut into the Pot of Broth, for they did not know *them*.

40. Afterwards they poured out for the Men to eat: and as they were eating of the Broth, they thus cried out, There is Death in the Pot, O Man of God; and they could not eat.

41. And he said, Fetch Meal then, and throw into the Pot: next he said, Pour out for the People, that they may eat; and there was not any Hurt in the Pot.

42. Besides there came a Man from Baal-shalishah, and brought the Man of God Loaves of the First-fruits, twenty Loaves of Barley, and new Ears in the Husk; and he said, Give to the People, that they may eat.

43. Whereas he who waited on him said, What, shall I put this before a hundred Men? Yet he replied, Give to the People, that they may eat; for thus says the Lord, They shall eat, and leave.

44. Accordingly he put before them; and they did eat, and leave, according to the Word of the Lord.

CHAP. V.

AND Naaman, the Captain of the King of Syria's Army, was a great Man before his Master, and in Reputation, because by him the Lord gave Help to Syria; the Man too was valiant, *but* leprous.

2. The Syrians also going forth in Troops, took prisoner a little Girl out of the Country of Israel, who attended on Naaman's Wife.

3. And she said to her Mistress, I wish my Master was before the Prophet who is in Samaria; then he would recover him from his Leprosy.

4. Whereupon one went, and told his Master, that thus and thus spoke the Girl who was of the Country of Israel.

5. Therefore the King of Syria said, Come go, and I will send a Letter to the King of Israel. So he went, taking with him ten Talents of Silver, six thousand *Pieces* of Gold, and ten Suits of Cloaths.

6. And he brought the Letter to the King of Israel which expressed, And now when this Letter comes to thee, behold I have sent to thee Naaman my Servant, that thou mayest recover him from his Leprosy.

7. But when the King of Israel read the Letter, he tore his Cloaths, and said, Am I God, to make die and live, that he sends to me to recover a Man from his Leprosy? For only know now, and see, that he takes occasion against me.

8. However when Elisha the Man of God heard that the King of Israel tore his Cloaths, he sent Word to him, Why didst thou tear thy Cloaths? Let him come now to me, and he shall know that there is a Prophet in Israel.

9. So Naaman went with his Horses and Chariots, and stood at the Door of Elisha's House.

10. And Elisha sent a Messenger to tell him, Go, and wash seven times in Jordan, and thy Flesh shall be restored to thee, so that *thou* shalt be clean.

11. Enraged at this, Naaman went away, and said; Behold I thought he himself would have come out to me, and stood, and calling on the Name of the Lord his God, have stroaked his Hand on the Place, that he might recover the leprous,

12. Are not Abanah and Pharpar, Rivers of Damascus, better than any Waters of Israel? May not I wash in them, and be clean?

Ver. 38. *a Famine*] that which is spoken of Chap. viii. 1. but I suppose this, and that at Ver. 42, 43. not to be in the first Year of it, when Provision would hardly be so scarce. And *Naaman*'s being cured in the next Chap. had need be put as far back as can be, to make Room between that and the *Syrians* going to take *Elisha*, Chap. vi. 14. with a longer Space from their being dismissed so kindly from *Samaria*, Chap. vi. 23. and their coming to besiege it in the next Verse; what the Affairs require for each.

Ver. 39. *Sprouts*] *Gourds* being a different Thing, and not the Product of any Vine.

Ver. 42. *Loaves of Barley*] as *Pliny* observes, *antiquissimum in Cibis Hordeum, Barley was very anciently used for Food, Nat. Hist.* Lib. xviii. 7.

Ver. 3. *Leprosy*] This is said to be in those Parts a loathsome inveterate Disease, defiling the whole Surface of the Body with a foul Scurf, deforming the Joints, particularly at the Wrists and Ancles, which swell out with a scrophulous Substance, and the Legs look like those of old battered Horses; so that it may pass for the utmost Corruption of a living human Body, *Append.* to *Maundrell*'s *Journ. from Alep. to Jerus.*

Ver. 5. *King of Syria*] who *Poole*, by a great Mistake, writes was, 'Joram the Son of *Ahab*, Chap. iii. 1.'

Ver. 12. *Abanah and Pharpar*] The River now called *Barrady*, breaking out through a Cleft of the Mountain, about two Miles on the west Side of *Damascus*, is there divided into three Streams, and the middlemost and biggest running directly on to the City, is distributed to all the Cisterns and Fountains of it; the other two, which *Maundrell* took to be the Work of Art, water all the Gardens, that are reckoned to extend thirty Miles round, *Jour. from Al. to Jer.* p. 120, 121. and though that ingenious Traveller supposes the middlemost was one of these here mentioned, and knows not well, as he says,

clean? And he turned about, and went away in a Rage.

13. Upon this his Servants drew nigh, and ſpoke to him as follows; Our Father, had the Prophet told thee a great Matter, wouldeſt not thou do *it?* And much more when he ſays to thee, Waſh, and be clean.

14. He therefore went down, and dipt himſelf in Jordan ſeven times, according to the Words of the Man of God; and his Fleſh was reſtored like that of a little Child, and he became clean.

15. Then he went back to the Man of God, with all his Company, whither when he was come, he ſtood before him, and ſaid, Behold now I know that there is no God on all the Earth, excepting in Iſrael; now therefore receive, I pray, a Bleſſing from thy Servant.

16. Nevertheleſs he ſaid, By the Lord's living, before whom I ſtand, I will receive none; and though he importuned him to it, yet he refuſed.

17. But ſhall there not, ſaid Naaman, be given now to thy Servant, a Couple of Mules Burdens of Earth? For thy Servant will no more offer Burnt-offering or Sacrifice to other gods, but to the Lord.

18. For this Thing the Lord forgive thy Servant; when my Maſter goes into the Houſe of Rimmon, to bow down there, who leans upon my Hand, and I bow down in the Houſe of Rimmon: which when I do, the Lord, I pray, forgive thy Servant for it.

19. And he anſwered him, Go in Peace: ſo he went from him about a Mile.

20. Gehazi the young Man of Eliſha the Man of God however ſaid, Behold my Maſter having with-held this Naaman the Syrian, from *his* receiving of him what he brought; by the Lord's living, I will run after him, and take Something of him.

21. Accordingly he followed after him; whom when Naaman ſaw running after him, he got down from the Chariot to meet him, and ſaid, Is it well?

22. And he anſwered; It is, my Maſter has ſent me to ſay, Behold there are juſt now come to me two young Men from Mount Ephraim of the Sons of the Prophets; give them, I pray, a Talent of Silver, and two Suits of Cloaths.

23. To which Naaman replied, Conſent to take two Talents; and he was urgent on him, and tied up two Talents of Silver in a Couple of Bags, with two Suits of Cloaths, and delivered to two of his young Men, which they carried before him.

24. Theſe, when he came to the Aſcent, he received for them, and laid up in the Houſe; then he let the Men go, and they went away.

25. Afterwards going in, that he might ſtand by his Maſter, Eliſha aſked him, From whence *now*, Gehazi? Who anſwered, Thy Servant did not go any whither.

26. But he replied to him; Did not my Heart go, when the Man turned from his Chariot to meet thee? Is it a Time to receive Silver, and to receive Garments, Oliveyards, Vineyards, Flocks, Herds, Servantmen or Maids?

27. The Leproſy therefore of Naaman ſhall cleave to thee, and thy Offspring for ever. And he went out from before him leprous like Snow.

CHAP. VI.

MOreover the Sons of the Prophets ſaid to Eliſha, Behold now the Place where we dwell before thee is too narrow for us;

2. Let us go, we pray, to Jordan, and take from thence each a Rafter, and make us there a Place where we may dwell. And he anſwered, Go.

3. And one intreated, Conſent, I pray,

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where to find the other; yet I ſhould not ſcruple to conclude that the two outer ones were rather theſe, as being fitter to bathe in, for Privacy, Shallowneſs, and other Conveniencies in a Garden, beſides their Water might be clearer than that in the publick River.

Ib. *Damaſcus*] which may be ſuppoſed then in its Grandeur, and being one of the pleaſanteſt Cities for Situation in the World, a ſhort modern Deſcription of it from our Countryman aforeſaid may not be unſuitable, *viz.* that it is of a long ſtraight Figure of near two Miles Extent, pointing near the north-eaſt and ſouth-weſt, very ſlender in the Middle, but bigger at each End, eſpecially that at the north-eaſt, and is peculiarly pleaſant by means of the rich Gardens round about it; this City lying near due Eaſt from *Sidon*, three Days Journey diſtant, with the Mountains *Libanus* (or *Lebanon*) and *Anti-Libanus* eaſtward between.

Ver. 17. *now*] *I pray thee* not ſuiting a Queſtion.

Ib. *to thy Servant*] *viz.* himſelf, as after; and not to the Prophet's Servant, as has been diſputed, which is indeed another Word, Ver. 20. As for there being *Heb.* Stops at *not* and *thy Servant*, they may denote the Pauſes of *Naaman* in his ſpeaking, by the Concern of his Mind, ſo that he had not a ready Utterance; which might even be ſhewn, in the modern Way, by Strokes between the Words, or otherwiſe Commas, that I have put; and thus his Expreſſion will ſound well and ſuitably.

Ib. *Earth*] to make an Altar, as is ſuppoſed, of the *Iſraelitiſh* Earth, for Burnt-offerings.

Ver. 18. *to bow down*] as it follows.

Ver. 20. *his*] viz. my Maſter's.

Ver. 27. *Offspring*] It ſhould be ſo bad, that it would be hereditary from him, if he ſhould have any Children; but the Neceſſity of the latter does not ſeem included: ſo by having no Poſterity (as Lepers were ſeparated from other People, and conſequently did not marry, and *Gehazi* being a Servant was unlikely to be married already) or by his Poſterity failing, *for ever* might be literally fulfilled.

and

and go with thy Servants; to which he replied, I will.

4. So he went with them, and they came to Jordan, and cut down Wood.

5. And as one was felling a Rafter, the Iron fell into the Water; upon which he cried out, and ſaid, Alas, my Maſter, for it was borrowed.

6. Then the Man of God aſked, Whereabout did it fall? And when he had ſhewn him the Place, he cut off a Stick, and caſt there, and made the Iron ſwim.

7. At this he ſaid, Take *it* up to thee: accordingly he reached out his Hand, and took it.

8. And the King of Syria being at war with Iſrael, took this Counſel with his Servants, At ſuch a Place ſhall be my Camp.

9. When the Man of God ſent Word to the King of Iſrael, Take heed of paſſing that Place; for thither the Syrians are to come down.

10. The King of Iſrael thereupon ſent to the Place which he told him, and warned him of, and took heed of himſelf there; not once nor twice:

11. Inſomuch that the King of Syria ſtormed at Heart for this Thing; ſo he called to his Servants, and aſked them, Will not you tell me who of ours is for the King of Iſrael?

12. And one of them anſwered, None, my Lord O King: for Eliſha the Prophet, who is in Iſrael, tells him the Words that thou ſpeakeſt in thy Bed-chamber.

13. He then replied, Go, and ſee where he is, that I may ſend, and fetch him. And it was told him thus, Behold *he* is in Dothan.

14. Therefore he ſent thither Horſes, Chariots, and a great Army; which came by Night, and compaſſed the City about.

15. And he who waited on the Man of God riſing early, and going forth, there was an Army ſurrounded the City, with Horſes and Chariots; upon which the young Man ſaid to him, Alas, my Maſter, how ſhall we act?

16. But he anſwered, Do not fear: theſe who are with us are more, than thoſe that are with them.

17. And Eliſha prayed in this manner, O Lord, open his Eyes, I beſeech thee, that he may ſee. Accordingly the Lord opened the young Man's Eyes, and he ſaw plainly that the Mountain was full of Horſes and Chariots of Fire, round about Eliſha.

18. When they alſo came down to him, Eliſha prayed in this manner to the Lord, Strike, I beſeech thee, this People blind: which he did, according to the Word of Eliſha.

19. And Eliſha ſaid to them, This is not the Way, nor is this the City; come after me, and I will bring you to the Man whom you ſeek for: but he brought them to Samaria.

20. Next when they were come into Samaria, he ſaid, O Lord, open the Eyes of theſe, that they may ſee. So the Lord opened their Eyes, and they ſaw plainly that *they* were in the midſt of Samaria.

21. Now the King of Iſrael ſaid to Eliſha, when he ſaw them, Shall I kill? Shall I kill *them*, my Father?

22. Who anſwered, Thou ſhalt not; wouldeſt thou kill thoſe whom thou takeſt priſoners with thy Sword and Bow? Put Victuals and Drink before them; thus let them eat, and drink, and go to their Maſter.

23. So he prepared a great Entertainment for them, and when they had eat and drunk, he ſent them away, and they went to their Maſter; whereby the Troops of Syria came again no more into the Country of Iſrael.

24. Yet after this Benhadad King of Syria gathered togther all his Army, and went up, and laid ſiege againſt Samaria.

25. By which there was a great Famine in it, till behold an Aſs's Head was *ſold* for

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Ver. 11. *ſtormed*] as the *Heb.* is, and as we ſpeak; that is raged with Anger at the ſuppoſed Diſcoverer.

Ver. 12. *for*] *Eliſha* being not one *of them* belonging to the King of *Syria*, Ver. 5. as it reads in the *com. Tranſ.* with *but*.

Ver. 14. *ſent thither*] *Naaman* being ſo ſucceſsful a General, Ch. v. 1. and now cured, it is not likely he was out of his Place; then his Power with the King, and Gratitude to the Prophet, do not admit us to ſuppoſe the War was preſently carried on offenſively againſt *Iſrael*, to which adding the ſeveral Diſappointments, Ver. 10. we can ſcarce count this ſooner than the ſecond Year after *Naaman*'s Cure: nor will what follows allow of poſtponing it; for there muſt be longer Time allowed betwixt the *Syrians* being now ſaved, and treated ſo humanely at *Samaria*, Ver. 23. and their beſieging it afterwards, which however was but two Years according to the *Note* on Chap. iv. 38. and the *Table of the Kings*.

Ver. 19. *This is not the Way, nor is this the City*] The *Jews*, when they write Letters to one another in *Heb.* ſeek to uſe or imitate Scripture Expreſſions, as may plentifully be ſeen in the *Inſt. Epiſt. Hebr.* of *Buxtorf*; who in his *Notes* thereon refers back to the Places of *Scripture*, though he has omitted this, which is the Beginning of the Thirty-eighth Letter there, of one complaining to his Friend that he had not done as he was deſired.

Ver. 23. *no more*] *viz.* in Companies as before, Ch. v. 2. but all of them together, as in the following Verſe. *Lightfoot* ſays it ſhould be tranſlated, *came no more as yet*, *Harm. of O. Teſ.* but then *as yet* muſt be underſtood, the *Heb.* not having it, any more than in *Gen.* viii. 12. and xxxviii. 26. *Judg.* xiii. 21. 1 *Sam.* vii. 13. and xxvii. 4. *&c.*

Ver. 25. *Famine*] As the ſeven Years Famine, Chap. viii. 1. is not to be thought over while this remained,

eighty *Shekels* of Silver, and the fourth Part of a Cab of Doves Dung for five,

26. Nay as the King of Iſrael was paſſing by upon the Wall, a Woman cried out to him thus, Save, my Lord O King.

27. To which he ſaid, The Lord does not ſave thee, from whence ſhall I? From the Floor, or from the Wine-preſs?

28. The King ſaid further to her, What is the Matter with thee? And ſhe anſwered; This Woman ſaid to me, Deliver up thy Son, that we may eat him at preſent, and we will eat mine hereafter.

29. Accordingly we boiled my Son, and eat him: and I ſaid to her another Day, Deliver up thy Son, that we may eat him; but ſhe had hid hers.

30. And no ſooner did the King hear the Woman's Words, but he tore his Cloaths, as he paſſed on the Wall; and the People ſaw plainly that there was Sackcloth upon his Fleſh on the inſide.

31. He ſaid too, By God's doing to me ſo and ſo beſides, the Head of Eliſha the Son of Shaphat ſhall not ſtand upon him to Day.

32. For which he ſent a Man from before him, Eliſha then ſitting in his Houſe, as did the Elders with him: but before the Meſſenger came to him, he ſaid to the Elders, Will you ſee that this murdering Perſon has ſent to take away my Head? Look when the Meſſenger comes, ſhut the Door, and preſs him at it; is not the Sound of his Maſter's Feet behind him?

33. While he was ſpeaking to them, behold alſo the Meſſenger came down to him; and he ſaid, Behold this Evil is of the Lord, why ſhould I wait for the Lord any longer?

CHAP. VII.

THEN ſaid Eliſha; Hear ye the Word of the Lord, who ſays thus, To Morrow about *this* Time there ſhall be a Seah of fine Flour for a Shekel, and two Seahs of Barley for the ſame, at the Gate of Samaria.

2. But a Duke, upon whoſe Hand the King leaned, made the Man of God anſwer, Lo ſhould the Lord make Flood-gates in Heaven, could this Thing be? And he replied, Behold thou ſhalt ſee with thy Eyes, but ſhalt not eat of it.

3. Now there were four leprous Men at the Entrance of the Gate, who ſaid one to another; Why do we ſit here till we die?

4. If we ſay, we will go into the City, the Famine is in it, and we ſhall die there; and if we ſit here, we ſhall die: now therefore come, and let us deſert to the Camp of Syria; if they keep us alive, we ſhall live; and if they put us to death, we muſt die.

5. So they roſe up in the Twilight, to go to the Camp of Syria; and when they came to the utmoſt Part of it, behold Nobody was there.

6. For the Lord had made them hear a Sound both of Chariots and Horſes, a Sound of a great Army; ſo that they ſaid one to another, Behold the King of Iſrael has hired againſt us the Kings of the Hittites, and thoſe of Egypt, that they may come againſt us.

7. Therefore they roſe up, and fled in the Twilight, leaving their Tents, Horſes and Aſſes, the Camp as it was; and fled for their Lives.

8. And when thoſe Lepers came to the utmoſt Part of the Camp, they went into one Tent, and did eat, drink, and carry from thence Silver, Gold and Garments, as alſo went, and hid; then they returned, and went into another Tent, and carrying from thence, went, and hid.

9. At length they ſaid one to another, We do not right, this Day is a Day of News, and we hold our peace; whereas if we ſhould tarry till the Light of the Morning, ſome perverſe Thing may meet with us: now therefore come, and let us go, and tell the King's Houſhold.

10. Accordingly they went, and calling to the Porter of the City, told them as follows, We came to the Camp of Syria, and behold Nobody was there, nor Voice of Mankind; but Horſes tied, and Aſſes tied, with the Tents as they were.

11. Upon this he called the Porters, and they told the King's Houſhold within.

12. With that the King roſe up by Night, and ſaid to his Servants; I will tell you now what the Syrians have done to us; they are

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and the *Syrians* lived upon the Spoil of the Country; ſo neither is it probable that continued longer, ſince Things were ſo very cheap at the End of this, Chap. vii. 18. then ſee on Chap. iv. 17.

Ib. *Doves Dung*] for the Doves might fly abroad and get Food; and coming to their Houſes in the City, leave their Dung there: which Conſideration might have relieved *Commentators* from labouring ſo to make it Something elſe, when it is plainly in *Heb. the Dung of Doves.*

Ver. 29. *another Day*] So the *Heb.* and not *the next*, which juſtifies my tranſlating *at preſent* and *hereafter*, as the *Heb.* Words there alſo do ſometimes ſignify; beſides the Incredibility of their eating all the firſt Son in one Day.

Ver. 4. *the Famine.*] *then* being neither temporal nor illative, is redundant as a Copulative; the *Heb.* אם containing no more Meaning than *if*, three of which are in this Verſe rendered in three different Senſes by our *Tranſlators.*

ſenſible

ſenſible that we are hungry, ſo they are gone out of the Camp to hide in the Field, having propoſed, When they come out of the City, we will take them alive, and get into it.

13. And one of the Servants made anſwer, Let them take then, I pray, five of thoſe Horſes that are left in it, behold they being like the whole Multitude of Iſrael who are left therein, which lo will be like all thoſe who are conſumed; and let us ſend and ſee.

14. They took then two Chariot-horſes; and the King ſent after the Camp of Syria, with Orders to go, and ſee.

15. Thus they went after them to Jordan, and behold all the Way was full of Garments and Things, which the Syrians had thrown away in their making haſte; with that the Meſſengers returned, and told the King.

16. Whereupon the People went out, and plundered the Camp of Syria: ſo there was a Seah of fine Flour for a Shekel, and two Seahs of Barley for the ſame, according to the Word of the Lord.

17. Moreover the King appointed the Duke upon whoſe Hand he leaned to be Steward of the Gate, where the People trod him down, ſo that he died; according to what the Man of God foretold, which he did when the King came down to him.

18. For when the Man of God ſpoke thus to the King, Two Seahs of Barley for a Shekel, and a Seah of fine Flour for the ſame, there ſhall be about *this* Time to Morrow, at the Gate of Samaria;

19. The Duke made him anſwer, But lo ſhould the Lord make Flood-gates in Heaven, could ſuch a Thing as this be? And he replied, Behold thou ſhalt ſee with thy Eyes, but ſhalt not eat of it.

20. And ſo it was to him: for the People trod upon him at the Gate, ſo that he died.

CHAP. VIII.

BESIDES Eliſha ſpoke to the Woman whoſe Son he had reſtored to life, as follows, Get ready, and go with thy Family, and ſojourn where thou canſt: for the Lord has called for a Famine, and it will alſo come into the Country ſeven Years.

2. So the Woman got ready, and did according to the Order of the Man of God; going with her Family, and ſojourning in the Country of the Philiſtines ſeven Years.

3. At the End of which ſhe returned from thence; and went forth to cry to the King, for her Houſe and Land.

4. Who had been ſpeaking thus to Gehazi the young Man of the Man of God, Rehearſe to me, I pray, all the great Things that Eliſha has done.

5. And as he was rehearſing to the King, how he had reſtored the Dead to life, behold the Woman, whoſe Son he had reſtored to life, cried to him for her Houſe and Land; then Gehazi ſaid, My Lord O King, this is the Woman, and this her Son whom Eliſha reſtored to life.

6. Upon which the King aſked the Woman, and ſhe told him: ſo he appointed for her an Officer, ſaying, Reſtore not only all that ſhe had, but all the Increaſe of the Land, from the Day ſhe left the Country till now.

7. Eliſha alſo went to Damaſcus, and Ben-hadad King of Syria was ſick; when it was told him, that the Man of God was come thither.

8. Therefore he commanded Hazael; Take a Preſent with thee, and go to meet the Man of God; by whom enquire of the Lord, whether I ſhall recover from this Diſeaſe?

9. Hazael accordingly went to meet him, having taken a Preſent with him, even of every good Thing of Damaſcus forty Camels Burdens; thus he came, and ſtanding before him, ſaid; Thy Son Ben-hadad King of Syria has ſent me to thee to enquire, Shall I recover from this Diſeaſe?

10. Whom Eliſha anſwered; Go, ſay, Thou wilt not wholly recover: for the Lord has ſhewn me, that he will quite die.

11. And he ſettled his Countenance, putting *it ſo* a good while; nay the Man of God wept.

12. At this Hazael aſked, Why does my Lord weep? And he anſwered, Becauſe I am ſenſible what Harm thou wilt do to the Iſraelites; their ſtrong Holds wilt thou ſet

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Ver. 13. *thoſe*] *Heb. the left Horſes that are left.*

Ib. *like—which—will be*] Theſe, I imagine, carry ſome Senſe with them, namely that which Expoſitors give it, the Horſes to be in the ſame Condition as the People, and theſe to be ſoon like thoſe who were dead, and ſo ſuch Horſes might well enough be ſpared; but he who can find that, or any other Senſe, merely by or according to the Words of the *com.* Engl. muſt be ſharper-ſighted than I and other common Readers.

Ver. 17. *which*] more pertinent and important than *who*; and I find ſeveral of the *Lat. Tranſlators* have *quod*, but none *qui*.

Ver. 10. *not wholly*] for before he recovered he was killed, Ver. 15. the Reading in the Text being *not*, and the Marginal *to him*. And we are rather to ſuppoſe *Hazael* told the King a Falſehood than that the Prophet bid him do ſo, which *mayſt certainly recover* muſt be. There is the ſame double Reading in *Iſa.* ix. 3. and xlix. 5. where our *Tranſlators* keep to the *not* in the Text, as I do here.

Ver. 11. *a good while*] as Chap. ii. 17.

on

on fire, ſlay their young Men with the Sword, daſh their Children in pieces, and cut up their Women with Child.

13. Whereas Hazael ſaid, What then will ſuch a Dog as thy Servant be, that he ſhould do this great Thing? And Eliſha ſaid, The Lord has ſhewn me thou wilt be King over Syria.

14. And going from Eliſha, he came to his Maſter, who aſked him, What did Eliſha ſay to thee? And he anſwered, He told me, thou wouldeſt wholly recover.

15. But the next Day he took a Cloth, and dipt in Water, and ſpread upon his Face, ſo that he died; Hazael alſo reigned in his room.

16. And in the fifth Year of Joram the Son of Ahab King of Iſrael, while Jehoſhaphat was King of Judah, Jehoram his Son began reigning.

17. He was in his thirty ſecond Year when he did, and reigned eight Years at Jeruſalem.

18. And he went in the Way of the Kings of Iſrael, as the Family of Ahab did; for he had Ahab's Daughter for his Wife: thus he did what the Lord was diſpleaſed with.

19. Yet the Lord would not deſtroy Judah, for the ſake of David his Servant: according as he ſaid of him, that he would give him a Lamp for his Sons continually.

20. In his Time Edom revolted from under the Power of Judah, and made a King over them.

21. Whereupon Joram paſſing to Zair, and all the Chariots with him, got ready at Night, and beat the Edomites who compaſſed him about; ſo that the Captains of the Chariots, and the People fled to their Tents.

22. Nevertheleſs Edom has revolted from under the Power of Judah to this Day: then did Libnah revolt at the ſame Time.

23. As for the reſt of Joram's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

24. And Joram lay down with his Fathers, being buried with them in the City of David; and Ahaziah his Son reigned in his room.

25. In the Year that was the twelfth of Joram the Son of Ahab King of Iſrael, Ahaziah the Son of Jehoram King of Judah began reigning.

26. Ahaziah was in his twenty ſecond Year when he did, and reigned one Year at Jeruſalem, whoſe Mother's Name was Athaliah, the Daughter of Omri King of Iſrael.

27. He went too in the Way of the Family of Ahab, doing what the Lord was diſpleaſed with, like that Family: for he was a Son-in-law of it.

28. Nay he went with Joram the Son of Ahab, to war againſt Hazael King of Syria at Ramoth-gilead; and the Syrians ſmote King Joram.

29. Therefore he returned to be cured at Jezreel, becauſe of the Wounds with which they ſmote him at Ramah, when he fought againſt the King already mentioned; and Ahaziah, the Son of Jehoram King of Judah, went down to ſee this Son of Ahab at Jezreel, becauſe he was ill.

CHAP. IX.

ON this occaſion Eliſha the Prophet called one of the Sons of the Prophets, and ſaid to him: Gird up thy Loins, and taking this Vial of Oil with thee, go to Ramoth-gilead.

2. Whither being come, look there for Jehu the Son of Jehoſhaphat, the Son of Nimſhi, and going in, make him riſe up from among his Brethren, and have him into an inner Parlour.

3. Next take the Vial of Oil, and pour upon his Head, and declare; Thus ſays the Lord, I anoint thee to be King over Iſrael; then open the Door, and flee, without tarrying.

4. Accordingly the ſame young Man, the Prophet, went to Ramoth-gilead.

5. And when he was come, behold the Captains of the Army were ſitting; ſo he ſaid, I have a Meſſage to thee, O Captain; whereupon Jehu aſked, To which of us all? And he anſwered, To thee, O Captain.

6. Who getting up, and going into the Houſe, he poured the Oil on his Head, and

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Ver. 13. *Dog*] comparatively for his mean Condition, and Inability to do what the Prophet foretold; whoſe next Words ſhew that he ſhould be in a State able to perform it; ſee 2 *Sam.* iii. 8. and ix. 8. but the *com. Tranſ.* indicates another Senſe, or rather none.

Ver. 15. *Hazael*] A Teſtimony for the Scripture Account is the Relation of *Joſephus*, *Antiq.* Lib. ix. 2. μέχρι νῦν ἀυτός τε ὁ Ἄδὴρ καὶ Ἀζάηλος ὁ μετ' ἀυτὸν ἄρξας, ὡς θεοὶ τιμῶνται, *that till then* Ader *and* Hazael *his Succeſſor, were honoured as gods among the* Syrians; ſee 2 *Sam.* viii. 3.

Ver. 16. *while Jehoſhaphat was King*] See 2 *Chron.* xxi. 3. This appears to be about a Year before *Jehoſhaphat*'s Death: for he began reigning in the fourth Year of *Ahab*, and reigned twenty five Years current, 1 *King.* xxii. 41, 42. which ended the next Year.

Ver. 19. *ſaid of him*] 1 *King.* xi. 36.

Ver. 20. *made a King*] which might be done before by the King of *Judah*, Chap. iii. 9, 26.

Ver. 26. *Daughter*] for Grandaughter, as appears by Ver. 18, 27. 2 Chr. xxi. 6.

Ver. 29. *becauſe of*] The *Heb.* Particle having this Signification, which accords beſt with that in 2 *Chron.* xxii. 6.

declared

declared to him: Thus ſays the Lord God of Iſrael; I anoint thee to be King over Iſrael, the People of the Lord.

7. And thou ſhalt ſmite the Family of Ahab thy Maſter; that I may take vengeance for the Blood of my Servants the Prophets, and that of all the Servants of the Lord, *ſhed* by Jezebel.

8. Nay all the Family of Ahab ſhall periſh; ſince I will cut off from Ahab the grown Male, him who is ſhut up, and him who is left in Iſrael.

9. For I will make his Family like thoſe of Jeroboam the Son of Nebat, and of Baaſha the Son of Ahijah.

10. Moreover the Dogs ſhall eat Jezebel in the Part of Jezreel, whom none ſhall bury. Then he opened the Door, and ran away.

11. And Jehu going forth to the Servants of his Maſter, one ſaid to him, Is it well? Why came this mad Man to thee? Whom he anſwered, You know the Man, and his Diſcourſe.

12. But they replied, It is falſe; do tell us. So he ſaid; After this and this Manner he told me, that thus ſays the Lord, I anoint thee to be King over Iſrael.

13. Upon which they made haſte, and took their reſpective Garments, and put under him at the Top of the Stairs; as alſo blew a Trumpet, and proclaimed, Jehu reigns.

14. So Jehu the Son of Jehoſhaphat, the Son of Nimſhi, made a Conſpiracy againſt Joram; when Joram had been keeping Ramoth-gilead, with all Iſrael, by reaſon of Hazael King of Syria.

15. But King Jehoram was returned to be cured at Jezreel, of the Wounds with which the Syrians ſtruck him, when he fought againſt that King; therefore Jehu ſaid, If it be your Mind, let none who would eſcape get out of the City, to go and tell *this* at Jezreel.

16. Jehu then rode, that he might get thither, as Joram lay there: whom Ahaziah King of Judah was gone down to ſee.

17. And there ſtood a Watchman upon the Tower in Jezreel, who ſaw the Company of Jehu when he was coming, and ſaid, I ſee a Company; at which Jehoram ſaid, Fetch a Horſeman, and ſend to meet them, and let him aſk, Is it well?

18. There went accordingly a Perſon on Horſeback to meet him, and ſaid; Thus ſays the King, Is it well? But Jehu anſwered, What haſt thou to do with being well? Turn about behind me. So the Watchman told, that the Meſſenger went to them, but did not return.

19. Whereupon he ſent a ſecond Perſon on Horſeback, who went to them, and ſaid, Thus ſays the King, Is it well? Again Jehu anſwered, What haſt thou to do with being well? Turn about behind me.

20. When the Watchman told thus, He went quite to them, but does not return; and the leading on is like that of Jehu the Son of Nimſhi, for he leads on madly.

21. Therefore Jehoram ſaid, Harneſs; and his Chariot was harneſſed. Then Jehoram King of Iſrael, and Ahaziah King of Judah, went forth in their reſpective Chariots; which doing to meet Jehu, they met with him at the Plat of Naboth the Jezreelite.

22. Now when Jehoram ſaw Jehu, he ſaid, Is it well, Jehu? Who anſwered, What is well, whilſt the Whoredoms of thy Mother Jezebel, and her Witchcrafts are *ſo* many?

23. At this Jehoram turned his Hands, and fled, ſaying to Ahaziah, There is Deceit, Ahaziah.

24. But Jehu took a Bow in his Hand, and ſmote him between his Arms, ſo that the Arrow went out from his Heart, and he fell down in his Chariot.

25. With that he ſaid to Bidkar his Captain; Take *him* up, throw him into the Part of the Field of Naboth the Jezreelite: for remember when I and thou were riding both together after Ahab his Father, the Lord put this Burden upon him.

26. Did not I ſee Yeſterday the Blood of Naboth, and that of his Sons? ſaid the Lord, and I will recompenſe thee in this Plat, ſaid he: now therefore take *him* up, throw him into it, according to the Word of the Lord.

27. This when Ahaziah King of Judah ſaw, he fled the Way of the Garden-houſe: but Jehu purſued after him, and ſaid, Smite him alſo in the Chariot; *which they did* in

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Ver. 15. *Jehoram*] here, and in Ver. 17, 22, 23, as the *preſ. Tranſ.* has, Ver. 24.

Ver. 16. *rode*] *in a Chariot* added by the *Tranſlators.*

Ver. 17. *well*] as tranſlated Ver. 11. Ch. iv. 26. and v. 21.

Ver. 20. *leading on*] foremoſt.

Ver. 21. *to meet*] as the *Heb.* ſignifies (not *againſt*) and the Senſe requires, ſince the Revolt was not yet known, Ver. 22, 23.

Ver. 24. *took a Bow in his Hand*] I ſee no more than this in *filled his Hand with a Bow*; as filled the Hand is often uſed in *Heb.* for put into it, and the Expreſſion ſeems to indicate but that.

Ver. 26. *Did not*] לֹא the firſt *Heb.* Word making a Queſtion, as *Noldius* largely exhibits, and the next being the common one for *not*.

Ver. 27. which they did] It ſeems, in order to reconcile this with 2 *Chron.* xxii. 9. that *Ahaziah* then eſcaped,

the Aſcent to Gur, that was at Ibleam; and he fled to Megiddo, where he died.

28. Afterwards his Servants carried him to Jeruſalem, and buried him in his Sepulchre, with his Fathers in the City of David.

29. And Joram the Son of Ahab, having reigned eleven Years, Ahaziah began reigning over Judah.

30. Then Jehu went to Jezreel; which Jezebel hearing of, put her Eyes in paint, dreſſed her Head well, and looked out at a Window.

31. As Jehu too went in at the Gate, ſhe ſaid, Was it well with Zimri, who ſlew his Maſter?

32. At which he lifted up his Face towards the Window, and ſaid, Who is for me? Who? When there looked out to him two *or* three Eunuchs.

33. And he ſaid, Throw her down; which they did: and ſome of her Blood was ſprinkled on the Wall, and on the Horſes, nay he trod upon her.

34. At length when he was gone in, and had eat, and drunk, he ſaid, Go look now for this curſed Woman, and bury her, ſince ſhe is a King's Daughter.

35. However when they went to bury her, they found nothing of her but the Scull, the Feet, and the Palms of the Hands.

36. So they returned, and told him, who ſaid; It is the Matter that the Lord ſpoke by the Miniſtry of his Servant Elijah the Tiſhbite, namely; In the Part of Jezreel ſhall the Dogs eat the Fleſh of Jezebel.

37. The Carcaſe of her ſhall likewiſe be as Dung upon the Surface of the Field there; whereby they ſhall not ſay, This is Jezebel.

CHAP. X.

AHAB having alſo ſeventy Sons in Samaria, Jehu wrote Letters, and ſent thither, to the Princes of Jezreel the Elders, and to thoſe who bred *them* up for Ahab, as follows;

2. And now when this Letter comes to you, ſince your Maſter's Sons are with you, and there are with you Chariots, and Horſes, as alſo a fortified City, and Armour:

3. Look therefore for the beſt and fitteſt of them, and put upon the Throne of his Father; and fight for your Maſter's Family.

4. But they were exceeding much afraid, and ſaid, Behold two Kings did not ſtand before him, and how ſhall we?

5. Therefore the Steward of the Houſe, and the Ruler of the City, with the Elders, and thoſe who bred *them* up ſent Word to Jehu, We are thy Servants, and will do all that thou ſhalt order us: we will not make any one a King; do what thou approveſt of.

6. At this he wrote a Letter to them the ſecond time as follows, If ye are for me, and will hearken to what I ſay, take the Heads of the Perſons your Maſter's Sons, and come to me about *this* Time to Morrow at Jezreel; the King's Sons, ſeventy Perſons, being with the great Men of the City, who brought them up.

7. And when the Letter came to them, they took the King's Sons, and killed the ſeventy Perſons, whoſe Heads they put in Baſkets, and ſent to him at Jezreel.

8. Upon which a Meſſenger went, and told him, that they had brought the Heads of the King's Sons; and he ſaid, Put them

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and hid in *Samaria*, where being caught, he made a ſecond Eſcape, but was overtaken, and ſmitten going to *Gur*, &c. *Bedford* ſuppoſes his Father *Joram* had ſlain all his own Brethren in the ſame Place, and therefore *Jehu* ſent him thither to be ſlain, *Scrip. Chron.* L. vi. 2. 71. whom *Stackhouſe* follows, *Hiſt. Bib.* L. vi. 3. But it is ſtrange that the King of *Judah* ſhould ſlay his Brother ſo far in the Country of *Iſrael*, *Joſh.* xvii. 11. as it is that *Jehu*'s Servants ſhould carry *Ahaziah* thither to kill him, and only wounding him mortally, ſhould let him flee to another Place. Thoſe Authors indeed add in Vindication of their Expoſition, that *Jehu*'s Order was only to *ſmite him*; whereas the *Heb.* Word alſo ſignifies to *ſlay*, however if *Jehu* afterwards ordered him to be carried from *Samaria* to *Ibleam*, he muſt needs then command what ſhould be done to him, which Order only the Executioners were to act by, and it is abſurd to imagine ſuch an Order from *Jehu* after *Ahaziah* was taken in *Samaria*, and brought before him.

Ver. 29. *eleven*] The looking on Chap. viii. 25. may be ſufficient to warrant this tranſlating, conſidering that *in the twelfth* there cannot be rendered to be the ſame with *in the eleventh* here, and that from the fifth Year of *Joram* to the eleventh could not be eight Years, Chap. viii. 16, 17. but to the twelfth might be ſo many current ones, as obſerved on the *Table of the Kings*. Yet *Bedford* in reſolving this Scruple, brings the twelfth Year to the eleventh, ſaying, "By this it is very evident, that *Joram* "reigned one Year before his Father *Ahab*'s Death, who "made *Joram* his Viceroy, whilſt he was preparing for "the Battle of *Ramoth-gilead*," and ſo his Reign hath a double Reckoning, *Scrip. Chron* pag. 599, 600. But this is diſproved by 1 *King.* xxii. 26. and *Bedford* himſelf afterwards ends *Jehoram*'s eight Years above-mentioned in the twelfth Year of *Joram* King of *Iſrael*, *Tab.* xlvi. pag. 691. And as *Bedford* places ſome of *Joram*'s Reign under his Father *Ahab*'s, he muſt conſequently the whole of *Ahaziah*'s, the other Brother who reigned before him, which he does, p. 690. but the contrary plainly appears both by 1 *King.* xxii. 40, and by 2 *King.* i. 1. 2. Now as he ſeems to have taken his Scheme of it from *Lightfoot*, with ſome Addition, this Anſwer may be more than ſufficient for the latter.

Ver. 36. *Dogs eat*] As Means or Inducements to it, *Jehu's* Horſe, or the Horſes, might have trod out her Bowels, and no Perſon dared to go near the Body, to hinder the Dogs from ſeizing her.

Ver. 3. *fight for*] *Commentators* ſuppoſe this was ſpoken ironically; but I to intimidate them, eſpecially as we find *Jehu* cunning, Ver. 18, &c.

in

in two Heaps at the Entrance of the Gate, till the Morning.

9. And in the Morning he went out, and ſtanding, ſaid to all the People; You are righteous, behold I conſpired againſt my Maſter, and killed him; but who ſlew all theſe?

10. Know now, that there ſhall Nothing fall to the Ground, of the Word which the Lord ſpoke concerning the Family of Ahab: for the Lord does what he ſpoke by the Miniſtry of his Servant Elijah.

11. So Jehu ſlew all that were left of the Family of Ahab at Jezreel, with all his great Men, Acquaintance and Prieſts; till he had no Remainder left.

12. Next he got ready, and went, that he might go to Samaria: when he was at the Shearing-houſe of the Shepherds in the Way,

13. Jehu met with the Brethren of Ahaziah King of Judah, and ſaid, Who are you? And they anſwered, We are the Brethren of Ahaziah, and are going down to ſalute the Children of the King, and thoſe of the Queen.

14. With that he ſaid, Take them alive; ſo they did: and killed them at the Pit of the Shearing-houſe, forty two Men, and he left not a Man of them.

15. Moreover going from thence, he found Jehonadab the Son of Rechab meeting him, who bleſſed him; to whom he ſaid, Is thy Heart right, as mine is with thine? If it is, on Jehonadab's aſſerting it, give *me* thy Hand: which he did, and he took him up to himſelf into the Chariot.

16. For added he, Come with me, and ſee my Zeal for the Lord. So they made him ride in his Chariot.

17. And at his coming to Samaria, he ſlew all who were left of Ahab there, till he had deſtroyed him; according to the Word of the Lord that he ſpoke to Elijah.

18. In the next place Jehu gathered together all the People, and ſaid to them; Ahab ſerved Baal a little, Jehu will ſerve him much.

19. Now therefore call to me all the Prophets of Baal, his Servants and Prieſts, let not a Man be lacking, for I have a great Sacrifice for him; every one who is lacking ſhall not live. But Jehu did *it* in Fraud, that he might deſtroy thoſe who ſerved Baal.

20. Jehu ſaid further, Sanctify a ſolemn Day for Baal; and they proclaimed *it*.

21. Beſides he ſent through all Iſrael, and all who ſerved Baal came, inſomuch that there was not a Man left who did not come; and going into the Houſe of Baal, it was quite filled up.

22. And he ſaid to the Steward of the Wardrobe, Bring forth Cloaths for all thoſe who ſerve Baal; he accordingly brought them forth Cloathing.

23. Then went Jehu, and Jehonadab the Son of Rechab, into the Houſe of Baal; and he ſaid to thoſe who ſerved him, Search, and ſee that there be here with you none of the Servants of the Lord, but ſuch only as ſerve Baal.

24. But when they went in to offer the Sacrifices, and Burnt-offerings, Jehu put him fourſcore Men without, and ſaid, The Man who lets one of the Men eſcape whom I have brought to your Hands, his Life ſhall be for the Life of him.

25. And as ſoon as he had done offering the Burnt-offering, he ſaid to the Footmen, and Captains, Go in, kill them, let not a Man get out. So they put them to the Sword; and the ſame throwing *them* out, went to the Town of the Houſe of Baal:

26. Where they brought out the Statues of the Houſe of Baal, and burnt them.

27. Nay they broke down the Statue of Baal, as they did his Houſe, and made it a Jakes to this Day.

28. Thus Jehu deſtroyed Baal out of Iſrael.

29. However he did not depart from following the very Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin; the golden Calves which were both at Beth-el and in Dan.

30. And the Lord ſaid to him, Becauſe thou haſt done well, by performing what I approved of, having performed to the Family of Ahab according to all that was in my Heart, the Sons of the fourth *Generation* to thee ſhall ſit upon the Throne of Iſrael.

31. Yet he did not take heed to go in the Laws of the Lord God of Iſrael with all his

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Ver. 9. *You are righteous*] in fulfilling what God appointed, Ver. 10. and Chap. ix. 6, 7. more than *Jehu* himſelf, by his next Words.

Ver. 11. *Acquaintance*] The Verb ſignifying *to know* or *be acquainted with*, of which this is the preter. Participle in *Pyhal*; and the Words of this Conjugation and Verb are every where elſe ſo rendered in the *com. Tranſ.* viz. *Pſa.* xxxi. 11. and lv. 13. and lxxxviii. 8, 18 excepting *Job* xix. 14. *familiar friends*, becauſe another Participle from the ſame Verb is tranſlated ſo in the foregoing Verſe.

Ver. 20. *Sanctify*] So the *Heb.* means, and not *proclaim*, nor is the ſame with that which follows.

Ver. 29. *wherein*] See 1 *King.* xiv. 16.

Ib. *which were both at*] It appears that they were but two, 1 *King.* xii. 28, 29. therefore not Calves at each Place.

Heart;

Heart; not departing from the Sins of Jeroboam, wherein he made Iſrael ſin.

32. In thoſe Days the Lord began to cut off in Iſrael; and Hazael ſmote them in all the Bounds of it;

33. From Jordan at the Riſing of the Sun, all the Country of Gilead, the Gadites, Reubenites and Manaſſites; from Aroer which is at the River of Arnon, both Gilead and Baſhan.

34. As for the reſt of Jehu's Affairs, and all that he did, with all his Power, are they not written in the Book of the Chronicles of the Kings of Iſrael?

35. And Jehu lay down with his Fathers, and they buried him in Samaria; whoſe Son Jehoahaz reigned in his room.

36. The Time alſo which Jehu reigned over Iſrael in Samaria was twenty eight Years.

CHAP. XI.

AND Athaliah the Mother of Ahaziah ſeeing that her Son was dead, got ready, and deſtroyed all the royal Iſſue.

2. But Jehoſheba the Daughter of King Joram, Ahaziah's Siſter, took Joaſh the Son of Ahaziah, ſtealing him away from among the King's Sons who were killed, together with his Nurſe, into a Bed-chamber: thus they concealed him from the Preſence of Athaliah, ſo that he was not killed.

3. And he was with her at the Houſe of the Lord hid ſix Years, while Athaliah reigned over the Country.

4. And in the ſeventh Year Jehoiada ſent, and took the Princes of Hundreds, the Captains and Footmen, whom he brought to him at the Houſe of the Lord; where making a Covenant with them, and cauſing them to ſwear, he ſhewed them the King's Son.

5. Then he commanded them as follows; This is the Thing that you ſhall do; a third Part of you coming in on the Sabbath, ſhall keep the Charge of the King's Houſe,

6. Another ſhall be at the Gate of Sur, and the other at that behind the Footmen: thus ſhall you keep the Charge of the Houſe, that it may not be broke down.

7. And two Parts of you all going forth on the Sabbath, ſhall keep the Charge of the Lord's Houſe for the King.

8. You ſhall alſo compaſs the King round about, with your reſpective Weapons in your Hands; and let him who enters into the Ranks be killed: thus be you with the King, both when he goes out and comes in.

9. And the Captains of Hundreds did entirely as Jehoiada the Prieſt commanded, taking their ſeveral Men who entered in on the Sabbath, with thoſe that went out on it; and came to him.

10. Beſides the Prieſt gave to the Captains of Hundreds, the Spears and Shields which were King David's, that were in the Houſe of the Lord.

11. And the Footmen ſtood, each having his Weapons in his Hand, from the right Side of the Houſe to the left Side of it, at the Altar, and at the Houſe, by the King round about.

12. He next brought forth the King's Son, and put the Crown upon him, with the Teſtimony, and they made him King, anointing him; they alſo clapt Hands, and ſaid, Let the King live.

13. Now when Athaliah heard the Noiſe of the running of the People, ſhe came to them at the Houſe of the Lord.

14. And looking, behold the King ſtood by a Pillar, as the Manner was, attended with the Princes and Trumpeters; while all the People of the Country rejoiced, and blew Trumpets: upon which ſhe tore her Cloaths, and cried out Conſpiracy, Conſpiracy!

15. But Jehoiada the Prieſt commanded the Captains of Hundreds, the Officers of the Army, ſaying to them, Have her out to the Inſide of the Ranks, and him who comes after her kill with the Sword: for the Prieſt ſaid, Let her not be killed at the Houſe of the Lord.

Ver. 1. *royal Iſſue*] She having Sons by ſome other Man before *King Jehoram*, 2 *Chr.* xxiv. 7. as ſhe could not have them old enough by another after him, to do what is there related.

Ver. 3. *reigned*] as being not only the Queen-dowager or Mother, but as *Poole* ſuppoſes made Queen-regent upon *Joram*'s (it ſhould be *Ahaziah*'s) going to *Ramoth-gilead*.

Ver. 4. *at the Houſe*] into which none but the Prieſts and Levites might enter; as it is remarked in this very Relation, 2 *Chron.* xxiii. 6.

Ver. 6. *Sur*] or *getting away*, becauſe the unclean were to get away from it, not to go in there, according to *Abarbanel* and others; and otherwiſe called upon another Account, 2 *Chr.* xxiii. 5. In the *vulg. Lat. Seir*, ridiculouſly.

Ver. 10, 11. *Houſe*] thus the *Heb.* and not *Temple*, for which there is another Word; and it is ſomething ſtrange to be ſo altered from the *Genev. Tranſ.* when it is alſo rendered *Houſe* both before and after in the ſame *preſ. Tranſ.* but indeed the *Biſh. Bible* had it ſo before.

Ver. 12. *with the Teſtimony*] the Book of the Law; putting this on his Hands, as the other on his Head.

Ver. 13. *running*] a Participle of the Verb *to run*, as 2 *Chron.* xxiii. 12. ſpell'd with one different Letter; and it is probable ſhe heard only the Noiſe of thoſe who were running thither, before ſhe went her ſelf.

Ib. *Houſe*] as 2 *Chron.* xxiii. 12.

Ver. 15. *to the Inſide*] This Conjunction of *Heb.* Particles is found in two other Places, *Lev.* xvi. 15. where the *com. Tranſ.* has it *within*; and in the parallel Paſſage, 2 *Chr.* xxiii. 14. where there is Nothing rendered for it, unleſs *of* is, ſo the latter is tranſlated *within*, *Gen.* vi. 14.

16. Ac-

16. Accordingly they laid Hands on her, as ſhe went the Way of the Entrance of the Horſes at the King's Houſe; and ſhe was killed there.

17. Afterwards Jehoiada made a Covenant between the Lord, and the King and People, that they ſhould be the People of the Lord; as likewiſe between the King and the People.

18. Whereupon all the People of the Country went into the Houſe of Baal, and broke it down: his Altars and Images did they break effectually, and ſlew Mattan the Prieſt of Baal before the Altars. The Prieſt too put Offices in the Houſe of the Lord.

19. Laſtly he took the Princes of Hundreds, the Captains, Footmen, and all the People of the Country, who brought the King down from the Houſe of the Lord, and went the Way of the Gate of the Footmen to the King's Houſe; where he ſate upon the Throne of the Kings.

20. And all the People of the Country were glad, and the City was ſtill, when they had killed Athaliah with the Sword at the King's Houſe.

21. Jehoaſh was in his ſeventh Year when he began reigning.

CHAP. XII.

IN the ſeventh Year of Jehu did Jehoaſh begin reigning, and reigned forty Years at Jeruſalem; whoſe Mother's Name was Zibiah of Beer-ſheba.

2. And he did what the Lord approved of, all his Time, wherein Jehoiada the Prieſt inſtructed him.

3. Only the Chapels were not taken away; the People yet ſacrificed, and burnt incenſe in them.

4. And Jehoaſh ſaid to the Prieſts; All the Money of the conſecrated Things which is to be brought to the Houſe of the Lord, that of him who paſſes, that of the Perſons by their reſpective Eſtimations, *and* all the Money which comes into the Heart of each to bring to the Houſe of the Lord,

5. Let the Prieſts take to them from their ſeveral Acquaintance, and let them make whole the Breaches of the Houſe, wherever any ſhall be found.

6. Yet in the Year that was the twenty third of King Jehoaſh, the Prieſts had not done them.

7. Upon this he called Jehoiada the Prieſt, and the others, and ſaid to them, Why have not you made whole the Breaches of the Houſe? Now therefore do not receive Money from your Acquaintance; ſince you ſhould deliver it for thoſe Breaches.

8. So the Prieſts conſented not to receive Money from the People, nor to make whole the Breaches of the Houſe.

9. But Jehoiada the Prieſt took a Cheſt, and bored a Hole in the Lid of it; and putting it by the Altar on the right Side, as a Man goes into the Houſe of the Lord, the Prieſts who kept the Threſhold put there all the Money that was brought to the Lord's Houſe.

10. And when they ſaw that there was much Money in the Cheſt, the King's Scribe and the Prieſt aſcended, and tied up the Money when counted, that was found at the Houſe of the Lord.

11. Which they gave being weighed into the Hands of thoſe who did the Work, that were ſet over the Houſe of the Lord; and they delivered it out to the Carpenters and Builders, who wrought there;

12. As likewiſe to Maſons and Stone-cutters, and to buy Timber and Stone which was cut, to make whole the Breaches of the Lord's Houſe, and for all that it was laid out upon the Houſe, to make *it* whole.

13. Only there were not made for the Lord Baſons of Silver, muſical Inſtruments, Bowls, Trumpets, any Inſtruments either of Gold or Silver, with the Money that was brought thither.

14. For they gave it to thoſe who did the Work, and made whole the Houſe of the Lord with it.

15. Nor did they reckon with the Men into whoſe Hands they delivered the Money, to give to thoſe who did the Work: for they dealt faithfully.

16. The Money for Guilt, and that for Sins, was not brought to the Houſe of the Lord; it belonged to the Prieſts.

17. Then Hazael King of Syria went up, and fought againſt Gath, and took it; after which he ſet his Face to come up againſt Jeruſalem.

18. With that Jehoaſh King of Judah

Ver. 17. *and the King*] This *Pope Sixtus* omitted, as knowing better, he might fancy, than to have a Tautology in the *Scripture*; tho' there would be none at all, the King being here one with the People, and the Matter as different as eccleſiaſtical and civil.

Ve. 18. *Offices*] ſo 2 *Chron.* xxiii. 18.

Ver. 20. *when*] not *and*, as if now or again; but Faults of this Kind are numerous, if not innumerable, in the *preſ. Bib.*

Ver. 4. *paſſes*] See at and on *Exod.* xxviii. 36.

Ver. 10. *when counted*] I flatter my ſelf that I ſhall not be found fault with for thus tranſlating.

13. *not made*] not till the Houſe was repaired, when the reſt of the Money was ſo employed, 2 *Chron.* xxiv. 14.

Ib. *muſical Inſtruments*] See 1 *King.* vii. 50.

took all the conſecrated Things, which Jehoſhaphat, Jehoram, and Ahaziah his Fathers, Kings of Judah, had conſecrated, and thoſe of his own, with all the Gold that was found in the Treaſures of the Houſe of the Lord, and the King's Houſe; and ſent to him, ſo he went up from Jeruſalem.

19. As for the reſt of the Affairs of Joaſh, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20. And his Servants getting ready, made a Conſpiracy, and ſmote Joaſh at the Houſe of the Fortreſs, going down to Silla:

21. Even Jozachar the Son of Shimath, and Jehozabad the Son of Shomer, his Servants, ſmote him, ſo that he died; whom they buried with his Fathers in the City of David: and Amaziah his Son reigned in his room.

CHAP. XIII.

IN the Year that was the twenty third of Joaſh King of Judah, Jehoahaz the Son of Jehu began reigning over Iſrael in Samaria ſeventeen Years.

2. And he did what the Lord was diſpleaſed with: and went after the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin, not departing from them.

3. Incenſed therefore at Iſrael, the Lord delivered them into the Power of Hazael King of Syria, and into that of Ben-hadad the Son of Hazael, all *his* Time.

4. But Jehoahaz made ſupplication before the Lord; who hearkened to him, for he ſaw the Oppreſſion of Iſrael, becauſe the King of Syria oppreſſed them.

5. And the Lord gave the Iſraelites one who ſaved, ſo that they came out from under the Power of the Syrians; and dwelt in their Tents, as in time paſt.

6. Yet they did not depart from the Sins of the Family of Jeroboam, in which he made Iſrael ſin, they walked therein; and the Grove alſo ſtood at Samaria.

7. Though he had left Jehoahaz no People, excepting fifty Horſemen, ten Chariots, and ten thouſand Footmen: for the King of Syria deſtroyed them, and made them as the Duſt is by Threſhing.

8. As for the reſt of the Affairs of Jehoahaz, and all that he did, with his Power, are they not written in the Book of the Chronicles of the Kings of Iſrael?

9. And Jehoahaz lay down with his Fathers, and they buried him in Samaria; whoſe Son Joaſh reigned in his room.

10. When Joaſh had been thirty ſeven Years King of Judah, Jehoaſh the Son of Jehoahaz began reigning over Iſrael in Samaria ſixteen Years.

11. And he did what the Lord was diſpleaſed with: he departed not from any of the Sins of Jeroboam the Son of Nebat, in which he made Iſrael ſin; he walked therein.

12. As for the reſt of the Affairs of Joaſh, and all that he did, and his Power with which he fought againſt Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Iſrael?

13. Joaſh too lay down with his Fathers, and Jeroboam ſate upon his Throne; Joaſh being buried in Samaria with the Kings of Iſrael.

14. And when Eliſha was ſick of his Sickneſs that he died of, Joaſh King of Iſrael went down to him, and weeping before him, ſaid, My Father, my Father, the Chariot of Iſrael, and the Horſemen of it!

15. To whom Eliſha ſaid, Take a Bow and Arrows; which he took to him.

16. Beſides he ſaid to the King of Iſrael, Put thy Hand upon the Bow, who put his

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Ver. 3. *Ben-hadad*] under his Father, who reigned longer than *Jehoahaz*, Ver 22. Ch. xii. 17, 18. 2 *Chr.* xxiv. 23, 25. and ſo here he is not called *King*.

Ib. *all* his *Time*] that of *Jehoahaz*, as Ver. 22. not *all* their *days*, Ver. 25.

Ver. 5. *who ſaved*] to wit *Joaſh*, that King's Son, Ver. 22, 25.

Ver. 10. *thirty ſeven Years*] which was ſtrictly his thirty eighth Year, and he reigning but till the fortieth, as in the *Table*, from the Time that *Jehoaſh* King of *Iſrael* began reigning in the former Year, to the ſame Time in the latter, would be juſt two Years; conſequently if *Joaſh* King of *Judah* died, and his Son *Amaziah* began reigning ſooner in the Year, it would be in the ſecond Year of that King of *Iſrael*, as Chap. xiv. 1. So that there is no Need, as there is no Proof, to begin *Amaziah*'s Reign before the End of his Father's, as *Bedford* does, and that three Years current, *Scrip. Chron.* L. vi. 1, 7. He might have put it as well either two Years or one, it being alſo merely uncertain that Way. However it appears that *Jehoahaz* King of *Iſrael* did not die till the next Year after this in which his Son began reigning, becauſe he reigned ſeventeen Years from the twenty third of *Joaſh* King of *Judah*, Ver. 1. which to his thirty ninth might be ſo many current ones. Then *Jehoaſh* King of *Iſrael* reigning ſixteen Years, two of which being in the Time of *Joaſh* King of *Judah*, the whole will fall out to be full Years in the fifteenth of *Amaziah*, Chap. xiv. 23. and from the Death of *Jehoahaz* to the ſame fifteenth Year will be ſixteen current Years, as in the *Table*. On the contrary from *the thirty ſeventh Year of Joaſh King of Judah*, as it is here in the *preſ. Tranſ.* to the fifteenth of *Amaziah*, the Beginning and End of the Reign of *Jehoaſh* King of *Iſrael*, is more than ſixteen Years of any Sort. I have to add, that *Jehoahaz* being oppreſſed by the *Syrians*, Ver. 7, 22. might when he was taken ill conſtitute his Son King, and live till the next Year as above; according to what was obſerved of *Jehoſhaphat* on Chap. viii. 16.

Ver. 14. *when Eliſha*] being before what is related in the preceding Ver. as at Ver. 20.

Hand;

Hand; Eliſha likewiſe put his Hands upon the King's.

17. Next he ſaid, Open the Window eaſtward; ſo he did: then Eliſha ſaid, Shoot; and when he ſhot, he ſaid, The Arrow of the Lord's Safety, and the Arrow of Safety againſt Syria; for thou ſhalt ſmite the Syrians at Aphek, till they are conſumed.

18. He ſaying further, Take the Arrows; theſe were taken by him; whereupon he ordered the King of Iſrael to ſtrike on the Ground; who ſtriking three times, ſtopped.

19. Being in a Wrath therefore at him, the Man of God ſaid, Thou ſhouldeſt have ſtruck five or ſix times, then wouldeſt thou have beat the Syrians, till they were conſumed; whereas now thou wilt beat Syria *but* three times.

20. So Eliſha died, and they buried him; then the Troops of Moab came into the Country at the Entrance of the Year.

21. And as ſome were burying a Man, behold they ſaw a Troop, at which they caſt him into the Grave of Eliſha; in which when the Man was ſunk down, ſo that he touched the Bones of Eliſha, he became alive, and aroſe upon his Feet.

22. And Hazael King of Syria had oppreſſed Iſrael all the Time of Jehoahaz.

23. But the Lord was gracious to them, had mercy upon them, and regard to them, becauſe of his Covenant with Abraham, Iſaac and Jacob; and would not deſtroy them, nor caſt them from before him to this Time.

24. At length Hazael King of Syria died, and Ben-hadad his Son reigned in his room.

25. Then Jehoaſh the Son of Jehoahaz took again the Cities out of the Poſſeſſion of Ben-hadad the Son of Hazael, which he had taken out of the Poſſeſſion of Jehoahaz his Father in War: three times did Joaſh beat him, and recovered the Cities of Iſrael.

CHAP. XIV.

IN the ſecond Year of Joaſh the Son of Joahaz King of Iſrael, Amaziah the Son of Joaſh King of Judah began reigning.

2. Who when he did was in his twenty fifth Year, and reigned twenty nine Years at Jeruſalem; whoſe Mother's Name was Jehoaddan of Jeruſalem.

3. And he did what the Lord approved of, but not like David his Father; doing entirely as his Father Joaſh had done.

4. Only the Chapels were not taken away; the People did yet ſacrifice, and burn incenſe in them.

5. And as ſoon as the Kingdom was confirmed in his Power, he ſlew his Servants who had ſlain the King his Father.

6. However he did not put the Children of thoſe who ſlew *him* to death; as it is written in the Book of the Law of Moſes, wherein the Lord thus commanded, Fathers ſhall not be put to death for the Children, nor ſhall Children for the Fathers, but each ſhall die for his own Sin.

7. He ſlew ten thouſand Edomites in the Valley of Salt, and took the Rock in the War; the Name of which he called Joktheel to this Day.

8. Then Amaziah ſent Meſſengers with Word to Jehoaſh, the Son of Jehoahaz, the Son of Jehu, King of Iſrael, Come, let us look one another in the Face.

9. But he ſent Word to Amaziah King of Judah; A Bramble which was in Lebanon ſent to treat thus with a Cedar that was there, Give thy Daughter to my Son for a Wife; whereas a wild Beaſt that was in Lebanon went by, and trod down the Bramble.

Ver 20. *died*] *Joaſh* King of *Judah* being killed by two (probably chief) Servants of his, one an *Ammonite* and the other a *Moabite* by the Mother, 2 *Chron.* xxiv. 25, 26. for which his Son *Amaziah* put them to death, when the Kingdom was confirmed to him after that Inſurrection, 2 *Chr.* xxv. 3. which was ſcarcely before the ſecond Year of his Reign; and in Revenge for this it ſeems moſt likely, that ſome Troops came from *Moab*, which Nation might have employed thoſe Regicides, and entered *Iſrael*, as being in Alliance with *Judah*, Ch. xii. 17. and xiii. 3. 2 *Chr.* xxv. 5, 6. and then weak, Ver. 7. beſides ſince this may be well ſuppoſed to be in the next or *Amaziah's* third Year, conſequently *Eliſha* died in his ſecond and the fourth of *Joaſh*, by the *Table* at the End of *Dan.* and ſo fifty nine Years after *Elijah*; all which appears very conſiſtent, and may not be diſagreeable to underſtand.

Ver. 21. *ſunk down*] *Heb. went*, not *caſt into*, and *was let down.*

Ver. 24. *died*] This ſeems to be after *Joaſh* King of *Iſrael* did, Chap. xii. 17, 18. with 2 *Chron.* 24, 25. and before *Eliſha*, Ver. 17, 22. which fixes the Year as in the *Table*, and ſo he reigned forty ſeven Years. The *Moabites* infeſting *Iſrael* in the fifth Year of their King *Joaſh*, according to that on Ver. 20. and the *Tab.* I allow the next Year for their being ſtopped by Victory or Peace; then ſuppoſing *Joaſh* would not delay the War againſt *Syria*, from whom *Iſrael* had ſuffered ſo much, when he was aſſured by that great Prophet *Eliſha* of Conqueſt, V. 17. I place theſe three Defeats in the three enſuing Campaigns, and the Surrender of the Cities by Siege in the following Years. Thus too there would have been Space, as requiſite, for him to have beat the *Syrians* five or ſix times, Ver. 19. but now it appears they defended themſelves at Home againſt him; ſo that when he could do no more, he ſpared a hundred thouſand Men to aſſiſt *Judah*, 2 *Chr.* xxv. 6. All which conſpire to fix the Time of theſe Victories nearly to that wherein I have placed them. In ſuch Diſquiſitions I may hope for ſome Indulgence, as I know not that they have been uſed by others: and even little Matters, that tend to clear up any Difficulties reſpecting the *Holy Scriptures*, enhance in ſome degree their intrinſick Value.

Ver. 1. *Joahaz*] *Heb.*

Ver. 7. *Joktheel*] The Gathering of God, perhaps for their worſhipping him there.

Ver. 9. *Bramble*] Beſides the *Heb.* Word not ſignifying *thiſtle*, that being not Wood, it leſs accords with *Cedar* to denote the two Kings.

10. Thou

10. Thou haſt throughly beat Edom, and thy Heart lifts thee up: glory, and abide at Home; for why wilt thou make war for Hurt, that thou thy ſelf mayeſt fall, and Judah with thee?

11. Yet Amaziah would not hearken; ſo Jehoaſh King of Iſrael went up, and they looked one another in the Face, he and Amaziah King of Judah at Beth-ſhemeſh, which belonged to Judah.

12. And Judah was ſmitten before Iſrael, ſo that they fled to their ſeveral Tents.

13. Amaziah alſo King of Judah, the Son of Jehoaſh, the Son of Ahaziah, did Jehoaſh King of Iſrael take at Beth-ſhemeſh; and came to Jeruſalem, breaking down the Wall of it, at the Gate of Ephraim to the Corner-gate, four hundred Cubits.

14. Beſides he took away all the Gold, the Silver, and all the Inſtruments that were found at the Houſe of the Lord, and in the Treaſures of the King's Houſe, as alſo Sons for Hoſtages; and returned to Samaria.

15. As for the reſt of the Affairs of Jehoaſh that he did, and his Power, and how he fought with Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Iſrael?

16. And Jehoaſh lay down with his Fathers, being buried in Samaria with the Kings of Iſrael; and Jeroboam his Son reigned in his room.

17. And Amaziah the Son of Joaſh King of Judah, lived after the Death of Jehoaſh the Son of Jehoahaz King of Iſrael, fifteen Years.

18. As to the reſt of Amaziah's Affairs, are they not written in the Book of the Chronicles of the Kings of Judah?

19. Againſt whom they made a Conſpiracy at Jeruſalem, upon which he fled to Lachiſh; whither they ſent after him, and killed him there.

20. They nevertheleſs carried him upon Horſes, and he was buried at Jeruſalem with his Fathers in the City of David.

21. At length all the People of Judah took Azariah, when he was in his ſixteenth Year, and made him King in the room of his Father Amaziah.

22. He built Elath, which he recovered to Judah, after the King was laid down with his Fathers.

23. In the Year that was the fifteenth of Amaziah the Son of Joaſh King of Judah, Jeroboam the Son of Joaſh King of Iſrael began reigning in Samaria forty one Years.

24. And he did what the Lord was diſpleaſed with: he departed not from any of the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

25. He recovered the Border of Iſrael from the Entrance of Hamath to the Sea of the Plain; according to the Word of the Lord God of Iſrael, that he ſpoke by the Miniſtry of his Servant Jonah the Son of Amittai the Prophet, who was of Gath-hepher.

26. For the Lord ſaw the Affliction of Iſrael was very bitter; there being none ſhut up, and none left, nor any Helper for Iſrael.

27. And the Lord did not ſay that he would blot out the Name of Iſrael from under Heaven; ſo he ſaved them by the Power of Jeroboam the Son of Joaſh.

28. As for the reſt of Jeroboam's Affairs, and all that he did, and his Power with which he fought, and how he recovered Damaſcus and Hamath of Judah for Iſrael, are they not written in the Book of the Chronicles of the Kings of Iſrael?

29. And Jeroboam lay down with his Fathers, with the Kings of Iſrael; at length Zechariah his Son reigned in his room.

Ver. 12. *ſmitten*] *Joſephus* in *Antiq.* Lib. ix. 10. relates that this fell out in the fourteenth Year of *Amaziah*, and ſo but a little before the Death of *Joaſh*; and indeed if it had not been after the Victories of the latter over the *Syrians*, Ch. xiii. ult. he would ſcarce have been ſo ſure of maſtering *Amaziah*, as he ſhews himſelf to be in the ſecond Verſe back from this; nor is he to be deemed of ſufficient Strength in the Beginning of his Reign, by comparing Chap. xiii. 7. with 2 *Chr.* xxv. 5.

Ver. 17. *fifteen*] *Vulg. Lat. twenty five*, of no Authority.

Ver. 21. *Azariah*] This Name having the *Heb.* Augment ו *u* at the End in Ch. xv. 6, 8. as *Iſaiah*, *Jeremiah*, *&c.* have, and as *Greek*, *Latin*, *&c.* have their Augments or redundant Additions; this King being alſo called by his other Name *Uzziah*, Ch. xv. 13, 30. with the Augment to that in Ver. 32, 34. The Author of the *Preſent State of the Printed Hebrew Text* calls them *many Blunderings*, and undertakes to aſſign the Cauſe of them, *that the Tranſcribers have confounded the true Name of the King Oziha* (in the new deiſtical Dreſs, or Shadow of a Dream) *with the Name of his Prieſt Ozriha*, 2 *Chron.* xxvi. 17, 20. but how can that be when his Name is written without ר *r* throughout 2 *Chr.* xxvi. and xxvii? ſo that inſtead of being confounded, they are clearly diſtinguiſhed; and did the Tranſcribers of this *Book* look at 2 *Chr.* xxvi. 17, 20. and not at their own *Copy?* How came they then not to tranſcribe the reſt of thoſe Verſes? And how did they take it, not as it is there with *u* at the End?

Ib. *when he*] after an Interregnum, as by the *Chron. Table*; and it is not אשר *which* or *who*; ſee 2 *Chron.* xxvi. 1.

Ver. 22. *which he recovered*] not built firſt.

Ib. *after the King was*] for *after that* may be the contrary, or doubtful which.

Ver. 25. It does not appear that *Joaſh* King of *Iſrael* made Peace with *Syria* after his Conqueſts, but partly dropped the War, as on Chap. xiii. ult. and ſee 1 *King.* xxii. 1. which his Son *Jeroboam* continued or renewed, encouraged to it by the Prophecy of *Jonah* as here, which was probably done in the Beginning of his Reign, when his domeſtick Affairs were ſettled.

Ver. 29. *at length*] after a Space of twenty three Years between, as in the *Table*, and the Account of it in the *Chronology*, at the End of *Daniel*.

CHAP.

CHAP. XV.

IN the Year that was the twenty ſeventh of Jeroboam King of Iſrael, Azariah the Son of Amaziah King of Judah began reigning.

2. Who when he did was in his ſixteenth Year, and reigned fifty two Years at Jeruſalem; whoſe Mother's Name was Jecholiah of Jeruſalem.

3. And he did what the Lord approved of, entirely as Amaziah his Father had done.

4. Only the Chapels were not taken away: the People did yet ſacrifice, and burn incenſe in them.

5. And the Lord ſmote the King, ſo that he was leprous to the Day of his Death, and dwelt in a ſeparate Houſe, while Jotham his Son was over the Houſe, judging the People of the Country.

6. Now the reſt of Azariah's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

7. And Azariah lay down with his Fathers, they burying him with them in the City of David; and Jotham his Son reigned in his room.

8. In the Year that was the thirty eighth of Azariah King of Judah, Zechariah the Son of Jeroboam reigned over Iſrael at Samaria ſix Months.

9. And he did what the Lord was diſpleaſed with as his Fathers had done: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

10. So Shallum the Son of Jabeſh conſpired againſt him, and ſmote him before the People, inſomuch that he killed him; and reigned in his room.

11. As for the reſt of Zechariah's Affairs, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

12. That was the Word of the Lord which he ſpoke thus to Jehu, The Sons of the fourth *Generation* to thee ſhall ſit upon the Throne of Iſrael; and ſo it came to paſs.

13. Shallum the Son of Jabeſh began reigning in the Year that was the thirty ninth of Uzziah King of Judah, and reigned the Space of a Month at Samaria.

14. When Menahem the Son of Gadi went up from Tirzah, and going thither, ſmote him there; and having killed him, reigned in his room.

15. As to the reſt of Shallum's Affairs, and his Conſpiracy that he made, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

16. Then Menahem ſmote Tiphſah, and all who were in it, with its Borders from Tirzah; which he did, becauſe they would not open *to him*; cutting up all the Women of it with Child.

17. In the Year that was the thirty ninth of Azariah King of Judah, Menahem the Son of Gadi began reigning over Iſrael ten Years at Samaria.

18. And he did what the Lord was diſpleaſed with: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin, all his Time.

19. Pul King of Aſſyria coming againſt the Country, Menahem gave him a thouſand Talents of Silver; that his Power might be with himſelf, to ſtrengthen the Kingdom in his own Poſſeſſion.

20. And Menahem got the Silver out of Iſrael, from all who had a great deal of Wealth fifty Shekels of Silver apiece, to give to the King of Aſſyria; ſo he returned, and did not ſtay there in the Country.

21. As for the reſt of Menahem's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

22. And Menahem lay down with his Fathers, and Pekahiah his Son reigned in his room.

23. In the Year that was the fiftieth of Azariah King of Judah, Pekahiah the Son of Menahem began reigning over Iſrael at Samaria two Years.

24. He likewiſe did what the Lord was diſpleaſed with: he departed not from the

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Ver. 1. *twenty ſeventh*] This compared with Chap. xiv. 2, 23. ſhews an Interregnum of eleven Years between *Amaziah* and *Azariah*, as in the *Tables* at the End of *Dan*. But *Uſher* endeavours to avoid it, by ſuppoſing that *Jeroboam* was made Partner with his Father *Joaſh* in reigning, ſo long before his Father's Death, that his twenty ſeventh Year was at the very End of *Amaziah*'s Reign, *Annal.* p. 75. and *Chron. ſacr.* p. 14, 15. at which Rate all the Reigns of both Kingdoms might be computed without any Space of Time between them, whereas *Uſher* himſelf allows of the other two that follow, and upon the ſame Account as this, by the Calculation of the Beginning of Reigns in the determinate Years of the Reigns in the other Kingdom, and by the Time of reigning; beſides that all the Years of all the Kings Reigns every where elſe are counted from the Time, or one of the Times, when they are related to begin reigning, and here is no Intimation of its being otherwiſe; but what eſpecially reſtricts the Manner of reckoning is the Number 390 in *Ezek.* iv. 5. which ſo nicely agrees with my *Chronology*, while to the ſame Period *Uſher* makes but 380 Years, and to the Captivity but 386. Moreover *Amaziah*'s being killed by a Conſpiracy, Ch. xiv. 19. ſuits with a Vacation to the Throne, and eſpecially as his Son was then a Child.

Ver. 19. *againſt the Country*] In the *com. Lat. into Therſa*; corruptly doubtleſs for *terra*, *land*, ſince the *Heb.* is *aretz*.

Ver. 23. *fiftieth*] *Bedford* ſuppoſes it evident, that it was a Year before *Pekahiah* could ſucceed *Menahem*, be-

Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

25. And Pekah the Son of Remaliah his Captain conſpired againſt him, and ſlew him in Samaria, in the Palace of the King's Houſe, with Argob and Arieh, there being with him fifty Men of the Sons of the Gileadites; and when he had killed him, he reigned in his room.

26. As for the reſt of the Affairs of Pekahiah, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

27. In the Year that was the fifty ſecond of Azariah King of Judah, Pekah the Son of Remaliah began reigning over Iſrael at Samaria twenty Years.

28. Moreover he did what the Lord was diſpleaſed with: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

29. In the Time of Pekah King of Iſrael came Tiglath-pileſer King of Aſſyria, and took Ijon, Abel-beth-maachah, Janoah, Kedeſh, Hazor, Gilead and Galilee, the whole Country of Naphtali; and carried the People of them priſoners to Aſſyria.

30. And Hoſhea the Son of Elah made a Conſpiracy againſt Pekah the Son of Remaliah, and ſmiting him, killed him, and reigned in his room, at twenty Years of Jotham the Son of Uzziah.

31. As for the reſt of Pekah's Affairs, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

32. In the ſecond Year of Pekah the Son of Remaliah King of Iſrael, Jotham the Son of Uzziah King of Judah began reigning.

33. Who when he did was in his twenty fifth Year, and reigned ſixteen Years at Jeruſalem; whoſe Mother's Name was Jeruſha the Daughter of Zadok.

34. And he did what the Lord approved of, entirely as Uzziah his Father had done.

35. Only the Chapels were not taken away; the People did yet ſacrifice and burn incenſe in them: he built the higheſt Gate of the Lord's Houſe.

36. As for the reſt of Jotham's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

37. In thoſe Days the Lord began to ſend againſt Judah, Rezin the King of Syria, and Pekah the Son of Remaliah.

38. And Jotham lay down with his Fathers, being buried with them in the City of his Father David; and Ahaz his Son reigned in his room.

CHAP. XVI.

IN the Year that was the ſeventeenth of Pekah the Son of Remaliah, Ahaz the Son of Jotham King of Judah began reigning.

2. Ahaz when he did was in his twentieth Year, and reigned ſixteen Years at Jeruſalem; but did not what the Lord his God approved of, like his Father David.

3. For he went in the Way of the Kings of Iſrael; and even made his Son paſs through the Fire; according to the Abominations of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

4. Beſides he ſacrificed, and burnt incenſe in the Chapels, upon the Hills, and under every green Tree.

5. Then Rezin King of Syria, and Pekah the Son of Remaliah King of Iſrael came up to Jeruſalem to war; and they laid ſiege againſt Ahaz, but could not overcome *him*.

6. At that Time Rezin King of Syria recovered Elath to Syria, and caſt the Jews out of it; whither the Syrians came, and have dwelt there to this Time.

7. But Ahaz ſent word by Meſſengers to Tiglath-pileſer King of Aſſyria, I am thy Servant and Son; come up, and ſave me both

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cauſe *Menahem* began to reign in the thirty ninth Year of *Uzziah*, and reigning ten Years, *Pekahiah* ſucceeded in the fiftieth Year of *Uzziah*, *Scrip. Chron.* L. vi. 2. 113. which *Stackhouſe* quoting, ſays, *it is manifeſt*, and *there was therefore apparently an Interregnum*, *Hiſt. Bib.* Lib. vi. 4. whereas *Menahem* might have reigned from the thirty ninth to the fiftieth Year, if he reigned but ten Years and one Day, and it might be called ten Years if it wanted but a little of eleven; and *Uſher* has no Interregnum here.

Ver. 25. *there being with him*] *Jun.* and *Trem.* render *habens ſecum*, *having with him*; *who aſſiſted him*, ſays *Poole*, *in the Execution of his Treaſon*. Which is more likely than for *Pekah* to find and kill fifty *Gileadites* in the Palace, according to the *preſ. Tranſ.* ſee Chap. xxv. 25.

Ver. 29. *Tiglath-pileſer*] that this was after the taking of *Damaſcus*, Ch. xvi. 9. ſee *Iſa.* ix. 11, 12. and *Prideaux Connec.* An. 740.

Ver. 30. *twenty Years of Jotham*] from the Beginning of his Reign, tho' he reigned but ſixteen, Ver. 33. but the Time is counted from him rather than his wicked Son *Ahaz* who then reigned. But here *Lightfoot* raiſes *a Scruple*, as he ſays, *of no ſmall Difficulty*, that *Pekah* beginning to reign in the fifty ſecond or laſt Year of *Uzziah*, and reigning twenty Years, Ver. 27. and *Jotham* beginning to reign in the ſecond Year of *Pekah*, Ver. 32. then certainly *Pekah*'s twentieth and laſt Year was but the nineteenth of *Jotham*: which he anſwers by inferring, that *Jotham* began reigning in the laſt Year of his Father, when *Pekah* alſo did, *Proleg.* ad *Harm.* 4. *Evang.* But inſtead of this, the *Scripture* affirms, that *Jotham* began to reign the Year after; the Scruple may be therefore much better removed, by ſuppoſing that *Ahaz* began reigning in the laſt Year of *Jotham*, as in my *Table*, which brings it to the ſame, and does not ſo diſplace the Time that *Ahaz* began to reign.

out

out of the Power of the King of Syria and the King of Iſrael, who riſe up againſt me.

8. And Ahaz took the Silver and Gold that was found at the Houſe of the Lord, and in the Treaſures of the King's Houſe, which he ſent for a Preſent to the King of Aſſyria.

9. Who hearkened to him, ſo that he went up againſt Damaſcus, taking it, and carried thoſe of it priſoners to Kir; he alſo killed Rezin.

10. Now King Ahaz went to meet Tiglath-pileſer King of Aſſyria at Damaſcus, and ſaw an Altar that was there; whereupon he ſent to Uriah the Prieſt the Likeneſs of the Altar, and its Building, according to all the Work of it.

11. Thus he built an Altar: entirely as King Ahaz ſent from Damaſcus, ſo did Uriah the Prieſt make *it*, againſt he came from thence.

12. When the King alſo came from Damaſcus, and ſaw the Altar himſelf, he went near to the ſame, and offered upon it.

13. He further burnt his Burnt-offering and Oblation, poured out his Drink-offering, and ſprinkled the Blood of the Peace-offerings which he had, upon the Altar.

14. And the braſen Altar too which was before the Lord, he brought from the Front of the Houſe, from between the Altar and the Houſe of the Lord, putting it upon the north Side of the Altar.

15. And King Ahaz commanded Uriah the Prieſt as follows, Upon the great Altar burn the Burnt-offering of the Morning, and the Oblation of the Evening, as alſo the King's Burnt-offering, his Oblation, and the Burnt-offering of all the People of the Country, their Oblation and Drink-offerings; all the Blood likewiſe of the Burnt-offering, with all that of the Sacrifice ſhalt thou ſprinkle upon it: and the braſen Altar ſhall be for me to make enquiry.

16. So Uriah the Prieſt did, entirely as he commanded.

17. And King Ahaz cut off the Borders of the Baſes, took off the Waſhing-veſſel from them, and took down the Sea from the braſen Oxen that were under it, putting it upon a Pavement of Stones.

18. The Covert likewiſe for the Sabbath, which they had built at the Houſe, and the King's Entry without, he turned aſide *from* the Houſe of the Lord; by reaſon of the King of Aſſyria.

19. As for the reſt of the Affairs of Ahaz that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20. And Ahaz lay down with his Fathers, being buried with them in the City of David; and Hezekiah his Son reigned in his room.

CHAP. XVII.

IN the twelfth Year of Ahaz King of Judah, Hoſhea the Son of Elah began reigning at Samaria, over Iſrael nine Years.

2. And he did what the Lord was diſpleaſed with, only not like the Kings of Iſrael who were before him.

3. Againſt him came up Shalmaneſer King of Aſſyria; to whom he became a Servant, and rendered Preſents.

4. But the King of Aſſyria found Conſpiracy in Hoſhea, who ſent Meſſengers to So King of Egypt, and brought up no Preſent to himſelf as Year by Year; therefore he ſhut him up, and bound him in a Houſe of Reſtraint.

5. For he came up through all the Country, and aſcending to Samaria, laid ſiege againſt it three Years.

6. In the ninth Year of Hoſhea the King of Aſſyria took Samaria, and carried the Iſraelites away priſoners to Aſſyria; and made them dwell in Halah, and Habor, at the River Gozan, and *in* the Cities of the Medes.

7. Thus it came to paſs becauſe the Iſraelites ſinned againſt the Lord their God, who had brought them up out of the Country of Egypt, from under the Power of Pharaoh King of it; and feared other gods:

8. As likewiſe went in the Ordinances of the Nations, that the Lord expelled from the Preſence of the Iſraelites, and of the Kings of Iſrael, which they made.

9. The Iſraelites alſo concealed Things that were not right, againſt the Lord their God; and built them Chapels in all their Cities, from the Tower of the Keepers to the fortified City.

10. They further ſet them up Statues, and Groves, upon every high Hill, and under every green Tree.

11. Where they burnt incenſe in all the Chapels, like the Nations that the Lord cauſed to be carried away from their Preſence; and did evil Things to provoke the Lord:

12. Serving filthy Idols, of which he ſaid to them, You ſhall not do that Thing.

Ver. 9. *went up*] Look on Chap. xv. 29.

Ib. *Damaſcus*] Thus ending the Kingdom of *Syria*, which began as related 1 *King*. xi. 23, 24, 25. and making it Part of that of *Aſſyria*.

Ver. 18. *at the Houſe*] for what Need was there of a Covert *in* it?

Ib. *by reaſon of*] as not only the *Heb.* properly ſignifies, but the [for] in the *com. Tranſ.* is expounded.

Ver. 5. *For*] not *Then* after he had impriſoned *Hoſhea*.

13. Beſides

13. Beſides though the Lord teſtified both againſt Iſrael and Judah, by the Miniſtry of all the Prophets, every Seer, as follows, Return from your evil Ways, and keep my Commandments, my Ordinances, according to all the Law that I commanded your Fathers, and which I ſent to you by the Miniſtry of my Servants the Prophets;

14. Yet they would not hearken, but hardened their Necks like thoſe of their Fathers, who did not believe in the Lord their God.

15. Moreover they not only rejected his Ordinances, and Covenant which he made with their Forefathers, and his Teſtimonies which he declared to them; but went after Vanity, becoming vain, and after the Nations that were round about them, of whom the Lord commanded them not to do like thoſe.

16. They even left all the Commandments of the Lord their God, and made them molten Images, two Calves; as they did alſo Groves, and worſhipped all the Army of Heaven, and ſerved Baal.

17. Nay they made their Sons and Daughters paſs through the Fire, uſing Divinations and Soothſaying, and delivered themſelves up to do what the Lord was diſpleaſed with, to provoke him.

18. Therefore was he very angry with Iſrael, and put them away from before him: there were none left, only the mere Tribe of Judah.

19. Nor did Judah keep the Commandments of the Lord their God, but went in the Ordinances of Iſrael which they made.

20. With that the Lord rejected all the Offspring of Iſrael, afflicted them, and delivered them into the Power of Spoilers; till he had caſt them from his Face.

21. For he tore Iſrael from the Family of David, and they made Jeroboam the Son of Nebat King; who drove them from after the Lord, and made them commit a great Sin.

22. And the Iſraelites went in all the Sins of Jeroboam which he did; they departed not from them:

23. Until the Lord put Iſrael away from his Face, as he had threatened by the Miniſtry of his Servants the Prophets. Thus were they carried away from their own Country to Aſſyria, to this Day.

24. And the King of Aſſyria brought ſome from Babylon, Cuthah, Avah, Hamath and Sepharvaim; whom he put to dwell in the Cities of Samaria, in the room of the Iſraelites: ſo they poſſeſſed Samaria, and dwelt in the Cities of it.

25. At the Beginning of whoſe dwelling there, they did not fear the Lord; therefore he ſent Lions among them, that ſlew ſome of them.

26. Then they ſpoke to the King of Aſſyria as follows, The Nations that thou haſt carried away, and cauſed to dwell in the Cities of Samaria, not knowing the Manner of the God of the Country; he has ſent Lions among them, which behold kill them, foraſmuch as they are ignorant of that.

27. Whereupon the King of Aſſyria commanded thus, Have thither one of the Prieſts whom you brought away from thence, letting them go, and dwell there; and let him teach them the Manner of the God of the Country.

28. Accordingly one of the Prieſts whom they had carried away from Samaria came, and dwelt at Beth-el, and taught them how they ſhould fear the Lord.

29. Yet each Nation made their own gods, and placed them in the Houſes of the Chapels which the Samaritans made, each Nation in their Cities where they dwelt.

30. Since the Men of Babylon made Succoth-benoth, and the Men of Cuth made Nergal, as thoſe of Hamath did Aſhima,

31. And the Avites made Nibhaz and Tartak, the Sepharvites alſo burnt their Children in the Fire to Adrammelech and Anammelech the gods of Sepharvaim.

32. So they feared the Lord, and made them of the meaneſt among themſelves Prieſts of the Chapels, who offered for them in the Houſes of the Chapels.

33. They feared the Lord, and ſerved their own gods; according to the Manner of the Nations that they carried away from thence.

34. Who to this Day do after the former Manners; fear not the Lord, nor do according to their own Ordinances and Manner, even according to the Law and Commandment, that the Lord enjoined the Sons of Jacob, whoſe Name he put to be Iſrael.

35. With whom the Lord made a Covenant, and thus commanded them; You ſhall

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Ver. 24. *brought*] This ſeems to be done divers Years after, as well by *Ezr.* iv. 2. as becauſe *Eſar-haddon* was the firſt of the *Aſſyrian* Kings who reigned over *Babylon*, where before him there was an Interregnum of eight Years by *Ptolemy's Canon*. His reigning there appears not only by this Verſe and that *Canon*, but 2 *Chron.* xxxiii. 11. *Ezr.* iv. 9, 10. ſee alſo Ch. xxiii. 29. with xxiv. 7.

Ver. 27. *letting them*] the Meſſengers who were come, according to *Jun.* and *Trem.* not other Prieſts as *Poole* would, ſince one only is ſo particularly and repeatedly mentioned.

Ver. 33. *Nations*] the Tribes of *Iſrael*.

Ver. 34. *Who*] the *Iſraelites* as before, that did not fear the Lord, which thoſe other Nations now did, Ver. 32, 33, 41. whereby thoſe oppoſite Expreſſions are reconciled.

neither

neither fear other gods, bow down to them, ſerve them, nor ſacrifice to them.

36. But the Lord who brought you up from the Country of Egypt, by great Might, and by an Arm ſtretched out, him ſhall you fear, and him ſhall you worſhip, and ſacrifice to him.

37. And the Ordinances, Rules, Law, and Commandment which he wrote for you, ſhall ye obſerve to do continually; and ſhall not fear other gods.

38. The Covenant likewiſe that I have made with you ye ſhall not forget, as well as not fear other gods.

39. But ye ſhall fear the Lord your God, who will deliver you from the Power of all your Enemies.

40. Nevertheleſs they would not hearken, but did after their former Manner.

41. And thoſe Nations feared the Lord, and ſerved their carved Images, both their Children and Grandchildren; according as their Fathers did, to this Day.

CHAP. XVIII.

AND when Hoſhea the Son of Elah had been three Years King of Iſrael, Hezekiah the Son of Ahaz King of Judah began reigning.

2. It was in the twenty fifth Year when he did, and he reigned nine and twenty Years at Jeruſalem; whoſe Mother's Name was Abi, the Daughter of Zechariah.

3. And he did what the Lord approved of, entirely as his Father David had done.

4. He took away the Chapels, broke down the Statues, and cut down the Groves: as alſo beat in pieces the Serpent of Braſs that Moſes made; for to thoſe Days the Iſraelites burnt incenſe to it; whereas he called it a brazen Thing.

5. In the Lord God of Iſrael did he truſt; ſo that after him there was none like him among all the Kings of Judah, nor of thoſe who were before him.

6. For he cleaved to the Lord, and did not depart from following him; but kept his Commandments that the Lord enjoined Moſes.

7. And the Lord was with him, he proſpered whitherſoever he went out; inſomuch that he rebelled againſt the King of Aſſyria, and would not ſerve him.

8. He ſmote the Philiſtines to Gaza and its Borders, from the Tower of the Keepers to the fortified City.

9. Now in the fourth Year of King Hezekiah, which was the ſeventh Year of Hoſhea the Son of Elah King of Iſrael, Shalmaneſer King of Aſſyria came up againſt Samaria, and laid ſiege to it.

10. And they took it at the Term of three Years: in the ſixth Year of Hezekiah, which was the ninth of Hoſhea King of Iſrael, was Samaria taken.

11. Thus the King of Aſſyria carried the Iſraelites away priſoners to Aſſyria, and placed them in Halah and Habor, at the River Gozan, and *in* the Cities of the Medes:

12. Becauſe they did not hearken to what the Lord their God ſaid, but tranſgreſſed his Covenant, all that Moſes the Servant of the Lord commanded; and would neither hear, nor do *it*.

13. And in the fourteenth Year of King Hezekiah, Sennacherib King of Aſſyria came up againſt all the fortified Cities of Judah, that he might take them.

14. Upon this Hezekiah King of Judah ſent Word to him at Lachiſh, I have offended, return from me; what thou putteſt upon me I will bear. So he impoſed on him three hundred Talents of Silver, and thirty Talents of Gold.

15. And Hezekiah gave *him* all the Silver that was found at the Houſe of the Lord, and in the Treaſures of the King's Houſe.

16. At that Time he cut off *the Things* of the Doors of the Lord's Temple, and of the Pillars that he himſelf had covered; and gave them to the King of Aſſyria.

17. Nevertheleſs he ſent Tartan, Rab-

Ver. 1. *three Years*] For *Hoſhea* beginning his Reign in the twelfth Year of *Ahaz*, Chap. xvii. 1. and *Ahaz* reigning till his ſixteenth when *Hezekiah* ſucceeded him, muſt be three Years and odd in *Hoſhea*'s Reign: again the fourth Year of *Hezekiah* was the ſeventh of *Hoſhea*, Chap. xviii. 9. conſequently the firſt Year of the former was the fourth of the latter. And the *Heb.* Word in this Verſe properly ſignifies *three*. The Reader may judge whether this is not more agreeable and likely, than groundleſsly to count two Beginnings to the Reign of *Hezekiah*, and ſo compute the Numbers by two different Dates; or what is worſe, to make *Hezekiah*'s Reſtoration of the true Religion in the twenty ninth and thirtieth Chap. of 2 *Chr.* to be while *Ahaz* was living; nor is it likely *Ahaz*, ſuch an Idolater at laſt, 2 *Chr.* xxviii. 22, 23, 24, 25. ſhould make his Son who was quite otherwiſe King in his Life-time.

Ver. 5. *none like him*] for truſting in the Lord, as Ch. xxiii. 25. requires it to be underſtood.

Ver. 10. *Term*] for it could not be *at the end of three Years*, from the fourth to the ſixth, or from the ſeventh to the ninth, Ver. 9.

Ver. 13. *came up*] from *Egypt*, as on *Iſa.* xx. 1. it is explained.

Ib. *that he might take*] according to the Account of it in 2 *Chr.* xxxii. 1. Beſides it is ſpoken of all thoſe Cities, and he did not take even *Lachiſh*; ſee *Iſa.* xvii. 9. and xxxii. 13.

Ver. 17. *Nevertheleſs*] Concerning the Opinion that was three or four Years after, ſee *Iſa.* xx. 1.

ſaris and Rab-ſhakeh from Lachiſh againſt King Hezekiah, with a huge Army to Jeruſalem; who aſcended, that they might come to Jeruſalem, and being got up, came, and ſtood at the Conduit of the uppermoſt Fiſh-pond, which was in the Highway of the Fuller's Field.

18. And when they had called to the King, there went out to them Eliakim the Son of Hilkiah, who was Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder.

19. To whom Rabſhakeh ſaid: Tell now Hezekiah; Thus ſays the great King, the King of Aſſyria; What Truſt is it wherein thou truſteſt?

20. Thou vaunteſt, but vaunteſt in vain, There is Counſel and Power for War: now upon whom doſt thou truſt, that thou rebelleſt againſt me?

21. Now behold thou putteſt thy truſt upon the Staff of this bruiſed Reed Egypt; which a Man leaning upon, it will enter into his Hand, and pierce it: ſo will Pharaoh King of Egypt be to all that truſt upon him.

22. And though you ſay to me, We truſt on the Lord our God; is it not he whoſe Chapels and Altars Hezekiah has taken away, and ſaid to Judah and Jeruſalem, You ſhall worſhip before this Altar in Jeruſalem?

23. Therefore now engage thy ſelf, I pray, to my Maſter the King of Aſſyria; and I will give thee two thouſand Horſes, if thou art able to put thee Riders upon them.

24. How then wilt thou turn back the Face of one Captain, of the leaſt of my Maſter's Servants: putting thy Truſt upon Egypt, for Chariots and Horſemen?

25. Am I now come up without the Lord againſt this Place, to deſtroy it? The Lord ſaid to me, Go up againſt that Country, and deſtroy it.

26. Then ſaid Eliakim the Son of Hilkiah, Shebnah and Joah, to Rabſhakeh, Speak, we pray, to thy Servants in Syriack, for we underſtand *it*, and do not talk with us in the Jewiſh Language, in the Hearing of the People who are upon the Wall.

27. But Rabſhakeh replied to them, Has my Maſter ſent me to thine and thee, to ſpeak theſe Words? Was it not to the Men who ſit upon the Wall, to eat their Dung and drink their Urine with you?

28. So Rabſhakeh ſtood, and called aloud in the Jewiſh Language, ſaying as follows: Hear the Word of the great King, the King of Aſſyria.

29. Thus ſays the King, Let not Hezekiah deceive you: for he is not able to deliver you from his Power.

30. Nor let Hezekiah make you truſt on the Lord by ſaying, The Lord will deliver us, and this City ſhall not be given throughly up into the Power of the King of Aſſyria.

31. Do not hearken to him: for thus ſays the King of Aſſyria; Make a Bleſſing for me, and come out to me; then eat each one of his own Vine and Fig-tree, as alſo drink each the Water of his Ciſtern:

32. Till I come, and fetch you away to a Country like your own, a Country of Corn and Wine, a Country of Bread and Vineyards, a Country of Olives for Oil and Honey; that you may live, and not die: and do not hearken to Hezekiah, though he perſuades you thus, The Lord will deliver us.

33. Have the gods of the Nations at all delivered their reſpective Lands, from the Power of the King of Aſſyria?

34. Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivah? For have they delivered Samaria from my Power?

35. Which are they among all the gods of the Countries, who have delivered their Country from my Power, that the Lord ſhould deliver Jeruſalem from it?

36. The People however held their Peace, and did not anſwer him a Word: for this was the King's Commandment, Do not anſwer him.

37. Next Eliakim the Son of Hilkiah who was Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder, went to Hezekiah with the Cloaths torn; and told him the Words of Rabſhakeh.

CHAP. XIX.

WHICH when King Hezekiah heard, he tore his Cloaths, covered himſelf with Sackcloth, and went into the Houſe of the Lord.

2. He alſo ſent Eliakim who was the Steward of the Houſe, Shebna the Scribe, and the Elders of the Prieſts, having covered themſelves with Sackcloth, to Iſaiah the Prophet the Son of Amoz.

3. To whom they ſaid; Thus ſays Heze-

Ver. 18. *Steward of*] as at *Gen.* xliv. 1.

Ver. 21. *bruiſed*] as *Egypt* had then been, according to the order of the Story on *Iſa.* xx.

Ver. 34. *they*] *the gods of the Nations*, Ver. 33. not thoſe of *Hamath*, *&c.*

kiah,

kiah, This Day is a Day of Diſtreſs, Rebuke and Contempt: for the Children are come to the Birth, and there is no Might to bring forth.

4. Perhaps the Lord thy God will hear all the Words of Rabſhakeh, whom the King of Aſſyria his Maſter has ſent to reproach the living God, and will rebuke the Words which the Lord thy God has heard: therefore put up a Prayer for the Reſidue that is found.

5. Accordingly the Servants of King Hezekiah went to Iſaiah.

6. And he ſaid to them; So ſhall you tell your Maſter, Thus ſays the Lord, Be not afraid by reaſon of the Words that thou haſt heard, with which the young Men of the King of Aſſyria have blaſphemed me.

7. Behold I will put ſuch a Spirit into him, and he ſhall hear ſuch News, that he ſhall return to his own Country; in which I will cauſe him to fall by the Sword.

8. And Rabſhakeh returned, and found the King of Aſſyria fighting againſt Libnah: for he had heard that he was marched from Lachiſh.

9. Who when he heard ſay of Tirhakah King of Ethiopia, Behold he is come forth to fight with thee; ſent Meſſengers again to Hezekiah with Orders:

10. Thus ſhall you make a Speech to Hezekiah King of Judah; Let not thy God deceive thee, in whom thou truſteſt, by ſaying, Jeruſalem ſhall not be given up into the Power of the King of Aſſyria.

11. Behold thou haſt heard what the Kings of Aſſyria have done to all Countries, to deſtroy them utterly; and ſhalt thou be delivered?

12. Did the gods of the Nations deliver them whom my Fathers deſtroyed, Gozan, Haran, Rezeph, and the Edenites who were in Thelaſſar?

13. Where is the King of Hamath, the King of Arpad, and the King of the City of Sepharvaim, of Henah and Ivah?

14. And when Hezekiah had received the Letter from the Hands of the Meſſengers, and read it; he went up to the Houſe of the Lord, and ſpread it before him.

15. Before whom he prayed, and ſaid; O Lord God of Iſrael, who inhabiteſt the Cherubs, thou thy ſelf art God alone, of all the Kingdoms of the Earth: thou having made the Heaven, and the Earth.

16. Incline thy Ear, O Lord, and hear; open thy Eyes, O Lord, and ſee; even hear the Words of Sennacherib, who has ſent him to reproach the living God.

17. Indeed, O Lord, the Kings of Aſſyria have laid waſte the Nations, and their Land;

18. And put their gods into the Fire: for they were not gods, but the Work of Men's Hands, Wood and Stone; ſo they deſtroyed them.

19. Now therefore, O Lord our God, ſave us, I beſeech thee, from his Power; for all the Kingdoms of the Earth to know, that thou art the Lord God alone.

20. Then Iſaiah the Son of Amoz ſent Word to Hezekiah: Thus ſays the Lord God of Iſrael, What thou haſt prayed to me concerning Sennacherib King of Aſſyria, has not been unheard by me.

21. This is the Matter that the Lord ſpeaks againſt him; The Virgin, the Daughter of *Zion*, deſpiſes thee, mocks thee, the Daughter of Jeruſalem ſhakes the Head after thee.

22. Whom haſt thou reproached, and blaſphemed? And againſt whom haſt thou raiſed the Voice, and looked up on high? Againſt the Holy One of Iſrael?

23. Thou haſt reproached the Lord by the Miniſtry of thy Meſſengers, and ſaid; I will go up to the Height of the Mountains, to the Sides of Lebanon, with the Multitude of my Chariots: where I will cut down his tall Cedars, the choiceſt of his Fir-trees; and come to the Lodging-place of his Border, to the Wood of his Carmel.

24. I have dug, and drunk ſtrange Waters; and dried up all the Streams of the Siege with the Soles of my Feet.

25. Haſt not thou heard long ago I made it? From Days of old Time that I formed it? Now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fortified Cities to ruinous Heaps.

26. Therefore were their Inhabitants ſhort-handed, were daunted, and aſhamed: they were *like* the Herb of the Field, and the tender Pot-herb, Graſs of the Roofs, and Corn blaſted before it is grown up.

27. And I know thy dwelling, going out

Ver. 7. *put*] *Heb. give.*

Ib. *Spirit*] or *Mind*, as *Grotius* ſhews, and according to *Munſt.* but with *Jun.* and *Trem. Will*, who yet render it *ſpiritum*, as the *Heb.* Word undeniably ſignifies.

Ver. 8. *returned*] to give *Sennacherib* Account of it, but leaving his Army there as it ſeems, Ver. 9, 33, 35. notwithſtanding what *Prideaux* ſays to the contrary, *Connec.* An. 710; ſee *Iſa.* xx. 1.

Ver. 9. *Ethiopia*] As the King appears to be *Tarachus*, one of the *Ethiopian* Family, who afterwards reigned in *Egypt*, I have rendered it here *Ethiopia*, and not *Cuſh* as in other Places; ſee *Prideaux's Connec.* Anno 710 & 706.

Ver. 23. *Lodging-place*] being in the Height, *Iſa.* xxxvii. 24. This and *Border* are both ſingular in *Heb.* here as there.

Ver. 25. *made*] as *formed* juſt after.

Ver. 26. *Corn blaſted*] the *Heb.* Word being a Subſtantive ſignifying ſo, *Buxt. Lex.*

and

and coming in, as alſo thy being moved againſt me.

28. Becauſe thy being moved againſt me, and thy Tumult is come up into my Ears; therefore will I put my Hook in thy Noſe, and my Bridle in thy Lips, and will make thee return in the Way wherein thou cameſt.

29. And this ſhall be a Sign to thee; the eating this Year that which grows of it ſelf, and in the ſecond Year what grows up again (then in the third Year ſow you, and reap, as likewiſe plant Vineyards, and eat the Fruit of them)

30. That a Remnant eſcaped of the Family of Judah which is left, ſhall again take root below, and yield Fruit above.

31. For a Reſidue ſhall go forth from Jeruſalem, and a Remnant eſcape from Mount Zion: the Zeal of the Lord will do this.

32. Therefore thus ſays the Lord concerning the King of Aſſyria; He ſhall not come to this City, nor ſhoot an Arrow there, nor come before it with a Shield, nor make a Rampart againſt it.

33. In the ſame Way wherein he came, ſhall he return, and not come to this City, ſays the Lord.

34. But I will defend this City to ſave it, for my own ſake, and for the ſake of my Servant David.

35. And it came to paſs that Night, that the Angel of the Lord went out, and ſlew a hundred eighty and five thouſand in the Camp of Aſſyria; ſo that when they roſe early in the Morning, behold all of them were dead Corpſes.

36. So Sennacherib King of Aſſyria marched, and going back again, dwelt at Nineveh.

37. And as he was worſhipping in the Houſe of Niſroch his god, Adrammelech and Sharezer ſlew him with the Sword, who eſcaped to the Country of Ararat: and Eſarhaddon his Son reigned in his room.

CHAP. XX.

IN thoſe Days was Hezekiah ſick likely to die, to whom Iſaiah the Son of Amoz the Prophet came, and ſaid to him; Thus ſays the Lord, Make thy Will, for thou wilt die, and not live.

2. Upon this he turned about his Face to the Wall, and prayed to the Lord, ſaying,

3. I beſeech thee, O Lord, remember now, how I have walked continually before thee in Truth, and with a perfect Heart, and have done what thou waſt pleaſed with; and Hezekiah wept a great deal.

4. When Iſaiah being not got out to the middle of the City, had the Lord's Commiſſion as follows;

5. Go back, and tell Hezekiah the Ruler of my People; Thus ſays the Lord God of thy Father David, I have heard thy Prayer, ſeen thy Tears; behold I will heal thee, on the third Day thou ſhalt go up to the Houſe of the Lord.

6. And I will add to thy Time fifteen Years: as alſo deliver thee and this City from the Power of the King of Aſſyria; and will defend this City, for my own ſake, and for the ſake of David my Servant.

7. Iſaiah alſo ſaid, Take a Bunch of Figs; which they did; and putting upon the Boil, he recovered.

8. However Hezekiah aſked him, What

Ver. 29. *the eating*] That and the next being the Sabbatical and Jubile Years, according to the *Table of Chronology*: the keeping of which Years orderly, when it was ſo very unlikely, the *Aſſyrians* being killed that Night, might well be a Sign of God's future Favour.

Ver. 32. *He*] the King of *Aſſyria* himſelf. It ſeems to be the Cuſtom of taking capital Cities in thoſe Times, that the King ſhould be there at the laſt ſtorming it, 2 *Sam.* xii. 27, 28. according to which this ſhews that *Jeruſalem* ſhould not be taken.

Ib. *to*] which, and not *into*, agrees with *there*, *&c.*

Ver. 33. *return*] Both *Rabſhakeh* went back *to Sennacherib*, and *Sennacherib* coming from the South to *Lachiſh*, returned ſouthward out of the Kingdom of *Judah* to *Libnah*, Ver. 8, and Chap. viii. 22, *Num.* xxxiii. 20.

Ver. 35. *went out*] of *Jeruſalem*, where his peculiar Preſence was; to the *Aſſyrian* Camp, in the Valley of *Tophet*, according to Ch. xxx. 33. and *Joſephus*. *Sennacherib*'s going back from *Lachiſh* to *Libnah*, makes it improbable that the Army with him was deſtroyed marching towards *Jeruſalem*, as *Prideaux* has it, *Connect.* An. 710. Much leſs did *Sennacherib* get thither, as with *Bedford Script. Chron.* B. vi. 3, 18. contrary to Ver. 32. *Iſa.* xxxvii. 33. ſee *Iſa.* xxxi. 9.

Ib. *ſlew*] According to *Beroſus* in *Joſephus Antiq.* Lib. x. 2. and *Jerome* on *Iſa.* xxxvii. it was done with the Peſtilence, which may be likely; ſee alſo on Ch. xx. 7. The Opinion of *Prideaux* is, that it was a hot Wind in thoſe Parts, for which Ver. 7. is quoted; where the Words of the Original neither ſignify *ſend* nor *Blaſt*; ſee *Iſa.* xxx. 28, as *of Hoſts* is, Ver. 31. and that our *Tranſlators* have put in another Character.

Ver. 37. *Adrammelech* and *Sharezer ſlew him*] *his Sons* is only in the *Margin*.

Ver. 1. *thoſe Days*] *Hezekiah* not reigning twenty-nine full Years, as by the *Chronological Table*, and the fifteen which his Life was lengthened, Ver. 6. being no doubt full ones, it follows that this Sickneſs was in thoſe very Days ſpoken of before, namely while the King of *Aſſyria* was at war againſt the Country in *Hezekiah*'s fourteenth Year, Chap. xviii. 13. as Ver. 6. of this Chapter likewiſe ſhews.

Ver. 2. *Gregory* ſays (extravagantly;) "King *Hezekiah* was heard upon his bed, but his Prayer what was "it, but that he might go once more to Church? And "even then though in that Extremity, he could not go "up into the Houſe of the Lord; yet at leaſt he turned "himſelfe in his Chamber that way," *Notes and Obſerv. upon ſome Paſſages of Scrip.* Ch. 31.

Ver. 3. *a great deal*] *Heb. with great weeping.*

Ver. 4. *City*] *Court* being but in the *Marg.*

Ver. 7. *Boil*] It ſeems to be the Peſtilence, which *Sennacherib*'s Army might catch from the City, but in an extraordinary manner.

ſhall

ſhall be the Sign that the Lord will heal me, and that I ſhall go up to the Houſe of the Lord on the third Day?

9. And Iſaiah replied, This ſhall be a Sign to thee from the Lord, that he will do the Thing which he has ſpoken; ſhall the Shadow go on ten Degrees, or go back ſo many?

10. To which Hezekiah anſwered, It is a ſlight Thing for the Shadow to decline ten Degrees; no, but let it return backward ten Degrees.

11. So Iſaiah the Prophet called on the Lord; and he cauſed the Shadow on the Degrees, which was gone down upon thoſe of Ahaz, to return backward ten Degrees.

12. At that Time Berodach-baladan, the Son of Baladan, King of Babylon ſent a Letter, and a Preſent to Hezekiah: for he heard that he had been ſick.

13. And Hezekiah hearkened to them, ſhewing them the whole Houſe of his Odours, the Silver, Gold, Spices, the good Oil, the Houſe of his Veſſels, and all that was found in his Treaſures: there was Nothing which he did not ſhew them, in his Houſe, and in all his Dominion.

14. Afterwards Iſaiah the Prophet came to King Hezekiah, and ſaid to him, What did theſe Men ſay? And from whence did they come to thee? And he anſwered, They came from a Country far off, from Babylon.

15. And upon his enquiring, What did they ſee in thy Houſe? Hezekiah acknowledged, They ſaw all that was in it; there was Nothing, which I did not ſhew them, in my Treaſures.

16. Then ſaid Iſaiah to him; Hear the Lord's Commiſſion,

17. Behold the Days are coming, when all that is in thy Houſe, and what thy Fathers have treaſured up to this Day, ſhall be carried away to Babylon; there ſhall be Nothing left, ſays the Lord.

18. Nay they ſhall take of thy Sons who ſhall proceed out from thee, whom thou ſhalt beget; and they ſhall be Officers in the Palace of the King of Babylon.

19. Whereupon Hezekiah ſaid to Iſaiah, The Lord's Commiſſion that thou ſpeakeſt is good: for is it not, ſaid he, if there be Peace and Truth in my Days?

20. As for the reſt of Hezekiah's Affairs, and all his Power, with how he made a Fiſh-pond, and a Conduit, and brought Water to the City, are they not written in the Book of the Chronicles of the Kings of Judah?

21. And Hezekiah lay down with his Fathers, and Manaſſeh his Son reigned in his room.

CHAP. XXI.

MANASSEH was in his twelfth Year when he began reigning, and reigned fifty five Years at Jeruſalem; whoſe Mother's Name was Hephzi-bah.

2. And he did what the Lord was diſpleaſed with; according to the Abominations of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

3. For he built up again the Chapels which his Father Hezekiah had deſtroyed, raiſed up Altars to Baal, made a Grove as Ahab King of Iſrael did, worſhipped all the Army of Heaven, and ſerved them.

4. He alſo built Altars in the Houſe of the Lord, of which the Lord ſaid, I will put my Name in Jeruſalem.

5. And he builded Altars to all the Army of Heaven, in the two Courts of the Lord's Houſe.

6. Beſides he made his Son paſs through the Fire, uſed ſoothſaying, divined, and had to do with familiar Spirits and Sorcerers; doing what the Lord was much diſpleaſed with, to provoke *him*.

7. Nay he put a carved Image belonging to the Grove that he had made, in the Houſe of which the Lord ſaid to David and his Son Solomon; In this Houſe and in Jeruſalem, that I have choſen out of all the Tribes of Iſrael, will I put my Name for ever.

8. And I will not remove the Feet of Iſrael again, from the Country which I gave

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Ver. 11. *on the Degrees*] as *Iſa.* xxxviii. 8. *of the Degrees*, and thus the *Heb.* has here.

Ib. *thoſe*] the ſame as before and after, *dial* being alſo another Word.

Ib. *backward*] by the Inflection of the Sun's Rays, that might be called *the Sun*, *Iſa.* xxxviii. 8. as is ſuppoſed, rather than the going back of the Sun or Earth; ſince it appears to have been only in that Country, 2 *Chron.* xxxii. 31. and *Uſher* obſerves by three Eclipſes before that Time, that they agreed with the conſtant Motion of the heavenly Bodies as if not altered; tho' he ſuppoſes inconſiſtently that all of them went backward, *Annal.* A. M. 3291.

Ib. *ten*] as long as if the Shadow had ſtood ſtill while it uſed to go forward twenty, ſince thoſe ten were to be paſſed back again; and if not in the common Pace, it would be a farther Miracle. And leſt it ſhould be thought, ſo much Time muſt be loſt; I ſay No, becauſe the Shadow muſt ſtop at Night, and the next Morning it would naturally begin right again.

Ver. 13. *hearkened*] His being glad by *Iſaiah*'s Account, Ch. xxxix. 2. might be here ſoftened a little in his Favour, by the Change of a *Heb.* Letter.

Ib. *Odours*] I ſuppoſe moſtly for Offerings.

Ib. *Veſſels*] The *Eng. Marg.* has *Heb.* Veſſels; as likewiſe *Jun.* and *Trem.* the *vulg. Lat. Munſt.* and *Pagn. vaſorum.*

to their Forefathers; only if they obſerve to do according to all that I have commanded them, and after all the Law which my Servant Moſes commanded them.

9. But they would not hear; and Manaſſeh made them err, to do worſe than the Nations, that the Lord had deſtroyed from the Preſence of the Iſraelites.

10. And the Lord ſpoke by the Miniſtry of his Servants the Prophets as follows:

11. Becauſe Manaſſeh King of Judah does theſe Abominations, doing worſe than all that the Amorites did who were before him, and makes Judah alſo ſin by his filthy Idols.

12. Therefore thus ſays the Lord God of Iſrael; Behold I will bring Harm upon Jeruſalem and Judah, at which both the Ears of every one who hears it ſhall tingle.

13. For I will ſtretch out over Jeruſalem the Line of Samaria, and the Plummet of the Family of Ahab; and will wipe Jeruſalem as one does a Diſh, and being wiped, turns *it* upon its Face.

14. So will I forſake the Reſidue of my Poſſeſſion, and deliver them into the Power of their Enemies; whereby they ſhall become a Prey and Spoil to all of them:

15. Becauſe they have done what I diſlike, and have provoked me, from the Day on which their Forefathers came out of Egypt to this Day.

16. And Manaſſeh alſo ſhed innocent Blood very much, till he had quite filled up Jeruſalem; beſides his Sin wherein he made Judah ſin, by doing what the Lord was diſpleaſed with.

17. As for the reſt of Manaſſeh's Affairs, and all that he did, with his Sin which he ſinned, are they not written in the Book of the Chronicles of the Kings of Judah?

18. And Manaſſeh lay down with his Fathers, being buried in the Garden of his own Houſe, in that of Uzza; and Amon his Son reigned in his room.

19. Amon was in his twenty ſecond Year when he began reigning, and reigned two Years at Jeruſalem; whoſe Mother's Name was Meſhullemeth, the Daughter of Haruz of Jotbah.

20. He likewiſe did what the Lord was diſpleaſed with, as Manaſſeh his Father had done.

21. For he went in all the Way wherein his Father went; and ſerved the filthy Idols that his Father ſerved, and worſhipped them.

22. Moreover he forſook the Lord God of his Fathers, and went not in the Way of the Lord.

23. At length the Servants of Amon conſpired againſt him, and killed the King in his own Houſe.

24. But the People of the Country ſlew all that conſpired againſt him; and the ſame made Joſiah his Son King in his room.

25. As for the reſt of Amon's Affairs which he did, are they not written in the Book of the Chronicles of the Kings of Judah:

26. And he being buried in his Sepulchre in the Garden of Uzza, Joſiah his Son reigned in his room.

CHAP. XXII.

JOSIAH was in his eighth Year when he began reigning, and reigned thirty one Years at Jeruſalem; whoſe Mother's Name was Jedidah, the Daughter of Adaiah of Boſkath.

2. And he did what the Lord approved of; going in all the Way of David his Father, without turning aſide to the right Hand or left.

3. Now in the eighteenth Year of King Joſiah, he ſent Shaphan, the Son of Azaliah, the Son of Meſhullam, the Scribe, to the Houſe of the Lord, with this Meſſage;

4. Go up to Hilkiah the high Prieſt, and cauſe him to finiſh *the Affair of* the Money that is brought into the Houſe of the Lord, which the Keepers of the Door gather from the People.

5. And let them deliver it into the Hands of ſuch as manage the Work, that are ſet over the Houſe of the Lord, who ſhall give it to the Doers of the Work which is there, to repair the Breaches of the Houſe;

6. To Artificers, Builders, and Maſons, even to buy Timber and Stone that is cut, to repair the Houſe.

7. But the Money was not reckoned to them, that was delivered into their Hands; becauſe they managed faithfully.

8. And Hilkiah the high Prieſt ſaid to Shaphan the Scribe, I have found the Book of the Law in the Houſe of the Lord; Hilkiah alſo gave the Book to him, and he read it.

9. Then Shaphan the Scribe came to the King, and brought him back Word, and ſaid,

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Ver. 15. *what I diſlike*]. as oppoſite to another Idiom remarked on at *Gen.* xix. 8. which is alſo otherwiſe turned by our *Tranſlators*, as in *Num.* xi. 10. and xxii. 34. *Jer.* xl. 4. *Joſh.* xxiv. 15.

Thy Servants have poured out the Money that was found in the Houſe, and delivered it into the Hands of thoſe that manage the Work, who are ſet over the Houſe of the Lord.

10. Beſides he told the King thus, Hilkiah the Prieſt has given me a Book; and Shaphan read it before him.

11. And as ſoon as the King heard the Words of the Book of the Law, he tore his Cloaths.

12. He alſo commanded Hilkiah the Prieſt, Ahikam the Son of Shaphan, Achbor the Son of Michaiah, Shaphan the Scribe, and Aſaiah a Servant of the King, as follows,

13. Go, enquire of the Lord for me, and for the People, even for all Judah, concerning the Words of this Book that is found: for the Wrath of the Lord is great, that which is kindled againſt us, becauſe our Fathers have not hearkened to the Words of this Book, to do according to all that is written for us.

14. So Hilkiah the Prieſt, Ahikam, Achbor, Shaphan and Aſaiah, went to Huldah the Propheteſs, the Wife of Shallum, the Son of Tikvah, the Son of Harhas, Keeper of the Garments, ſhe dwelling at Jeruſalem in the ſecond Part; and they ſpoke to her.

15. Who ſaid to them: Thus ſays the Lord God of Iſrael, Tell the Man that ſent you to me;

16. Thus ſays the Lord: Behold I will bring Harm to this Place, and upon the Inhabitants of it, even all the Things of the Book which the King of Judah has read;

17. Becauſe they have forſaken me, and burnt incenſe to other gods, that they might provoke me by all the Work of their Hands; ſo ſhall my Wrath be kindled againſt this Place, and not be quenched.

18. But concerning the King of Judah who ſent you to enquire of the Lord, thus ſhall you tell him; Thus ſays the Lord God of Iſrael, *As for* the Words which thou haſt heard,

19. Foraſmuch as thy Heart is tender, and thou didſt humble thyſelf before the Lord, when thou heardeſt what I have ſpoken againſt this Place, and the Inhabitants of it, that they ſhould become a Deſolation and a Curſe, and didſt tear thy Cloaths, and weep before me; I alſo heard, ſays the Lord.

20. Therefore behold I will gather thee to thy Fathers, and thou ſhalt be gathered to thy Grave in Peace, and thy Eyes ſhall not ſee all the Harm which I will bring upon this Place. And they brought the King back Word.

CHAP. XXIII.

UPON this the King ſent, and they gathered to him all the Elders of Judah and Jeruſalem.

2. He then went up to the Houſe of the Lord, all the Men of Judah, and all the Inhabitants of Jeruſalem being with him, as alſo the Prieſts and Prophets, nay all the People from the leaſt to the greateſt; where he read in their Hearing all the Words of the Book of the Covenant, that was found in the Houſe of the Lord.

3. And the King ſtanding at a Pillar, made a Covenant before the Lord, to go after him, and to keep his Commandments, Teſtimonies and Ordinances, with all the Heart, and all the Soul, to confirm the Words of this Covenant that were written in this Book; and all the People ſtood to the Covenant.

4. After which the King commanded Hilkiah the high Prieſt, and the Prieſts of the ſecond Order, with the Keepers of the Door, to bring out of the Temple of the Lord all the Inſtruments that were made for Baal, for the Grove, and all the Army of the Heavens; and he burnt them without Jeruſalem, in the Fields of Kidron, and carried the Aſhes of them to Beth-el.

5. And he put away the black ones, whom the Kings of Judah had appointed, and cauſed to burn incenſe in the Chapels, in the Cities of Judah, and round about Jeruſalem, with thoſe that burnt incenſe to Baal, to the Sun, and Moon, and Planets, and to all the Army of the Heavens.

6. He likewiſe brought the Grove out of the Houſe of the Lord, without Jeruſalem, to the Brook Kidron, and burnt it there, beating it ſmall to Duſt, and throwing the Duſt of it upon the Graves of the Sons of the People.

7. And he broke down the Houſes of the Sodomites, which were at the Houſe of the Lord, where the Women wove Booths for the Grove.

Ver. 9. *poured out*] of the Cheſt, wherein it was collected, Chap. xii. 9, 10.

Ver. 12, 14. *Aſaiah*] In this Name may be obſerved the great Negligence of the *Eng. Tranſlators*.

Ver. 13. *for us*] according to the beſt *Tranſlators*, as well as better Senſe and more agreeable to the *Orig.* than *concerning*.

Ver. 20. *in Peace*] with regard to that Nation, and what ſhe had been ſpeaking of it in the preceding Verſe, and before that ſhould come to paſs.

Ver. 3. *at*] the ſame as in 2 *Chr.* xxxiv. 31.

Ver. 5. *black ones*] See this on *Zeph.* i. 4.

Ib. *and cauſed to burn incenſe*] a Conjunction, and finite Verb ſing. in the Conjug. *Pihel*.

Ver. 7. *Booths*] *Houſes Heb.*

8. Beſides

8. Beſides he brought all the Prieſts from the Cities of Judah, and polluted the Chapels where thoſe burnt incenſe, from Geba to Beer-ſheba; and broke down the Chapels of the Gates, which were at the Entrance of the Gate of Joſhua the Governor of the City, that were on a Man's left Hand at the Gate of the City.

9. Yet the Prieſts of the Chapels did not go up to the Altar of the Lord in Jeruſalem, but eat unleavened Cakes amongſt their Brethren.

10. And he polluted Topheth, which was in the Valley of the Sons of Hinnom; that no Man might make his Son or Daughter paſs through the Fire to Molech.

11. Moreover he put away the Horſes that the Kings of Judah had given to the Sun, by the coming in of the Houſe of the Lord, at the Room of Nethan-melech one of the Officers, which was in the Suburbs; and the Chariots of the Sun he burnt in the Fire.

12. The Altars too which were upon the Roof of the Chamber of Ahaz, that the Kings of Judah had made, and thoſe that Manaſſeh had made in the two Courts of the Lord's Houſe, did the King break down, and daſh in pieces from thence, throwing the Duſt of them into the Brook Kidron.

13. And the Chapels which were before Jeruſalem, that were on the right hand of the Mountain of Corruption, which Solomon King of Iſrael built to Aſhtoreth the Abomination of the Zidonians, to Chemoſh the Abomination of Moab, and Milcom the Deteſtation of the Ammonites, did the King pollute.

14. He further broke in pieces the Statues, and cut down the Groves; and filled the Places of them with Men's Bones.

15. And alſo the Altar which was at Beth-el, the Chapel that Jeroboam the Son of Nebat made, with which he cauſed Iſrael to ſin, both that Altar and the Chapel he broke down; and burnt the Chapel, beating it ſmall to Duſt, as likewiſe burnt the Grove.

16. Then Joſiah looking, ſaw the Graves which were there on the Mountain: with that he ſent, and took the Bones out of them, which he burnt upon the Altar, and polluted it; according to the Word of the Lord that the Man of God did proclaim, who proclaimed thoſe Things.

17. And he aſked, What is that Monument which I ſee? When the Men of the City anſwered him, It is the Grave of the Man of God who came from Judah, and proclaimed thoſe Things that thou haſt done againſt the Altar of Beth-el.

18. Therefore he replied, Let him alone, let not any one remove his Bones: ſo they let his Bones eſcape, with thoſe of the Prophet who came from Samaria.

19. And all the Houſes of the Chapels likewiſe that were in the Cities of Samaria, which the Kings of Iſrael had made to provoke, Joſiah took away; and did to them according to all the Deeds that he had done at Beth-el.

20. Nay he killed all the Prieſts of the Chapels who were there, upon the Altars, and burning Men's Bones upon them, returned to Jeruſalem.

21. Afterwards the King thus commanded all the People, Make a Paſſover to the Lord your God, as it is written in the Book of this Covenant.

22. For there was not made ſuch a one, from the Time of the Judges who judged Iſrael, even all the Time of the Kings of Iſrael and thoſe of Judah;

23. As in the eighteenth Year of King Joſiah, *when* this Paſſover was made to the Lord in Jeruſalem.

24. And alſo thoſe that had familiar Spirits, with the Sorcerers, Teraphs, filthy Idols, and all the Abominations which were ſeen in the Country of Judah, and in Jeruſalem, Joſiah took away; that he might confirm the Words of the Law, that were written in the Book which Hilkiah the Prieſt found in the Houſe of the Lord.

25. So that like him there was no King before him, who returned to the Lord with all his Heart, with all his Soul, and all his Might, according to the whole Law of Moſes; and after him there roſe up none like him.

26. However the Lord did not return from the Fervency of his great Anger, by which he was angry with Judah, for all the Provocations with which Manaſſeh had provoked him.

27. And he ſaid; I will alſo put Judah away from before me, as I did Iſrael; and will reject this City Jeruſalem that I choſe, and the Houſe of which I ſaid, My Name ſhall be there.

28. As for the reſt of Joſiah's Affairs, and all that he did, are they not written in the

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Ver. 11. *put away the Horſes*] that therefore ſeem to be living ones, and not for Sacrifice becauſe there were alſo Chariots; ſo both might be rather to draw or carry about an Image of the Sun, as we read concerning a Star, *Amos* v. 26.

Ver. 16. *proclaimed thoſe Things*] as in the next Verſe.

Ver. 22. *For*] The Greatneſs of the Paſſover being the Occaſion of mentioning, and recording it.

Ver. 25. *no King*] that ſo returned to the Lord; ſee Ch. xviii. 5. and *Caryl on Job* i.

Book

Book of the Chronicles of the Kings of Judah?

29. In his Time Pharaoh-nechoh King of Egypt went up againſt the King of Aſſyria, to the River Euphrates; whom King Joſiah going to meet, the ſame killed him at Megiddo, when he ſaw him.

30. And his Servants carried him dead from thence, and bringing him to Jeruſalem, buried him in his own Grave; then the People of the Country took Jehoahaz the Son of Joſiah, and anointing him, made him King in the room of his Father.

31. Jehoahaz was in his twenty third Year when he began reigning, and reigned three Months at Jeruſalem; whoſe Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

32. And he did what the Lord was diſpleaſed with, according to all that his Fathers had done.

33. At length Pharaoh-nechoh bound him at Riblah in the Country of Hamath, for reigning at Jeruſalem; and put a Fine upon the Country of a hundred Talents of Silver, and a Talent of Gold.

34. The ſame too made Eliakim the Son of Joſiah King in the room of Joſiah his Father, and turned his Name to Jehoiakim; taking away Jehoahaz, who went to Egypt, and died there.

35. And Jehoiakim gave the Silver and Gold to Pharaoh, but rated the Country, to give the Money according to his Command: of each of the People of it according to his Worth he exacted the Silver and Gold, to give to Pharaoh-nechoh.

36. Jehoiakim was in his twenty fifth Year when he began reigning, and reigned eleven Years at Jeruſalem; and the Name of his Mother was Zebudah, the Daughter of Pedaiah of Rumah.

37. He likewiſe did what the Lord was diſpleaſed with, according to all that his Fathers had done.

CHAP. XXIV.

IN his Time came up Nebuchadnezzar King of Babylon; to whom Jehoiakim became a Servant three Years, then he turned back, and rebelled againſt him.

2. Whereupon the Lord ſent againſt him the Troops of the Chaldeans, with thoſe of Syria, Moab, and the Ammonites, whom he ſent againſt Judah to deſtroy it; according to the Word that the Lord ſpoke by the Miniſtry of his Servants the Prophets.

3. Verily according to the Mouth of the Lord it was againſt Judah, to put *them* away from before him, for the Sins of Manaſſeh, according to all that he did;

4. And in particular the innocent Blood, which he ſhed, ſo that he filled Jeruſalem with it, which the Lord would not forgive.

5. As for the reſt of Jehoiakim's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

6. And Jehoiakim lay down with his Fathers, his Son Jehoiachin reigning in his room.

7. Now the King of Egypt came again no more out of his Country: for the King of Babylon took from the Flood of Egypt to the River Euphrates, all that belonged to him.

8. Jehoiachin was in his eighteenth Year when he began reigning, and reigned three Months at Jeruſalem; whoſe Mother's Name was Nehuſhta, the Daughter of Elnathan of Jeruſalem.

9. And he did what the Lord was diſpleaſed with, according to all that his Father had done.

10. At that Time the Servants of Nebu-

Ver. 29. *Aſſyria*] ſee on Chap. xvii. 24. and xxiv. 7.

Ib. *Euphrates*] where thoſe Kings fought two Battles, now and four Years after, with different Succeſs, *Joſephus Antiq.* B. x. 6. and *Jer.* xlvi. 2. but it might not be at the ſame Place by the River.

Ver. 31. *twenty third*] ſo that *Jehoiakim* was older, Ver. 36. and this might be preferred upon the Account of his Mother, who might be the principal Wife, and the other's a Concubine-wife; ſee on *Gen.* xxii. 24.

Ver. 33. *for reigning*] The *Original* having no *not*.

Ver. 34. *and died there*] not in the *com. Lat. Tranſ.*

Ver. 36. *twenty fifth*] *Joſiah* reigning over thirty one Years as by the *Table*, ſuppoſing it to be almoſt another, and that *Joſiah* began to reign in the End of his eighth Year, Chap. xxii. 1. and *Jehoiakim* in the Beginning of his twenty fifth, counting alſo almoſt four Months to *Jehoahaz*, Ver. 31. *Joſiah* might be 16 ½ Years old, when *Jehoiakim* was born, which is credible; but ſcarce ſo, if with other Chronologers, the Reign of *Jehoahaz* be included in the thirty firſt Year of *Joſiah*: ſo that this helps to ſupport my *Chronology*, and is it ſelf further aſſiſted by *Jer.* xxv. 1, 3.

Ver. 2. *Moab*] *Prideaux* gives Account that *Moab* and *Ammon* were now Provinces of the *Babyloniſh* Empire, to whoſe Yoke they had ſubjected themſelves, *Connect.* Anno 599. yet relates further that the King of *Babylon* conquered them after the Deſtruction of *Jeruſalem*, Ib. Anno 584. But as the laſt appears certain by *Ezek.* xxv. the Troops of thoſe Countries here, ſeem rather to have made Excurſions into *Judah* independent of the *Chaldeans*, as it is ſaid too *the Lord ſent* them; nay we read of a King of the *Ammonites* after this, *Jer.* xl. 14.

Ver. 7. *the King of Egypt*] namely *Pharaoh-nechoh*, Ch. xxiii. 29, 33, 34. *Jer.* xlvi. 2. for *Pharaoh-hophrah's* Army came out afterwards, *Jer.* xxxvii. 5. and xliv. 30.

Ib. *Babylon*] the Metropolis of *Aſſyria*, Ch. xxiii. 29.

Ib. *belonged to*] which the King of *Egypt* had got in his Expedition at the End of *Joſiah's* Reign, the particular Account of which ſee on *Jer.* xlvii. 2.

chadnezzar King of Babylon came up to Jeruſalem, that the City might be brought into a Siege.

11. Afterwards he came againſt the City, and his Servants beſieged it.

12. To whom Jehoiachin King of Judah went out, with his Mother, Servants, Princes and Officers; and the King of Babylon took him in the eighth Year of his Reign.

13. And he brought out from thence all the Treaſures of the Houſe of the Lord, and thoſe of the King's Houſe; particularly he cut off all the Things of Gold that Solomon King of Iſrael made in the Temple of the Lord, according as the Lord had ſpoken.

14. Nay he carried away all theſe of Jeruſalem, even all the Princes, and all who were valiant, ten thouſand Priſoners, with every Carpenter and Smith: there were none left beſides the poor People of the Country.

15. Thus he carried away Jehoiachin to Babylon; as likewiſe the King's Mother, with his Wives, Officers, and the mighty Men of the Country, did he cauſe to go away priſoners from Jeruſalem thither.

16. And all the ſtout ones ſeven thouſand, with the Carpenters and Smiths a thouſand, all the ſtout Warriors, were thoſe whom the King of Babylon carried away priſoners thither.

17. Moreover he made Mattaniah his Uncle King in his room, and turned his Name to Zedekiah.

18. Zedekiah was in his twenty firſt Year when he began reigning, and reigned eleven Years at Jeruſalem; whoſe Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

19. And he did what the Lord was diſpleaſed with, according to all that Jehoiakim had done.

20. For it came to paſs in Jeruſalem and Judah, that Zedekiah rebelled againſt the King of Babylon, by the Anger of the Lord, till he had caſt them from before him.

CHAP. XXV.

AND in the ninth Year of his Reign, on the tenth of the tenth Month, came Nebuchadnezzar King of Babylon, with all his Army, againſt Jeruſalem, and encamped againſt it, building Forts againſt it round about.

2. So the City came to be in a Siege, till the eleventh Year of King Zedekiah.

3. When on the ninth of the *fourth* Month the Famine became ſo grievous in the City, that there was no Food for the People of the Country.

4. Thus the City was broke into, and all the Warriors *fled* by night the Way of the Gate between the two Walls, which was by the King's Garden, the Chaldeans being againſt the City, round about; and he went the Way of the Plain.

5. But the Army of the Chaldeans purſued after the King, and overtook him on the Plains of Jericho, all his Army being diſperſed from him.

6. And taking the King, they carried him up to the King of Babylon at Riblah; and they pronounced Judgment on him.

7. Next they killed the Sons of Zedekiah before his Eyes, put out his own Eyes, and binding him with Chains, carried him to Babylon.

8. Moreover on the ſeventh of the fifth Month, which was *in* the nineteenth Year of King Nebuchadnezzar King of Babylon, Nebuzaradan the Captain of the Guard, a Servant of his, came to Jeruſalem;

9. Who burnt the Houſe of the Lord, and that of the King: all the Houſes likewiſe of Jeruſalem, eſpecially every great one did he burn with Fire.

10. And the Walls of Jeruſalem round about, did the whole Army of the Chaldeans, who were with him, break down.

11. The reſt alſo of the People that were left in the City, and the Deſerters who deſerted to the King of Babylon, with the reſt of the Multitude, Nebuzaradan the Captain of the Guard carried away.

12. Yet he left ſome of the Poor of the Country, for Vine-dreſſers and Huſbandmen.

13. And the Pillars of Braſs which were in the Lord's Houſe, as alſo the Baſes, and the braſen Sea that was there, the Chaldeans broke; and took away the Braſs of them to Babylon.

14. The Pots too, the Shovels, muſical Inſtruments, Spoons, and all the braſen Things with which they miniſtred, they took:

15. As did the Captain of the Guard the Cenſers, and Bowls, what was Gold in Gold, and what was Silver in Silver;

Ver. 13. *cut off all the Things*] of which the other Part was not Gold, and of no Value to *Nebuchadnezzar:* for that he did not *cut in pieces all the Veſſels* is plain by *Ezr.* i. 7. *Dan.* v. 2, 3.

Ver. 14. *ten thouſand*] The Carpenters and Smiths being a thouſand, and the valiant Men ſeven thouſand, there remain two thouſand for the Princes or Nobility, including perhaps their Families.

Ver. 15. *Cenſers*] See *Exod.* xxvii. 3

16. *With*

16. *With* the two Pillars, one Sea, and the Baſes which Solomon made for the Houſe of the Lord, the Braſs of all theſe Things being without Weight.

17. The Height of one Pillar was eighteen Cubits, and the Chapiter upon it was Braſs, the Height of the Chapiter being three Cubits, with the Infolding and the Pomegranates upon it round about all Braſs; the other Pillar too had like theſe upon the Infolding.

18. Beſides the Captain of the Guard took Seraiah the principal Prieſt, Zephaniah the ſecond Prieſt, and the three Doorkeepers.

19. And out of the City he took one Officer, him who was General over the Warriors, and five Men of thoſe that were intimate with the King who were found in the Country, as alſo the chief Scribe of the Army that muſtered the People of the Country, and ſixty Men of the ſame People who were found in the City:

20. Even them did Nebuzaradan the Captain of the Guard take, and carried them to the King of Babylon at Riblah;

21. And he ſmote them, and killed them there in the Country of Hamath. Thus was Judah carried away from their own Country.

22. But as for the People that were left in the Country of Judah, whom Nebuchadnezzar King of Babylon left, over them he ſet Gedaliah, the Son of Ahikam, the Son of Shaphan.

23. Which when all the Captains of the Armies, with their Men, heard; they came to Gedaliah, at Mizpah, even Iſhmael the Son of Nethaniah, Johanan the Son of Kareah, Seraiah the Son of Tanhumeth the Netophathite, and Jaazaniah the Son of a Maachathite, with their Men.

24. And Gedaliah ſwore to them and their Men in this manner, Be not afraid of being the Servants of the Chaldeans: dwell in the Country, and ſerve the King of Babylon, ſo it ſhall be well with you.

25. Nevertheleſs in the ſeventh Month Iſhmael the Son of Nethaniah, the Son of Eliſhama, of the royal Family, came, accompanied with ten Men, and ſmote Gedaliah, ſo that he died, as likewiſe the Jews and Chaldeans who were with him at Mizpah.

26. Then all the People from the leaſt to the greateſt, with the Captains of the Armies, got ready, and went to Egypt: for they were afraid by reaſon of the Chaldeans.

27. And in the ſeven and thirtieth Year of the Captivity of Jehoiachin King of Judah, on the twenty ſeventh of the twelfth Month, Evil-merodach King of Babylon, in the Year that he began reigning, lifted up the Head of Jehoiachin King of Judah from the Priſon-houſe.

28. To whom he ſpoke well, and put his Seat above thoſe of the Kings who were with him at Babylon.

29. And changing his Priſon-garments, he did eat Victuals continually before him, all the Days of his Life.

30. For his Proviſion was a continual one given him from the King, each Day's Allowance the very ſame Day, all the Days of his Life.

Ver. 17. *three*] the Chapiter alone, that which was upon it making five, 1 *King*. vii. 16, 17. 2 *Chron*. iii. 15, 16. *Jer*. lii. 22. *Lightfoot* without Probability deems, that the Chapiters themſelves were five Cubits high, and the lowermoſt three only could be ſeen, having no Work wrought about them there, *Harm. of O. Teſt*. for beſides the Unlikelihood of their being ſo much bare, and having Nothing ornamental above, we are told the Lilly Work was four Cubits, 1 *King*. vii. 19.

Ib. *upon the Infolding*] not *with*, according to the *Heb*. Particle, and Deſcription in 1 *King*. vii. 18.

Ver. 18. *Seraiah*] the Grandſon of *Hilkiah*, 2 *King*. xxii. 8. 1 *Chr*. vi. 13, 14. *Ezr*. vii. 1.

Ib. *ſecond Prieſt*] ſuch as *Eleazar* was, *Num*. iii. 32.

Ver. 19. *ſixty*] by the *Lat. Vulgate* no more than *ſix*.

Ver. 27. *twenty ſeventh*] brought him out of Priſon the 25th Day, *Jer*. lii. 31. and advanced him the 27th.

Ib. *Evil-merodach*] *Jerome* writes on *Iſa*. xiv. 18. *Narrant* Hebræi *hujuſcemodi Fabulam*. Evilmerodach *qui Patre ſuo* Nabuchodonoſor *vivente per ſeptem Annos inter Beſtias ante regnaverat; poſtquam ille reſtitutus in Regno eſt, uſque ad Mortem Patris cum* Joachim *Rege* Judeæ *in Vinculis fuit; quo mortuo cum rurſus in Regnum ſuccederet, &c. The* Jews *relate that* Evilmerodach *having reigned ſeven Years, while his Father* Nebuchadnezzar *lived among the Beaſts, was after his Father's Reſtoration kept in Chains with* Jechoiachin *King of* Judah, *till his Father died, when he ſucceeded him again in the Kingdom.*

NOTES

NOTES upon the FIRST BOOK of the CHRONICLES.

CHAP. I.

ADAM, Seth, Enos,
2. Cainan, Mahalaleel, Jared,
3. Enoch, Methuſelah, Lamech,
4. Noah, Shem, Ham and Japheth.
5. The Sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meſhech and Tiras;
6. And Gomer's Sons, Aſchenaz, Riphath and Togarmah;
7. As alſo the Sons of Javan, Eliſhah and Tarſhiſhah, Chittim and Dodanim.
8. The Sons of Ham were, Cuſh and Mizraim, Put and Canaan.
9. And the Sons of Cuſh were, Seba, Havilah, Sabta, Raamah and Sabtecha; Raamah's Sons being Sheba and Dedan.
10. Moreover Cuſh begot Nimrod; who began to be powerful on the Earth.
11. And Mizraim begot the Ludites, Anamites, Lehabites, Naphtuhites,
12. Pathruſites and Caſluhites; from whom came forth the Philiſtines, and the Caphtorites.
13. Canaan alſo begot Zidon his Firſt-born, and Heth,
14. With the Jebuſites, Amorites, Girgaſhites,
15. Hivites, Arkites, Sinites,
16. Arvadites, Zemarites and Hamathites.
17. The Sons of Shem were, Elam, Aſhur, Arphaxad, Lud and Aram, with Uz, Hul, Gether and Meſhech.
18. Beſides Arphaxad begot Shelah, as Shelah did Eber.
19. And Eber had two Sons born; the Name of one was Peleg, becauſe the Earth was divided in his Time, and his Brother's Name was Joktan.
20. Joktan too begot Almodad, Sheleph, Hazarmaveth, Jerah,
21. Hadoram, Uzal, Diklah.
22. Ebal, Abimael, Sheba,
23. Ophir, Havilah and Jobab; all theſe were the Sons of Joktan.
24. Shem, Arphaxad, Shelah,
25. Eber, Peleg, Reu,
26. Serug, Nahor, Terah,
27. Abram, who was Abraham.
28. The Sons of Abraham were Iſaac and Iſhmael.
29. Theſe are their Generations: the Firſt-born of Iſhmael, was Nebajoth, then Kedar, Adbeel, Mibſam,
30. Miſhma and Dumah, Maſſa, Hadad and Tema,
31. Jetur, Naphiſh and Kedemah. The foregoing were the Sons of Iſhmael.
32. As for the Sons of Keturah, Abraham's Concubine, ſhe bore Zimran, Jokſhan, Medan, Midian, Iſhbak and Shuah: Jokſhan's Sons alſo were, Sheba and Dedan.
33. The Sons of Midian too were, Ephah, Epher, Enoch, Abida and Eldaah. All theſe were the Sons of Keturah.
34. And Abraham begetting Iſaac, the Sons of Iſaac were, Eſau and Iſrael.
35. The Sons of Eſau were, Eliphaz, Reuel, Jeuſh, Jalaam and Korah.
36. The Sons of Eliphaz, Teman and Omar, Zephi and Gatam, Kenaz; and of Timna alſo Amalek.
37. The Sons of Reuel, Nahath, Zerah, Shammah and Mizzah.
38. And the Sons of Seir, Lotan, Shobal, Zibeon, Anah, Diſhon, Ezar and Diſhan.
39. Moreover the Sons of Lotan, Hori and Homam; and Lotan's Siſter was Timna.
40. The Sons of Shobal, Aljan, Manahath, Ebal, Shephi and Onam; the Sons likewiſe of Zibeon, Aijah and Anah.
41. Anah's Sons, Diſhon; and thoſe of Diſhon, Hamran, Eſhban, Ithran and Cheran.
42. The Sons of Ezer, Bilhan and Zaavan; Jaakan; the Sons of Diſhan, Uz and Aran.

Ver. 1. *Seth*] Theſe Names in *Heb.* being the ſame with thoſe of *Gen.* v. I have put them alike in *Engliſh.*

Ver. 7. *Tarſhiſhah*] This differs from that in *Gen.* x. 4.

Ver. 14. *Jebuſites*] 'So the Names which follow until 'Ver. 17. are not the Names of particular Perſons, but 'of People or Nations,' *Poole's Annot.* ſee *Gen.* x. 16.

Ver. 36. *of Timna*] for that was the Concubine of *Eliphaz*, *Gen.* xxxvi. 12.

Ver. 41. *Hamran*] It beginning and ending with the ſame Letters as in *Gen.* xxxvi. 26. but with neither as the Father of *Moſes*, *Exod.* vi. 20. though put the ſame in our *Eng. Bible.*

43. And

43. And theſe were the Kings who reigned in the Country of Edom, before the Iſraelites had one to reign: Bela the Son of Beor, the Name of whoſe City was Dinhabah.

44. And when he died, Jobab the Son of Zerah of Bozrah reigned in his room.

45. He alſo dying, Huſham of the Country of the Temanites reigned in his room.

46. This likewiſe died, and Hadad the Son of Bedad, who beat Midian in the Region of Moab, reigned in his room; and his City was named Avith.

47. Next he died, in whoſe room Samlah of Maſrekah reigned.

48. And he being dead, Saul of Rehoboth of the River ſucceeded him.

49. Whom, upon his Deceaſe, Baalhanan the Son of Achbor ſucceeded.

50. When the laſt too was dead, Hadad reigned in his room; the Name of whoſe City was Pai, and that of his Wife Mehetabel, the Daughter of Matred, Me-zahab's Daughter.

51. But when Hadad died, there were Dukes of Edom; Duke Timna, Duke Aljah, Duke Jetheth,

52. Duke Aholibamah, Duke Elah, Duke Pinon,

53. Duke Kenaz, Duke Teman, Duke Mibzar,

54. Duke Magdiel, Duke Iram: theſe were the Dukes of Edom.

CHAP. II.

THESE were the Sons of Iſrael; Reuben, Simeon, Levi and Judah, Iſſachar and Zebulun,

2. Dan, Joſeph and Benjamin, Naphtali, Gad and Aſher.

3. The Sons of Judah were, Er, Onan and Shelah, the three who were born to him of the Daughter of Shua the Canaaniteſs; but the Lord being diſpleaſed with Er the Firſt-born of Judah, he cauſed him to die.

4. And Tamar his Daughter-in-law bore him Pharez and Zerah: all the Sons of Judah being five.

5. The Sons of Pharez were, Hezron and Hamul.

6. And the Sons of Zerah, Zimri, Ethan, Heman, Chalcol and Dara; all of them five.

7. And the Sons of Carmi, Achar the Troubler of Iſrael, who did amiſs with the curſed Thing.

8. Moreover the Sons of Ethan, Azariah.

9. The Sons of Hezron alſo, who were born to him, Jerahmeel, Ram and Chelubai.

10. And Ram begot Amminadab, as Amminadab did Nahſhon, the Prince of the People of Judah;

11. Nahſhon too begot Salma, and he Boaz,

12. And he Obed, and he Jeſſe.

13. Jeſſe likewiſe begot his Firſt-born Eliab, and Abinadab the ſecond, and Shimha the third,

14. Nethaneel the fourth, Raddai the fifth,

15. Ozem the ſixth, David the ſeventh.

16. And their Siſters were, Zeruiah and Abigail: the Sons of Zeruiah being Abiſhai, Joab and Aſah-el, three.

17. And Abigail bore Amaſa, his Father being Jether the Iſhmeelite.

18. Beſides Caleb the Son of Hezron begot of Azubah a Wife, and of Jerioth even theſe her Sons, Jeſher, Shobab and Ardon.

19. And when Azubah was dead, Caleb took him Ephrath, who bore him Hur.

20. And Hur begot Uri, as Uri did Bezaleel.

21. After which Hezron went in to the Daughter of Machir, the Father of Gilead, whom he took when he was in his ſixtieth Year; and ſhe bore him Segub.

22. And Segub begot Jair, who had twenty three Cities in the Province of Gilead.

23. Nay he took Geſhur and Aram, with the Country-towns of Jair from them, with Kenath and its Towns, ſixty Cities: all theſe *belonged to* the Sons of Machir, the Father of Gilead.

24. And after Hezron was dead at Caleb-ephrathah, Abiah Hezron's Wife bore him Aſhur, the Father of Tekoa.

25. And the Sons of Jerahmeel the Firſt-born of Hezron were, Ram the Firſt-born, then Bunah, and Oren, and Ozem, Ahijah.

26. Jerahmeel had alſo another Wife,

Ver. 7. *the Troubler*] *Heb. ocher*, whence his Name here; look *Joſh.* vii. 25.

Ver. 10. *People*] *Heb. Sons*; and *Gr. Houſe*, as in ſome other Places.

Ver. 13. *Shimhah*] which is certainly wrong in the *com. Tranſ.*

Ver. 15. *the ſeventh*] when he came to the Kingdom, one of his Brothers being then dead, according to *Grot.* in *Annot.* for he was born the eighth, 1 *Sam.* xvi. 10, 11.

Ver. 18. *her*] By *Azubah* being called a Wife, and this Pronoun being ſingular, *Jerioth* ſeems to have been one under her, as *Hagar* was to *Sarah*, *Bilhah* and *Zilpah* to *Rachel* and *Leah*; according to which the whole is properly expreſſed.

whoſe Name was Atarah, ſhe was the Mother of Onam.

27. And the Sons of Ram the Firſt-born of Jerahmeel were, Maaz, Jamin, and Eker.

28. The Sons of Onam likewiſe were, Shammai and Jada; the Sons of Shammai, Nadab and Abiſhur.

29. And the Name of Abiſhur's Wife was Abihail, who bore to him Ahban and Molid.

30. And the Sons of Nadab, Seled and Appaim; but Seled died without Sons.

31. The Sons alſo of Appaim, Iſhi; and the Sons of Iſhi, Sheſhan; and thoſe of Sheſhan, Ahlai.

32. And the Sons of Jada the Brother of Shammai, Jether and Jonathan; but Jether died without Sons.

33. And Jonathan's Sons, Peleth and Zaza: theſe were the Sons of Jerahmeel.

34. Now Sheſhan having no Sons, but Daughters, and having an Egyptian Servant, whoſe Name was Jarha;

35. He gave his Daughter to that Servant for a Wife, and ſhe bore him Attai.

36. And Attai begot Nathan, and he Zabad,

37. And he Ephlal, and he Obed,

38. And he Jehu, and he Azariah,

39. And he Helez, and he Eleaſah,

40. And he Siſmai, and he Shallum,

41. And he Jekamiah, and he Eliſhama.

42. The Sons of Caleb too the Brother of Jerahmeel were, Meſha his Firſt-born, who was the Father of Ziph; with the Sons of Mareſheh the Father of Hebron.

43. Hebron's Sons being Korah, Tappuah, Rekem, and Shema.

44. And Shema begot Raham the Father of Jorkeam, as Rekem did Shammai.

45. Moreover the Son of Shammai was Maon, and Maon was the Father of Beth-zur.

46. And Ephah Caleb's Concubine bore Haran, Moza and Gazez; Haran begetting Gazez.

47. The Sons of Jahdai alſo were, Regem, Jotham, Geſhan, Pelet, Ephah, and Shaaph.

48. Maachah being the Concubine of Caleb, he begot Sheber and Tirhanah.

49. She likewiſe bore Shaaph the Father of Madmannah, Sheva the Father of Machbena, and the Father of Gibeah; and the Daughter of Caleb was Achſa.

50. Theſe were the Sons of Caleb the Son of Hur, the Firſt-born of Ephrathah; Shobal the Father of Kirjath-jearim.

51. Salma the Father of Beth-lehem, Hareph the Father of Beth-gader.

52. And Shobal the Father of Kirjath-jearim had Sons, Haroeh, half of the Menuhites.

53. And the Families of Kirjath-jearim, the Ithrites, Puthites, Shumathites and Miſhraites: from theſe came forth the Zareathites, and Eſhtaulites.

54. The Sons of Salma were, Beth-lehem, and the Netophathites, Ateroth of the Houſhold of Joab, and half of the Manahethites, the Zorites.

55. And the Families of the Scribes who dwelt at Jabez, the Tirathites, Shimeathites, Suchathites: thoſe were the Kenites who came of Hamath, the Father of Beth-rehab.

CHAP. III.

AND theſe were the Sons of David, who were born to him at Hebron: the Firſt-born Amnon, of Ahinoam the Jezreeliteſs; the ſecond Daniel, of Abigail the Carmeeliteſs;

2. The third Abſalom the Son of Maachah, the Daughter of Talmai King of Geſhur; the fourth Adonijah, the Son of Haggith;

3. The fifth Shephatiah, of Abital; the ſixth Ithream, of Eglah his Wife.

4. There were ſix born to him at Hebron, where he reigned ſeven Years and ſix Months; and at Jeruſalem he reigned thirty three Years.

5. And theſe were born to him at Jeruſalem: Shimea, Shobab, Nathan and Solomon, four, of Bath-ſhua, the Daughter of Ammiel;

6. With Ibhar, Eliſhama, Eliphelet,

7. Nogah, Nepheg, Japhia,

Ver. 40. *Siſmai*] according to other *Tranſlations*; and by the *Heb.* Vowels it cannot be *Siſamai*.

Ver. 48. *he begot*] for the Verb is here maſculine, as *Buxtorf* obſerves, *Theſ. Gram.* Lib. ii. 10.

Ver. 52. *Menuhites*] the Word being *Hammenuhoth*, and *oth* a *Heb.* Termination, as *ham* is a Prefix for *the*.

Ver. 53. *Puthites*] ending like the next Word.

Ver. 5. *Bath-ſhua*] This differs from *Bath-ſheba*, 2 *Sam.* xi. 3. only in one Letter ו for ב which ſometimes have nearly or quite the ſame Sound, and ſo might be put one for the other before the Uſe of the *Heb.* Points.

Ib. *Ammiel*] This Name עמיאל having the ſame *Heb.* Letters in it as אליעם *Eliam* in *Sam.* aforeſaid, *a Tranſpoſition or Inverſion of the Letters* may be confeſſed to the Author of the *Preſent State of the Printed Hebrew Text*, p. 197. but not that it was made by mere Miſtake of a Tranſcriber, whom all the reſt followed; ſince ſuch a Miſtake or Overſight is incredible, and therefore no Proof that other Tranſpoſitions were ſo; but it rather appears that others were made deſignedly, as this apparently muſt, according to the Uſe of that Language.

Ver. 6. *Eliſhama, Eliphelet*] *Grotius* wiſely ſuppoſes, that theſe two died when they were young, and ſo are left out, 2 *Sam.* v. 15. and the ſame Names were given to others born after, Ver. 8.

8. Eliſhama,

8. Eliſhama, Eliada and Eliphelet, nine.
9. All were the Sons of David, beſides the Sons of the Concubines, and Tamar their Siſter.
10. And the Son of Solomon was Rehoboam; Abijah his Son, Aſa his Son, Jehoſhaphat his Son,
11. Joram his Son, Ahaziah his Son, Joaſh his Son,
12. Amaziah his Son, Azariah his Son, Jotham his Son,
13. Ahaz his Son, Hezekiah his Son, Manaſſeh his Son,
14. Amon his Son, Joſiah his Son,
15. The Sons too of Joſiah were, the Firſt-born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.
16. And the Sons of Jehoiakim, Jechoniah his Son, Zedekiah his Son.
17. Moreover the Sons of Jechoniah, Aſſir, Shealtiel his Son,
18. And Malchiram, and Pedaiah, and Shenazar, Jekamiah, Hoſhama, and Nedabiah.
19. As alſo the Sons of Pedaiah, Zerubbabel and Shimei; and thoſe of Zerubbabel, Meſhullam and Hananiah, with Shelomith their Siſter;
20. And Haſhubah, Ohel, Berechiah, Haſadiah, Juſhab-heſed, five.
21. And Hananiah's Son, Pelatiah and Jeſhaiah; the Sons of Rephaiah, the Sons of Arnan, the Sons of Obadiah, the Sons of Shechaniah.
22. The Sons likewiſe of Shechaniah, Shemaiah; and thoſe of Shemaiah, Hattuſh, Igeal, Bariah, Neariah and Shaphat, ſix.
23. And the Son of Neariah, Elioenai, Hezekiah and Azrikam, three.
24. And the Sons of Elioenai, Hodaiah, Eliaſhib, Pelaiah, Akkub, Johanan, Delaiah and Hanani, ſeven.

CHAP. IV.

THE Sons of Judah, Pharez, Hezron; with Charmi, Hur, and Shobal.

2. And Reaiah the Son of Shobal begot Jahath, as Jahath did Ahumai and Lahad: theſe were the Families of the Zorathites.
3. And theſe were of the Father of Etam, Jezreel, Iſhma and Idmaſh; the Name of their Siſter being Hazlelponi:
4. With Penuel the Father of Gedor, and Ezer the Father of Huſhah: theſe were the Sons of Hur, the Firſt-born of Ephrathah, the Father of Beth-lehem.
5. Beſides Aſhur the Father of Tekoa had two Wives, Helah and Naarah.
6. And Naarah bore him Ahuzam, Hepher, Temeni and Haahaſhtari: theſe were the Sons of Naarah.
7. Helah's Sons alſo were, Zereth, Jezohar and Ethnan.
8. And Koz begat Anub, Hazobebah, and the Families of Aharhel the Son of Harum.
9. Jabez too was more honourable than his Brethren; whoſe Name his Mother called Jabez, Becauſe, ſaid ſhe, I bore him with Grief.
10. And Jabez called thus on the God of Iſrael, Oh that thou wouldeſt throughly bleſs me, and enlarge my Bounds, that thy Hand would be with me, and thou wouldeſt let no Harm grieve me. And God brought to paſs what he aſked.
11. Next Chelub the Brother of Shuhah begot Mehir, who was the Father of Eſhton.
12. And Eſhton begot Beth-rapha, Paſeah, and Tehinnah the Father of Ir-nahaſh: theſe were the Men of Rechah.
13. Moreover the Sons of Kenaz were, Othniel and Seraiah; and the Sons of Othniel, Hathath.
14. Meonothai further begot Ophrah; and Seraiah begot Joab the Father of thoſe in the Valley of Artificers, for they were ſuch.
15. And the Sons of Caleb the Son of Jephunneh were, Iru, Elah and Naam; and the Sons of Elah, even Kenaz.
16. And Jehallelel's Sons, Ziph and Ziphah, Tiria and Azarel.

Ver. 10. *Abijah*] The very ſame Name as in 1 *King.* xiv. 1. 2 *Chron.* xiii. 1.

Ver. 17. *Shealtiel*] The ſame Word with that in *Ezr.* iii. 2. *Hag.* i. 1.

Ver. 19. *Zerubbabel*] It ſeems not the noted Son of *Shealtiel.*

Ver. 21, 23. *Son*] being ſingular in the *Original*, as plural Ver. 22. Ch. ii. 7, 8, 31. ſee *Gen.* xlvi. 23.

Ver. 22. *ſix*] the Sons of *Shecaniah* as here called, of both the firſt and ſecond Deſcent, and as our Grandſons are Sons; ſo that there was no Need to add *Seſa* in the *Vulg. Lat.* any more than at Ch. vii. 3.

Ver. 3. *Father*] It ſeems to me ſtrictly here to mean *Grandfather*, and that *Hazlelponi* was; the Mother of *Etam*, which will account for the Manner of Expreſſion. The Author of the *Preſent State of the Printed Hebrew Text* tranſlates, *THESE are the FATHER of Etam*, then ſays, *This is the true Verſion of the printed Hebrew; and if Words ever wanted Senſe, they do ſo here*, p. 483. But mind, if they do, it is owing to himſelf; unleſs he can prove the *Heb.* cannot mean *of the Father*, but אֲבִי being both the perfect and conſtructed Form (even allowing him the Benefit of the Points, which he is utterly undeſerving of) denotes as well *theſe of*, as ſimply *theſe.*

Ver. 8. *Hazobebah*] So in the *Verſion* of *Jun.* and *Trem.* for the *Heb.* Article *ha* being not prefixed to proper Names of Men, as *Buxtorf* ſhews, *Theſ. Gram.* Lib. ii. 5. it is conſequently Part of the Name, as in *Haahaſhtari*, Ver. 6.

Ver. 14. *thoſe*] who were the *they* following, and the Offſpring of *Joab*; rather than *the Valley* either, much leſs both, as in the *com. Tranſ.*

17. The

17. The Sons likewiſe of Ezrah, Jether, Mered, Epher, and Jalon and *Mered's Wife* conceived Miriam, Shammai, and Iſhbah the Father of Eſhtemoa;

18. And his Wife Jehudijah bore Jered the Father of Gedor, Heber the Father of Socho, and Jekuthiel the Father of Zanoah: thoſe being the Sons of Bithiah the Daughter of Pharaoh, whom Mered took.

19. There were alſo the Sons of *his* Wife Hodiah, the Siſter of Naham, the Father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20. As likewiſe Shimon's Sons, Amnon and Rinnah, Ben-hanan and Tilon; and the Son Iſhi, Zoheth and Ben-zoheth.

21. The Sons of Shelah Judah's Son were Er the Father of Lechah, and Ladah the Father of Mareſhah, with the Families of the Houſe for the Service of fine Linen, of the Houſe of Aſhbea;

22. And Jokim, and the Men of Chozeba, with Joaſh and Saraph, who bore rule at Moab, and Jaſhubi-lehem: which are ancient Matters.

23. They were Potters, and dwelt at the Plants and Hedges; where they reſided with the King in his Buſineſs.

24. The Sons of Simeon were, Nemuel and Jamin, Jarib, Zerah, Saul;

25. Shallum his Son, Mibſam his Son, Miſhma his Son.

26. And the Sons of Miſhma, Hamuel his Son, Zaccur his Son, Shimei his Son.

27. Shimei too had ſixteen Sons and ſix Daughters, but his Brethren had not many Sons; all their Family not multiplying ſo much as the Sons of Judah.

28. And they dwelt at Beer-ſheba, Moladah, Hazar-ſhual,

29. At Bilhah, at Ezem, at Tolad,

30. At Bethuel, at Hormah, at Ziklag,

31. At Beth-marcaboth, at Hazar-ſuſim, at Beth-birei and Shaaraim: theſe were their Cities till the Reign of David.

32. And their Villages were, Etam and Ain, Rimmon and Thochen, and Aſhan, five Cities;

33. With all their Villages which were round about thoſe Cities to Baal: theſe were the Habitations and Pedigree that they had.

34. Beſides there was Meſhobab, Jamlech, and Joſhah the Son of Amaziah.

35. As there was Joel, and Jehu the Son of Joſhibiah, the Son of Seraiah, the Son of Aſiel;

36. Together with Elioenai, Jaakobah, Jeſhohaiah, Aſaiah, Adiel, Jeſhimiel and Benaiah;

37. And Ziza the Son of Shiphi, the Son of Allon, the Son of Jedaiah, the Son of Shimri, the Son of Shemaiah.

38. Theſe who came by Name were Princes in their Families, and the Houſhold of their Fathers increaſed into a Multitude.

39. And they went to the Entrance of Gedor, as far as to the Eaſt of the Valley, to ſeek out Paſture for their Flocks.

40. And they found fat and good Paſture; the Country alſo was of wide Space, quiet and peaceable: for thoſe of Ham dwelt there before.

41. But theſe written by Name came in the Time of Hezekiah King of Judah, and ſmote their Tents, with the Habitations that were found there, and deſtroying them to this Day, dwelt in their room; becauſe there was Paſture for their Flocks there.

42. Nay ſome of theſe Sons of Simeon, five hundred Men, went to Mount Seir, having Pelatiah, Neariah, Rephaiah, and Uzziel, the Sons of Iſhi, for their Captains;

43. And ſmiting the Reſidue of Amalek that was eſcaped, have dwelt there to this Day.

CHAP. V.

AND the Sons of Reuben the Firſt-born of Iſrael (for he was the Firſt-born, but when he profaned his Father's Bed, his Birth-right was given to the Sons of Joſeph, Iſrael's Son; however the Pedigree is not to be reckoned up after the Birth-right.

2. For Judah was powerful among his Brothers, and from him was the Ruler; though Joſeph had the Birth-right)

3. The Sons, *I ſay*, of Reuben Iſrael's Firſt-born were, Enoch and Phallu, Hezron and Carmi.

4. The Sons of Joel, Shemaiah his Son, Gog his Son, Shimei his Son,

5. Micah his Son, Reaiah his Son, Baal his Son,

6. Beerah his Son, whom Tilgath-pilneſer King of Aſſyria carried captive, he being Prince of the Reubenites.

7. And his Brethren after his Families,

Ver. 17. Mered's Wife] as the next Verſe ſhews, the Text here requiring Somebody to be ſupplied; ſo *Jun.* and *Trem.* alſo tranſlate, and *Poole* comments.

Ver. 1. *Joſeph*]. to whom it belonged more than to another, as he was the eldeſt Son by *Rachel*, who was firſt eſpouſed or betrothed to *Jacob*.

Ib. *however*] Notwithſtanding *Joſeph* had the Birth-right, his Pedigree is poſtponed, Chap. vii. 14, 20, &c. and *Judah*'s put firſt, as in the three foregoing Chapters.

when

when the Pedigree was reckoned up after their Generations, were the chief, Jeiel and Zechariah;

8. As alſo Bela the Son of Azaz, the Son of Shema, the Son of Joel; he dwelt in Aroer, even to Nebo and Baal-mean.

9. At the Eaſt likewiſe he dwelt as far as to the Entrance of the Wilderneſs, that is from the River Euphrates; becauſe their Cattle multiplied in the Province of Gilead.

10. And in the Time of Saul they made war with the Hagarites, who fell by their Hands; then they dwelt in their Tents, againſt the whole Front of the Eaſt of Gilead.

11. Before whom dwelt the Poſterity of Gad, in the Country of Baſhan as far as Salcah;

12. Joel the chief, Shapham the ſecond, Janai and Shaphat, in Baſhan.

13. And their Brethren of the Houſhold of their Fathers were, Michael, Meſhullam, Sheba, Jorai, Jacan, Zia and Eber, ſeven;

14. (Theſe were the Sons of Abihail, the Son of Huri, the Son of Jaroah, the Son of Gilead, the Son of Michael, the Son of Jeſhiſhai, the Son of Jahdo, the Son of Buz)

15. Ahi the Son of Abdiel, the Son of Guni, the chief of the Houſhold of their Fathers.

16. And they dwelt in Gilead, Baſhan, and its Towns, as likewiſe in all the Suburbs of Sharon, upon their Goings forth.

17. The Pedigree of them all was reckoned up in the Time of Jotham King of Judah, and in that of Jeroboam King of Iſrael.

18. The Poſterity of Reuben, the Gadites, and the half Tribe of Manaſſeh, of valiant Perſons, Men carrying Shield and Sword, bending the Bow, inſtructed in War, were forty four thouſand ſeven hundred and ſixty, who went out to Battle.

19. And they made War with the Hagarites, Jetur, Naphiſh and Nodab.

20. Againſt whom they were helped, ſo that the Hagarites were delivered into their Power, and all who were with them: for they cried to God in the War, and he was intreated by them, becauſe they truſted in him.

21. So they carried away their Cattle, their Camels fifty thouſand, the Flocks two hundred and fifty thouſand, and Aſſes two thouſand; as alſo Perſons of Mankind a hundred thouſand:

22. For many fell down ſlain, becauſe the War was of God; and they dwelt in their room till the Captivity.

23. And the Poſterity of the half Tribe of Manaſſeh dwelling in the Country, multiplied from Baſhan to Baal-hermon, Senir and Mount Hermon.

24. Now theſe were the chief of the Houſhold of their Fathers, ſuch as were ſo; namely Epher, Iſhi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, valiant Men, famous ones.

25. However they did amiſs againſt the God of their Fathers, and went a whoring after the gods of the People of the Country, whom God had deſtroyed from their Preſence.

26. Upon which the God of Iſrael ſtirred up the Spirit of Pul King of Aſſyria, and that of Tilgath-pilneſer King of Aſſyria, ſo that he carried them captive, even the Reubenites, Gadites, and the half Tribe of Manaſſeh, and had them to Helah, Habor, Hara, and the River Gozan, to this Day.

CHAP. VI.

THE Sons of Levi were, Gerſhon, Kohath and Merari.

2. And the Sons of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3. As alſo the Children of Amram, Aaron, Moſes and Miriam; and Aaron's Sons, Nadab and Abihu, Eleazar and Ithamar.

4. Eleazar begot Phinehas, he Abiſhua,
5. He Bukki, he Uzzi,
6. He Zerahiah, he Meraioth,
7. He Amariah, he Ahitub,
8. He Zadok, he Ahimaaz,
9. He Azariah, he Johanan,
10. And he Azariah, him who executed the Prieſthood in the Houſe which Solomon built at Jeruſalem;
11. Azariah alſo begot Amariah, he Ahitub,
12. He Zadok, he Shallum,
13. He Hilkiah, he Azariah,
14. He Seraiah, he Jehozadak,
15. And Jehozadak went away, when the

Ver. 9. *that is from*] reaching to the *Euphrates*; not *he dwelt from thence to the Entrance.*

Ver. 10. *againſt the whole Front of the Eaſt of Gilead*] So the *Heb.* and rightly, ſince the two Tribes and half had *Gilead* before, on the Eaſt of which were the *Hagarites:* thus *Poole* writes, *which lay Eaſtward from the Land of Gilead.*

Ver. 13. *Eber*] as *Gen.* xi. 16.

Ver. 14. *Theſe*] *Theſe ſeven laſt named*, ſays *Poole*; and ſo *Jun.* and *Trem.* have this Verſe in a Parentheſis: for *theſe* could not be *Abi*, as the *com. Tranſ.* ſeems to ſhew, by having a *Semicolon* or *Colon* at the End of the Verſe; ſince he was the Son of *Abdiel*, not of *Abihail.*

Ver. 9. *Johanan*] the ſame with *John*, as *Lightfoot* ſays, *Harm of four Evang.* Sect. 3.

Ver. 10. *executed*] as related 2 *Chr.* xxvi. 17, 18.

Ver. 14. *Jehozadak*] The Succeſſion after him is continued in *Neh.* xii. 10, 11. *Jeſhua* the firſt there being the Son of *Jehozadak*, *Ezr.* iii. 2. *Hag.* i. 1, &c.

Lord carried Judah and Jeruſalem captive, by the Power of Nebuchad-nezzar.

16. The Sons of Levi were, Gerſhom, Kohath and Merari.

17. Moreover theſe were the Names of Gerſhom's Sons, Libni and Shimei.

18. And the Sons of Kohath were, Amram, Izhar, Hebron and Uzziel.

19. The Sons of Merari, Mahli and Muſhi: theſe being the Families of the Levites after their Fathers.

20. Of Gerſhom, Libni his Son, Jahath his Son, Zimmah his Son,

21. Joah his Son, Iddo his Son, Zerah his Son, Jeaterai his Son.

22. The Sons of Kohath, Amminadab his Son, Korah his Son, Aſſir his Son,

23. Elkanah his Son, Ebiaſaph his Son, and Aſſir his Son,

24. Tahath his Son, Uriel his Son, Uzziah his Son, Saul his Son.

25. And the Sons of Elkanah, Amaſai and Ahimoth.

26. The Sons of this Elkanah were, Zophai his Son, and Nahath his Son,

27. Eliab his Son, Jeroham his Son, Elkanah his Son.

28. And the Sons of Samuel, the Firſtborn Vaſhni, then Abiah.

29. The Sons of Merari, Mahli; Libni his Son, Shimei his Son, Uzza his Son,

30. Shimea his Son, Haggiah his Son, Aſaiah his Son.

31. And theſe were they whom David ſet over the Miniſtry of the Muſick at the Lord's Houſe, from the Time the Ark reſted.

32. So they miniſtred before the Habitation of the publick Tent with Muſick, till Solomon had built the Houſe of the Lord in Jeruſalem; when they ſtood in their Manner, at their Service.

33. Even theſe ſtood, together with their Sons: of the Sons of the Kohathites, Heman a Singer, the Son of Joel, the Son of Samuel,

34. The Son of Elkanah, the Son of Jeroham, the Son of Eliel, the Son of Toah,

35. The Son of Zuph, the Son of Elkanah, the Son of Mahath, the Son of Amaſai,

36. The Son of Elkanah, the Son of Joel, the Son of Azariah, the Son of Zephaniah,

37. The Son of Tahath, the Son of Aſſir, the Son of Ebiaſaph, the Son of Korah,

38. The Son of Izhar, the Son of Kohath, the Son of Levi, the Son of Iſrael;

39. And his Brother Aſaph who ſtood at his right Hand, Aſaph the Son of Berachiah, the Son of Shimea,

40. The Son of Michael, the Son of Baaſeiah, the Son of Malchiah,

41. The Son of Ethni, the Son of Zerah, the Son of Adaiah,

42. The Son of Ethan, the Son of Zimmah, the Son of Shimei,

43. The Son of Jahath, the Son of Gerſhom, the Son of Levi;

44. And the Sons of Merari their Brethren at the left Hand, Ethan the Son of Kiſhi, the Son of Abdi, the Son of Malluch,

45. The Son of Haſhabiah, the Son of Amaziah, the Son of Hilkiah,

46. The Son of Amzi, the Son of Bani, the Son of Shamer,

47. The Son of Mahli, the Son of Muſhi, the Son of Merari, the Son of Levi.

48. Their Brethren too the Levites were put for all the Service of the Tabernacle of God's Houſe.

49. But Aaron and his Sons burnt incenſe upon the Altar of Burnt-offering and that of Incenſe, were for all the Buſineſs of the very holy Place, and to make atonement for Iſrael, according to all that Moſes the Servant of God commanded.

50. Theſe being the Sons of Aaron, Eleazar his Son, Phinehas his Son, Abiſhua his Son,

51. Bukki his Son, Uzzi his Son, Zerahiah his Son,

52 Meraioth his Son, Amariah his Son, Ahitub his Son,

53. Zadok his Son, Ahimaaz his Son.

54. Whoſe Habitations were theſe at their Palaces, in their Bounds; belonging to the Poſterity of Aaron, of the Family of the Kohathites: for they had the Lot.

55. To whom they gave Hebron in the Country of Judah, with its Suburbs round about it.

56. But the Land of the City, and its Villages, they gave to Caleb the Son of Jephunneh.

57. To the Poſterity of Aaron likewiſe they gave Cities of Judah, Hebron for Re-

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Ver. 26. *Elkanah*] the Son of that *Elkanah* in the foregoing Ver. as the *Sept. Verſ.* ſays, and as *Samuel* Ver. 28. was the Son of *Elkanah* in the Ver. before, according to the ſame *Sept.* and 1 *Sam.* i.

Ver. 33. *Even theſe*] the ſame as Ver. 31.

Ib. *Samuel*] The ſame Name with that in Ver. 28. and the ſame Perſon, *viz.* he called the Prophet.

Ver. 54. *Palaces*] Look at *Gen.* xxv. 16.

Ver. 57. *Cities of Judah, Hebron for Refuge*] Here the Author of the *Preſent State of the Printed Hebrew Text* cavils not a little, 1. at *Judah*, that it ſhould not be here; 2. that *Cities* ſhould be *City*; and 3. that *and her ſuburbs* ſhould follow *Hebron*, pag. 484. As to the firſt, our printed *Copies* bear the greateſt Authority, and *Judah* might be left out of a few *Copies* becauſe not in *Joſh.* xxiv. 13. much likelier than the contrary; next they gave *Cities*, not a *City* only, though *for Refuge* belongs but to *Hebron*; and an Anſwer to the third may be found in that to the firſt.

fuge,

fuge, and Libnah with its Suburbs, as alſo Jattir, and Eſhtemoa with its Suburbs,

58. And Hilen, Debir,

59. And Aſhan, and Beth-ſhemeſh, with their reſpective Suburbs;

60. And out of the Tribe of Benjamin, Geba, Alemeth and Anathoth, with their ſeveral Suburbs; all their Cities were thirteen Cities by their Families:

61. Beſides to the Poſterity of Kohath, who were left of the Family of the Tribe; out of the half Tribe of Manaſſeh, by Lot ten Cities:

62. And to the Poſterity of Gerſhom after their Families, out of the Tribes of Iſſachar, Aſher, Naphtali, and of Manaſſeh in Baſhan; thirteen Cities:

63. To the Poſterity of Merari after their Families, out of the Tribes of Reuben, Gad, and Zebulun, by Lot twelve Cities.

64. Thus the Poſterity of Iſrael gave to the Levites, Cities with their Suburbs.

65. And they gave by Lot out of the Tribes of the Poſterity of Judah, Simeon and Benjamin, theſe Cities which they called by Name.

66. And of the Families of the Poſterity of Kohath, there were alſo Cities of their Bounds, out of the Tribe of Ephraim.

67. They even gave them Cities for Refuge, Shechem on Mount Ephraim, Gezer,

68. Jokmeam, Beth-horon,

69. Aijalon and Gath-rimmon, with their ſeveral Suburbs.

70. And out of the half Tribe of Manaſſeh, Aner and Bileam, with theirs, for the Family of the Poſterity of Kohath who were left;

71. To the Poſterity of Gerſhom, out of the Family of the half Tribe of Manaſſeh, Golan in Baſhan with its Suburbs, and Aſhtaroth with its Suburbs;

72. And out of the Tribe of Iſſachar, Kedeſh, Daberath,

73. Ramoth and Anem with their ſeveral Suburbs;

74. As alſo out of the Tribe of Aſher, Maſhal, Abdon,

75. Hukok and Rehob, with their ſeveral Suburbs;

76. Out of the Tribe likewiſe of Naphtali, Kedeſh in Galilee, Hammon and Kirjathaim, with their ſeveral Suburbs;

77. To the Poſterity of Merari who were left, out of the Tribe of Zebulun, Rimmono, Tabor, with both their Suburbs;

78. And on the other ſide of Jordan, at the Eaſt of it, *againſt* Jericho, out of the Tribe of Reuben, Bezer in the Wilderneſs, Jahzah,

79. Kedemoth and Mephaath, with their ſeveral Suburbs;

80. And out of the Tribe of Gad, Ramoth in Gilead and Mahanaim, with both their Suburbs;

81. Laſtly Heſhbon and Jazer, with both theirs.

CHAP. VII.

AND the Sons of Iſſachar were, Tola and Phuah, Jaſhub and Shimron, four.

2. The Sons alſo of Tola, Uzzi, Rephaiah, Jeriel, Jahmai, Ibſam and Samuel, the chief of the Houſhold of their Fathers belonging to Tola, valiant Men in their Generations: the Number of them in the Time of David, was twenty two thouſand and ſix hundred.

3. Moreover the Sons of Uzzi, Izrahiah; and thoſe of Izrahiah, Michael, and Obadiah, and Joel, Iſhiah, five, chief ones all of them.

4. And with them, by their Generations, by the Houſhold of their Fathers, were Troops of an Army for War, thirty ſix thouſand: for they had many Wives and Sons.

5. And their Brethren in all the Families of Iſſachar, very valiant Men, had their Pedigree reckoned up in all eighty ſeven thouſand.

6. Of Benjamin were, Bela, and Becher, and Jediael, three.

7. And the Sons of Bela, Ezbon, Uzzi, Uzziel, Jerimoth and Iri, five, the chief of the Houſhold of the Fathers, very valiant Men; whoſe Pedigree was reckoned up, twenty two thouſand and thirty four.

8. Becher's Sons likewiſe, Zemirah, Joaſh, Eliezer, Elioenai, Omri, Jerimoth, Abiah, Anathoth and Alemeth: all theſe being the Sons of Becher.

9. And their Pedigree was reckoned up by their Generations, the chief of the Houſhold of their Fathers, valiant Men, twenty thouſand and two hundred.

10. The Sons too of Jediael, Bilhan; and

Ver. 60. *thirteen*] *Juttah* and *Gibeon* being omitted, *Joſh.* xxi. 16, 17.

Ver. 61. *Manaſſeh*] being only named here, as that which made up the Number, *Joſh.* xxi. 20—25.

Ver. 69. *Aijalon—Gath-rimmon*] Theſe being in the Tribe of *Dan*, with two more left out here, *Joſh.* xxi. 23, 24.

Ver. 70. *Aner—Bileam*] Either the Cities, or their Names, being now changed, *Joſh.* xxi. 25.

Ver. 75. *Hukok*] *Vulg. Lat. Aſach* corruptly.

Ver. 78. againſt] not *by*, being on the oppoſite Side of *Jordan*, and *Jericho* it ſelf not very near the River; nor has the *Heb.* any Thing for it.

Ver. 2. *Ibſam*] beginning like *Izrahiah* and *Iſhiah* in the next Verſe.

Ib. *Samuel*] Look back to Chap. vi. 33.

Ver. 3. *five*] as Ch. iii. 22.

thoſe

thoſe of Bilhan, Jeuſh, Benjamin, Ehud, Chenaanah, Zethan, Tharſhiſh, and Ahiſhahar.

11. Of all theſe Sons of Jediael, by the Heads of the Fathers, very valiant Men, were ſeventeen thouſand and two hundred, going out an Army for War.

12. With Shuppim and Huppim, the Sons of Ir, Huſhim the Sons of Aher.

13. The Sons of Naphtali were, Jahziel, Guni, Jezer and Shallum, Bilhah's Sons.

14. The Sons of Manaſſeh, Aſhriel (whom *his Wife* bore, his Concubine a Syrian Woman bearing Machir the Father of Gilead;

15. And Machir took a Wife, whoſe Name was Maachah, the Siſter of Huppim and Shuppim) and the Name of the ſecond was Zelophehad, who had Daughters.

16. So Maachah the Wife of Machir bore a Son, and named him Pereſh, whoſe Brother's Name was Shereſh; and his Sons were, Ulam and Rakem.

17. And Ulam's Sons, Bedan: theſe were the Sons of Gilead, the Son of Machir, the Son of Manaſſeh.

18. His Siſter Hammolecheth alſo bore Iſhhod, Abiezer, and Mahlah.

19. And the Sons of Shemida were, Ahian, Shechem, Likhi and Aniam.

20. Next Ephraim's Sons, Shuthelah; and Bered his Son, and Thahath his Son, and Eladah his Son, and Thahath his Son,

21. And Zabad his Son, and Shuthelah his Son, with Ezer and Elead; whom the Men of Gath that were born in the Country ſlew, becauſe they went down to take their Cattle.

22. At which Ephraim their Father mourned many Days, and his Brothers came to comfort him.

23. However he went in to his Wife, and ſhe conceived, and bore a Son; whom he named Beriah, becauſe it was ill with his Family.

24. And his Daughter was Sheerah, who built Beth-horon the lower and the upper, with Uzzenſheerah.

25. Rephah further was his Son, and Reſheph, and Telah his Son, and Tahan his Son,

26. Laadan his Son, Ammihud his Son, Eliſhama his Son,

27. Non his Son, Joſhua his Son.

28. Whoſe Poſſeſſions and Habitations were Beth-el with its Towns; and on the Eaſt Naaran, as alſo on the Weſt Gezer and Shechem, with both their Towns, as far as Gaza with its Towns;

29. And by the Side of the Poſterity of Manaſſeh, Beth-ſhean, Taanach, Megiddo, Dor with their reſpective Towns: in theſe dwelt the Poſterity of Joſeph, the Son of Iſrael.

30. The Sons of Aſher were, Imnah, Iſhvah, Iſhvi and Beriah, with Serah their Siſter.

31. And Beriah's Sons, Heber, and Malchiel, who was the Father of Birzavith.

32. Heber too begot Japhlet, Shomer and Hotham, with Shuha their Siſter.

33. Japhlet's Sons likewiſe were, Paſach, Bimhal and Aſhvath; theſe being his Sons.

34. Beſides the Sons of Shamer were, Ahi and Rohegah, Jehubbah and Aram.

35. And the Son of his Brother Helem, Zophah, Imma, Sheleſh and Amal.

36. The Sons of Zophah, Suah, Harnepher, Shual, Beri and Imrah,

37. Bezer, Hod, Shamma, Shilſhah, Ithran and Beera.

38. And Jether's Sons, Jephunneh, Piſpah and Ara.

39. As likewiſe the Sons of Ulla, Arah, Hanniel and Rizia.

40. All theſe were the Poſterity of Aſher, the chief of the Family of the Fathers, choice very valiant Men, the chief of the Princes; whoſe Pedigree being reckoned up for an Army for War, their Number was twenty ſix thouſand Men.

CHAP. VIII.

BENJAMIN alſo begot Belah his Firſt-born, Aſhbel the ſecond, and Ahrah the third,

2. Nohah the fourth, and Rapha the fifth.

3. And Bela had Sons, Addar, Gera, Abihud,

4. Abiſhua, Naaman, Ahoa,

5. Gera, Shephuphan and Huram.

6. And theſe were the Sons of Ehud, theſe themſelves the chief of the Fathers,

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Ver. 14. Wife] See upon *Jer.* xxvii. 1.

Ver. 15. *the Siſter*] See the Oddneſs of the *preſ. Eng. Tranſ.* and the *old Lat.* is, *Machir took a Wife for his Sons Happhim and Saphan; and he had a Siſter named Maachah:* for it appears the *Tranſlator* not knowing what to make of it, made what he was minded of it.

Ver. 21. *ſlew*] This one may conclude was done while the *Iſraelites* were in *Egypt*, as it was in *Ephraim*'s Lifetime: for it is clearly the ſame *Ephraim* here as at Ver. 20. (notwithſtanding what has been pretended) the Son of *Joſeph*, Ver. 14, 29. as it is that his Sons ſought to take away the Cattle of the Men of *Gath*, and not the Men of *Gath* theirs.

Ver. 24. *who*] whoſe Offspring: as it is not likely a Woman ſhould do it, conſidering the Manner of the *Iſraelitiſh* Common-wealth, eſpecially at their firſt poſſeſſing the Country of *Canaan*, when this was probably done; and was too late for a Daughter of *Ephraim* to live.

belonging

belonging to the Inhabitants of Geba, whom they removed away to Manahath.

7. So Naaman, Ahijah and Gera, them he removed away; and begot Uzza, and Ahihud.

8. Shaharaim likewiſe begot *Children* in the Country of Moab, after he had ſent them away; Huſhim and Baara being his Wives.

9. And he begot of Hodeſh his Wife, Jobab, Zibia, Meſha, Malcham,

10. Jeuz, Shachiah and Mirmah: theſe were his Sons, the chief of the Fathers.

11. Moreover of Huſhim he begot Abitub, and Elpaal.

12. And the Sons of Elpaal were, Eber, Miſham, and Shemed; he built Ono, and Lod with its Towns:

13. Beriah alſo, and Shema; who were the chief of the Fathers belonging to the Inhabitants of Aijalon; they made the Inhabitants of Gath flee.

14. With Ahio, Shaſhak and Jeremoth,

15. Zebadiah, Arad, Eder,

16. Michael, Iſhpah and Joha, the Sons of Beria.

17. And Zebadiah, Meſhullam, Hiſki, Heber,

18. Iſhmerai, Jezliah and Jobab, the Sons of Elpaal.

19. As likewiſe Jakim, Zichri, Zabdi,

20. Elienai, Zilthai, Eliel,

21. Adaiah, Beraiah and Shimrath, the Sons of Shimei.

22. Together with Iſhpan, Eber, Eliel,

23. Abdon, Zichri, Hanan,

24. Hananiah, Elam. Antothijah,

25. Iphdeiah and Penuel, the Sons of Shaſhak.

26. And Shamſherai, Shehariah, Athaliah,

27. Jaareſiah, Eliah and Zichri, the Sons of Jeroham.

28. Theſe were the chief of the Fathers, the chief belonging to their Generations; theſe dwelt at Jeruſalem.

29. And at Gibeon dwelt Gibeon's Father, the Name of whoſe Wife was Maachah;

30. His firſt-born Son too was Abdon, then Zur, Kiſh, Baal, Nadab,

31. Gedor, Ahio and Zecher.

32. And Mikloth begot Shimeah; who alſo dwelt before their Brethren, at Jeruſalem with them.

33. And Ner begot Kiſh, as Kiſh did Saul, and Saul begot Jehonathan, Malchiſhua, Abinadab and Eſhbaal.

34. Jehonathan's Son moreover was Meribbaal, and Merib-baal begot Micah.

35. And the Sons of Micah were, Pithon, Melech, Taareah and Ahaz.

36. Beſides Ahaz begot Jehoaddah, as did Jehoaddah Alemeth, Azmaveth and Zimri; and Zimri begot Moza.

37. And Moza begot Bineah; Raphah was his Son, Eleaſah his Son, Azel his Son.

38. And Azel had ſix Sons, whoſe Names were theſe, Azrikam, Bocheru, Iſhmael, Sheariah, Obadiah and Hanan; all theſe being his Sons.

39. The Sons of whoſe Brother Eſhek were, Ulam his Firſt-born, Jeuſh the ſecond, and Eliphelet the third.

40. And Ulam's Sons were Men that were valiant, bending the Bow, and having many Sons and Grandſons, a hundred and fifty. All theſe were ſome of the Deſcendants of Benjamin.

CHAP. IX.

AND the Pedigree of all Iſrael being reckoned up, behold they were written in the Book of the Kings of Iſrael, and of Judah who were carried away to Babylon for their Wickedneſs.

2. For the former Inhabitants who were in their Poſſeſſion in their Cities, were Iſrael, the Prieſts, Levites and Aſſiſtants.

3. And at Jeruſalem dwelt of the Poſterity of Judah, of thoſe of Benjamin, and thoſe of Ephraim and Manaſſeh:

4. Uthai the Son of Amihud, the Son of Omri, the Son of Imri, the Son of Bani, of the Poſterity of Pharez the Son of Judah;

5. And of the Shilonites, Aſaiah the Firſt-born, with his Sons;

6. Of the Poſterity alſo of Zerah, Jeuel, and their Brethren, ſix hundred and ninety.

7. And of the Poſterity of Benjamin, Sallu the Son of Meſhullam, the Son of Hodaviah, the Son of Haſſenua;

8. Together with Ibneiah the Son of Jeroham; and Elah the Son of Uzzi, the Son

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Ver. 33. *Ner*] See Chap. ix. 39.

Ver. 38. *Bocheru*] for which the LXX have *his Firſt-born*, as the *Heb.* Word might be without the Vowels or Points; and ſome *Editions* have another Name added, either *Aſa* or *Saarias*, to make up ſix; ſo Chap. 9. ult. of ſuch ſee the *Scholium* on *Neh.* viii. 8.

Ver. 40. *a hundred and fifty*] *Vulg. a hundred and fifty uſand*, odds enough!

Ver. 1. *and of Judah who*] The Point or Comma ſhould not be at *Judah*, but at *Iſrael*; both becauſe it is there in the *Heb.* and becauſe the Kings of *Iſrael* were not carried to *Babylon*.

Ib. *to Babylon*] From hence eſpecially it may be gathered, that *Ezra* was the Compiler of theſe *Chronicles*.

of Michri; as alſo Meſhullam the Son of Shephatiah, the Son of Reuel, the Son of Ibnijah;

9. And their Brethren by their Generations, nine hundred and fifty ſix: all theſe Men were chief of the Fathers, by the Houſhold of their Fathers.

10. There were beſides of the Prieſts, Jedaiah, Jehoiarib and Jachin;

11. Azariah likewiſe the Son of Hilkiah, the Son of Meſhullam, the Son of Zadok, the Son of Meraioth, the Son of Ahitub, the Ruler of the Houſe of God;

12. With Adaiah the Son of Jeroham, the Son of Pahſhur, the Son of Malchijah; and Maaſai the Son of Adiel, the Son of Jahzerah, the Son of Meſhullam, the Son of Meſhillemith, the Son of Immer;

13. And their Brethren, the chief of the Houſhold of their Fathers, a thouſand ſeven hundred and ſixty, ſtout Men for the Buſineſs of the Service of God's Houſe:

14. As alſo of the Levites, Shemaiah the Son of Haſhub, the Son of Azrikam, the Son of Haſhabiah, of the Poſterity of Merari;

15. Moreover Bakbakkar, Hereſh, and Galal, and Mattaniah the Son of Micah, the Son of Zichri, the Son of Aſaph;

16. And Obadiah the Son of Shemaiah, the Son of Galal, the Son of Jeduthun; with Berechiah the Son of Aſa, the Son of Elkanah, who dwelt in the Villages of the Netophathites:

17. And the Porters, Shallum, Akkub, Talmon, Ahiman, and their Brethren, Shallum being the chief;

18. Who were to that Time at the King's Gate eaſtward: they were Porters in the Companies of the Poſterity of Levi.

19. And Shallum the Son of Kore, the Son of Ebiaſaph, the Son of Korah, and his Brethren (of the Houſhold of his Father) the Korahites, were over the Buſineſs of the Service, Keepers of the Tent-doors; whoſe Fathers were over the Lord's Company, Keepers of the Entrance.

20. Phinehas the Son of Eleazar being Ruler over them heretofore, with whom the Lord was.

21. Zechariah the Son of Meſhelemiah, was Porter of the Gate belonging to the publick Tent.

22. All of them choſen for Porters at the Doors, were two hundred and twelve: thoſe had their Pedigree reckoned up in their Villages, thoſe David and Samuel the Seer founded in their Truſt.

23. So they and their Sons were over the Gates belonging to the Lord's Houſe, the Houſe of the Tent, by Wards.

24. At the four Winds were the Porters, towards the Eaſt, Weſt, North and South.

25. And their Brethren in their Villages, were to come at ſeven Days, from Time to Time with theſe.

26. For thoſe four ſtrong Porters, who were Levites, were in the Truſt, and were over the Rooms and Treaſuries of the Houſe of God.

27. And they lodged round about the Houſe of God; becauſe the Charge was for them, and they were for the opening, Morning by Morning.

28. Some of them further were for the Inſtruments of Service; becauſe they had them in, and brought them out, both by Number.

29. And ſome of them were appointed for the Inſtruments, that is for all the holy ones, as alſo for the fine Flour, Wine, Oil, Frankincenſe and Spices.

30. Beſides ſome of the Sons of the Prieſts made the Ointment of the Spices.

31. And Mattithiah one of the Levites, who was the Firſt-born of Shallum the Korahite, was in Truſt over the Work of the Pans.

32. And ſome of their Brethren, of the Sons of the Kohathites, were over the Bread that was ſet in order, to prepare *it* each Sabbath.

33. Of theſe alſo there were Singers, the chief of the Fathers of the Levites, in the Rooms at liberty: for they were over them Day and Night in the Buſineſs.

34. Theſe were the chief of the Fathers of the Levites, the chief by their Generations; theſe dwelt at Jeruſalem.

35. And at Gibeon dwelt Gibeon's Father, Jeiel, the Name of whoſe Wife was Maachah.

36. His firſt-born Son too was Abdon, then Zur, Kiſh, Baal, Ner, Nadab,

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Ver. 12. *Maaſai*] In early *Editions* of the *preſ. Tranſ.* *Maaſiah* and *Maaſia*, with *Maaſiai* now, all wrong.

Ver. 18. *to that Time*] in Ver. 1.

Ver. 33. *Of theſe alſo there were*] So *Trem.* and *Jun.* *Horum quoque*; the Levites different Offices being ſhewn, and here eſpecially, ſince *they were employed in* this *day and night*, and therefore were not the ſame Levites who did the other Buſineſs.

Ib. *over them*] the Rooms, *Heb.*

Ver. 35. *And at*] A Repetition of Chap. viii. 29. &c. to the End of this.

Ib. *Jeiel*] called *Zeror*, 1 *Sam.* ix. 1. being *Saul's* great Grandfather, Ver. 36, 39.

Ib. *Wife*] In Conformity to our and other *Verſions* I have this, as in Ch. viii. 29. but the right Word here (being in the beſt and moſt *Heb. Copies*) appears to be *Siſter*, not inconſiſtent with that, ſince ſhe might be both, as *Sarah* was to *Abraham*, *Gen.* xx. 12. and this being a Fragment of Hiſtory varying from that in Ch. viii. would be a ſufficient Reaſon for inſerting and preſerving it. How improbable is it that *Wife* was changed into *Siſter*, which Ch. viii. 29. would forbid, but promote the

37. Gedor,

37. Gedor, Ahio, Zechariah and Mikloth.
38. And Mikloth begot Shimeam; who alſo dwelt before their Brethren, at Jeruſalem with them.
39. And Ner begot Kiſh, as Kiſh did Saul, and Saul begot Jehonathan, Malchiſhua, Abinadab and Eſhbaal.
40. Jehonathan's Son moreover was Meribbaal, and Meri-baal begot Micah.
41. And the Sons of Micah were, Pithon, Melech and Tahrea.
42. Afterwards Ahaz begot Jarah, as did Jarah Alemeth, Azmaveth and Zimri; and Zimri begot Moza.
43. And Moza begot Binea; whoſe Son was Rephaiah, Eleaſah his Son, Azel his Son.
44. And Azel had ſix Sons, whoſe Names were theſe, Azrikam, Bocheru, Iſhmael, Sheariah, Obadiah and Hanan; theſe being his Sons.

CHAP. X.

AND the Philiſtines fighting againſt Iſrael, the Men of Iſrael fled from their Preſence, and fell down ſlain on Mount Gilboa.
2. Nay the Philiſtines followed ſo cloſe after Saul and his Sons, that they killed of the latter Jonathan, Abinadab and Malchiſhua.
3. Whereby the Battle was heavy againſt Saul; beſides thoſe who ſhot with Bows finding him, he was afraid of the Archers.
4. Therefore he ſaid to him who carried his Arms, Draw forth thy Sword, and thruſt me through with it, leſt theſe uncircumciſed ones ſhould come, and make ſport with me; but he would not, becauſe he feared exceedingly: ſo Saul took a Sword, and fell upon it.
5. And when the other ſaw that Saul was dead, he fell alſo upon a Sword, and died.
6. Thus died Saul, and three of his Sons, as did his whole Family together.
7. And all the Perſons of Iſrael who were in the Vale, ſeeing that they were fled, and that Saul and his Sons were dead, forſook their Cities, and ran away; upon which the Philiſtines came, and dwelt in them.
8. Now the next Day the Philiſtines coming to ſtrip the Slain, found Saul and his three Sons fallen on Mount Gilboa.
9. With that they ſtript him, and taking his Head and Armour, ſent into the Country of the Philiſtines round about, to declare *it* to their Images, and the People.
10. They alſo put his Armour in the Houſe of their gods, and fixed his Scull in the Houſe of Dagon.
11. But when all Jabeſh-gilead heard, all that the Philiſtines had done to Saul;
12. All the valiant Men got ready, and took up his Body, and thoſe of his Sons, and bringing them to Jabeſh, buried their Bones under an Oak in Jabeſh, and faſted ſeven Days.
13. So Saul died for his Wickedneſs that he had committed againſt the Lord, againſt the Word of the Lord which he did not obſerve, and alſo for aſking one who had a familiar Spirit to make enquiry.
14. And as he did not enquire of the Lord, he cauſed him to die, and turned about the Kingdom to David the Son of Jeſſe.

CHAP. XI.

THEN all Iſrael were gathered to David at Hebron, and ſaid; Behold we are thy Bone and Fleſh.
2. Even in time paſt, namely when Saul was King, thou didſt bring Iſrael out and in; nay the Lord thy God ſaid to thee, Thou ſhalt feed my People Iſrael, and thou ſhalt be Ruler over my People Iſrael.

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contrary! unleſs it could come (but unlikely) from Ch. vii. 15.

Ver. 39. *Ner*] called *Abiel*, 1 *Sam.* ix. i. and xiv. 51. *Patrick* in his *Commentary* upon the firſt of thoſe Texts, expounding this in *Chron. Ner begat Kiſh*, ſays, 'it is 'evident *Ner* was *Kiſh* his Brother, 1 *Sam.* xiv. 51.' as if there could not be two *Ners*; and by making but one, *Jeiel* muſt be both his Father and Grandfather, Ver. 35, 36. He alſo ſays, 'by *begetting* muſt be meant the 'giving him his Breeding and Education;' which beſides ſuch a ſtrange Meaning of the Word, is not very likely for a Brother to do; and as it ſeems the younger one too, by being put laſt, 1 *Sam.* xiv. 51. though he was mentioned juſt before, and by their Father *Ner* being younger than his Brother *Kiſh*, Ver. 36. nay it is probable that the Occaſion of the younger *Ner* taking his Name from his Father, was his being born after his Father's Death, and ſo muſt be the youngeſt Brother, and upon that Account might have his Father's Name.

Ver. 40. *Meri-baal*] So it is the ſecond Time, and may be rightly, for being ſpelled thus differently, the firſt Writer might give it both Ways; which *Carpzove* (a noble Vindicator of the *Heb. Scripture*) may better believe, than the Author of the *Preſent State of the Printed Hebrew Text* diſbelieve, notwithſtanding his Taunt at it, with *Let Carpzove believe it!* p. 486.

Ver. 41. *Tahrea*] Why ſhould *and Ahaz* be added here from Ch. viii. 35. any more than *and Mikloth*, Ch. viii. 31. from Ver. 37. of this?

Ver. 3. *afraid*] the ſame as 1 *Sam.* xxxi. 3.

Ver. 6. *whole Family*] that were there, as *all his Men*, 1 *Sam.* xxxi. 6. for otherwiſe he had ſeveral left.

Ver. 14. *not enquire*] The *Heb.* Word is not the ſame as in 1 *Sam.* xxviii. 6. and ſo is clear of a Contradiction: the Truth ſeems to be, *Saul aſked* ſlightly, but did not properly *enquire*.

3. And

3. And when all the Elders of Iſrael were come to the King at Hebron, David made a Treaty with them there before the Lord; and they anointed him to be King over Iſrael, according to the Word of the Lord by the Miniſtry of Samuel.

4. And David with all Iſrael went to Jeruſalem, which was Jebus, where the Jebuſites were, the Inhabitants of the Country.

5. But the Inhabitants of Jebus ſaid to David, Thou canſt not come in hither. Nevertheleſs David took the Fortification of Zion, which is the City of David.

6. For he ſaid, Let any one beat the Jebuſites firſt, he ſhall be chief and Captain. So Joab the Son of Zeruiah went up firſt, and was chief.

7. Afterwards David dwelt in the Fortification; therefore they called it The City of David.

8. And he built the City round about, from the Fortreſs to what was round about; Joab repairing the reſt of the City.

9. And he went on ſtill in being great, becauſe the Lord of Armies was with him.

10. Now theſe were the chief of the mighty Men whom David had, that ſtrengthened themſelves with him in his Kingdom, with all Iſrael, to make him King; according to the Word of the Lord concerning Iſrael;

11. Even theſe were the Number of the ſtout Men whom David had: Jaſhobeam the Son of a Hachmonite, the chief of the Captains, who brandiſhed his Spear againſt three hundred, that were ſlain at one Time.

12. And after him was Eleazar the Son of Dodo an Ahohite; who was one of the three ſtout Men.

13. He was with David at Pas-dammim, where the Philiſtines were gathered to Battle, Part of the Field being full of Barley, and the People being fled from the Preſence of the Philiſtines;

14. They ſtood within the Part, and delivering it, beat the Philiſtines; ſo that the Lord ſaved with a great Preſervation.

15. Moreover the three chief above the thirty went down upon the Rock to David, at the Cave of Adullam; the Camp of the Philiſtines encamping in the Giants Vale.

16. David was alſo then in the Fortreſs, and the Garriſon of the Philiſtines was then in Beth-lehem.

17. And David longing, ſaid, Oh that I could drink Water out of the Ciſtern of Beth-lehem, which is at the Gate!

18. With that the three broke through the Camp of the Philiſtines, and drew Water out of the ſame; which taking up, they brought to David: nevertheleſs he would not drink it, but poured it out to the Lord.

19. For he ſaid, Far be it from me of my God to do this; ſhall I drink the Blood of theſe Men in *Danger of* their Lives? For they have brought it ſo: therefore he would not drink it. Theſe things the three ſtout ones did.

20. Abiſhai likewiſe the Brother of Joab, was the chief of three, who brandiſhed his Spear againſt three hundred that were ſlain; ſo he had a Name among the three.

Ver. 3. *according to the Word of the Lord*] The Author of the *Preſent State of the Printed Hebrew Text* adds *fulfilled*, p. 26, 27. but if the Word of the Lord to this Purpoſe was by *Samuel*, as we may find it in 1 *Sam.* xiii. 14. and xv. 28. why ſhould the *Scripture* be forced by ſuch an Addition into ſuch an Impropriety; by a Man too who does not allow of leſs Supplements elſewhere, that he may ſhew the *Heb.* to be improper?

Ver. 6. *Let any one*] concurrent with 2 *Sam.* v. 8.

Ver. 8. *to what was round*] Perhaps from the Fortreſs at the Wall, to the Outſide of the Suburbs.

Ver. 11. *Number*] The Author of the *Preſent State*, &c. having taken ſuch great Pains, to ſo little Purpoſe, to ſhew that this and that in 2 *Sam.* xxiii. was originally the ſame, in order to manifeſt that the *Scripture* is corrupted; has however favoured himſelf, not to attempt proving מספר here or שמות, *Names* in *Sam.* was made by Likeneſs one from the other, or not to be both true Original, or *ſtature five cubits high*, Ver. 23. and *goodly* in *Sam.* Ver. 21. or that in Ver. 26. and *Sam.* Ver. 24. differently ſituated; nor that ההלכים *that went*, *Sam.* Ver. 17. was made from האלה אשתה *I drink theſe* in Ver. 19. here; conſiſtent with which he might have taken more Eaſe; for if ſome Things were different at firſt, even confeſſedly, by him, why might not others? And for a farther Confirmation from himſelf that they were, he does not pretend *Zabad the Son of Ahlai*, v. 41. was ever the ſame as *thirty and ſeven in all*, *Sam.* ult. or that *Chron.* having this *Zabad*, to make up the 37, as he reckons, inſtead of *Elika the Harodite*, *Sam.* v. 25. are either of them corrupted or wrong.

Ib. *Jaſhobeam*] ſpoken of Ch. xxvii. 2.

Ib. *that were ſlain*] The Author of the *Preſent State*, &c. makes uſe of twenty three Pages in ſhewing that this ſhould be *Soldiers*, and that *Jaſhobeam lift up his Spear againſt* 300 *Soldiers*, which he ſays was *a very extraordinary Diſplay of Courage*, p. 124. What a Diſcovery is here ſo toilſome?

Ver. 14. *They*] he and *Shammah*, 2 *Sam.* xxiii. 11. who make up the three as there.

Ib. *ſaved*] corrupted from *wrought* in *Sam.* if the Author of the *Preſent State*, &c. is to be credited with his *ſeveral reaſons*, p. 143. one of which is, becauſe *it is* wrought *in the correct Verſe of Samuel*, if that can be any reaſon; another, that there is *the ſame in the* 10*th as in the* 12*th Verſe of Sam.* but that in the 10th Verſe muſt be to leſs Purpoſe than the other in the 12th; and a third reaſon of his, or the Thing it ſelf, he ſays, *is plain from the* LXX. *all the Copies of which* (for *whoſe*) *Verſion uniformly ſo render it* (for *have it rendered*) whereas this muſt ſtill have leſs Force. *To theſe ſeveral reaſons*, he ſays, *it* (viz. *two Things*) *may be added, that* וישע *cannot be the Hiphil future from* שע and yet it is no leſs than ten times more in the *Heb. Bible*; *and laſtly it makes no Senſe with the Words following*, namely without *with* or *by*; but there is not the Article of the Accuſative Caſe after it, and ſo it may as well be Ablative, according to the Remark on *Gen.* iv. 1.

Ver. 16. *Garriſon*] מצב in *Sam.* is changed here into נציב ſays the Author of the *Preſent State*, &c. and the latter is *Præfect* or *Magiſtrate*, which the Context ſpeaks not of; but he does not ſay it is Nothing elſe, for then he would be caught. How diſingenuouſly do ſuch abuſe the *Scripture!*

21. He

21. He was the moſt honourable of the three, over two; ſo that he became the Captain of them: however he did not get to thoſe three.

22. Benaiah the Son of Jehoiada, a Man's Son of Kabzeel, who was valiant with great Exploits; he ſlew two ſtout Moabites, he alſo went down, and ſlew a Lion within a Pit on a ſnowy Day.

23. Beſides he ſlew an Egyptian Man, one of five Cubits in Meaſure, and though there was a Spear in the Egyptian's Hand like a Weaver's Beam, he went down to him with a Stick; and taking the Spear by force out of the Egyptian's Hand, he killed him with his own Spear.

24. Theſe Things Benaiah the Son of Jehoiada did, and had a Name among the three ſtout Men.

25. Behold he himſelf was more honourable than the thirty, but did not get to thoſe three; and David put him at his Hearing.

26. And the ſtout Men of the Armies were: Aſahel the Brother of Joab, Elhanan the Son of Dodo from Beth-lehem,

27. The Shammahs Harorites, Helez the Pelonite,

28. Ira the Son of Ikkeſh the Tekoite, Abiezer the Anthothite,

29. Sibbechai the Huſhathite, Ilai the Aholite,

30. Maharai the Netophathite, Heled the Son of Baanah the Netophathite,

31. Ithai the Son of Ribai from Gibeah of the Benjaminites, Benaiah the Pirathonite,

32. Hurai from the Brooks of Gaaſh, Abiel the Arbathite.

33. Azmaveth the Baharumite, Eliahba the Shaalbonite,

34. Of the Sons of Haſhem the Gizonite Jonathan, the Son of Shage the Hararite,

35. Ahiam the Son of Sachar the Hararite, Eliphal the Son of Ur,

36. Hepher the Mecherathite, Ahijah the Pelonite,

37. Hezro the Carmelite, Naarai the Son of Ezbai,

38. Joel the Brother of Nathan, Mibhar the Son of Hagri,

39. Zelek the Ammonite, Naharai the Berothite who carried the Arms of Joab the Son of Zeruiah,

40. Ithra the Ithrite, Gareb the Ithrite,

41. Uriah the Hittite, Zabad the Son of Ahlai,

42. Adina the Son of Shiza the Reubenite, a Captain of the Reubenites, and thirty with him,

43. Hanan the Son of Maachah, and Joſhaphat the Mithnite,

44. Uzzia the Aſhterathite, Shama and Jehiel the Sons of Hotham the Aroerite,

45. Jediael the Son of Shimri, and Joha his Brother the Tizite,

46. Eliel the Mahavite, with Jeribai and Joſhaviah, the Sons of Elnaam, and Ithmah the Moabite,

47. Eliel and Obed, and Jaaſiel, Mezobaites.

CHAP. XII.

AND theſe came to David at Ziklag, while he was ſhut up by reaſon of Saul the Son of Kiſh, and they were among the ſtout Men, Helpers in the War;

2. Armed with Bows, both right and left-handed with Stones, and Arrows in the Bow, of Saul's Brethren of Benjamin:

3. The chief was Ahiezer, then Joaſh, the Sons of Shemaah the Gibeathite, next Jeziel

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Ver. 25. *at his Hearing*] Look 2 *Sam.* xxiii. 23. where the *Septuag.* have it ſo, but here, *in his Family.*

Ver. 27. *Shammahs*] For *Shammeth* in *Heb.* is plural, and there were two *Harorites* or *Harodites*, 2 *Sam.* xxiii. 25. the *Heb.* Letters anſwering to our *d* and *r* being ſo nearly alike, that they are ſeveral times uſed one for the other: nay otherwiſe the Duplicature of theſe Liſts of Heroes is ſpoiled, which runs ſo regularly through the whole, as to the Men, although ſome Names are varied.

Ver. 34. *Of the Sons*] This appears by 2 *Sam.* xxiii. 32. and ſo *Jun.* and *Trem.* tranſlate.

Ver. 35, 36. The Author of the *Preſent State, &c.* would perſuade us that *Eliphal the Son of Ur* and *Hepher* the *Mecherathite* were only one Man, and that not by two Names, but by being a Corruption from *Eliphelet the Son of Ahaſbai, the Son of the Maachathite*, 1 *Sam.* xxiii. 34. p. 204, 205, 206. If our modiſh Sceptics can believe this, one may hope, that, upon a Compariſon, they will become better diſpoſed to credit the great Truths of Revelation in the *Scripture:* for here it is required to give Faith, that חפר ; אור *Ur. Hepher* is corrupted by Miſtake of the Letters from אחסבי בן *Ahaſhai, the Son of.* How poſſibly? Why *the* ו and ר *are parts of* ח and ם, but neither of them are true Parts, which might have diſcovered that their Parts were not thoſe Letters. The next is חפר ſays he, *is corrupted from* ביבן whereas if the latter was in one Word, אחסבי בן was corrupted too, and muſt be doubled ſo, by being parted thus אחס ביבן and then how came they reſtored as now, and not the other? To mention no more, are יב when ſeparated alſo, like פ

Ver. 36. *Ahijah*] It is ſcarce to be denied, that this is the ſame Perſon with the correſponding one in 2 *Sam.* xxiii. 34. as the Series of the two Catalogues agree throughout; *Eliam* then might be called here אחיה by Contraction from his Father's Name אחיתפל much likelier than, with the Author of the *Preſent State, &c.* p. 207. for *Chron.* to be ſo corrupted from *Sam.* and even while both were extant in the ſame *Bible.*

Ver. 42. *with*] The Author of the *Preſent State, &c.* tranſlates, *but the thirty were ſuperior to him*, or *his Superiors*, which *is evident*, he ſays, *becauſe every Worthy is here recorded only for his own perſonal Valour*, p. 224, 225. but how did he know that? If the reſt are, this might not. And is his being *a Captain of the Reubenites* ſuch? Is not *with* more agreeable to that, than *were above him*, as this Author might more literally have turned it.

and Pelet, the Sons of Azmaveth, as likewiſe Berachah, and Jehu the Anthothite;

4. Iſhmaiah too the Gibeonite, a ſtout Man among thirty and over thirty, with Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite;

5. Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite;

6. Elkanah, Iſhijah, Azareel, Joezer and Jaſhobeam, the Korhites;

7. As alſo Joelah and Zebadiah, the Sons of Jeroham from Gedor.

8. And of the Gadites there were ſeparated to David, to the Fortification at the Wilderneſs, valiant ones, warlike Men for Battle, that could uſe Buckler and Shield, whoſe Faces were *as* a Lion's, and they were like Deer upon the Mountains to make haſte;

9. Ezer the chief, Obadiah the ſecond, Eliab the third,

10. Miſhmannah the fourth, Jeremiah the fifth,

11. Attai the ſixth, Eliel the ſeventh,

12. Johanan the eighth, Elzabad the ninth,

13. Jeremiah the tenth, Machbannai the eleventh:

14. Theſe were of the Poſterity of Gad, Captains of the Army; one of the leaſt was over a hundred, and the greateſt over a thouſand.

15. Theſe were they who paſſed over Jordan in the firſt Month, when it overflowed all its Banks, and made all thoſe of the Vales flee, both at the Eaſt and Weſt.

16. Beſides there came ſome of the Poſterity of Benjamin and Judah, to the Fortification to David.

17. Before whom David went out, and ſpoke in this manner to them, If you are come peaceably to me to help me, my Heart ſhall be together with you; but if it is to betray me to my Adverſaries, when there is no Wrong in me, the God of our Fathers ſee, and rebuke.

18. Then the Spirit cloathed Amaſai, the chief of the Captains, *to ſay, We* are thine, David, and for thee, O Son of Jeſſe; Peace, Peace be to thee, and Peace to thy Helpers, for thy God helps thee. So David received them, and put them for the chief of the Troop.

19. And ſome of Manaſſeh fell to David, when he came with the Philiſtines to the Battle againſt Saul, but they did not help them; becauſe the Lords of the Philiſtines on Counſel ſent him away, ſaying, He will deſert to his Maſter Saul, to *the Danger of* our Heads:

20. When he went to *Z*iklag, there fell to him of Manaſſeh, Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu and Zillethai, chief of the thouſands who belonged to Manaſſeh.

21. And they helped with David over the Troop, for all of them were valiant Men, and were Captains in the Army.

22. For at *that* Time Day by Day came ſome to David to help him, till it was a great Army like one of God.

23. And theſe are the Numbers belonging to the chief of ſuch as being armed for Battle, came to David at Hebron, to turn about the Kingdom of Saul to him, according to the Command of the Lord:

24. The Poſterity of Judah who carried Shield and Spear, ſix thouſand and eight hundred armed for Battle;

25. Of the Poſterity of Simeon valiant Men for War, ſeven thouſand and a hundred;

26. Of the Poſterity of Levi, four thouſand and ſix hundred;

27. And Jehoiada the Ruler of the Aaronites, with whom were three thouſand and ſeven hundred;

28. Nay Zadok a valiant young Man, and twenty two Captains of his Father's Family;

29. And of the Poſterity of Benjamin the Kinſman of Saul, three thouſand, for before that a Multitude of them kept the Charge of Saul's Houſe;

30. And of the Poſterity of Ephraim, twenty thouſand and eight hundred, valiant ones, famous Men in the Family of their Fathers;

31. Moreover of the half Tribe of Manaſſeh, eighteen thouſand, who were expreſſed by Name, to come and make David King;

32. And of the Poſterity of Iſſachar, who were acquainted with Politicks for the Times, to know what Iſrael ſhould do, the chief of them two hundred, and all their Brethren at their Command;

33. Of Zebulun, that went out to Battle, ſet in order for War, with all Weapons of it, fifty thouſand, who kept in order without a double Mind;

34. And of Naphtali, a thouſand Captains, accompanied by thirty ſeven thouſand, with Shield and Spear;

Ver. 19. *our Heads*] by his falling on them in the Battle.

Ver. 21. *over the Troop*] agreeable to Ver. 18. and thus *Noldius* puts it in his *Concordance*, p. 688. *Jun.* and *Trem.* have, *fuerunt adjumento Davidi adjuncti turmæ ejus, were for a Help to David joined to his Troop.*

Ver 23. *chief*] *bands* being quite beſide the *Original.*

Ver. 34. *ſeven thouſand*] In an *Edition* of the Bible printed at *Oxford*, 1709, is put falſely *eight thouſand and ſix hundred*, from the next Verſe as it appears.

35. As

35. As likewiſe of the Danites, who were ſet in order for War, twenty eight thouſand and ſix hundred;

36. Next of Aſher, who went out to Battle, ſet in order for War, forty thouſand;

37. And beyond Jordan, of the Reubenites, Gadites and half Tribe of Manaſſeh, with all warlike Inſtruments for Battle, a hundred and twenty thouſand.

38. All theſe Warriors who kept orderly in rank, came with a perfect Mind to Hebron, to make David King over all Iſrael; and all the reſt of Iſrael were alſo of one Mind to do the ſame.

39. And they were there with David three Days, eating and drinking: for their Brethren prepared for them.

40. And thoſe too who were near them, as far as Iſſachar, Zebulun and Naphtali, brought Bread on Aſſes, Camels, Mules and Oxen, Meat, Flour, Bunches of Figs, Cluſters of Raiſins, Wine, Oil, Oxen and Sheep abundantly: for there was Gladneſs in Iſrael.

CHAP. XIII.

AND David took counſel with the Captains of Thouſands and Hundreds, with every Ruler.

2. He alſo ſaid to the whole Congregation of Iſrael; If it is well to you, and is from the Lord our God, let us get out, *and* ſend to our Brethren who are left in all the Countries of Iſrael, and with them the Prieſts and Levites in the Cities of their Suburbs, that they ſhould come together to us.

3. And let us bring about the Ark of our God to us: for we did not enquire of it in the Time of Saul.

4. Upon which the whole Congregation ſaid they would do ſo: for all the People approved of the Thing.

5. Thus David gathered all Iſrael together, from Shihor of Egypt even to the Entrance of Hamath, to bring the Ark of God from Kirjath-jearim.

6. Then he and all Iſrael went up to Baalah, otherwiſe Kirjath-jearim, which belonged to Judah, to bring up from thence the Ark of God the Lord, who inhabits the Cherubs, which is called *by his* Name.

7. And they carried it upon a new Cart, from the Houſe of Abinadab; Uzza and Ahio guiding it.

8. Moreover David and all Iſrael played before God, with *their* whole Strength, namely on Muſick even of Harps, Lutes, Timbrels, Bells and Trumpets.

9. But when they came to the Floor of Chidon, Uzza reached out his Hand, to take hold of the Ark, becauſe the Oxen ſhook *it*.

10. At this the Lord was angry with him, and ſmote him, becauſe he reached out his Hand to the Ark; ſo that he died there before God.

11. And David was diſpleaſed that the Lord made a Breach on Uzza: thus that Place is called The Breach of Uzza to this Day.

12. Nay David was afraid of God that Day, ſaying, How ſhall I bring the Ark of God to me?

13. So that he did not take away the Ark to himſelf at the City of David, but had it aſide into the Houſe of Obed-edom the Gittite.

14. Where it abode with his Family three Months; and the Lord bleſſed the Family of Obed-edom, with all that he had.

CHAP. XIV.

MOREOVER Hiram King of Tyre ſent Meſſengers to David, with Cedar-trees, Maſons and Carpenters, to build him a Houſe.

2. Now he knew that the Lord had eſtabliſhed him to be King over Iſrael, that he had raiſed up his Kingdom high for the ſake of this his People.

3. Beſides he took more Wives in Jeruſalem, and begot more Sons and Daughters.

4. And theſe are the Names of thoſe whom he had born there; Shammua and Shobab, Nathan and Solomon,

5. Ibhar, Eliſhua, Elphelet,

6. Nogah, Nepheg, Japhia,

7. Eliſhama, Beeliada and Eliphelet.

8. But when the Philiſtines heard that David was anointed to be King over all Iſrael, they all came up to ſeek for him; which he hearing of, went out before them.

Ver. 6. *which is*] Here being but the *Heb.* Relative, in which Language *whoſe* is denoted by putting alſo a Pronoun to a following Noun or Prepoſition, as for this in 2 *Sam.* vi. 2. If our *Tranſlators* meant that the Ark was called *The Ark of God*, as juſt before, it is obſcurely and poorly expreſſed; but if they would ſignify (as it ſeems) that God's Name was then called upon the Ark, how could that be in the Time of *Ezra*, the ſuppoſed Writer of this *Book?*

Ver. 8. *Strength*] See ſome Variation, 1 *Chron.* xiii. 8.

Ib. *Bells*] So *Zech.* xiv. 20. and this the only Meaning *Buxtorf* gives it, as its Root or Verb likewiſe ſignifies to *ring*; but ſo they are to be thought *Hand-bells.*

Ver. 9. *ſhook*] the ſame as 2 *Sam.* vi. 6. in the *Heb.* and doubtleſs ſhould in *Engliſh.*

Ver. 2. *that he had*] which 2 *Sam.* v. 12. ſhews.

9. And

9. And the Philiſtines came, and invaded the Giants Vale.

10. David then enquired thus of God, Shall I go up againſt the Philiſtines? And wilt thou deliver them into my Power? And the Lord ſaid to him, Go up, and I will deliver them into thy Power.

11. So they came up to Baal-perazim, where he beat them; and David ſaid, God has broke my Enemies by my Power, like the breaking out of Waters: therefore they called the Name of that Place Baal-perazim.

12. They alſo left their gods there, and David ordered that they ſhould be burnt in the Fire.

13. However the Philiſtines proceeded again, and invaded the Vale.

14. Whereupon David enquired again of God, and he ſaid to him; Thou ſhalt not go up after them: turn about from them, and come to them over againſt the Mulberry-trees.

15. And as ſoon as thou heareſt the Sound of going on the Tops of the Mulberry-trees, then ſhalt thou go out to the Battle: for God goes out before thee, to ſmite the Camp of the Philiſtines.

16. Therefore he did as God commanded him; and they ſmote the Camp of the Philiſtines, from Gibeon even to Gezer.

17. Thus David's Renown went into all the Countries, and the Lord put the Dread of him upon all the Nations.

CHAP. XV.

AND he not only made him Houſes in the City of David, but prepared a Place for the Ark of God, and pitched a Tabernacle for it.

2. Then David ſaid, None are to carry the Ark of God but the Levites: for the Lord has choſen them to do it, and to miniſter to him for ever.

3. And he aſſembled all Iſrael to Jeruſalem, to bring up the Ark of the Lord to its Place, which he had prepared for it.

4. He likewiſe gathered the Poſterity of Aaron, and the Levites:

5. Of the Poſterity of Kohath, Uriel the chief, and his Brethren a hundred and twenty;

6. Of the Poſterity of Merari, Aſaiah the chief, and his Brethren two hundred and twenty;

7. Of the Poſterity of Gerſhon, Joel the chief, and his Brethren a hundred and thirty;

8. Of the Poſterity of Elizaphan, Shemaiah the chief, and his Brethren two hundred;

9. Of the Poſterity of Hebron, Eliel the chief, and his Brethren eighty;

10. Of the Poſterity of Uzziel, Amminadab the chief, and his Brethren a hundred and twelve.

11. And David called to Zadok and Abiathar the Prieſts, with the Levites, Uriel, Aſaiah and Joel, Shemaiah, and Eliel, and Amminadab.

12. To whom he ſaid; You being the Heads of the Fathers of the Levites, conſecrate your ſelves, with your Brethren, that you may bring up the Ark of the Lord God of Iſrael, to *the Place* I have prepared for it.

13. Becauſe you did not at the very firſt, the Lord our God made a Breach among us, ſince we did not ſeek him as was right.

14. Accordingly the Prieſts and Levites conſecrated themſelves, to bring up the Ark of the Lord God of Iſrael.

15. And the Poſterity of the Levites carried the Ark of God, as Moſes commanded according to the Word of the Lord, on their Shoulders, with the Poles upon them.

16. David alſo ordered the chief of the Levites to appoint their Brethren Muſicians, with Inſtruments of Muſick, Lutes, Harps and Bells, making themſelves be heard, by exalting the Voice with Gladneſs.

17. Upon which the Levites appointed Heman the Son of Joel, and of his Brethren, Aſaph the Son of Berechiah; as alſo of the Poſterity of Merari their Brethren, Ethan the Son of Kuſhaiah;

18. And with them their Brethren who were next, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaſeiah, Mattithiah, Elipheleh, Mikneiah, Obed-edom and Jeiel, Porters.

19. And the Muſicians, Heman, Aſaph, and Ethan, were to make themſelves be heard with Bells of Braſs;

20. Moreover Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaſeiah and Benaiah, with Lutes upon the Virgin-inſtruments;

21. As alſo Mattithiah, Elipheleh, Mikneiah, Obed-edom, Jeiel and Azaziah, with Harps upon the eighth to be chief.

22. And Chenaniah the chief of the Le-

Ver. 9. *invaded*] It is not the ſame Verb with that in 2 *Sam.* v. 18, 22. and thus rendered 1 *Sam.* xxiii. 27. and xxvii. 8. and xxx. 1, 14. 2 *Chron.* xxviii. 18. elſewhere *fell upon* and *ſpoiled*, frequently *ſtript*; but nothing like *ſpread themſelves* as here and Ver. 13.

Ver. 20. *Virgin-inſtruments*] See *Pſa.* xlvi. 1.

Ver. 21. *the eighth*] See *Pſa.* vi. 1.

vites

vites was for the Tune: he inſtructed in that, for he had underſtanding.

23. Beſides Berechiah and Elkanah were Porters for the Ark.

24. And Shebaniah, Joſhaphat, Nethaneel, Amaſai, Zechariah, Benaiah and Eliezer, the Prieſts, blew Trumpets before the Ark of God; Obed-edom and Jehiah being Porters for it.

25. So David and the Elders of Iſrael, with the Captains of thouſands, went to bring up the Ark of the Lord's Covenant, from the Houſe of Obed-edom with Gladneſs.

26. And by God's aſſiſting the Levites who carried the Ark of the Lord's Covenant, they ſacrificed ſeven Bullocks and ſo many Rams.

27. And David was dreſſed in a Robe of fine Linen, as likewiſe all the Levites who carried the Ark, the Muſicians, and Chenaniah the chief for the Tune of the Muſicians; David alſo wore a linen Ephod.

28. Thus all Iſrael brought up the Ark of the Lord's Covenant, with Shouting, the Sound of the Cornet, Trumpets and Bells, cauſing themſelves to be heard with Lutes and Harps.

29. However as it came to the City of David, Michal Saul's Daughter looked out at a Window, and ſeeing King David ſkipping and playing, deſpiſed him in her Heart.

CHAP. XVI.

SO they brought the Ark of God, and ſet it within the Tabernacle which David had pitched for it; and they brought near Burnt-offerings and Peace-offerings before God.

2. And when David had made an end of offering them up, he bleſſed the People in the Name of the Lord;

3. Diſtributing to all Perſons of Iſrael, both Men and Women, a Loaf of Bread, a Piece of Fleſh, and a Bottle *of Wine* apiece.

4. And he put ſome of the miniſtring Levites before the Ark of the Lord, even to record, give thanks, and praiſe the Lord God of Iſrael;

5. Aſaph the chief, next to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with Inſtruments of Lutes and Harps, and Aſaph made himſelf be heard with Bells;

6. Benaiah alſo, and Jahaziel the Prieſts, with Trumpets continually before the Ark of God's Covenant.

7. On that Day then David gave out firſt, to give thanks to the Lord, into the Hand of Aſaph and his Brethren:

8. Give thanks to the Lord, call on his Name, make known his Acts among the People;

9. Sing to him, ſing melodiouſly to him, diſcourſe of all his Wonders;

10. Glory in his holy Name, let the Heart of thoſe who enquire for the Lord be glad;

11. Seek the Lord, and his Strength, enquire for his Preſence continually;

12. Remember his Wonders which he has done, his Miracles, and the Judgments of his Mouth:

13. You Poſterity of his Servant Iſrael, you Children of Jacob his choſen ones.

14. He is the Lord our God, his Judgments are on the whole Earth.

15. Remember you his Covenant for ever, the Thing that he commanded to a thouſand Generations;

16. Which he confirmed with Abraham, and was his Oath to Iſaac;

17. And eſtabliſhed it to Jacob for an Ordinance, to Iſrael an everlaſting Covenant,

18. As follows, I will give thee the Country of Canaan, the Line of your Poſſeſſion:

19. When you were Perſons to be numbered, as being few, and Sojourners in it;

20. And they went about from Nation to Nation, and from *one* Kingdom to another People.

21. He ſuffered no Perſon to oppreſs them, but reproved Kings for their ſakes,

22. Do not touch my anointed ones, nor hurt my Prophets.

23. Sing to the Lord, O whole Earth, declare his Salvation from Day to Day.

24. Tell his Glory in the Nations, his Wonders among all the People.

25. For great is the Lord, and to be praiſed exceedingly; nay he is to be feared the moſt of all gods.

26. For all the gods of the People are Idols; whereas the Lord made the Heavens.

27. Majeſty and Honour are before him, Strength and Joy are in his Place.

28. Aſcribe to the Lord, O Families of the People, aſcribe to the Lord Glory and Strength.

29. Aſcribe to the Lord the Glory of his Name; take up an Offering, and come before

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Ver. 26. *by God's aſſiſting*] *Heb. in &c.* being like the middle *Lat. Gerund*; and *when* reading ſtrangely.

Ver. 8. *Give*] To Ver. 23. ſee in *Pſa.* cv. 1—15. thence to Ver. 34. in *Pſa.* xcvi. and the three following Verſes, *Pſa.* cvii. 1. and cvi. 47, 48.

him: bow down to the Lord in the Place of holy Grandeur;

30. Tremble by reaſon of his Preſence, all the Earth: the World alſo is eſtabliſhed, it cannot be moved.

31. Let the Heaven be glad, and the Earth rejoice; and let them ſay in the Nations, The Lord reigns.

32. Let the Sea roar, and what it is filled with; the Field be triumphant, and all that is in it.

33. Then let all the Trees of the Wood ſing, by reaſon of the Preſence of the Lord: for he comes to judge the Earth.

34. Give thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

35. And ſay, Save us, O God of our Salvation, gather us together, and deliver us from the Gentiles; that we may give thanks to thy holy Name, may glory in thy Praiſe.

36. Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting; and let all the People ſay, So let it be, and praiſe the Lord.

37. And he left there before the Ark of the Lord's Covenant, Aſaph and his Brethren, to miniſter before the Ark continually, for each Day's Buſineſs the very ſame Day;

38. As alſo Obed-edom and their Brethren, ſixty eight; with Obed-edom the Son of Jeduthun, and Hoſah, for Porters:

39. And Zadok the Prieſt, with his Brethren the Prieſts, before the Tabernacle of the Lord, in the high Place that was at Gibeon,

40. To offer up Burnt-offerings to the Lord, upon the Altar of Burnt-offering continually Morning and Evening, and for all that is written in the Law of the Lord, which he gave in charge for Iſrael;

41. And with them Heman and Jeduthun, as likewiſe the reſt that were choſen, who were expreſſed by Name, to give thanks to the Lord, becauſe his Kindneſs is for ever.

42. Moreover with Heman and Jeduthun themſelves, Trumpets and Bells, for ſuch as ſhould make themſelves be heard, and with God's Inſtruments of Muſick; the Sons of Jeduthun being Porters.

43. Then all the People went to their reſpective Homes, and David turned about to bleſs his Houſhold.

CHAP. XVII.

AND when David was ſettled in his Houſe, he ſaid to Nathan the Prophet, Behold I dwell in a Houſe of Cedar, while the Ark of the Lord's Covenant is under Curtains.

2. And Nathan anſwered him, Do all that is in thy Heart; for God is with thee.

3. However that Night he had God's Commiſſion as follows:

4. Go, and tell David my Servant; Thus ſays the Lord, Thou ſhalt not build me a Houſe to dwell in;

5. Since I have not dwelt in a Houſe, from the Day on which I brought up Iſrael, to this Day, but have been from one Tent and Tabernacle to another.

6. Whitherſoever I went about with all Iſrael, did I ſpeak ſuch a Word to one of the Judges of Iſrael, whom I commanded to feed my People, as, Why do not ye build me a Houſe of Cedar?

7. Now therefore thou ſhalt declare ſo to my Servant David; Thus ſays the Lord of Armies, I took thee from the Fold, from after the Flock, to be Ruler over my People Iſrael.

8. And I have been with thee whitherſoever thou wenteſt, and have cut off all thy Enemies from thy Preſence; that I might make thee a Name, like that of the great ones who are on the Earth.

9. Moreover I will put a Place for my People Iſrael, and plant them, ſo that they ſhall dwell in a Place of their own, and not be moved again; nor ſhall the Sons of Iniquity conſume them any more as formerly;

10. And even from the Times that I appointed Judges over my People Iſrael, till I ſubdued all thy Enemies: I alſo tell thee, that the Lord will build thee a Houſe.

11. And it ſhall come to paſs when thy Days are fulfilled, to go to thy Fathers, that I will ſet up thy Offspring after thee, who ſhall be one of thy Sons; and will confirm his Kingdom.

12. He ſhall build me a Houſe, and I will confirm his Throne for ever.

13. I will be to him a Father, as he ſhall to me a Son; and will not take away my Kindneſs from him, as I did from him who was before thee.

Ver. 36. *let*] as may appear by *Pſa.* cvi. 48. where is the ſame Paſſage, only ſomething different.

Ver. 42. *themſelves*] Thus there is no Tautology and Abſurdity, as in the *com. Eng. Bib.* for *Heman* and *Jeduthun* to be with *Heman* and *Jeduthun*; in Confirmation of which there is Nothing for *with* in *Heb.* to *Trumpets*, as there is before: after which Manner *Jun.* and *Trem.* tranſlate, and *Lewis de Dieu* in his *Animad.* on it pleads, quoting *Dan.* vii. 24. and *Ezr.* v. 3. for parallel Inſtances; and if more are required, ſee enow in *Noldius's Concord.* but to have a Pronoun demonſtrative, as well as relative, to belong to the preſent, as well as paſt Word or Words, is certainly plain Conſtruction.

Ver. 8. *wenteſt*] *walked* being incongruous, as in divers other Places of the *com. Eng. Bib.*

Ver. 10. *build thee a Houſe*] How ſee 2 *Sam.* vii. 11.

14. For

14. For I will ſettle him in my Houſe and Kingdom for ever, and his Throne ſhall be confirmed for evermore.

15. According to all theſe Words, and this whole Viſion, ſo ſpoke Nathan to him.

16. Then King David went in, and ſitting before the Lord, ſaid: Who am I, O Lord God? And what is my Family, that thou haſt brought me on hitherto?

17. And this was ſo little in thy Sight, O God, that thou haſt ſpoken concerning thy Servant's Family for a long while; nay haſt looked on me like a Man of high Rank, O Lord God.

18. What ſhall David add yet to thee, for the Honour of thy Servant, ſince thou knoweſt him?

19. O Lord, for thy Servant's ſake, and according to thy Mind, haſt thou done all this great Matter, to make known all theſe great Things.

20. O Lord, there is none like thee, nor any God beſides thee, according to all that we have heard with our Ears.

21. And what one Nation on the Earth is like thy People Iſrael: whom God went to redeem for his own People, to make thee a Name, with great and terrible Things, by driving out Nations; by reaſon of thy People whom thou redeemedſt from Egypt?

22. Thou haſt alſo put thy People Iſrael, for a People to thee for ever; and thou Lord art a God to them.

23. Now therefore, O Lord, let the Word be verified which thou haſt ſpoken concerning thy Servant, and his Family, for ever; and do according as thou ſpokeſt.

24. Let it even be verified, ſo ſhall thy Name be magnified for ever as follows, The Lord of Armies, the God of Iſrael, is a God to Iſrael; and the Family of David thy Servant will be confirmed before thee.

25. Since thou, O my God, haſt revealed to the Ear of thy Servant, that thou wilt build him a Houſe; therefore he has found *this* to pray before thee.

26. And now, O Lord, thou art he that is God, who haſt ſpoken this Good concerning thy Servant.

27. Therefore now do thou pleaſe to bleſs the Family of thy Servant, that it may be for ever before thee: for thou haſt bleſſed, O Lord, and let it be bleſſed for ever.

CHAP. XVIII.

AND after this David beat the Philiſtines, ſo that he humbled them; and took Gath with its Towns out of their Poſſeſſion.

2. Moreover he beat the Moabites: ſo they became his Servants, carrying Preſents.

3. David too beat Hadarezer King of Zobah at Hamath, when he went to place his Border at the River Euphrates.

4. From whom he took a thouſand Chariots, ſeven thouſand Horſemen, and twenty thouſand Footmen; and he houghed all the Chariot-*horſes*, only left of them *for* a hundred Chariots.

5. And when the Syrians of Damaſcus came to help this Hadarezer, David ſlew of them twenty two thouſand Men.

6. Nay he put *Garriſons* in Syria of Damaſcus, and the Syrians became his Servants, carrying Preſents: thus the Lord ſaved David whitherſoever he went.

7. Beſides he took the Shields of Gold that the Servants of Hadarezer were armed with, which he brought to Jeruſalem.

8. From Tibhath likewiſe, and Cun, Hadarezer's Cities, did David take very much Braſs; with which Solomon made the braſen Sea, the Pillars, and braſen Inſtruments.

9. And Tou King of Hamath hearing, that David had beat all the Army of Hadarezer King of Zobah;

10. He ſent Hadoram his Son to King David, to aſk of *his* Welfare, and bleſs him, becauſe he had fought againſt Hadarezer, and beat him, for he was one who had Wars with Tou; as likewiſe all manner of Inſtruments of Gold, Silver and Braſs.

11. Them alſo King David conſecrated to the Lord, with the Silver and Gold which he took away from all the Nations, from Edom, Moab, the Ammonites, Philiſtines and Amalek.

12. And Abiſhai the Son of Zeruiah ſlew of the Edomites, eighteen thouſand, in the Valley of Salt.

13. Afterwards he put Garriſons in Edom, ſo that all the Edomites became David's Servants; and the Lord ſaved him whitherſoever he went.

14. So David reigned over all Iſrael, and was one who did Judgment and Juſtice to all his People.

Ver. 19. *to make*] as in 2 *Sam.* vii. 21. and according to the *Heb.* being alſo much better Senſe than *in making.*

Ver. 24. *is a God to*] That the [is] ſhould be here, the *Heb.* Accent, as well as here being no [and,] ſhews; and thus *Buxtorf. Anticrit.* p. 393. & *Jun.* in *Tranſ.*

Ver. 3. *Border at*] the very ſame as in 2 *Sam.* viii. 3.

Ver. 6. Garriſons] from 2 *Sam.* viii. 4.

15. Now

15. Now Joab the Son of Zeruiah, was over the Army; and Jehoſhaphat the Son of Ahilud, the Recorder;

16. Zadok likewiſe the Son of Ahitub, and Abimelech the Son of Abiathar, were the Prieſts, and Shauſha was the Secretary;

17. And Benaiah the Son of Jehoiada, was over the Cherethites and Pelethites; as David's Sons were the chief at the King's Hand.

CHAP. XIX.

AND after this Nahaſh King of the Ammonites dying, his Son reigned in his room.

2. Upon which David ſaid, I will ſhew Kindneſs to Hanun the Son of Nahaſh, becauſe his Father did to me. So he ſent Meſſengers to comfort him for his Father; and David's Servants went into the Country of the Ammonites to him, for that Purpoſe.

3. But their Princes ſaid to Hanun, Doſt thou think David honours thy Father, that he has ſent Comforters to thee? Are not his Servants come to thee, in order to ſearch out, overthrow, and ſpy the Country?

4. Therefore Hanun took David's Servants, and ſhaved them, and cut off their Garments in the middle to the Breech; ſending them away.

5. And ſome went and told David concerning the Men, at which he ſent to meet them, becauſe they were exceedingly aſhamed; and the King ſaid, Stay at Jericho until your Beards are grown, and then come back.

6. However when the Ammonites found that they made themſelves odious to David, Hanun and they ſent a thouſand Talents of Silver, to hire them Chariots and Horſemen, from Meſopotamia, and Syria of Maachah and Zobah.

7. And they hired them thirty two thouſand belonging to Chariots, with the King of Maachah and his People, who came, and encamped before Medeba; the Ammonites too were gathered from their Cities, and came to the Battle.

8. This David hearing, ſent Joab, with all the Army of the ſtout Men.

9. So the Ammonites came out, and ſet the Battle in order at the Entrance of the City; and the Kings who came were by themſelves in the Field.

10. Whereupon Joab ſeeing that the Front of the Battle was towards him, before and behind, he choſe ſome of all the choice Men of Iſrael, and ſet in order to meet the Syrians.

11. And the reſt of the People he delivered into the Cuſtody of Abiſhai his Brother, that they might be ſet in order to meet the Ammonites.

12. He alſo ſaid; If the Syrians are too ſtrong for me, thou ſhalt be ſaving me; and if the Ammonites are too ſtrong for thee, I will ſave thee.

13. Be thou ſtrong, and let us make our ſelves ſo, for our People, and for the Cities of our God; and the Lord do what he likes.

14. Joab then, and the People that were with him, drew nigh before the Syrians to the Battle, who fled from his Preſence.

15. And the Ammonites ſeeing that the Syrians were fled, did flee alſo themſelves from the Preſence of Abiſhai his Brother, and got into the City: ſo Joab came to Jeruſalem.

16. Nevertheleſs when the Syrians ſaw that they were beat before Iſrael, they ſent Meſſengers, and brought out the Syrians who were beyond the River; Shophach the Captain of Hadarezer's Army being before them.

17. Which being told David, he gathered all Iſrael, and paſſing over Jordan, came to them, and ſet in order againſt them; and when he had ſet the Battle in order to meet the Syrians, they fought with him.

18. But the Syrians fled from the Preſence of Iſrael, and David ſlew of them ſeven thouſand belonging to Chariots, and forty thouſand Footmen; nay he killed Shophach the Captain of the Army.

19. Thus the Servants of Hadarezer ſeeing that they were beat before Iſrael, made peace with David, and ſerved him; and the Syrians would not help the Ammonites any more.

Ver. 5. *concerning*] ל which Prepoſition is all the *Original* has for the *com. Eng. how—were ſerved*, and the ſame for *commanded unto*, Ch. xxiii. 31.

Ver. 7. *belonging to*] which the *Heb.* Genit. Caſe ſometimes ſignifies. Or it might be ſaid Chariot-*men*, but that it would rather ſignify the Drivers of them, as Ch. xviii. 4. Chariot-*horſes*. Accordingly 20000 of *Beth-rehob* and *Zoba*, with 12000 of *Tob*, as in 2 *Sam.* x. 6. make juſt this Sum, thoſe of *Maachah* being excluded in both Places; ſee Ver. 18. The Authors however of the *Univerſal Hiſtory* have to ſay, *What the Troops were, either in quality or number, is not clearly evident, inaſmuch as the Scripture varies concerning them*, B. i. 4. 2. and to the Word [varies] is put this Note, *This we cannot pretend to account for, nor do we know that it was ever cleared by any one, in a ſatisfactory manner.*

Ver. 18. *belonging to Chariots*] as Ver. 7. being ten to a Chariot by 2 *Sam.* x. 18. ſome of whom probably attended it on horſeback, and on foot, to aſſiſt, and ſupply the Places of ſuch as were wounded or ſlain; much rather than that all the ten fought in a Chariot.

CHAP.

CHAP. XX.

MOREOVER at the Time of the Return of the Year, at the Time when Kings go out, Joab led the Force of the Army; and ſpoiled the Country of the Ammonites, nay went and beſieged Rabbah, but David abode at Jeruſalem; while Joab was beating Rabbah, and deſtroying it.

2. And David took off their King's Crown from his Head, the Value of which he found to be a Talent of Gold, with the precious Stones in it, and it crowned David's Head; beſides he brought out the Spoil of the City very much.

3. He brought out the People too who were therein, and cut with a Saw, as alſo Threſhing-inſtruments of Iron, and Hand-ſaws; and ſo did David to all the Cities of the Ammonites: then he, and all the People, returned to Jeruſalem.

4. And after this there roſe up a Battle at Gezer with the Philiſtines: then Sibbechai the Huſhathite ſlew Sippai, one of the Children of the Giant, and they were humbled.

5. There was alſo a Battle again with the Philiſtines; and Elhanan the Son of Jair ſlew Lahmi the Brother of Goliath the Gittite, the Handle of whoſe Spear was like a Weaver's Beam.

6. Nay there was a Battle again at Gath; where was a Man of *great* Meaſure, whoſe Fingers *and Toes* were by ſixes, being twenty four, and he was likewiſe born to the Giant.

7. And he reproached Iſrael; but Jonathan the Son of Shimea David's Brother ſlew him.

8. Theſe were born to a Giant at Gath, and fell by the Hand of David, and thoſe of his Servants.

CHAP. XXI.

AND Satan ſtanding up againſt Iſrael, ſtirred up David to number them.

2. Whereupon he ſaid to Joab and the Captains of the People, Go, count up Iſrael from Beer-ſheba to Dan, and bring *it* to me; that I may know the Number of them.

3. However Joab ſaid, The Lord add to his People, as they are, a hundred-fold; are they not, my Lord the King, all of them my Lord's Servants? Why does he require this? Why ſhould it become Guilt to Iſrael?

4. Nevertheleſs the King's Word was earneſt againſt Joab; inſomuch that he went out, and going about through all Iſrael, came to Jeruſalem.

5. And Joab gave the Number of the Muſtering of the People to David, that there were of all Iſrael a million and a hundred thouſand Men drawing forth a Sword, and of Judah four hundred ſeventy thouſand ſuch Men.

6. But he did not muſter Levi and Benjamin among them, for the King's Word was abominable to Joab.

7. Moreover God being diſpleaſed for this Thing, ſmote Iſrael.

8. Nay David ſaid to God, I have ſinned exceedingly in that I have done this Thing; yet now take away, I beſeech thee the Iniquity of thy Servant, for I have done very fooliſhly.

9. And the Lord ſpoke to Gad, David's Seer, as follows:

10. Go, and ſpeak this to David; Thus ſays the Lord, I offer to thee three Things, chooſe thee one of theſe, that I may do to thee.

11. Accordingly Gad came to David, and ſaid to him; Thus ſays the Lord, Accept thee,

12. Either three Years of Famine; or three Months to be conſumed from the Preſence of thy Enemies, while their Sword is overtaking; or the Sword of the Lord three Days, even the Peſtilence in the Country, while the Lord's Angel is deſtroying through all the Bounds of Iſrael: and now ſee what Word I ſhall carry back to him who ſent me.

13. And David anſwered him, I am exceedingly diſtreſſed; let me fall now into the Treatment of the Lord, for his Compaſſions are very great, and let me not fall into that of Man.

14. So the Lord made a Peſtilence be in Iſrael; inſomuch that there fell of Iſrael ſeventy thouſand Men.

15. But God ſending an Angel to Jeruſalem, to deſtroy it, as he was deſtroying, the Lord beheld, and was ſorry for the Harm,

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Ver. 3. *cut*] or *ſawed* as the *Heb.* and the People might thus be abjectly puniſhed, not killed.

Ib. *a Saw*] being ſingular, and I ſuppoſe a great one, ſuch as two Men ſaw with.

Ib. *Hand-ſaws*] the plural of the other, and not that in 2 *Sam.* xii. 31.

Ver. 6. and Toes] ſupplied from 2 *Sam.* xxi. 20. but not diſtinguiſhed in the *Original.*

Ver. 5. *of Judah*] *Com. Tranſ. Judas was*, and after *were* before.

Ver. 11. *accept*] This Verb is rendered by *receive*, Chap. xii. 18. 2 *Chron.* xxix. 22. *Eſt.* iv. 4. *Job* ii. 10. twice, *Dan.* ii. 6. and *take*, 2 *Chron.* xxix. 16. *Ezr.* viii. 30. *Eſt.* ix. 27. *Dan.* vii. 18. in the *com. Eng. Bib.* but no where elſe *chooſe*; nor do the *Lexicons* allow it any ſuch Meaning.

and ſaid to the Angel who deſtroyed, It is a great deal, ceaſe now thy Hand; and the Angel of the Lord ſtood by the Floor of Ornan the Jebuſite.

16. And David looking up, ſaw him ſtand between the Earth and Heaven, with his Sword drawn forth in his Hand, ſtretched out over Jeruſalem; at which David, and the Elders who were covered with Sackcloth, fell upon their Faces.

17. David alſo ſaid to God, Was it not I ordered the People to be numbered? So I was he who ſinned, and did very ill; but as for theſe Sheep, what have they done? O Lord my God, let thy Hand, I pray, be on me, and my Father's Family, but on thy People let there be no Plague.

18. Then the Angel of the Lord ordered Gad to ſay to David, that he ſhould go up, to erect an Altar to the Lord, in the Floor of Ornan the Jebuſite.

19. And David went up at the Word of Gad, which he ſpoke in the Name of the Lord.

20. Ornan likewiſe turning back, ſaw the Angel, whereupon his four Sons *who* were with him hid themſelves, while he was threſhing Wheat.

21. Now when David was going to Ornan, who taking a view ſaw him, he went out of the Floor, and bowed down to David, with the Face to the Ground.

22. And David ſaid to Ornan, Grant me the Place of the Floor, that I may build on it an Altar to the Lord; which thou ſhalt grant to me for the full Money, that the Slaughter may be ſtopped from the People.

23. Upon this he replied to David, Take thee, and let my Lord the King do what he likes; ſee I give the Oxen for the Burnt-offerings, and the Flails for the Wood, as alſo the Wheat for the Meat-offering, I give all.

24. But King David declared to Ornan, No, for I will wholly buy for the full Money; becauſe I will not take what is thine for the Lord, even to offer up an Offering for nothing.

25. So David gave him for the Place ſix hundred Shekels of Gold by Weight.

26. Where he built an Altar to the Lord, offering up Burnt-offerings and Peace-offerings; and called on the Lord, who anſwered him by Fire from Heaven upon the Altar of Burnt-offering.

27. Beſides the Lord ordered the Angel, and he put his Sword again into its Sheath.

28. At that Time when David ſaw, that the Lord had anſwered him at the Floor of Ornan the Jebuſite, he ſacrificed there.

29. For the Tabernacle of the Lord which Moſes made in the Wilderneſs, and the Altar of Burnt-offering, at that Time were in the Chapel at Gibeon.

30. But David could not go before it to ſeek God, becauſe he was affrighted by reaſon of the Sword of the Angel of the Lord.

CHAP. XXII.

AFTERWARDS David ſaid, It is this is for the Houſe of the Lord God, and this for the Altar of the Burnt-offering belonging to Iſrael.

2. And he ordered to gather together the Strangers in the Country of Iſrael, and appointed Stone-cutters to cut hewn Stone, to build the Houſe of God.

3. Iron alſo abundantly, for Nails for the Doors of the Gates, and for the Joinings, did David prepare, as likewiſe Braſs in Abundance without Weight;

4. With Cedar-trees out of Number: for the Zidonians and Tyrians brought Cedar-trees to him abundantly.

5. For David ſaid, My Son Solomon being a young Man and tender, and the Houſe to be built for the Lord to be made vaſtly great, for Renown and Glory to all Countries, I will prepare for it; which he did abundantly before his Death.

6. He likewiſe called his Son Solomon, and commanded him to build a Houſe for the Lord God of Iſrael;

7. David ſaying to him: My Son, it was in my own Mind to build a Houſe to the Name of the Lord my God.

8. But the Word of the Lord was to me as follows; Thou haſt ſhed Blood abundantly, and made great Wars: thou ſhalt not build

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Ver. 20. who *were with him hid themſelves, while*] I would not ſcruple to pronounce any one ignorant of the *Hebrew*, who ſhould either ſuppoſe *Ornan* was one of thoſe that hid themſelves, or doubt which way it was; notwithſtanding the latter appears in the *Eng. Text, &c.* and the former in the *Marg. &c.* and notwithſtanding the *Original* has Nothing for *who*; nay notwithſtanding the common dubious *Eng.* is literal: for the *Heb.* is not dubious, according to *Prov.* viii. 9. and to comprehend him ſhould be verbally in the *Heb.* Manner, *and he and his four Sons*, as frequently in *Scripture*; and *Ornan's* going out of the Floor, as from threſhing, further ſhews the Senſe I give it.

Ver. 23. *replied*] as appears in 2 *Sam.* xxiv. 21, 22.

Ib. *do*] for *offer up*, 2 *Sam.* xxiv. 22. by the Alteration of one *Heb.* Letter.

Ib. *he likes*] being as in 2 *Sam.* xxiv. 22.

a Houſe

a House to my Name, because thou hast shed much Blood on the Earth before me.

9. Behold there shall be a Son born to thee, who will be a Man of Rest, and I will give him rest from all his Enemies round about: for his Name shall be Solomon, and I will make Peace and Quietness in Israel in his Time.

10. He shall build a House to my Name, nay he shall be a Son to me, as I will a Father to him; and I will establish the Throne of his Kingdom over Israel for ever.

11. Now, my Son, the Lord be with thee; and do thou prosper, and build the House of the Lord thy God, as he has spoken concerning thee.

12. But the Lord give thee Sense and Understanding, and command thee concerning Israel; that thou mayest keep the Law of the Lord thy God.

13. Then wilt thou prosper, if thou takest heed to do the Ordinances and Rules, which the Lord commanded Moses for Israel: be courageous, and strong; do not fear, nor be daunted.

14. And behold in my Affliction, I have prepared for the House of the Lord a hundred thousand Talents of Gold, a Million of Talents of Silver, Brass and Iron without Weight, because there is Abundance of it; as also Timber and Stone have I prepared, to which thou mayest add.

15. Besides there are with thee Abundance of Workmen, Stone-cutters, and Artificers of Stone and Wood, with all manner of skilful Men in all Business.

16. Of the Gold, Silver, Brass and Iron, there is no Number. Get ready, and act, and the Lord will be with thee.

17. Moreover David *thus* commanded all the Princes of Israel, to help Solomon his Son;

18. Is not the Lord your God with you? And has not he given you rest round about? For he has delivered the Inhabitants of the Earth into my Power, and the Earth is subdued before the Lord and his People.

19. Now put your Heart and Soul, to seek the Lord your God; and get ready, and build the Sanctuary of the Lord God, to bring the Ark of the Lord's Covenant, and the holy Instruments of God, to the House that is to be built to the Name of the Lord.

CHAP. XXIII.

AT length when David was old, and full of Days, he made his Son Solomon King over Israel.

2. And he gathered all the Princes of Israel, with the Priests and Levites.

3. The Levites being numbered from their thirtieth Year upward; their Number by their Reckoning was thirty eight thousand Men.

4. Of these twenty four thousand were to be chief over the Business of the Lord's House, and six thousand Magistrates and Judges;

5. As were four thousand Porters, and four thousand praised the Lord with the Instruments that I made, *said he*, to praise with.

6. And David parted them into Partitions, to the Sons of Levi, Gershon, Kohath and Merari.

7. Of the Gershonites were, Ladan and Shimei.

8. The Sons of Ladan were, the chief Jehiel, then Zetham and Joel, three.

9. The Sons of Shimei, Shelomith, Haziel and Haran, three: these were the chief of the Fathers belonging to Ladan.

10. And the Sons of Shimei were, Jahath, Zina, and Jeush, and Beriah: these four were Shimei's Sons.

11. Jahath being the chief, and Zizah the second; but Jeush and Beriah had not many Sons, so they were in one Muster, according to their Father's Family.

12. The Sons of Kohath were, Amram, Izhar, Hebron and Uzziel, four.

13. The Sons of Amram were, Aaron and Moses; and Aaron was separated to consecrate the very holy Things, with his Sons for ever, to burn incense before the Lord,

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Ver. 8. *because thou hast shed much Blood*] Thus *Virgil* in the 2d *Æn.*

In me 'tis impious holy things to bear,
Red as I am with Slaughter new from War.
Dryd. Tran.

and *Homer* by *Pope*, *Il.* 6.

Ill fits it me, with human gore distain'd,
To the pure Skies these horrid hands to raise,
Or offer Heav'n's great Sire polluted praise.

Ver. 14. *Talents*] How *David* had such Abundance of Gold and Silver, may be accounted for by his Conquests, Ch. xviii. 11. and having taken the Ports of the *Red Sea* from the *Edomites*, Ch. xviii. 13. 1 *King.* xi. 15, 16, 17. & ix. 26. 2 *Chron.* viii. 17. by which there might be Plenty imported, 1 *King.* x. 14, 15. there might also be comprehended in these Sums all that had been devoted from the Time of *Moses*, Ch. xxvi. 26, 27, 28.

Ver. 18. *The Earth is subdued*] so that none resisted, Chaps. xviii. xix. and xx. and was not any particular *Land.*

Ver. 4. *to be chief*] as Chap. xv. 21. and the Participle of it frequently in the Titles of the *Psalms*: so *Jun.* and *Trem.* have *præessent.*

Ver. 9. *Shimei*] another Son of *Ladan*, who, I suppose, did not live to the Age of a Levite being in Office.

Ver. 10. *Shimei*] the Brother of *Ladan*, Ver. 7.

to

to minſter to him, and bleſs in his Name for ever.

14. As for Moſes the Man of God, his Sons were called of the Tribe of Levi.

15. The Sons of Moſes were, Gerſhom and Eliezer.

16. Of the Sons of Gerſhom, Shebuel was the chief.

17. And Eliezer's Sons were, Rehabiah the chief; Eliezer having no other Sons, but thoſe of Rehabiah were exceeding many.

18. Of the Sons of Izhar, Shelomith was the chief.

19. Of the Sons of Hebron, Jeriah the chief, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20. Of the Sons of Uzziel, Micah the chief, and Iſhiah the ſecond.

21. The Sons of Merari were, Mahli and Muſhi; the Sons of Mahli, Eleazar and Kiſh.

22. And Eleazar died, having no Sons but Daughters; and the Sons of Kiſh their Kinſmen married them.

23. The Sons of Muſhi were, Mahli, Eder and Jeremoth, three.

24. Theſe were the Sons of Levi, after the Houſhold of their Fathers, the chief of the Fathers, at the Muſtering of them by the Number of Names, after their Reckoning; who did the Buſineſs belonging to the Service of the Lord's Houſe, from their twentieth Year upward.

25. For David ſaid; The Lord God of Iſrael has given reſt to his People, that they may dwell in Jeruſalem for ever;

26. And alſo to the Levites, who are not to carry the Tabernacle, with all its Inſtruments for the Service of it.

27. For by the latter Words of David, they were the Number of the Poſterity of Levi, *who* were from their twentieth Year upward:

28. Becauſe their Station was at the Hand of the Aaronites, for the Service of the Lord's Houſe, in the Courts and Rooms, and for the cleanſing of every holy Thing, with the Work of the Service of God's Houſe;

29. As alſo for the Bread ſet in order, the fine Flour for the Meat-offering, the unleavened Biſcuits, both of a Pan and bliſtered in baking, and of every Meaſure and Dimenſion;

30. And withal to ſtand Morning by Morning, to give thanks and praiſe the Lord, and ſo at the Evening;

31. To offer up all the Burnt-offerings likewiſe to the Lord, at the Sabbaths, Newmoons and appointed Times, by Number, according to the Rule concerning them continually before the Lord.

32. Beſides they kept the Charge of the publick Tent, and the Charge of the Holy Place, with that of the Aaronites their Brethren, belonging to the Service of the Lord's Houſe.

CHAP. XXIV.

AND for the Sons of Aaron were their Partitions, his Sons being Nadab and Abihu, Eleazar and Ithamar;

2. But Nadab and Abihu died before their Father, and had no Sons; ſo Eleazar and Ithamar executed the Prieſthood:

3. Theſe David parted, both Zadok of the Sons of Eleazar, and Ahimelech of the Sons of Ithamar, to their Office in their Service.

4. However there were found more of Eleazar's Sons for chief Men than of Ithamar's, who were parted; of the Sons of Eleazar ſixteen for the Houſhold of the Fathers, and of the Sons of Ithamar eight for their Fathers Houſhold.

5. Thus were they parted by Lots, thoſe with theſe: for the Governors of the Holy Place, and the Governors for God, were of the Sons of Eleazar and thoſe of Ithamar.

6. And Shemaiah the Son of Nethaneel the Scribe, one of the Levites, wrote them down, before the King, the Governors, Zadok the Prieſt, Ahimelech the Son of Abiathar, and the chief of the Fathers belonging to the Prieſts and Levites: one Houſhold of a Father was taken for Eleazar, and that taken which had been taken for Ithamar.

7. Now the firſt Lot came out for Jehoiarib, the ſecond for Jedaiah,

8. The third for Harim, the fourth for Seorim,

9. The fifth for Malchijah, the ſixth for Mijamin,

Ver. 24. *twentieth*] The Difference between this and the 30th, may be accounted for as on *Num.* iv. 3.

Ver. 26. *not to carry*] So now they might be continued in their Office to their Lives End, Ver. 3. and not as before to the fiftieth Year only, *Num.* iv. 3. & viii. 25. and were likewiſe to begin at the 20th Year, Ver. 24, 27. which they did before five Years later, *Num.* viii. 24. ſince their Work at the Temple would be leſs laborious, and yet might require more Hands.

Ver. 28. *at the Hand*] as in *Neh.* xi. 24. ſo elſewhere in *Chron.*

Ver. 5. *for God*] in his Matters, as *Poole* obſerves, diſtinct from the King's, 2 *Chron.* xix. 11. the *Sanctuary* and *Houſe of God* being the ſame.

Ver. 6. *that taken which had been taken*] which is according to the *Heb.* and the *Jewiſh* Writers relate, that there having been eight of *Eleazar* and eight of *Ithamar* before, *David* now added eight more of the former, Ver. 4. and only thoſe of the latter were taken by turn who had been taken already; ſo *Sol. Jar.* and *Dav. Kimhi*, with the *Talmud*, *Taanith*, Cap. iv. f. 27. and *Jeruſ. Talm.* fol. 67.

10. The

10. The ſeventh for Hakkoz, the eighth for Abijah,
11. The ninth for Jeſhua, the tenth for Shechaniah,
12. The eleventh for Eliaſhib, the twelfth for Jakim,
13. The thirteenth for Huppah, the fourteenth for Jeſhebeab,
14. The fifteenth for Bilgah, the ſixteenth for Immer,
15. The ſeventeenth for Hezir, the eighteenth for Happizzez,
16. The nineteenth for Pethahiah, the twentieth for Ezekiel,
17. The twenty firſt for Jachin, the twenty ſecond for Gamul,
18. The twenty third for Delaiah, the twenty fourth for Maaziah.
19. Theſe were their Offices for their Service, to come to the Houſe of the Lord, according to their Rule by the Direction of Aaron their Father, as the Lord God of Iſrael commanded him.
20. And of the Poſterity of Levi there remained, of the Sons of Amram, Shubael; of the Sons of Shubael, Jehdiah;
21. Of Rehabiah, *that is*, of his Sons, the chief Iſhiah.
22. Of the Izharites, there was Shelomoth; of the Sons of Shelomoth, Jahath;
23. And the Sons *of Hebron*, Jeriah, Amariah the ſecond, Jahaziel the third, Jekameam the fourth;
24. *Of* the Sons of Uzziel, Micah; of thoſe of Micah, Shamir;
25. Micah's Brother Iſhiah; of his Sons, Zechariah;
26. The Sons of Merari, Mahli and Muſhi; *of* the Sons of Jaaziah, Beno;
27. The Sons of Merari by Jaaziah, Beno, Shoham, Zaccur and Ibri;
28. Of Mahli, Eleazar, who had no Sons;
29. Of Kiſh, his Sons, Jerahmeel;
30. As likewiſe the Sons of Muſhi, Mahli, Eder and Jerimoth: theſe were the Poſterity of the Levites, by the Houſhold of their Fathers.
31. And they alſo caſt Lots over againſt their Brethren the Aaronites, before King David, Zadok and Ahimelech, with the chief of the Fathers belonging to the Prieſts and Levites; the chief Fathers over againſt their younger Brethren.

CHAP. XXV.

AND David, with the Captains of the Army, ſeparated for the Service, of the Sons of Aſaph, Heman and Jeduthun, ſome to propheſy with Harps, Lutes and Bells; the Number of which Artiſts for their Service was:
2. Of the Sons of Aſaph, Zaccur, Joſeph, Nethaniah and Aſharelah, his Sons, at his own Hand, who himſelf propheſied at the King's Hands;
3. Of Jeduthun, his Sons Gedaliah, Zeri, Iſaiah, Haſhabiah, Mattithiah, *Shimei*, ſix, at the Hands of their Father Jeduthun with a Harp, who propheſied for giving thanks and praiſing the Lord;
4. Of Heman, his Sons, Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, Mahazioth:
5. All theſe being the Sons of Heman, the King's Seer in the Words of God, to lift up the Horn; for God gave Heman fourteen Sons, and three Daughters.
6. All theſe were at the Hands of their Father, for Muſick at the Houſe of the Lord, with Bells, Lutes, and Harps, for the Service of God's Houſe: at the King's Hands being Aſaph, Jeduthun and Heman.
7. And the Number of them with their Brethren, who were inſtructed in Muſick for the Lord, all that had underſtanding, was two hundred and eighty eight.
8. They alſo caſt Lots one Ward over againſt *another*, as well the ſmall as the great, the Learned with the Learner.
9. And the firſt Lot came out to Aſaph, for Joſeph; the ſecond *for* Gedaliah, who with his Brethren and Sons were twelve;
10. The third *for* Zaccur, *who* his Sons and Brethren were twelve;

Ver. 15. *Happizzez*] as the *Heb.* Word is, whereas *Aphſes* is the old corrupt *Lat.* Name. The former *Eng. Bible*, by ſome Miſtake of the laſt Letter has it *Happizzer*.
Ver. 16. *Ezekiel*] the ſame Name as the Prophet's, whoſe *Book* we have.
Ver. 23. of Hebron] from Ch. xxiii. 19.
Ver. 29. Kiſh] of whom ſee Ch. xxiii. 21, 22.
Ver. 2. *who himſelf*] to ſhew which of them, or the Number; the *Vulg. Lat.* having it plural for *the Sons*.
Ib. *at the Hands*] as juſt before *at* not *under the Hand*, and ſo *Montan.* literally *ad manus*. The *Vulgat. Munſter*'s and the *Tigur. Verſion* have *juxta Regem*, *by* or *near the King*. And I do not know that *Hand* ever ſignifies *Order*.
Ver. 3. *Iſaiah*] the Prophet's Name; as alſo in Ver. 15.
Ib. Shimei] Not only one is here wanting to make ſix Sons of *Jeduthun*, but one is alſo lacking of the 24 that follow, for the Sons of *Aſaph*, *Jeduthun* and *Heman*, which by particularly comparing both Liſts, is *Shimei* mentioned Ver. 17.
Ver. 5. *Seer*] *Vulg. Seers*, according to that in Ver. 2.
Ib. *to lift up the Horn*] which I underſtand for, to make *Heman* powerful by his many Sons; though I know it is different from other great Interpreters.
Ver. 6. *at the King's Hands*] as at the Beginning of the Verſe, and here being the grand Partition of it.
Ver. 10. who] not twelve beſides himſelf, the total Sum being given, Ver. 7.

11. The fourth for Izri, *who* his Sons and Brethren were twelve;
12. The fifth *for* Nethaniah, *who* his Sons and Brethren were twelve;
13. The ſixth *for* Bukkiah, *who* his Sons and Brethren were twelve;
14. The ſeventh *for* Jeſharelah, *who* his Sons and Brethren were twelve;
15. The eighth *for* Iſaiah, *who* his Sons and Brethren were twelve;
16. The ninth *for* Mattaniah, *who* his Sons and Brethren were twelve;
17. The tenth *for* Shimei, *who* his Sons and Brethren were twelve;
18. The eleventh *for* Azareel, *who* his Sons and Brethren were twelve;
19. The twelfth for Haſhabiah, *who* his Sons and Brethren were twelve;
20. The thirteenth *for* Shubael, *who* his Sons and Brethren were twelve;
21. The fourteenth *for* Mattithiah, *who* his Sons and Brethren were twelve;
22. The fifteenth for Jeremoth, *who* his Sons and Brethren were twelve;
23. The ſixteenth for Hananiah, *who* his Sons and Brethren were twelve;
24. The ſeventeenth for Joſhbekaſhah, *who* his Sons and Brethren were twelve;
25. The eighteenth for Hanani, *who* his Sons and Brethren were twelve;
26. The nineteenth for Mallothi, *who* his Sons and Brethren were twelve;
27. The twentieth for Eliathah, *who* his Sons and Brethren were twelve;
28. The twenty firſt for Hothir, *who* his Sons and Brethren were twelve;
29. The twenty ſecond for Giddalti, *who* his Sons and Brethren were twelve;
30. The twenty third for Mahazioth, *who* his Sons and Brethren were twelve;
31. The twenty fourth for Romamti-ezer, *who* his Sons and Brethren were twelve.

CHAP. XXVI.

CONCERNING the Partitions of the Porters: of the Korhites there was Meſhelemiah the Son of Kore, of the Sons of Aſaph.
2. And Meſhelemiah's Sons, Zechariah the Firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,
3. Elam the fifth, Jehohanan the ſixth, Elihoenai the ſeventh.
4. And Obed-edom's Sons, Shemaiah the Firſt-born, Jehozabad the Second, Joah the third, Sachar the fourth, Nethaneel the fifth,
5. Ammiel the ſixth, Iſſachar the ſeventh, Peullethai the eighth: for God bleſſed him.
6. Shemaiah his Son had alſo Sons born, who were Rulers in their Father's Family; as being valiant Men:
7. His Sons were, Othni, and Rephael, and Obed, Elzabad, his Brethren being ſtout Men, Elihu and Semachiah.
8. All theſe of the Sons of Obed-edom, they with their Sons and Brethren, ſtout Perſons in Ability for Service, were ſixty two, belonging to him.
9. And Meſhelemiah had Sons and Brethren, eighteen ſtout Men.
10. Beſides Hoſah of the Sons of Merari had Sons, Shimri the chief (for though he was not the Firſt-born, yet his Father made him the chief)
11. Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the Sons and Brethren of Hoſah were thirteen.
12. Among theſe were the Partitions of the Porters, among the chief Men, with Wards over againſt their Brethren, to miniſter in the Houſe of the Lord.
13. They likewiſe caſt Lots, as well the ſmall as the great, according to the Houſhold of their Fathers, for each Gate.
14. And the Lot eaſtward fell for Shelemiah; then they caſt Lots *for* Zechariah his Son, a Counſellor of Underſtanding, whoſe Lot came out northward;
15. For Obed-edom ſouthward, and for his Sons the Houſhold of Aſuppim;
16. For Shuppim and Hoſah weſtward, with the Gate Shallecheth in the Road going up, Ward over againſt Ward.
17. Eaſtward were ſix Levites, northwards four for a Day, ſouthwards four for a Day, and towards Aſuppim two *and* two.
18. Towards Parbar weſtward, were four at the Road, two at Parbar.
19. Theſe were the Partitions of the Porters, among the Sons of the Korhites, and thoſe of the Merarites.
20. And of the Levites, Ahijah was over the Treaſures of the Houſe of God, with thoſe of the conſecrated Things.
21. *Of* the Sons of Ladan, thoſe of the Gerſhonite Ladan, *of* the chief Fathers belonging to him, there was Jehieli.
22. The Sons of Jehieli, Zetham, and his Brother Joel, were over the Treaſures of the Lord's Houſe.
23. There were ſome of the Amramites, Izharites, Hebronites, Uzzielites.

Ver. 11. *for*] Where [for] is not *Italick* in theſe Verſes, there is ל in *Heb.*

Ver. 17. *northwards*] *Heb. to the northward*, doubly denoted.

24. Mor-

24. Moreover Shebuel, the Son of Gerſhom, the Son of Moſes, was Ruler over the Treaſures.

25. And his Kinſmen by Eliezer were, Rehabiah his Son, Iſaiah his Son, Joram his Son, Zichri his Son, and Shelomith his Son.

26. That Shelomith and his Brethren were over all the Treaſures of the conſecrated Things, which King David, and the chief Fathers, with the Captains of Thouſands and Hundreds, and the Captains of the Army conſecrated.

27. From the Battles and from the Spoil they conſecrated, to make the Lord's Houſe ſtrong.

28. Nay all that Samuel the Seer, Saul the Son of Kiſh, Abner the Son of Ner, and Joab the Son of Zeruiah conſecrated, whoever did conſecrate, it was in the Cuſtody of Shelomith and his Brethren.

29. Of the Izharites, Chenaniah and his Sons were for the outward Buſineſs over Iſrael, for Magiſtrates and Judges.

30. Of the Hebronites, Haſhabiah and his Brethren, ſtout Men, a thouſand and ſeven hundred, were in the Office of Iſrael on this ſide Jordan weſtward, for all Buſineſs of the Lord, and the King's Service.

31. Of the Hebronites, Jerijah was the chief, of them after their Generations, according to the Fathers: in the fortieth Year of David's Reign they were ſought, and there were found among them valiant Men, at Jazer of Gilead.

32. And his Brethren, ſtout Men, were two thouſand and ſeven hundred chief Fathers; whom King David ſet over the Reubenites, Gadites, and the half Tribe of Manaſſeh, for every Matter of God and that of the King.

CHAP. XXVII.

AND the Iſraelites after their Number, the chief Fathers and Captains of Thouſands and Hundreds, with their Officers that miniſtred to the King in every Matter of the Partitions, who came in and went out Month by Month, in all the Months of the Year, were of each Partition twenty four thouſand.

2. Over the firſt Partition for the firſt Month, was Jaſhobeam the Son of Zabdiel; in whoſe Partition were twenty four thouſand.

3. Of the Children of Pharez, was the the chief of all the Captains of the Armies for the firſt Month.

4. And over the Partition of the ſecond Month, was Dodai the Ahohite, of whoſe Partition alſo Mikloth was Ruler; and in his Partition were twenty four thouſand.

5. The third Captain of the Army for the third Month, was Benaiah the Son of Jehoiada the chief Prince; in whoſe Partition were twenty four thouſand.

6. That Benaiah was powerful among the thirty, and over the thirty; of whoſe Partition was Ammizabad his Son.

7. The fourth for the fourth Month, was Aſahel the Brother of Joab, and Zebadiah his Son after him; in whoſe Partition were twenty four thouſand.

8. The fifth Captain for the fifth Month, was Shamhuth the Izrahite: in whoſe Partition were twenty four thouſand.

9. The ſixth for the ſixth Month, was Ira the Son of Ikkeſh the Tekoite; in whoſe Partition were twenty four thouſand.

10. The ſeventh for the ſeventh Month, was Helez, the Pelonite of the Ephraimites; in whoſe Partition were twenty four thouſand.

11. The eighth for the eighth Month, was Sibbechai the Huſhathite of the Zarhites; in whoſe Partition were twenty four thouſand.

12. The ninth for the ninth Month, was Abiezer the Anthothite of the Benjaminites; in whoſe Partition were twenty four thouſand.

13. The tenth for the tenth Month, was Maharai the Netophathite of the Zarhites; in whoſe Partition were twenty four thouſand.

14. The eleventh for the eleventh Month, was Benaiah the Pirathonite of the Ephraimites: in whoſe Partition were twenty four thouſand.

15. The twelfth for the twelfth Month, was Heldai the Netophathite of Othniel;

Ver. 26. *with*] there being a *Heb.* Particle of ſuch a Signification, which is alſo confirmed by the following Chap. Ver. 1. By leaving this out in the *com. Eng.* the *chief fathers* may be taken for the *captains*.

Ver. 1. *Partitions*] So the original Word ſignifies, and is accordingly tranſlated, Chap. xxvi. 1, 12, 19. & xxiv. 1. *Joſh.* xi. 23. & xii. 7. & xviii. 10. *Neh.* xi. 36.

Ver. 4. *Dodai*] It is affirmed by the Author of the *Preſent State of the Printed Hebrew Text*, that [Eleazar the Son of] *is dropt in this place*, being in Ch. xi. 12. and 2 *Sam.* xxiii. 9. ſee his p. 134. but how much better may it be ſuppoſed, that *Eleazar*'s Father was this Officer, or that *Eleazar* himſelf was called *Dodai*, from his Father *Dodo!*

Ver. 5. *Prince*] He being not the Prieſt, 1 *King.* i. 8. & ii. 35, & iv. 4. ſee *Gen.* xli. 45.

Ver. 8. *Captain*] which the *Heb.* has only to the 3d and 5th.

Ver. 12. *Anthothite*] as Chap. xi. 28.

in

in whoſe Partition were twenty four thouſand.

16. And over the Tribes of Iſrael, the Ruler of the Reubenites, was Eliezer the Son of Zichri; of the Simeonites, Shephatiah the Son of Maachah;

17. Of the Levites, Haſhabiah the Son of Kemuel; of the Aaronites, Zadok;

18. Of Judah, Elihu one of David's Brothers; of Iſſachar, Omri the Son of Michael.

19. Of Zebulun, Iſhmaiah the Son of Obadiah; of Naphtali, Jerimoth the Son of Azriel.

20. Of the Ephraimites, Hoſea the Son of Azaziah; of the half Tribe of Manaſſeh, Joel the Son of Pedaiah;

21. Of the half of Manaſſeh at Gilead, Iddo the Son of Zechariah; of Benjamin, Jaaſiel the Son of Abner;

22. Of Dan, Azarel the Son of Jeroham: theſe were the Princes of the Tribes of Iſrael.

23. But David did not take the Number of them from their twentieth Year downward, becauſe the Lord ſaid he would multiply Iſrael to be as the Stars of Heaven.

24. Joab the Son of Zeruiah began numbering, but did not finiſh, there being Wrath for it upon Iſrael; nor was the Number put into that of the Chronicles of King David.

25. And over the King's Treaſures was Azmaveth the Son of Adiel; as was over thoſe in the Field, Cities, Villages and Towers, Jehonathan the Son of Uzziah;

26. Over ſuch alſo as did the Buſineſs of the Field, for the Tillage of the Ground, was Ezri the Son of Chelub;

27. And over the Vineyards was Shimei the Ramathite; but over what was in the Vineyards of the Wine-treaſures, Zabdi the Shiphmite;

28. Beſides over the Olive-trees, and the Sycamores which were in the Vale, was Baal-hanan the Gederite; and over the Treaſures of Oil Joaſh;

29. And over the Herds that fed in Sharon was Shitrai the Sharonite, as over thoſe in the Vallies was Shaphat the Son of Adlai;

30. Over the Camels likewiſe was Obil the Iſhmeelite; and over the Aſſes Jehdeiah the Meronothite;

31. And over the Flocks was Jaziz the Hagerite: all theſe were the Princes of the Subſtance which King David had.

32. As for Jehonathan David's Uncle, he was a Counſellor, wiſe Man, and a Secretary Jehiel the Son of the Hachmonite was with the King's Sons,

33. Ahithophel was a Counſellor to the King, Huſhai the Archite was the King's Friend,

34. After Ahithophel was Jehoiada the Son of Benaiah, and Abiathar, and the Captain of the Army belonging to the King was Joab.

CHAP. XXVIII.

AND David gathered together all the Princes of Iſrael, thoſe of the Tribes, and thoſe of the Partitions who miniſtred to the King, as alſo the Captains both of Thouſands and Hundreds, and the Stewards of all the Subſtance and Poſſeſſion, belonging both to the King and his Sons, with the Officers, ſtout ones and every valiant Man, to Jeruſalem.

2. Then King David ſtood up on his Feet, and ſaid: Hear me, my Brethren and People; it was in my own Mind to build a Houſe of Reſt for the Ark of the Lord's Covenant, and for the Foot-ſtool of our God, and I had prepared to build;

3. But God ſaid to me, Thou ſhalt not build a Houſe for my Name, becauſe thou haſt been a Man of War, and haſt ſhed Blood.

4. However the Lord God of Iſrael choſe me above any *other of* my Father's Family, to be King over Iſrael for ever: for he has choſen Judah to be Ruler, and of the Family of Judah that of my Father; and of my Father's Sons he liked me, to make King over all Iſrael.

5. And of all my Sons (for the Lord has given me many) he has likewiſe choſen my Son Solomon, to ſit upon the Throne of the Lord's Kingdom over Iſrael.

6. And he ſaid to me, Solomon thy Son himſelf ſhall build my Houſe and Courts: for him have I choſen for a Son to me, and I will be to him for a Father.

7. Moreover I will eſtabliſh his Kingdom even for ever, if he will be courageous to do my Commandments and Rules, as at preſent.

8. Now therefore in the Sight of all Iſrael, the Lord's Congregation, and in the

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Ver. 18. *Elihu*] ſuppoſed to be *David*'s eldeſt Brother, 1 *Sam.* xvi. 6, 7. and xvii. 13, 28.

Ver. 24. *being*] not *fell* as in the *com. Tranſ.*

Ib. *upon*] which would have alſo better agreed with *fell.*

Ib. *that*] *Heb. the Number* again.

Ver. 28. *Treaſures*] as before, Ver. 25, 27.

Ver. 32. *Hachmonite*] not only as being the ſame with that in Ch. xi. 11. but of the Termination for a People or Place; ſo *Jehiel* ſeems to have been *Jaſhobeam*'s Son.

Ver. 1. *Partitions*] as Chap. xxvii. 1.

Ver. 7. *be courageous*] in which Manner this *Heb.* Verb may be found frequently rendered in the *com. Tranſ.* but never elſe *conſtant.*

Hearing

Hearing of our God, obſerve, and ſeek all the Commandments of the Lord your God; that you may inherit the good Country, and cauſe your Children after you to poſſeſs *it* for ever.

9. As for thee, my Son Solomon, know the God of thy Father, and ſerve him with a perfect Heart and willing Mind; ſince the Lord examines all Hearts, and underſtands every Idea of the Thoughts: if thou ſeekeſt him, he will be found by thee; but if thou forſakeſt him, he will caſt thee off for evermore.

10. See now, ſince the Lord has choſen thee to build a Houſe for the Sanctuary; be courageous, and do *it*.

11. Beſides David gave his Son Solomon the Pattern of the Porch, and of its Houſes, Treaſuries, Chambers, and inner Rooms, with the Place of the Atonement-covering;

12. The Pattern likewiſe of all that was with him by the Spirit, of the Courts of the Lord's Houſe, and all the Parlours round about; for the Treaſures of the Houſe of God, and thoſe of the conſecrated Things;

13. As alſo for the Apartments of the Prieſts and Levites, for all the Buſineſs of the Service of the Lord's Houſe, and all the Inſtruments of its Service:

14. Of Gold by Weight for golden Things, for all the Inſtruments of each Service; for all Inſtruments of Silver by Weight, for all the Inſtruments of each Service;

15. Even the Weight for the Candleſticks of Gold, and their Lamps of Gold by Weight, each Candleſtick and its Lamps; and for the Candleſticks of Silver by Weight, for a Candleſtick and its Lamps, according to the Service of each Candleſtick;

16. And Gold in Weight for the Tables of the *Bread* ſet in order, for each Table, with Silver for the Tables of Silver;

17. And *for* the Forks, Bowls and Covers, pure Gold; as likewiſe for Baſons of Gold by Weight for each Baſon, and for Baſons of Silver the ſame:

18. For the Altar too of Incenſe, refined Gold by Weight; and Gold for the Pattern of the Chariot of the Cherubs that ſpread out, and covered over the Ark of the Lord's Covenant.

19. The whole in Writing by the Hand of the Lord upon me he taught, all the Work of the Pattern,

20. Said David, and to his Son Solomon; Be courageous and ſtrong, and act, do not fear, nor be daunted: for the Lord God, my God will be with thee, he will not neglect thee, nor forſake thee, till thou haſt finiſhed all the Work of the Service of the Lord's Houſe.

21. And behold there are the Apartments of the Prieſts and Levites, for all the Service of the Houſe of God; as there is with thee for all Work, every one who is noble in Wiſdom for all Service, and the Princes with all the People will be according to all thy Words.

CHAP. XXIX.

MOREOVER King David ſaid to all the Congregation: My Son Solomon, whom alone God has choſen, is young and tender; and the Work is great, ſince the Palace is not for Man, but for the Lord God.

2. Now I have prepared with all my Might for the Houſe of my God, Gold for golden Things, Silver for ſilver ones, Braſs for braſen ones, Iron for iron ones, and Wood for wooden ones; Onyx Stones, and *thoſe* to be ſet, Stones painted and variegated, with all manner of precious Stones, and Marble Stones abundantly.

3. And further in my Good-will to the Houſe of my God, I have a Property of Gold and Silver, which I have given for it, over and above all that I prepared for the holy Houſe;

4. Three thouſand Talents of Gold being that of Ophir, and ſeven thouſand Talents of refined Silver, to cover the Walls of the Houſes;

5. The Gold for golden Things, and the Silver for ſilver ones, and for all Work by the Hands of Artificers. Now who will offer himſelf freely to Day, to fill his Hand for the Lord?

6. Upon this the chief Fathers, and the Princes of the Tribes of Iſrael, as likewiſe the Captains of Thouſands and Hundreds,

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Ver. 9. *my Son*] *Phridun* the ancient and renowned King of *Perſia* with the oriental Writers, is ſaid to have adviſed his Son who was to ſucceed him thus, 'Believe, 'my Son, that the Days of thy Reign will be ſo many 'Leaves of a Book; in which therefore take care to write 'Nothing, that thou wouldeſt not have Poſterity ſee,' *D'Herbelot. Biblioth. Orient.* Art. *Feridoun.*

Ib. *if*] On this the great *Grotius's Annotation* is, *Agit Deus cum hominibus decretis conditionatis, God acts with Men by conditional Decrees.*

Ver. 18. *Chariot*] by which I underſtand the Oracle, or very holy Place; in which the Cherubs were, that was covered on the Inſide with Gold, 1 *King.* vi. 20, 23. of which I find Expoſitors ſaying Nothing, or what is the ſame, Nothing to the Purpoſe; ſince the Mercy-ſeat, as called, was not a Chariot to the Cherubs.

Ver. 4. *Talents*] *Gold of Ophir* and *refined Silver* here, may both diſtinguiſh this from that mentioned, Chap. xxii. 14. and alſo reconcile theſe Places.

Ib. *Houſes*] *The Gold for the Temple, and the Silver for Buildings joining to it, Jun.* and *Trem.*

with the Stewards of the King's Work offered freely;

7. And gave for the Service of the Houſe of God, five thouſand Talents and ten thouſand Drams of Gold, ten thouſand Talents of Silver, eighteen thouſand Talents of Braſs, and a hundred thouſand Talents of Iron.

8. They likewiſe with whom *precious* Stones were found, gave *them* to the Treaſure of the Lord's Houſe, by the Hand of Jehiel the Gerſhunnite.

9. Then were the People glad for their offering freely, for they did with a perfect Heart to the Lord; and King David too was affected with great Gladneſs.

10. So David bleſſed the Lord in the Sight of the whole Congregation in the following manner: Bleſſed be thou, O Lord God of Iſrael our Father, from everlaſting to everlaſting.

11. Of thee, O Lord, is Greatneſs, Power, Glory, Eternity and Majeſty; ſince all Things in Heaven and Earth are: of thee, O Lord is the Kingdom, and thou doſt raiſe up thy ſelf to be the Head of all.

12. Both Riches and Honour are from before thee, and thou ruleſt over all, and in thy Hand is Might and Power; nay it is in thy Hand to make any great and ſtrong.

13. Therefore now, our God, we give thee thanks, and praiſe thy glorious Name.

14. But yet who am I, and what is my People, that we ſhould have Ability to offer freely after this manner? For all is from thee, and what is from thy own Hand we give to thee.

15. For we are Strangers before thee, and Sojourners like all our Fathers: our Days upon the Earth are as a Shadow, without any *other* Hope.

16. O Lord our God, all this Abundance which we have prepared, to build thee a Houſe to thy holy Name, it is from thy Hand, and all is thy own.

17. I being alſo ſenſible, O my God, that thou trieſt the Heart, and likeſt upright Things; I have in the Uprightneſs of my Heart freely offered all theſe, and do now ſee thy People with Gladneſs, who are preſent to offer freely to thee.

18. O Lord of Abraham, Iſaac and Jacob, our Fathers, keep this for ever in the Idea of the Thoughts of thy People's Heart, and prepare their Heart for thee;

19. And give my Son Solomon a perfect Heart to keep thy Commandments, Teſtimonies and Ordinances, nay to do all things, particularly to build the Palace for which I have prepared.

20. David ſaid further to all the Congregation, Bleſs the Lord your God, I beſeech you: accordingly the whole Congregation bleſſed the Lord God of their Fathers, bowing, and doing reverence, to the Lord and the King.

21. *And they ſacrificed* Sacrifices to the Lord, and offered up Burnt-offerings to him the next Day after that, a thouſand Bullocks, a thouſand Rams, a thouſand Lambs, and their Drink-offerings, with Sacrifices abundantly for all Iſrael.

22. They eat and drank too, before the Lord that Day with great Gladneſs, and made Solomon the Son of David King the ſecond time, anointing *him* to the Lord, to be the Ruler, and Zadok to be the Prieſt.

23. Next Solomon ſate upon the Lord's Throne, to be King in the room of his Father David, and proſpered; whom all Iſrael obeyed.

24. Nay all the Princes, and the powerful ones, and likewiſe all King David's Sons, gave the Hand to be under King Solomon.

25. Thus the Lord magnified Solomon highly in the Sight of all Iſrael, and put upon him that royal Dignity which had not been upon any King before him in Iſrael.

26. Now David the Son of Jeſſe having reigned over all Iſrael;

27. The Time that he did being forty Years (ſeven Years he reigned at Hebron, as he did thirty three at Jeruſalem)

28. He died in good old Age, full of Days, Riches and Honour; and Solomon his Son reigned in his room.

29. As for King David's Affairs, the former and latter, behold they are written in the Affairs of Samuel the Seer, in thoſe of Nathan the Prophet, and thoſe of Gad the Beholder;

30. With all his Reign, and his Power, as alſo the Times which paſſed over him, over Iſrael, and all the Kingdoms of the Countries.

Ver. 11. *Eternity*] this with *eternal*, *eternally*, *perpetually*, being its frequent Signification; *Victory* perhaps never: ſo *Jun.* and *Trem.* have *æternitas*.

Ver. 14. *But what, or who are wee (alas)*
That wee in giving are ſo free!
Thine own before our Off'ring was,
And all wee have, wee have from thee.
Wither in *Hymnes and Songs of the Church.*

Ver. 15. *Hope*] This Word as the ſame, and differently pointed, is found beſides only in *Ezr.* x. 2. *Jer.* xiv. 8. and xvii. 13. and l. 7. in all which it is thus rendered by our *Tranſlators*; unleſs where it ſignifies *ſomething flowing* or *flowed together*, from thoſe different Meanings of the Root in *Kal* and *Niphal*.

Ver. 20. *doing reverence*] to *worſhip*, as the Word is now uſed, having none but God for its Object.

Ver. 24. *gave the Hand*] of which ſee at 2 *Chr.* xxx. 8.

NOTES

NOTES upon the SECOND BOOK of the CHRONICLES.

CHAP. I.

AND Solomon the Son of David became ſtrong in his Kingdom; ſince the Lord his God being with him, magnified him highly.

2. Then Solomon ſpeaking to all Iſrael, to the Captains of Thouſands and Hundreds, to the Judges, and every Prince of all Iſrael, the Heads of the Fathers;

3. He, and the whole Congregation with him, went to the Chapel that was at Gibeon: for the publick Tent of God was there, which Moſes the Lord's Servant made in the Wilderneſs.

4. But the Ark of God David had brought up from Kirjath-jearim, into the Place he had prepared for it; becauſe he pitched a Tent for it at Jeruſalem.

5. And the braſen Altar that Bezaleel, the Son of Uri, the Son of Hur made, he put before the Tabernacle of the Lord; to which Solomon and the Congregation ſought.

6. Thither alſo Solomon went up to the braſen Altar before the Lord, which was at the publick Tent, and offered up a thouſand Burnt-offerings upon it.

7. That Night God appeared to Solomon, and ſaid to him, Aſk for what I ſhall give thee.

8. Whom Solomon anſwered; Thou haſt not only ſhewn great Kindneſs to my Father David, but alſo made me reign in his room.

9. Now, O Lord God, let thy Word to him be confirmed; ſince thou haſt made me reign over a People *who* are many like the Duſt of the Earth.

10. Give me now Wiſdom and Knowledge, that I may go out before this People, and come in: for who can judge this thy great People?

11. And God replied to him; Becauſe this is in thy Heart, and thou doſt not aſk Riches, Subſtance, Honour, or the Life of thy Adverſaries, as thou doſt not alſo many Days; but aſkeſt Wiſdom and Knowledge for thy ſelf, that thou mayeſt judge my People, over whom I have made thee reign:

12. Wiſdom and Knowledge is given thee, I will likewiſe give thee Riches, Subſtance and Honour, ſuch as no Kings had who were before thee, and as none ſhall after thee.

13. So Solomon came from before the publick Tent, at the Chapel which was in Gibeon, to Jeruſalem, and reigned over Iſrael.

14. And he gathered Chariots and Horſemen, having a thouſand and four hundred Chariots, and twelve thouſand Horſemen; which he placed in the Chariot-cities, and with the King in Jeruſalem.

15. Where the King made Silver and Gold be like Stones, as he did Cedars like Sycomores, which are in the Vale abundantly.

16. Solomon had alſo Horſes brought out of Egypt, and Yarn; the King's Merchants taking the Yarn at a Price.

17. They likewiſe brought up a Chariot out from thence, for ſix hundred *Shekels* of Silver, and a Horſe for a hundred and fifty; and ſo for all the Kings of the Hittites, with thoſe of Syria, they were brought out by them.

CHAP. II.

AND Solomon concluded to build a Houſe to the Name of the Lord, as well as one for his Kingdom.

2. So he numbered ſeventy thouſand Men to carry Burdens, and eighty thouſand Men to cut on the Mountain, with three thouſand and ſix hundred who were chief over them.

3. And Solomon ſent Word to Huram King of Tyre: *Do* as thou didſt with my Father David, to whom thou ſenteſt Cedars to build him a Houſe, to dwell in it.

4. Behold I am about to build a Houſe to the Name of the Lord my God, to conſecrate to him for burning Incenſe of Odours before him, and for the continual *Bread* ſet in order, and the Burnt-offerings at the Morning and Evening, Sabbaths, New-moons, and the appointed Times of the Lord our God; this being for ever in Iſrael.

5. And the Houſe which I am about to build is great: for our God is the greateſt of all gods.

Ver. 1 *his God*] omitted by the *Lat. Vulgate.*

Ver. 5. *he put*] *David*, Ver. 4.

6. But

6. But who has Power to build him a Houſe, ſince Heaven and the Heaven of Heavens cannot contain him? Who then am I that I ſhould build him a Houſe, unleſs for burning incenſe before him?

7. Now therefore ſend me a Man ſkilful in working with Gold, Silver, Braſs, Iron, Purple, Crimſon, and Blue, and who knows how to make Engravings, with the ſkilful ones that are with me in Judah and Jeruſalem, whom my Father David prepared.

8. Send me alſo Trees of Cedar, Fir and Algum, from Lebanon (for I know that thy Servants underſtand cutting of Trees there) and behold my Servants ſhall be with thine;

9. Even to prepare me Timber abundantly: for the Houſe which I am about to build will be great and wonderful.

10. And behold I will give to thy Servants the Hewers who cut Timber, twenty thouſand Cors of threſhed Wheat, and the ſame of Barley, ſo many Baths of Wine, and the like of Oil.

11. And Huram King of Tyre anſwered in Writing, which he ſent to Solomon: Through the Lord's Love to his People, he has put thee King over them.

12. Bleſſed is the Lord God of Iſrael, continued Huram, that made the Heaven and Earth, who has given King David a wiſe Son, acquainted with Underſtanding and Ingenuity, that ſhall build a Houſe for the Lord, as well as one for his Kingdom.

13. And now I ſend thee a wiſe Man, acquainted with Ingenuity, of my Father Huram;

14. A Woman's Son of the Daughters of Dan, whoſe Father was a Man of Tyre, acquainted in working with Gold, Silver, Braſs, Iron, Stone, Wood, Purple, Blue, fine Linen and Crimſon; as alſo to make any Engraving, and to contrive any Contrivance, that may be put to him, with thy wiſe Men and thoſe of my Lord thy Father David.

15. Now therefore the Wheat, Barley, Oil, and Wine, which my Lord has ſpoken of, let him ſend to his Servants.

16. And we will cut Trees out of Lebanon, according to all thy Need, and bring them to thee in Floats by Sea to Joppa, that thou mayeſt fetch them up to Jeruſalem.

17. Upon this Solomon numbered all the ſtrange Men who were in the Country of Iſrael, after the Numbering which David his Father had made of them, and there were found a hundred fifty three thouſand and ſix hundred.

18. Seventy thouſand of whom he cauſed to carry Burdens, and eighty thouſand to cut on the Mountain, with three thouſand and ſix hundred to be the chief, to make the People work.

CHAP. III.

THEN Solomon began to build the Houſe of the Lord, at Jeruſalem on Mount Moriah, on which he appeared to his Father David, at the Place that David prepared in the Floor of Ornan the Jebuſite.

2. And he began building on the ſecond of the ſecond Month, in the fourth Year of his Reign.

3. Now theſe were for the Foundation, for Solomon to build the Houſe of God: the Length in Cubits by the firſt Meaſure was ſixty Cubits, and the Breadth twenty.

4. The Length alſo of the Porch which was in the Front, before the Breadth of the Houſe, was twenty Cubits, and the Height a hundred and twenty; which he overlaid on the inſide with pure Gold.

5. And the greater Houſe he covered with Fir-wood, as he did that with good Gold, upon which he wrought Palm-trees and Chains.

6. Beſides he overlaid the Houſe with precious Stones for Comelineſs, and the Gold was that of Parvaim.

7. He likewiſe covered the Houſe, the Beams, Poſts, its Walls and Doors, with Gold, and engraved Cherubs upon the Walls.

Ver. 10. *Cors*] In an old *Eng. Tranſ.* long before *Wiclif's*, *twenty thouſand chorus of Wheat, and ſo many chorus of Barly.*

Ibid. *ſo many Baths of Wine*] this too not in the *com. Lat.*

Ver. 13. *of my Father Huram*] but the *vulg. Lat. Hiram my Father.*

Ver. 16. *bring*] The ſame Way as here deſcribed, *Rauwolff* went from *Lebanon* to *Jeruſalem*, An. Dom. 1575. of which ſee his *Travels* publiſhed by *Ray.*

Ver. 18. *ſix hundred*] Three hundred being the chief over the 3300, 1 *King.* v. 16. ſo Ver. 2, 17.

Ver. 1. *Mount Moriah*] towards the north-eaſt Corner of *Jeruſalem. A fitter Place for an auguſt Building, ſays* Maundrell, *could not be found in the whole World, than the Area of the Temple. It lies upon the Top of Mount* Moriah, *over againſt Mount* Olivet, *the Valley of* Jehoſhaphat *being between. It is, as far as I could compute by walking round it without,* 570 *of my Paces in length, and* 370 *in breadth* (of which ſee on *Pſa.* cxxii. 3.) *and one may ſtill diſcern Marks of the great Labour that it coſt, to cut away the hard Rock, and to level ſuch a ſpacious Area upon ſo ſtrong a Mountain. In the middle of the Area ſtands at preſent a Moſque of an octagonal Figure, Journ. to Jeruſ.* in 1697.

Ver. 3. *Foundation*] It is the ſame Word in *Ezr.* iii. 11. which *Trem.* and *Jun.* ſo render by *fundatio, Caſtel.* by *fundamentum*, the *vulg. Lat. fundamenta, Foundations.*

Ver. 4. *before*] as the ſame is rendered Ver. 17.

8. And

8. And he made the very holy Houſe, the Length of it being before the Breadth of the Houſe twenty Cubits, and its Breadth ſo many; which he covered with ſix hundred Talents of good Gold.

9. The Weight too of the Nails was fifty Shekels of Gold, and he covered the Chambers with Gold.

10. Moreover in the very holy Houſe he made two Cherubs of moveable Work, and overlaid them with Gold.

11. And the Wings of the Cherubs were twenty Cubits long: one Wing was five, reaching to *one* Wall of the Houſe, and the other the ſame, reaching to the Wing of the other Cherub.

12. A Wing likewiſe of the other Cherub was five Cubits, reaching to the *oppoſite* Wall of the Houſe, as the other Wing was ſo many, joining to the Wing of the firſt Cherub.

13. The Wings of theſe Cherubs ſpread twenty Cubits, they ſtanding on their Feet, and their Faces were inward.

14. He further made a Hanging of Blue, Purple, Crimſon and fine Linen, upon which he wrought Cherubs.

15. And he made two Pillars before the Houſe thirty five Cubits long, and the Crown that was upon the Top of each five Cubits.

16. So he did Chains *as* in the Oracle, and put upon the Top of the Pillars; making a hundred Pomegranates, which he put on the Chains.

17. In the next place he ſet up the Pillars before the Temple, one at the right Hand, and the other at the left; naming the former Jachin, and the latter Boaz.

CHAP. IV.

HE alſo made a braſen Altar, whoſe Length and Breadth was each twenty Cubits, and its Height ten Cubits.

2. As he did a molten Sea; which was ten Cubits from one Side of its Brim to the other, being of a round Compaſs, and its Height five Cubits, a Line of thirty compaſſing it about.

3. And there was the Likeneſs of Oxen under it, incloſing it quite round about, ten in a Cubit all round the Sea: they were caſt in two Rows when that was caſt.

4. It ſtood upon twelve Oxen, three looking to the North, three to the Weſt, three to the South, and three to the Eaſt, the Sea being upon them above; and all their hinder Parts were inward.

5. And the Thickneſs of it was a Hand's-breadth, having a Brim like the Work of that belonging to a Cup, with Flowers of Lillies; it was capable of containing three thouſand Baths.

6. Beſides he made ten Waſhing-veſſels, and put five on the right Hand and five on the left, to waſh in them, wherein they rinſed the Work of the Burnt-offering; but the Sea was for the Prieſts to waſh in.

7. And he made ten Candleſticks of Gold after the Manner of them, and put in the Temple, five on the right Hand, and five on the left.

8. He likewiſe made ten Tables, and placed in there in the ſame Manner; and made a hundred Bowls of Gold.

9. Moreover he made the Court of the Prieſts, the great Yard, and the Doors of it, overlaying their Doors with Braſs.

10. And he put the Sea on the right Side eaſtward, over againſt the South.

11. Huram too made the Pots, and Shovels, as well as the Bowls; ſo he finiſhed doing the Work which he made King Solomon for the Houſe of God:

12. The two Pillars, and the Balls even of the Chapiters upon the Top of them, and the two Infoldings to cover thoſe two Balls,

13. And the four hundred Pomegranates for the two Infoldings, two Rows of them for one Infolding, to cover the two Balls of the Chapiters that were atop of the Pillars.

14. He made alſo the Baſes, as he did the Waſhing-veſſels upon them,

15. One Sea, and the twelve Oxen under it,

Ver. 8. *twenty Cubits*] in the Inſide from one Wall to the other, as is certain by Ver. 11. ſo for the Body of the Temple.

Ver. 10. *moveable*] as *Buxtorf* ſhews in his *Lexicon*, and *Mercer* on that of *Pagninus*; there being a Verb of that Signification, from whence it may be regularly deduced, and muſt elſe be quite uncertain.

Ver. 15. *thirty five*] Being their Height from the Ground, the braſen Pillars of 18 Cubits long, as 1 *King*. vii. 15. 2 *King*. xxv. 17. *Jer*. lii. 21. ſtanding, I ſuppoſe, on Pedeſtals of Stone 17 Cubits high, concurrent with *Univer. Hiſt*. B. xvii. 7. not with *Lightfoot*, who reckons them 17 Cubits and a half long apiece, and half a Cubit within the Chapiter, *Harm. of old Teſt*. for that is not only far too ſhort for the Height of the Porch, Ver. 4. where they ſtood, Ver. 17. 1 *King*. vii. 21. but alſo diſproportionable to their Bigneſs, 1 *King*. i. 15. and the counting theſe Meaſures by different Cubits, as ſome do, may appear abſurd, eſpecially if it be conſidered, that none pretend there were Cubits in the Proportion of 18 to 35.

Ver. 16. *a hundred*] in one Row, there being two ſuch Rows on each Pillar, 1 *King*. vii. 20. Chap. iv. 13.

Ver. 5. *capable*] according to the *Note* on 1 *King*. vii. 26.

Ver. 12. *even of*] See 1 *King*. vii. 4. and Ver. 13.

16. And the Pots, Shovels and Forks: Huram his Father making King Solomon all their Things for the Houſe of the Lord of poliſhed Braſs.

17. On the Plain of Jordan did the King caſt them, in the Clay-places of the Ground, between Succoth and Zeredathah.

18. And Solomon made all theſe Things in great Abundance; for the Weight of the Braſs was not ſearched out.

19. Solomon likewiſe made all the Things which were at the Houſe of God: namely the Altar of Gold, and the Tables with the Preſence-bread upon them;

20. And the Candleſticks with their Lamps, to burn after the Manner before the Oracle, of preſerved Gold;

21. And the Flowers, as well as the Lamps, and Tongs of Gold, it being very compleat Gold;

22. With the muſical Inſtruments, Bowls, Spoons, and Cenſers of preſerved Gold; nay the Entrance of the Houſe, the inner Doors of it at the very holy Place, and the Doors of the Houſe at the Temple, of Gold.

CHAP. V.

THUS all the Work being finiſhed, which Solomon made for the Houſe of the Lord; he brought in the conſecrated Things of his Father David, and put the Silver, Gold and all the Inſtruments, among the Treaſures of God's Houſe.

2. Then he gathered together the Elders of Iſrael, and all the chief of the Tribes, the Princes of the Fathers of the Iſraelites, to Jeruſalem, to bring up the Ark of the Lord's Covenant, from the City of David, which is Zion.

3. So all the Men of Iſrael were gathered together to the King, at the Feaſt which was *in* the ſeventh Month.

4. All the Elders of Iſrael likewiſe came, and the Levites carried the Ark.

5. And *with* the Prieſts they brought up the Ark, the publick Tent, and all the holy Inſtruments that were in it.

6. And King Solomon with the whole Aſſembly of Iſrael, who were aſſembled to him before the Ark, ſacrificed Sheep and Oxen, that were not told, nor numbered for Multitude.

7. The Prieſts too brought in the Ark of the Lord's Covenant to its Place, at the Oracle of the Houſe, into the very holy Place, even under the Wings of the Cherubs.

8. For the Cherubs ſpread forth *their* Wings over the Place of the Ark; inſomuch that they covered over both that, and the Poles of it above.

9. And they drew forth the Poles, ſo that the Tops of them appeared from the Ark before the Oracle, but did not without: where it is to this Day.

10. There was Nothing in the Ark but the two Tables, which Moſes put in at Horeb; where the Lord made a Covenant with the Iſraelites, when they came out of Egypt.

11. And when the Prieſts came out of the holy Place (for all thoſe found were conſecrated, without any to keep the Apartments.)

12. The Levites that were Singers, all of them belonging to Aſaph, Heman, Jeduthun, with their Sons and Bréthren, cloathed in fine Linen, having Cymbals, Lutes and Harps, ſtood at the Eaſt of the Altar, accompanied with a hundred and twenty Prieſts who blew Trumpets.

13. Then the Trumpeters and Singers being as one, in making one Sound be heard, in praiſing and giving thanks to the Lord; as they elevated the Voice with the Trumpets, Cymbals and Inſtruments of Muſick, and with praiſing the Lord, becauſe he is good, ſince his Kindneſs is for ever; the Houſe, *which* was that of the Lord, was filled with a Cloud:

14. Inſomuch that the Prieſts could not ſtand to miniſter by reaſon of it, for the Glory of the Lord filled God's Houſe.

CHAP. VI.

THEN ſaid Solomon; The Lord has ſpoken of dwelling in Darkneſs.

2. And I have built thee a Dwelling-houſe, even a Settlement for thy Habitation evermore.

3. And the King turning about his Face, bleſſed the whole Congregation of Iſrael; who all ſtood.

4. And he ſaid: Bleſſed be the Lord God of Iſrael, who has fulfilled with his Hands,

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Ver. 16. See 1 *King.* vii. 45.

Ib. *his Father*] the Father of the other *Huram*, Ver. 11. as likewiſe *Tr.* and *Jun.* put it; not *Solomon's Father*, as *Poole* writes. So that there were four *Hurams*, Ch. ii. 11, 13. but what Wonder! ſince two of them were the Sons of the other?

Ib. *making*] along with his Son.

Ver. 10. *where*] Look 1 *King.* viii. 9.

Ver. 11. *Apartments*] Since a long Parentheſis is prejudicial to the Reading, and the *Heb.* has none, I choſe to ſhorten the *com. Eng.* one thus, with the moſt elegant *Caſtalio*; which *Jun.* and *Trem.* lengthen out to the firſt *Lord* incluſive in Ver. 13.

Ver. 13. *becauſe*] See the *com. Tranſ.* Ch. vii. 6.

what

what he ſpoke with his Mouth to my Father David as follows;

5. From the Day that I brought my People out of the Country of Egypt, I have choſen no City out of all the Tribes of Iſrael to build a Houſe in, that my Name might be there, nor did I chooſe a Man to be Ruler over my People Iſrael:

6. Only I choſe Jeruſalem, that my Name might be there, as I did David to be over my People Iſrael.

7. And it was in the Heart of David my Father, to build a Houſe to the Name of the Lord God of Iſrael.

8. But the Lord ſaid to him; Foraſmuch as it is in thy Heart to build a Houſe to my Name, thou doſt well that it is ſo:

9. However thou ſhalt not build the Houſe, but thy Son who proceeds forth from thy ſelf ſhall build a Houſe to my Name.

10. Accordingly the Lord has confirmed his Word which he ſpoke, I being riſen up in the room of David my Father, and ſitting upon the Throne of Iſrael, as the Lord promiſed, and have built a Houſe to the Name of the Lord God of Iſrael.

11. I have alſo put there the Ark, where the Covenant of the Lord is, which he made with the Iſraelites.

12. And ſtanding before the Altar of the Lord, before all the Congregation of Iſrael, he ſpread forth his Hands,

13. (For Solomon had made a braſen Pulpit, and put it within the Yard, its Length and Breadth being five Cubits each, and Height three, upon which he ſtood, and kneeling upon his Knees before the whole Congregation of Iſrael, ſpread forth his Hands towards Heaven)

14. And prayed: O Lord God of Iſrael, there is no god like thee, in the Heaven, or on the Earth, keeping Covenant and Kindneſs with thy Servants, that walk before thee with their whole Heart.

15. Who haſt kept with thy Servant David my Father what thou ſpokeſt to him: not only ſpeaking with thy Mouth, but fulfilling with thy Hand, as at preſent.

16. Now therefore, O Lord God of Iſrael, keep with thy Servant David my Father what thou thus ſpokeſt to him, Thou ſhalt not have a Man fail from before me of ſitting upon the Throne of Iſrael; only if thy Children take heed to their Way, to walk in my Law, as thou haſt done before me.

17. Even now, O Lord God of Iſrael, let thy Word be verified, which thou ſpokeſt to thy Servant David.

18. Though will God indeed dwell with Men upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much leſs this Houſe which I have built.

19. Yet have regard to the Prayer of thy Servant, and to his Supplication, O Lord my God, by hearkening to the Cry, and to the Prayer, which thy Servant prays before thee.

20. That thy Eyes may be open to this Houſe Day and Night, to the Place of which thou haſt ſaid, thou wouldeſt put thy Name there; that thou mayeſt hearken to the Prayer, which thy Servant ſhall pray towards this Place.

21. Thus hearken to the Supplication of thy Servant, and thy People Iſrael, which they ſhall pray towards this Place; do thou even hear from Heaven the Place of thy Habitation, and having heard, forgive.

22. If a Man ſins againſt his Neighbour, and an Oath is put on him to make him ſwear, which comes before thy Altar in this Houſe;

23. Hear thou from Heaven, and act, ſo that thou mayeſt judge thy Servants, by requiting the Wicked to render his Way on his Head, and by juſtifying the Virtuous to give him according to his Virtue.

24. And if thy People Iſrael are beat before the Enemy, becauſe they have ſinned againſt thee; and returning, ſhall confeſs thy Name, pray, and make ſupplication before thee in this Houſe;

25. Do thou hear from Heaven, and forgive their Sin; and bring them again to the Country which thou gaveſt to them and their Forefathers.

26. When the Heaven is ſhut up, ſo that there is no Rain, becauſe they have ſinned againſt thee; and they pray towards this Place, and confeſs thy Name, returning from their Sin, becauſe thou afflicteſt them:

27. Do thou hear at Heaven, and forgive the Sin of thy Servants and People Iſrael, when thou haſt taught them concerning the good Way that they ſhould go in; and give Rain upon thy Country, which thou haſt given thy People for a Poſſeſſion.

28. When there is Famine in the Country, when there is Peſtilence, when there is Blaſting or Mildew, Locuſts or Caterpillars, when their Enemies beſiege them in the Country at their Gates, *when* there is any Plague, or any Sickneſs;

29. All Prayer, all Supplication which

Ver. 16. *their Way*] *Vulg. my Ways.*

ſhall

ſhall be of any Man, or of all thy People Iſrael, who knowing their ſeveral Plagues and Griefs, ſhall ſpread forth their Hands towards this Houſe:

30. Do thou hear from Heaven thy ſettled Habitation, and forgive, and render to each one according to all his Ways, whoſe Heart thou knoweſt; ſince thou alone knoweſt the Hearts of Mankind:

31. That they may fear thee, to go in thy Ways, all the Days which they live upon the Surface of the Country, that thou gaveſt to our Forefathers.

32. As for a Stranger alſo, who is not of thy People Iſrael, but comes from a Country far off for thy great Name's ſake, thy ſtrong Hand and Arm ſtretched out; when ſuch ſhall come, and pray towards this Houſe:

33. Hear thou from Heaven thy ſettled Habitation, and do according to all for which the Stranger calls to thee; that all People of the Earth may know thy Name, even to fear thee like thy People Iſrael, and to know that this Houſe which I have built is called by thy Name.

34. When thy People ſhall go out to war againſt their Enemies, the Way that thou ſendeſt them, and ſhall pray to thee the Way to this City which thou haſt choſen, and to the Houſe which I have built to thy Name:

35. Hear from Heaven their Prayers and Supplications, and do that which is their Right.

36. When they ſin againſt thee, ſince there is no Man who does not ſin, ſo that thou being angry with them, delivereſt them up before the Enemy, and they carry them away their Priſoners, to a Country far off or near;

37. And they ſhall return in their Hearts in the Country whither they are carried away, and thereupon make ſupplication to thee in the Country of their Captivity, ſaying, We have ſinned, committed iniquity, and done wickedly:

38. When they return to thee with their whole Heart and Soul, in the Country of their Captivity, of thoſe who carried them away, and pray the Way to their Country that thou gaveſt their Forefathers, to the City that thou haſt choſen, and the Houſe that I have built to thy Name:

39. Hear from Heaven thy ſettled Habitation, their Prayer and Supplications, and do that which is their Right, and forgive thy People who have ſinned againſt thee.

40. Now, my God, let thy Eyes be open, I beſeech thee, and thy Ears attentive to the Prayer of this Place.

41. And now ariſe, O Lord God, to thy Reſt, with the Ark of thy Strength: let thy Prieſts, O Lord God, be cloathed with Salvation, and let thy pious ones be glad with Goodneſs.

42. O Lord God, turn not back the Face of thy anointed one: remember the Favours to thy Servant David.

CHAP. VII.

NOW when Solomon had done praying, there came down Fire from Heaven, which conſumed the Burnt-offering and Sacrifices, and the Glory of the Lord filled the Houſe:

2. Inſomuch that the Prieſts could not go into the Lord's Houſe, becauſe the Glory of the Lord filled it.

3. No ſooner did all the Iſraelites ſee the Fire come down, and the Lord's Glory in the Houſe, but they bowed with the Faces to the Ground upon the Pavement, and worſhipped, giving thanks to the Lord, becauſe he is good, ſince his Kindneſs is for ever.

4. Beſides the King and all the People offered Sacrifices before the Lord;

5. King Solomon offering a Sacrifice of twenty two thouſand Oxen, and a hundred and twenty thouſand Sheep: thus the King and all the People dedicated the Houſe of God.

6. The Prieſts alſo ſtood in their Charges, and the Levites with the Lord's Inſtruments of Muſick, which King David had made to give thanks to the Lord, becauſe his Kindneſs is for ever, when David praiſed by their Miniſtry; and the Prieſts blew Trumpets before them, all Iſrael ſtanding.

7. And Solomon conſecrated the middle of the Court, which was before the Houſe of the Lord; becauſe he offered there the Burnt-offerings, and Fat of the Peace-offerings: for the braſen Altar that he had made, could not contain the Burnt-offerings, Oblations, and the Fat.

8. He made a Feaſt too at that Time ſeven Days, and all Iſrael with him, a very great Congregation, from the Entrance of Hamath to the River of Egypt.

Ver. 29. *towards this Houſe*] the ſame as in 1 *King.* viii. 38. which is ſtrange, if their Negligence were not, that our *Tranſlators* ſhould ſo vary; and ſee *Luke* i. 10. ſo in Ver. 32. where it is ſtill worſe, as being for Strangers.

Ver. 38. *of thoſe who*] as appears not only by the parallel Text, 1 *King.* viii. 48. but the Want of a Subject otherwiſe to the Verb, or proper Antecedent to *they*, if אשר alone may be allowed to ſignify *whither*.

9. And they made of the eighth Day a ſolemn one: for they made the Dedication of the Altar ſeven Days, and the Feaſt ſo many.

10. And on the twenty third Day of the ſeventh Month he let the People go to their Tents, glad and of a chearful Heart; for the Goodneſs which the Lord had ſhewn to David, Solomon, and his People Iſrael.

11. Thus Solomon having finiſhed the Houſe of the Lord, and the King's Houſe, and made all proſperous that came into his Heart to do, at the Lord's Houſe and his own;

12. The Lord appeared to Solomon in the Night, and ſaid to him: I have heard thy Prayer, and choſen me this Place for a Houſe of Sacrifice.

13. If I ſhut up the Heaven, ſo that there is no Rain, or if I command the Graſhoppers to conſume the Country, or though I ſend Peſtilence among my People;

14. Yet ſhould my People who are called by my Name be humbled, and pray, ſeeking my Face, and turning from their evil Ways: then will I hear from Heaven, forgive their Sin, and heal their Country.

15. Now ſhall my Eyes be opened, and my Ears be attentive, to the Prayer of this Place.

16. And I have now choſen and conſecrated this Houſe, that my Name may be there for ever; where my Eyes and Heart ſhall be at all Times.

17. As for thee, if thou wilt go before me, as thy Father David went; even to do entirely as I have commanded thee, obſerving my Ordinances and Rules:

18. I will eſtabliſh the Throne of thy Kingdom, as I made a Covenant thus with thy Father David, Thou ſhalt not have a Man fail of ruling over Iſrael.

19. But if you turn back, and forſake my Ordinances and Commandments, which I have put before you; as alſo go, and ſerve other gods, and bow down to them:

20. I will pluck thoſe up from my Country which I have given them, and caſting this Houſe that I have conſecrated to my Name from my Face, will make it a Proverb and Taunt among all People.

21. And at this Houſe which is moſt high, ſhall every one who paſſes by it be aſtoniſhed, and ſay, Why has the Lord done thus to this Country and Houſe?

22. To which ſome ſhall anſwer, Becauſe they forſook the Lord God of their Fathers, who brought them out of the Country of Egypt, and taking hold of other gods, bowed down to them, and ſerved them; therefore has he brought upon them all this Harm.

CHAP. VIII.

AND at the End of twenty Years, wherein Solomon built the Houſe of the Lord, and his own Houſe;

2. Thoſe Cities which Huram gave him did Solomon build, and made the Iſraelites dwell there.

3. Solomon further went to Hamath-zobah, and prevailed againſt it.

4. And he built Tadmor in the Wilderneſs, with all the Cities of Stores which he did at Hamath.

5. He likewiſe built both the upper and lower Beth-horon, fortified Cities, with Walls, Gates and Bars;

6. And Baalath, and all the Cities of Stores which he had, together with all the Cities for Chariots, and thoſe for Horſemen, nay all that which he deſired to build at Jeruſalem, Lebanon, and in the whole Country of his Dominion.

7. *As for* all the People that were left of the Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites, who were not of Iſrael;

8. On ſuch of their Children as were left after them in the Country, whom the Iſraelites did not diſpatch, Solomon has put a Tribute to this Day.

9. Whereas of thoſe who were Iſraelites he made no Slaves for his Work: for they were Warriors, the chief of his Cap-

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Ver. 9. *eighth Day*] after the ſeven of the Feaſt, as on Ver. 10.

Ib. *Dedication—ſeven Days*] before thoſe of the Feaſt.

Ver. 10. *on the twenty third*] For the Feaſt of Booths or Tabernacles in this Month, beginning on the 15th Day, *Lev.* xxiii. 34. and beſides the ſeven Days for Offerings, the eighth being a ſolemn Day, Ver. 36. *Num.* xxix. 12—35. this 23d Day would be that after the Feſtival; and whereas *Solomon* is ſaid to have diſmiſſed the People on the eighth Day, 1 *King.* viii. ult. underſtand it to be in the Evening, when the eighth Day of the Feaſt ended, and the 23d of the Month began, and ſo partly on both.

Ver. 4. *Tadmor*] otherwiſe called *Palmyra:* where beſides the Ruins of a magnificent Temple, 99 feet long and about 40 wide, which appears to have been incloſed with a Row of Pillars 50 feet high, extending 177 feet in Length and 84 in Breadth, that might ſupport the Roof of a Cloiſter, about half of which, *viz.* 16 only remain; within a Court 220 Yards on each Side, having 58 other Marble Pillars 37 feet high, with fine carved Heads, being the Remains of two Ranks of them nigh the Walls, *&c.* there are alſo Marble Pillars ſcattered about, near a Mile in Length, and had been two Rows of Marble Pillars 26 feet high, above half a Mile in Length, the Rows being 40 feet apart, of which Pillars that might have been about 560 only 129 are ſtanding, with two Porphyry Pillars about 30 feet long and nine round; as alſo Towers four or five Stories high for Sepulchres, on both Sides of a hollow Way, more than a Mile in Length, *&c. &c. Philoſophical Tranſactions*, Num. 217.

Ib. *in the Wilderneſs*] being in a fertile Place, ſurrounded with a barren Wilderneſs.

tains, and the Governors of his Chariots and Cavalry.

10. And these were the chief of the Officers who belonged to King Solomon, two hundred and fifty, that ruled over the People.

11. Besides Solomon brought up Pharaoh's Daughter from the City of David, to the House that he had built for her: for he said, My Wife shall not dwell in the House of David King of Israel, because those Places are holy to which the Ark of the Lord is come.

12. Then he offered up Burnt-offerings to the Lord, upon the Lord's Altar, which he had built before the Porch;

13. Even each Day's Matter the same Day, by offering up according to the Commandment of Moses, at the Sabbaths, New-moons, and the appointed Times three times in a Year, in the Feast of unleavened Bread, in that of Weeks and that of Tabernacles.

14. Nay he appointed according to the Rule of his Father David, the Partitions of the Priests in their Service, and of the Levites in their Charges, to praise and minister before the Priests, for each Day's Matter the very same Day, as also the Porters in their Partitions at each Gate: for so had David the Man of God commanded.

15. Nor did they depart from the King's Commandment to the Priests and Levites, concerning any Matter, particularly the Treasures.

16. And all Solomon's Work was prepared against the Day of the founding of the Lord's House, and till it was finished; the House of the Lord being compleat.

17. Then Solomon went to Ezion-geber, and Eloth, at the Shoar of the Sea, in the Country of Edom.

18. Huram also by the Hand of his Servants sent him Ships, and Servants that knew the Sea, who went with Solomon's Servants to Ophir, and fetched from thence four hundred and fifty Talents of Gold, and brought to King Solomon.

CHAP. IX.

AND the Queen of Sheba hearing the Fame of Solomon, came to try him with difficult Questions at Jerusalem, with a very great Retinue, and Camels carrying Spices, as also Gold in abundance, and precious Stones; and when she was come to Solomon, she talked with him all that was in her Mind.

2. However he told her all her Matters, and there was Nothing hid from him which he did not tell her.

3. At length when the Queen of Sheba had seen the Wisdom of Solomon, the House that he had built,

4. The Meat of his Table, the sitting of his Servants, the standing of his Waiters with their Cloaths, and of his Butlers with theirs, and his Ascent by which he went up to the House of the Lord, there was Spirit no longer in her.

5. And she said to the King: It was a true Saying which I heard in my own Country, concerning thy Things, and concerning thy Wisdom.

6. Nevertheless I did not believe the Words, until I came, and my Eyes saw; whereas behold half the Greatness of thy Wisdom was not told me: thou exceedest the Report that I heard.

7. Happy are thy Men, and happy these thy Servants, who stand before thee continually, and hear thy Wisdom.

8. The Lord thy God be blessed, who delighted in thee, to put thee upon his Throne, to be King for himself: by the Love of thy God to Israel, to make it remain for ever, he also put thee for a King over them, to do what is right and just.

9. Besides she gave the King a hundred and twenty Talents of Gold, Spices very abundantly, and precious Stones: and there was not such Spice, as that which the Queen of Sheba gave King Solomon.

10. And the Servants too of Huram, with his Servants, who brought Gold from Ophir, brought Algum-trees, and precious Stones.

11. Then the King made of the Algum-trees Walks to the House of the Lord and the King's House, as likewise Harps and Lutes for the Singers: and there were no such as those seen before in the Country of Judah.

Ver. 9. *Governors of*] not the same as just before, according to the *vulg. Transl.* but the same as in 1 *King.* ix. 22.

Ver. 11. *is come*] as is apparently the Case, not *hath come*, to be gone again.

Ver. 14. *each Day's Matter the very same Day*] according as at the Beginning of the Ver. before, and *Lev.* xxiii. 37. *Heb. the Matter of a Day in its Day*; and how variously rendered by our *Translators* besides see in *Exod.* v. 13, 19. & xvi. 4. *Lev.* xxiii. 37. 1 *King.* viii. 59. & x. 25. 2 *King.* xxv. 30. 1 *Chron.* xvi. 37. 2 *Chron.* ix. 24. *Ez.* iii. 4. *Neh.* xi. 23. & xii. 47. and perhaps some more Places, being not easy to be found: as I know of no *Concordance* of the Scripture Idioms (but what is small or in Scraps) which would be exceeding useful, not only for translating, but comparing together, and so understanding it.

Ver. 18. *fifty*] thirty of which it seems were spent in the Charge of the Voyage, as so many less are named, 1 *King.* ix. 28. see *Raleigh's Hist.* B. ii. 18, 3.

Ver. 11. *Walks*] rather than the little known *terrises*; and how the *Walks* were made with them see upon 1 *King.* x. 12.

12. King

12. King Solomon alſo gave the Queen of Sheba all her Deſire which ſhe aſked, beſides what ſhe brought to the King: ſo ſhe turned, and went to her own Country, with her Servants.

13. And the Weight of Gold which came to him in one Year, was ſix hundred ſixty ſix Talents of Gold;

14. Beſide what was from Men finding *it* out, and Traders that brought *it*, with all the Kings of Arabia, and the Princes of the Country, who brought Gold and Silver to Solomon.

15. Moreover King Solomon made two hundred Bucklers of Gold hammered out, ſix hundred *Shekels* of which Gold were put into one Buckler.

16. There were likewiſe three hundred Shields of Gold hammered out, three hundred *Shekels* of Gold being put into one Shield; and the King put them into the Houſe of the Wood of Lebanon.

17. And he made a great Throne of Ivory, which he covered with pure Gold.

18. Now to the Throne were ſix Stairs, with a Step of Gold, faſtened to it, and Stays were on both Sides of the Sitting-place, two Lions ſtanding by the Stays.

19. Twelve Lions alſo ſtood there upon the ſix Stairs on both Sides: there was not ſuch made for any Kingdom.

20. All King Solomon's Drinking-veſſels too were Gold, and all the Veſſels of the Houſe of the Wood of Lebanon preſerved Gold: none were Silver, that was a Thing *not* eſteemed in the Time of Solomon.

21. For the King had Ships which went to Tarſhiſh, with the Servants of Huram: once in three Years came the Ships of Tarſhiſh, bringing Gold and Silver, Ivory, and Apes, and Peacocks.

22. And he was the greateſt of all the Kings of the Earth, in Riches and Wiſdom.

23. So that they all ſought the Preſence of Solomon, to hear his Wiſdom which God had put in his Heart.

24. And they brought their ſeveral Preſents, Inſtruments both of Silver and Gold, with Garments, Armour and Spices, Horſes and Mules; each Year's Things the ſame Year.

25. He too had four thouſand Stables for Horſes and Chariots, and twelve thouſand Horſemen; that he placed in the Chariot-cities, and with the King in Jeruſalem.

26. And he ruled over all the Kings, from the River to the Country of the Philiſtines, and to the Border of Egypt.

27. Nay the King made Silver to be in Jeruſalem like Stones, as he did Cedars like Sycomores, which are in the Vale abundantly.

28. They likewiſe brought Horſes out of Egypt for Solomon, and out of all Countries.

29. As for the Reſidue of his Affairs, the former and latter, are they not written in the Affairs of Nathan the Prophet, in the Prophecy of Ahijah the Shilonite, and in the Viſion of Iddo the Seer againſt Jeroboam the Son of Nebat?

30. And Solomon reigned at Jeruſalem over all Iſrael forty Years.

31. When he lay down with his Fathers, being buried in the City of his Father David; and Rehoboam his Son reigned in his room.

CHAP. X.

AND Rehoboam went to Shechem; for all Iſrael came thither to make him King.

2. Which when Jeroboam the Son of Nebat heard (who was in Egypt, to which he fled from the Preſence of King Solomon) he returned from Egypt;

3. They having ſent for him: ſo he and all Iſrael came, and ſpoke thus to Rehoboam,

4. Thy Father made our Yoke hard; now therefore make his hard Service lighter, and his heavy Yoke which he put upon us, and we will ſerve thee.

5. To whom he ſaid, Let there be yet three Days, and come again to me: accordingly the People went away.

6. And King Rehoboam conſulted thus with the old Men, who ſtood before Solomon his Father while he was alive, How do you adviſe, that I ſhould return Word to this People?

7. Who ſpoke to him as follows, If thou wilt be humane to this People, wilt pleaſe them, and give them good Words, they will be Servants to thee at all Times.

8. But he left the Counſel which the old Men gave him, and conſulted with the young Men that were bred up with him, who ſtood before him.

9. To theſe he ſaid, What do you adviſe, that we may return this People Word, who

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Ver. 27. *Sycomores*] accordingly *Rauwolff* ſays, that Abundance of them grow in *Cyprus*; and being at *Tripoli* in *Syria*, he found a great many, they growing in all Fields and Grounds, *Travels* by *Ray*, Part I. Chap. iv.

Ver. 4, 9, 10. *make—lighter*] as in 1 *King*. xii. 4, 9, 10. without *ſomewhat*.

have

have ſpoken thus to me, Make the Yoke lighter which thy Father put upon us.

10. And they ſaid to him as follows; Thus tell the People who have ſpoken ſo to thee, Thy Father made our Yoke heavy, and do thou make *it* lighter to us; My little *Finger*, ſay thou to them, ſhall be thicker than my Father's Loins.

11. For now whereas my Father loaded you with a heavy Yoke, I will add to your Yoke: my Father chaſtiſed you with Whips, but I *will* with Scorpions.

12. So Jeroboam and all the People came to Rehoboam the third Day; as the King had ordered, that they ſhould come again to him then.

13. And he gave them a ſurly Anſwer, King Rehoboam leaving the Counſel of the old Men.

14. For he ſpoke to them according to the Counſel of the young Men, as follows, Whereas my Father made your Yoke heavy, I will add to it: my Father chaſtiſed you with Whips, but I *will* with Scorpions.

15. Thus the King did not hearken to the People: for the Motive was from God, that the Lord might confirm his Word, which he ſpoke by the Miniſtry of Ahijah the Shilonite, to Jeroboam the Son of Nebat.

16. And when all Iſrael *ſaw* that the King hearkened not to them, the People returned this *Word* to him, What Part have we in David? Nor is there Poſſeſſion in the Son of Jeſſe; each one away to thy Tents, O Iſrael, now look home, David. Accordingly all Iſrael went to their Tents.

17. But as for the Iſraelites that dwelt in the Cities of Judah, Rehoboam reigned over them.

18. Then he ſent Hadoram, who was over the Tribute; but him the Iſraelites ſtoned with Stones, ſo that he died: upon which King Rehoboam ſtrengthened himſelf to get up into the Chariot, to flee to Jeruſalem.

19. And Iſrael have rebelled againſt the Family of David to this Day.

CHAP. XI.

HOWEVER when Rehoboam was come to Jeruſalem, he gathered together the Family of Judah and Benjamin, a hundred and eighty thouſand choſen Men Warriors; to fight with Iſrael, that he might reſtore the Kingdom to himſelf.

2. But Shemaiah the Man of God had the Lord's Commiſſion as follows:

3. Speak to Rehoboam the Son of Solomon King of Judah, and to all Iſrael in Judah and Benjamin, in this manner;

4. Thus ſays the Lord, You ſhall not go up, nor fight with your Brethren; return to your reſpective Homes, for this Thing is brought to paſs by me. And they hearkened to the Words of the Lord, for they returned from going againſt Jeroboam.

5. And Rehoboam dwelt at Jeruſalem, and built Cities of Fortification in Judah;

6. Namely Beth-lehem, Etam, Tekoa,

7. Beth-zur, Socho, Adullam,

8. Gath, Mareſhah, Ziph,

9. Adoraim, Lachiſh, Azekah,

10. Zorah, Aijalon and Hebron, which are fortified Cities in Judah and Benjamin.

11. And he made the Fortifications ſtrong, in which he put Rulers, with Magazines of Food, Oil and Wine;

12. Nay in every particular City Shields and Spears, and ſtrengthened them very much, as Judah and Benjamin belonged to him.

13. And the Prieſts and Levites who were in all Iſrael, preſented themſelves to him from all their Borders.

14. For the Levites left their Suburbs and Poſſeſſion, and went to Judah and Jeruſalem; becauſe Jeroboam and his Sons caſt them off from executing the Prieſthood to the Lord:

15. As he appointed him Prieſts for the Chapels, Devils, and the Calves that he made.

16. And after them out of all the Tribes of Iſrael, ſuch as gave their Hearts to ſeek the Lord God of Iſrael, came to Jeruſalem, to ſacrifice to the Lord God of their Fathers.

17. So they made the Kingdom of Judah ſtrong, and ſtrengthened Rehoboam the Son of Solomon three Years: for they went in the Way of David and Solomon ſo long.

18. And Rehoboam married Mahalath the Daughter of Jerimoth, the Son of David: Abihail the Daughter of Eliab, the Son of Jeſſe;

Ver. 16. Word] in another Character, being not here as in 1 *King*. xii. 16.

Ver. 18. *Daughter of Jerimoth*] If it were not for the *Heb.* Pointing, this would be *Son* in the Original Text. But the Author of the *Preſent State of the Printed Hebrew Text* does not let the Occaſion ſlip of turning it to another Uſe, *We read*, ſays he, *that* Rehoboam took him to Wife Mahalath, בן THE SON of Jerimoth! *And muſt this Nonſenſe too*, ſo he proceeds, *be aſcribed to EZRA!* p. 483. No, but to this Author himſelf, for the *Printed Heb. ban* is not *Son:* all that we have to aſcribe to *Ezra* is, that finding בן amiſs in his *Copy*, he put בת aright in the *Margin*, and the right Vowel for *Daughter* in the *Text*, the beſt he could have done.

Ib. *Jerimoth*] who might be *David*'s Son by a Concubine, 1 *Chr.* iii. 9. rather than *Abſalom*, as *Lightfoot* ſtrangely fancies.

19. And

19. And ſhe bore to him Children, Jeuſh, Shemariah and Zaham.

20. After her likewiſe he took Maachah the Daughter of Abſalom, who bore to him Abijah, Attai, Ziza and Shelomith.

21. He alſo loved Maachah the Daughter of Abſalom, the moſt of all his Wives and Concubines: for he took eighteen Wives and ſixty Concubines, and begot twenty eight Sons and ſixty Daughters.

22. Beſides he appointed Abijah the Son of Maachah to be the chief Ruler among his Brethren, becauſe he would make him King.

23. And being prudent, he diſperſed ſome of all his *different* Children to all the Countries of Judah and Benjamin, into all the fortified Cities, and gave them Victuals abundantly; he requiring Abundance of Wives.

CHAP. XII.

BUT when he had eſtabliſhed the Kingdom, and made himſelf ſtrong, he forſook the Law of the Lord, and all Iſrael with him.

2. So in the fifth Year of King Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem (becauſe they had done amiſs againſt the Lord)

3. With a thouſand and two hundred Chariots, and ſixty thouſand Horſemen; and the People were without Number who came from Egypt with him, the Lubites, Succhites and Ethiopians.

4. And taking the fortified Cities which belonged to Judah, he came to Jeruſalem.

5. Upon this the Prophet Shemaiah came to Rehoboam and the Princes of Judah, who were gathered together to Jeruſalem by reaſon of Shiſhak, and ſaid to them; Thus ſays the Lord, As you left me, I have alſo left you in the Power of Shiſhak.

6. Then the Princes of Iſrael, and the King became humbled, and ſaid, The Lord is righteous.

7. And when the Lord ſaw that they were humble, Shemaiah had his Commiſſion as follows; Since they are become humble, I will not deſtroy them, but give them ſome little Deliverance, and my Wrath ſhall not be poured out on Jeruſalem by the Power of Shiſhak.

8. But they ſhall become Servants to him, that they may not only know my Service, but that of the Kingdoms of *other* Countries.

9. Now Shiſhak King of Egypt coming up againſt Jeruſalem, took the Treaſures of the Houſe of the Lord, and thoſe of the King's Houſe, taking away all, as he did the Shields of Gold that Solomon had made.

10. Inſtead of which King Rehoboam made Shields of Braſs, and committed *them* to the Cuſtody of the chief of the Footmen who kept the Gate of the King's Houſe.

11. So that at the King's coming to the Houſe of the Lord, the Footmen came, and carried them, then brought them back to heir own Chamber.

12. However when he was humble the Lord's Anger turned back from him, ſo that he would not deſtroy wholly; nay even in Judah Matters were well.

13. And King Rehoboam ſtrengthening himſelf in Jeruſalem, reigned: for he was in his forty firſt Year when he began reigning, and reigned ſeventeen Years in Jeruſalem, the City which the Lord choſe out of all the Tribes of Iſrael to put his Name there, whoſe Mother was named Naamah, an Ammoniteſs.

14. He nevertheleſs did what was evil, becauſe he prepared not his Heart to ſeek the Lord.

15. As for his Affairs, the former and latter, are they not written in the Affairs of Shemaiah the Prophet, and Iddo the Seer concerning Pedigree? There being Wars with him and Jeroboam continually.

16. And Rehoboam lay down with his Fathers, being buried in the City of David, and Abijah his Son reigned in his room.

CHAP. XIII.

IT was in the eighteenth Year of King Jeroboam, when Abijah began reigning over Judah.

2. Three Years reigned he at Jeruſalem, whoſe Mother's Name was Michaiah, the Daughter of Uriel of Gibeah; and there was War between him and Jeroboam.

3. And Abijah ſet the Battle in order, with an Army of powerful Men for War, four hundred thouſand choſen ones; againſt

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Ver. 19. *And ſhe bore*] *Which*, and the Pointing in the *com. Eng.* leave it doubtful whether it was one or both.

Ver. 20. *Daughter*] for Grandaughter, as ſhewn on 1 *King.* xv. 10. and if this had been another *Abſalom*, as Expoſitors have thought, it might be expected he would have been diſtinguiſhed from that noted one.

Ver. 23. different *Children*] by his ſeveral Wives For what Senſe is *of all* without Diſtinction?

Ver. 2. *Michaiah, the Daughter of Uriel*] See on Chap. xi. 20. and 1 *King.* xv. 10.

Ver. 3. *four hundred thouſand—with eight hundred thouſand*] moſt of the men going to the War; ſee 1 *Chr.* xxi. 5. & Chap. xxv. 5.

whom Jeroboam put the Battle in order, with eight hundred thouſand choſen valiant Men.

4. Then Abijah roſe up from Mount Zemaraim, which is on Mount Ephraim, and ſaid: Hear me, Jeroboam and all Iſrael,

5. Is it not for you to know, that the Lord God of Iſrael gave the Kingdom over Iſrael, to David himſelf and his Children for ever, by an incorruptible Covenant?

6. Yet Jeroboam the Son of Nebat, a Servant of Solomon the Son of David, roſe up, and rebelled againſt his Lord.

7. And there gathered together to him vain Men, ungodly Perſons, who ſtrengthened themſelves againſt Rehoboam the Son of Solomon, when he was a Youth, and of a tender Heart, and was not ſtrong before them.

8. And now ye think to make your ſelves ſtrong before the Kingdom of the Lord, in the Power of the Sons of David; ye being a large Multitude, and the Calves of Gold with you, that Jeroboam made you for gods.

9. Have not ye driven away the Prieſts of the Lord, Aaron's Sons, and the Levites, and made you Prieſts like the People of the Countries? Any one upon coming to fill his Hand with a young Bullock of the Herd, and ſeven Rams, may be a Prieſt to ſuch as are not gods.

10. But as for us, the Lord is our God, whom we have not forſaken; and the Prieſts that miniſter to the Lord are Aaron's Sons, and the Levites are in the Buſineſs.

11. Who burn to the Lord Burnt-offerings each Morning and Evening, and Incenſe of Odours, as alſo *put* the Bread in order upon the pure Table, and the Candleſtick of Gold with its Lamps, to burn each Evening; for we keep the Charge of the Lord our God: whereas ye have forſaken him.

12. So behold God is with us for a Captain, and his Prieſts with ſounding Trumpets, to ſound forth againſt you: O Iſraelites, do not fight with the Lord God of your Fathers, for you will not proſper.

13. However Jeroboam brought about an Ambuſcade, to come behind them; ſo that they themſelves were before Judah, and the Ambuſcade behind them.

14. And Judah looking, behold they had the Battle before and behind; upon this they cried to the Lord, and the Prieſts blew the Trumpets.

15. The Men of Judah alſo ſhouted; and it came to paſs when they did, that God beat Jeroboam and all Iſrael, before Abijah and Judah:

16. Inſomuch that the Iſraelites fled from the Preſence of Judah, and God delivered them into their Power.

17. Whom Abijah and his People ſlew with a great Slaughter, there falling ſlain of Iſrael five hundred thouſand choſen Men.

18. Thus were the Iſraelites humbled at that Time; and the People of Judah were ſtrengthened, becauſe they depended upon the Lord God of their Fathers.

19. And Abijah purſuing after Jeroboam, took Cities from him, Beth-el, Jeſhanah and Ephraim, with their Towns.

20. Nay Jeroboam retained Strength no more in the Time of Abijah; and the Lord ſmote him, ſo that he died.

21. Whereas Abijah became ſtrong, took him fourteen Wives, and begot twenty two Sons and ſixteen Daughters.

22. As for the reſt of Abijah's Affairs, with his Ways and Sayings, they are written in the Hiſtory of the Prophet Iddo.

CHAP. XIV.

AND Abijah lay down with his Fathers, they burying him in the City of David, and Aſa his Son reigned in his room; in whoſe Time the Country was quiet ten Years.

2. And Aſa did what the Lord his God liked, and approved of.

Ver. 5. *gave the Kingdom*] So upon an Invaſion of the *Turks*, *Manugeher* King of *Perſia*, as *Tabari* an ancient Author of that Nation writing his Life relates, ſpoke piouſly thus; 'The moſt holy and high God delivered to 'me this Kingdom, that I might render him Praiſe and 'Glory by my Actions as a Prince, preſerving my People 'in Plenty and Peace, and impartially diſtributing Juſtice, 'that thereby the glorious Gift of God might in my Hand 'be ſtrengthened and increaſed. If contrary to this my 'Duty I had acted ungratefully towards my Creator, then 'I ſhould juſtly have deſerved to loſe my Kingdom here, 'and to ſuffer everlaſting Puniſhment for my Wickedneſs hereafter,' *Hyde's Relig. vet. Perſarum*, Cap. viii. p. 156.

Ib. *incorruptible*] The *Heb.* Word uſed elſewhere for *Salt* ſeems metaphorical here, unlike what it is *Num.* xviii. 19. for what was there of *Salt* literally in this Covenant, that it ſhould be called *a Covenant of Salt?*

Ver. 17. *five hundred thouſand*] *Such a Number as was never ſlain in any one Battle before or ſince, Uſher:* for *Hammond* on *Rev.* xx. 7. ſpeaking of the great Fight between the *Romans* under the Emperor *Marcion*, and the *Hunnes* under *Attilas*, An. Chr. 451. in which one hundred ſixty two thouſand were killed, calls it *The greateſt Slaughter that hath ever been read of.* But the Author of the *Vulg.* thinking theſe too many, put but *fifty thouſand*; which is more unlikely, that ſuch an Army, who fought with ſuch Advantage, under ſuch a Commander, ſhould be beat with the Loſs of ſo few.

Ver. 1. *ten*] Though *Uſher*, *&c.* have computed theſe Years to end at the War with *Zerah*, I have put them in the Tab. at the End of *Dan.* as commencing with *Aſa's* Reign; ſuppoſing it more likely there might be ſome Diſturbance or Hoſtility with *Zerah* or *Baaſha*, a few Years before they came to *Judah*, than in the Beginning of his Reign, before the ten Years Peace and Quietneſs: for

3. For

3. For he took away the Altars of the ſtrange *gods*, with the Chapels, as alſo broke down the Statues, and cut down the Groves.

4. Nay he ordered Judah to ſeek the Lord God of their Fathers, and to perform the Law and Commandment.

5. He even took away out of all the Cities of Judah, the Chapels and ſun-burnt Images; and the Kingdom was quiet before him.

6. Beſides he built fortified Cities in Judah; as the Country was quiet, and there was *no* War with him in theſe Years, becauſe the Lord gave him reſt.

7. So he ſaid to Judah; Let us build theſe Cities, and incloſe *each* with a Wall and Towers, Gates and Bars, while the Country is before us; ſince we have ſought the Lord our God, upon doing which he has given us reſt on every ſide. Accordingly they built, and proſpered.

8. And Aſa had an Army that carried Bucklers and Spears, out of Judah three hundred thouſand, and out of Benjamin that carried Shields and bended Bows, two hundred and eighty thouſand; all theſe being valiant Men.

9. And when Zerah the Cuſhite came out againſt them, with an Army of a thouſand thouſands, and three hundred Chariots, coming to Mareſhah;

10. Aſa went out before him, and they put the Battle in order in the Valley of Zephathah, at Mareſhah.

11. And Aſa called thus to the Lord his God, O Lord, it is no difference with thee to help between many and ſuch as have no Power, help us, O Lord our God; for we depend upon thee, and in thy Name go againſt this Multitude: O Lord thou art our God, let not Man rule with thee.

12. Then the Lord beat the Cuſhites before Aſa and Judah, ſo that they fled.

13. Whom Aſa and the People that were with him purſued to Gerar, and there fell of them, without their having Recovery; for they were broken before the Lord, and his Camp: and theſe carried away very much Spoil.

14. Moreover they ſmote all the Cities round about Gerar, for the Dread of the Lord was upon them; they alſo plundered all the Cities, for there was much Plunder in them.

15. And they likewiſe ſmote the Tents of Cattle, driving away Sheep and Camels abundantly, and returned to Jeruſalem.

CHAP. XV.

AND the Spirit of God being upon Azariah the Son of Oded,

2. He went out before Aſa, and ſaid to him: Hear me, Aſa, with all Judah and Benjamin, the Lord will be with you, while ye are with him; and if ye ſeek him, he will be found by you; but if ye forſake him, he will forſake you.

3. Now Iſrael has been a great while without the true God, without a teaching Prieſt, and without the Law.

4. However when they returned to the Lord God of Iſrael in their Diſtreſs, and ſought him, he was found by them.

5. And in thoſe Times there was no Peace to him who went out, or to him who came in: for great Vexations were upon all the Inhabitants of the Countries.

6. One Nation likewiſe was beat by another, and one City by another: for God did vex them with all Diſtreſs.

7. Be you therefore ſtrong, and let not your Hands be ſlack: for there will be a Reward for your Work.

8. Encouraged at hearing theſe Words, and the Prophecy of Oded the Prophet, Aſa took away the deteſtable Things out of the whole Country of Judah and Benjamin, and out of the Cities which he had taken from Mount Ephraim, and renewed the Altar of the Lord that was before the Lord's Porch.

9. Beſides he gathered together all Judah and Benjamin, as alſo the Strangers with them

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Jeroboam having been quite defeated by *Abijah*, and civil Wars following in the Kingdom of *Iſrael*, how can it be thought *Judah* ſhould be diſquieted from thence? And from whom elſe can it be made appear?

Ver. 11. *depend*] being the ſame as in Chap. xiii. 18. & xvi. 7, 8. and not *reſt*.

Ver. 12. *beat*] That this was in the Beginning of the fifteenth Year of *Aſa*'s Reign, is apparent from Chap. xv. 2, 10, 11. However in the late *Univerſal Hiſtory*, Book I. Ch. vii. Sect. 7. it is ſaid, 'Archbiſhop *Uſher* places this 'famous Action in the firſt Year of *Aſa*'s Reign, Ann. 'ſub A. M. 3063:' whereas his Words there are, 'Anno '15 Aſæ ineunte (in the Beginning of the 15th Year of 'Aſa) Zerach Æthiops cum innumero exercitu Judæam 'invadit.' But it ſeems the Miſtake was made by conſulting only the *Eng. Tranſlation of Uſher's Annals*, which is incorrect, and evidently not done by himſelf, where the Words are, 'In the Beginning of *Aſa* his Reign;' which notwithſtanding is far from juſtifying the Quotation, and even there [15] ſtands againſt it for the Years of *Aſa*'s Reign.

Ver. 8. *and the Prophecy*] Though it may ſeem too bold to affirm, whether this was the ſame with the foregoing or not; yet I am inclined to think the former, and that *Oded* had ſome Hand in it, notwithſtanding his Son *Azariah* was inſpired to deliver it, Ver. 1. If they were diſtinct, why was not the Father's deſcribed as well as the Son's? Nor may the *and* between indicate two Things, but only two Terms to the ſame by Appoſition, and might be rendered *even*.

Ib. *Oded*] *Vulg. Azariah the Son of Obed.*

out

out of Ephraim and Manaſſeh, and out of Simeon: for they deſerted to him out of Iſrael abundantly, when they ſaw that the Lord his God was with him.

10. Thus they were gathered together at Jeruſalem in the third Month, at the fifteenth Year of the Reign of Aſa.

11. At which Time they ſacrificed to the Lord of the Spoil that they had brought, ſeven hundred of the Herd, and ſeven thouſand of the Flock.

12. They further entered into a Covenant to ſeek the Lord God of their Fathers, with their whole Heart and Soul;

13. And that whoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether Man or Woman.

14. Moreover they ſwore to the Lord aloud, and with Shouting, as likewiſe with Trumpets and Cornets.

15. And all Judah were glad for the Oath, as they ſwore with their whole Heart, and ſought him with their whole Will, ſo that he was found by them; and the Lord gave them reſt on every ſide.

16. Nay as to Maachah the Grandmother of King Aſa, he put her away from being Queen, becauſe ſhe made at a Grove a horrible Idol; Aſa too cut down, broke in pieces, and burnt her Idol, at the Brook Kidron.

17. But the Chapels were not taken away out of Iſrael; however the Heart of Aſa was perfect all his Days.

18. He alſo brought the conſecrated Things of his Father, and thoſe of his own, into the Houſe of God, Silver, Gold and Inſtruments.

19. Now there had been no War till the thirty fifth Year of the Kingdom of Aſa.

CHAP. XVI.

IN the thirty ſixth of Aſa's Kingdom, Baaſha King of Iſrael came up againſt Judah, and built Ramah, that he might not let any go out, or come in, to Aſa King of Judah.

2. Then Aſa took Silver and Gold, out of the Treaſures of the Houſe of the Lord and the King's Houſe, and tranſmitted to Ben-hadad King of Syria, who dwelt at Damaſcus, with this Meſſage,

3. There being a Treaty between me and thee, as there was between my Father and thine; lo I have ſent thee Silver and Gold: go, break thy Treaty with Baaſha King of Iſrael, that he may go up from me.

4. Accordingly Ben-hadad hearkened to King Aſa, ſending the Captains of the Armies who belonged to him, to the Cities of Iſrael; and they conquered Ijon, Dan, Abel-maim, and all the Store-cities of Naphtali.

5. And as ſoon as Baaſha heard *it*, he left off building Ramah, and let his Work ceaſe.

6. With that Aſa the King took all Judah, and they carried away the Stones of Ramah, and the Timber of it, with which Baaſha was building; and he built with them Geba and Mizpah.

7. At which Time Hanani the Seer came to Aſa King of Judah, and ſaid to him; For thy depending upon the King of Syria, and not depending upon the Lord thy God, therefore is the Army of the King of Syria eſcaped from thee.

8. Were not the Cuſhites and Lubites, an Army of a Multitude, of Chariots and Horſemen very many? Yet for thy depending upon the Lord, he delivered them into thy Power.

9. For *as to* the Lord, his Eyes go about through the whole Earth, to make himſelf ſtrong with them whoſe Heart is perfect to him. Thou haſt done fooliſhly in this; for henceforth there will be Wars with thee.

10. Diſpleaſed therefore at the Seer, Aſa put him into the Houſe of the Stocks, becauſe he had indignation with him for this; he alſo

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Ver. 16. *Grandmother*] for which turn back to 1 *King.* xv. 10.

Ver. 19. *Now there had been*] For the War in the 35th Year appears to be that before mentioned with *Zerah*, which was in that Year by the Chronology, and it would be ſtrange to ſay *there was no War* from the 35th *unto the five and thirtieth Year*; as for [*more*] you may ſee it is an Addition of the *Tranſlators*, to the Injury of the Senſe and Trouble of Computation; and by the Verſe that follows this, the War with *Baaſha* began in the next Year. Though I ſuppoſed this *Interpretation* might be new, on looking I find *Jun.* and *Trem.* have tranſlated, *For there had been.*

Ver. 1. *Aſa's Kingdom*] *the Kingdom of Judah*, which was then *Aſa*'s: ſo this was in the 16th Year of his Reign, according to the *Chron. Table*, and *Baaſha* died in the 26th, 1 *King.* xvi. 8. therefore could not do what is here related 10 Years after. Thus the laſt Verſe of the foregoing Chap. is to be underſtood; the *Heb.* Word properly ſignifying Kingdom. And thus *Lightfoot* expounds it, and ſays it ſhould be rendered, *Prolegom.* to *The Harm. of the four Evang.* *Elwood* by a Miſtake (of the Pen or Preſs) in the *Annotations* of *Jun.* and *Trem.* on Chap. xv. 19. and his own Miſtake of that Verſe for this, computing the 36th Year of the Kingdom to be in the 14th Year of *Aſa's* Reign, argues that this could not be the 36th Year of the Kingdom, becauſe it was after the 15th of *Aſa*, Chap. xv. 10. the Mention of which is Refutation ſufficient; yet *Howel*, it ſeems, thought it good enough to take for his own, and *Stackhouſe* to quote from him. *Bedford* places the Defeat of *Zerah* 10 Years in *Aſa*'s Reign, Chap. xiv. 1. when this ſeems rather the Beginning of that or other Troubles, as it is very unlikely the Oxen and Sheep were kept five Years before they were offered, Chap. xv. 10, 11. But that being in the third Month of *Aſa*'s 15th Year, and the Beginning of *Baaſha*'s War at the End of the 16th, leaves Room for the *Rest* mentioned, Ver. 15. and ſeems to adjuſt the whole in a Manner moſt agreeable to the ſeveral Texts.

troubled

troubled ſome of the People at the ſame Time.

11. Behold as for Aſa's Affairs, the former and latter, lo they are written in the Book of the Kings of Judah and Iſrael.

12. Now Aſa in the thirty ninth Year of his Reign was ill in his Feet, till his Diſeaſe was at a great Height; and even in his Diſeaſe he did not ſeek the Lord, but to the Phyſicians.

13. And Aſa lay down with his Fathers, dying in the forty firſt Year of his Reigning.

14. Whom they buried in his Sepulchres which he had dug for himſelf in the City of David, and laid in a Bed that was full of Spices of ſeveral Kinds, made into Balſam by the Apothecary's Work; they alſo made an exceeding great Burning for him.

CHAP. XVII.

AND Jehoſhaphat his Son reigned in his room, who made himſelf ſtrong againſt Iſrael.

2. For he put Forces in all the fortified Cities of Judah, as he did Garriſons in the Country of it, and in the Cities of Ephraim which Aſa his Father had taken.

3. And the Lord was with him, becauſe he went in the former Ways of David his Father, and did not ſeek to Baalim;

4. But ſought to the God of his Father, and went in his Commandments, and not according to the Work of Iſrael.

5. So the Lord eſtabliſhed the Kingdom in his Power, and all Judah gave Jehoſhaphat Preſents, and he had Riches and Honour abundantly.

6. Thus his Heart was exalted in the Ways of the Lord, that he might yet take away the Chapels and Groves out of Judah.

7. And in the third Year of his Reign he ſent to his Princes, namely Ben-hail, Obadiah, Zechariah, Nethaneel and Michaiah, to teach in the Cities of Judah;

8. With them alſo the following Levites, Shemaiah, Nethaniah, Zebadiah, Aſahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah; and with them Eliſhama and Jehoram, Prieſts.

9. Who taught in Judah, having the Book of the Lord's Law with them; and they went about in all the Cities of Judah, and taught the People.

10. And the Dread of the Lord was upon all the Kingdoms of the Countries, which were round about Judah, ſo that they did not make war with Jehoſhaphat.

11. Some of the Philiſtines too brought him Preſents and Tax-ſilver; as the Arabians did Flocks, ſeven thouſand and ſeven hundred Rams, and ſeven thouſand and ſeven hundred He-goats.

12. And Jehoſhaphat went on, and was exceeding great; building in Judah Palaces, and Store-cities.

13. Moreover he had much Buſineſs in the Cities of Judah. And there were Warriors, valiant ones at Jeruſalem.

14. Of whom theſe are the Numbers after the Family of their Fathers: of Judah, the Captains of Thouſands, Adnah the chief, and with him valiant men three hundred thouſand;

15. And at his Hand Jehohanan the chief, and with him two hundred and eighty thouſand;

16. At whoſe Hand was Amaſiah the Son of Zichri, who freely offered to the Lord, and with him two hundred thouſand valiant Men;

17. And of Benjamin, the valiant Eliada, and with him armed Men with Bow and Shield two hundred thouſand;

18. As likewiſe at his Hand Jehozabad, with whom were a hundred and eighty thouſand made ready for War.

19. Theſe waited on the King, beſides thoſe whom he put in the fortified Cities in all Judah.

CHAP. XVIII.

AND Jehoſhaphat had Riches and Honour abundantly, and allied himſelf by Marriage to Ahab.

2. So at the End of ſome Years he went

Ver. 3. *former*] which may remove the Objection, that it ſhould be *Aſa* inſtead of *David*.

Ver. 4. *God*] How unneceſſarily the *com. Tranſ.* has *LORD* added!

Ver. 6. *that he might*] for he did not the former, Ch. xx. 33. 1 *King*. xxii. 43. hindered, as appears there, by the People; but the latter only, Ch. xix. 3.

Ib. *Yet*] An Adverb, not a Prepoſition.

Ver. 11. *Arabians*] Of theſe People *Leo Africanus* counts three Sorts, Lib. i. 19. the *Iſhmeelites*, ſuch as were in that Country before them, and they who came in after them.

Ver. 14. *three hundred thouſand*] I account for theſe great Numbers, by the Probability that many People might come out of the Kingdom of *Iſrael*, and dwell in that of *Judah*, both for the ſake of Religion and other Advantages; as there were civil Wars in *Iſrael* before *Jehoſhaphat* came to the Crown, and the wicked tyrannical *Ahab* and *Jezebel* reigned there. So thoſe who dwelt in *Judah* and *Benjamin*, might be reckoned as belonging to either.

Ver. 1. *allied himſelf by Marriage*] The Verb being in *Hithp.* and it being done by the Marriage of his Son with *Ahab*'s Daughter, Chap. xxi. 6. ſo *Uſher*.

down to Ahab at Samaria, who killed Sheep and Oxen for him abundantly, and for the People that were with him, and perſuaded him to go up againſt Ramoth-gilead.

3. And when Ahab King of Iſrael aſked Jehoſhaphat King of Judah, Wilt thou go with me to Ramoth-gilead? He anſwered him, I am the ſame as thou art, and like thy People are mine, who ſhall be with thee in the War.

4. But added he to him, Enquire, I pray, the Word of the Lord preſently.

5. Upon this the King of Iſrael gathered together the Prophets, four hundred Men, and ſaid to them, Shall we go to war againſt Ramoth-gilead, or ſhall I forbear? And they declared, Go up, and God will deliver *it* into the King's Power.

6. However Jehoſhaphat aſked, Is here no Prophet of the Lord yet, of whom we may enquire?

7. And the King of Iſrael anſwered him, There is yet one Man, to enquire of the Lord from him; but I hate him, for he does not propheſy well concerning me, but ill all his Days, that is Micaiah the Son of Imla. To which Jehoſhaphat replied, Let not the King ſay ſo.

8. He therefore called an Officer, and ſaid, Make haſte for Micaiah the Son of Imla.

9. Now the King of Iſrael, and Jehoſhaphat King of Judah, ſate upon their reſpective Thrones, ſuitably cloathed, ſitting in the Floor at the Entrance of the Gate of Samaria; and all the Prophets propheſied before them.

10. And Zedekiah the Son of Chenaanah, having made him Horns of Iron, declared; Thus ſays the Lord, With theſe ſhalt thou puſh the Syrians, till they are conſumed.

11. All the Prophets likewiſe propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper, for the Lord will deliver *it* into the King's Power.

12. So the Meſſenger who went to call Micaiah, ſpoke thus to him, Behold the Words of the Prophets are good with one Conſent to the King; let thy Word, I pray, be like *that* of one of them, and ſpeak thou Good.

13. But Micaiah ſaid, By the Lord's living, what my God ſays, I will ſpeak.

14. And coming to the King, he aſked him, Micah, ſhall we go againſt Ramoth-gilead to war, or ſhall I forbear? Who anſwered, Go you up, and proſper, ſince it ſhall be delivered into your Power.

15. Yet when the King ſaid to him, How many times ſhall I require thee to ſwear that thou wilt ſpeak to me Nothing but the Truth in the Name of the Lord?

16. He replied, I ſaw all Iſrael ſcattered upon the Mountains, as Sheep which have no Shepherd; and the Lord ſaid, Theſe have no Maſter, let them return to their ſeveral Homes in Peace.

17. At which the King of Iſrael ſaid to Jehoſhaphat, Did not I tell thee, he would not propheſy well concerning me, but ill?

18. Beſides he ſaid: Therefore hear you the Word of the Lord; I ſaw him ſitting upon his Throne, and all the Army of Heaven were ſtanding on his right Hand and his left.

19. When the Lord ſaid, Who will perſuade Ahab King of Iſrael, that he may go up, and fall at Ramoth-gilead? To which one making a Propoſal after this Manner, and another after that;

20. There came forth a Spirit, and ſtood before the Lord, who ſaid, I will perſuade him; and upon the Lord's aſking him, By what?

21. He anſwered, I will go forth, and be a falſe Spirit in the Mouths of all his Prophets. And he replied, Thou ſhalt perſuade, and alſo prevail; go out, and do ſo.

22. Therefore now behold the Lord has put a falſe Spirit into the Mouths of theſe thy Prophets; and the Lord has ſpoken ill concerning thee.

23. With that Zedekiah the Son of Chenaanah going nigh, ſtruck Micaiah on the Cheek, and aſked, What Way was it the Spirit of the Lord paſſed from me to ſpeak to thee?

24. And Micaiah ſaid, Behold thou wilt ſee on that Day, in which thou ſhalt go into an inner Chamber to hide.

25. The King of Iſrael notwithſtanding ordered; Take Micaiah, and have him back to Amon the Governor of the City, and to Joaſh the King's Son.

26. And tell; Thus ſays the King, Put this Man into a Houſe of Reſtraint, and make him live upon both the Victuals and Drink of Oppreſſion, till I return in Peace.

27. Whereas Micaiah ſaid, If thou at all

Ver. 7. *all his Days*] So *Agamemnon*, in *Homer*'s firſt *Iliad*, raves at the Prophet *Calchas*,

Μάντι κακῶν, ἐ πώποτε μοι τὸ κρήγυον εἶπας
Αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρέσι μαντεύεσθαι·
Ἔσθλὸν δ' οὐδέτι πω εἶπας ἔπος, οὐδ' ἐτέλεσσας.
Augur accurſt! denouncing Miſchief ſtill,
Prophet of Plagues, for ever boding Ill!
Still muſt that Tongue ſome wounding Meſſage bring,
And ſtill thy prieſtly Pride provoke thy King?

Ver. 14. *Micah*] by the *Original*, as *Ahab* might call him in Contempt.

Ib. *it*] which our *Tranſlators* add in 1 *King*. ult. 15. the *Heb*. indeed is plural, but in Conſequence of the Name *Ramoth* being ſo.

Ver. 27. *at all*] juſt as in the *com. Tranſ.* 1 *King*. xxii. 28. from the ſame *Heb*. of which *certainly* is quite wrong; being put as elſewhere for ſuch *Heb*. when affirmative, which is contrary to the dubitative; look at 1 *King*. ix. 6.

returneſt

returneſt in Peace, the Lord has not ſpoken by me; hear, added he, all theſe People.

28. So the King of Iſrael, and Jehoſhaphat King of Judah, went up againſt Ramoth-gilead.

29. And the former ſaid to Jehoſhaphat, I will diſguiſe my ſelf, and go into the Battle, but do thou put on thy Garments. Accordingly he diſguiſed himſelf, and they went into the Battle.

30. Now the King of Syria had thus commanded the Captains of the Chariots that he had, Do not fight with ſmall *or* great, but with the King of Iſrael alone.

31. And when they ſaw Jehoſhaphat, they ſaid, It is the King of Iſrael, and turned about to fight againſt him; at which he cried out, and the Lord helped him, God turning them away from him.

32. But as ſoon as they ſaw that it was not the King of Iſrael, they turned back from after him.

33. And a Man drawing a Bow undeſignedly, hit the King of Iſrael between the Breaſt-plate and the Joints; ſo that he ſaid to his Charioteer, Turn thy Hand, and have me out of the Army; for I am ſick.

34. The Battle alſo came to ſuch a Height that Day, that the King of Iſrael was made to remain in the Chariot before the Syrians till the Evening; but died at the Time of the Sun's going down.

CHAP. XIX.

AND Jehoſhaphat King of Judah returned home in Peace to Jeruſalem.

2. Into whoſe Preſence Jehu the Son of Hanani the Seer went forth, and ſaid to him; Doſt thou help the Wicked, and love thoſe who hate the Lord? So there is Wrath from before the Lord againſt thee for this.

3. But good Things are found with thee, becauſe thou haſt taken away the Groves out of the Country, and prepared thy Heart to ſeek God.

4. And Jehoſhaphat who dwelt in Jeruſalem, went out again among the People from Beer-ſheba to Mount Ephraim, and brought them back to the Lord God of their Fathers.

5. He alſo appointed Judges in the Country, in all the fortified Cities of Judah, at each City:

6. And ſaid to the Judges; See what ye do: for ye judge not for Man, but for the Lord, who is with you in a Matter of Judgment.

7. Therefore now let the Dread of the Lord be upon you, obſerve, and do *it:* for there is no Injuſtice with the Lord our God, or reſpecting of Faces, or taking of Bribes.

8. And likewiſe in Jeruſalem Jehoſhaphat appointed ſome of the Levites, Prieſts, and of the chief of the Fathers of Iſrael, for the Judgment of the Lord, and for Controverſy, when they returned to Jeruſalem.

9. To whom he gave command as follows; Thus ſhall ye do in the Fear of the Lord, in Faithfulneſs, and with a perfect Heart.

10. And whatever Controverſy comes to you, from your Brethren who dwell in their Cities, between Blood and Blood; between Law, Commandment, Ordinances and Rules; ye ſhall warn them, that they ſhould not treſpaſs againſt the Lord, and ſo Wrath be upon you and your Brethren: thus do, and ye will not treſpaſs.

11. Behold Amariah too the high Prieſt is over you in every Matter of the Lord, and Zebadiah the Son of Iſhmael is Ruler of the Family of Judah in every Matter of the King, and the Levites are Officers before you: be courageous, and act, and the Lord will be with the Good.

CHAP. XX.

AND after that the Moabites, Ammonites, and with them ſome beyond the Ammonites, came againſt Jehoſhaphat to war.

2. So ſome came, and told him thus, There is a great Multitude coming againſt thee from beyond the Sea, from Syria; and behold they are at Hazezon-tamar, which is En-gedi.

3. Upon this he was afraid, and put his Face to ſeek the Lord, and proclaimed a Faſt for all Judah.

4. Which alſo gathered together to enquire from the Lord, even out of all the

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Ver. 29. *I will diſguiſe myſelf*] This Paſſage ſuggeſts a Conjecture that *Ahab* had got Intelligence of the *Syrians* Intent, Ver. 30. and that his wicked Policy and Cowardice prompted him to this Expedient of ſaving himſelf, and procuring the Death of a good King, to whom his Son-in-law was Heir apparent, Chap. xxi. 6. as his Daughter would thereby the ſooner arrive at imperial Dignity: ſo *Ahab's* Death was a juſt Retribution for ſo much Falſehood and Treachery.

Ver. 2. *Preſence*] as the *Heb.* is, and no Verb. So *Jun.* and *Trem.* have *in conſpectum ejus, into his Sight*; *Pagn. ante eum, before him*; and *Montan. ad facies ejus, to his Face.*

Ib. *for this*] Thus the *Heb.* again: and *Jun.* with *Trem. propter hæc, for theſe Things*; *Pagn. propter hoc, for this*; *Munſt. ob id, for it*; *Leo Jud. ob hanc rem, for this Thing.*

Ver. 7. *Injuſtice*] I preſume, both more adequate to the Matter, and more reverent to the Omniſacred Being, than *iniquity.*

Ver. 1. *beyond*] So *Jun.* and *Trem.* render it, and explain it the *Syrians* mentioned in the next Verſe. The *Moabites* were *other beſide the Ammonites.*

Ver. 2. *from Syria*] the *from* being here in *Heb.* the ſame as juſt before, and never that I find, ſignifies *on this ſide. Jun.* and *Trem.* put it likewiſe *ex*, and others *de.*

Cities

Cities of Judah did they come to enquire of him.

5. Jehoſhaphat then ſtood among the Congregation of Judah and Jeruſalem, in the Houſe of the Lord, before the new Court,

6. And ſaid: O Lord God of our Fathers, art not thou God himſelf in Heaven, who ruleſt over all the Kingdoms of the Nations, in whoſe Hand is Strength and Power, and none can ſtand with thee;

7. Art not thou our God, who didſt expel the Inhabitants of this Country from before thy People Iſrael, and gaveſt it to the Offſpring of Abraham who loved thee for ever?

8. And they have dwelt in it, nay built thee a Sanctuary therein for thy Name, and ſaid,

9. If Harm coming upon us, the Sword, Judgment, or Peſtilence, or Famine, we ſtand before this Houſe and thee, as thy Name is in it, and cry to thee by reaſon of our Diſtreſs; thou wilt hear, and ſave.

10. And now behold the People of Ammon, Moab and Mount Seir, againſt whom thou wouldeſt not permit Iſrael to go, when they came from the Country of Egypt, ſo that they turned aſide from them, and did not deſtroy them;

11. Behold thus they requite us, by coming to drive us out of thy Inheritance, which thou haſt made us inherit.

12. Our God, wilt not thou bring Judgment on them? For there is no Strength in us, before this great Multitude that is coming againſt us; nor know we what we ſhall do, but our Eyes are upon thee.

13. And all Judah ſtood before the Lord, with their Babes, Wives and Children.

14. Then Jahaziel, the Son of Zechariah, the Son of Benaiah, the Son of Jeiel, the Son of Mattaniah, a Levite of the Poſterity of Aſaph, had the Spirit of the Lord upon him within the Congregation,

15. And ſaid: Hearken, all Judah, the Inhabitants of Jeruſalem, and King Jehoſhaphat, thus ſays the Lord to you; Do not be afraid nor daunted, by reaſon of the Abundance of the Multitude; for the Battle is not yours, but God's.

16. To Morrow go down againſt them, who behold are coming up by the Aſcent of Ziz; and you ſhall find them by the End of the Valley, at the Outſide of the Wilderneſs of Jeruel.

17. Ye need not fight in this Caſe; place your ſelves, ſtand ſtill, and ſee the Salvation of the Lord with you, O Judah and Jeruſalem; be not afraid nor daunted, go out to Morrow before them, and the Lord will be with you.

18. And Jehoſhaphat bowed with *his* Face to the Ground, all Judah likewiſe and the Inhabitants of Jeruſalem fell down before the Lord, to worſhip him.

19. The Levites alſo of the Poſterity both of the Kohathites and Korhites, ſtood up to praiſe the Lord God of Iſrael, with a loud Voice above.

20. Afterwards they roſe early in the Morning, and went out to the Wilderneſs of Tekoa, and when they were going out, Jehoſhaphat ſtood, and ſaid, Hear me, O Judah and the Inhabitants of Jeruſalem; believe the Lord your God, and you will be confirmed, believe his Prophets, and you will proſper.

21. Beſides he took counſel with the People, and appointed Singers to the Lord, even to praiſe thus in holy Comelineſs, while they were going out before the armed Men, Give thanks to the Lord, becauſe his Kindneſs is for ever.

22. And at the Time they began with Singing and Praiſe, the Lord put Ambuſcades againſt the People of Ammon, Moab and Mount Seir, that were coming againſt Judah, and they were ſmitten.

23. For the People of Ammon and Moab ſtood againſt the Inhabitants of Mount Seir, to overthrow and deſtroy; and as ſoon as they had made an end of the Inhabitants of Seir, they helped to ſlay one another.

24. So that when Judah was come by the Watch-tower to the Wilderneſs, they looked at the Multitude, and behold they were dead Bodies fallen to the Ground, and none eſcaped.

25. Now upon Jehoſhaphat's coming with his People to take the Spoil of them, they found among them Abundance as well of Subſtance as dead Bodies, and deſirable Inſtruments, which they took away for themſelves, till they could carry no more; nay they were three Days in taking the Spoil, becauſe it was much.

26. And on the fourth Day they aſſembled to the Vale of Bleſſing, for there they bleſſed the Lord: therefore have they called the Name of that Place The Vale of Bleſſing to this Day.

Ver. 13. *with their Babes*] being carried, and ſo put firſt as neareſt.

Ver. 23. *againſt the Inhabitants of Mount Seir*] For which the *Edomites* ſeem a little after to have joined with *Iſrael* againſt *Moab*, 2 *King*. iii. 9. this being in the Reign of *Ahaziah* King of *Iſrael*, Chap. xviii. ult. Ver. 1, 35. and that of his Succeſſor *Jehoram*, 2 *King*. iii. 6. This is left out by *Uſher* in his *Annals*, he having not allowed Time enough for the Tranſactions only of the laſt and preſent Chapters, when there is more in *Kings*, from the Death of *Ahab* to that of *Ahaziah*, which he reckons to be both in the ſame Year.

27. Next

27. Next they returned every Man to Judah and Jeruſalem, Jehoſhaphat being at the Head of them to return to Jeruſalem with Rejoicing: for the Lord made them rejoice over their Enemies.

28. Thus they entered Jeruſalem with Lutes, Harps and Trumpets, to the Houſe of the Lord.

29. And the Dread of God was upon all the Kingdoms of the Countries, when they heard that the Lord fought againſt the Enemies of Iſrael.

30. The Kingdom of Jehoſhaphat was afterwards quiet, his God giving him reſt on every ſide.

31. And he reigned over Judah, being in his thirty fifth Year when he began reigning, and reigned twenty five Years at Jeruſalem; whoſe Mother's Name was Azubah, the Daughter of Shilhi.

32. And he went in the Way of his Father Aſa, without turning aſide from it, doing what the Lord approved of.

33. However the Chapels were not taken away; as the People had not prepared their Hearts for the God of their Fathers.

34. As to the reſt of Jehoſhaphat's Affairs, the former and latter, behold they are written in the Affairs of Jehu the Son of Hanani, who is mentioned in the Book of the Kings of Iſrael.

35. And after that Jehoſhaphat King of Judah joined himſelf with Ahaziah King of Iſrael, who did wickedly:

36. He even joined himſelf with him, to make Ships to go to Tarſhiſh, and they made the Ships at Ezion-geber.

37. Whereupon Eliezer the Son of Dodavah of Marceſhah propheſied againſt Jehoſhaphat thus, For thy joining thy ſelf with Ahaziah, the Lord has broken thy Works; and the Ships were broke in Pieces, ſo that they could not hold out to go to Tarſhiſh.

CHAP. XXI.

AND Jehoſhaphat lay down with his Fathers, being buried with them in the City of David; and Jehoram his Son reigned in his room.

2. Who had Brothers by Jehoſhaphat, Azariah, Jehiel, Zechariah, Azariahu, Michael and Shephatiah; all theſe being the Sons of Jehoſhaphat King of Iſrael.

3. And their Father gave them great Gifts of Silver, Gold, and precious Things, with fortified Cities in Judah; but gave the Kingdom to Jehoram, becauſe he was the Firſtborn.

4. However Jehoram being riſen up in his Father's Kingdom, and having made himſelf ſtrong, ſlew all his Brothers with the Sword, and alſo ſome of the Princes of Iſrael.

5. Jehoram was in his thirty ſecond Year when he began reigning, and reigned eight Years at Jeruſalem.

6. And he went in the Way of the Kings of Iſrael, as the Family of Ahab did: for he had the Daughter of Ahab for a Wife, and did what the Lord was diſpleaſed with.

7. Yet the Lord would not deſtroy the Family of David, by reaſon of the Covenant that he had made with him, even according as he ſaid he would give him and his Sons a Lamp continually.

8. In his Time Edom revolted from under the Power of Judah, and made a King over them.

9. Whereupon Jehoram paſſing with his Princes, and all the Chariots with him; got ready at Night, and beat the Edomites who compaſſed him about, and the Captains of the Chariots.

10. Nevertheleſs Edom has revolted from under the Power of Judah to this Day: then did Libnah revolt at the ſame Time from under his Power, becauſe he had forſaken the Lord God of his Fathers.

11. He even made Chapels on the Mountains of Judah, and cauſed the Inhabitants of Jeruſalem to go a whoring, nay compelled Judah.

12. And there came to him this Writing from Elijah the Prophet: Thus ſays the Lord God of David thy Father; Foraſmuch as thou haſt not gone in the Ways of thy Father Jehoſhaphat, and in thoſe of Aſa King of Judah;

13. But haſt gone in the Way of the Kings of Iſrael, and made Judah and the In-

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Ver. 2. *Azariahu*] not the ſame as before.

Ver. 6. *he had*] In the 9th Year of his Father's Reign by the *Chronol. Tab.* as being likely but the Year before his Son *Ahaziah* was born, though there were ſome older, Chap. xxii. 1. but probably by other Mothers; ſince *Jehoram* was now but in his 17th Year, and if married much before, it muſt be incompleat; beſides I ſuppoſe it not done till after the death of *Jezebel*'s Father in the Year before, who being a foreign King and a Heathen, might be expected to hinder ſuch a Coalition; and *Elijah*'s prevailing over and deſtroying the falſe Prophets the Year before that, might incline both *Ahab* and *Jehoſhaphat* to marry their Children now together.

Ver. 8. *over them*] as at 2 *King.* viii. 20.

Ver. 11. *go a whoring*] with Idols, as in Ver. 13. with ſeveral other Places of Scripture, and here in the Chapels. Did our *Tranſlators* imagine it was fleſhly *fornication*, by turning it ſo, different from Ver. 13?

Ver. 12. *Writing*] It appears by 2 *King.* iii. 11. and ii. 11. that *Elijah* was not now on the Earth, and conſequently left this before; being foreſhewn what is mentioned in this and the next Verſe (like *Eliſha*, 2 *King.*

habitants of Jeruſalem go a whoring, as the Family of Ahab does, and haſt alſo ſlain thy Brothers of thy Father's Family, who were better than thou:

14. Behold the Lord will ſtrike with a great Stroke thy People, Children, Wives, and all thy Subſtance.

15. Thou too ſhalt be in great Diſeaſes, by a Diſtemper of thy Bowels, till they come out by reaſon of the Diſeaſe, Time after Time.

16. Beſides the Lord ſtirred up againſt Jehoram the Spirit of the Philiſtines, and of the Arabians who were at the Side of the Cuſhites.

17. Who came up againſt Judah, broke into it, and carried away all the Subſtance that was found at the King's Houſe, and alſo his Sons and Wives; ſo that he had no Son left, but Jehoahaz the youngeſt of his Sons.

18. Nay after all this the Lord ſmote him in his Bowels with an incurable Diſeaſe.

19. And when the Time was out, Term after Term, at the End of the Term of two Years, his Bowels came out with his Diſeaſe, and he died by bad Diſtempers; inſomuch that his People made no Burning for him, like that of his Fathers.

20. He was in his thirty ſecond Year when he began reigning, and reigned eight Years at Jeruſalem; thus he went away without being deſired, and they buried him in the City of David, but not in the Graves of the Kings.

CHAP. XXII.

AND the Inhabitants of Jeruſalem made Ahaziah his youngeſt Son King in his room, becauſe the Troop that came with the Arabians to the Camp had ſlain all the former: thus Ahaziah the Son of Jehoram King of Judah reigned.

2. It was in the forty ſecond Year when Ahaziah began reigning, and he reigned one Year at Jeruſalem; whoſe Mother's Name was Athaliah, the Daughter of Omri.

3. He went too in the Ways of the Family of Ahab: for his Mother was his Counſellor to do wickedly.

4. So he did what the Lord was diſpleaſed with, like that Family: for they were Counſellors to him after the Death of his Father, to his Deſtruction.

5. He even went in their Counſel, going with Jehoram the Son of Ahab King of Iſrael to war, againſt Hazael King of Syria, at Ramoth-gilead; and the Syrians ſmote Joram.

6. Therefore he returned to be cured at Jezreel, becauſe there were Wounds with which they ſmote him at Ramah, when he fought againſt the King already mentioned; and Azariah the Son of Jehoram King of Judah, went down to ſee this Son of Ahab at Jezreel, becauſe he was ill.

7. And the treading down of Ahaziah was of God, by coming to Joram: for when he was come, he went out with Jehoram to

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viii. 12.) as he muſt be what is in the two following. *Lightfoot* indeed pretends, that *Jehoſhaphat* going to war againſt *Moab*, made his Son *Jehoram* King to rule at home, who ſlew his Brothers when his Father was gone; upon which *Elijah* writ this to him, and was taken up to Heaven, then *Eliſha* went to the Camp in *Moab*, *Harm. of Old Teſt.* But that is attended with too great Difficulties: for 1. by this, and Ve. 1, & 4. of this Chap. *Jehoſhaphat* ſeems plainly dead, nor is it likely *Jehoram* would have killed his Brothers while his Father was living, and had the Command of the Army. 2. The War with *Moab* ſeems to be ſoon after the Death of *Ahab*, 2 *King.* i. 1. and iii. 5, 6. and *Jehoram* did not begin reigning till ſix Years after, 2 *King.* viii. 16. and ſo *Uſher* places his receiving this Writing in the 8th Year after *Elijah*'s Death.

Ver. 17. *Jehoahaz*] The Author of the *Preſent State of the Printed Hebrew Text* finds fault with the *Heb.* as corrupted, that it has the Name tranſpoſed; but ſince it is a Tranſpoſition of ſix Letters, and there is alſo the ſame in Ch. xxv. 23, 25. it is incredible to be made by Miſtake in tranſcribing.

Ver. 19. *when the Time was out, Term after Term, at the End of the Term of two Years*] to follow the *Original* ſomething tolerably, which here is very particularly expreſſed; and perhaps has not been tranſlated before according to the Words with any Senſe.

Ver. 1. *Ahaziah*] called *Azariah*, Ver. 6. and *Jehoahaz*, Chap. xxi. 17.

Ib. *youngeſt Son*] who was notwithſtanding born when his Father was but 17 Years old, 2 *King.* viii. 17, 26.

Ib. *all the former*] who might be born not long before *Ahaziah*, from other Mothers.

Ver. 2. *It was in the forty ſecond Year*] As it ſeems of he *Omrite* Family being advanced to the Crown of *Iſrael*, which he himſelf was one of by his Mother, as the *Scripture* mentions, 2 *King.* viii. 27. But it is not to be counted from *Zimri*'s Death, from whence the Reign of *Omri* is firſt dated, but four Years after, when having prevailed over *Tibni*, he was ſettled on the Throne, 1 *King.* xvi. 15. compared with Ver. 23. as we may reckon from the Reſtoration of King *Charles*. It could not be *Ahaziah*'s own Age, becauſe it exceeded that of his Father, though he was the youngeſt Son, 2 *King.* viii. 17. 2 *Chron.* xxi. 20. & xxii. 1. Beſides his Age is told very different, 2 *King.* viii. 26. ſee *Lightf. Prol.* to *Harm. of Evang.* with *Harm. of Old Teſt.* as alſo *Jun. Annot. Broughton's Works*, p. 563. and *Ludov. de Dieu's Animadv.* But *Uſher* counts it his Mother's Age then.

Ib. *Daughter*] but as it ſeems in the 2d Deſcent, viz. *Grandaughter*, Chap. x. 6. She is alſo called thus 2 *King.* viii. 26. and I imagine it might be, becauſe *Omri* was King when ſhe was born: for this *Ahaziah* the youngeſt Son, Ver. 1. being born in the 14th Year of *Ahab*'s Reign, it is not to be ſuppoſed but that the Mother was born before.

Ver. 6. *becauſe*] In 2 *King.* viii. ult. it is a Prepoſition ſignifying *becauſe of*, but here a Conjunction, the ſame as before the End of the Verſe.

Ib. *Azariah*] The Author of the *Preſent State of the Printed Hebrew Text* does not allow this to be the King's Name, but ſtrangely imagines it given to him by the Tranſcribers of the *Scripture*, from that of one of his Captains, Chap. xxiii. 1. for which the Reader's Conſideration may be ſufficient Anſwer.

Jehu the Son of Nimſhi, whom the Lord anointed to cut off the Family of Ahab.

8. And when Jehu was executing Judgment againſt Ahab's Family, upon finding the Princes of Judah, and the Sons of Ahaziah's Brothers, who waited on Ahaziah, he ſlew them.

9. Beſides he ſought for Ahaziah, and they caught him, as he was hid in Samaria, and brought him to Jehu; and having killed him, they buried him, becauſe, ſaid they, he is the Son of Jehoſhaphat, who ſought the Lord with his whole Heart; and the Family of Ahaziah had none to retain Power for the Kingdom.

10. And Athaliah the Mother of Ahaziah ſeeing that her Son was dead, got ready, and deſtroyed all the royal Iſſue of the Family of Judah.

11. But Jehoſhabeath the King's Daughter took Joaſh the Son of Ahaziah, and ſtealing him away from among the King's Sons who were killed, put him and his Nurſe into a Bed-chamber: thus Jehoſhabeath the Daughter of King Jehoram, the Wife of Jehoiada the Prieſt (for ſhe was Ahaziah's Siſter) concealed him from the Preſence of Athaliah, ſo that ſhe did not kill him.

12. And he was with them in the Houſe of God hid ſix Years, while Athaliah reigned over the Country.

CHAP. XXIII.

AND in the ſeventh Year Jehoiada ſtrengthened himſelf, and took the Captains of Hundreds, Azariah the Son of Jeroham, Iſhmael the Son of Jehohanan, Azariah the Son of Obed, Maaſeiah the Son of Adaiah, and Eliſhaphat the Son of Zichri, into Covenant with him.

2. Who went round about in Judah, and gathered together the Levites out of all the Cities of Judah, with the chief of the Fathers of Iſrael; and they came to Jeruſalem.

3. Then all the Congregation made a Covenant with the King at the Houſe of God, and he ſaid to them; Behold the King's Son ſhall reign, as the Lord ſpoke concerning the Sons of David.

4. This is the Thing that you ſhall do; A third Part of you who come in on the Sabbath of the Prieſts and Levites, ſhall be Porters at the Doors,

5. Another ſhall be at the King's Houſe, and the other at the Gate of the Foundation; and all the People in the Courts of the Lord's Houſe.

6. But let none enter into the Houſe of the Lord, excepting the Prieſts, and thoſe who miniſter of the Levites, who may go in, becauſe they are holy; however all the People ſhall keep the Charge of the Lord.

7. The Levites ſhall alſo compaſs the King round, with their reſpective Weapons in their Hands; and let him who enters into the Houſe be killed: thus be you with the King, both when he comes in and goes out.

8. And the Levites and all Judah did entirely as Jehoiada the Prieſt commanded, taking their ſeveral Men who entered in on the Sabbath, with thoſe that went out on it: for he did not ſend away the Partitions.

9. Beſides he gave to the Captains of Hundreds, the Spears, Bucklers, and Shields which were King David's, that were at the Houſe of God.

10. And he made all the People ſtand, each having his Dart in his Hand, from the right Side of the Houſe to the left Side of it, at the Altar, and at the Houſe, by the King round about.

11. They next brought forth the King's Son, and put the Crown on him, with the Teſtimony, and made him King; whom Jehoiada and his Sons anointed, and they ſaid, Let the King live.

12. Now when Athaliah heard the Noiſe of the People, running, and praiſing the King, ſhe came to them at the Houſe of the Lord.

13. And looking, behold the King ſtood by his Pillar, at the Entrance, attended by the Princes and Trumpeters; while all the People of the Country rejoiced, and blew Trumpets, there were alſo Singers with Inſtruments of Muſick, and ſuch as informed how to praiſe: upon which ſhe tore her Cloaths, and ſaid, Conſpiracy, conſpiracy;

14. But Jehoiada the Prieſt brought forth the Captains of Hundreds, the Officers of the Army, ſaying to them, Have her out to the Inſide of the Ranks, and let him who comes after her be killed with the Sword: for the Prieſt ſaid, Ye ſhall not kill her at the Houſe of the Lord.

Ver. 9. *in Samaria*] See the *Note* on 2 *King*. ix. 27.

Ib. buried] that is permitted his own Servants to carry him home, and bury him, 2 *King*. ix. 28.

Ib. *Power for the Kingdom*] which being exactly to the *Heb*. does not admit of being turned as in the *com. Tranſ.* and there is Nothing for *ſtill*.

Ver. 10. *Houſe*] See 2 *King*. xi. 10, 11.

Ver. 12. *at the Houſe*] for doubtleſs ſhe did not go beyond the King, Ver. 13. beſides that only the Prieſts and Levites went in, Ver. 6, 7. Ch. xxvii. 2. *Luke* i. 10. ſee on *Mat*. xxi. 12.

Ver. 14. *brought forth*] by a little Variation in the *Heb*. Word from that in 2 *King*. xi. 15.

15. Accordingly

15. Accordingly they laid Hands on her, as ſhe went in the Entrance of the Gate of the Horſes at the King's Houſe; and they killed her there.

16. Afterwards Jehoiada made a Covenant between him, and all the People and the King, that they ſhould be the People of the Lord.

17. Whereupon all the People went into the Houſe of Baal, and broke it down: his Altars and Images did they break, and ſlew Mattan the Prieſt of Baal before the Altars.

18. Jehoiada too put the Offices of the Houſe of the Lord into the Cuſtody of the Prieſts, the Levites, whom David diſtributed in the Lord's Houſe, to offer up the Burnt-offerings of the Lord; as it is written in the Law of Moſes, with Rejoicing and Singing, by the Direction of David.

19. And he made the Porters ſtand at the Gates of the Lord's Houſe, that none might come in who was unclean in any Thing.

20. Laſtly he took the Captains of Hundreds, the Nobles, Governors of the People, and all the People of the Country, who brought the King down from the Houſe of the Lord, and went through the upper Gate to the King's Houſe; where they made the King ſit upon the Throne of the Kingdom.

21. And all the People of the Country were glad, and the City was ſtill, when they had killed Athaliah with the Sword.

CHAP. XXIV.

JOASH was in his ſeventh Year when he began reigning, and reigned forty Years at Jeruſalem; whoſe Mother's Name was Zibia of Beer-ſheba.

2. And he did what the Lord approved of, all the Time of Jehoiada the Prieſt.

3. Jehoiada alſo took for him two Wives, and he begot Sons and Daughters.

4. After which it was in the Mind of Joaſh to repair the Houſe of the Lord.

5. So gathering together the Prieſts and Levites, he ſaid to them, Go out to the Cities of Judah, and gather Money of all Iſrael, to mend the Houſe of your God Year by Year, and do ye make haſte in the Matter; but the Levites did not make haſte.

6. Then the King called Jehoiada the chief, and ſaid to him, Why haſt not thou required of the Levites, to bring from Judah and Jeruſalem, the Collection of Moſes the Servant of the Lord, and the Congregation of Iſrael, for the Tent of Witneſs?

7. For wicked Athaliah's Sons had broke open the Houſe of God, and alſo made ready all the conſecrated Things of the Lord's Houſe for Baalim.

8. And the King ordering, they made a Cheſt, and put it at the Gate of the Lord's Houſe without.

9. Beſides they made proclamation through Judah and Jeruſalem, that Men ſhould bring to the Lord the Collection of Moſes the Servant of God, for Iſrael in the Wilderneſs.

10. Upon which all the Princes and People were glad, and brought, and caſt into the Cheſt, till they had finiſhed.

11. And at the Time the Cheſt was brought into the King's Office by the Hands of the Levites, and when they ſaw that there was much Money, the King's Scribe, and the Officer of the high Prieſt came, and emptied the Cheſt, then took it, and carried it back to its Place: thus they did Day by Day, and gathered Money abundantly.

12. Which the King and Jehoiada gave to thoſe who did the Work of the Service of the Lord's Houſe, and hired Maſons and Carpenters, to repair the Houſe of the Lord, and alſo to ſuch as contrived with Iron and Braſs, to mend it.

13. So the Doers of the Work wrought, and the Work was made up firm by their Hands: for they made the Houſe of God ſtand in its Form, and ſtrengthened it.

14. And when they had done, they brought the Reſidue of the Money before the King and Jehoiada, and it was made into Inſtruments for the Houſe of the Lord, Inſtruments of miniſtring and offering up, with Spoons, and Inſtruments of Gold and Silver: and they were offering up Burnt-offerings in the Houſe of the Lord continually, all the Time of Jehoiada.

15. But Jehoiada was old, and being full of Days died, when he was in his hundred and thirtieth Year.

16. And they buried him in the City of David with the Kings, becauſe he had done well in Iſrael, both with God and his Family.

17. Now after the Death of Jehoiada, the Princes of Judah came, and bowed down to the King; who then hearkened to them.

18. And they forſook the Houſe of the

Ver. 16. *him*] the Lord, 2 *King*. xi. 17. referring to Ver. 14. or after in this.

Ver. 18. *Direction*] *Heb. Hands*: this our *Tranſlators* left out, and added in *as it was ordained*; when if they had not done the former, they need not have done the latter.

Ver. 5. *your*] *Vulg. Lat. our*.

Ver. 15. *Year*] ſo that he was born about the Time of dividing the two Kingdoms, 2 *King*. xii. 6, 7.

Lord

Lord God of their Fathers, ſerving Groves and Images; ſo that there was Fury againſt Judah and Jeruſalem, for this their Guilt.

19. Yet he ſent Prophets among them, to bring them back to the Lord; who teſtified againſt them, but they would not give ear.

20. In particular the Spirit of God cloathed Zechariah the Son of Jehoiada the Prieſt, who ſtood up above the People, and declared to them; Thus ſays God, Why do ye tranſgreſs the Commandments of the Lord, ſo that ye do not proſper? Becauſe ye forſook the Lord, he has alſo forſaken you.

21. But they conſpired againſt him, and ſtoned him with Stones, at the Commandment of the King, in the Court of the Lord's Houſe.

22. Thus King Joaſh remembred not the Kindneſs that his Father Jehoiada did to him, but ſlew his Son; who when he died ſaid, The Lord ſee, and require.

23. And at the Revolution of the Year the Syrian Army came up againſt him, and coming to Judah and Jeruſalem, they deſtroyed all the Princes of the People from them, all the Spoil of whom they ſent to the King of Darmaſcus.

24. Though the Syrian Army came with few Men, yet the Lord delivered into their Power an Army of exceeding many, becauſe they had forſaken the Lord God of their Fathers; and thoſe executed Judgments on Joaſh.

25. When they were alſo gone from him (for they left him in great Diſeaſes) his Servants conſpired againſt him, for the Blood of the Sons of Jehoiada the Prieſt, and ſlaying him upon his Bed, he died; and they buried him in the City of David, but did not bury him in the Graves of the Kings.

26. Even theſe conſpired againſt him, Zabad the Son of Shimath an Ammoniteſs, and Jehozabad the Son of Shimrith a Moabiteſs.

27. Concerning his Sons, and the Greatneſs of the Burden upon him, and the Foundation of the Houſe of God, behold the Things are written in the Hiſtory of the Book of the Kings: and Amaziah his Son reigned in his room.

CHAP. XXV.

AMAZIAH began reigning in his twenty fifth Year, and reigned twenty nine Years at Jeruſalem; whoſe Mother's Name was Jehoaddan of Jeruſalem.

2. And he did what the Lord approved of, only not with a perfect Heart.

3. And as ſoon as the Kingdom was confirmed to him, he killed his Servants that had ſlain the King his Father.

4. However he did not put their Children to death; but as it is written in the Law of the Book of Moſes, wherein the Lord thus commanded, Fathers ſhall not be put to death for the Children, nor ſhall Children for the Fathers, for they ſhall die each for his own Sin.

5. Moreover Amaziah gathered Judah together, and appointed according to the Family of the Fathers, Captains of Thouſands, and Captains of Hundreds, for all Judah and Benjamin; and muſtering them from their twentieth Year upward, he found them three hundred thouſand choſen Men to go out to War, who could handle Spear and Shield.

6. He further hired from Iſrael a hundred thouſand ſtout Men, for a hundred Talents of Silver.

7. But a Man of God came to him with this Meſſage; O King, let not the Army of Iſrael come with thee: for the Lord is not with Iſrael, *even* all the Ephraimites.

8. Yet do thou come, act, be ſtrong for the War: God can make thee fall before the Enemy, for there is Power in God, both to help, and cauſe to fall.

9. And upon Amaziah's ſaying to the Man of God, But what is to be done for the hundred Talents which I have given for the Troop of Iſrael? he anſwered, The Lord can give thee much more than this.

10. Then Amaziah ſeparated them, namely the Body of Troops that was come to him from Ephraim, to go to their Place: therefore were they exceeding angry with Judah, and returned to their Place in the Heat of Anger.

11. However Amaziah ſtrengthened himſelf, and leading his People, went to the Valley of Salt, and ſlew ten thouſand Men of Seir.

Ver. 26. *Zabad*] This appears to be a Contraction of *Jozachar*, 2 *King*. xii. 21. as *Shomir* there is of *Shimrith* here, being the ſame Letters in *Heb*. ſo far; and the laſt Letters of the former ד and ר ſeem through their Likeneſs altered one into the other.

Ver. 27. *the Things*] For what are [they?] not *his ſons are written* ſurely.

Ver. 5. *three hundred thouſand*] In the *vulg. Lat.* but *thirty thouſand*.

Ver. 8. *do thou come*] go on in the War without the *Iſraelites*: the Verb being imperative, and כִּי אִם usually ſignifying only *yet* or *but*. So *Jun.* and *Trem.* have *ſed* with an imperative Verb; as likewiſe *Caſtal.* followed them with *alioquin*, *otherwiſe God will*.

12. And ten thouſand who were living the Men of Judah carried away, and bringing them to the Top of a Rock, threw them from thence, and all of them were burſt aſunder.

13. But the Men of the Troop whom Amaziah made return from going with him to the Battle, fell on the Cities of Judah from Samaria to Beth-horon, and ſlew of them three thouſand, taking much Spoil.

14. And after Amaziah came from ſlaying the Edomites, having brought the gods of the Men of Seir, he ſet them up for his own gods, bowed down before them, and burnt incenſe to them.

15. At which incenſed with Amaziah, the Lord ſent to him a Prophet, who ſaid to him, Why doſt thou ſeek to the gods of the People, that could not deliver their own People from thy Power?

16. To whom the other ſaid, while he was ſpeaking to him, Art thou made a Counſellor to the King? Forbear, why wouldeſt thou be ſlain? So the Prophet forbore, but ſaid, I know that God has purpoſed to deſtroy thee, becauſe thou haſt done this, and not hearkened to my Counſel.

17. Next Amaziah King of Judah took counſel, and ſent Word to Joaſh, the Son of Jehoahaz, the Son of Jehu, King of Iſrael, Come, let us look one another in the Face.

18. But he ſent Word to Amaziah King of Judah; A Bramble which was in Lebanon ſent to treat thus with a Cedar that was there, Give thy Daughter to my Son for a Wife; whereas a wild Beaſt that was in Lebanon went by, and trod down the Bramble.

19. Thou ſayeſt, behold thou haſt beat Edom, and thy Heart lifts thee up to glory: abide now at Home; why wilt thou make war for Hurt, that thou thy ſelf mayeſt fall, and Judah with thee?

20. Yet Amaziah would not hearken; for it was of God, that he might deliver them into the *other's* Power, becauſe they ſought to the gods of Edom.

21. So Joaſh King of Iſrael went up, and they looked one another in the Face, he and Amaziah King of Judah, at Beth-ſhemeſh which belonged to Judah.

22. And Judah was beat before Iſrael, ſo that they fled to their ſeveral Tents.

23. Amaziah alſo King of Judah, the Son of Joaſh, the Son of Jehoahaz, did Joaſh King of Iſrael take at Beth-ſhemeſh; and brought him to Jeruſalem, breaking down the Wall of it, from the Gate of Ephraim to the Corner-gate, four hundred Cubits.

24. Beſides *he took away* all the Gold, the Silver, and all the Inſtruments that were found in the Houſe of God with Obed-edom, and the Treaſures of the King's Houſe, as alſo Sons for Hoſtages; and returned to Samaria.

25. And Amaziah the Son of Joaſh King of Judah, lived after the Death of Joaſh the Son of Jehoahaz King of Iſrael, fifteen Years.

26. As to the reſt of Amaziah's Affairs, the former and latter, behold are they not written in the Book of the Kings of Judah and Iſrael?

27. And from the Time that Amaziah turned aſide from after the Lord, the People made a Conſpiracy againſt him at Jeruſalem, upon which he fled to Lachiſh; whither they ſent after him, and killed him there.

28. They nevertheleſs carried him upon Horſes, and buried him with his Fathers in the Metropolis of Judah.

CHAP. XXVI.

AT length all the People of Judah took Uzziah, when he was in his ſixteenth Year, and made him King in the room of his Father Amaziah.

2. He built Eloth, which he recovered to Judah, after the King was laid down with his Fathers.

3. Uzziah was in his ſixteenth Year when he began reigning, and reigned fifty two Years at Jeruſalem; whoſe Mother's Name was Jecholiah of Jeruſalem.

Ver. 13. *ſlew of them*] So is the Meaning and Order of the *Heb.* Words: for, as *Poole* obſerves, they did not ſmite 3000 Cities.

Ver. 19. *Heart lifts thee up*] *Archytas* in a *Treatiſe concerning a good and happy Man* has theſe Words at the End, Ὡς περ τὸ λαμπρὸν φάος μαραυγίαν περιτίθησι τοῖς ὀφθαλμοῖς· ὕτω καὶ ἀ ὑπερβαλλέσα εὐτυχία τῳ νόῳ τὰς ψυχὰς. *As too much Light hurts the Eyes, ſo does too much Proſperity the Mind.*

Ver. 20. *of God*] Thus *Homer* ſays of *Patroclus*, in *Pope's Tranſ.*

For he, the God, whoſe Counſels uncontroll'd
Diſmay the mighty, and confound the bold:
The God who gives, reſumes, and orders all,
He urg'd thee on, and urg'd thee on to fall.

Ver. 23. *Jehoahaz*] As *Amaziah's* Grandfather was alſo called, Chap. xxi. 17. & xxii. 1. I ſuppoſe before he reigned; and his Grandſon being now reduced, he is called ſo again.

Ver. 1. *AT length*] not *then* at his Father's Death, but 12 Years after; it being ſo long from the 15th Year of *Jeroboam* the Son of *Joaſh* King of *Iſrael*, when *Amaziah* died, Chap. xxv. 25. 2 *King.* xiv. 17. to *Jeroboam's* 27th Year, when this *Uzziah*, otherwiſe called *Azariah*, began reigning, 2 *King.* xv. 1. ſee the *Tab. of Chronol.*

Ib. *when*] ſee 2 *King.* xiv. 21.

Ver. 2. *Eloth*] or *the Parts of Elath*, 2 *King.* xiv. 22. & xvi. 6. as it may ſignify.

4. And

4. And he did what the Lord approved of, entirely as Amaziah his Father had done.

5. For he ſought God in the Time of Zechariah, who had underſtanding in the Viſions of God; and in the Time of his ſeeking the Lord, God made him proſper.

6. So that he went forth, and fighting againſt the Philiſtines, broke down the Wall of Gath, with thoſe of Jabneh and Aſhdod; as alſo built Cities by Aſhdod, and the Philiſtines.

7. And God not only helped him againſt the Philiſtines, but againſt the Arabians who dwelt at Gur-baal, and the Meunites.

8. Nay the Ammonites gave Preſents to Uzziah; and his Renown went to the Entrance of Egypt, for he became exceeding ſtrong.

9. Moreover Uzziah built Towers in Jeruſalem, at the Corner-gate, at the Valley-gate, and at the Angle; and made them ſtrong.

10. He likewiſe built Towers in the Wilderneſs, and dug many Wells, for he had many Cattle, both in the Vale and the Plain; Huſbandmen and Vine-dreſſers, on the Mountains and in Carmel, for he was a Lover of Huſbandry.

11. Uzziah too had an Army making war, that went out to Battle in Troops, by the Number of their Muſter, made by Jeiel the Scribe and Maaſeiah the Officer, at the Direction of Hanani one of the King's Princes.

12. The whole Number of the chief of the Fathers of the valiant Men, was two thouſand and ſix hundred.

13. In whoſe Management was an Army for Battle, of three hundred and ſeven thouſand and five hundred, making war with the Power of an Army; to help the King againſt the Enemy.

14. And Uzziah prepared for thoſe of the whole Hoſt, Shields, Spears, Helmets, Corſlets, Bows, and Slings for Stones.

15. Beſides he made at Jeruſalem Inventions by the Artificers Contrivance, to be upon the Towers and Corners, to ſhoot Arrows and great Stones with: thus his Renown went out far off, for he was wonderfully helped, until he was ſtrong.

16. But when he was ſtrong, his Heart was haughty to Deſtruction, and he did amiſs againſt the Lord his God; going into the Temple of the Lord, to burn incenſe upon the Incenſe-altar.

17. However Azariah the Prieſt went in after him, with whom were eighty of the Lord's Prieſts, Men of Valour.

18. And they withſtood King Uzziah, ſaying to him, It does not belong to thee, Uzziah, to burn incenſe to the Lord, but to the Prieſts the Sons of Aaron, who are conſecrated to do it: go out of the Sanctuary, for thou haſt done amiſs, and it is not for thy Honour from the Lord God.

19. Upon this Uzziah was in Indignation, having a Cenſer in his Hand to burn incenſe, and while he was in Indignation with the Prieſts, the Leproſy roſe in his Forehead, before them in the Houſe of the Lord, from off the Incenſe-altar.

20. And Azariah the high Prieſt, with all the others looking at him, behold he was leprous in his Forehead, ſo they hurried him from thence; nay he was even driven on to go out, becauſe the Lord had ſmitten him.

21. Thus was King Uzziah leprous to the Day of his Death, and dwelt leprous at a ſeparate Houſe, becauſe he was cut off from the Houſe of the Lord; and Jotham his Son was over the King's Houſe, judging the People of the Country.

22. Now the reſt of Uzziah's Affairs, the former and latter, Iſaiah, the Son of Amoz, the Prophet wrote.

23. And Uzziah lay down with his Fathers, they burying him with them in the burying Field which belonged to the Kings, though they ſaid, He is leprous; and Jotham his Son reigned in his room.

CHAP. XXVII.

JOTHAM was in his twenty fifth Year when he began reigning, and reigned ſixteen Years in Jeruſalem; whoſe Mother's Name was Jeruſha the Daughter of Zadok.

2. And he did what the Lord approved of, entirely as Uzziah his Father had done, only he went not into the Temple of the Lord; however the People ſtill did corruptly.

3. He built the higheſt Gate of the Lord's

Ver. 7. *Meunites*] called *Maonites*, *Judg.* x. 12. here being no more an *h* than there.

Ver. 19. *Leproſy*] It may ſeem as if *Uzziah* was inclined to unite the Prieſtly Office to the Kingly, as was anciently done, when he was in his 60th Year, the Time of Entrance into old Age, *Lev.* xxvii. 3, 7. as this is alſo repreſented to be ſeveral Years before his Death, Ver. 16, 21. 2 *King.* xv. 5. and on the other hand *Jotham* would not be fit to judge the People before he was in his 17th Year, which he then was: I cannot ſee where to ſet it in the *Table* with greater Probability.

Ver. 23. *though*] as *Gen.* viii. 21. of this *Tranſ.* where look, and compare it with this.

Ver. 2. *not into*] as *Uzziah* did, Ch. xxvi. 16. The connective Particle properly ſignifies *only*, and does not well bear an Adverſative, eſpecially with a great Point; *howbeit*, as *Johnſ.* in his *Dict.* has, being alſo *not now in uſe.*

Houſe,

Houſe, and on the Wall of the Aſcent he built abundantly.

4. Cities did he likewiſe build on the Mountains of Judah, as he did in the Woods, Palaces and Towers.

5. Beſides he fought with the King of the Ammonites, and prevailed againſt them; ſo that the Ammonites gave him the ſame Year a hundred Talents of Silver, ten thouſand Cors of Wheat, and ſo many of Barley: this the Ammonites rendered to him both the ſecond Year and the third.

6. So Jotham became ſtrong, becauſe he prepared his Ways before the Lord his God.

7. As for the reſt of Jotham's Affairs, all his Wars and his Ways, behold they are written in the Book of the Kings of Iſrael and Judah.

8. He was in his twenty fifth Year when he began reigning, and reigned ſixteen Years at Jeruſalem.

9. And Jotham lay down with his Fathers, they burying him in the City of David; and Ahaz his Son reigned in his room.

CHAP. XXVIII.

AHAZ was in his twentieth Year when he began reigning, and reigned ſixteen Years at Jeruſalem; but did not what the Lord approved of, like his Father David.

2. For he went in the Ways of the Kings of Iſrael; and alſo made molten Images for Baalim.

3. He burnt incenſe too in the Valley of the Son of Hinnom, and burnt his Sons in the Fire; according to the abominable Things of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

4. Beſides he ſacrificed, and burnt incenſe, in the Chapels, upon the Hills, and under every green Tree.

5. Then the Lord his God delivered him into the Power of the King of Syria, ſo that they beat him, and carried away a great many of them priſoners, and brought to Damaſcus; and he was alſo delivered into the Power of the King of Iſrael, who ſmote him with a great Slaughter.

6. For Pekah the Son of Remaliah ſlew in Judah, a hundred and twenty thouſand in one Day, all Men of Valour; for their forſaking the Lord God of their Fathers.

7. And Zichri a powerful Man of Ephraim ſlew Maaſeiah the King's Son, Azrikam the Ruler of the Houſe, and Elkanah the next to the King.

8. The Iſraelites alſo carried away of their Brethren two hundred thouſand Women, Sons and Daughters, and likewiſe took much Spoil from them, which they brought to Samaria.

9. But a Prophet of the Lord was there, his Name being Oded, and he went out before the Army that came to Samaria, ſaying to them; Behold for the Wrath of the Lord God of your Fathers againſt Judah, he has delivered them into your Power, and ye have ſlain them with Indignation reaching to Heaven.

10 And now ye think to bring the People of Judah and Jeruſalem into ſubjection, for Servant-men and Maids to you: are there not however with you your ſelves guilty Things againſt the Lord your God?

11. Now therefore hearken, and reſtore the Priſoners that ye have carried away of your Brethren: for the fervent Anger of the Lord is upon you.

12. Nay there roſe up Men of the chief of the Ephraimites, Azariah the Son of Jeho-

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Ver. 5. *prevailed againſt them*] Since the Reaſon of their paying Tribute but three Years, ſeems to be the Invaſion of *Judah* by *Syria* and *Iſrael*, 2 *King*. xv. 37. and that about the Year before *Jotham*'s Death, who died in his 16th by the 1ſt *Tab. of the Reigns*, conſequently this falls about the 12th.

Ver. 3. *his Sons*] viz. one of them, 2 *King*. xvi. 3. ſo Chap. xxxiii. 6. compared with 2 *King*. xxi. 6.

Ver. 5. *and he was alſo*] *Uſher*, with *Prideaux* his implicit Follower, ſtates this War, that the *Syrians* and *Iſraelites* firſt combined their Forces, and beſieged *Jeruſalem* ineffectually; but the next Year returned, and beat *Ahaz* with ſeparate Armies, according to *Prideaux* with *three*, and this, ſays *Uſher*, *they could not do being joined before*. Which is ſomething ſtrange, and if I may be allowed to reconſider it after ſuch great Authority, I ſhould think the two Kingdoms invaded *Judah* in different Places, agreeable to this Verſe, that *Rezin* took other Cities, as *Sennacherib* afterwards went on to do, Ch. xxxii. 1. 2 *King*. xviii. 13. and *Ahaz* going with his Army againſt *Pekah*, was defeated, Ver. 6. and that then he ſhut himſelf up in *Jeruſalem*, which they beſieged, 2 *King*. xvi. 5. *Iſa*. vii. 1. but not *took*, as *Prideaux* adds. I would ſubjoin a Conjecture, as moſt probable, that *Zichri*, who might be the Son of *Tabeal*, *Iſa*. vii. 6. made an Inſurrection in the City while *Ahaz* was gone out, and did what is told in the 7th Ver. the Perſons ſlain being likely ſuch as the King left at Home. As to the Time and Continuance of this War, the Conqueſt of *Iſrael* by the King of *Aſſyria* being in the 20th Year of *Hoſhea*'s and 4th of *Aſa*'s Reign, his Conqueſt of *Syria* the Year before, and the Siege of *Jeruſalem* in the Year before that, with the 1ſt Year of *Ahaz* and laſt of *Jotham* coincident, which for Perſpicuity ſee in the large *Table*; there is to be conſidered, whether it more probably began in the Year laſt mentioned, or the foregoing. Conſequent upon *Ahaz*'s reigning wickedly, God delivered him into the Power of the Kings of *Syria* and *Iſrael*, 2 *Chr*. xxviii. 2, 3, 4, 5. therefore he had firſt a ſufficient Time of Probation, which is not to be ſuppoſed very ſhort; and *Micah*, who propheſied before *Jotham* died, *Mic*. i. 1. ſpeaking of *Iſrael* riſing up *lately* (not *now* or juſt then) againſt *Judah*, Ch. ii. 8. both theſe, and this antecedent to the other, ſeem to extend the Time further back than that Year in which *Jotham* died, though it might be leſs than a Year before; and the Kingdom being ſtrong under him, might repel their Enemies a while.

hanan,

hanan, Berechiah the Son of Meſhillemoth, and Jehizkiah the Son of Shallum, and Amaſa the Son of Hadlai, againſt thoſe who came from the War,

13. And ſaid to them, Ye ſhall not bring the Priſoners hither: for ye intend *it* for Guilt againſt the Lord upon us, to add to our Sin and Guilt; when we have much Guilt, and there is fervent Anger upon Iſrael.

14. So the armed Men left the Priſoners and the Prey, before the Princes and the whole Congregation.

15. And the Men who were mentioned by Name got ready, and taking hold of the Priſoners, cloathed all that were naked of them with the Spoil, nay not only cloathed them, and ſhod them, as alſo made them eat and drink, but anointed them, and carried all thoſe who were feeble on Aſſes, bringing them to Jericho the City of Palm-trees by their Brethren; then they returned to Samaria.

16. At that Time King Ahaz ſent to the Kings of Aſſyria to help him.

17. For the Edomites had come again, beat Judah, and carried away ſome Priſoners.

18. The Philiſtines further invaded the Cities of the Vale, and the South of Judah, and had taken Beth-ſhemeſh, Aijalon, Gederoth, and Shocho with its Towns, as likewiſe Timnah and Gimzo with theirs; and they dwelt there.

19. For the Lord brought down Judah, by reaſon of Ahaz King of Iſrael, becauſe he made Judah naked, and did what was amiſs againſt the Lord.

20. And when Tilgath-pilneeſer King of Aſſyria came to him, he diſtreſſed him, and did not ſtrengthen him.

21. For though Ahaz took the Share of the Lord's Houſe, and of that of the King and Princes, and gave to the King of Aſſyria, he was not a Help to him.

22. And in the Time of his being diſtreſſed, he even did more amiſs againſt the Lord; that was King Ahaz.

23. For he ſacrificed to the gods of Damaſcus that beat him, ſaying, Becauſe thoſe gods of the Kings of Syria help them, I will ſacrifice to them, that they may help me: whereas they cauſed him to fall, and all Iſrael.

24. Moreover Ahaz gathered the Inſtruments of the Houſe of God, and cut them aſunder, and ſhutting up the Doors of the Lord's Houſe, he made him Altars in every Corner at Jeruſalem.

25. At every particular City likewiſe of Judah he made Chapels, to burn incenſe to other gods, provoking the Lord God of his Fathers.

26. As for the reſt of his Affairs; and all his Ways, the former and latter, behold they are written in the Book of the Kings of Judah and Iſrael.

27. And Ahaz lay down with his Fathers, and they buried him at the City of Jeruſalem, but did not bring him to the Graves of the Kings of Iſrael; and Hezekiah his Son reigned in his room.

CHAP. XXIX.

HEZEKIAH began reigning in the twenty fifth Year, and reigned twenty nine Years at Jeruſalem; whoſe Mother's Name was Abijah, the Daughter of Zechariah.

2. And he did what the Lord approved of, entirely as his Father David had done.

3. He, in the firſt Year of his Reign, in the firſt Month, opened the Doors of the Lord's Houſe, and mended them.

4. Beſides he brought the Prieſts and Levites, gathering them together at the eaſt Street,

5. And ſaid to them: Hear me, you Levites, now conſecrate your ſelves, and conſecrate the Houſe of the Lord God of your Fathers, carrying what is ſeparate out of the holy Place.

6. For our Fathers did amiſs, doing what the Lord our God was diſpleaſed with, and forſook him; they even turned about their Face from the Habitation of the Lord, putting the Back.

Ver. 19. *King of Iſrael*] as *Jehoſhaphat* is alſo called, Ch. xxi. 2. with reſpect to *Jacob* named *Iſrael*, which might be ſurely as well as to *Judah* his Son; beſides there being now no King in the particular Kingdom of *Iſrael*, as ſhewn by the *Chronology of the Kings*, they might put themſelves under the Protection of *Ahaz*, or he aſſume Authority over them; ſo that the *Sept.* and *Vulg.* having *Juda* is not to be regarded.

Ver. 20. *diſtreſſed*] which he might do by receiving the following Preſent of *Ahaz*, without helping him.

Ver. 21. *not a Help*] not aſſiſting *Ahaz*, as he required and expected; though he fell upon his Enemies the *Syrians*, and conquered them, 2 *King.* xvi. 9.

Ver. 1. *in the twenty fifth Year*] of his Grandfather *Jotham*'s beginning to repair the Temple of the Lord, 2 *King.* xv. 35. 2 *Chron.* xxvii. 3. according to *Bedford*, *Scrip. Chron.* B. 6. 2, 117. which *Hezekiah* went on with in the firſt Year of his Reign, as appears two Verſes further. The Reader may find ſeveral other ſuch particular Kinds of Reckoning in thoſe Times. If it be taken for *Hezekiah*'s Age, his Father would be 10 Years old when he was born, 2 *King.* xvi. 2. 2 *Chron.* xxviii. 1. Some *Annotators* have ſuppoſed it was ſo, even *Uſher* and *Lightfoot* reckon him but 11; and *Sanctius* brings an Inſtance of a noble Youth in *Spain*, who had a Child by his Nurſe about that Age: but as that was both a Time and Country for falſe Miracles, and as the Nurſe might probably want a rich Huſband, or at leaſt a Father to her Child, I think the Story is not entitled to much Credit.

Ver. 4. *at the eaſt Street*] The Entrance into the Temple being at that Side.

7. They further ſhut up the Doors of the Porch, put out the Lamps, did not burn incenſe, nor offer up Burnt-offerings in the holy Place, to the God of Iſrael.

8. Therefore was the Fury of the Lord upon Judah and Jeruſalem; ſo that he delivered them to Diſturbance, Aſtoniſhment and Hiſſing, as you ſee with your Eyes.

9. For behold our Fathers are fallen by the Sword, and our Sons, Daughters and Wives, have been in Captivity for this.

10. Now it is in my Heart to make a Covenant with the Lord God of Iſrael, that his fervent Anger may turn away from us.

11. My Sons, now be not erroneous: for the Lord has choſen you to ſtand before him, to wait on him, that ye may miniſter to him, and burn incenſe.

12. Then the Levites got ready, Mahath the Son of Amaſai, and Joel the Son of Azariah, of the Sons of the Kohathites; and of the Sons of Merari, Kiſh the Son of Abdi, and Azariah the Son of Jehalelel; and of the Gerſhonites, Joah the Son of Zimmah, and Eden the Son of Joah;

13. And of the Sons of Elizaphan, Shimri and Jeiel; and of the Sons of Aſaph, Zechariah and Mattaniah;

14. And of the Sons of Heman, Jehiel and Shimei; and of the Sons of Jeduthun, Shemaiah and Uzziel.

15. Who gathered together their Brethren, and conſecrating themſelves, came according to the Commandment of the King, by the Words of the Lord, to cleanſe the Lord's Houſe.

16. So the Prieſts went in within the Houſe of the Lord, to cleanſe *it*, and brought out all the Uncleanneſs which they found in the Temple of the Lord, into the Court of the Lord's Houſe; and the Levites took *it*, to carry out abroad to the Brook Kidron.

17. And they began on the firſt of the firſt Month to conſecrate, and on the eighth Day of the Month came to the Porch of the Lord, thus they conſecrated the Houſe of the Lord in eight Days; on the ſixteenth Day alſo of the firſt Month they made an end.

18. Next they went in within to King Hezekiah, and ſaid; We have cleanſed the whole Houſe of the Lord, the Altar of Burnt-offering with all its Inſtruments, and the Table ſet in order with all the Inſtruments of that.

19. All the Inſtruments too, which King Ahaz in his Reign threw away in his doing amiſs, have we prepared, and conſecrated; and behold they are before the Lord's Altar.

20. Upon which King Hezekiah roſe early, and gathering together the Princes of the City, went up to the Houſe of the Lord.

21. And they brought ſeven Steers, with the ſame Number of Rams, as likewiſe of Lambs, and of He-goats, for a Sin-offering, for the Kingdom, the Sanctuary and Judah; which he ordered the Sons of Aaron the Prieſts, to offer up on the Lord's Altar.

22. Accordingly they killed the Bullocks, and the Prieſts took the Blood, and ſprinkled on the Altar; they alſo killed the Rams, and ſprinkled the Blood on the Altar, as they did likewiſe the Lambs, ſprinkling it there.

23. They brought nigh the Goats too of the Sin-offering before the King and Congregation, and they leaned their Hands upon them.

24. Afterwards the Prieſts killed them, and offered their Blood for Sin on the Altar, to make atonement for all Iſrael; for the King ordered the Burnt-offering and Sin-offering ſhould be for all Iſrael.

25. And he ſet the Levites in the Houſe of the Lord with Cymbals, Lutes and Harps, by the Commandment of David, of Gad the King's Seer, and the Prophet Nathan: for by the Hand of the Lord was the Commandment by the Miniſtry of his Prophets.

26. Thus the Levites ſtood with the Inſtruments of David, and the Prieſts with Trumpets.

27. And Hezekiah ordered to offer up the Burnt-offering upon the Altar; and at the Time the Burnt-offering began, the Lord's Poem was begun, with the Trumpets, and the Inſtruments of David King of Iſrael that were in Hand.

28. The whole Congregation alſo worſhipped, the Singers ſung, and *the Prieſts* blew the Trumpets; all being till the Burnt-offering was finiſhed.

29. And when they had made an end of offering up, the King and all who were preſent with him fell down, and worſhipped.

30. Moreover King Hezekiah and the Princes ordered the Levites, to praiſe the Lord with the Words of David and Aſaph the Seer; and they praiſed even gladly, as alſo bowed, and worſhipped.

31. Then Hezekiah made anſwer, Now ye have filled your Hands for the Lord,

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Ver. 9. *have been*] Chap. xxviii. 8, 15. and ſuch as were carried away by the *Syrians*, Chap. xxviii. 5. probably returned at the Overthrow of the *Syrians* by the Ally of *Judah*, 2 *King*. xvi. 7, 8, 9. So the *Lat. Tranſlations* have it in the preterperfect Tenſe.

Ver. 27. *in Hand*] as the *Heb.* may literally be, and it is certain *the Inſtruments of David King of Iſrael* ſtand together ſo; and thus it affords good Senſe.

come

come nigh, and bring the Sacrifices and Thank-offerings to the Houſe of the Lord. The Congregation accordingly brought Sacrifices and Thank-offerings, and all who were of a free Heart Burnt-offerings.

32. Now the Number of the Burnt-offerings which the Congregation brought, was ſeventy Bullocks, a hundred Rams, two hundred Lambs: all theſe were for Burnt-offering to the Lord.

33. And thoſe that were conſecrated were, ſix hundred Oxen, and three thouſand Sheep.

34. However as the Prieſts were ſo few, that they could not ſtrip all the Burnt-offerings, their Brethren the Levites *ſtrengthened* them, till the Work was finiſhed, and till *other* Prieſts had conſecrated themſelves; for the Levites were more upright of Heart to conſecrate themſelves, than the Prieſts.

35. And there was alſo Burnt-offering abundantly, among the Fat of the Peace-offerings, and among the Drink-offerings belonging to the Burnt-offering. Thus was the Service of the Lord's Houſe prepared.

36. Inſomuch that Hezekiah was glad, with all the People, at God's preparing the People: for the Matter was on a ſudden.

CHAP. XXX.

MOREOVER Hezekiah ſent to all Iſrael and Judah, and alſo wrote Letters to Ephraim and Manaſſeh, that they ſhould come to the Houſe of the Lord at Jeruſalem, to keep the Paſſover to the Lord God of Iſrael:

2. The King, his Princes, and all the Congregation at Jeruſalem, having conſulted to keep the Paſſover in the ſecond Month.

3. For they could not keep it at that Time, becauſe the Prieſts had not conſecrated themſelves ſufficiently, nor were the People gathered to Jeruſalem.

4. Which Matter the King approved of, as did the whole Congregation.

5. They therefore appointed the Matter, to make proclamation throughout all Iſrael, from Beer-ſheba to Dan, that they ſhould come to keep the Paſſover to the Lord God of Iſrael at Jeruſalem: for they had not done *it* as it is written a great while.

6. So the Poſts went with Letters, from the Hand of the King and his Princes, through all Iſrael and Judah, and according to the King's Commandment, as follow; O Iſraelites, return to the Lord God of Abraham, Iſaac and Iſrael: ſo will he return to the Remnant of you who are left out of the Power of the Kings of Aſſyria.

7. And be not like your Fathers and Brethren, who did amiſs againſt the Lord God of their Fathers; and he delivered them to Deſolation, as you ſee.

8. Now do not make your Necks ſtiff, like your Fathers: give the Hand for the Lord, and go into his Sanctuary which he has conſecrated for ever, and ſerve the Lord your God, that his fervent Anger may turn away from you.

9. For when ye return to the Lord, your Brethren and Children will have compaſſion before thoſe who have taken them priſoners, even to return to this Country: for the Lord your God is gracious and compaſſionate, and will not turn aſide the Face from you, if ye return to him.

10. Thus the Poſts paſſed from City to City, through the Country of Ephraim and Manaſſeh, even to Zebulun; but they laughed at them, and made a ſcoff of them.

11. Yet ſome Men of Aſher, Manaſſeh and Zebulun, were humbled, and came to Jeruſalem.

12. In Judah alſo there was the Hand of God, to give them one Heart, to do the Commandment of the King and Princes, by the Word of the Lord.

13. And many People were gathered to Jeruſalem, to keep the Feaſt of unleavened Cakes in the ſecond Month, a Congregation in great Abundance.

14. Who got ready, and took away the Altars that were at Jeruſalem; and taking away all the Incenſe-altars, threw *them* into the Brook Kidron.

15. Then they killed the Paſſover on the fourteenth of the ſecond Month, and the Prieſts and Levites being aſhamed, conſecrated themſelves, and brought the Burnt-offerings to the Houſe of the Lord.

16. And ſtanding in their Station after their Manner, according to the Law of Moſes the Man of God, the Prieſts ſprinkled the Blood from the Hand of the Levites.

17. Since there were many in the Congregation who did not conſecrate themſelves, therefore the Levites were for the killing of the Paſſover for all that were not clean, to conſecrate to the Lord.

18. For a Multitude of the People, many of Ephraim and Manaſſeh, Iſſachar and Zebulun,

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Ver. 8. *give the Hand*] So the *Heb.* as alſo in *Lam.* v. 6. *Ezr.* x. 9. which *Jun.* and *Trem.* expound to *pray*; but I underſtand to *make an Engagement*, and here eſpecially it might be by ſigning it with the Hand; ſee alſo *Prov.* vi. 1.

Ver. 9. *have taken them priſoners*] 2 *King.* xv. 29. this Meſſage being to the *Iſraelites*, Ver. 1, 6. as before in Chap. xxix. 9. *Hezekiah* ſpoke to the Levites belonging to *Judah*, Ver. 5, 8.

bulun,

bulun, had not cleanſed themſelves, yet they eat the Paſſover not as it is written; but Hezekiah prayed thus for them, The good Lord make atonement for

19. Every one who prepares his Heart to ſeek God, the Lord God of his Fathers, though there is not like the Cleanſing of the holy Place.

20. And the Lord hearkened to Hezekiah, and healed the People.

21. So the Iſraelites who were preſent at Jeruſalem, kept the Feaſt of unleavened Cakes ſeven Days with great Gladneſs; and the Levites and Prieſts praiſed the Lord Day by Day, with ſtrong Inſtruments to the Lord.

22. And Hezekiah ſpoke kindly to all the Levites, who taught the good Underſtanding of the Lord; and they did eat at the appointed Time ſeven Days, ſacrificing Sacrifices of Peace-offerings, and making confeſſion to the Lord God of their Fathers.

23. Beſides the whole Congregation took counſel to keep other ſeven Days, and they kept the ſeven Days with Gladneſs.

24. For Hezekiah King of Judah offered up for the Congregation, a thouſand Bullocks and ſeven thouſand Sheep, and the Princes offered up for the Congregation, a thouſand Bullocks and ten thouſand Sheep; the Prieſts conſecrating themſelves abundantly.

25. And the whole Congregation of Judah, with the Prieſts and Levites, and all the Congregation who came from Iſrael, nay the Sojourners who came from that Country, as well as they who dwelt in Judah, were glad.

26. Thus there was great Gladneſs at Jeruſalem: for from the Time of Solomon the Son of David King of Iſrael, there was not like this at Jeruſalem.

27. At length the Prieſts the Levites got ready, and bleſſed the People, ſo that their Voice was heard, and their Prayer came to his holy Habitation at Heaven.

CHAP. XXXI.

AND when all this was finiſhed, all Iſrael who were preſent went out to the Cities of Judah, broke the Statues, cut down the Groves, and broke down the Chapels and Altars, out of all Judah and Benjamin, and in Ephraim and Manaſſeh, till they were conſumed: then all the Iſraelites returned each to his Poſſeſſion, at their Cities.

2. Hezekiah too appointed the Partitions of the Prieſts, and the Levites in their Partitions each according to his Service, the Prieſts and Levites for Burnt-offerings and Peace-offerings, to miniſter, make confeſſion, and to praiſe, at the Gates of the Lord's Camps;

3. As alſo the King's Part out of his Subſtance for Burnt-offerings, for thoſe of the Morning and Evening, and thoſe for the Sabbaths, New-moons and appointed Times; as it is written in the Law of the Lord.

4. Moreover he ordered the People who dwelt at Jeruſalem, to give the Part of the Prieſts and Levites; that they might be ſtrengthened in the Law of the Lord.

5. And as ſoon as the Matter was made publick, the Iſraelites multiplied the Firſt-fruits of Corn, Wine, and Oil, and Honey, with all the Crop of the Field; and the Tenth of all did they bring abundantly.

6. As for the People of Iſrael and Judah, who dwelt in the Cities of Judah, they alſo brought the Tenth of the Herds and Flocks, and that of the holy Things conſecrated to the Lord their God, and put by Heaps.

7. In the third Month they began to lay the foundation of the Heaps, and finiſhed in the ſeventh Month.

8. Then Hezekiah and the Princes came, and ſeeing them, they bleſſed the Lord and his People Iſrael.

9. And when he enquired of the Prieſts and Levites concerning the Heaps;

10. Azariah the chief Prieſt of the Family of Zadok ſaid to him as follows, Since it was begun to bring the Offerings to the Houſe of the Lord, there has been to eat, be ſatisfied, and leave even abundantly; for the Lord has bleſſed his People, and what is left is this Abundance.

11. Next Hezekiah ordered to prepare Rooms at the Houſe of the Lord, which they did;

12. And brought in the Offerings, Tenths, and conſecrated Things faithfully: over whom Conaniah the Levite was Ruler, and his Brother Shimei the ſecond.

13. And Jehiel, Azaziah, Nahath, Aſahel, Jerimoth, Jozabad, Eliel, Iſmachiah, Mahath and Benaiah, were Officers at the Hand of Conaniah, and his Brother Shimei; by the Command of Hezekiah the King, and Azariah the Ruler of the Houſe of God.

14. Kore the Son of Imnah the Levite alſo was Porter at the Eaſt, over the Free-offerings of God, to give the Offerings of the Lord, and the very holy Things.

Ver. 1. *conſumed*] *utterly*, *them* and *all* are added by *King James's Tranſlators*.

Ver. 10. *ſaid to him as follows*] *Heb. ſaid and ſaid.* Ib. *to eat, &c.*] three infinitive Verbs.

15. And

15. And at his Hand were Eden, Miniamin, Jeſhua, Shemaiah, Amariah and Shechaniah, in the Cities of the Prieſts faithfully, to give to their Brethren by Partitions, as well to the great as the ſmall;

16. (Beſides their Pedigree of Males from their third Year upward) to every one who went into the Houſe of the Lord, each Day's Buſineſs the very ſame Day, for their Service in their Charges, after their Partitions:

17. Both the Pedigree of the Prieſts according to the Family of their Fathers, and the Levites from their twentieth Year upward, in their Charges, by their Partitions;

18. As likewiſe to the Pedigree of all their Children, Wives, Sons and Daughters, in the whole Congregation: for in their Faithfulneſs they conſecrated themſelves with Holineſs.

19. To the Poſterity of Aaron alſo the Prieſts, in the Fields of the Suburbs of their Cities, in every ſeveral City, the Men who were expreſſed by Name, were to give the Parts to all the Males among the Prieſts, and to all the Pedigree among the Levites.

20. And after this Manner Hezekiah did through all Judah, doing what was good, right and true, before the Lord his God.

21. Nay in every Work that he began in the Service of the Houſe of God, and in the Law and Commandment, to ſeek his God; he did *it* with all his Heart, and proſpered.

CHAP. XXXII.

AFTER theſe Things, and the Confirmation, Sennacherib King of Aſſyria came, and entering into Judah, encamped againſt the fortified Cities, and intended to break them open for himſelf.

2. But when Hezekiah ſaw that Sennacherib was come, and his Face was for War againſt Jeruſalem;

3. He took counſel with his Princes and powerful Men, to ſtop up the Water of the Fountains that were without the City; and they helped him.

4. And there were gathered together many People, who ſtopped up all the Fountains, and the Brook that overflowed in the midſt of the Country, ſaying, Why ſhould the Kings of Aſſyria come, and find much Water?

5. He alſo ſtrengthened himſelf, built up all the Wall that was broke down, making *it* up to the Towers, and another Wall without, as alſo repaired the Fortreſs of the City of David, and made Darts abundantly, with Shields.

6. Moreover he put Captains of War over the People, and gathering them together to him at the Street of the Gate of the City, ſpoke kindly to them as follows;

7. Be courageous and ſtout, be not afraid, nor daunted becauſe of the King of Aſſyria, nor by reaſon of all the Multitude that is with him: for there are more with us than with him.

8. With him is an Arm of Fleſh, but with us is the Lord our God, to help us, and to fight our Battles. And the People relied upon the Words of Hezekiah King of Judah.

9. After this Sennacherib King of Aſſyria ſent his Servants to Jeruſalem (while he was againſt Lachiſh, and all thoſe of his Dominion with him) to Hezekiah King of Judah, and to all Judah that were at Jeruſalem, with this Meſſage:

10. Thus ſays Sennacherib King of Aſſyria; Upon what do ye truſt, that ye abide in the Siege at Jeruſalem?

11. Does not Hezekiah perſuade you to give up your ſelves to die, with Hunger and Thirſt, by ſaying, The Lord our God will deliver us from the Power of the King of Aſſyria?

12. Has not the ſame Hezekiah taken away his Chapels and Altars, and ordered Judah and Jeruſalem thus, Ye ſhall worſhip before one Altar, and burn incenſe upon it?

13. Do not ye know what I and my Fathers have done to all the People of the Countries? Were the gods of the Nations of the Countries at all able, to deliver their Country from my Power?

14. Who was there among all the gods of thoſe Nations, which my Fathers utterly deſtroyed, that was able to deliver his People from my Power, that your God ſhould be able to deliver you from it?

15. Now therefore let not Hezekiah deceive you, nor perſuade you after this Manner, neither do ye believe him; ſince there was no god of any Nation or Kingdom able to deliver his People from my Power, and that of my Fathers: much more will your God not deliver you from my Power.

16. Nay his Servants ſpoke more againſt the Lord God, and his Servant Hezekiah.

17. Beſides he wrote Letters to reproach the Lord God of Iſrael, and to ſpeak thus againſt him, As the gods of the Nations of the Countries that did not deliver their People from my Power, ſo the God of Hezekiah will not deliver his People from it.

Ver. 15. *faithfully*] being the ſame Word as in Ver. 12.

18. And they called aloud in the Tongue of Judah, to the People of Jeruſalem who were upon the Wall, to make them afraid, and to trouble them; that they might take the City.

19. They alſo ſpoke againſt the God of Jeruſalem, as againſt the gods of the People of the Earth, the Work of Men's Hands.

20. And for this King Hezekiah, and Iſaiah the Son of Amoz the Prophet prayed, and cried to Heaven.

21. And the Lord ſent an Angel, who cut off all the valiant Men, with the Rulers and Captains, in the Camp of the King of Aſſyria; ſo he returned with Shame of Face to his own Country, and going into the Houſe of his god, thoſe who proceeded forth from himſelf made him fall there by the Sword.

22. Thus the Lord ſaved Hezekiah, and the Inhabitants of Jeruſalem, from the Power of Sennacherib King of Aſſyria, and from the Power of all, guiding them on every ſide.

23. Many then brought Preſents to the Lord at Jeruſalem, and precious Things to Hezekiah King of Judah; and he was advanced in the Sight of all the Nations after that.

24. In thoſe Days was Hezekiah ſick likely to die, and prayed to the Lord; who ſpoke to him, and gave him a Token.

25. But Hezekiah did not render according to the Benefit to him, for his Heart was exalted; whereby there was Wrath againſt him, as alſo againſt Judah and Jeruſalem.

26. However he was humbled for the Loftineſs of his Heart, together with the Inhabitants of Jeruſalem; ſo that the Wrath of the Lord did not come upon them in his Time.

27. And Hezekiah had Riches and Honour exceeding much, and made him Treaſuries for Silver, Gold, precious Stones, Spices, Shields, and all pleaſant Things;

28. Store-houſes likewiſe for the Crop of Corn, Wine and Oil; with Stalls for all manner of Beaſts, and Herds at the Stalls.

29. He further prepared him Cities, and Poſſeſſion of Flocks and Herds abundantly: for God gave him very much Subſtance.

30. And the ſame Hezekiah ſtopped up the uppermoſt Spring of the Water of Gihon, making it ſtraight down to the Weſt of the City of David; and he proſpered in all his Work.

31. But ſo it was among the Interpreters of the Princes of Babylon, who ſent to him to enquire of the Miracle which was in the Country, *that* God left him, to try him, that whatever was in his Heart might be known.

32. As for the reſt of Hezekiah's Affairs, and his Generoſity, behold they are written in the Viſion of the Prophet Iſaiah, the Son of Amoz, together with the Book of the Kings of Judah and Iſrael.

33. And Hezekiah lay down with his Fathers, they burying him in the higheſt of the Sepulchres of David's Sons, nay all Judah and the Inhabitants of Jeruſalem did him Honour at his Death; and Manaſſeh his Son reigned in his room.

CHAP. XXXIII.

MANASSEH was in his twelfth Year when he began reigning, and reigned fifty five Years at Jeruſalem.

2. And he did what the Lord was diſpleaſed with; according to the abominable Things of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

3. For he built up again the Chapels which his Father Hezekiah had broke down, raiſed up Altars to Baalim, made Groves, worſhipped all the Army of Heaven, and ſerved them.

4. He alſo built Altars in the Houſe of the Lord, of which the Lord ſaid, My Name ſhall be in Jeruſalem for ever.

5. And he built Altars to all the Army of Heaven, in the two Courts of the Lord's Houſe.

6. Beſides he made his Sons paſs through the Fire in the Valley of the Son of Hinnom, uſed Soothſaying, Divination and Witchcraft, and had to do with familiar Spirits and Sorcerers; doing what the Lord was much diſpleaſed with, to provoke him.

7. Nay he put a carved Image of an Idol that he made, in the Houſe of God, of which God ſaid to David and his Son Solomon; In this Houſe and in Jeruſalem, that I have choſen out of all the Tribes of Iſrael, will I put my Name for ever.

8. And I will not turn aſide the Feet of

Ver. 25. *againſt*] *upon* does not ſeem well to conſiſt with the latter Part of the enſuing Verſe.

Ver. 28. *Herds at the Stalls*] or *for the Stalls:* which is the Order of the *Heb.* and literal Tranſlation of it; as *Montan.* has it, *greges ad ſtabula*, and *Pagnin. ordines gregum ad caulas*, *ſeveral Flocks at the Folds*; *Jun.* and *Trem. greges per ſtabula*, *Flocks throughout the Stalls.*

Ver. 29. *Cities*] *Com. Lat. ſix Cities.*

Ver. 31. *Interpreters*] as in *Gen.* xlii. 23, *Job* xxxiii. 23. not ſignifying *Ambaſſadors.*

Ib. *of the Miracle*] The *Babylonians* being noted for Aſtronomers.

Ib. *might be known*] See *Deut.* viii. 2.

Ver. 7. *out of*] not *before*; *Jeruſalem* being not a Tribe, as that Senſe would require. Thus the *Vulgate*, *Pagn.* and *Mont.* have *de*, *Caſt. ex*; ſee *Deut.* xii. 14. with 1 *King.* viii. 16. & xi. 32. & xiv. 21. *Deut.* xii. 5. & Chap. xii. 13. of this *Book*, where the Prepoſition is the ſame.

Iſrael

Iſrael again, from the Country which I appointed for your Forefathers; only if they obſerve to do all that I have commanded them, according to all the Law, Ordinances and Rules, by the Miniſtry of Moſes.

9. Thus Manaſſeh made Judah and the Inhabitants of Jeruſalem err, to do worſe than the Nations, that the Lord had deſtroyed from the Preſence of the Iſraelites.

10. And the Lord ſpoke to Manaſſeh and his People, but they would not hearken.

11. Therefore the Lord brought againſt them the Princes of the Army who belonged to the King of Aſſyria, and they took Manaſſeh among the Thorns, and binding him with Chains, carried him away to Babylon.

12. However when he was diſtreſſed, he made ſupplication before the Lord his God, and was humbled exceedingly in the Preſence of the God of his Fathers.

13. And upon his praying to him, he was intreated by him, and hearkening to his Petition, brought him back to Jeruſalem into his Kingdom: ſo Manaſſeh knew that the Lord himſelf was God.

14. And after that he built a Wall without the City of David, at the Weſt of Gihon in the Valley, even to the Entrance of the Fiſh-gate, and incloſed the Aſcent, making it very high; as alſo put Captains of the Army at all the fortified Cities in Judah.

15. Moreover he took away the gods of the Strangers, and the Idol out of the Houſe of the Lord, with all the Altars which he had built on the Mount of the Lord's Houſe and in Jeruſalem; and threw *them* without the City.

16. And he built up the Altar of the Lord, offering upon it Sacrifices of Peace-offerings and Thank-offering, and ordered Judah to ſerve the Lord God of Iſrael.

17. But the People ſacrificed yet in the Chapels, only it was to the Lord their God.

18. As for the reſt of Manaſſeh's Affairs, his Prayer to his God, and the Words of the Seers who ſpoke to him in the Name of the Lord God of Iſrael, behold they are in the Matters of the Kings of Iſrael.

19. So his Prayer, and *God's* being intreated by him, with all his Sin *and* Vice, as alſo the Places at which he built Chapels, and his ſetting up Groves and carved Images, before he was humbled, behold they are written in the Matters of the Seers.

20. And Manaſſeh lay down with his Fathers, they burying him at his own Houſe; and Amon his Son reigned in his room.

21. Amon was in his twenty ſecond Year when he began reigning, and reigned two Years at Jeruſalem.

22. He likewiſe did what the Lord was diſpleaſed with, as Manaſſeh his Father had done: for Amon ſacrificed to all the carved Images which the other made, and ſerved them.

23. And was not humbled before the Lord, as his Father Manaſſeh was; but he himſelf treſpaſſed much.

24. At length his Servants conſpired againſt him, and killed him in his own Houſe.

25. But the People of the Country ſlew all that conſpired againſt him; and the ſame made Joſiah his Son King in his room.

CHAP. XXXIV.

JOSIAH was in his eighth Year when he began reigning, and reigned thirty one Years at Jeruſalem.

2. And he did what the Lord approved of; going in the Ways of David his Father, without turning aſide to the right Hand or left.

3. Even in the eighth Year of his Reign, when he was yet a Youth, he began to ſeek the God of David his Father; and in the twelfth Year he began to cleanſe Judah and Jeruſalem, from the Chapels, Groves, carved Images and molten ones.

4. They alſo broke down the Altars of Baalim before him, and the ſun-burnt Images that were above he cut down from them, and the Groves, carved Images and molten ones he broke, beat ſmall, and ſprinkled upon the Surface of the Graves of thoſe who ſacrificed to them.

5. Moreover he burnt the Bones of the Prieſts upon their Altars, and cleanſed Judah and Jeruſalem.

6. In the Cities likewiſe of Manaſſeh, Ephraim and Simeon, even to Naphtali, with their Tools round about.

7. When he had thus broke down the

Ver. 11. *King*] that is *Eſar-haddon*, 2 *King*. xix. 37. who after an Interregnum of eight Years at *Babylon*, became King of that as well as *Aſſyria*, as appears by the Canon of *Ptolemy*, inſerted in the *Chronology*; ſee 2 *King*. xvii. 24. *Ezr*. iv. 2. which falling out when *Manaſſeh* had reigned 17 Years, this Conqueſt of *Judah* was probably ſoon after, as generally ſuppoſed in *Manaſſeh*'s 22d Year.

Ver. 14. *the Aſcent*] *Ophel* ſo ſignifying, and is in *Num*. xiv. 44. 2 *King*. v. 24. *Iſa*. xxxii. 14. *Mic*. iv. 8.

Ver. 16. *Thank-offering*] ſingular in *Heb*.

Verr 20. *at*] not *in his houſe*; for he was *buried in the Garden*, 2 *King*. xxi. 18.

Ver. 6. *Tools*] as at *Exod*. xx. 25. otherwiſe it is the common *Heb*. Word for *Sword*; but I ſuppoſe may ſignify occaſionally a Tool in general with a Handle ſomething like it, not any particular one.

Altars

Altars and Groves, and beat the carved Images in Pieces ſmall, and cut down all the ſun-burnt Images in the whole Country of Iſrael, he returned to Jeruſalem.

8. And in the eighteenth Year of his Reign, at the cleanſing of the Country and the Houſe, he ſent Shaphan the Son of Azaliah, Maaſeiah the Prince of the City, and Joah the Son of Joahaz the Recorder, to repair the Houſe of the Lord his God.

9. Who coming to Hilkiah the high Prieſt, delivered the Money that was brought into the Houſe of God, which the Levites who kept the Door had gathered from the Hands of Manaſſeh and Ephraim, from all the Reſidue of Iſrael, and from all Judah and Benjamin; then they returned to Jeruſalem.

10. And they delivered *it* into the Hands of ſuch as managed the Work, that were ſet over the Houſe of the Lord; who gave it to the Doers of the Work, that wrought in the Houſe of the Lord, to ſearch and repair the Houſe:

11. Even to the Artificers and Builders did they give it, to buy Stone that was cut, and Timber for Joinings, and to put the Houſes in frame which the Kings of Judah had deſtroyed.

12. And the Men acted faithfully in the Work, thoſe who were ſet over them being Jahath and Obadiah, of the Poſterity of Merari, and Zechariah and Meſhullam, of the Poſterity of the Kohathites, to be chief; and the Levites, all that underſtood Inſtruments of Muſick.

13. They were alſo over thoſe who carried burdens, and the chief of all that did the Work in each particular Service; and of the Levites there were Scribes, Officers and Porters.

14. Nay when they brought out the Money that was carried into the Houſe of the Lord, Hilkiah the Prieſt found the Book of the Lord's Law by the Hand of Moſes.

15. And Hilkiah ſaid thus to Shaphan the Scribe, I have found the Book of the Law in the Houſe of the Lord; he alſo gave the Book to him.

16. Then Shaphan brought the Book to the King, and brought him back Word again, ſaying, All that was delivered into the Hands of thy Servants they do.

17. For they have poured out the Money that was found in the Houſe of the Lord, and delivered it into the Hands of ſuch as were ſet over, and into the Hands of thoſe who managed, the Work.

18. Beſides he told the King thus, Hilkiah the Prieſt has given me a Book; and Shaphan read in it before him.

19. And as ſoon as the King heard the Words of the Law, he tore his Cloaths.

20. He alſo commanded Hilkiah, Ahikam the Son of Shaphan, Abdon the Son of Micah, Shaphan the Scribe, and Aſaiah a Servant of the King, as follows,

21. Go, enquire of the Lord for me, and for thoſe who are left in Iſrael and Judah, concerning the Words of the Book which is found: for the Wrath of the Lord is great which is poured out on us, becauſe our Fathers have not obſerved the Word of the Lord, to do according to all that is written in this Book.

22. So Hilkiah, and thoſe who belonged to the King, went to Huldah the Propheteſs, the Wife of Shallum, the Son of Tokehath, the Son of Haſrah, Keeper of the Garments, ſhe dwelling at Jeruſalem in the ſecond Part; and they ſpoke to her after that manner.

23. Who ſaid to them: Thus ſays the Lord God of Iſrael; Tell the Man that ſent you to me;

24. Thus ſays the Lord: Behold I will bring Ill to this Place, and upon the Inhabitants of it, even all the Curſes which are written in the Book that they have read before the King of Judah;

25. Becauſe they have forſaken me, and burnt incenſe to other gods, that they might provoke me by all the Works of their Hands; therefore ſhall my Wrath be poured out on this Place, and not be quenched.

26. But concerning the King of Judah who ſent you to enquire of the Lord, thus ſhall you tell him; Thus ſays the Lord God of Iſrael, *As for* the Words which thou haſt heard,

27. Foraſmuch as thy Heart is tender, and thou didſt humble thy ſelf before God, when thou heardeſt his Words againſt this Place, and the Inhabitants of it, and humbling thy ſelf before me, didſt tear thy Cloaths, and weep before me; I alſo heard, ſays the Lord.

Ver. 12. *to be chief*] See 1 *Chron.* xxiii. 4.

Ver. 14. *Book*] 'This is generally agreed to have been 'the *Archetype* written by *Moſes*, and by him ordered to 'be depoſited, with the Ark, in the moſt holy Place, '*Deut.* xxxi. 24, 26. but which ſome pious High-prieſt 'had cauſed to be thus hid, in the Reign of *Ahaz* or '*Manaſſeh*, to prevent its being deſtroyed,' *Univer. Hiſt.* B. I. Ch. vii. 7. 'We think with the far greater Num-'ber of Jews and Chriſtians, that it was the whole *Pen-'tateuch*,' ibid.

Ver. 22. *ſecond Part*] as the *Heb.* is; rendered by *Jun.* and *Trem.* ſecunda parte *ab eo*, the ſecond Part *from it*; by *Caſtal. altera urbis parte*, *another Part of the City*; *Munſter* has *intra ſecundum (murum) within the ſecond (Wall;) Leo Jud. ſecunda parte*; the *Vulg.* and *Pagn.* only *ſecunda*: ſo that *colledge* may be allowed the Invention of our *Eng. Tranſlators.*

Ver. 24. *Curſes*] declared *Deut.* xxviii, & xxix. eſpecially.

28. Behold

28. Behold I will gather thee to thy Fathers, and thou ſhalt be gathered to thy Grave in Peace, and thy Eyes ſhall not ſee all the Harm which I will bring upon this Place, and the Inhabitants of it. And they brought back Word to the King.

29. Upon this he ſent, and gathered all the Elders of Judah and Jeruſalem.

30. He then went up to the Houſe of the Lord, with all the Men of Judah, and the Inhabitants of Jeruſalem, as alſo the Prieſts and Levites, nay all the People from the greateſt to the leaſt; where he read in their Hearing all the Words of the Book of the Covenant, that was found at the Houſe of the Lord.

31. And the King ſtanding at his Station, made a Covenant before the Lord, to go after him, and to keep his Commandments, Teſtimonies and Ordinances, with all his Heart, and all his Soul, to do the Words of the Covenant that were written in this Book.

32. And he made every one who was found in Jeruſalem and Benjamin ſtand *to it:* thus the Inhabitants of Jeruſalem did according to God's Covenant, the God of their Fathers.

33. After which Joſiah took away all the Abominations from all the Countries that belonged to the Iſraelites, and made every one who was found in Iſrael ſerve, namely the Lord their God: all his Time they did not turn aſide from after the Lord God of their Fathers.

CHAP. XXXV.

MOREOVER Joſiah kept a Paſſover to the Lord in Jeruſalem; and they killed it on the fourteenth of the firſt Month.

2. He alſo appointed the Prieſts in their Charges, and ſtrengthened them to the Service of the Lord's Houſe.

3. And ſaid to the Levites, who made all Iſrael that were holy to the Lord underſtand; Put the holy Ark into the Houſe, which Solomon the Son of David King of Iſrael built, not to be a Burden on your Shoulders: ſerve now the Lord your God, and his People Iſrael.

4. So prepare your ſelves after the Family of your Fathers, according to your Partitions, by the Writing of David King of Iſrael, and that of his Son Solomon.

5. And ſtand in the holy Place after the Diviſions of the Family of the Fathers, belonging to your Brethren, the Males of the People, and the Partition of the Family of the Father of the Levites.

6. Thus kill the Paſſover, conſecrate your ſelves, and prepare your Brethren, to do according to the Word of the Lord by the Miniſtry of Moſes.

7. And Joſiah took up for the Males of the People, Sheep, Lambs and young Goats, all for the Paſſover-offerings, for every one who was found, to the Number of thirty thouſand, with three thouſand Bullocks: theſe were of the King's Subſtance.

8. His Princes likewiſe took up freely for the People, Prieſts and Levites: Hilkiah, Zechariah and Jehiel, Rulers of the Houſe of God, gave to the Prieſts for the Paſſover-offerings two thouſand and ſix hundred, with three hundred Bullocks.

9. Conaniah too, Shemaiah and Nethaneel his Brethren, Haſhabiah, Jehiel and Jozabad, the chief of the Levites, took up for the Levites for the Paſſover-offerings five thouſand, with five hundred Bullocks.

10. The Service being thus prepared, the Prieſts ſtood in their Station, and the Levites in their Partitions, according to the King's Commandment.

11. And they killed the Paſſover, the Prieſts ſprinkling from their Hands, and the Levites ſtripping.

12. Then they took away the Burnt-offering, to give after the Diviſions in the Family of the Fathers, belonging to the Males of the People, that they might bring near to the Lord, as it is written in the Book of Moſes; and ſo for the Bullocks.

13. Beſides they boiled the Paſſover with Fire according to the Manner; and the holy Things did they boil in Pots, Kettles and Caldrons, and run *with them* to all thoſe of the People.

14. After which they prepared for themſelves, and the Prieſts; becauſe the Prieſts Aarons Sons were at offering the Burnt-

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Ver. 30. *Levites*] *Prophets*, 2 *King*. xxiii. 2.

Ver. 3. *into the Houſe*] from whence it muſt conſequently have been removed, as it ſeems either by King *Manaſſeh* or *Amon*, Chap. xxxiii. 4, 7, 23.

Ib. *not to be*] *Solomon* placing it there for that Reaſon, and there being no Conjunction to ſeparate it from the foregoing; nor is it likely the Levites carried it about now, as they had done before the Temple was built; ſee *Poole's Annot.*

Ver. 5. *the Males*] *Heb. Sons*, ſo in Ver. 7.

Ib. *Father*] namely *Levi*; though ſo retrenched by our *Tranſlators*.

Ver. 7. *took up*] out of the Flocks and Herds, not *gave* as in the latter Part of the next Verſe.

Ver. 12. *the Fathers, belonging to the Males of*] all left out of the *com. Tranſ.*

Ver. 13. *boiled*] being the ſame Verb that follows in this Verſe, of which ſee more at *Deut.* xvi. 7.

offerings, and Fat till Night: therefore the Levites prepared both for themſelves, and the Prieſts the Sons of Aaron.

15. And the Singers the Sons of Aſaph were in their Station, according to the Commandment of David, Aſaph, Heman, and Jeduthun the King's Seer, as were the Porters at each Gate: none of them were to depart from their Service; ſince their Brethren the Levites prepared for them,

16. So was all the Service of the Lord prepared the ſame Day, by keeping the Paſſover, and by offering up Burnt-offerings upon the Lord's Altar; according to the Commandment of King Joſiah.

17. And the Iſraelites who were preſent kept the Paſſover at that Time, as alſo the Feaſt of unleavened Cakes ſeven Days.

18. And there was not kept ſuch a Paſſover as that in Iſrael, from the Time of the Prophet Samuel, nor did any of the Kings of Iſrael keep a Paſſover like that which Joſiah kept, and the Prieſts, and Levites, with all Judah and Iſrael who were preſent, and the Inhabitants of Jeruſalem,

19. In the eighteenth Year of Joſiah's Reign was this Paſſover kept.

20. After all this when Joſiah had prepared the Houſe, Necho King of Egypt came up to fight againſt Carchemiſh by Euphrates, and Joſiah went out to meet him.

21. But he ſent Ambaſſadors to tell him; What haſt thou to do with me, O King of Judah? It is not againſt thee thy ſelf now, but to the Family that I have war with, and God has ordered me to make great haſte: refrain thyſelf from *oppoſing* God, who is with me, that he may not deſtroy thee.

22. Nevertheleſs Joſiah would not turn about his Face from him, but diſguiſed himſelf to fight with him, and without hearkening to the Words of Necho from the Mouth of God, went to fight in the Vale of Megiddo.

23. And the Archers ſhooting at King Joſiah, he ſaid to his Servants, Take me away, for I am very ill.

24. Accordingly his Servants took him away out of the Chariot, and carried him in the ſecond Chariot which he had, taking him to Jeruſalem, where he died, and was buried in the Graves of his Fathers; and all Judah and Jeruſalem mourned for Joſiah.

25. Jeremiah alſo lamented for him, nay all the Singing-men and Singing-women ſpeak of Joſiah in their Lamentations to this Day, and have made them an Ordinance in Iſrael; which behold are written in the Lamentations.

26. As for the reſt of Joſiah's Affairs, and his Kindneſs, according as it is written in the Law of the Lord;

27. Even his Affairs, the former and latter, behold they are written in the Book of the Kings of Iſrael and Judah.

CHAP. XXXVI.

THEN the People of the Country took Jehoahaz the Son of Joſiah, and made him King in the room of his Father at Jeruſalem.

2. Joahaz was in his twenty third Year when he began reigning, and reigned three Months at Jeruſalem.

3. At length the King of Egypt put him away at Jeruſalem; and fined the Country a hundred Talents of Silver, and a Talent of Gold.

4. The ſame too made Eliakim his Brother King over Judah and Jeruſalem, and turned his Name to Jehoiakim; and Necho took away Joahaz his Brother, bringing him to Egypt.

5. Jehoiakim was in his twenty fifth Year when he began reigning, and reigned eleven Years at Jeruſalem; and he did what the Lord his God was diſpleaſed with.

6. Againſt him came up Nebuchadnezzar King of Babylon, and bound him in Chains to carry him thither.

7. Nebuchadnezzar alſo brought ſome of the Inſtruments of the Lord's Houſe to Babylon, and put them in his Temple there.

8. As for the reſt of Jehoiakim's Affairs,

Ver. 25. *Lamentations*] That theſe were not the *Book of Lamentations* a Number of Paſſages there ſhew, beſides that they are too long for a funeral Solemnity, if not to be got ready againſt the Time, and the Singers inſtructed to ſing them.

Ver. 3. *at Jeruſalem*] which ſhews that *Necho* took it: accordingly *Herodotus*, Lib. ii. p. 67. ſays *Necus* King of *Egypt* fought a Battle againſt the *Syrians* in the Plains of *Magdolus*, and having got the Victory, took the great City *Cadytis*; the People of thoſe Parts being in general called *Syrians* by the heathen Writers afterwards, as the Place of the Battle by him mentioned was evidently the Scripture *Vale of Megiddo*, Ch. xxxv. 22. as for *Cadytis*, the ſame Author has taken notice of it further, Lib. iii. pag. 71. as being the City of the People of *Paleſtine*, and Part of the *Arabian* Territories, as likewiſe that it was about the Bigneſs of *Sardis*, the chief City of *Leſſer Aſia*; which ſufficiently prove it to be *Jeruſalem*; however ſee *Prideaux, Connect.* An. 610. and concerning that Conqueſt, *Joſephus Ant. Jud.* Lib. x. 7.

Ver. 6. *to carry him*] It is probable he either died in *Jeruſalem* after he was taken, or in the Journey to *Babylon*, ſee alſo *Joſeph. Ant.* B. x. 8. who ſays he was ſlain; and ſo the Prophecies of *Jeremiah* were fulfilled concerning him, *Jer.* xxii. 19. & xxxvi. 30. the firſt of which does not ſuit well with his dying at *Babylon*: and that he was not carried thither, appears alſo by its being *to carry him*, not *and carried him*; notwithſtanding thoſe Words on *Jer.* xxii. 19. in *Poole's Annotations*, "The "Scripture ſaith expreſsly he was carried to *Babylon*,

and

and his Abominations that he did, with what was found in him, behold they are written in the Book of the Kings of Iſrael and Judah; and Jehoiachin his Son reigned in his room.

9. It was in the eighth Year when Jehoiachin began reigning, and he reigned three Months and ten Days at Jeruſalem; and did what the Lord was diſpleaſed with.

10. And at the Return of the Year King Nebuchadnezzar ſent, and brought him to Babylon, with the valuable Inſtruments of the Lord's Houſe; and made Zedekiah his Kinſman King over Judah and Jeruſalem.

11. Zedekiah was in his twenty firſt Year when he began reigning, and reigned eleven Years at Jeruſalem.

12. He likewiſe did what the Lord his God was diſpleaſed with, nor was humbled before the Prophet Jeremiah at the Command of the Lord.

13. And he alſo rebelled againſt King Nebuchadnezzar, who had made him ſwear by God; but he ſtiffened his Neck, and ſtrengthened his Heart, from returning to the Lord God of Iſrael.

14. Moreover all the chief of the Prieſts and People did what was much amiſs, according to all the Abominations of the Gentiles, and defiled the Houſe of the Lord that he had conſecrated in Jeruſalem.

15. And when the Lord God of their Fathers ſent to them by the Miniſtry of his Meſſengers, and that early, becauſe he had compaſſion upon his People and Habitation;

16. They derided God's Meſſengers, deſpiſed his Words, and erred againſt his Prophets, till the Wrath of the Lord aſcended againſt his People, and there was no Remedy.

17. Therefore he brought up againſt them the King of the Chaldeans, who ſlew their young Men with the Sword in the Houſe of their Sanctuary, and had no compaſſion upon young Man or Virgin, the Elder or very aged Perſon: he delivered all into his Power.

18. As for all the Inſtruments of the Houſe of God, great and ſmall, and the Treaſures of the Lord's Houſe, with thoſe of the King and his Princes, he carried all to Babylon.

19. Nay they burnt the Houſe of God, broke down the Wall of Jeruſalem, burnt all its Palaces with Fire, and deſtroyed all the valuable Inſtruments of it.

20. And thoſe who were left from the Sword he carried away to Babylon, and they became Servants to him and his Sons, till the Reign of the Kingdom of Perſia;

21. To fulfil the Word of the Lord by the Mouth of Jeremiah, till the Country had finiſhed its Sabbaths: it keeping Sabbath all the Time it was deſolate, to fulfil ſeventy Years.

22. Now in the firſt Year of Cyrus King of Perſia, the Lord, to accompliſh his Word by the Mouth of Jeremiah, ſtirred up the Spirit of that King, ſo that he ſent Word through all his Kingdom, and it was alſo in Writing as follows;

23. Thus ſays Cyrus King of Perſia, The Lord God of Heaven having given me all the Kingdoms of the Earth, and appointed me to build him a Houſe at Jeruſalem, which is in Judah; whoever there is among you of all his People, the Lord his God be with him, and let him go up.

" 2 *King.* xxiv. 15." for that was *Jehoiachin* his Succeſſor. *Prideaux* repreſents it, that in the Siege he was taken Priſoner in ſome Sally, and ſlain wi h the Sword, *Connec.* An. 599. whereas it is improbable the King ſhould go out, and be taken in that Manner. But this Opinion of *Prideaux* ſeems to ſpring from another wrong one, that *Jeruſalem* was not now taken, the ſame Siege ſtill continuing under *Jehoiachin*, till he ſurrendered it up, Idem An. 598. On the contrary *Nebuchadnezzar* carried ſome of the Things of the Lord's Houſe to *Babylon* in *Jehoiakim*'s Time, 2 *Chron.* xxxvi. 7. and muſt therefore take the City; beſides that the Siege in the Reign of *Jehoiachin* was a new one, 2 *King.* xxiv. 10.

Ver. 9. *It was in the eighth Year*] of the *Babylonian* Captivity, that being in the 4th Year of his Father's Reign, *Jer.* xxv. 1, 11. who died in the 11th as by the *Table*. For *Jehoiachin* himſelf was then in his 18th Year, 2 *King.* xxiv. 8. 1 *Eſdr.* i. 43. by which thoſe Places are reconciled; ſee the like Chap. xxii. 2. To put this for his Age, does not accord with his *doing that which was evil in the Sight of the Lord*, and having *Wives*, 2 *King.* xxiv. 15. And that his Father made him his Aſſociate in the Kingdom ſo young, when he had reigned but one Year, and that under the King of *Egypt*, Ver. 4, 5. (as ſome will have it) is to me unlikely, conſidering too how well it agrees with the Date above-mentioned; which is alſo the Mind of *Lightfoot*.

Ver. 10. *Kinſman*] being not his *Brother*, but his *Uncle*, 2 *King.* xxiv. 17.

Ver. 22. *Newton*, in his *Obſervations upon the Prophecies of Daniel*, Chap. 1. has theſe Words: " The " Book of *Ezra* was originally a part of the Book of the " *Chronicles*, and has been divided from it. For it be- " gins with the two laſt Verſes of the Books of *Chro-* " *nicles*, and the firſt Book of *Eſdras* begins with the two " laſt Chapters thereof. *Ezra* was therefore the Com- " piler of the Books of *Kings* and *Chronicles*, and brought " down the Hiſtory to his own Time." The Author of the *Preſent State of the Printed Hebrew Text* ſuſpects theſe two laſt Verſes have been added improperly, p. 492. but to make a happy Concluſion it is very properly; nay his Complaint of their *breaking off in the very midſt of a Sentence* in *Ezra* i. 3. makes them not leſs proper, ſince it was proper for this to end, as ſoon as a perfect Sentence could be made out of the other, even ſuppoſing it taken from thence; and it may be ſeen that theſe two laſt Verſes make compleat Senſe.

NOTES

NOTES upon the BOOK of EZRA.

CHAP. I.

NOW in the firſt Year of Cyrus King of Perſia, the Lord, to accompliſh his Word from the Mouth of Jeremiah, ſtirred up the Spirit of that King, ſo that he ſent Word through all his Kingdom, and it was alſo in Writing as follows:

2. Thus ſays Cyrus King of Perſia; The Lord God of Heaven having given me all the Kingdoms of the Earth, and appointed me to build him a Houſe at Jeruſalem, which is in Judah;

3. Whoever there is among you of all his People, his God be with him, and let him go up thither, and build the Houſe of the Lord God of Iſrael, who is God at Jeruſalem.

4. And every one that is left at any of the Places, let the Men of the Place where he ſojourns, convey him away with Silver, Gold, Goods and Cattle, together with a Free-offering for the Houſe of God in Jeruſalem.

5. With that the chief Fathers of Judah and Benjamin got ready, as alſo the Prieſts and Levites, with all whoſe Spirit God ſtirred up, to go up to build the Houſe of the Lord there.

6. All thoſe likewiſe who were round about them ſtrengthened their Hands with Inſtruments of Silver, with Gold, Goods, Cattle and precious Things, beſides all that was offered freely.

7. King Cyrus alſo brought forth all the Inſtruments of the Lord's Houſe, which Nebuchadnezzar had taken out of Jeruſalem, and put in the Houſe of his gods.

8. This he did by the Hand of Mithredath the Treaſurer, who counted them out to Sheſhbazzar the Prince of Judah.

9. Of which theſe are the Numbers; thirty golden Bowls, a thouſand ſilver ones, nine and twenty Knives,

10. Thirty golden Baſons, four hundred and ten ſilver ones of the ſecond Sort, *and* a thouſand other Veſſels.

11. All the Inſtruments of Gold and Silver were five thouſand and four hundred; all which Sheſhbazzar brought up with thoſe of the Captivity, who came up from Babylon to Jeruſalem.

CHAP. II.

AND theſe are the People of the Province that came up from Captivity, the Captives whom Nebuchadnezzar King of Babylon carried away thither, who returned to Jeruſalem and Judah, to their reſpective Cities;

2. The Number of which Men of the Iſraelites, that came with Zerubbabel, Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Miſpar, Bigvai, Rehum *and* Baanah, were:

3. The Poſterity of Paroſh, two thouſand a hundred ſeventy two;

4. The Poſterity of Shephatiah, three hundred ſeventy two;

5. The Poſterity of Arah, ſeven hundred ſeventy five;

6. The Poſterity of Pahath-moab, belonging to thoſe of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7. The Poſterity of Elam, a thouſand two hundred fifty four;

Ver. 1. *King of Perſia*] A Liſt of the *Perſian* Kings for many Ages before, and the Hiſtory of their Times, is given by the *Perſian* Writers, eſpecially *Mirkhond* in his *Raoudhat al Safa*, a Hiſtory from the Beginning of the World to the Year 900 of the *Hegira* or Æra of *Mahomet*; by *Hamdallah ben Abibekr* in *Tarikh Khozideh*, *The choſen Chronicle*, extending up to An. *Heg.* 730; and *Johia ben Abdallathif* in *Lob al Taovarikh* (commonly called *Lebtarik*) *The Marrow of Hiſtories*, reaching to A. H. 948: an Extract of which from *D'Herbelot. Biblioth. orient.* and *Les Eſtats Empires & Principautes du Monde*, is publiſhed in *Univer. Hiſt.* B. I. Ch. xi. 5.

Ver. 9. *Knives*] for the Sacrifices.

Ver. 11. *Inſtruments*] which is the general Signification of the *Heb.* Word, as *Veſſels* in the foregoing Verſe is the particular, whereby thoſe Numbers are reconciled.

Ver. 1. *came up*] It has been thought this Accompt was taken in *Chaldea* before they began their Journey, and that in *Neh.* vii. when they arrived at *Jeruſalem*: ſo ſome altering their Minds, and ſtaying behind, after they had delivered in their Names to go, and others dying on the Way, leſſened Part of the Numbers in *Neh.* as on the contrary, ſome coming to them afterwards, made others of the latter greater. *Prideaux* ſpeaking of this in the 1ſt Year of *Cyrus* ſays, he ſhall not take upon him to determine it; but in the 21ſt of *Artaxerxes* he tells us, that *Nehemiah* altered the former Regiſter according to the Alterations which were in the Families, and *Stackhouſe* cites *Lightfoot* with Commendation to the ſame Purpoſe; which certainly cannot agree with *found written therein*, *Neh.* vii. 5.

8. The

8. The Poſterity of Zattu, nine hundred forty five;
9. The Poſterity of Zaccai, ſeven hundred and ſixty;
10. The Poſterity of Bani, ſix hundred forty two;
11. The Poſterity of Bebai, ſix hundred twenty three;
12. The Poſterity of Azgad, a thouſand two hundred twenty two;
13. The Poſterity of Adonikam, ſix hundred ſixty ſix;
14. The Poſterity of Bigvai, two thouſand fifty ſix;
15. The Poſterity of Adin, four hundred fifty four;
16. The Poſterity of Ater, belonging to Hezekiah, ninety eight;
17. The Poſterity of Bezai, three hundred twenty three;
18. The Poſterity of Jorah, a hundred and twelve;
19. The Poſterity of Haſhum, two hundred twenty three;
20. The Poſterity of Gibbar, ninety five;
21. The Poſterity of Beth-lahem, a hundred twenty three;
22. The Men of Netophah, fifty ſix;
23. The Men of Anathoth, a hundred twenty eight;
24. The Poſterity of Azmaveth, forty two;
25. The Poſterity of Kirjath-arim, Chephirah and Beeroth, ſeven hundred and forty three;
26. The Poſterity of Ramah and Gaba, ſix hundred twenty one;
27. The Men of Michmas, a hundred twenty two;
28. The Men of Bethel and Ai, two hundred twenty three;
29. The Poſterity of Nebo, fifty two;
30. The Poſterity of Magbiſh, a hundred fifty ſix;
31. The Poſterity of the other Elam, a thouſand two hundred fifty four;
32. The Poſterity of Harim, three hundred and twenty;
33. The Poſterity of Lod, Hadid and Ono, ſeven hundred twenty five;
34. The Poſterity of Jericho, three hundred forty five;
35. The Poſterity of Senaah, three thouſand ſix hundred and thirty;
36. The Prieſts were: the Poſterity of Jedaiah, belonging to the Family of Jeſhua, nine hundred ſeventy three;
37. The Poſterity of Immer, a thouſand fifty two;
38. The Poſterity of Paſhhur, a thouſand two hundred forty ſeven;
39. The Poſterity of Harim, a thouſand and ſeventeen.
40. The Levites were: the Poſterity of Jeſhua and Kadmiel, belonging to the Poſterity of Hodaviah, ſeventy four.
41. The Singers were: the Poſterity of Aſaph, a hundred twenty eight.
42. The Poſterity of the Porters, namely of Shallum, Ater, Talmon, Akkub, Hatita, Shobai, all were a hundred and thirty nine.
43. The Aſſiſtants were the Poſterity of Ziha, Haſupha, Tabbaoth,
44. Keros, Siaha, Padon,
45. Lebanah, Hagabah, Akkub,
46. Hagab, Shalmai, Hanan,
47. Giddel, Gahar, Reaiah,
48. Rezin, Nekoda, Gazzam,
49. Uzza, Paſeah, Beſai,
50. Aſnah, Meunim, Nephuſim,
51. Bakbuk, Hakupha, Harhur,
52. Bazluth, Mehida, Harſhah,
53. Barkos, Siſera, Thamah,
54. Neziah, Hatiphah.
55. The Poſterity of Solomon's Servants, namely of Sotai, Sophereth, Peruda,
56. Jaalah, Darkon, Giddel,
57. Shephatiah, Hattil, Pochereth-zebaim, Ami;
58. All the Aſſiſtants, and the Poſterity of Solomon's Servants, were three hundred ninety two.
59. And theſe came up from Tel-melah, Tel-harſa, Cherub, Addan, Immer; but they could not tell the Family of their Fathers, and their Offspring, whether they were of Iſrael:
60. The Poſterity of Delaiah, Tobijah, Nekoda, ſix hundred fifty two.
61. Of the Poſterity alſo of the Prieſts, that of Habaiah, Koz, Barzillai, who taking a Wife of the Daughters of Barzillai the Gileadite, was called by their Name;
62. Theſe ſought for their Regiſter *among* them whoſe Pedigree was reckoned up, but were not found; ſo they were held to be polluted from the Prieſthood.
63. For the Tirſhatha ſaid of them, that they ſhould not eat of the very holy Things,

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Ver. 43. *Aſſiſtants*] as ſhewn Chap. viii. 20. They are thought to be the Poſterity of the *Gibeonites* ſpoken of *Joſh.* ix. for which I find a very good Reaſon, beſides their Employment, though I do not obſerve any Author who mentions it; that the Word in the *Original* comes from the Verb uſed *Joſh.* ix. ult. for *made*, as they were then inſtituted. *Nethinim* is plural without *s*, as obſerved of *Cherubim* at *Gen.* iii. 24. and ſhould be for a Name *Nethinites*.

till there ſtood up a Prieſt with Urim, and with Thummim.

64. The whole Congregation together, were forty two thouſand three hundred ſixty:

65. Beſides their Servant-men and Maids, theſe being ſeven thouſand three hundred thirty ſeven; and they had two hundred Men and Women who were Singers.

66. Their Horſes were ſeven hundred thirty ſix, their Mules two hundred forty five,

67. Their Camels four hundred thirty five, the Aſſes ſix thouſand ſeven hundred and twenty.

68. And ſome of the chief Fathers, when they were come to the Lord's Houſe in Jeruſalem, offered freely for the Houſe of God, to ſet it up upon its Baſe;

69. Giving to the Treaſure of the Work, according to their Ability, ſixty one thouſand Drams of Gold, five thouſand Manehs of Silver, and a hundred Prieſts Coats.

70. So the Prieſts, Levites, and ſome of the People, with the Singers, Porters, and Aſſiſtants dwelt in their Cities; nay all Iſrael in theirs.

CHAP. III.

AND when the ſeventh Month approached, after the Iſraelites were in the Cities, the People gathered together as one Man to Jeruſalem.

2. Then Jeſhua the Son of Jozadak got ready, and his Brethren the Prieſts, as likewiſe Zerubbabel the Son of Shealtiel, with his Brethren, and built the Altar of the God of Iſrael, to offer up Burnt-offerings upon it, as it is written in the Law of Moſes the Man of God.

3. As ſoon as they had prepared the Altar upon its Baſes, becauſe of the Dread that was upon them by reaſon of the People of the Countries, they offered up Burnt-offerings upon it to the Lord, and that both Morning and Evening.

4. They alſo kept the Feaſt of Tabernacles, as it is written; and the Burnt-offerings were Day by Day in Number, according to the Manner of each Day's Buſineſs on the very ſame Day;

5. And after that the continual Burnt-offering, and the conſecrated Things of the new Moons, of all the Lord's appointed Times, and of every one who offered a Free-offering to the Lord.

6. From the firſt Day of the ſeventh Month they began to offer up Burnt-offerings to the Lord, when the Foundation of his Temple was not laid.

7. Moreover they gave Money to the Fellers, and Artificers, as alſo Meat, Drink, and Oil to the Zidonians, and Tyrians, to bring Cedar-trees from Lebanon to the Sea of Joppa, according to the Licence of Cyrus King of Perſia to them.

8. And in the ſecond Year of their coming to the Houſe of God at Jeruſalem, in the ſecond Month, Zerubbabel the Son of Shealtiel, Jeſhua the Son of Jozadak, and the reſt of their Brethren the Prieſts and Levites, with all that were come out of the Captivity to Jeruſalem began, and placed the Levites from twenty Years old upward, to be chief over the Work of the Lord's Houſe.

9. So Jeſhua, his Sons and Brethren, Kadmiel, and his Sons, the Poſterity of Judah, ſtood as one to be chief over the Doers of the Work in the Houſe of God; *with* the Sons of Henadad, their Sons and Brethren, the Levites.

10. And when the Builders laid the Foundation of the Lord's Temple, they placed the Prieſts cloathed having Trumpets, and the Levites that were the Poſterity of Aſaph with Cymbals, to praiſe the Lord according to the Hands of David King of Iſrael.

11. Who anſwered in praiſing, and giving thanks to the Lord, becauſe he was good, ſince his Kindneſs was upon Iſrael for ever; and all the People ſhouted with a loud Noiſe in praiſing the Lord, for the Foundation of his Houſe being laid.

12. But many of the Prieſts, Levites, and chief Fathers, that were Elders, who had ſeen the former Houſe when it was ſtanding, upon their Sight of this, wept aloud; while many were loudly ſhouting for Joy:

Ver. 64. *forty*] The particular Numbers probably were only the Families of *Levi*, *Benjamin* and *Judah*, which belonged to that Kingdom; and the total Sum here, which exceeds the Particulars, might be made up with People of the other Tribes who were mixed among them; ſee Ch. vi. 17.

Ver. 66. *ſeven hundred*] The *vulg. Lat.* has *ſix hundred.*

Ver. 69. *ſixty*] for which in the *vulg. Lat.* is *forty.*

Ver. 1. *approached*] as the Word ſignifies, and Ver 6. ſhews.

Ver. 7. *Fellers*] who cut down the Trees, which the *Carpenters* uſed, the Verb alſo ſignifying to *cut.*

Ver. 8. *chief*] See 1 *Chron.* xxiii. 4.

Ver. 10. *Hands*] the Tunes he played with them on the muſical Inſtruments: and neither *Hands* nor *Hand*, that I know of, ever mean *ordinance.*

Ver. 12. *when*] or *while.*

Ib. *when it was ſtanding*] which by the *Original*, both in Prepoſition and Accent, evidently belongs to *the former Houſe*, and not to *this Houſe*; as alſo the *Septuagint*, *old Lat. Tranſlator*, *Pagn. Mont.* with *Jun.* and *Trem.* turn it.

Ib. *ſtanding*] *Heb. founded.*

13. Inſomuch that the People did not know the Voice of Shouting in Joy, from that of thoſe who were weeping, though the People ſhouted with ſuch a loud Noiſe, that the Sound was heard far off.

CHAP. IV.

AND when the Enemies of Judah and Benjamin heard, that the Captives were building a Temple for the Lord God of Iſrael;

2. They came to Zerubbabel, and the chief Fathers, and ſaid to them; Let us build with you, for we are as you, ſeeking your God, to whom we have ſacrificed from the Time of Eſar-haddon King of Aſſyria, who brought us up hither.

3. But Zerubbabel, Jeſhua, and the reſt of the chief Fathers of Iſrael anſwered them, You have Nothing to do with us, to build a Houſe for our God; for we together will build for the Lord God of Iſrael, as King Cyrus King of Perſia has commanded us.

4. Then the People of the Country made the Hands of the People of Judah ſlack, and troubled them in building.

5. They alſo hired Counſellors againſt them, to fruſtrate their Purpoſe, all the Time of Cyrus, and till the Reign of Darius, Kings of Perſia.

6. And in the Beginning of the Reign of Ahaſuerus, they wrote an Accuſation againſt the Inhabitants of Judah and Jeruſalem.

7. In the Time likewiſe of Artaxerxes King of Perſia, Biſhlam, *with* Mithredath, Tabeel, and the reſt of his Society, wrote to him; and the Writing of the Epiſtle was done in Syriack, and interpreted out of it.

8. Rehum the Preſident, and Shimſhai the Scribe, wrote a Letter againſt Jeruſalem, to King Artaxerxes after this Manner:

9. Then with them the reſt of their Society, the Dinites, Apharſathchites, Tarpelites, Apharſites, Archevites, Babylonians, Shuſhanchites, Dehavites, Elamites,

10. And the reſt of the Nations whom the great and honourable Oſnappar brought away, and made them dwell in the City of Samaria, and the Reſidue beyond the River, and at ſuch a Time:

11. This is the Copy of the Letter which they ſent to him. To King Artaxerxes, thy Servants the Men beyond the River, and at ſuch a Time.

12. Let it be known to the King, that the Jews who came up from thee to us, are come to Jeruſalem, building the rebellious and bad City, and make up the Walls, and join the Foundations together.

13. Let it now be known to the King, that if this City be built, and the Walls made up, they will not give Toll, Tax and Tribute, by which thou wilt bring damage to the Revenue of the Kings.

14. Now ſince we have a Salary of the Palace, and it is not fit for us to ſee the King's Reproach, upon this we have ſent, and made it known to the King;

15. That Somebody may ſeek in the Book of the Records of thy Fathers, where thou wilt find, and know, that this City has been a rebellious one, and brought damage to Kings and Provinces, and that the People made Conſpiracy within it of old time, whereupon this City was laid waſte.

16. We make known to the King, that if this City be built, and the Walls made up, by this means thou wilt have no Part beyond the River.

17. The King ſent Account to Rehum the Preſident, Shimſhai the Scribe, the reſt of their Society who dwelt in Samaria, and the Reſidue beyond the River: Peace, and at ſuch a Time.

18. The Epiſtle which you ſent to us was read plainly before me;

19. And Order being given by me, ſome ſought, and found that this City of old time has been lifting up it ſelf againſt Kings, as alſo Rebellion and Conſpiracy have been made in it;

20. Nay there have been powerful Kings

Ver. 5. *till*] as Ver. 24.

Ib. *Darius*] namely *Darius Hyſtaſpis*, as plainly appears by Ver. 24. *Hag.* i. 14, 15. *Zech.* i. 7, 12. compared together.

Ver. 6. *Ahaſuerus*] *Cambyſes* the Son of *Cyrus* being ſo called, according to *Uſher*, *Prideaux*, *Univer. Hiſt. &c.* as ſeems moſt likely, though *Newton* would have it to be *Xerxes*, who reigned after *Darius Hyſtaſpis*, *Chron. of ant. King. amend.* Ch. 6.

Ver. 7. *Artaxerxes*] who ſeems to be *Smerdis* by Ver. 24. the *Perſian* Kings being, 1. *Cyrus*, 2. *Cambyſes*, 3. *Smerdis*, 4. *Darius Hyſtaſpis*, in the Order they here ſtand. Nor is *Darius* mentioned Ver. 5. as reigning before *Ahaſuerus* and *Artaxerxes*, though *Newton* miſtakes it to be ſo.

Ib. *Mithredath*] the ſame as in Chap. i. 8.

Ib. *Society*] of *Samaritans*, mungrel *Jews*, continued to this Time, Chap. iv. 2. 2 *King.* xvii. as well as the original Word ſo ſignifying.

Ib. *out of*] *in* being inconſiſtent.

Ver. 8. This Verſe and ſo on to Chap. vi. 19. is *Chaldee* in the *Original*, which begins again Chap. vii. 12. and continues to Ver. 27.

Ver. 9. *Then*] *Rehum* and *Shimſhai* ſeem firſt to have compoſed and written the Letter, then the others to have agreed to it, or ſigned it.

Ver. 10. *beyond*] from the Metropolis of the *Perſian* Empire, the ſame as Ver. 17, 20. ſo *Jun.* and *Trem.* have *trans* here and Ver. 11, 16. Ch. v. 3, 6.

Ib. *River*] *Euphrates.*

Ver. 11. *To King Artaxerxes*] I can ſcarce doubt, but this was at the Head of the Epiſtle, as the Manner was in former Times.

in

in Jeruſalem, who were Rulers over all beyond the River, and Toll, Tax, and Tribute was given to them.

21. Give Order now to make theſe Men ceaſe, that this City may not be built till Order is given by me.

22. And be warned of doing amiſs about this: why ſhould Hurt increaſe to bring damage to the Kings?

23. So after the Copy of the Epiſtle of King Artaxerxes was read before Rehum, Shimſhai the Scribe, and their Society; they went away in haſte to Jeruſalem againſt the Jews, and made them ceaſe by Force, and Might.

24. At which Time the Work of the Houſe of God in Jeruſalem ceaſed, and continued ſo till the ſecond Year of the Reign of Darius King of Perſia.

CHAP. V.

THEN the Prophets, Haggai for one, and Zechariah the Son of Iddo, propheſied to thoſe Jews who were in Judah and Jeruſalem, in the Name of the God of Iſrael.

2. At that Time Zerubbabel the Son of Shealtiel, and Jeſhua the Son of Jozadak got ready, and began to build the Houſe of God in Jeruſalem; with whom were God's Prophets ſupporting them.

3. At the ſame Time there came to them Tatnai the Governor beyond the River, Shethar-boznai, and their Society, and ſaid thus to them, Who gave you Order to build this Houſe, and make up this Wall?

4. When we told them after the ſame Manner, what were the Names of theſe Men who erected this Building.

5. And upon the Elders of the Jews was the Eye of their God, ſo that thoſe could not make them ceaſe, till the Cauſe came to Darius; and then they brought back an Epiſtle about this.

6. The Copy of the Letter which Tatnai Governor beyond the River, Shethar-boznai, and his Society, the Apharſechites who were there, ſent to King Darius.

7. In the Account which they ſent to him it was written after this Manner. To King Darius be all Peace.

8. Let it be known to the King, that we went into the Province of Judea, to the Houſe of the great God, and it is building with huge Stones, Timber is laying in the Walls, and this Work is done ſpeedily, and proſpers in their Hands.

9. We then aſked thoſe Elders, ſaying to them after this Manner, Who gave you Order to build this Houſe, and make up this Wall?

10. And we alſo aſked them their Names, to make them known to thee, that we might write the Names of the Men who were ſome of the chief of them.

11. Upon which they returned us an Account after the following Manner: We are the Servants of the God of Heaven and Earth, and are building the Houſe that was built many Years before this, which a great King of Iſrael builded, and made up.

12. However after our Fathers provoked the God of Heaven, he delivered them into the Power of Nebuchadnezzar the Chaldean, King of Babylon, who deſtroyed this Houſe, and carried the People away thither.

13. But in the firſt Year of Cyrus King of Babylon, he gave Order to build this Houſe of God.

14. And moreover thoſe Inſtruments of God's Houſe, of Gold and Silver, which Nebuchadnezzar took away out of the Temple that was in Jeruſalem, and carried them away into the Temple of Babylon; did King Cyrus take from thence, and they were given to one whoſe Name was Sheſhbazzar, whom he made Governor.

15. And he ſaid to him, Take theſe Inſtruments, go, carry them down into the Temple in Jeruſalem; and let the Houſe of God be built in its Place.

16. Then this Sheſhbazzar being come, laid the Foundations of the Houſe of God in Jeruſalem: and from that Time till now it has been building, and is not finiſhed.

17. Now therefore if it is well to the King, let Somebody ſeek in the Houſe of the King's Treaſure which is there at Babylon, whether it is *ſo*, that Order was given by King Cyrus to build this Houſe of God in Jeruſalem; and let the King's Mind be ſent to us about it.

CHAP. VI.

AT the ſame Time King Darius gave Order, and ſome ſought in the Library, where the Treaſures were laid up in Babylon.

Ver. 4. *what were*] Thus not only the *vulg. Lat. Bib.* but alſo the *Tigur.* with that of *Jun.* and *Trem.* have *quæ eſſent nomina*, *what were the Names*, not in a Queſtion; which the Senſe of the Relation does not admit of, that the *Jews* ſhould aſk the others, *What are the Names?* And the contrary too is manifeſt by Ver. 10. *Caſtal.* likewiſe tranſlates in the ſame Manner.

2. And

2. And there was found in a Cheſt at the Palace, that was for the Province of the Medes, one Volume, in which was a Record thus written:

3. In the firſt Year of King Cyrus, he gave Order; Let the Houſe of God in Jeruſalem be built, the Place in which they offer Sacrifices, and the Foundations of it be firmly laid, let its Height be ſixty Cubits, the Breadth of it the ſame;

4. With three Rows of huge Stones, and a Row of new Timber; and let the Expence be given out of the King's Houſe.

5. And moreover let the Inſtruments of God's Houſe, of Gold and Silver, which Nebuchadnezzar took away out of the Temple that was in Jeruſalem, and brought away to Babylon, be carried back, and had into the Temple in Jeruſalem to their Place, and laid up in the Houſe of God.

6. Now, *ſaid he*, Tatnai the Governor beyond the River, Shethar-boznai, and your Society, the Apharſechites who are beyond the River, be you far from thence.

7. Let the Work of the Houſe of God alone; let the Governor of the Jews, and their Elders, build the ſame in its Place.

8. Beſides I give Order concerning what you ſhall do for theſe Elders of the Jews, to build this Houſe of God, that out of the King's Riches, the Toll beyond the River, the Expence ſhall be ſpeedily given to theſe Men, that they may not be made to ceaſe.

9. And what there is Need of, as Bullocks, Rams and Lambs, for the Burnt-offerings of the God of Heaven, Wheat, Salt, Wine and Oil, according to the Command of the Prieſts who are in Jeruſalem, let it be given them Day by Day without Failing.

10. That they may offer delicious Things to the God of Heaven, and pray for the Life of the King and his Sons.

11. I alſo give Order, that any Man who ſhall alter this Matter, Timber ſhall be pulled down from his Houſe, and being ſet up, he ſhall be deſtroyed upon it, and his Houſe ſhall be made a Dunghil for the ſame.

12. God likewiſe, who cauſes his Name to remain there, caſt down every King and People, who ſhall put forth their Hand to alter *it*, to deſtroy this Houſe of God in Jeruſalem. I Darius give Order, let it be done ſpeedily.

13. Then Tatnai the Governor beyond the River, Shethar-boznai, and their Society, by reaſon of what King Darius ſent, did ſpeedily after that Manner.

14. So the Elders of the Jews built, and proſpered by the propheſying of Haggai the Prophet, and Zechariah the Son of Iddo; building and making *it* up, as well by the Order of the God of Heaven, as by that of Cyrus, Darius, and Artaxerxes King of Perſia.

15. And this Houſe was finiſhed by the third Day of the Month of Adar, which was in the ſixth Year of the Reign of King Darius.

16. Upon which the Iſraelites, the Prieſts, Levites, and the reſt of the Captives, kept the Dedication of this Houſe of God with Joy.

17. For the Dedication of which they offered a hundred Oxen, two hundred Rams, four hundred Lambs; and twelve He-goats for a Sin-offering for all Iſrael, after the Number of their Tribes.

18. And they ſet the Prieſts in their Diviſions, with the Levites in their Partitions, for the Service of God in Jeruſalem; according to the Writing of the Book of Moſes.

19. The Captives too kept the Paſſover on the fourteenth of the firſt Month.

20. For the Prieſts and Levites cleanſed themſelves together, *and* were all of them clean; and the latter killed the Paſſover for all the Captives, for their Brethren the Prieſts, and for themſelves.

21. Which the Iſraelites who were returned from Captivity, and all that had ſeparated themſelves to them, from the Uncleanneſs of the Nations of the Country, to ſeek the Lord God of Iſrael, did eat.

22. And they kept the Feaſt of unleavened Cakes ſeven Days with Gladneſs: for the Lord had made them glad, and turned about the Heart of the King of Aſſyria towards them, to ſtrengthen their Hands in the Work of the Houſe of God, the God of Iſrael.

Ver. 2. *in a Cheſt*] So *Munſt.* and *Ar. Montan.* tranſlate *in Scrinio*, as likewiſe *Sol. Jarhi* and *Ab. Ezra* interpret it, the Word being alſo found thus in the *Targum* of *Eſt.* i. 4. with the ſame Verb, וְאַשְׁכַּח תַּמָּן שִׁית מְאָה אַמְיָתִין *and he found there ſix hundred Cheſts.* If we next conſider the Context that this was in the City of *Babylon*, Ver. 1. it could not be *at Achmetha*, or *Ecbatan* as ſome have it, another and diſtant City.

Ib. *for*] There was a Cheſt as it ſeems kept to hold the Records belonging to the Province of the *Medes*. And beſides the Impropriety of ſaying the Palace was in ſuch a Province, the Expreſſion may ſhew the Writing was found where it was ſought for.

Ver. 14. *Artaxerxes*] *Artaxerxes Longimanus*, of whom ſee the next Chapter; not the ſame as in Chap. iv. 7. their Characters being very different.

CHAP. VII.

NOW after theſe Things, in the Reign of Artaxerxes King of Perſia, Ezra, being the Son of Seraiah, the Son of Azariah, the Son of Hilkiah,

2. The Son of Shallum, the Son of Zadok, the Son of Ahitub,

3. The Son of Amariah, the Son of Azariah, the Son of Meraioth,

4. The Son of Zerahiah, the Son of Uzzi, the Son of Bukki,

5. The Son of Abiſhua, the Son of Phinehas, the Son of Eleazar, the Son of Aaron the chief Prieſt;

6. This Ezra came up from Babylon, and he was a ready Scribe in the Law of Moſes, which the Lord God of Iſrael gave; to whom the King had granted all his Requeſt, according to the Hand of the Lord his God upon him.

Ver. 1. *Son of Seraiah*] As they were not all immediate Sons, there being ſix left out between *Azariah* and *Meraioth*, 1 *Chron.* vi. 7, 8, 9, 10. and as *Seraiah* had now been dead 130 Years, 2 *King.* xxv. 18, 21. *Jer.* lii. 24, 27. & *Chronol. Tab.* 5. inſtead of putting *Ezra* for the Brother of *Jehozadak* in 1 *Chr.* vi. 14, 15. with other *Commentators*, I much rather ſuppoſe he might be as far off at leaſt as *Jehozadak*'s Grandſon, by the Space of Time, and his Son being high Prieſt at the End of the Captivity, Ch. iii. 2. *Hag.* i. 1, 12, 14. *Zech.* iii. 1. and his Grandſons being in the Time of *Ezra*, Ch. x. 18. *Neh.* xii. 26.

Ver. 6. *a ready Scribe*] A Notion has prevailed among the Criticks of the *Scripture*, that *Ezra* wrote it out into another Character; that the *Hebrew* Letters before were the ſame with the *Samaritan* now, and that the preſent *Hebrew* are *Chaldee* ones. This how merely theorical ſoever it may ſeem, has been attended with a very pernicious Conſequence, the preferring the *Samaritan Pentateuch*, which is the whole of the *Scripture* in that Character, to the *Hebrew* in particular Places where they differ. The *Samaritan Copy* is not another Language, but the ſame as the *Hebrew* in other Letters, with ſome Alterations and Additions; but there is alſo a *literal Verſion* made from that, both in the *Samaritan* Character and Language. Now it is evident this *Copy* was compoſed after *Ezra*, ſince it has the *marginal Readings*, which are generally allowed to be his; and alſo ſome of its Alterations from the *Hebrew* plainly aroſe through Miſtake of ſuch *Hebrew* Letters as are nearly alike, whereas thoſe Alterations may be obſerved not to come by making the *Hebrew Copy* from the *Samaritan*, becauſe the Letters of the laſt are ſo different: for inſtance, inſtead of the *Heb.* Word וירק *Gen.* xiv. 14. the *Samarit.* is צחצץ where the Letter צ does not anſwer to ר but to ד by Miſtake, as is viſible; for is it ſo likely on the contrary that צ ſhould be miſtaken for ק that ſtands for ר? which muſt have been the Caſe, had the *Hebrew Exemplar* been taken from the *Samaritan*. To ſet this Matter yet in a clearer Light, as well as ſave Words in the enſuing Examples, I will put down ſome of the *Hebrew* ſimilar Letters, with the *Samaritan* correſponding ones, which are thus:

heb.	*ſam.*		*heb.*	*ſam.*		*heb.*	*ſam.*		*heb.*	*ſam.*	
ד	𐤃	Daleth	ה	𐤄	He	ו	𐤅	Vau	ב	𐤁	Beth
ר	𐤓	Reſh	ח	𐤇	Heth	י	𐤉	Jod	כ	𐤊	Caph

An Example of the firſt kind we have ſeen already, as there is another of the ſame in *Num.* xvi. 15. where for *Aſs* the *Sam.* has *deſirable Thing*; and שהם in *Exod.* xxviii. 20. being in the *Sam. Copy* שחש ſhews obviouſly that the Difference of the middle Letters came by miſtaking the *Heb.* not the *Sam. He* for a *Heth*: the Conſequence of which muſt have been, that the *Samaritan* was made from and after the *Hebrew*. And this will be more confirmed by the *Samaritan Pentateuch* having the ſame Word ſignifying *an Onyx-ſtone*, like the *Heb.* elſewhere, as *Gen.* ii. 12. *Exod.* xxv. 7. Again in *Exod.* xxii. 11. the Diſagreement of ישלם and אשלש demonſtrates to the Sight, that it was not the *Sam. Vau* which was taken to be a *Jod*, they being ſo very much unlike; the Difference therefore leaves us only to conclude, that the *Heb. Jod* was taken for a *Vau* through their Likeneſs, by him that made the *Samaritan Codex* from the *Hebrew*. But to prove that the *Samaritan Text* is not authentick, is according to *Walton* himſelf in the *Polyglot Bible*, *De Sam. Verſionibus*, Sect. 17. *cum umbra propria contendere*, *to fight with one's own Shadow*. Nevertheleſs thoſe who are unacquainted with ſuch Proof may, as Experience ſhews is done, eſteem the *Samaritan* before the *Hebrew*, while the Learned now generally hold that the *Scripture* was before the *Babylonian* Captivity in *Samaritan* Letters, which they give out to be the ancient *Hebrew* ones, and the *Samaritans* pretend their preſent *Copy* is a true one from that before the Captivity. I will therefore purſue the Matter further, and venture to give my Sentiments, why I think the *Hebrew* Letters were the ſame formerly as now.

It would be contrary to what is found in other Languages, if the *Hebrew* and *Chaldee* had not always the ſame Letters, ſince they have ſo great Affinity with each other. How many Languages more different are there round about us, all having the *Latin Alphabet*? If we look to thoſe with different Letters, as the *Hebrew*, *Greek*, *Latin*, *Arabick*, *Chineſe*, &c. what a vaſt odds is there in their Words, Declenſion, and Conſtruction? Another Thing, by which it has been evident to me, that the *Hebrew* had the ſame Letters before the Captivity as ſince, is that ſeveral of the Differences between the Keris and Chetibs, or the *Heb. Margin* and *Text*, are one having the Letter ו and the other י which eſpecially could not be miſtaken from the *Samaritan* Characters, as may be ſeen before. *Ezra* is ſuppoſed to put thoſe *marginal Readings* to the *Books* that were written before his Time, as *Simon* called the Juſt might to the others; and if the *Copy Ezra* peruſed had the wrong Letter of theſe two, by the Error of the Tranſcriber through their Likeneſs, he probably placed the right one in the *Margin*; as in *Jer.* lii. 1. where the *Text* has חמיטל and the *Margin* חמוטל which is incredible ſhould come from the *Samaritan* Letters. So the firſt in the *Bible*, *Gen.* viii. 17. is in the *Text* הוצא in the *Marg.* היצא the former of which is plainly a Miſtake, the Root being יצא and muſt needs be made from the preſent *Hebrew* Character. There is alſo ſuch a Difference from *Beth* and *Caph*, *Joſh.* iv. 18. with divers others elſewhere; ſee Baron *Spanheim's De Uſu & Præſt. Num. Ant. Diſſert.* 2. *Conringius de Num. Hebr. Carpzovius Crit. Sacr. Vet. Teſt.* P. I. Cap. v. Sect. 6. p. 229—231. *Cellarius Hiſt. Samarit.* Nay the like may be found in the ſame or parallel Words of the *Heb. Text* only. *Jacob* called a Place פניאל that is *the Face of God*, *Gen.* xxxii. 30. agreeable to the Reaſon there rendered for it; but it was afterwards called פנואל Ver. 31. *Judg.* viii. 8. by the Change of the middle Letters ſo nearly alike, eſpecially if the Tail of the former was extended too much, as might eaſily be done in Writing: this *Moſes* has put right when he tells what *Jacob* called it, but Cuſtom having prevailed for the other, it was not proper to alter its real Name, though of wrong Etymology. Now how came the latter but by Miſtake of the former, and that from the *Hebrew*, not the *Samaritan* Letters? So חירם King of *Tyre*, as he is commonly called, is in 2 *Chron.* חורם On the other hand עלון *Gen.* xxxvi. 23. is עלין 1 *Chron.* i. 40. where the latter Name being obtained through an ocular Miſtake of thoſe Letters, was left unaltered by the Compiler of *Chronicles*. In the ſame Verſes are alſo שפו and שפי and in the ſame Chapters beſides, צפו *Gen.* xxxvi. 11. צפי 1 *Chron.* i. 36. פעו *Gen.* xxxvi. 39. פעי 1 *Chron.* i. 50. עלוה *Gen.* xxxvi. 40.

7. There

7. There likewiſe came up ſome of the Iſraelites, of the Prieſts, Levites, Singers, Porters, and Aſſiſtants to Jeruſalem, in the ſeventh Year of King Artaxerxes.

עליה 1 *Chron.* i. 51. הימם *Gen.* xxxvi. 22. הומם 1 *Chron.* i. 39, *&c.* as alſo with the Letter *Daleth* changed into *Reſh* המדן *Gen.* xxxvi. 26. חמרן 1 *Chron.* i. 41. and with *Reſh* into *Daleth* הדר *Gen.* xxxvi. 39. הדד 1 *Chron.* i. 50, 51. (as *Gen.* xxv. 15. & 1 *Chron.* i. 30.) there is alſo a particular Change of ועקן *Vaakan* rather than *and Akan*, *Gen.* xxxvi. 27. into יעקן *Jaakan*, 1 *Chron.* i. 42. which is evidently of the ſame Kind. Thus דעואל *Num.* vii. 42, 47. & x. 20. is called רעואל Chap. ii. 14. חדר *Gen.* xxv. 15. חדד 1 *Chron.* i. 30. ראה *a Glede*, *Deut.* xiv. 13. דאה *Lev.* xi. 14. and הדדעזר 2 *Sam.* viii. 3. *&c.* חדרעזר 1 *Chron.* xviii. 3. *Harodite*, 2 *Sam.* xxiii. 25. *Harorite*, 1 *Chr.* xi. 27. *Hiddai*, 2 *Sam.* xxiii, 30. (the Letter *d* being doubled only by a Point) *Hurai*, 1 *Chr.* xi. 32. The *Heb.* מ likewiſe being obſcure, and ſo the ſmall Stroke on the left Side not appearing, is nearly like ב hence doubtleſs we have מראדך *Iſa.* xxxix. 1. and בראדך 2 *King.* xx. 12. דיבון *Iſa.* xv. 2. *Jer.* xlviii. 18. 22. and דימון *Iſa.* xv. 9 twice; which could not happen through any Analogy of the *Samaritan* Letters ב and מ and hence the Difference of *Copies* with ב and כ *by* and *according to*, *Hoſ.* xiii. 2. That of יוזכר *Jozachar*, 2 *King.* xii. 21. by Contraction זבד 2 *Chr.* xxiv. 26. with two of the three Letters altered through their Likeneſs, is very remarkable for this Purpoſe, though I have never met with it remarked by any.

As more Inſtances of this Kind may be ſuperfluous, let it be conſidered in the next place, how utterly unlikely it is, that the *Hebrew* and *Chaldee* Letters, had they been different as is pretended, ſhould have admitted of ſuch a Change of the Words as *Ezra* is imagined to have made. Who can think thoſe Languages would have had each the ſame Number of Letters, and every ſingle Letter in the ancient *Hebrew* have been matched by another in the *Chaldee* of the ſame Nature and Sound, if they had been in ſuch different Characters? It is far from being ſo with the Tongues mentioned above, which have diverſe Letters. I grant there is an Exception in the *Syriack* Tongue, which nearly agrees with the *Chaldee*, and yet has Letters of other Forms; but *Syriack* appears to be only a Dialect of *Chaldee*, and *Walton* obſerves that the *Syriack* Letters were introduced by the *Chriſtians* of *Antioch*, that they might not be like thoſe uſed by the *Nazarites* and *Ebionites*: ſo that this does not invalidate the Obſervation on the others. In like manner the Retortion of the Argument will be prevented concerning the *Samaritan* Character: for whereas it might be ſaid, A Change of the *Scripture* from the *Heb.* to the *Sam.* Letters would be as unlikely as a Change the contrary Way, but it is certain one of them was made, becauſe the five *Books* of *Moſes* are extant in both Sorts of Letters; in Anſwer to this, the *Samaritan* might admit of ſuch a Change as well as the *Syriack*, and yet neither of them be any Exception to the mutual Nature and Order of fundamental Languages: for the Law was not improbably written in the preſent *Samaritan* Character, by that People in oppoſition to the *Jews*, they having been long at great Enmity with each other, as in *John* iv. 9. & *Joſephus Ant.* xii. & xx. 5. nay perhaps thoſe Letters were but then invented, and called *Samaritan* to make their *Copy* be thought ancient, and ſo might have been fitted to the *Hebrew* or any Language. *Samaritan* ſeems a Dialect of the *Chaldee*, both by their being ſo nearly the ſame at this Time, and by the Account from whence thoſe People firſt came, 2 *King.* xvii. 24. on which *Text* ſee the *Note*. Or if their old Language at their firſt inhabiting *Samaria* had ſuch Letters, it being become obſolete when their *Pentateuch* was compoſed, the Letters might be either made more or fewer, and ſuited in Sound to the *Heb.* ones, as if they were newly invented. Thus there appears no Difficulty how the *Samaritans* might make their *Exemplar* from the *Hebrew*. But the Caſe turns out very different, by duly conſidering the Notion of *Ezra*'s tranſcribing the *Scripture* out of *Samaritan* into the *Chaldee* Letters, which bears a Reſemblance to the meeting of Mountains: for *Ezra* could not make the ancient Language and Character of the *Jews* otherwiſe than it was, and as the Number, Forms and Sounds of the *Chaldee* Letters were confined by common Uſe, they muſt alſo remain the ſame: I conſequently conclude, that *Ezra* did no ſuch Thing, but that the ancient *Heb.* Letters were the ſame with the preſent and with the *Chald.* ones, little Variations perhaps, as we find in other Languages, excepted. And what ſhould *Ezra* make the pretended Alteration for? What can be anſwered, but that it was becauſe the *Heb.* Language or Letters were loſt, or forgotten, and therefore changed for the *Chaldean*. Which appears not to be true, ſince the Books of *Haggai*, *Zechariah*, *Malachi*, *Nehemiah*, *Eſther*, Part of *Ezra* and *Daniel*, were afterwards written in *Hebrew*; and if it had been neceſſary to have the *Scripture* in a *Chaldee* Character, would it not have been as neceſſary that thoſe Parts of it ſhould be in that Language? Beſides *Joſephus* ſays, that after *Ezra*'s Death the *Jews* converſed in *Hebrew*, *Antiq.* B. xi. Ch. 5. though it is probable the *Chaldee* might be moſtly uſed among the Vulgar: but having theſe two Sorts of Letters, as ſuppoſed by the Objectors, in Uſe; would they prefer that of their Enemies before their own, when they were returned into their own Country? And if the Knowledge of the very *Heb.* Letters was loſt, would not the Language much more? Whereas according to that Opinion it ſeems that thoſe *Jews* retained their Language, and forgot their Letters; ſince the latter only are pretended to be altered. Or if they loſt both, what would the Service of the Letters be without knowing the Words? They might have learned the ſuppoſed ancient Letters, without changing them, much eaſier than the Language. Nay how ſoon might 22 Letters have been learned! I cannot think *Ezra* would have done ſuch an abſurd, and what may be called profane, Piece of Work. Nor is there any ancient authentick Teſtimony for it, either in the *Scripture*, *Apocrypha*, or in *Ariſteas*, *Philo*, *Joſephus*, *&c.* on the contrary *Ariſteas*, who wrote the *Hiſtory* of the *Septuagint's Tranſlation*, about two hundred Years before the Time of *Chriſt*, ſays *τυγχάνει ἑβραϊκοῖς γράμμασι καὶ φωνῇ λεγόμενα*, *the Letters and Language were both Hebrew*; and ſo *Joſephus* calls them, *Proœm. ad Antiq.*

But there remains a grand Objection, which *Prideaux* ſays he *thinks cannot be anſwered*, *Connect.* Anno 446. There are ſome Medals or Coins that have on them in the *Samaritan* Character *Holy Jeruſalem*, which it is pleaded were not made after the *Babylonian* Captivity, becauſe the *Samaritans* would not have put *Jeruſalem* on them, nor called it *Holy*, and ſo that it was done by the Kingdom of *Judah* before the Captivity, conſequently that their Letters were the ſame as the *Samaritan*. On which there is room to doubt, whether it is unqueſtionable that theſe Coins are authentick, as there are I ſuppoſe no others extant ſo ancient. Some of the famous *Darics* mentioned by *Herodot.* Lib. 4. and *Plutarch in Artax.* might be coined about a Century after, but as others went under that Name which were made both by the *Perſian* and *Macedonian* Race of Kings, *Univer. Hiſt.* B. I. xi. 2. the Diſtance of Time will be conſiderable. 'There is great Reaſon to believe, ſays the *Univ. Hiſt.* 'B. III. Ch. xxxvii. that not one of the *Samaritan* 'Coins is genuine, at leaſt not one of them is indiſputably ſo:' for which is quoted *Reland*, *Ottius* & *Spanheim*; ſee *Adrian Reland De vet. Hebr. Num. Diſſert.* and none might be more ready for Impoſitions of that Kind than the *Samaritans*, to ſet their *Scripture* and Religion above thoſe of the *Jews*, as the Credit of ſuch Coins made before the Captivity would do: and if they ſhould not be genuine, which it cannot be proved they are, the whole Objection would be void; and is uncertain now, ſo that Nothing can be determined from it. But that there are ſuch forged Coins or Medals is well known, and

8. And

8. And he came to Jeruſalem in the fifth Month, which was in the ſame Year.

9. For on the firſt of the firſt Month he began to come up from Babylon, and on the

even *Walton* owns he had ſeen ſome. Beſides the Cheat or Miſtake, if it be either, might partly at leaſt be chargeable on the Papiſts, as *Morinus*, *Souciet*, &c. from whom we have the Account of theſe Pieces; who no doubt would be willing to have it ſo, to depreciate our *Scripture*, and who are known to deal in ſuch Ware. But ſuppoſing them not to be made after the Captivity, neither does it ſeem likely to me, that they were ſtamped by the Kings of *Judah* before; becauſe there are no Kings Heads on them, which ſhews as if the Regal Government at *Jeruſalem* was then over. And if any other Time can be allotted for them without Abſurdity, it will be ſufficient. What remains is only that of the Captivity, which I take to be the Time when thoſe Pieces were made, if not Counterfeits, by the *Samaritans*; being before they were at Variance with the *Jews*, and while they worſhipped the true God, 2 *King*. xvii. 26, 27, 28, 41. *Ezr*. iv. 2. and conſequently had an eſteem for *Jeruſalem* the peculiar Place for his Worſhip. Their being termed *Adverſaries*, *Ezr*. iv. 1. might be with reſpect to what they were afterwards, or at the Time of writing it; beſides that the original Word ſignifies *ſuch as ſtreighten others*, which another People would the *Jews* by only endeavouring to join with them. Thoſe People accuſtomed to Conqueſts, and not ſettling at home like the *Jews*, but being more acquainted both with the World and remarkable Affairs, might be much more likely to make Medals than the *Iſraelites*, of whom we find no ſuch Thing. They, when the Inhabitants of *Judah* were carried away into Captivity at laſt, might look on the whole Country as their own, and dwell there, *Ezr*. iv. 4. nay the King of *Babylon*, who was alſo King of *Aſſyria*, ſeems to have deſigned or allowed it ſhould be ſo, by not tranſplanting others thither; and they having embraced the *Jewiſh* Religion, might then eſteem *Jeruſalem* their Metropolis, however in an Eccleſiaſtical Senſe, and ſo put the Epithet of *Holy* to it on their Coins or Medals.

Let us now examine thoſe eight Pieces of which *Walton* has exhibited the Figures, eſpecially ſince he pretends they are ſufficient without any other Arguments, to make it certain that the *Samaritan* were the ancient *Hebrew* Letters. The firſt has on one Side in the *Samaritan* Character *A Shekel of Iſrael*, round a Figure taken for the Pot of Manna, with the Letters *Shin* and *Daleth* above it; and on the other Side *Holy Jeruſalem*, round another Figure ſuppoſed to repreſent *Aaron*'s Rod. On which I would obſerve, that as the latter Inſcription ſhews it was not done by the Kingdom of *Iſrael*, ſo does the former that it was not by the Kingdom of *Judah*, and conſequently was ſtamped by the *Samaritans* as above. Beſides it being uſual to denote the Name of the Place where Pieces were coined, as our Author obſerves, and mentions *Aleph* ſo poſited on his 2d Shekel, as the firſt Letter of ſome City's Name where it was made; what can be more probable than that this *Shin* ſtood for *Samaria*, being the firſt Letter of it? That with the *Daleth* may be counted for שעשה דמה *contrived and faſhioned at Samaria*, as דמה has ſuch a double Signification. The 2d Coin has the ſame Figures and Words, only differently ſpelled, as the foregoing, and *Aleph* above the Pot: one of which *Beza* on *Mat*. vii. 24. gives the Figure of, and ſays he had. What is more natural to think, than that this Letter was put for אשור *Aſſyria* the Name of the Empire, or for אסר חדון אבי *Eſar-haddon* their King who brought thoſe *Samaritans* thither, *Ezr*. iv. 2? How conformable is it to their Manner. 2 *King*. xvii. 24. to the End, thus to mix Things? The 3d is like the firſt, only there is no Pot nor Rod; as if not much regarded by the Makers, which ſuits with the *Samaritans*. The 4th *Morinus* himſelf ſuppoſes to be a *Samaritan* Piece, which allows of their coining, and ſo makes for their doing the reſt. The 5th being counted a half Shekel, having ſome of the Letters worn out, has *Aleph* over the Pot like the ſecond. The 6th is ſo defaced, that there are few Letters to be known on it, of which however I have Something to obſerve further. The two laſt, ſays *Walton*, were *poſt reditum e captivitate Babylonica*, *after the Captivity of Babylon*, and yet they have both *Holy Jeruſalem* on them as the former; which deſtroys the Argument, if there was Occaſion for it, that the *Samaritans* would not put ſuch an Inſcription then. Which now, let me aſk, yields the moſt unanſwerable Argument, the Change of the Letters in the *Scripture* before mentioned, for what I have been pleading, or theſe Coins againſt it?

One more Objection, weak as it is, I am not willing to omit: *Jerome* mentions in his Time that the Letter *Tau* was formerly like a Croſs, from whence, and the Shapes of the Letters, it was inferred this was the *Samaritan Tau*. Which may be ſafely allowed, though it is not of that Form now, and though the Patrons of the other Opinion diſſent from themſelves, as to what Sort of Croſs it repreſented, whether this † or this ×: for what does it avail if *Jerome* intended it of the *Samaritan Tau*? or what if he thought that was the ancient *Heb*. Character? Of what Weight is his mere Opinion concerning Matter of Fact 900 Years before? who was ſo variable in his Judgment touching the *Hebrew* and *Greek Copies*, and who is remarked for writing others Sentiments as his own. As for the Kind of Croſs that appears on the 6th Coin, who can tell but it is a Piece of a Letter? Or is it certain that thoſe obliterated Letters were *Samaritan*? Eſpecially ſince *Reland*, where quoted before, and *Loeſcher De Cauſis Ling. Hebr*. p. 201, 202. ſhew that they differ from the *Samaritan* Letters almoſt as much as from the *Hebrew*.

Nay if there was any Occaſion for it, one might ſuppoſe that if any of thoſe Pieces were made before the Tranſmigration to *Babylon*, by the People of *Judah*; they might uſe the *Samaritan* Letters in coining, upon ſome Account or other, which might not be hard to conceive; and yet the *Scripture* might be in different ones, which ſoever were of common Uſe, though the latter would be more probable. Or thoſe Coins might be Tribute-money paid by the *Aſſyrians* and others, to *David*, or *Solomon*; which it is eaſy to ſuppoſe were thus ſtamped, eſpecially as ſeveral Conquerors impoſed ſuch a Tribute on the People brought into Subjection to them: I ſay *others*, becauſe the Difference of Spelling and Character may intimate, they were made by diverſe People uſing the ſame Language with ſome Variation; which alſo ſpeaks for this being the Caſe. But *Carpzove* anſwers the Objection of the Shekels, by the Diſtinction of common and ſacred *Heb*. Letters.

It is added in the famous *Univerſal Hiſtory*, B. iii. Ch. 37. ‘ 'Tis now univerſally received amongſt the ‘ Learned, and the Dates on the Pieces themſelves ‘ clearly evince it, that the oldeſt of theſe Coins, with ‘ Legends upon them, do not precede the Settlement of ‘ the Prieſthood in the *Aſmonæan* Family, which hap‘ pened not much above an hundred and fifty Years be‘ fore the Chriſtian Æra; and ſome of them are much ‘ later,' *Spanhem*. & *Conring*. ubi ſupra—‘ The *Sep‘ tuagint Verſion* is (therefore) of higher Antiquity than ‘ any of thoſe Coins which are ſuppoſed to have the *Sa‘ maritan* Character upon them. Now 'tis certain the ‘ Authors of this Verſion have frequently differed from ‘ the *Hebrew*, by their miſtaking one ſimilar *Aſſyrian* (as ‘ the *Heb*. is alſo called) Letter for another. This is an ‘ undeniable Argument, the individual *Hebrew Copy* they ‘ tranſlated was written, not in the *Samaritan*, but the ‘ *Aſſyrian* Character; and conſequently, that the *Hebrew* ‘ *Text* was written in that Character, before any of thoſe ‘ Shekels were in being.'

From hence, or even otherwiſe, may be eaſily perceived, how weak and ignorant *Whiſton*'s Pretence is, in his *Eſſay towards reſtoring the true Text of the Old Teſtament*, p. 149. that the *Heb. Bible* was only in *Samaritan* Characters till the Beginning of the ſecond Century of

firſt

first of the fifth Month he arrived at Jeruſalem, according to the good Hand of his God upon him.

10. For Ezra prepared his Heart to ſeek the Law of the Lord, and to do *it*, as alſo to teach the Ordinances and Rules in Iſrael.

11. And this is the Copy of the Epiſtle which King Artaxerxes gave to Ezra the Prieſt *and* Scribe, a Scribe of the Words of the Lord's Commandments, and of his Ordinances to Iſrael.

12. Artaxerxes King of Kings, to Ezra the Prieſt, a Scribe of the Law of the God *of Heaven*: May all be well, and at ſuch a Time.

13. I give Order, that every one of the People of Iſrael, particularly the Prieſts of it, and Levites in my Kingdom, who will go freely to Jeruſalem, ſhall go with thee:

14. Since thou art ſent from before the King, and his ſeven Counſellors, to enquire concerning Judah and Jeruſalem, according to the Law of thy God which is with thee;

15. And to carry away the Silver, and Gold, which the King and his Counſellors have freely offered to the God of Iſrael, whoſe Habitation is in Jeruſalem;

16. Nay all the Silver, and Gold, which thou procureſt in the whole Province of Babylon, with the Free-offering of the People and Prieſts, who freely offer for the Houſe of their God that is in Jeruſalem.

17. By this means thou mayeſt buy ſpeedily with this Money Oxen, Rams, *and* Lambs, with their Meat-offerings, and Drink-offerings; and offer them upon the Altar of the Houſe of your God that is in Jeruſalem.

18. And what ſhall ſeem well to thee, and thy Brethren, to do with the reſt of the Silver and Gold, ye may do according to the Mind of your God.

19. The Inſtruments alſo which are given to thee for the Miniſtry of the Houſe of thy God, deliver before the God of Jeruſalem.

20. And the reſt that is needful for that Houſe, which falls to thee to give, thou ſhalt do it out of the Houſe of the King's Treaſures.

21. Beſides I King Artaxerxes give Order to all the Treaſurers who are beyond the River, that all which Ezra the Prieſt, a Scribe of the Law of the God of Heaven, requires of you, ſhall be done ſpeedily;

22. Even to a hundred Talents of Silver, a hundred Cors of Wheat, ſo many Baths of Wine, the ſame of Oil, and Salt not preſcribed.

23. All that is commanded by the God of Heaven, let it be done carefully for his Houſe: why ſhould there be Wrath againſt the Kingdom of the Monarch and his Sons?

24. We further make known to you, that as for all the Prieſts and Levites, the Singers, Porters, Aſſiſtants, and Miniſters of the Houſe of God, there ſhall be no Ruler to impoſe Toll, Tax, or Tribute upon them.

25. And thou Ezra, according to the Wiſdom of thy God which is with thee, make Magiſtrates and Judges, who all know the Laws of thy God, to judge all the People that are beyond the River, and you ſhall let them know who do not.

26. Laſtly every one who does not perform the Law of thy God, and the King's Law, let Judgment be ſpeedily executed upon him, whether it be to Death, Baniſhment, a Fine of Money, or Bonds.

27. Bleſſed be the Lord God of our Fathers, who put it thus into the King's Mind, to adorn the Houſe of the Lord that is in Jeruſalem;

28. And extended Kindneſs to me, before the King and his Counſellors, and with all the King's powerful Princes; ſo that I was ſtrengthened according as the Hand of the Lord my God was upon me, and gathered together the chief of Iſrael to go up with me.

CHAP. VIII.

AND theſe are the chief Fathers of them, and their Pedigree, who came up with me in the Reign of Artaxerxes from Babylon:

2. Gerſhom of the Poſterity of Phinehas,

Chriſtianity, and was then changed into the preſent *Hebrew* ones by the *Jews*; ſince the 70 *Tranſlators* could not make the forementioned Miſtakes from the *Samaritan* Letters.

Though it has been pretended that the *Talmudiſts* hold the *Samaritan* to be the ancient *Hebrew* Character, it appears otherwiſe by their ſaying the Letters on *Aaron*'s Breaſtplate were cut quite through it, and ſo *Mem*. ם and *Samech* ס were ſupported miraculouſly, as the middle of them was entirely disjoined from the Breaſtplate, *Tractat. Megillath.* whereas that would not be the Caſe with the ſame *Samaritan* Letters 𐤌 and 𐤎. The like may alſo appear, by the Reaſons given for ſome of the Letters Names; as that the ſecond was named *Beth*, which is the *Heb.* Word for *Houſe*, from its Shape ב reſembling the Top, Pavement, Wall, and Entrance of it; the third ג *Gimel* from *gamal*, *a Camel*, for imitating the Bunch on its Back; another ו *Vau* a *Hook* or *Hinge*, which it is like; another כ *Caph*, that is *bending*, or *the Palm of the Hand*, for the ſame Reaſon; ע *Ain*, *an Eye*, פ *Pe*, *a Mouth*, ש *Shin*, *a Tooth* or *Teeth*, &c. in like manner. Even in the *Tract Sanhedrim* of the *Talmud*, quoted to ſupport the contrary Opinion, this that I eſpouſe is particularly pleaded for, as obſerved in *Univer. Hiſt.* B. I. vii. 4. and vindicated by *Buxtorf* the Son, *Poſtellus* and *Hottinger* againſt *Morinus*, *&c.*

Ver. 13. *of it*] not *Ezra*'s.

Ver. 25. *is with thee*] How neceſſary it is to tranſlate thus, as I do in other Places, need not be expatiated on; ſo *Prov.* vii. 20.

Daniel of the Poſterity of Ithamar, Hattuſh of the Poſterity of David;

3. Zechariah of the Poſterity of Shechaniah, of that of Paroſh, and with him a Pedigree of a hundred and fifty Males;

4. Elihoenai the Son of Zerahiah, of the Poſterity of Pahath-moab, and with him two hundred Males;

5. The Son of Jahaziel, of the Poſterity of Shechaniah, and with him three hundred Males;

6. And Ebed the Son of Jonathan, of the Poſterity of Adin, and with him fifty Males;

7. Jeſhaiah alſo the Son of Athaliah, of the Poſterity of Elam, and with him ſeventy Males;

8. And Zebadiah the Son of Michael, of the Poſterity of Shephatiah, and with him eighty Males;

9. Obadiah the Son of Jehiel, of the Poſterity of Joab, and with him two hundred and eighteen Males;

10. And the Son of Joſiphiah, of the Poſterity of Shelomith, and with him a hundred and ſixty Males;

11. As likewiſe Zechariah the Son of Bebai, of the Poſterity of Bebai, and with him twenty eight Males;

12. Johanan too the Son of Hakkatan, of the Poſterity of Azgad, and with him a hundred and ten Males;

13. And ſome of the laſt Sons of Adonikam, whoſe Names were, Eliphelet, Jeiel and Shemaiah, and with them ſixty Males;

14. Laſtly of the Sons of Bigvai, Uthai, and Zabbud, and with them ſeventy Males.

15. And I gathered them together at the River that comes to Ahava, where we encamped three Days; and underſtanding about the People and Prieſts, I found none of the Poſterity of Levi there.

16. Then I ſent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah and Meſhullam, chief Men; as alſo for Joiarib, and Elnathan, prudent Men.

17. Whom I ordered to *go to* Iddo the chief at a Place *called* Caſiphia, and told them what they ſhould ſay to him *and* his Brethren the Aſſiſtants there, that they ſhould bring us Miniſters for the Houſe of our God.

18. And they brought to us, according to the good Hand of our God upon us, a Man of Underſtanding, of the Poſterity of Mahli, the Son of Levi, the Son of Iſrael, namely Sherebiah, with his Sons and his Brethren eighteen;

19. Haſhabiah likewiſe, and with him Jeſhaiah of the Poſterity of Merari, his Brethren and their Sons twenty;

20. And of the Aſſiſtants, whom David and the Princes put for the Service of the Levites, two hundred and twenty, all of whom were expreſsly mentioned by Name.

21. And I proclaimed a Faſt there at the River Ahava, to afflict our ſelves before our God, that we might enquire of him the right Way for us, our Children, and all our Subſtance.

22. For I was aſhamed to aſk of the King Forces or Horſemen, to help us againſt the Enemy in the Way; becauſe we had ſaid to him, that the Hand of our God is upon all who ſeek him for Good, but his Power and Anger againſt all who forſake him.

23. So we faſted, and beſought our God for this; and he was intreated by us.

24. Moreover I put apart twelve of the chief Prieſts, Sherebiah, Haſhabiah, and ten of their Brethren with them.

25. To whom I weighed the Silver, Gold and Inſtruments; the Offering for the Houſe of our God, which the King, his Counſellors, his Princes, and all Iſrael that were found had offered:

26. I even weighed into their Hands ſix hundred and fifty Talents of Silver, and Silver Inſtruments a hundred Talents, of Gold a hundred,

27. Twenty Baſons of Gold of a thouſand Drams, and two Veſſels of the beſt yellow Braſs, as handſome as Gold.

28. And I ſaid to them; Both you and the Inſtruments are holy to the Lord, and the Silver and Gold are a Free-offering to the Lord God of your Fathers;

29. Be careful, and keep *them*, till you weigh *them* before the chief of the Prieſts, the Levites, and chief Fathers of Iſrael in Jeruſalem, at the Rooms of the Lord's Houſe.

30. Accordingly the Prieſts, and Levites received the Silver, Gold, and Inſtruments by Weight, to carry to the Houſe of our God at Jeruſalem.

31. Then we marched from the River Ahava, on the twelfth of the firſt Month, to go to Jeruſalem; and the Hand of our God was upon us, ſo that he delivered us from the Power of the Enemies, and of thoſe who lay in wait by the Way.

32. Thus we came to Jeruſalem, where having abode three Days;

33. On the fourth Day the Silver, Gold,

Ver. 18. *namely*] or *even*: for *Sherebiah* appears to be the *Man of Underſtanding*; ſince no other is named, and he is put as chief, Ver. 24. ſo *Jun.* and *Trem.* have *nempe*.

Ver. 25. *found*] who gave for the Houſe of God, Ch. vii. 16. not thoſe preſent with *Ezra* only.

and

and Inſtruments were weighed in the Houſe of our God, into the Hand of Meremoth the Son of Uriah the Prieſt, with whom there was Eleazar the Son of Phinehas, and with them Jozabad the Son of Jeſhua, and Noadiah the Son of Binnui, Levites;

34. All being by Number *and* Weight; and the whole Weight was written down at the ſame Time.

35. The Captives *alſo* who were come from the Captivity, brought Burnt-offerings to the God of Iſrael, twelve Bullocks for all the Iſraelites, ninety ſix Rams, ſeventy ſeven Lambs, twelve He-goats *for* a Sin-offering; the whole being a Burnt-offering to the Lord.

36. And they gave the King's Decrees to his Lieutenants, and to the Governors beyond the River; who ſupported the People, and the Houſe of God.

CHAP. IX.

AND when theſe Things were done, ſome Princes came to me, and ſaid; The People of Iſrael, with the Prieſts and Levites, are not ſeparated from the People of the Countries, the Canaanites, Hittites, Perizzites, Jebuſites, Ammonites, Moabites, Egyptians and Amorites, according to their Abominations.

2. For they have taken ſome of their Daughters for themſelves, and for their Sons, ſo that the holy Offſpring has mixed it ſelf with the People of the Countries; and the Hands of the Princes and Rulers have been chief in this Fault.

3. And upon my hearing this Matter, I tore my Garment and Cloak, plucked off the Hair of my Head and Beard, and ſate down aſtoniſhed.

4. Then there gathered to me every one who trembled at the Words of the God of Iſrael, for the Fault of thoſe of the Captivity; and I ſate aſtoniſhed till the Evening Offering.

5. At which Time I roſe up from my Affliction, while my Garment and my Cloak were torn, and fell down upon my Knees, ſpreading forth my Hands to the Lord my God;

6. And ſaid: O my God, I am aſhamed, and in Confuſion to lift up my Face to thee, my God; for our Iniquities are multiplied above *our* Heads, and our Guilt is become great to Heaven.

7. We have been in great Guilt from the Days of our Forefathers to this Day; and for our Iniquities have we, our very Kings, our Prieſts, been delivered into the Power of the Kings of the Countries, to the Sword, Captivity, Prey, and Shame of Face, as at this Time.

8. But now as it were a ſmall Moment there has been Favour from the Lord our God, to leave us a Remnant eſcaped, and to give us a Nail in his holy Place; for our God to enlighten our Eyes, and to give us a little Reviving in our Servitude.

9. Servants as we were, yet our God did not forſake us in our Servitude, but extended Kindneſs to us before the Kings of Perſia, to give us a Reviving to ſet up the Houſe of our God, to make up its Deſolations, and to give us a Fence in Judah and Jeruſalem.

10. And now, our God, what ſhall we ſay after this? Since we have forſaken thy Commandments,

11. Which thou didſt enjoin by the Miniſtry of thy Servants the Prophets as follows; The Country that you are to enter in to poſſeſs, is a Country of Separation, by the Separation of the People of the Countries, through their Abominations with which they have filled it from one End to the other, by their Uncleanneſs:

12. Now therefore neither give your Daughters to their Sons, nor take their Daughters for yours, nay ſeek not their Proſperity or Welfare for ever; that you may be ſtrong, and eat the Good of the Country, and make *it* a Poſſeſſion to your Poſterity for evermore.

13. And after all that is come upon us for our evil Deeds, and great Guilt, ſince thou our God haſt reſtrained *it* below our Iniquities, and haſt given us ſuch Deliverance as this;

14. Should we again break thy Commandments, and be joined by Marriage to the People of theſe Abominations? Mighteſt not thou be angry with us till thou haſt conſumed *us*, for there to be no Remainder, or Remnant eſcaped?

15. O Lord God of Iſrael, thou art righteous, ſince we are left a Remnant eſcaped, as at this Time: behold we are before thee in our Guilt, though we cannot ſtand before thee for this.

Ver. 35. *The Captives*] as vi. 20. and elſewhere, as *the Sons of the Captivity* (by another *Heb.* Word) may be underſtood.

Ver. 1. *ſome Princes*]: The ſame as *Princes* without the Article; and ſee Ver. 2.

Ver. 5. *while*] For what is the Uſe of only repeating it was done?

Ver. 12. *Welfare*] *Heb. Good*, as juſt after, not *Wealth*.

Ver. 15. *though*] *for*, as in divers other Places of our *pref. Tranſ.* turning it as it were topſy-turvy.

CHAP.

CHAP. X.

AND when Ezra prayed, and made confeſſion, weeping, and caſting himſelf down before the Houſe of God, there were gathered to him a very great Congregation of the Iſraelites, Men, Women and Children; for the People wept exceeding much.

2. And Shechaniah the Son of Jehiel, one of the Sons of Elam, made anſwer to Ezra; We have done amiſs againſt our God, as we have dwelt with ſtrange Wives of the People of the Country; yet now there is Hope for Iſrael concerning this.

3. Now therefore let us make a Covenant with our God, to put out all the Wives, and thoſe that are born of them, by the Advice of my Lord, and thoſe who tremble at the Commandment of our God; and let it be done according to the Law.

4. Riſe up, for the Matter belongs to thee, and we will be with thee: take courage, and do *it*.

5. So Ezra got up, that he might make the chief Prieſts, Levites, and all Iſrael ſwear to do according to that Thing; which they did.

6. And riſing up from before the Houſe of God, he went to the Room of Johanan the Son of Eliaſhib; whither being come, he neither eat nor drank any Thing, becauſe he mourned for the Fault of thoſe of the Captivity.

7. Next they made proclamation throughout Judah and Jeruſalem, to all the Captives, to gather together at Jeruſalem;

8. Nay that every one who did not come in three Days, according to the Advice of the Princes and Elders, all his Subſtance ſhould be deſtroyed, and he ſeparated from the Congregation of thoſe of the Captivity.

9. Accordingly all the Men of Judah and Benjamin gathered together to Jeruſalem, in three Days, it being on the twentieth of the ninth Month; and all the People ſate in the Street by the Houſe of God, trembling for *that* Matter, and by reaſon of the Rain.

10. When Ezra the Prieſt got ready, and ſaid to them; Ye have done amiſs, as ye have dealt with ſtrange Wives, to add to the Guilt of Iſrael.

11. Therefore now make Confeſſion to the Lord God of your Fathers, and do his Will, by ſeparating from the People of the Country, particularly from the ſtrange Wives.

12. To which the whole Congregation made anſwer aloud; It belongs to us to do according to thy Words.

13. But the People are many, and it being a Time of Rain, there is not Power to ſtand abroad; and it is not a Buſineſs for one Day, nor two, becauſe we have tranſgreſſed much in this Matter.

14. Let our Princes remain, we pray, for the whole Congregation, and let all who have dwelt with ſtrange Wives in our Cities come at appointed Times, and with them the Elders of each City, and the Judges of the ſame; till the fervent Anger of our God for this Matter is turned away from us.

15. Only Jonathan the Son of Aſahel, and Jahziah the Son of Tikvah remained for it; whom Meſhullam, and Shabbethai the Levite helped.

16. Then the Captives did ſo, and Ezra the Prieſt, *with* Men who were chief Fathers for the Houſhold of their Fathers, all of them by Name, were ſeparated, and ſate down on the firſt Day of the tenth Month, to examine the Matter.

17. Thus they finiſhed about all the Men that had dwelt with ſtrange Wives, by the firſt Day of the firſt Month.

18. And there were found of the Sons of the Prieſts who had dwelt with ſtrange Wives, Maaſeiah, Eliezer, Jarib, and Gedaliah, of the Sons of Jeſhua, the Son of Jozadak, and his Brethren;

19. Who gave their Hands to put out their Wives, and being guilty, there was a Ram of the Flock for their Guilt:

20. And of the Poſterity of Immer, Hanani and Zebadiah;

21. As alſo of the Poſterity of Harim, Maaſeiah, Elijah, Shemaiah, Jehiel and Uzziah;

22. And of the Poſterity of Paſhhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad and Elaſah:

23. Of the Levites likewiſe, Jozabad, Shimei, and Kelaiah, otherwiſe Kelita, Pethahiah, Judah and Eliezer:

24. And of the Singers, Eliaſhib: of the Porters too, Shallum, Telem and Uri:

25. Beſides of the Iſraelites; of the Poſterity of Paroſh, Ramiah, Izzija, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah;

26. And of the Poſterity of Elam, Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah;

27. And of the Poſterity of Zattu, Elioenai, Eliaſhib, Mattaniah, Jeremoth, Zabad and Aziza;

Ver. 2. *dwelt*] Thus the *Heb.* not *taken*; and ſo in Ver. 10, 14, 17, 18.

Ver. 13. *much*] This *Eng.* Adverb being properly denoted in *Heb.* as here, 2 *Chr.* xxxvi. 14. 1 *Sam.* ii. 3. and the People who tranſgreſſed being *many* told juſt before: ſo that not only the *Vulg. Lat.* but alſo *Caſtal.* has it in like Manner *multum peccavimus*, *we have ſinned much*; and the *Tig. Bib. vehementer peccavimus.*

28. Of

28. Of the Poſterity alſo of Bebai, Jehohanan, Hananiah, Zabbai, Athlai;
29. Moreover of the Poſterity of Bani, Meſhullam, Malluch, Adaiah, Jaſhub, Sheal and Ramoth;
30. And of the Poſterity of Pahath-moab, Adna, Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, Binnui and Manaſſeh;
31. Harim's Poſterity too, Eliezer, Iſhijah, Malchijah, Shemaiah, Simeon,
32. Benjamin, Malluch, Shemariah;
33. Of the Poſterity of Haſhum, Mattenai, Mattatah, Zabad, Eliphelet, Jeremai, Manaſſeh, Shimei;
34. Of the Poſterity of Bani, Maadai, Amram, Uel,
35. Benaiah, Bedeiah, Chelluh,
36. Vaniah, Meremoth, Eliaſhib,
37. Mattaniah, Mattenai, Jaaſau,
38. Bani, Binnui, Shimei,
39. Shelemiah, Nathan, Adaiah,
40. Machnadbai, Shaſhai, Sharai,
41. Azareel, Shelemiah, Shemariah,
42. Shallum, Amariah, Joſeph;
43. Of the Poſterity of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jaddau, Joel, Benaiah.
44. All theſe had taken ſtrange Wives, and there were ſome of them who had Children by theirs.

NOTES upon the BOOK of NEHEMIAH.

CHAP. I.

THE Words of Nehemiah the Son of Hachaliah. It came to paſs in the Month of Chiſleu, *in* the twentieth Year, when I was at the Palace in Shuſhan,

2. That there came Hanani, one of my Brethren, with ſome Men of Judah; whom I aſked about the Jews that were eſcaped, who were left of the Captivity, and about Jeruſalem.

3. And they told me, The Remnant who are left of the Captivity there in the Province, are in great Adverſity, and Reproach; the Wall of Jeruſalem is alſo broke down, and the Gates of it burnt with Fire.

4. So when I heard theſe Words, I ſate down, weeping and mourning ſome Days; I faſted too, and prayed before the God of Heaven,

5. And ſaid: I beſeech thee, O Lord God of Heaven, the great and aweful God, who keeps Covenant and Kindneſs with thoſe that love him, and keep his Commandments;

6. Let thy Ear now be attentive, and thy Eyes open, to hearken to the Prayer of thy Servant, which I pray before thee at this Time, Day and Night, for the Iſraelites thy Servants; and do confeſs their Sins which we have committed againſt thee, and this I and my Father's Family.

7. We are wholly corrupted towards thee, and have not kept the Commandments, Ordinances and Rules, which thou gaveſt in charge to Moſes thy Servant.

8. Remember, I pray, the Words which thou didſt command him to ſay; Should ye do amiſs, I will diſperſe you among the Nations:

9. Yet ſhould ye return to me, and keep my Commandments, and do them; though there are ſome of you expelled to the outermoſt Part under the Sky, I will gather them from thence, and bring them to the Place where I have choſen to make my Name remain.

10. Now theſe are thy Servants, and People, whom thou haſt redeemed by thy great Power, and ſtrong Hand.

11. I beſeech thee, O Lord, let thy Ear now be attentive to the Prayer of thy Servant, and to that of thy Servants who are willing to reverence thy Name, and give now thy Servant Succeſs at this Time, and grant him Compaſſion before this Man. For I was Butler to the King.

CHAP. II.

AND in the Month of Niſan, *in* the twentieth Year of King Artaxerxes, the Wine being before him; when I took it up, and gave to him, having not been ſad in his Preſence,

2. The King ſaid to me, Why is thy Countenance ſad, ſince thou art not ſick? This is Nothing but Sadneſs of Heart. Very much afraid at this,

3. I anſwered him, Let the King live for ever; why ſhould not my Countenance be ſad, when the City, the Place of my Fathers Sepulchres, is waſte, and the Gates of it conſumed with Fire?

4. Upon this he interrogated me, What is it thou aſkeſt for? And I praying to the God of Heaven,

5. Said to the King, If it is well to the King, and if thy Servant is well before thee, that thou wouldeſt ſend me to Judah, to the City of my Fathers Sepulchres, and let me build it up.

6. And the King replied to me, while the Queen ſate by him, For how long ſhall thy Journey be? And when wilt thou return? So the King being pleaſed to ſend me, I put him a Time.

7. Beſides I requeſted him; If it is well

Ver. 1. *at the Palace in Shuſhan*] See *Eſt.* i. 2. And the Kings of *Perſia* living ſeven Months of the Year at *Babylon*, three at *Suſa* (the Scripture *Shuſhan*) and two at *Echatan*, *Zonaras Annal.* Lib. 1. ſo that *Ælian* compares them to Cranes, *Hiſt. Nat.* Lib. ii. 3. Beſides the Agreement of which with the Scripture Account of a Palace being there, I obſerve a more particular Agreement in the Time; as the three Months of Reſidence at *Suſa* were in the Spring, *Zenophon Cyropæd.* Lib. viii. p. 233. and I find the King not obſerving *Nehemiah*'s Sorrow till the firſt Month of the Spring, Chap. ii. 1, 2. though he had heard the mournful News in the fourth Month before from that Time; when the King being at *Babylon* for the Winter Seaſon, and *Nehemiah* at *Shuſhan* to attend on him there, *Artaxerxes* did not know of his Grief till he came thither.

Ver. 7. *wholly corrupted*] But the Author of the *com. Lat.* as if he twice miſtook ר for ד has rendered it, *ſeduced with Vanity.*

Ver. 3. *Let the King live for ever*] The Form of Addreſs to the *Perſian* Kings, *Ælian Var. Hiſt.* Lib. i. 32.

to

to the King, let there be Letters given me for the Governors beyond the River, that they ſhould convey me along, till I come into Judah;

8. And a Letter for Aſaph the Keeper of the Foreſt that belongs to the King, that he ſhould give me Timber to make the Gates of the Palace which belongs to the Houſe, and for the Wall of the City, and for the Houſe that I ſhall go into. Which the King granted me, according to the good Hand of my God upon me.

9. Then I went to the Governors beyond the River, and gave them the King's Letters; he ſending Captains of the Army, and Horſemen with me.

10. Which Sanballat the Horonite, and Tobiah the Ammonite Servant hearing of, it greatly diſpleaſed them; becauſe there was a Man come to endeavour for the Good of the Iſraelites.

11. Now when I was come to Jeruſalem, and had been there three Days;

12. I roſe up by Night, having a few Men with me, but told Nobody what my God had put into my Heart to do at Jeruſalem, and there was no Beaſt with me but that which I rode on.

13 And I went out at the Gate of the Valley by Night, and before the Serpent-fountain, as alſo to the Dung-gate; then I got by force through the Walls of Jeruſalem, which were broken down, and the Gates of it conſumed with Fire.

14. So I paſſed on to the Fountain-gate, and to the King's Fiſh-pond; but there was no Place for the Beaſt that was under me to paſs.

15. Therefore I went up in the Night by the Brook, and got by force through the Wall; at length I came back, and entering in at the Gate of the Valley, I returned.

16. And the Rulers neither knew whither I went, nor what I did: for I had not yet told the Jews, whether Prieſts, Nobles, Rulers, or the reſt who did the Work.

17. Afterwards I ſaid to them, You ſee the Adverſity which we are in, how Jeruſalem is waſte, and the Gates of it are burnt up with Fire; come, and let us build up the Wall of Jeruſalem, that we may be a Reproach no more.

18. Moreover I told them of the Hand of my God which was good upon me, and alſo the King's Words that he expreſſed to me: upon which they ſaid, Let us get ready, and build: ſo they made their Hands ſtrong for the good Matter.

19. But when Sanballat the Horonite, Tobiah the Ammonite Servant, and Geſhem the Arabian heard of *it*, they ſcoffed at us, deſpiſed us, and demanded, What Thing is this that you are doing? Will you rebel againſt the King?

20. To whom I returned this Anſwer, The God of Heaven himſelf will give us Succeſs, therefore we his Servants will get ready and build; whereas you have no Part, Right, nor Memorial in Jeruſalem.

CHAP. III.

ACCORDINGLY Eliaſhib the high Prieſt got ready, with his Brethren the Prieſts, and built up the Sheep-gate, which they conſecrated, and ſet up its Doors; even to the Tower of Meah did they conſecrate it, to that of Hananeel.

2. And at the Side of him the Men of Jericho built; at his Side alſo did Zaccur the Son of Imri build.

3. But the Fiſh-gate the Sons of Haſſenaah built; they made it, and ſet up its Doors, Locks and Bars.

4. At the Side alſo of them Meremoth the Son of Urijah, the Son of Koz, repaired; as did at their Side Meſhullam the Son of Berechiah, the Son of Meſhezabeel; and at theirs Zadok the Son of Baana.

5. Next at the Side of thoſe the Tekoites repaired; but their Gentry would not bring their Necks into the Service of their Lord.

6. And Joiada the Son of Paſeah, and Meſhullam the Son of Beſodeiah repaired the old Gate; they made it, and ſet up its Doors, with the Locks, and Bars of it.

Ver. 8. *to make*] *beams for* ſeems improper Paraphraſe.

Ib. *the Gates of the Palace which belongs to the Houſe*] *Vulg. the Gates of the Temple, the Towers of the Houſe.*

Ver. 13. *got by force*] or *broke*, the indiſputable Meaning of the *Heb.* Word שִׁבַּר as it is in all the *Copies* I have had the Opportunity of examining; nor is it pretended ever to ſignify *viewed*, or as ſome *Lat. Tranſlators* render it *conſidered*. There is however another *Heb.* Word of the ſame Letters, differing from this only by having no Point over the right Side of ש but even that ſignifies *to expect* or *wait for*, and no where elſe beſides in this and the 15th Ver. nor by any Proof here *to view* or *conſider*: yet I find this to be what is pretended for it, notwithſtanding it is another Word, and not that which is here uſed; and notwithſtanding this other Word or Verb wants the whole Conjugation *Kal*, in which the Word here is. *Jun.* and *Trem.* alſo turn it *effringebam, I broke*; nay the *Septuagint* likewiſe συντρίβων the ſame.

Ib. *through*] to get to the other Side; the *Original* having a Prepoſition that ſignifies ſo properly, which is omitted in the other Way of tranſlating.

Ver. 15. *got—through*] where there was ſome Breach in the Wall, and to get back again to the Outſide.

Ver. 2. *his Side*] as here before; and not plur. as in Ver. 4.

Ver. 3. *made*] or *framed*, which appears better than *laid the Beams*, that ſcarce belongs to a Gate. There is the ſame Verb Chap. ii. 8.

Ver. 5. *Necks*]. By Alluſion to Oxen under the Yoke.

7. And

7. And at their Side Melatiah the Gibeonite, and Jadon the Meronothite, the Men of Gibeon and Mizpah repaired, to the Throne of the Governor on this ſide the River.

8. Uzziel the Son of Harhoiah one of the Goldſmiths repaired at the Side of him, and at his Hananiah the Son of one of the Apothecaries; but they left Jeruſalem as far as the broad Wall.

9. And at the Side of them repaired Rephaiah the Son of Hur, Prince of the half Part of Jeruſalem.

10. Moreover at their Side Jedaiah the Son of Harumaph repaired, even before his Houſe; and at the Side of him did Hattuſh the Son of Haſhabniah repair.

11. Another Meaſure Malchiah the Son of Harim, and Haſhub the Son of Pahath-moab repaired, and the Tower of the Ovens.

12. And at the Side of him repaired Shallum the Son of Hallohesh, the Prince of the *other* half Part of Jeruſalem, with his Daughters.

13. Hanun and the Inhabitants of Zanoah repaired the Gate of the Valley, they built it, ſetting up its Doors, Locks and Bars; and a thouſand Cubits of the Wall to the Dung-gate.

14. But Malchiah the Son of Rechab, the Prince of Part of Beth-cherem, repaired the Dung-gate; he built it, and ſet up its Doors, Locks and Bars.

15. And Shallun the Son of Col-hozeh, a Prince of Part of Mizpah, repaired the Fountain-gate, he built it, covered it, and ſet up its Doors, Locks and Bars; and the Wall of the Fiſh-pond of Shelah, at the King's Garden, even to the Stairs going down from the City of David.

16. After him Nehemiah the Son of Azbuk, Prince of the half Part of Beth-zur, repaired to *the Place* before the Sepulchres of David, and to the Fiſh-pond that was made, and the Houſe of the ſtout Men.

17. Rehum the Son of Bani, of the Levites, repaired after him: at his Side did Haſhabiah Prince of the half Part of Keilah repair, for his Part.

18. After whom repaired, of their Brethren, Bavai the Son of Henadad, Prince of the *other* half Part of Keilah.

19. And Ezer the Son of Jeſhua, Prince of Mizpah, repaired another Meaſure at his Side, over againſt the going up to the Arſenal, at the Corner.

20. After him Baruch the Son of Zabbai earneſtly repaired another Meaſure, from the Corner to the Door of the Houſe of Eliaſhib the high Prieſt.

21. After whom Meremoth the Son of Urijah, the Son of Koz, repaired another Meaſure, from the Door of Eliaſhib's Houſe to the End of it.

22. And after him repaired the Prieſts, the Men of the Plain.

23. After the ſame Benjamin, and Haſhub, repaired before their Houſe: after whom Azariah the Son of Maaſeiah, the Son of Ananiah, repaired by his Houſe.

24. After him Binnui the Son of Henadad repaired another Meaſure, from the Houſe of Azariah to the very Edge of the Corner;

25. Palal the Son of Uzai over againſt the Corner, and the Tower going out of the King's uppermoſt Houſe, which is at the Court of the Priſon; after him Pedaiah the Son of Paroſh;

26. And the Aſſiſtants dwelling on the Aſcent, to *the Place* before the Water-gate eaſtward, and the Tower going out.

27. After the ſame the Tekoites repaired another Meaſure, over againſt the great Tower going out, and to the Wall of the Aſcent.

28. From above the Horſe-gate the Prieſts repaired, againſt their reſpective Houſes.

29. Zadok the Son of Immer repaired after the ſame, before his Houſe: and after him Shemaiah the Son of Shechaniah, the Keeper of the Eaſt-gate repaired.

30. After whom Hananiah the Son of Shelemiah, and Hanun the ſixth Son of Zalaph, repaired another Meaſure: after the ſame Meſhullam the Son of Berechiah repaired, before his Room.

31. After him repaired Malchiah, a Goldſmith's Son, to the Place of the Aſſiſtants and Merchants, before the Muſtering-gate, and to the going up to the Corner.

32. And between the going up to the Corner and the Sheep-gate, the Goldſmiths and Merchants repaired.

Ver. 8. *left*] a common Verb of that Signification; and ſo *Montan. Leo Jud.* with *Trem.* and *Jun.* have *reliquerunt*, the *Vulg. Lat. demiſerunt:* nor is there any Proof or Likelihood that it ever ſignifies *fortified.*

Ib. *as far as*] did not meddle with the old Wall that was ſtanding; vid. *Jun. Annot.*

Ver. 14. *Beth-cherem*] like *Beth-ſhittah, Jud.* vii. 22. &c. without the Article; and ſee *Buxt. Syntax.* Cap. 5.

Ver. 15. *Shallun*] not *Shallum.*

Ver. 26. *dwelling*] So *Caſtal.* renders it *incolentes*; *Pagn.* with *Trem.* and *Jun. qui habitabant, who dwelt:* it being what they repaired, which is here related.

Ib. *the Aſcent*] See at 2 *Chron.* xxxiii. 14.

Ver. 28. *From*] *Vulg. Lat. to.*

Ver. 32. *the Goldſmiths*] *Lat. Aurifices*, but in the *Vulg. Artifices, Tradeſmen*; made, as one may think, erroneouſly from the other.

CHAP.

CHAP. IV.

BUT when Sanballat heard that we were building the Wall, it diſpleaſed him, ſo that he had great Indignation, and ſcoffed at the Jews;

2. Saying thus before his Brethren, and the Army of Samaria, What are the feeble Jews doing? Will they be left to themſelves? Will they ſacrifice? Will they finiſh in a Day? Will they reſtore the Stones out of the Heaps of Rubbiſh, when they are burnt?

3. And Tobiah the Ammonite being by him, ſaid, Even what they build, if a Fox ſhould go up, he might break down their Stone-wall.

4. Hear, our God, that we are in Contempt, turn back their Reproach on their own Heads, and deliver them to be a Prey in a Country of Captivity.

5. Nay do not cover over their Iniquity, nor let their Sin be blotted out from before thee: for they have provoked *thee* even before the Builders.

6. Thus we built the Wall, all which was joined together, *one* half of it to *the other*; the People having a Mind to do *it*.

7. And when Sanballat, Tobiah, the Arabians, Ammonites, and Aſhdodites heard that the Walls of Jeruſalem were making up firm, that the Breaches began to be ſtopped, it greatly diſpleaſed them.

8. So they conſpired all of them together, to come to fight againſt Jeruſalem, and to hinder it.

9. Upon this we prayed to our God; and ſet a Watch againſt them Day and Night, for fear of them.

10. And Judah ſaid, The Strength of the Labourers is gone, and there is ſo much Rubbiſh, that we cannot build the Wall.

11. Beſides our Enemies threatened, They ſhall not know, nor ſee, till we come in among them, and ſlaying them, make the Work ceaſe.

12. When the Jews too who dwelt by them came, they told us ten times, *They* will be at all Places by which you can return to us.

13. Therefore I ſet at the lower Places behind the Wall, *and* in the clear Places, the People according to the Families, with their Swords, Spears and Bows.

14. Which having ſeen *done*, I addreſſed my ſelf, and ſaid to the Nobles, Rulers, and the reſt of the People; Be not afraid by reaſon of them; remember the Lord is great and terrible, and fight for your Brethren, your Sons and Daughters, your Wives and Houſes.

15. Now when our Enemies heard that it was known to us, and God had made their Counſel void, we returned all of us to the Wall, each one to his Work.

16. But from that Day one half of my Servants wrought in the Work, and the other held the Spears, Shields, Bows and Corſlets; the Princes being behind all the Family of Judah.

17. The Builders on the Wall, and they that carried Burdens, *with* thoſe who loaded, wrought in the Work with one of their Hands, and the other held a Dart.

18. The Builders alſo were girded each with his Sword upon his Loins, when they were building, and he that ſounded the Trumpet was by me.

19. And I charged the Nobles, Rulers, and the reſt of the People; The Work being much and wide, and we being ſeparated upon the Wall far off one from another;

20. At the Place in which you hear the Sound of the Trumpet, gather thither to us: our God will fight for us.

21. So we wrought in the Work, and half of them held the Spears from Break of Day, till the Stars appeared out.

22. I likewiſe ordered the People at the ſame Time, Let each one with his Servant lodge within Jeruſalem; that they may be a Guard to us by Night, as well as be at the Work by Day.

23. And neither I, my Brethren, my Servants, nor the Men of the Guard who followed me, did any of us pull off our Cloaths; each having his Dart *and* Water.

Ver. 2. *be left*] to do ſo: or *will they* [the *Perſians*] *leave them*; or *permit*, as ſeveral tranſlate: *fortifie* being foreign to it.

Ib. *to themſelves*] For the *Heb.* has a Prepoſition properly ſignifying *to* before the Pronoun.

Ver. 9. *Upon this*] *Nevertheleſs* thwarting the Senſe.

Ver. 12. They *will be*] with this ſupplied, which ſeems intended, it ſignifies that when the Enemies fell upon them, they would alſo beſet the Ways, that they might not eſcape back to their Friends in the Country, from whence they were come to help repair *Jeruſalem*; ſee Ch. xi. 1.

Ver. 13. *clear*] as the like Word is rendered, *Iſa.* xviii. 4. and the higher Places wanted the leſs Defence.

Ver. 14. *ſeen* done] For what elſe did he *look* at?

Ver. 17. *Dart*] to throw down from the Wall on the Enemy, in caſe of an Aſſault; ſee 2 *Chron.* xxxii. 5. from the Verb *to throw*.

Ver. 22. *to us*] *Vul. to you.*

Ver. 23. *Dart*] as Ver. 17. *Jun.* and *Trem.* tranſlate *cuique gladius ſuus, each had his Sword*; *Caſtal. ſuum quiſque telum dextera tenentes, holding every one his Dart in the right Hand:* it being a Noun, the ſame as in 2 *Chron.* xxiii 10. & xxxii. 5. *Job.* xxxiii. 18. & xxxvi. 12. *Joel* ii. 8. and theſe are all the Places where it is found.

Ib. *Water*] to drink at any Time, as People do at Work, without going away for it.

CHAP. V.

BESIDES there was a great Cry of the People, and their Wives, againſt their Brethren the Jews.

2. For there were ſome who ſaid, We, our Sons, and Daughters are many; therefore we muſt receive Corn, that we may eat, and live:

3. And others who complained, We have mortgaged our Fields, Vineyards and Houſes; that we might buy Corn in the Famine:

4. As there were more that did; We have borrowed Money for the King's Tax, *on* our Fields, and Vineyards.

5. Yet now our Fleſh is like that of our Brethren, our Children as theirs; and behold we are bringing our Sons and Daughters into ſubjection for Servants, nay ſome of our Daughters are brought into ſubjection; and there is no Power in our Hands, becauſe others have our Fields and Vineyards.

6. Greatly diſpleaſed, when I heard their Cry, and theſe Words,

7. I conſulted in my own Mind, then chid the Nobles and Rulers, telling them, You exact Uſury each one of his Brethren; whereupon I ſet a great Congregation againſt them.

8. I further ſaid to them, We have bought our Brethren the Jews who were ſold to the Nations, according to our Ability; and will you even ſell your Brethren? Or ſhall they be ſold to us? But they were ſilent, and found not a Word *to ſay*.

9. Moreover I proceeded; The Thing that ye do is not good; ſhould not ye walk in the Fear of our God, by reaſon of the Nations our Enemies?

10. And likewiſe I, my Brethren and Servants, might exact Money and Corn of them; I beſeech you, let us leave this Uſury.

11. Reſtore to them preſently, I pray, their Fields, Vineyards, Olive-yards and Houſes, with the hundredth Part of the Money and Corn, the Wine and Oil, which you exact of them.

12. And they anſwered, We will reſtore, and require Nothing of them, we will do as thou ſayeſt. Then I called the Prieſts, and made them ſwear to do according to theſe Words.

13. I alſo ſhook my Arm, and ſaid, Thus let God ſhake every Man, who does not confirm theſe Words, from his Houſe and Buſineſs, even thus let him be ſhaken, till he is void; to which all the Congregation ſaid, So let it be, and praiſed the Lord. The People likewiſe did according to theſe Words.

14. Now from the Time when I was appointed to be their Governor in the Country of Judah, from the twentieth Year to the two and thirtieth of King Artaxerxes, being twelve Years, I and my Brethren did not eat the Victuals belonging to the Governor.

15. Whereas the former ones who were before me were burdenſome to the People, taking of them Bread and Wine, beſides forty Shekels of Silver, nay their Servants had government over the People; but I did not do ſo, by reaſon of the Fear of God.

16. And I alſo repaired in this Work ſome of the Wall, and we bought no Land; beſides all my Servants gathered thither to the Work.

17. Jews too and Rulers a hundred and fifty Men, with them who came to us from the Nations that were round about us, were at my Table:

18. Inſomuch that what was made ready for one Day was an Ox, ſix choice Sheep, and for me Fowls, as alſo within ten Days a great deal of all Sorts of Wine; yet with this I did not require the Victuals belonging to the Governor, becauſe the Service was heavy upon this People.

19. Remember me, O my God, for Good, *according to* all that I have done for them.

CHAP. VI.

AT length when Sanballat, Tobiah, Geſhem the Arabian, and the reſt of our Enemies, heard that I had built up the Wall, and there was no Breach left in it, although I had not at that Time ſet up the Doors at the Gates;

2. Sanballat and Geſhem ſent to me, to come, that we might meet together at one of the Villages in the Vale of Ono; they intending to do me ſome Miſchief.

3. But I ſaid by Meſſengers whom I ſent to them, I am doing a great Work, ſo that I cannot come down; why ſhould the Work ceaſe, when I leave *it* off, that I may come down to you?

4. Yet they ſent to me after that Manner four times, and I returned them anſwer after this Manner.

5. Then Sanballat ſent his Servant to me

Ver. 11. *preſently*] This *Heb.* Word is found once more, *viz.* in 1 *Sam.* ix. 13. where ſee.

Ver. 13. *Arm*] So *Iſa.* xlix. 22. where it is only beſides, and thus by our beſt *Interpreters*.

Ver. 15. *Fear of God*] Τὸν σοφὸν ἐ κατὰ τοῖς κειμένοις νόμοις πολιτεύεσθαι, ἀλλὰ κατὰ τὸν τῆς ἀρετῆς, ſaid *Antiſthenes* the Philoſopher; *Wiſe Men do not live by the Direction of the Laws, but according to Virtue, Heſychius* in *The Life of famous Philoſophers*.

Ver. 1. *at the Gates*] I do not know why, or from whence our *Eng. Tranſlators* have *upon*, ſince the *Latin* ones have *in portis*.

after

after the ſame Manner the fifth time, with an open Letter in his Hand;

6. In which was written; There is heard among the Nations, and Gaſhmu ſays, thou and the Jews intend to rebel, therefore thou buildeſt up the Wall, that thou mayeſt be their King, as it is reported;

7. And that thou haſt ſet up Prophets to proclaim concerning thee in Jeruſalem, that there is a King in Judah; and now the King will hear the like Report: now therefore come, and let us take counſel together.

8. But I ſent to tell him, There is Nothing according to theſe Words which thou ſayeſt, for thou forgeſt them out of thy own Heart.

9. Though all of them made us afraid, ſaying, Their Hands will leave off the Work, ſo that it ſhall not be done. Now therefore ſtrengthen my Hands.

10. Beſides I went into the Houſe of Shemaiah, the Son of Delaiah, the Son of Mehetabeel, who was ſhut up; and he ſaid, Let us get together at the Houſe of God within the Temple, and ſhut the Doors of the Temple: for they will come to kill thee, and that in the Night.

11. Nevertheleſs I anſwered, Should ſuch a Man as I flee? Or who that is as I am, would go into the Temple, that he might live? I will not go in.

12. And I knew that behold God had not ſent him: for he ſpoke the Prophecy againſt me, becauſe Tobiah and Sanballat had hired him.

13. He being hired to the intent that I ſhould be afraid, and by doing ſo ſhould ſin; that they might have *Something* for an ill Name to reproach me.

14. Remember, O my God, Tobiah and Sanballat, according to theſe their Doings, and alſo Noadiah the Propheteſs, and the reſt of the Prophets, who would have made me afraid.

15. So the Wall was finiſhed on the twenty fifth of Elul, in two and fifty Days.

16. Which when all our Enemies heard, and all the Nations that were round about us ſaw, they were exceedingly caſt down in themſelves; being ſenſible that this Work was done by our God.

17. Moreover in thoſe Days the Nobles of Judah ſent many Letters to Tobiah, and Tobiah's came to them.

18. For there were many in Judah ſworn to him: for he was Son-in-law to Shechaniah, the Son of Arah: and his Son Jehohanan married the Daughter of Meſhullam, the Son of Berechiah.

19. They would alſo be talking of his good *Deeds* before me, and divulging my Words to him; who ſent Letters to make me afraid.

CHAP. VII.

AND when the Wall was built up, I ſet up the Doors; and Porters, Singers, and Levites were appointed.

2. I alſo ordered Hanani my Brother to be over Jeruſalem, with Hananiah the Prince of the Palace: for he was like a Man of Veracity, and feared God above many.

3. Then I ſaid to them, Let not the Gates of Jeruſalem be opened till the Sun gives heat; and while theſe ſtand by, let ſome ſhut, and make faſt the Doors: *they* are likewiſe to place Guards for the Inhabitants of Jeruſalem, in their ſeveral Watches, and beofre their own Houſes.

4. Now the City was of a large Space, and great; but the People were few within it, and there were none of the Houſes built up.

5. My God in the next place put into my Heart, that I ſhould gather together the Nobles, Rulers and People, to reckon up *their* Pedigree; and I found a Book of the Pedigree of thoſe who came up at firſt, in which I found written.

6. Theſe are the People of the Province that came up from Captivity, the Captives whom Nebuchadnezzar King of Babylon carried away, who returned to Jeruſalem and Judah, to their reſpective Cities;

7. The Number of which Men of the Iſraelites, that came with Zerubbabel, Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum *and* Baanah, were:

8. The Poſterity of Paroſh, two thouſand a hundred and ſeventy two;

9. The Poſterity of Shephatiah, three hundred ſeventy two;

Ver. 12. *ſent him*] where the *Heb.* Diviſion of the Ver. is.

Ib. *the Prophecy*] that they would come to kill *Nehemiah*, Ver. 10.

Ver. 3. *them*] the Porters, as well as the two laſt mentioned; otherwiſe *theſe* would be improper for them who are only ſpoken to.

Ib. *ſhut*] at Night, as Chap. xiii. 19.

Ib. *make faſt*] in general, as the Verb ſignifies, *to lock, bolt, &c.* not particularly *bar*.

Ib. *to place*] being infinitive.

Ver. 5. From this Verſe to Chap. xii. 9. ſays *Sir Iſ. Newton, Chron. of ant. Kingd. amend.* Ch. 6. *Nehemiah* copied it all out of the *Chronicles* of the *Jews*, written before his Days; as may appear by reading the Place, and conſidering that the Prieſts and Levites who ſealed the Covenant, *Neh.* 10. were the very ſame with thoſe who returned from Captivity in the firſt Year of *Cyrus*, *Neh.* xii. and that all thoſe who returned ſealed it; as he ſhews by comparing them together. However ſee on *Ezr.* ii. 1.

10. The

10. The Poſterity of Arah, ſix hundred fifty two;
11. The Poſterity of Pahath-moab, belonging to thoſe of Jeſhua and Joab, two thouſand eight hundred eighteen;
12. The Poſterity of Elam, a thouſand two hundred fifty four;
13. The Poſterity of Zattu, eight hundred forty five;
14. The Poſterity of Zaccai, ſeven hundred and ſixty;
15. The Poſterity of Binnui, ſix hundred forty eight;
16. The Poſterity of Bebai, ſix hundred twenty eight;
17. The Poſterity of Azgad, two thouſand three hundred twenty two;
18. The Poſterity of Adonikam, ſix hundred ſixty ſeven;
19. The Poſterity of Bigvai, two thouſand ſixty ſeven;
20. The Poſterity of Adin, ſix hundred fifty five.
21. The Poſterity of Ater, belonging to Hezekiah, ninety eight;
22. The Poſterity of Haſhum, three hundred twenty eight;
23. The Poſterity of Bezai, three hundred twenty four;
24. The Poſterity of Hariph, a hundred *and* twelve;
25. The Poſterity of Gibeon, ninety five;
26. The Men of Beth-lehem and Netophah, a hundred eighty eight;
27. The Men of Anathoth, a hundred twenty eight;
28. The Men of Beth-azmaveth, forty two;
29. The Men of Kirjath-jearim, Chephirah and Beeroth, ſeven hundred forty three;
30. The Men of Ramah and Gaba, ſix hundred twenty one;
31. The Men of Michmas, a hundred and twenty two;
32. The Men of Bethel and Ai, a hundred twenty three;
33. The Men of the other Nebo, fifty two;
34. The Poſterity of the other Elam, a thouſand two hundred fifty four;
35. The Poſterity of Harim, three hundred and twenty;
36. The Poſterity of Jericho, three hundred forty five;
37. The Poſterity of Lod, Hadid and Ono, ſeven hundred and twenty one;
38. The Poſterity of Senaah, three thouſand nine hundred and thirty.
39. The Prieſts were: the Poſterity of Jedaiah, belonging to the Family of Jeſhua, nine hundred ſeventy three;
40. The Poſterity of Immer, a thouſand fifty two;
41. The Poſterity of Paſhhur, a thouſand two hundred forty ſeven;
42. The Poſterity of Harim, a thouſand *and* ſeventeen.
43. The Levites were: the Poſterity of Jeſhua, belonging to Kadmiel, to the Poſterity of Hodevah, ſeventy four.
44. The Singers were: the Poſterity of Aſaph, a hundred forty eight.
45. The Porters were: the Poſterity of Shallum, Ater, Talmon, Akkub, Hatitah, Shobai, a hundred thirty eight.
46. The Aſſiſtants were: the Poſterity of Ziha, Haſupha, Tabbaoth,
47. Keros, Sia, Padon,
48. Lebana, Hagaba, Shalmai,
49. Hanan, Giddel, Gahar,
50. Reaiah, Rezin, Nekoda,
51. Gazzam, Uzzah, Paſeah,
52. Beſai, Meunim, Nephiſheſim,
53. Bakbuk, Hakupha, Harhur,
54. Bazlith, Mehida, Harſha,
55. Barkos, Siſera, Thamah,
56. Neziah, Hatiphah.
57. The Poſterity of Solomon's Servants, namely of Sotai, Sophereth, Perida,
58. Jaala, Darkon, Giddel,
59. Shephatiah, Hattil, Pochereth-zebaim, Amon;
60. All the Aſſiſtants, and the Poſterity of Solomon's Servants, were three hundred ninety two.
61. And theſe came up from Tel-melah, Tel-harſa, Cherub, Addon *and* Immer; but they could not tell the Family of their Fathers, and their Offspring, whether they were of Iſrael:
62. The Poſterity of Delaiah, Tobijah, Nekoda, ſix hundred forty two.
63. Of the Prieſts alſo, the Poſterity of Habai, Koz, Barzillai, who taking a Wife of the Daughters of Barzillai the Gileadite, was called by their Name;
64. Theſe ſought for their Regiſter *among* them whoſe Pedigree was reckoned up, but it was not found; ſo they were held to be polluted from the Prieſthood.
65. For the Tirſhatha ſaid of them, that they ſhould not eat of the very holy Things, till there ſtood up a Prieſt with Urim and Thummim.
66. The whole Congregation together, were forty two thouſand three hundred and ſixty;

Ver. 12. *two hundred*] In *Vulg.* *eight hundred.*
Ver. 21. *ninety*] *Lat. Vulg. nine hundred.*
Ver. 66. *three hundred*] *Lat. Vulg. ſix hundred.*

67. Beſides

67. Beſides their Servant-men and Maids, theſe being ſeven thouſand three hundred thirty ſeven; and they had two hundred and forty five Men and Women who were Singers.

68. Their Horſes were ſeven hundred thirty ſix, their Mules two hundred forty five,

69. The Camels four hundred thirty five, the Aſſes ſix thouſand ſeven hundred and twenty.

70. And Part of the chief Fathers gave for the Work; the Tirſhatha giving to the Treaſure a thouſand Drams of Gold, fifty Baſons, five hundred and thirty Prieſts Coats.

71. Some of the chief Fathers alſo gave to the Treaſure of the Work twenty thouſand Drams of Gold, and two thouſand and two hundred Manehs of Silver.

72. And what the reſt of the People gave, was twenty thouſand Drams of Gold, two thouſand Manehs of Silver, and ſixty ſeven Prieſts Coats.

73. So the Prieſts, Levites, Porters, Singers, and ſome of the People, with the Aſſiſtants, and all Iſrael dwelt in their Cities; where the Iſraelites were when the ſeventh Month approached.

CHAP. VIII.

AND all the People gathered together as one Man, into the Street that is before the Water-gate, and ſpoke to Ezra the Scribe to bring the Book of the Law of Moſes, which the Lord gave in command to Iſrael.

2. Accordingly Ezra the Prieſt brought the Law before the Congregation, both of Men and Women, and all who had underſtanding to hear *it*, on the firſt Day of the ſeventh Month.

3. In which he read before the ſame Street, from the *Morning*-light till the middle of the Day, before Men, Women, and thoſe who had underſtanding; and the Ears of all the People were to the Book of the Law.

4. Now Ezra the Scribe ſtood upon a wooden Pulpit that was made for the Affair; and by him ſtood Mattithiah, Shema, Anaiah, Urijah, Hilkiah and Maaſeiah, on his right Hand; and at his left Pedaiah, Miſhael, Malchiah, Haſhum, Haſhbaddanah, Zechariah, Meſhullam.

5. And Ezra opened the Book in the Sight of all the People, foraſmuch as he was above them; at the doing of which they all ſtood up.

6. Then he bleſſed the great Lord God: and all of them anſwered, So let it be, ſo let it be, with lifting up their Hands; they alſo bowed, and worſhipped the Lord, with *their* Faces to the Ground.

7. Beſides Jeſhua, and Bani, with Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites made the People underſtand the Law, who ſtood ſtill.

8. Thus they read in the Book, in the Law of God expounded, putting the Senſe, and made them underſtand the Scripture.

Ver. 6. *the great Lord God*] *Vul. Lat. the Lord God with a great* or *loud Voice.*

Ver. 8. *read*] It has been a Matter of great Enquiry and Debate, when and by whom the *Hebrew* Points, Part of which are the Vowels of that Language, were introduced. Before the *Babylonian* Captivity, while *Hebrew* was the Mother-tongue of the Jewiſh People, as their Letters are all Conſonants, and there was little or no Neceſſity for Vowels, it may be thought or allowed, they had but few or none of the latter. But being diſperſed after the Tranſmigration, and not living together, as their Anceſtors had done before in *Egypt*; the *Chaldee*, as it is agreed, was become their common Language at the Return from Captivity: whereby there was then Need of Vowels for the right reading and underſtanding of the Scripture Words, the adding of which was concluded both by *Jews* and *Chriſtians* to be done by *Ezra*, that ready Scribe or Writer, *Ezr.* vii. 6. aſſiſted by the Men of the Great Synagogue, *Haggai*, *Zechariah*, *Malachi*, with thoſe in *Ezra* ii. 2. and others; a particular Account of which may be ſeen in *Buxtorf's Tiberias*, Cap. 10, & 11. But lately in the Beginning of the 16th Century, one *Elias Levita* a *Jew* of *Germany* ſtarted another Opinion: for the *Jews* continuing to put a great Value on their Tradition, *Mark* vii. 13. and having pretended that the true Meaning of the *Scripture* was delivered down to them from the inſpired Writers by Word of Mouth, till their *Rabbi Judah*, whom they call *Hakkadoſh*, *the Holy*, wrote it in a Book intituled *Miſhnah*, about 150 Years after *Chriſt*; ſo this *Elias Levita* pretended the right Reading of the *Scripture* was preſerved in the ſame Manner, till their *Maſorites* at *Tiberias* compoſed the Points, about 500 Years after *Chriſt*, *Eliæ Lev. Maſoreth Hammaſoreth, & de Accentibus.* As the inventing this Opinion made for the Jewiſh Tradition, ſo the promoting it did for the Popiſh ones, by leſſening the Truth and Authority of the *Holy Scriptures*, which have been a great Check to the Traditions of the *Papiſts*: it is therefore no Wonder that *Morinus* (that bitter Reviler of the *Proteſtants* at the ſame Time) in *Exercit. Biblicæ*, and their great Father *Simon* in his *Critical Enquiries*, &c. with others of them, ſhould ſo cordially eſpouſe the Cauſe; nor for the ſame Reaſon of degrading *Sacred Writ*, that thoſe who are deiſtically inclined ſhould do the ſame, in order for Human Reaſon to juſtle out Divine Revelation; accordingly it may be generally found that the late Authors of thoſe two Sorts, when they make mention of this, hold with *Elias*, only pretend the Points are erroneous or uncertain; as *Hutchinſon* moſt confidently does, for Imaginations of his own. The *Jews* however, though it does not extenuate the *Scripture* in their View, becauſe they think ſuch oral Tradition of the Points as valid, and as much from Inſpiration at firſt, as if they had been all along written, do altogether reject this new Conjecture of *Elias Levita*; ſee *Buxt. de Punct.* P. II. Cap. iii. iv. and p. 366. while it muſt be confeſſed divers learned *Proteſtants*, with *Capellus* at their Head, have likewiſe fallen in with it, led perhaps too much by Novelty, or the Authority of others, not conſidering it ſufficiently themſelves; as not thinking it perhaps material, of which further.

The better to underſtand the State of the Matter, and be more capable of judging in it, let us ſuppoſe the Vowels

9. And Nehemiah who was the Tirſhatha, and Ezra the Prieſt the Scribe, with the Levites who made the People underſtand, ſaid to them all, This Day is holy to the

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all taken out of the *Engliſh Books* of the old Teſtament, as alſo out of the *Latin* ones; the firſt might then be pretty nearly to us when we were uſed to them, as the *Hebrew Bible* was to the *Jews* before the Captivity, while that was their common Language; and what it was to them after the Captivity, we may conceive by conſidering how ſuch a *Latin Copy* without Vowels would be to us. There being indeed commonly in *Hebrew* a Conſonant and a Vowel alternately, that Tongue muſt be the eaſier in ſuch a Reſpect, but this may be thought overballanced by the *Hebrew* having more than double the Vowels of our *European* Languages; nay if an *Engliſh* and *Latin Copy* without Vowels as mentioned before had ſome Mark for the Places of them, it would exceed the *Hebrew* in Plainneſs upon that Account. It is however not to be omitted, that the *Matres Lectionis*, as ſome call the Letters ', ו, and א, are ſomewhat helpful in reading the unvowelled *Hebrew*, but not much in the *Scripture*: for when ' is uſed as a Vowel, it has the Power both of *i* and *e*, ו of *o* and *u*, and א is never a Vowel, but uſed with all the five; beſides theſe two firſt Letters themſelves, which are properly Conſonants, being deſtitute of Points, do not inform a Reader when they are endued with the Nature of Vowels, nor are they in Place for one half of them; ſo that this is next to Nothing of Certainty without farther Help; and the Jews put more of them in modern Words for that Purpoſe, which the *Bible* wanting, even this may ſhew it had pointed Vowels; ſee more fully *Buxt. de Accent.* p. 370, 371. In pleading theſe, *Walton* owns they were *very ſeldome in the middle of Words*, and yet aſſerts they *were the onely Vowels*, *Conſiderator conſidered*, p. 206; and *Simon* pretending there were more than now, makes bad worſe.

The Caſe being thus fairly ſtated, methinks an unprejudiced Perſon ſhould not want Arguments to be perſuaded that the *Jews* neither did, nor could read the *Hebrew Bible* without Points, till the Time *Elias Levita* talks of, as *Prideaux* owns and ſhews, *Connect.* P. i. B. 5. and that they were frequent in reading it, is well known. So far and ſo long, as the Words and Pronunciation of them were retained in the Memory of any from their Forefathers, ſuch Perſons might read: for the Conſonant-letters alone could not teach them how to do it; neither did, as is manifeſt by the *Septuag.* and *Targumiſts* reading otherwiſe. And is it to be imagined that even the Readers in the Synagogues could ſay the whole *Scripture* by Heart? Words it is true might often be known by the ſame Words in other Places, the Sounds of which were remembred, and many more might be known according to the Rules of Grammar, by Number, Conjugation, Tenſe, *&c.* but as there are divers Nouns ſeldom extant, ſome but once, and ſeveral irregular Verbs, with Abundance of particular Words that vary from the uſual Conſtruction; the Remembrance of the common Words, and the general Knowledge of Grammar (then but little) would be inſufficient without remembring alſo the Exceptions and Words leſs frequent: all which to mind diſtinctly in the ſeveral Places, might require a larger Memory, than to be able to ſay the whole *Scripture* out of Book, as it lies connected together; ſee *Buxt. Tiber.* Ch. 9. at end, and even *Capel. Crit. Sacr.* Sect. 63. Many Verbs, with the Knowledge of the *Heb. Grammar*, might be known how to be read by the Letters, if regular; but even in ſuch Verbs, their Letters would not inform whether the pointing, or reading, was regular or irregular in ſuch a Place, or what it was if the latter, and ſo it would be uncertain; which ſome plead it is, for the like Reaſons. And beſides the various Anomalies of the Verbs, the Vowels of the Nouns are very different. So that all the ſame Pronunciation without Points could not be derived from the ſacred Penmen, as pretended in Proleg. iii. ſect. 51, 53. ad *Bib. Polyglot.*

An Objection that is raiſed from the preſent reading of the *Samaritan Pentateuch*, and the Writings of the *Jewiſh Rabbies* without Points, gives me Occaſion for making the Matter ſtill plainer. It is certainly much eaſier to put Vowels to the Conſonants, than to read them without; becauſe the firſt allows of all Helps, and any Time for performing it, whereas the other is to be done ex tempore by Memory: it muſt needs be granted too, that the Points were inſerted in the *Targums* by no mean Hands, yet they were far from being correct; and though *Buxtorf* himſelf has done it anew, than whom perhaps none in theſe Ages was more capable, the Learned are not ſatisfied it is entirely right. How could thoſe *Verſions* then have been read without Vowels? Much leſs how could the *Original?* There is a material Difference in the *Jewiſh Rabbinical Books*, which may be ſuppoſed written plainly grammatical, and ſo are every where to be read in the ſame Manner, with the Aid too of א, ו, and ', inſerted at Pleaſure. And notwithſtanding the *Targums* have more Difficulties by following the *Scripture*, yet leſs than the *Hebrew Text* it ſelf; beſides *Chaldee* was the *Jews* Language after the Captivity. The pointed *Bibles* may now aſſiſt them, inſtead of *Hebrew* being their Mother-tongue, to read the unpointed ones, where Memory fails; and as they know what is to be read beforehand, they may get their Leſſon ready; as indiſputably their Boys do, who, as I have ſeen at *London*, read a Portion of *Scripture* in the Synagogue: for the Schoolmaſter there himſelf confeſſed to me, that he could not teach the Writings of their *Rabbies*. Beſides they read but Part of the *Scripture* in their publick Worſhip. As to the *Samaritans*, *Prideaux* ſeemed to think they have Points, though not tranſmitted to us: Nay *Jerome* writes, in one of his *Prefaces to Kings*, *The Samaritans have the Five Books of Moſes, written with the ſame Letters as the Jews, figuris tantum & apicibus diſcrepantes, only differing in their Shape and Points*; for what elſe can the latter be, ſince Something beſides the Form or Character of the Letters? They might alſo help themſelves with the *Heb.* Points, and they having only the *Pentateuch*, that may be eaſier read, where it depends ſo much on Memory, than the whole *Bible*; and perhaps they make but little Practice of reading that, which may be incorrectly too: as the learned *Poſtellus* in his *Alphabet of 12 Languages* writes, *The Samaritans have now no Points, as they had in the Time of Jerome, and they read, depravatè admodum, very badly without them.* But the Neceſſity of the Points ſtill more appears, by their making and diſtinguiſhing Conſonants, as well as Vowels: for the double Letters are made by [·] in the ſingle ones, the Sound of *h* is alſo taken away by it, and *ſh* diſtinguiſhed from *ſ* by the ſame; ſo *caph* and *he* together maſc. are known from *caph* only fem. by ך and ה.

Another Objection ſprings from what has been already mentioned, that the *Copies* kept in the Synagogues are void of the Points, from whence it would be inferred, that they are a late Invention. If *Ezra* did introduce the Points, yet the great Labour and Care of annexing them to the *Bibles*, which might be done after the Letters were all written, was probably the Reaſon that many went without them, and this accords well with their Origin being from *Ezra*; ſo that the Points might not be put to the *Synagogue-Law*, becauſe they had a later Riſe than the Letters, that this might be as the Ten Commandments of God's own Writing were. The Points moreover might look like an unpleaſing Mark of their Declenſion and Captivity, damping the Delight they ſhould have in worſhipping God; or they might be left out for Oſtentation, to ſhew they could read without them; or elſe might be avoided there, that the Prieſts ſhould be ſkilful and induſtrious to read ſo; or that thoſe *Copies* might have no Fault, which could ſcarcely be with the numerous Points. From the Scarcity of the pointed *Bibles* before Printing was known, eſpecially if they were formerly kept only in the Jewiſh Schools, as *Prideaux* affirms, it is no Wonder that divers ancient Writers make no Mention of them, as might otherwiſe be expected, nor that the *Septuagint* did not uſe, as it ſeems, pointed *Copies*; ſee *Gen.* xlvii. 31. to which may be added, that

Lord

Lord your God, do not mourn nor weep: for all the People wept, when they heard the Words of the Law.

10. He ſaid further to them, Go, eat the fat Things, and drink the ſweet, and ſend Part to thoſe for whom there is Nothing pre-

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their *Tranſlation* is ſuppoſed to be made, not from the *Heb.* but the *Chaldee*, as *Buxt.* ſhews, *De Punct.* Par. i. Cap. 9. ſo unpointed *Originals* are to be aſcribed to the Uſe of ſome *Targummiſts* (for *Onkelos* tranſlates ſo near to the *Heb.* as may be incredible without his having the Vowels, which may alſo be an Argument of their Antiquity) particularly *Jonathan*, of whom the *Jews* have ſuch a high Veneration, that they write, he received his *Targum* or *Chaldee Tranſlation*, as to the Senſe of it, from the three laſt Prophets, *Zech. Hag.* and *Mal.* that while he was making it, the whole Country of *Paleſtine* was ſhaken with an Earthquake, and this was heard from Heaven, *Who is he that reveals my Secrets to Mankind?* that if a Fly or the like pitched on him or his Paper, it was burnt up from Heaven, without any Hurt to himſelf or the Paper; that the Angels would fly from Heaven to know it, when he was abſent; and that he was the Chief of fourſcore Diſciples of the famous *Hillel:* and as he differs conſiderably from the pointed *Hebrew*, as for Inſtance inſtead of *with* in *Hoſ.* xi. 12. he has *People* twice, the Difference in *Heb.* being only a Vowel; here is a ſtrong Plea againſt the Points being invented by the *Jews* afterwards: for how can it be imagined but they would have been guided by him, as their greateſt Authority in that Caſe? And the latter *Targum-Writers* appear to have written after the pretended Invention of the Points, yet they differ from them ſtill more: from all which it is not difficult what to conclude. Moreover the *Cabbaliſts* reading otherwiſe ſometimes than the Pointing (in the Luxuriancy, and Wantonneſs of their myſtick Meanings, and Allegories; which ſome bring for a Reaſon that the Law was not pointed by *Moſes*, but *Ezra*, and reckon thoſe Senſes to be ſeventy) may indicate the Neceſſity of the Points, rather than their Abſence. On the other hand the *Talmudiſts*, throughout their voluminous *Writings*, do not quote, as *Buxtorf* ſuppoſes, and who knew better? one Paſſage of *Scripture* but according to the preſent Punctuation; the *Jeruſalem Talmud* being publiſhed about the Year of *Chriſt* 230, and the *Babylonian* 500: the like almoſt he ſpeaks concerning *Jerome* in his large *Works*, unleſs perhaps he has any where been led from it by allegorizing, or by the *Septuagint Tranſ.* nor even that does he grant hardly, ſee *Buxt. Fil. Tract. de Punct.* p. 77, 154, 164, 166. How poſſibly could they ſo often and ſo much keep to a Reading, that was not yet aſcertained, when the bare Letters admitted of its being ſo various? If it might be objected, that the *Tiberian Jews* (whom young *Buxt.* aptly calls *Utopians*, who never were but in Imagination) made the Pointing according to the *Talmuds*; yet ſurely not by *Jerome*'s Books, who was a *Chriſtian*, and lived in the 4th Century. But if there were ſuch as compoſed the Pointing from the former *Hebr. Writings*, as doubtleſs they would and muſt have done, how came they not to be guided by the *Targums*, *Septuagint*, *&c?* As this cannot be anſwered to any Purpoſe, it concludes full againſt the Novelty of the *Heb.* Vowels. As for the little Mention that is made of thoſe Points in the *Talmuds*, *&c.* it is no Wonder, when the Subjects there treated on did not require more. What therefore does that make for there being then no Points? But one Inſtance of them quite overturns it, as before. That *Jerome* had Recourſe to the Text pointed, notwithſtanding the great Scarcity of it in thoſe Times, is ſufficiently manifeſt by his aſſerting ſo often the *Heb.* is thus and thus, contrary to the *Seventy*, or others, who took it otherwiſe; when without the Vowels it might be either Way, and would ſignify either; ſee Examples in *Buxt. De Punct.* Pt. 1. Cap. xi. p. 146, &c. & 161, &c. as likewiſe by his writing in ſome Words an *e*, where the *Heb.* had no Sound, but where being pointed would be *Sheva*, which in other Places ſtands for *e:* now he might eaſily put *e* for [:] ſignifying it, though there ſilent; but how ſhould he make a Vowel and Syllable from Nothing? ſee ſome Examples in *Buxt. De Punct.* p. 158.

Prideaux in *Con.* B. 5. at End, relates that there is a *Copy*, which they pretend to be the original one written by *Ezra*, kept at *Bononia*, that has the Vowel-points; which though incredible to be the ſame, yet it is natural to ſuppoſe that when the *Copy* was renewed, it was made like the old one, which may amount to the ſame. The *Copy* written by *Hillel* was a famous one, which upon a Perſecution in the 10th Century in the Kingdom of *Leon*, being brought from thence, as *Abrah. Zacuth* writes in the Book יוחסין *Juhaſin*, fol. 132. the *Jews* corrected their other *Copies* by it; Part of which that was ſold in *Africa*, he ſays, he ſaw: *David Ganz* alſo the Author of צמח דוד *Zemah David* (theſe being two principal Jewiſh Hiſtorians) applauds that *Bible*, as do ſeveral others. This *Hillel* lived before the Time of *Chriſt*, as *Pet. Cunæus*, *de Republica Hebraica*, aſſerts, and our Countryman the learned *Prideaux* particularly ſhews, *Connect.* Part ii. Book 8. at Beg. and that his Book had the Points *Kimhi* and others teſtify, *De Accent.* p. 351, 352. nay *Simon* himſelf ſays in his *Critical Enquiries*, Chap. 3. that *Hillel*'s *Copy* has Vowel-points and Accents. But he pretends that *Hillel* was after the *Maſorites* of *Tiberias*, and his Proof for it is, becauſe his *Bible* has Points; thus taking that as granted which he pleads for (not uncommon with him) that thoſe *Maſorites* invented them: nay by the Variations which he mentions, in the pointing of that *Codex* from the *Maſoretic Copies*, it appears to be more ancient, as they are uniform ſince the Notes of the *Maſorah* were added. In a noted *MS.* intituled ספר הבהיר *Sephir Habbahir*, written by *Nehonja* before the Time of *Chriſt* 50 Years, as the *Book Juhaſin*, fol. 20. and *Zemah David*, fol. 35. ſhew, there is expreſs Mention of the Points; a Quotation from which is given by *Behai* in his *Commentary on Gen.* xviii. 3. in theſe Words: הנקודות מניעות האותיות כמו שהנשמה מניעה את הגוף שדרשו רבותינו בספר הבהיר רמיז נקודתא באתותא דאוריתא דמשה כנשמתא דחיי בגופא דאניש *The Points move the Letters as the Mind does the Body, according as our* Rabbies *expound it in the* Book Bahir; *The Points with the Letters of the Law of* Moſes, *are like the living Mind with the mortal Body of Man.* Another famous *Treatiſe* called זוהר *Zohar*, written before the *Talmuds*, about a hundred Years after *Chriſt*, as the *Books* mentioned for the Time of the other relate, by *Shimeon ben Johai*, or his Scholars from him, concludes a Sentence with theſe Words, Col. 2. דתלת נקודין הלם שורק חירק *of the three Points* or *Vowels*, *Holem*, *Shurek and Hirek.* And in the ſame Place there is Mention made more than once of אתון ונקודי *the Letters and Points*; in Colum. 152. is alſo a particular Account of the Points. It is poſſible ſome Addition may have been made to thoſe *Books*, which may have cauſed them without that Conſideration not to ſeem ſo ancient. And the ancient *Copies* of the *Miſhnah*, or Text of the *Talmud*, which was publiſhed about 150 Years after the Birth of *Chriſt*, had the Points and Accents, as *Ephodeus* and others ſhew, *Buxt. de Punct.* p. 78, 79. In the *Talmuds* likewiſe, after which both *Elias Levita* and *Capel* pretended the Pointing was invented, טעמים *the Accents* are ſeveral Times ſpoken of, as in *Talm. Hieroſ. Megillah*, Ch. 4. *Talm. Babyl. Megil.* Ch. 1. on *Neh.* viii. 8. *Nedarim*, fol. 37. Col. 1 & 2. *Berachoth*, fol. 62. *Hagiga de Ollat. Agnor.* fol. 6. ſee *Buxtorf in Tiberiade*, Cap. ix. Sect. 3. and more with his Son *Of the Points*, Part i. Ch. 5, 6. The like may be found in the *Book Cozri*, being the Account of a Conference between a *Jew* and *King Chozroes*, as there ſaid 4500 Years from the Creation, by which the latter was converted to Judaiſm; ſee *Juhaſin.* p. 42, *&c.* And ſo in the Book יצירה *Jetzirah*, for its Antiquity, *&c.* aſcribed by ſome to *Abraham*, however is mentioned in the *Talmud*, *Sanhed.* Ch. 7. there is a diſtinct Account of the double Letters, which are made ſo by the Pointing; as alſo the ſame double Letters are ſpoken of in *Zohar*, on

pared;

pared; for this Day is holy to our Lord: and be not ſorrowful, ſince the Joy of the Lord is your Strength.

11. The Levites likewiſe made all the People hold their Peace, by ſaying, Be ſilent, for this Day is holy, and be not ſorrowful.

Geneſ. Col. 153. and particular ones in ſeveral Places of the *Talmud*, as *Buxt.* the Son ſhews, Pt. i. Chap. 14. and even by Words in the Writings of the *New Teſt.* he demonſtrates the like was then uſed; of which take theſe two: *Joppa* is according to the Point *Dageſh*, for otherwiſe the *Heb.* is ſpelled with *ph*; and *Sarepta*, *Luk.* iv. 26. was *Zarephath*, 1 *King.* xvii. 9. with *ph* and *th*, the taking away the Aſpiration *h* being denoted by one of the *Heb.* Points; and more than he has collected together, p. 230. I ſuppoſe may be found, eſpecially Words having *p*, *t* and *c*, without *h*, from the *Heb.*

How unaccountable it is that Perſons not prejudiced as before mentioned, and who duly weigh the Matter, can believe ſuch a Story as *Elias the Levite* tells, when no Hiſtory nor Author of thoſe Times gives any Account of ſuch Invention of the Points! not *Seder Olam Zeutah*, *Kabbalah Abr. Lev. Juhaſin*, *Shalſheleth Haccabalah*, or *Zemah David*, which five *Books* comprehend the Hiſtory of that Time; ſee alſo *Buxt. de Punct.* p. 378. So that the Relation of a Fact about a thouſand Years before, reſts on his own Authority, and ſome late uncertain Quotation; while on the other hand there was to be retained in Memory from Age to Age another thouſand Years, the diſtinct Remembrance of 15 Vowels and 25 Accents, as they are commonly reckoned, and how they were to be applied to every Word and Syllable in the whole *Scripture*. Probably he might think the Story would not paſs, unleſs he affixed to it Time, Place and Perſons: which help to diſcredit it, as the *Jews* were then diſperſed from the Country of *Judea* where *Tiberias* was; and though *Jerome* mentions ſome, or rather one, there in his Time, yet their Univerſities and learned Men in general being in the Province of *Babylon*, about 100 Years before, from about the Year of *Chriſt* 230, to the Year 1037, *Buxt. Tib.* Cap. 6. no doubt but thoſe would have performed ſuch a great Undertaking, if it had been done, as they did the *Babyloniſh Talmud* of that Time, nor would it have otherwiſe been received.

Capellus a principal Follower of *Elias Lev.* in his *Arcanum Punctationis revelatum*, Lib. i. 7. pleads the *marginal Readings* of the *Scripture* being only concerning the Letters, and none about the Points: which at moſt can be a Sign of no more, than that thoſe *Readings* were not made ſince the Points; and that they were put in the *Margin* ſince the Time of *Ezra*, needs not be ſuppoſed, nor ſeems likely; and the *Jews* hold it for certain that thoſe Words were put by *Ezra*; only the few which are in *Ezra*, *Nehemiah*, *&c.* might be added by *Simon* called the Juſt, who is allowed to have added ſome Paſſages to the *Text* it ſelf, which muſt have been done after *Ezra*'s Time; and ſo might ſome of thoſe Readings be put, ſince the Number of them differs. As *Buxtorf* the Father anſwered *Elias Levita* in his *Tiberias*, annexed to the *Baſil Heb. Bible* in two Vol. fol. and in the firſt Edit. of his *Heb. Gram.* as did alſo other of the *Jews*; ſo his Son made farther Anſwer to *Capellus*, for which ſee his *Book De Punctorum &c. Antiquit.* and in particular Pt. ii. Ch. 6, 7. where he expoſes the new Notion of *Capellus*, that the Pointing was begun by the *Tiberian Jews* as before, but continued with Additions by others, and at laſt finiſhed by *Ben Aſher* about our Year 1040; which the profound Silence of all Writers during that long Time renders very chimerical, beſides the other Abſurdities attending it, as there ſhewn.

The Work of the *Maſorites*, who were probably at the Schools or Colleges of the *Jews* in *Meſopotamia* or the Province of *Babylon*, was the compoſing thoſe *Notes* on the *Scripture*, from whence they took their Name, called the *greater* and *leſſer Maſoreth*: which *Notes* evidently, I might ſay demonſtratively, ſhew that the Authors of them were not the Inventors of the Points, becauſe divers of them are Remarks on the Pointing, as *Godwyn* obſerves, *Moſ. and Aaron*, Lib. vi. 7. Thus on *Gen.* xix. 2. they obſerve that every הִנֵּה for *behold*, which are numerous in *Scripture*, is pointed הִנֵּה with the Vowel zere, excepting here only, where it is הִנֶּה with the Vowel ſægol; ſo on *Gen.* xvi. 15. that שֵׁם is ſix times with ſægol, and always beſides with zere. If the *Maſorites* had invented the Points, would not they have made them alike, or told the Reaſon of the Difference? eſpecially unleſs they had done it through Overſight, which the *Note* ſhews they did not. So they remark on *Exod.* xxxii. 1. that מה *what* before ח or *y* is pointed with three different Vowels, 17 times מָה 5 times מֶה and twice מַה of which may be ſaid the like as before, and of Abundance more. Such Alterations might chiefly ariſe from the Cuſtom of Speech, as the Words here mentioned are of the Nature of ours that end with a Vowel, which Vowel we ſometimes contract, and perhaps change, in the Sound, by reaſon of the firſt Syllable of the following Word. The Points muſt needs be added at firſt, from the Sound of ſpeaking thoſe Words to which they were put; ſo that the Points were of Neceſſity before the pronouncing of the Words was loſt. One may wonder what ſhould induce *Prideaux* to think that the Points were invented a little after the Time of *Ezra*, rather than in it, *Connect.* An. 446. Poſit. 2. If it is believed there were *Maſorites* from his Time, and the Pointing was made by ſome of the firſt of them; why may not *Ezra* himſelf be admitted into their Number (inſtead of, or with, his changing the Letters, as on *Ezr.* vii. 6.) and ſo the Controverſy end? Whereas it is pretended that ſome *Maſorites* found out the Points, and others of them afterwards made the Remarks on their Irregularity; would not thoſe who did the latter have made the Pointing uniform, inſtead of ſuch Remarks, if it had been done at firſt by ſome of their own Body, or Perſons of equal Authority with themſelves? Nay would not the *Maſorites*, had they been the Authors, have made it alike at firſt, ſince they muſt do it by ſome certain Rules? And for *Capellus* and *Walton* to ſuppoſe all the Irregularities to be their Miſtakes, is too abſurd; and why then did they not mend them? Now there is not only great Difference of Pointing in the *poetical Books* from the reſt, and in the *Decalogue* from both, but ſo much interſperſed about, according to the Plainneſs or Elegancy of the Writer's Style, that I have been ready to conclude it was the Work of the firſt Penmen: but the learned and induſtrious *Ezra*, and his Cotemporaries, with the Advantage of the *Hebrew* being their native Language, might have Ability to ſuit the Points to the whole, and fewer would have ſerved when it was a living Language, according as we know when to pronounce our Vowels long or ſhort by Uſe; but were others to learn true Reading by them, they would need to be diſtinguiſhed; as a Speck joined under the *Heb.* ſhort *a* makes it long, and one put over the long *e* makes it ſhort. Hence alſo vaniſhes the bold Objection of *Lewis Capellus*, that ſo many *Heb.* Vowels and Points are abſurd and ſuperſtitious, and ſo neither the Work of the inſpired Penmen nor of *Ezra*: not conſidering, as it ſeems, that whoever put the Points, only accommodated them to the Reading that was before, and for which they were neceſſary; and doubtleſs the Reading ever was, as in all other Languages, with the Sound of long and ſhort Vowels, nay and with different Degrees of Shortneſs to ſome, as the *Heb.* Vowels denote. I ſhould think it muſt or would eaſily be granted, that the *Heb.* Reading of the *Scripture* never altered much, eſpecially as the *Jews* have been in ſuch conſtant Practice of it, both publickly and privately, and as it has been contained within the Compaſs of one Book: ſo that if there was not ſuch Pronunciation before as the pointed Vowels indicate, they muſt be ancient indeed; and if there was, they are conſequently right and proper; and therefore ſuitable to the divine Writers or *Ezra*, according as *Capellus* argues largely for the contrary. Beſides it is utterly improbable that the *Tiberian Jews* or any other would

would attempt to change their Reading, by introducing the Sounds of new Vowels, and ſo lewdly violating their ſacred Tradition, as it would have been; nay it is utterly improbable they could have done it: for would all the *Jews* in the World have been ſo impoſed on? Thoſe who can believe *Capellus* in this, may in the reſt. But what if he did not believe it himſelf? For that may appear not altogether unlikely, without ſuppoſing he wrangled thus to ſupport his new Notion, by his not foreſeeing this unavoidable Conſequence of it; that if ſome *Jews* at *Tiberias* firſt invented, and brought into uſe, ridiculous and erroneous Vowels and Characters of Sound, they muſt alſo the Sounds themſelves, or elſe thoſe Marks of the Sounds uſed before muſt be right. But if the preſent Punctuation be thought too much for *Ezra* and his Collegues, we may ſafely allow, and ſuppoſe, there might be five Vowels or the like before, for the diſtinct Sounds beſide long and ſhort; and that to retain the Variation of thoſe Sounds, *Ezra* added more Vowels, *&c.* and for more exact Pronunciation the Accents likewiſe: for though the certain Tone, or Modulation, of theſe be now loſt; yet they are of much Uſe to diſcover the Senſe, by parting or joining the Words.

The Sect of the *Karraites* among the *Jews*, who reject their Traditions, and are counted thoſe of the beſt Learning and Judgment, do ſtrenuouſly adhere to the Pointing, as well as other Parts of *Scripture*, *Simon's Critical Hiſt.* B. i. Ch. 27, 29. and *Crit. Eng.* Ch. 4. And why may not I produce for it (what many learned Men have done) the Words of *Chriſt* himſelf, *Mat.* v. 18? Since as *Jot* is allowed to ſignify any little Letter, eſpecially the *Hebr. Jod*; the other may properly mean a Point, of which the Vowels are compoſed, and which the ſmall ones ſimply are; and not the Ends of the Conſonants, as *Capellus* weakly contended, becauſe the Loſs of ſuch would not be at all material. Why not alſo *Deut.* xxvii. 8? for how could all the Law be written very plainly, or be well expreſſed, without any Vowels, and that even to Paſſengers by *Jordan?* Imay add and conclude this with theVerſe on which I am writing, viz. *Neh.* viii. 8. for who ſees not that the Partition into Verſes was then neceſſary? which according to the *Babylonian Talmud* was meant by *putting the Senſe*, *Tiber.* Ch. 8. this being agreed to be Part of the Pointing, and aſcribed alſo by thoſe in the Oppoſition to the *Tiberian Maſorites*, after the finiſhing of the laſt *Talmud*, to which they confine it; whereas the elder *Buxtorf* not only brings expreſs Quotations of the Verſes from the *Miſhnah*, which muſt be before the *Talmuds* that were written on it, but he ſays the Talmudiſts make mention of the Verſes a thouſand times, *Tiberias*, Ch. 8. as *Buxt.* jun. likewiſe proves that the very ancient *Miſhnahs* had the Points to them, *De Punct.* p. 78, 79. and even *Walton* relates, that the *Levites* read a Verſe firſt in *Hobrew*, and then in the *Chaldee*, as he had ſeen it in an old *MS.* brought from *Ormus*, *Conſiderator conſid.* p. 288. and it is fully proved by the *Athenian Society* in *The Young Students Library*, fol. pr. 1692, Pt. i. Ch. 14. that the *Maſorah* was before the *Talmuds*, by the Mention and Account of it divers times there; then as the *Maſorah* contained Remarks on the Pointing, both Vowels and Accents, they muſt needs be before it, and conſequently longer before the *Talmuds*, and the laſt eſpecially; which therefore refers them to the Time and Care of *Ezra*.

What may ſeem to have made ſome *Proteſtants* ſo remiſs about the divine Authority or Certainty of the *Heb.* Points, and others to give it up, is a Notion that the Meaning of the *Scripture* is ſecured by the Letters only, without the others. This *Prideaux*, whom I mention as a popular, and withal deſerving Author, ſets himſelf induſtriouſly to prove, *Connect.* Pt. i. B. 5. at End. But as it is of the Nature of an univerſal Negative, we have but his *ipſe dixit* for it, that muſt be invalid by one Inſtance to the contrary; and he himſelf mentions ancient *Verſions*, where in ſeveral Places the Authors of them *did read the Text otherwiſe than according to the Punctuation:* which as it muſt needs be owing to their uſing unpointed *Bibles*, the others being then ſcarce, is an evident Token that the Senſe was there ſometimes uncertain on that Account. To make the Matter clear and indubitable (referring the Reader alſo to *Buxt. De Punct. Antiq.* p. 419, 420, 421.) let it be conſidered; that, beſides divers Nouns eſpecially of very different Significations by the Pointing, with the ſame Letters, as דבר has 8, ſhewn in *Ferdinando Parkhurſt's Divine Canon.* p. 113. the dual and maſc. plural Numbers end alike, the Points excepted; that to denote *my* with a Noun maſc. the Letters are the ſame whether the Noun be ſingular or plural, nay the plural Nouns maſc. when contracted, which are ſo numerous, are the ſame as both theſe; that ſeveral times when ſingular Feminines have a like Pronoun of the third Perſon affixed, they receive it by Contraction without any Alteration of the Letters, it being noted only by a Point in the ה that the uſual Abbreviations of the maſc. and fem. Pron. ſing. of the 2d perſ. ךָ and ךְ are both the ſame unpointed, while the Prophets often ſpeak in that Perſon, and make Tranſitions from one Thing to another; that double Letters are only ſingle ones pointed; that שׁ and שׂ are as two different Letters, not only in the Reading but as to the Meaning of the Words where they rae, whoſe Variation is only in the placing the Speck over them; and that in the Verbs there are the ſame Letters, with different Signification, in various Conjugations, eſpecially *Piel* act. and *Pual* paſ. Moods, Tenſes, Genders and Numbers, almoſt innumerably, which I will not tire the Reader and my ſelf with repeating; only obſerve that the different Meaning unknown by the Letters alone, will moſtly fall among the irregular or imperfect Verbs. It is true, the Senſe of the Context would often determine it without the Points, but not always in ſuch a Multitude of various Caſes as occur in *Scripture*. Thus in the *Septuagint Verſion* מטה in *Gen.* xlvii. 31. is rendered *a Staff*, by others *a Bed*, the Conſonants ſignifying either; and as it is not related whether *Jacob* was up, and ſo leaning on the Top of a Staff, or in Bed, the Vowels only ſhew it was the latter. The ſame *Tranſlation Hoſ.* ix. 12. inſtead of *when I depart*, has σάρξ μου *my Fleſh:* the *Heb.* Word tranſlated is בשורי and the common way of expreſſing *when I depart* would be בסורי the Root being סור and the Change into שׁ extraordinary, nay could not have been if it was an uſual שׁ but *my Fleſh* would have been in the vulgar Manner בשרי and the Vowel Holem is either ו or the Point only above without the ו ſo that he who tranſlated this Part, as is to be ſuppoſed from an unpointed *Copy*, took as it ſeems the moſt obvious Way. But the Word being pointed בְּשׂוֹרִי diſcovers the infinite Verb, and ſo the Commutation of the Letter; for though in *baſar*, *Fleſh* the Letter is alſo שׁ it is the Point ſhews that. Again in *Jer.* l. 38. חרב the firſt Word is either *Sword* or *Dryneſs* according as it is pointed, and for the Context, there the Diſcourſe had been carried on with *Sword* five times mentioned, as it is here continued by the *Septuagint* from the foregoing Verſe; but by the Punctuation we know it is the other. In the 9th Verſe of the ſame Chapter the Meaning of משכיל depends entirely on the Place of the Point over the ש for שָׂכַל ſignifying to *deprive* or *bereave of Children*, and שָׂכַל to *be proſperous* or *ſkilful*, this textual Word is to be underſtood by the Root which that Letter agrees with, and the Senſe of the Paſſage would accord to either: and here our *Tranſlators* appear miſtaken by not minding that Point, or following an incorrect *Copy*; for the *Lexicons* both of *Pagninus* and *Buxtorf*, with the *Grammar* and *Concordance* of the latter, have it the other Way. However this Inſtance is in full Force for what it is produced; ſince if the placing that ſingle Point or Speck is here uncertain, ſo is the Senſe of the Paſſage, and accordingly *Tranſlators* render ſome one Way, and ſome the other, So משא *Uſury* or *a Burden*, *Neh.* v. 7. and the like, Ch. x. 31. What a Caſe would the *Scripture* be in then if it had no Points, or if thoſe it has were but the Work of ſome latter *Jews?* The like of that Point ſee at *Gen.* xxvi. 12. Thus it is the placing of the Point ſettles the Meaning *Gen.* xlix. 6. שׁוֹר being *a Wall*, שׁוֹר *an Ox.* and collectively *Oxen*, with either of which the Verb to *extirpate* or *root out* will agree: the pointing decides it for the latter, notwithſtanding the Inattention of our *Tranſlators*, and the Authority of *Ab. Ezra*, an Author fond of new Things; look alſo *Iſa.* xlii.

22. So in *Ezek.* xxxiv. 3. the *Septuagint* have γάλα *Milk*, inſtead of *Fat*; חֵלֶב without the Points being the ſame as חֵלֶב and either will ſuit with the Paſſage. In *Micah* v. 4. likewiſe, where we read in the pointed *Bibles* יֵשְׁבוּ *they ſhall abide*, it might be taken for יָשֻׁבוּ *they ſhall return*, were it not for the middle Vowel, which Meaning would be ſtrengthened by the foregoing Verſe; nay the *Chaldee* and *vulg. Lat. Tranſlators* have turned it the latter Way, one by יתובון the other by *convertentur*, but the *Septuagint* have ὑπάρξουσι *they ſhall abide*. And in the 14th Verſe of the ſame Chap. עָרֶיךָ *thy Adverſaries*, as the Pointing ſhews, and the beſt *Tranſlators* render, might be unpointed *thy Cities*, as we ſee it in the *Eng. Bible:* which has alſo *pools* inſtead of *Bleſſings*, *Pſa.* lxxxiv. 6. in the ſame wrong Manner. By the pointing too of יִרְאֶה *Mic.* vi. 9. it is that we only know it comes from רָאָה *to ſee*, which might elſe be from יָרֵא *to fear*, by the Addition, as is frequent in *Heb.* of ה according to which it would be יִרְאָה with but one Vowel different; and ſo the *Targum* has it rendered דְּחָלִין the *Greek Verſion* φοβεμένας and the old *Lat. timentibus*, all which Verbs ſignify *to fear*, not *ſee*. Thoſe who uſe the pointed *Bibles* know that נַעַר is a Noun, and ſignifies *a young one*, *Zech.* xi. 16. but the ancient *Interpreters* without the Points took it for a Participle in a very different Senſe, as the *Septuagint that which is ſcattered*, &c. In like manner נֻכַּחַת *ſhe was* or *might be reproved*, *Gen.* xx. 16. the Words of *Moſes*; might be taken, as they are by the *vulg. Lat. Author* and *Ainſworth*, for *Abimelech's* Words, נֻכַּחְתָּ *thou art* or *mayeſt be reproved*; nay the *Septuagint*, *Onkelos*, *Pagnine*, *Leo Judæ*, *Caſtalio*, *Jun.* and *Trem.* underſtod it in the 2d Perſon, though the Pointing does not allow it, being too different from the uſual Form. And מְצוּד *a Fortification* has by ſeveral, and our own *Tranſlators*, been miſtaken for מְצוּד *a Net*, *Prov.* xii. 12. as alſo again in the Plural, *Eccles.* vii. 26. the only Odds being a Speck differently placed. Not only the *vulg. Lat. Bib.* has *high* inſtead of *wherein*, *Iſa.* ii. 22. referring it to *the Man Chriſt Jeſus*, by taking בַּמֶּה to be בָּמָה without the Points; but even *Jerome* diſplays his Eloquence in pleading for it. And ſo both the ſame *vulg. Latin* and *Greek* apply אֲדַמֶּה *I make compariſons*, *Hoſ.* xii. 10. to *Chriſt*, as if it was paſſive אֲדֻמֶּה *I have been reſembled*, as there rendered; either of which the Context would admit of, if it was not pointed. Again both theſe *Tranſlations* for שָׂם *puts*, *Pſa.* xl. 4. have *name* from שֵׁם thus, *The Man is bleſſed whoſe Truſt is the Name of the Lord.* And inſtead of *kings*, *Pſa.* lxiii. 1. in the pointed *Heb.* בְּמַה the Word being no where elſe, was taken in thoſe *Verſions* for בְּמַה or כְּמַה rendered from thence in the *Eng. Doway Tranſ.* *very manie wayes.* For want of Points, and the Diſtinction of the Verſes that is made by Points (which it ſeems their *Copy* had not) the *Septuagint* for *God* אֵל *Pſa.* xc. 2. render *not* from אַל putting it to the next Verſe: the Word likewiſe for *number* in Ver. 12. they join to the foregoing Verſe. The ſame *Gr. Tranſlators*, with all my *Lat.* ones, excepting *Jun.* and *Trem.* render the *Heb. Iſa.* xlix. 17. for בָּנַיִךְ *thy Builders*, *as Ezek.* xxvii. 4. when it is בָּנַיִךְ *thy Children*. *Munſt. Caſt.* and *L. Jud.* as alſo *Cret.* following the *com. Lat.* reckon נֶחֱלוּ *are become ſick*, *Jer.* xii. 13. to be *poſſeſs* or *inherit*, as if it was נָחֲלוּ the Points being the only Difference. Nay from the Diſtinction of a ſingle Speck over the right or left Corner of ש the *vulg. Lat. Tranſ. L. Jud. Caſt.* and *Grot.* interpret the Meaning to be *take away*, inſtead of *forget*, *Jer.* xxiii. 39. nor is *Munſter* there clear of the Miſtake; ſo *Obad.* iii. the LXX. *vulg. Lat.* and *Pagn.* have *lifted up* for *deceived*, with *Caſt.* the like; and with the ſame ſmall ſuppoſed Variation only, both the former tranſlate *there is the Way*, not *that appoints the Way*, *Pſa.* l. 23. with all in proper Senſe, though not that of the pointed *Original.* In *Mal.* ii. 3. inſtead of *Seed*, the ſame *Gr.* and *vulg. Lat.* have *Arm*, from the Abſence of the Points, which Senſe *Grotius* ſays is beſt; but the Vowels determine otherwiſe. So *Pſa.* xlvii. 9. inſtead of עַם *the People of*, the LXX have μετὰ and the *vulg. Lat. Tranſlator cum*, *with*, taking it for עִם which *Capellus* ſays is better, *Critic. Sacr.* Lib. iv. Cap. 17. as likewiſe *Breaſts* than *Loves* or *Love*, *Cant.* i. 2. &c. is by the ſame; thus he alſo ſuppoſes the *Seventy's*, *He has watched over my Tree* from our *Heb.* Letters. Reading *bahem* too for *beham*, *Gen.* xiv. 5. the *Sept.* and *vulg. Lat. Interp.* have *with them* in the room of *in Ham*. Inſtead of *dwelt at* in 1 *King.* xv. 21. the LXX have tranſlated it *returned to*, which *Capellus* alſo prefers, while the Letters and Senſe allow both. The ſame Critick produces divers Inſtances, where other Vowels would make a good, or better Reading, than the preſent is, as *it ſhould not be cut off for its Iniquity*, *Zeph.* iii. 7. *the deſolate*, for *from the Sword*, *Job.* v. 15, *a Midianite Man*, for *a Man of Dimenſion*, 2 *Sam.* xxi. 20. *to the Nations*, for *to Truth*, *Iſa.* xlii. 3. &c. *Critica Sacr.* Lib. vi. Cap. 4. See more about in the *Notes*, eſpecially on *Pſalms*, and of שִׁבֵּר in particular on Chap. ii. 13. of this *Book*. Thus by the Difference of the Accents only *if not*, *where*, *Job* ix. 24. is known from *if not now*, Chap. xxiv. 25. the Words and even the Points being the ſame, and *now* would make Senſe in the former as well as latter; ſee *Nold. Concordan. Annot.* 492, 493. And the Accent or Pauſe only ſhews that *together round about*, *Job* x. 8. belongs to the laſt Verb; which our *Tranſlators* have miſapplied, by pointing otherwiſe than the *Hebrew*. The very ſkilful *Sal.* [illegible] in his *Commentaries* on *Ezek.* i. 11. that unleſs ſeen the Accent great Zakeph at *Pazer*, he ſhou[illegible] have known how to expound it, for it was this tau[illegible] him to part that Word from the following. And noregarding little Zakeph, *Am.* ii. 4. *Montan.* and *Caſtal.* with the *Tigur.* and *Genev. Tranſlators* have joined לִי *to me* with the following Word in rendering it, which that Point parts it from. To which add that *Walter Croſs* ſays, he might reckon up twelve different *Tranſlations* of *Pſa.* cx. 3. by neglecting the Accent either at *Power* or *Morning*, *Taghmical Art*, p. 45. of which alſo ſee *Buxt. De Accent.* p. 424. And how ſhould we defend that noble Propheſy of *Gen.* xlix. 10. in ſhewing *Chriſt* is come, but by the Accent, againſt the *Jews?* For they would have *rule* to be *for ever*, either of which the *Heb.* Word ſignifies; and to be joined to *Feet*, which it might if the great Stop Athnah did not ſeparate them: ſo that the very Senſe of this expreſs and glorious Text for Chriſtianity, depends on a ſingle Accent, one of which it was therefore neceſſary ſhould not fail, according to *Mat.* v. 18. and this may be a ſtrong Proof that the latter *Jews* did not invent even the Accents, nor yet alter them; for then it might be as they want it, *The Scepter will not depart from Judah, nor a Law-giver from between his Feet for ever; for Shiloh will come*; ſee their *Bereſh. Rab.* Sect. 99. *Ikkar* in Loc. *Menaſ. Ben Iſr. in Conciliat.* Theſe Inſtances ſet down as they occurred to Mind, may be ſufficient to ſatisfy the Reader of the Truth of what they are brought for. Such as underſtand the *Original*, and will be at the Trouble to examine from whence the Differences in the *Greek* and old *Latin Verſions* ariſe, which ſeem to be made from unpointed *Copies*, might probably be furniſhed with a large Stock; and even all thoſe would be perhaps but the leaſt Part of them, as we may rationally ſuppoſe that when their Authors found it doubtful by the *Heb.* Letters, they oftener took the right Way than the wrong. But even though the Senſe were ſecured without the Points, their Antiquity ſhould not be given up: for if the Adverſaries of the *Scripture* could have the Pointing be uncertain, they would no doubt repreſent the *Scripture* it ſelf to be ſo. To conclude, it was in particular neceſſary for me to clear up this Matter, by reaſon of the Uſe I make of the Pointing, to juſtify the Manner of tranſlating ſeveral Paſſages. Of this our great *Lightfoot* ſays, *The Words written without Vowels in an unpricked Bible might be bended divers Ways, and into divers Senſes, and different from the Meaning of the Original*, *Harm. of 4 Evang.* And *Croſs* thus, *Read the Criticks, and thou wilt find five, ſometimes ten different Senſes, by not obſerving the Points, Taghm. Art.* p. 46. To conclude the *Chaldee* Names

12. So all the People went to eat, drink, to ſend Part, and to make great Mirth, becauſe they underſtood the Words that were explained to them.

13. And on the ſecond Day the chief Fathers of all the People, the Prieſts and Levites, were gathered together to Ezra the Scribe, that they might conſider the Words of the Law.

14. Who found written in the Law which the Lord commanded by Moſes, that the Iſraelites ſhould dwell in Booths at the Feaſt in the ſeventh Month;

15. And that they ſhould publiſh, and make Proclamation throughout all the Cities, eſpecially Jeruſalem, as follows, Go forth to the Mountain; and bring Olive-branches, and Branches of *other* oily Trees, Myrtle-branches, Palm-branches, and Branches of thick Trees, to make Booths, at it is written.

16. So the People went forth, and bringing *them*, made themſelves Booths, each upon his Roof, and in their own Courts, as well as in thoſe of the Houſe of God, as alſo in the Street of the Water-gate, and that of the Gate of Ephraim.

17. Thus the whole Congregation who returned from Captivity made Booths, and dwelt in them; though the Iſraelites had not done ſo from the Days of Jeſhua the Son of Nun, to that Day: and there was very great Gladneſs.

18. Moreover he read in the Book of the Law of God daily, from the firſt Day to the laſt; keeping the Feaſt ſeven Days, and on the eighth it was a ſolemn Day, according to Cuſtom.

CHAP. IX.

AFTERWARDS on the four and twentieth Day of the ſame Month, the Iſraelites were gathered together with Faſting, Sackcloth, and with Earth upon them.

2. The Poſterity of Iſrael alſo ſeparated from all Strangers, and ſtood confeſſing their own Sins, and the Iniquities of their Fathers.

3. Then ſtanding up where they had ſtood, they read in the Book of the Law of the Lord their God a fourth Part of the Day, and a fourth Part they confeſſed, and worſhipped him.

4. And Jeſhua, with Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani got up on the Stairs of the Levites, and cried aloud to the Lord their God.

5. The Levites too, Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah ſaid: Riſe up, bleſs the Lord your God from Age to Age; and let them bleſs thy glorious Name, though it is exalted above all Bleſſing and Praiſe.

6. Thou art he who is Lord alone, thou madeſt Heaven, the Heaven of Heavens, and all their Army, the Earth, and all which is upon it, the Seas, and all that are in them, and thou preſerveſt them all: therefore the Army of Heaven worſhip thee.

7. Thou art he who is the Lord God, that choſeſt Abram, broughteſt him out of Ur of the Chaldeans, and didſt put his Name Abraham;

8. As likewiſe finding his Heart faithful before thee, thou madeſt a Covenant with him, to give the Country of the Canaanites, Hittites, Amorites, and Perizzites, and Jebuſites, and Girgaſhites, that is to his Offſpring; and haſt confirmed thy Words, for thou art righteous.

9. Moreover thou ſaweſt the Affliction of our Forefathers in Egypt, and heardeſt their Cry at the Red Sea.

10. And didſt give forth Signs and Miracles on Pharaoh, *on* all his Servants, and all the People of the Country, becauſe thou knoweſt that they behaved proudly againſt them: ſo didſt thou make thee a Name, as at this Day.

11. Next thou didſt cleave the Sea aſunder before them, inſomuch that they paſſed

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Names of the Points, like thoſe of the Months in *Scripture*, ſhew them to be very ancient, when the *Jews* uſed that Language, as in *Ezra*'s Time, and not 500 Years after *Chriſt*.

Ib. *expounded*] by the Points as now ſhewn, the *Heb.* Word being a Participle paſſive of this Meaning.

Ib. *putting the Senſe*] for which Purpoſe it might likely have been then divided into Verſes: which was evidently done with the Pointing, by reaſon of particular Points at the Middle and End of the Verſes; however could not be after, nor was likely to be at firſt.

Ib. *made them underſtand the Scripture*] by interpreting it to them in the *Babylonian* Mother Tongue, i. e. *Chald. Hence*, ſays *Buxtorf*, *there are found very ancient Copies of the Bible, in which throughout all the Books, a Chald. Paraphraſe is put to each Verſe, which ſeems to have had its Riſe and Original from that Cuſtom at the Captivity: for we read in the Talmud this was practiſed in the Time of Ezra, Vind. Ver. Heb.* p. 713.

Ver. 12. *explained*] *Heb. made known.*

Ver. 15. *oily Trees*] very plain in the *Original*; but that they were *Pines* remains to be proved.

Ver. 17. *though*] But how is there ſuch a Reaſon as *for* requires?

Ver. 5. *let them bleſs*] The Verb being plural.

Ver. 6. *thou preſerveſt them all*] Of this *Seneca* writes excellently; *Manent cuncta quia defenduntur cura regentis, hæc conſervat artifex, fragilitatem materiæ vi ſua vincens, Epiſt.* 58. *All things remaine becauſe they are defended by the care of him that governeth them, the work-man that made them maintaineth them, ſurmounting by his vertue the frailtie of the matter, Lodge's Tranſ.*

Ver. 8. *Hittites*] Added here in the *vulg. Lat. Hivites.*

through

through the midſt of it on dry Ground; and didſt throw down thoſe who purſued them in the Depths, as a Stone into the ſtrong Waters.

12. Thou alſo leddeſt them with a Pillar of a Cloud by Day, and with a Pillar of Fire by Night, to make the Way light for them in which they went.

13. And thou cameſt down upon Mount Sinai, and ſpokeſt to them from Heaven, giving them right Rules, and Laws of Truth, good Ordinances and Commandments.

14. Beſides thou madeſt known thy holy Sabbath to them; and didſt order Commandments, Ordinances, and Laws for them, by the Miniſtry of thy Servant Moſes.

15. Nay thou gaveſt them Bread from Heaven for their Hunger, and broughteſt them Water out of the Rock for their Thirſt; and toldeſt them they ſhould go in to poſſeſs the Country, which thou hadſt lifted up thy Hand to give them.

16. For all that they and our Fathers behaved proudly, hardened their Necks, and did not hearken to thy Commandments;

17. And not only refuſed to hearken, but did not remember thy Wonders which thou hadſt done with them, hardening their Necks, ſo that they made a Captain in their Rebellion to return to their Slavery: yet thou waſt a God of much Forgiveneſs, gracious and merciful, delaying of Anger, and of great Kindneſs, and didſt not forſake them.

18. Even when they made them a molten Calf, and ſaid, This is thy God that brought thee up from Egypt; and ſhewed great Contempts:

19. Yet thou through thy many Mercies, forſookeſt them not in the Wilderneſs: the Pillar of the Cloud did neither depart from them by Day, that was to lead them in the Way, nor the Pillar of Fire by Night, that was to make it light for them, and the Way in which they went.

20. And thou gaveſt thy good Spirit to inſtruct them, and not with-holding thy Manna from their Mouths, gaveſt them Water for their Thirſt.

21. Thus didſt thou ſuſtain them forty Years in the Wilderneſs, they wanted Nothing: their Garments did not wear out, nor their Feet ſwell.

22. Thou moreover gaveſt them Kingdoms and People, and didſt part them into Corners: for they poſſeſſed the Country of Sihon, with thoſe of the King of Heſhbon, and of Og King of Baſhan.

23. And thou didſt multiply their Poſterity to be like the Stars of Heaven; and broughteſt them into the Country, which thou toldeſt their Forefathers they ſhould go in to poſſeſs.

24. So the Poſterity went in, and poſſeſſed the Country, before whom thou didſt ſubdue the Inhabitants of it, the Canaanites, and deliver them into their Power, with their Kings, and the People of the Country, to do to them according to their Will.

25. And they took fortified Cities, with fat Land, and poſſeſſed Houſes full of all good Things, Ciſterns cut out, Vineyards and Oliveyards; and Trees for Food in abundance; ſo that they eat, and were ſatisfied, nay became fat, and delighted themſelves in thy great Goodneſs.

26. They notwithſtanding provoked, and rebelled againſt thee, caſt thy Law behind their Backs, as alſo killed thy Prophets who teſtified againſt them, to make them return to thee, and they ſhewed great Contempts.

27. Therefore thou didſt deliver them into the Power of their Enemies, who diſtreſſed them: yet in the Time of their Diſtreſs when they cried to thee, thou heardeſt from Heaven, and according to thy many Mercies, gaveſt them Saviours, who ſaved them from the Power of their Enemies.

28. But when they had Reſt, they committed Wickedneſs again before thee: therefore thou lefteſt them in the Power of their Enemies, who ruled over them; nevertheleſs when they cried again to thee, thou heardſt from Heaven, and didſt deliver them according to thy Mercies many times.

29. And teſtifiedſt againſt them, to make them return to thy Law; for all that they behaved proudly, and did not hearken to thy Commandments, and as for thy Rules they ſinned againſt them, by which the Man who does *them* ſhall live, nay they yielded an obſtinate Shoulder, hardened their Necks, and would not hear.

30. However thou didſt delay concerning them many Years, teſtifying againſt them by thy Spirit through the Miniſtry of thy Prophets; and yet they would not give ear: therefore didſt thou deliver them into the Power of the People of the Countries.

31. Nevertheleſs in thy many Mercies thou didſt not cauſe them to be conſumed,

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Ver. 11. *in the Depths*] as *Exod.* xv. 1.

Ver. 29. *does* them] for *do* in the *com. Tranſ.* might mean *ſin.*

Ib. *yielded an obſtinate Shoulder*] agreeable to the following, and the Meaning of the three *Heb.* Words: ſo the *Tig. Verſ. præbuerunt humerum rebellem, yielded the Shoulder rebellious*; ſee *Buxt. Lexic.* in סרר

nor

nor forſake them: for thou art a gracious, and merciful God.

32. Now therefore our God, the great, the powerful, and the aweful God, who keepeſt Covenant and Kindneſs, let not all the Trouble be little before thee, which has met with us, our Kings, Princes, Prieſts, Prophets, and Fathers, with all thy People, from the Days of the Kings of Aſſyria to this Day.

33. But thou art righteous in all that is come upon us: for thou haſt acted right, ſince we have done wickedly.

34. And our Kings, Princes, Prieſts, and Fathers have not performed thy Law, nor hearkened to thy Commandments, and thy Teſtimonies by which thou didſt teſtify againſt them.

35. Neither did they ſerve thee in their Kingdom, and in thy great Goodneſs which thou gaveſt them, and in the large and fat Country that thou didſt put before them, nor return from their evil Deeds.

36. Behold we are Servants this Day, and that in the Country which thou gaveſt to our Forefathers, to eat its Fruit, and the good Things of it.

37. And the Increaſe of it is much for the Kings, whom thou haſt put over us for our Sins; and they have dominion over our Bodies, as well as our Cattle, according to their Will, ſo that we are in great Diſtreſs.

38. By reaſon of all this we therefore make a firm Covenant, and write *it* down, to be ſealed by our Princes, Levites *and* Prieſts.

CHAP. X.

NOW thoſe who ſealed were: Nehemiah the Tirſhatha, the Son of Hachaliah, and Zidkijah,

2. Seraiah, Azariah, Jeremiah,
3. Paſhhur, Amariah, Malchijah,
4. Hattuſh, Shebaniah, Malluch,
5. Harim, Meremoth, Obadiah,
6. Daniel, Ginnethon, Baruch,
7. Meſhullam, Abijah, Mijammin,
8. Maaziah, Bilgai, Shemaiah; theſe being Prieſts;
9. And the Levites, firſt Jeſhua the Son of Azaniah, Binnui of the Sons of Henadad, Kadmiel;
10. With their Brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan;
11. Micha, Rehob, Haſhabiah;
12. Zaccur, Sherebiah, Shebaniah,
13. Hodijah, Bani, Beninu;
14. The chief of the People, Paroſh, Pahath-moab, Elam, Zattu, Bani,
15. Bunni, Azgad, Bebai,
16. Adonijah, Bigvai, Adin,
17. Ater, Hezekiah, Azzur,
18. Hodijah, Haſhum, Bezai,
19. Hariph, Anathoth, Nebai,
20. Magpiaſh, Meſhullam, Hezir,
21. Meſhezabeel, Zadok, Jaddua,
22. Pelatiah, Hanan, Anaiah,
23. Hoſhea, Hananiah, Haſhub,
24. Halloheſh, Pileha, Shobek,
25. Rehum, Haſhabnah, Maaſeiah,
26. And Ahijah, Hanan, Anan,
27. Malluch, Harim, Baanah.
28. And the reſt of the People, the Prieſts, Levites, Porters, Singers, Aſſiſtants, and all who were ſeparated from the People of the Countries to the Law of God, their Wives, Sons and Daughters, all that had knowledge *and* underſtanding,
29. Were ſtedfaſt to their Brethren, their Gentry, and entered into a Curſe, and an Oath, to go in God's Law which was given by the Hand of Moſes the Servant of God, and to obſerve, and do all the Commandments of our Sovereign Lord, his Rules, and Ordinances;
30. And that we would not give our Daughters to the People of the Country, nor take theirs for our Sons;
31. And ſhould they bring Wares, or any Proviſion on the Sabbath-day to ſell, *that* we would not receive of them then, nor on a holy Day; and that we would leave the ſeventh Year, and the Debt of every Hand.
32. Beſides we eſtabliſhed Commandments for us, to appoint to our ſelves the third Part of a Shekel in a Year, for the Service of the Houſe of our God:
33. For the Bread ſet in order, and the continual Meat-offering and Burnt-offering, of the Sabbaths *and* New-moons, for the ſet Times, the holy Things, and Sin-offerings to

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Ver. 32. *God, the great, &c.*] This repeating the Subſtantive, heightens and imbelliſhes the Emphaſis.

Ver. 31. *Debt*] which the *Heb.* Word manifeſtly ſignifies by *Prov.* xxii. 26. *Deut.* xxiv. 10. and this may be underſtood by the foregoing, that they were with the 7th Year of Servants Releaſe from Servitude, to releaſe alſo Debtors from their Debts. But what Work have *Tranſlators* made of this!

Ib. *Hand*] which might be uſed, as now in Sea Affairs, for *Perſon*, otherwiſe as for a *Note of Hand*. Monſtrouſly rendered *debt*. But I ſee ſince that both the *Gen.* and *Biſh.* have, *and the debtes of every perſon*.

Ver. 32. *third*] See on *Exod.* xxx. 12. This ſays *Prideaux* was 10*d.* the Shekel being half a Crown of our Money, in *Maim. Jur. Paup. & Per.* Cap. 7.

make atonement for Iſrael, and all the Buſineſs of the Houſe of our God;

34. (And we caſt Lots concerning the offering of Wood, *for* the Prieſts, Levites and People, to bring *it* to the Houſe of our God, according to the Families of our Fathers, at the Times appointed yearly, to burn upon the Altar of the Lord our God, as it is written in the Law;)

35. And to bring the Firſt-fruits of our Ground, and of all Fruit of all Trees yearly, to the Houſe of the Lord;

36. To bring likewiſe the Firſt-born of our Sons and Cattle, as it is written in the Law, the Firſtlings of our Herds and Flocks, to the Houſe of our God, to the Prieſts who miniſter in it;

37. And that we ſhould bring the firſt of our Dough, and Lifted-offerings, with the Fruit of all Trees, Wine and Oil, to the Prieſts at the Rooms of the Houſe of our God, as alſo the Tithe of our Ground to the Levites; who ſhould take the Tithes in all the Cities of our Tillage;

38 And that the Prieſt the Son of Aaron ſhould be with them, whenthey take the Tithe; and that the Levites ſhould bring up the Tithe of the Tithe to the Houſe of our God, to the Rooms at the Treaſure-houſe;

39. That the Iſraelites and Levites ſhould bring the Lifted-offering of the Corn, Wine and Oil, to the Rooms where the Inſtruments of the Sanctuary, the Prieſts who miniſter, the Porters, and Singers are; and that we ſhould not forſake the Houſe of our God.

CHAP. XI.

AND the Princes of the People dwelt in Jeruſalem; the reſt of the People caſting Lots to bring one out of ten to dwell there in the holy City, and nine Parts in the *other* Cities.

2. Moreover the People bleſſed all the Men that freely offered themſelves to dwell in Jeruſalem.

3. Now theſe are the chief of the Province who dwelt in Jeruſalem (as there did in the Cities of Judah, in their reſpective Poſſeſſions at the ſame, Iſraelites, Prieſts, Levites, Aſſiſtants, and the Poſterity of Solomon's Servants)

4. That is to ſay, of the Poſterity of Judah, and of that of Benjamin: of the former, Athaiah the Son of Uzziah, the Son of Zechariah, the Son of Amariah, the Son of Shephatiah, the Son of Mahalaleel, of the Poſterity of Pharez;

5. And Maaſeiah the Son of Baruch, the Son of Col-hozeh, the Son of Hazaiah, the Son of Adaiah, the Son of Joiarib, the Son of Zechariah, the Son of Shiloni.

6. All the Poſterity of Pharez who dwelt in Jeruſalem, being four hundred and ſixty eight valiant Men.

7. Theſe too of the Poſterity of Benjamin; Sallu the Son of Meſhullam, the Son of Joed, the Son of Pedaiah, the Son of Kolaiah, the Son of Maaſeiah, the Son of Ithiel, the Son of Jeſaiah;

8. And after him Gabbai, Sallai, nine hundred and twenty eight:

9. Over whom Joel the Son of Zichri was Officer, and Judah the Son of Senuah was the ſecond over the City.

10. Of the Prieſts; there were Jedaiah the Son of Joiarib, Jachin;

11. Seraiah the Son of Hilkiah, the Son of Meſhullam, the Son of Zadok, the Son of Meraioth, the Son of Ahitub, the Ruler of the Houſe of God;

12. And their Brethren who did the Buſineſs of the Houſe, eight hundred and twenty two; and Adaiah the Son of Jeroham, the Son of Pelaliah, the Son of Amzi, the Son of Zechariah, the Son of Paſhhur, the Son of Malchiah;

13. With his Brethren, chief Fathers, two hundred and forty two; and Amaſhſai the Son of Azareel, the Son of Ahzai, the Son of Meſhillemoth, the Son of Immer;

14. Their Brethren alſo, mighty Men of Valour, a hundred and twenty eight; over whom Zabdiel a Son of one of the great Men was Officer.

15. And of the Levites; Shemaiah the Son of Haſhub, the Son of Azrikam, the Son of Haſhabiah, the Son of Bunni;

16. Of the chief Levites likewiſe Shabbethai, and Jozabad, who were over the outward Buſineſs of the Houſe of God;

17. And Mattaniah the Son of Micha, the Son of Zabdi, the Son of Aſaph, the Principal who began making confeſſion in Prayer, with Bakbukiah the ſecond of his Brethren, and Abda the Son of Shammua, the Son of Galal, the Son of Jeduthun.

18. All the Levites in the holy City were two hundred and eighty four.

19. The Porters, Akkub, Talmon, and their Brethren who kept the Gates, a hundred and ſeventy two.

20. And the reſt of the Iſraelites, Prieſts,

Ver. 34. for] there being Nothing in *Heb.* for *among* in the *com. Tranſ.*

Ver. 4. *Pharez*] the Son of *Judah*, and written as it is in *Geneſis*.

Ver. 7. *Theſe of*] to wit dwelt in *Jeruſalem*, Ver. 1, 6.

and

and Levites, were in all the Cities of Judah, in their ſeveral Poſſeſſions.

21. But the Aſſiſtants dwelt on the Aſcent; over whom were Ziha, and Giſpa.

22. And the Officer of the Levites in Jeruſalem, was Uzzi the Son of Bani, the Son of Haſhabiah, the Son of Mattaniah, the Son of Micha: of the Poſterity of Aſaph there were Singers, over againſt the Buſineſs of the Houſe of God.

23. For it was the King's Commandment concerning them, that there ſhould be a Settlement for the Singers to have each Day's Allowance the very ſame Day.

24. And Pethahiah the Son of Meſhezabeel, of the Poſterity of Zerah the Son of Judah, was at the King's Hand for all Matters on behalf of the People.

25. Beſides at the Villages in their Fields, there dwelt of the Poſterity of Judah in the City of Arba and its Towns, in Dibon and its Towns, in Jekabzeel and its Villages,

26. As alſo in Jeſhua, Moladah, Beth-pelet,

27. Hazar-ſhual, Beer-ſheba and its Towns,

28. Ziklag, Mechonah and its Towns.

29. En-rimmon, Zareah, Jarmuth,

30. Zanoah, Adullam, and their Villages, Lachiſh and its Fields, Azekah and its Towns; and they encamped from Beer-ſheba to the Valley of Hinnom.

31. And the Poſterity of Benjamin from Geba, at Michmaſh, and Aija, and Beth-el with its Towns,

32. Anathoth, Nob, Ananiah,

33. Hazor, Ramah, Gittaim,

34. Hadid, Zeboim, Neballat,

35. Lod, and Ono, the Valley of Artificers.

36. And of the Levites there were Partitions in Judah and Benjamin.

CHAP. XII.

AND theſe are the Prieſts, and Levites who came up with Zerubbabel the Son of Shealtiél, and Jeſhua: Seraiah, Jeremiah, Ezra,

2. Amariah, Malluch, Hattuſh,

3. Shechaniah, Rehum, Meremoth,

4. Iddo, Ginnethoi, Abijah,

5. Mijamin, Maadiah, Bilgah,

6. Shemaiah and Joiarib, Jedaiah,

7. Sallu, Amok, Hilkiah, Jedaiah: theſe were the chief of the Prieſts, and their Brethren, in the Days of Jeſhua.

8. And the Levites were, Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, who with his Brethren was over the Thanksgivings.

9. Moreover Bakbukiah, and Unni, their Brethren, were over againſt them at the Charges.

10. And Jeſhua begot Joiakim, and he Eliaſhib, and he Joiada,

11. And he Jonathan, and he Jaddua.

12. In the Days alſo of Joiakim, *theſe* chief Fathers were Prieſts: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13. Of Ezra, Meſhullam; of Amariah, Jehohanan;

14. Of Melicu, Jonathan; of Shebaniah, Joſeph;

15. Of Harim, Adnah; of Meraioth, Helkai;

16. Of Iddo, Zechariah; of Ginnethon, Meſhullam;

17. Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18. Of Bilgah, Shammuah; of Shemaiah, Jehonathan;

19. And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20. Of Sallai, Kallai; of Amok, Eber;

21. Of Hilkijah, Haſhabiah,; of Jedaiah, Nethaneel.

22. The chief Fathers of the Levites were written down in the Days of Eliaſhib, Joiada, Johanan, and Jaddua; and the Prieſts to the Reign of Darius the Perſian.

23. The chief Fathers of the Poſterity of Levi were written in the Book of the Chro-

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Ver. 22. *over againſt*] as Ch. xii. 9. not *over*, as in the *com. Eng.* ſee *Jun. Com.*

Ver. 24. *at the King's Hand*] to tranſact Affairs with him, for the People, as follows; not for the King, as ſome would.

Ver. 25. *Towns*] different from the *Villages*.

Ver. 10. *Jeſhua*] This and the next Verſe contain the high Prieſts till two Years after the Death of *Alexander* called the Great, by the *Chronicon Alexandrinum*, which ſee in the *Chronology*.

Ver. 22. *Jaddua*] *Prideaux* aſſerts, whom only it may be ſufficient to mention as the chief, that this Chapter from the Beginning to the 27th Verſe was not written by *Nehemiah*, but put in long after his Death, as he ſuppoſes by *Simon the Juſt*, *Connect.* An. 458. But it is enough to allow it of this Verſe only at moſt; it being not at all improbable that *Jaddua* was born in the Time of *Nehemiah*, Ver. 11. ſince his Father *Jonathan*, who was probably the eldeſt Brother, had a Brother married then, Chap. xiii. 28. and no other Part of it comes near that Time. From the twentieth Year of *Artaxerxes Longimanus*, when we firſt hear of *Nehemiah*, Ch. i. 1. & ii. 1. to the firſt Year of *Jaddua*'s being high Prieſt were 104 Years, by *Ptolemy's Canon* and *Chron. Alexand.* ſo that *Nehemiah* need not be ſuppoſed to live longer than *Jehoiada* did a few Ages before, to the 130th Year, 2 *Chron.* xxiv. 15. if he did write this. And though *in the Days* is here ſpoken as Time paſt of ſome, it might be preſent or juſt paſt of *Jaddua*. And if the *Darius* mentioned in this Verſe was the laſt called *Codomannus*, as it appears to be (though *Newton* counts it was *Darius Nothus*, *Chron.* Ch. 6.) his Reign began but ſix Years after *Jaddua*'s Prieſthood, *to which Nehemiah* might live in the Age above.

nicles,

nicles, to the Days of Johanan the Son of Eliaſhib.

24. And the chief of the Levites were, Haſhabiah, Sherebiah, and Jeſhua the Son of Kadmiel, with their Brethren over againſt them, to praiſe, *and* make confeſſion, by the Commandment of David the Man of God, Ward over againſt Ward.

25. Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, were the Porters keeping the Ward, over the Things gathered together at the Gates.

26. Theſe were in the Days of Joiakim the Son of Jeſhua, the Son of Jozadak, and in the Days of Nehemiah the Governor, and of Ezra the Prieſt, the Scribe.

27. Now at the Dedication of the Wall of Jeruſalem, they ſought for the Levites from all their Places, to bring them to Jeruſalem, to make the Dedication with Rejoicing, both by Thankſgivings and Singing, with Cymbals, Lutes, and with Harps.

28. And the Sons of the Singers gathered together, namely from the Plain round about Jeruſalem, from the Villages of Netophathi,

29. From the Houſe of Gilgal, and from the Fields of Geba and Azmaveth: for the Singers had built them Villages round about Jeruſalem.

30. The Prieſts and Levites alſo purified themſelves, as they did the People, the Gates and Wall.

31. Then I brought up the Princes of Judah from againſt the Wall, and placed two great *Companies for* Thankſgivings; *one* going on the right Hand, from againſt the Wall to the Dung-gate.

32. After whom went Hoſhaiah, and half the Princes of Judah,

33. With Azariah, Ezra and Meſhullam,

34. Judah, and Benjamin, as alſo Shemaiah, and Jeremiah;

35. Beſides of the Prieſts Sons with Trumpets, Zechariah the Son of Jonathan, the Son of Shemaiah, the Son of Mattaniah, the Son of Michaiah, the Son of Zaccur, the Son of Aſaph;

36. His Brethren likewiſe, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the Inſtruments of Muſick of David the Man of God, and Ezra the Scribe before them.

37. And at the Fountain-gate which was before them, they went up at the Stairs of the City of David, in the Aſcent to the Wall; *and* from againſt the Houſe of David, to the Water-gate eaſtward.

38. Over againſt whom went the other *Company for* Thankſgiving, and I after it; and half of the People from againſt the Wall, from againſt the Tower of the Ovens, to the broad Wall;

39. And from againſt the Gate of Ephraim, at the old Gate, and at the Fiſh-gate, and the Tower of Hananeel, with that of Meah, to the Sheep-gate: and they ſtood ſtill by the Priſon-gate.

40. At length the two *Companies for* Thankſgiving ſtood at the Houſe of God, and I accompanied with half of the Rulers;

41. And the Prieſts, Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with Trumpets;

42. Maaſeiah too, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer: and the Singers made themſelves be heard, Izrahiah being the Officer.

43. And they offered great Sacrifices that Day, and were joyful, for God made them ſo with great Joy, even the Women and Children alſo rejoiced; and the Rejoicing of Jeruſalem was heard far off.

44. The ſame Day were Men appointed over the Rooms for the Treaſures, for the Offerings, Firſt-fruits and Tithes, to gather into them at the Fields of the Cities, the Parts belonging to the Law for the Prieſts and Levites; becauſe Judah was glad of the Prieſts and Levites ſtanding *there*.

45. And the Singers, together with the Porters, took care of the Buſineſs of their God, and that of the Cleanſing, according to the Commandment of David *and* his Son Solomon.

46. For in the Days of David and Aſaph of old time, there were chief Singers, with Singing of Praiſe and Thankſgivings to God.

47. And all Iſrael in the Days both of Zerubbabel, and of Nehemiah, gave the Parts of the Singers and Porters, each Day's Matter the very ſame Day; they alſo conſecrated for the Levites, as thoſe did for the Poſterity of Aaron.

Ver. 25. *Things gathered together*] from the Root *to gather together:* which Things might be thoſe that were brought thither by the People for Offerings and Tithes, and put there till they were uſed or carried in by the Levites, 2 *Chr.* xxxi. 6. And this Meaning is neceſſary, as the Word has not that of *threſholds*.

Ver. 31. *from againſt*] a nearer and more commodious Way, from the Place by the Wall where they began, as it may ſeem, than round by or upon the Wall; and thus the *Heb.* may properly ſignify, but I ſuppoſe never *upon*; and is the ſame as in Ver. 37, 38, 39. ſo differently rendered in the *com. Tranſ.*

Ver. 35. *Beſides of*] *certain*——*namely* being unneceſſarily added.

Ver. 37. and *from againſt*] for when they were going up to the City of *David*, how could they be above the Houſe of *David* in his City?

CHAP.

CHAP. XIII.

ON that Day they read in the Book of Moſes, in the Hearing of the People; and there was found written in it, that an Ammonite and Moabite ſhould not come in to the Congregation of God for ever;

2. Becauſe they did not meet the Iſraelites with Victuals and Drink, but hired Baalam againſt them to curſe them, though our God turned the Curſe into a Bleſſing.

3. And when they had heard the Law, they ſeparated all the mixed People from Iſrael.

4. Now before this Eliaſhib the Prieſt, who was put over the Rooms of the Houſe of our God, being kin to Tobiah;

5. Had made ready a great Room for him, where before they put the Meat-offering, Frankincenſe, and Inſtruments, with the Tithe of the Corn, Wine and Oil, that was ordered for the Levites, Singers and Porters, and the Lifted-offering of the Prieſts.

6. But in all that *Time* I was not at Jeruſalem: for in the two and thirtieth Year of Artaxerxes King of Babylon I went to the King, and ſome Time after having leave from him,

7. I came to Jeruſalem, and underſtood the Evil that Eliaſhib had done for Tobiah, by making ready for him a Room in the Courts of the Houſe of God.

8. Which being very evil to me, I threw all Tobiah's Houſhold-goods abroad out of the Room.

9. I alſo bade him cleanſe the Rooms, then I brought again thither the Inſtruments of the Houſe of God, with the Meat-offering and Frankincenſe.

10. Nay when I knew the Parts of the Levites were not given, and that they and the Singers, who did the Buſineſs, were gone away to their reſpective Fields;

11. I chid the Rulers, and aſked why the Houſe of God was forſaken? And having gathered them together, I placed them in their Station.

12. And all Judah brought the Tithe of Corn, Wine, and Oil to the Treaſures.

13. Beſides I made Treaſurers over the Treaſures, Shelemiah the Prieſt, Zadok the Scribe, and Pedaiah of the Levites, and at their Hand was Hanan the Son of Zaccur, the Son of Mattaniah: for they were counted faithful, and it belonged to them to diſtribute to their Brethren.

14. Remember me, my God, for this, and do not blot out my Kindneſſes, which I have done for the Houſe of my God, and for the Charges of it.

15. In thoſe Days I ſaw in Judah ſome treading Wine-preſſes on the Sabbath, bringing in Sheaves, loading Aſſes, and alſo Wine, Grapes, and Figs, and all Burdens, which they brought into Jeruſalem on the Sabbath-day; but I teſtified *againſt it* at the Time they were ſelling the Proviſion.

16. There were Tyrians too dwelt in it, who brought Fiſh, and any Thing that was ſaleable; which they ſold on the Sabbath to the People of Judah, even in Jeruſalem.

17. Upon this I chid the Nobles of Judah, and ſaid to them; What evil Thing is this which ye do, that ye profane the Sabbath-day?

18. Did not our Forefathers do thus, and our God bring all this Harm upon us, and this City? Yet ye add fervent Wrath upon Iſrael, by profaning the Sabbath.

19. And when the Gates of Jeruſalem were darkiſh before the Sabbath, I ordered that they ſhould ſhut the Doors, as I did alſo that they ſhould not be opened till after the Sabbath; beſides I placed ſome of my Servants at the Gates, *that* there might be no Burden brought in on the Sabbath-day.

20. Then the Merchants, and Sellers of all that was to be ſold, lodged without Jeruſalem, once or twice.

21. But I teſtified againſt them, and ſaid to them, Why do ye lodge before the Wall? If ye do again, I will lay Hands on you: from that Time they did not come on the Sabbath.

22. And I ordered the Levites that they ſhould cleanſe themſelves, and come keep the Gates, to ſanctify the Sabbath-day. *For* this alſo remember me, my God, and have compaſſion upon me according to the Abundance of thy Kindneſs.

23. Moreover in thoſe Days I ſaw Jews *that* dwelt with Wives of Aſhdod, Ammon *and* Moab.

24. And their Childaen prattled half in the Language of Aſhdod, and did not know how to talk in the Jewiſh Language, but according to the Tongue of one People or the other.

25. Therefore I contended with them, curſed them, beat ſome Men of them, and plucked off their Hair; then I made them ſwear by God; Ye ſhall not give your

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Ver. 2. *the Curſe*] which was intended.
Ver. 9. *Rooms*] *Com. Lat. Treaſury.*
Ver. 19. *Doors*] different from *Gates* here; and if the Gates were ſhut, what Need was there for them to be guarded, to keep out thoſe who brought Burdens?
Ver. 22. For *this*] as Ver. 14. and agreeable to the legal Diſpenſation.
Ver. 23. *ſaw Jews* that *dwelt*] not merely ſaw thoſe *Jews.*
Ib. *dwelt*] ſo Ver. 27. not *married.*

Daughters to their Sons, nor take any of their Daughters for your Sons, or for your ſelves.

26. Did not Solomon King of Iſrael ſin in theſe Things, though there was not a King like him in many Nations, and was loved by his God, who made him King over all Iſrael? yet ſtrange Women made him ſin.

27. Should we then hearken to you, to commit all this great Wickedneſs, to do amiſs againſt our God, by dwelling with ſtrange Wives?

28. And one of the Sons of Joiada, the Son of Eliaſhib, the high Prieſt, being the Son-in-law of Sanballat the Horonite, I made him flee from me.

29. Remember them, my God, for the Pollutions of the Prieſthood, as alſo of the Covenant of that and the Levites.

30. Whereas I cleanſed them from all Strangers, and placed the Charges for the Prieſts and Levites, *that* each one might be in his Buſineſs;

31. And for the Offering of Wood in its appointed Time, and for the Firſt-fruits. Remember me, my God, for Good.

Ver. 28. *one*] His Name according to *Joſephus*, accompanied as it ſeems with ſome Miſtakes, was *Manaſſeh*, who fled to *Samaria* where *Sanballat* was Governor, and became high Prieſt to the *Samaritans* under the Profeſſion of the Jewiſh Religion, *Antiquitatum* Lib. xi. 7. which Sect continues to this Time, and ſhortly after this they built a Temple on Mount *Gerizim* by *Samaria*, *Joſephus Antiq.* Lib. xiii. 8.

Ib. *Joiada*] who was the high Prieſt here, not *Eliaſhib*, as *Prideaux* ſhews, *Connect.* Anno 409. a Perſon having often his Father's Name annexed to his own as a Part of it in *Scripture*.

NOTES upon the BOOK of ESTER.

AND in the Time of Ahaſuerus, the ſame who reigned from India to Ethiopia, over a hundred and twenty ſeven Provinces;

2. As that King was ſitting on the Throne of his Kingdom, which was at the Palace in Shuſhan;

3. In the third Year of his Reign, he ordered a Feaſt to be made for all his Princes and Servants: the Power of Perſia and Media, the Governors and Princes of the Provinces being before him:

4. That he might ſhew the vaſt Wealth of his Kingdom, and the exquiſite Honour of his Greatneſs, the long Time of a hundred and fourſcore Days.

5. Which being expired, the King made a Feaſt ſeven Days for all the People who were preſent at the Palace in Shuſhan, both great and ſmall, in the Court of his Palace-garden.

6. There were white, green, and blue *Curtains*, faſtened with Lines of fine Linen and Purple, to Rings of Silver, and marble Pillars; the Couches being of Gold and Silver, upon a Pavement of red, blue, white, and black Marble.

7. And they gave *them* to drink in Cups of Gold, which were different one from another, Plenty of royal Wine, after the State of the King.

8. But according to a Decree, none preſſed *them* to drink: for the King gave orders ſo to all the Officers of his Houſe, that they ſhould do as every Man liked.

9. Vaſhti the Queen likewiſe made a Feaſt for the Women, at the royal Houſe which belonged to King Ahaſuerus.

10. On the ſeventh Day as the King's Heart was merry with Wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Charcas, the ſeven Eunuchs who ſerved in his Preſence;

11. To bring Queen Vaſhti before him,

Ver. 1. *Ahaſuerus*] There have been various Opinions who this King was, and that it may be the better underſtood, ſee *Ptolemy's Canon* towards the End of the *Chronology* at the End of *Dan.* Some, as *Finch* in his *Treatiſe of the Calling of the Jews*, *Allen* in his *Chain of Scripture Chronology*, *&c.* would have the Tranſactions of this Book to be in the Time of the Captivity; but it is plain it was no King of *Babylon*, Ver. 3, 14, 19. and there the *Jews* were in Captivity; not in *Perſia* and *Media* then, in all the Provinces too of the Kingdom, Chap. iii. 8, *&c.* beſides that the Largeneſs of the *Perſian* and *Median* Dominions here mentioned, ſhews it to be after the *Babylonian* Empire was added to them. Next *Allen* mentions ſome affirming *Ahaſuerus* to be *Cambyſes*, who reigning but eight Years it could not be, becauſe the 12th is ſpoken of, Chap. iii. 7. I therefore conclude it was *Darius Hyſtaſpis*, for *Mordecai* being carried away with *Jechoniah*, Chap. ii. 5, 6. though then an Infant, muſt in that King's 12th Year be 88 Years old; ſo that it is quite unlikely to be *Xerxes* the next King, as *Scaliger* pleads, *De Emendat. Temp.* L. 6. and *Vorſtius* on *Ganz Chron.* p. 244. in whoſe ſame Year he would be 124 Years of Age, which *Prideaux* alſo confutes on another Account, *Connect.* Anno 465; yet himſelf ſays it was *Artaxerxes Longimanus*, whom *Stackhouſe* follows, *Hiſt. Bib.* Book vii. Ch. 2. and the *Univer. Hiſt.* B. I. xi. 4. which makes *Mordecai*'s Age at leaſt when he was made prime Miniſter 145 Years, and *Eſther* his firſt Couſin, Chap. ii. 7. utterly incredible! We may therefore conclude with *Jun.* and *Trem.* in *Annot.* *Broughton* in his *Works*, Tome iii. pag. 581. and *Uſher* in *Annalibus vet. Teſt.* ſub anno *Jul. Per.* 4193, that this *Ahaſuerus* was *Darius Hyſtaſpis*. But the latter holding that this King's Wife *Atoſſa* mentioned by *Herodotus* was *Vaſhti*, and *Artyſtona Eſther*, *Prideaux* takes occaſion to ſhew that what *Herodotus* ſays of thoſe Women cannot be applied to *Vaſhti* and *Eſther*. The Anſwer is ready from *Prideaux* himſelf, who when *Joſephus* diſagrees with the *Scripture* as he underſtood it concerning *Sanballat*, does not ſcruple to ſay, *Joſephus was miſtaken*, *Con.* An. 458: the like may be ſaid of *Herodotus*, as *Prideaux* alſo does in other Caſes, Anno 710, 530, *&c.* However *Darius* having other Wives *Vaſhti* and *Eſther* might be of thoſe. *Herodotus* Lib. 3. gives Account of a Tribute made by *Darius Hyſtaſpis*, agreeable to *Eſt.* x. 1. but ſays *Prideanx*, *Strabo* attributeth this to *Darius Longimanus*, which firſt Name he ſuppoſes is a Miſtake in *Strabo* for *Artaxerxes*; whereas the latter is rather put wrong inſtead of *Hyſtaſpis*, and to be corrected by *Herodotus*. Beſides *Darius Hyſtaſpis* conquered *India*, and joined it to the Empire about the 16th Year of his Reign, *Herodot.* Lib. 3. *Prideaux Tab.* which now extended but to *India*.

Ib. *hundred*, *&c.*] ſeven having been added as it ſeems by the Conqueſt of *Egypt*, or a new Partition of the Empire ſince *Darius* the *Mede*, *Dan.* vi. 1.

Ver. 2. *at the Palace*] the ſame Words as in *Dan.* viii. 2. *Shuſhan* being the City, Chap. iii. 15. & viii. 15.

Ib *Shuſhan*] In *Suſa* or *Shuſhan* was not only great Part of the King's Treaſures repoſited, *Diodor.* Lib. xvii. 66. but the Walls of it are compared to thoſe of *Babylon*, *Strab.* Lib. 15. *Pauſ. Meſſen.* Cap. 31. It is now a ruinous Place, as *Tavernier* relates, called *Shouſter* or *Suſter*; ſee *Neh.* i. 1.

Ver. 4. *exquiſite Honour*] *Heb. Honour of Comelineſs* or *Exquiſiteneſs*, which is to be thus rendered: ſo for *vaſt* or *heavy Wealth*, which firſt ſometimes denoting *Glory*, our *Tranſlaters* have put *glorious* to the following Word; whereas *the Glory of his Kingdom* (if allowed with *his*) would be *his kingly* or *royal Glory*, as in Ver. 7. and as a *Fire of Flame* is *a flaming Fire*; of which ſee *Buxt. Syntax.* Cap. 3.

Ver. 6. *Couches*] according to the Manner of feaſting in the eaſtern Countries,

with

with the royal Crown, that he might ſhew the People and Princes her Beauty, becauſe ſhe had a good Countenance:

12. But ſhe refuſed to come at the King's bidding, which was by the Service of the Eunuchs. Exceedingly enraged at this, ſo that his Wrath burned in him;

13. The King ſaid to the wiſe Men who knew the Times (for his Affairs were ſo before all that underſtood the Law and Judgment;

14. The next to himſelf being Carſhena, Shether, Admatha, Tarſhiſh, Meres, Marſena *and* Memucan, *the ſeven Princes of* Perſia and Media, who were intimate with the King, ſitting the firſt in the Kingdom)

15. What is to be done to Queen Vaſhti according to the Law, becauſe ſhe would not perform the Command of King Ahaſuerus by the Eunuchs?

16. And Memucan anſwered before him and the Princes: Vaſhti the Queen has not done perverſely to King Ahaſuerus only, but to all both of the Princes and People, who are in all his Provinces:

17. For the Affair of the Queen will go abroad to all the Women, for their Huſbands to be deſpiſed in their Sight, when it is told, that King Ahaſuerus commanded Vaſhti the Queen to come before him, and ſhe would not.

18. Thus the Ladies of Perſia and Media, who hear her Affair, will ſay the ſame Day to all the King's Princes; ſo there will be Contempt and Wrath enough.

19. If it be well to the King, let a royal Order be ſent forth from his Preſence, as likewiſe written among the Laws of Perſia and Media, for it not to be repealed; that Vaſhti ſhall not come before King Ahaſuerus, and that he will give her royal State to another, who is better than ſhe.

20. And when the Decree which the King makes, is heard throughout all his Kingdom, though it be large, all the Women will ſhew Reſpect to their Huſbands, whether great or ſmall.

21. The Matter alſo pleaſed the King and Princes, ſo that he did according to Memucan's Advice;

22. Sending Letters into all his Provinces, after the Manner of writing in each Province, and the Language of each People, that every Man ſhould be chief in his own Family, and that it ſhould be publiſhed according to their reſpective Tongues.

CHAP. II.

AFTER theſe Things when the King's Wrath was pacified, he was mindful of Vaſhti, and what ſhe had done, with that which was decreed againſt her.

2. Hereupon his Servants who waited on him ſaid; Let ſome young Virgins that look well be ſought for the King.

3. Let him therefore appoint Officers in all the Provinces of his Kingdom, to bring together all ſuch to the Palace at Shuſhan, to the Houſe for the Women, into the Cuſtody *of* Hege the King's Eunuch their Keeper, and let Things be given for their Cleanſing.

4. Then let the young Woman whom the King likes beſt, be made Queen in the room of Vaſhti. And the King being pleaſed with the Matter, would do ſo.

5. *Now* there was a certain Jew at the Palace in Shuſhan, named Mordecai, the Son of Jair, the Son of Shimei, the Son of Kiſh, a Benjaminite;

6. Who had been carried away from Jeruſalem, among thoſe Captives that Nebuchadnezzar King of Babylon carried away with Jeconiah King of Judah:

7. And he bred up Hadaſſah, otherwiſe Eſter, his Uncle's Daughter, becauſe ſhe had no Father nor Mother; and the Girl had a handſome Shape, and a good Countenance: whom when her Parents were dead, Mordecai took to be his Daughter.

8. So when the King's Matter, and his Decree was heard, and many young Women were brought together to the Palace at Shuſhan, into the Cuſtody of Hegai, the Women's Keeper, Eſter was likewiſe taken into the King's Houſe in the ſame Manner.

9. And the young Woman pleaſed him, and obtained Kindneſs in his Preſence, ſo that he quickly gave her the Things for her Cleanſing, and what belonged to her, with ſeven Maids that ſeemed *fit* to be given her out of his own Houſe; nay he removed her and her Maids into the beſt Place of the Women's Houſe.

10. *Yet* Eſter did not tell her People, nor her Kindred: for Mordecai had commanded her that ſhe ſhould not.

11. And he himſelf walked about every Day conſtantly before the Court of the Women's Houſe, to know how ſhe did, and what would be done with her.

12. At length when the Turn of each

Ver. 18. *Contempt and Wrath*] The former firſt in the Wives, and then the latter in the Huſbands.

Ver. 2. *Servants*] to whom his relenting might have been dangerous, if ſhe had been again received into Favour.

young

young Woman came to go in to King Ahaſuerus, after ſhe had been cleanſing twelve Months, according to the Decree for the Women (for ſo the Time of their Purification was fulfilled) one ſix Months with Oil of Myrrh, and the other with Spices, and what there was for it;

13. She went in from the Women's Houſe to the King at his Houſe, with whatever ſhe ſpoke for, to be given her to go in with:

14. In the Evening ſhe went in, and returned in the Morning to the other Houſe of the Women, into the Cuſtody of Shaaſh-gaz the King's Eunuch, the Keeper of the Concubines; ſhe went in no more to the King, unleſs he delighted in her, and ſhe was called by Name.

15. But when the Turn of Eſter, the Daughter of Abihail, the Uncle of Mordecai, who had taken her for his Daughter, came to go in to the King, ſhe required Nothing but what Hegai the King's Eunuch, the Keeper of the Women ordered; and ſhe obtained Favour in the Sight of all who ſaw her.

16. Thus was Eſter taken for King Ahaſuerus, into his royal Houſe, in the tenth Month, which is that of Tebeth, in the ſeventh Year of his Reign:

17. For the King loved her the moſt of all the Women, and ſhe obtained Favour and Kindneſs before him more than any *other* Virgins; ſo that he put the royal Crown on her Head, and made her Queen in the room of Vaſhti.

18. Hereupon the King made a great Feaſt for all his Princes and Servants, to be Eſter's Feaſt; as alſo made a Releaſe for the Provinces, and gave Preſents according to his State.

19. And when the Virgins were gathered together the ſecond time, Mordecai ſate at the King's Gate.

20. Nor did Eſter at all tell her Kindred, or her People, according as Mordecai had charged her; doing his Command, the ſame as when ſhe was bred up with him.

21. In thoſe Days while Mordecai ſate at the King's Gate, Bigthan and Thereſh, two of the Door-keepers, the King's Eunuchs, were in a Rage, and ſought to lay Hands on King Ahaſuerus.

22. But the Matter being not unknown to Mordecai, he told Queen Eſter, who declared *it* to the King in Mordecai's Name.

23. And upon enquiring into the Affair, it was found out, and both of them were hanged on a Tree, which was written in the Book of the Chronicles before the King.

CHAP. III.

AFTER theſe Things King Ahaſuerus promoted Haman the Son of Hammedatha the Agagite, advanced him, and put his Seat above all the Princes who were with him:

2. Inſomuch that all the King's Servants who were at his Gate bowed, and did reverence to Haman, for ſo the King commanded concerning him; but Mordecai would not.

3. Then the King's Servants that were there aſked him, why he tranſgreſſed the Commandment of the King.

4. At laſt when they had ſpoken to him Day by Day, and he would not hearken to them; they told Haman, to ſee whether Mordecai's Matters would ſtand, for he had told them that he was a Jew.

5. And Haman ſeeing that Mordecai did not bow at all, nor reverence him, he was full of Wrath.

6. But it ſeemed contemptible to him to lay Hands on Mordecai only, when they had told him his People: therefore Haman endeavoured to deſtroy all the Jews his People, who were in all the Kingdom of Ahaſuerus.

7. In the firſt Month, which is that of Niſan, in the twelfth Year of King Ahaſuerus, they caſt Pur, that is a Lot, before Haman from Day to Day, and from that to the twelfth Month, which is named Adar.

8. And Haman ſaid to the King; There is a certain People diſperſed, and ſcattered among others in all the Provinces of thy Kingdom, whoſe Laws differ from every People's, and they do not perform the Laws of the King; ſo that it is not fit for him to let them alone.

9. If it is well to the King, let it be written that they ſhall be deſtroyed; and I will pay ten thouſand Talents of Silver to them who do the Buſineſs, to bring into the King's Treaſures.

10. Upon this the King took his Ring off his Finger, and gave it to this Haman, the Jews Enemy.

11. And ſaid to him, The Silver is given to thee, and the People to do to them as thou pleaſeſt.

12. So the King's Scribes were called on the thirteenth Day of the firſt Month, and it was written entirely as Haman commanded, to the King's Lieutenants, to the Governors

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Ver. 17. *the Women*] who were his Concubines before.
Ver. 5. *at all*] N. B.
Ver. 7. *Day*] To try, as it ſeems, what Day in all the Year would be moſt lucky, by the Lot, for his Purpoſe.

who were over each Province, and to the Princes of each People of the ſame, after the Manner of writing there, and the Language of each People, in the Name of King Ahaſuerus, and ſealed with his Ring;

13. And the Letters were ſent by Poſts into all the King's Provinces, to deſtroy, kill, and to make all the Jews periſh, young Men and old, Children and Women, the ſame Day, on the thirteenth of the twelfth Month, which is that of Adar; and to plunder their Effects.

14. A Copy of the Writing for a Decree to be given in every Province, was publiſhed to all People, to be prepared againſt that Day.

15. When the Poſts were gone out, haſtened on by the King's Word, and the Decree was given forth at the Palace in Shuſhan, the King and Haman ſate down to drinking, while the City of Shuſhan was perplexed.

CHAP. IV.

AND when Mordecai knew all that was done, he tore his Cloaths, put on Sackcloth and Aſhes, and went out into the City, making a loud and bitter Cry.

2. Next he went juſt before the King's Gate, for Nobody was to go in at it who was cloathed with Sackcloth.

3. (In every Province likewiſe, at the Places to which the King's Matter and Decree came, there was great Mourning among the Jews, and Faſting, with Weeping, and Lamentation; many lying on Sackcloth and Aſhes)

4. So Eſter's Maids and her Eunuchs went in, and told her, at which ſhe was exceedingly grieved; and ſent Cloaths to put on Mordecai, and to take away his Sackcloth from him, but he would not receive *them*.

5. With that ſhe called Hathach one of the King's Eunuchs, whom he had appointed to attend in her Preſence, and bade him know of Mordecai, what and why this was?

6. And Hathach went forth to him, into the Street of the City which was before the King's Gate.

7. To whom Mordecai told all that was befallen him, and the Account of the Silver which Haman had promiſed to pay into the King's Treaſures, to deſtroy the Jews.

8. Beſides he gave him a Copy of the written Decree, which was given forth in Shuſhan to deſtroy them, to ſhew Eſter, and tell her, as alſo to charge her that ſhe ſhould go in to the King, to make ſupplication to him, and a Requeſt before him, for her People.

9. Accordingly Hathach went in, and told Eſter his Words.

10. Who gave him the following Charge to Mordecai;

11. All the King's Servants, and People of his Provinces know, that any Man or Woman who goes in to the King, into the inner Court, without being called, his Decree is the ſame to put *them* to death, beſides ſuch to whom he holds forth the golden Scepter, that they may live; and I have not been called to go in to him theſe thirty Days.

12. But upon her Words being told Mordecai,

13. He ordered to make reply to her; Do not think in thy Mind that thou wilt eſcape at the King's Houſe, any more than all the Jews.

14. Nay if thou at all holdeſt thy peace at this Time, Reſpite and Deliverance will riſe up to the Jews from another Place, whereas thou and thy Father's Family will periſh. And who knows but thou art come to the Kingdom for ſuch a Time as this?

15. Then Eſter bade to return him Word;

16. Go, gather together all the Jews who are preſent in Shuſhan, and faſt for me, without eating or drinking three Days, Night or Day: I alſo and my Maids, will faſt ſo: and thus will I go in to the King, which is contrary to the Law; and when I periſh, I periſh.

17. So Mordecai went away, and did entirely as ſhe commanded him.

CHAP. V.

NOW on the third Day Eſter put on the royal *Apparel*, and ſtood in the inner Court of the King's Houſe, over againſt it, as he was ſitting upon his regal Throne in the royal Houſe, oppoſite to the Door of it.

2. And when the King ſaw Eſter the Queen ſtanding there, ſhe was in Favour with him: ſo that he held out to her the golden Scepter which was in his Hand;

Ver. 4. *put on Mordecai*] *Vulg. Lat. put on her*, as ſtrange as it is.

Ver. 14. *at all*] See on 1 *King*. ix. 6.

Ib. *Reſpite*] *Heb. breathing*, i. e. a Space of breathing.

Ver. 16. As Things concur in my View, *Eſter* ſeems not to have been very young, when theſe Affairs were tranſacted; by which her Piety, Prudence, and Courage, may be better accounted for.

Ib. *ſo*] but it does not appear to be ſo long by Chap. v. 1. which might have weakened *Eſter* too much; and it ſeems proper the others ſhould continue their Faſting, till they knew her Succeſs.

Ib. *when I periſh*] This ſeems to be ſpoken in Reference to his Words, Ver. 14.

whereupon

whereupon ſhe went near, and touched the Top of it.

3. The King then ſaid to her, What is the Matter with thee, Queen Eſter? For whatever thy Requeſt is to half the Kingdom, it ſhall be given thee.

4. Who anſwered, If it is well to the King, let him come with Haman to Day, to the Entertainment that I have made for him.

5. Upon this the King bade them haſten Haman, to do what Eſter ſaid; and both of them went to the Entertainment of Wine which ſhe had made.

6. Where the King ſaid again to Eſter, What is thy Petition, that it may be granted thee? For whatever thy Requeſt is, it ſhall be performed to half the Kingdom.

7. My Petition and Requeſt, ſhe made anſwer,

8. If I am in Favour with the King, and if it is well to him to grant and perform the ſame; let him come with Haman to the Entertainment that I will make for them, and I will declare to Morrow, according to the King's Word.

9. At which Haman went out that Day glad, and with a chearful Heart; yet when he ſaw that Mordecai at the King's Gate, did not riſe up, nor ſtir for him, he was full of Wrath againſt him.

10. Nevertheleſs he reſtrained himſelf, and going home, ſent to fetch his Friends, and Zereſh his Wife.

11. To whom he rehearſed the Glory of his Riches, the Multitude of his Children, with all that the King had promoted him in, and how he had advanced him above his Princes and Servants.

12. Nay Eſter the Queen, ſaid he, did let none come with the King to the Feaſt which ſhe made, but me; and to Morrow I am alſo invited by her with him.

13. However all this avails me Nothing, when all the while I ſee Mordecai the Jew ſitting at the King's Gate.

14. Whereupon his Wife Zereſh, and all his Friends, ſaid to him, Let there be a Gallows made fifty Cubits high, and in the Morning ſpeak to the King, that Mordecai may be hanged upon it; then go in glad with the King to the Feaſt. And the Thing pleaſed Haman, ſo that he had the Gallows made.

CHAP. VI.

THAT Night the King's Sleep being unſettled, he commanded to bring the Book of Records of the Chronicles, and they were read before him.

2. Where it was found written, that Mordecai told of Bigthana and Thereſh, two of the Door-keepers, the King's Eunuchs, who ſought to lay Hands on King Ahaſuerus.

3. With that the King aſked, What Honour or Promotion has been done to Mordecai for this? And his Servants who waited on him anſwered, There has been Nothing done for him.

4. Next he enquired who was in the Court? And Haman being come into the outer Court of the King's Houſe, to ſpeak to the King to hang Mordecai upon the Gallows which he had prepared for him;

5. They told him, that there was Haman ſtanding in the Court: upon which the King replied, Let him come in.

6. Accordingly he did; and the King ſaid to him, What ſhall be done to the Man whoſe Honour the King would delight in? And Haman ſaid in his Heart, To whom will the King delight to do Honour more than to my ſelf?

7. Therefore he anſwered him; *For* the Man whoſe Honour the King would delight in,

8. Let there be brought the royal Cloaths which the King wears, the Horſe that he rides upon, and the royal Crown that is put on his Head;

9. And let the Cloaths and Horſe be delivered to Somebody of the King's Princes, of the Nobility, and let them cloath that Man, and cauſe him to ride upon the Horſe through the Street of the City, and proclaim before him, Thus ſhall it be done to the Man whoſe Honour the King delights in.

10. At this the King ordered him, Take the Cloaths and Horſe quickly, according as thou haſt ſaid, and do ſo to Mordecai the Jew who ſits at the King's Gate; let Nothing fail of all that thou haſt ſpoken.

11. Then Haman taking the Cloaths and Horſe, cloathed Mordecai, and cauſed him to ride through the Street of the City, proclaiming before him, Thus ſhall it be done to the Man whoſe Honour the King delights in.

12, Afterwards Mordecai returned to the King's Gate; but Haman haſtened home, mourning, with *his* Head covered.

13. Where he told his Wife Zereſh, and all his Friends, every Thing that had befallen him; upon which his wiſe Men and ſhe ſaid to him, If Mordecai, before whom thou haſt

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Ver. 14. *Morning*] as the *Heb.* is, not *Morrow*; and thus the extraordinary Providence here apparent, is ſtill more extraordinary.

Ver. 1. *being unſettled*] *Heb. wandered.*

begun

begun to fall, is one of the Poſterity of the Jews, thou wilt not prevail over him, but utterly fall before him,

14. Now while they were talking with him, the King's Eunuchs came, and were in a hurry to bring Haman to the Feaſt which Eſter had made.

CHAP. VII.

SO the King and he went to the Feaſt with Queen Eſter.

2. And the King ſaid to her again the ſecond Day at the Entertainment of Wine, What is thy Petition, Queen Eſter, that it may be granted thee? For whatever thy Requeſt is, it ſhall be performed, to half the Kingdom.

3. When ſhe made anſwer: If I am in Favour with thee, O King, and if it is well to the King, let my Life be granted me at my Petition, and my People at my Requeſt.

4. For I and my People are ſold to be deſtroyed, to be killed, and to periſh; whereas if we had been ſold for Servant-men and Maids, I would have held my Peace, though the Adverſary could not make up the King's Damage.

5. Whereupon the King gave reply to her, Who is it? And where is he whoſe Heart ſerves him to do ſo?

6. The Man that is the Adverſary and Enemy, ſaid Eſter, is this wicked Haman. Upon which Haman was in Terror at the Preſence of the King and Queen.

7. And the King getting up in his Wrath from the Entertainment of Wine into the Palace-Garden, Haman ſtood up to requeſt Queen Eſter for his Life, becauſe he ſaw that there was Something bad concluded againſt him by the King.

8. Who returning out of the Palace-Garden into the Houſe where this Entertainment was, and Haman being fallen down on the Couch that Eſter was upon, the King ſaid? Will he alſo force the Queen in the Houſe with me? No ſooner were the Words out of the King's Mouth, but they covered Haman's Face.

9. And Harbonah one of the Eunuchs ſaid before the King, Behold a Gallows too which Haman has made for Mordecai, who ſpoke well for the King, ſtands at Haman's Houſe, fifty Cubits high. Then ſaid the King, Hang him upon it.

10. They accordingly hanged Haman upon the Gallows which he had prepared for Mordecai: ſo the King's Wrath was pacified.

CHAP. VIII.

THE ſame Day King Ahaſuerus gave the Houſe of Haman, the Jews Enemy, to Eſter the Queen; and Mordecai was introduced before him, for ſhe told what he was to her.

2. And the King took off his Ring which he had taken from Haman, and gave it to Mordecai; Eſter alſo put him over Haman's Houſe.

3. Beſides Eſter ſpoke before the King again, and fell down before his Feet, weeping and beſeeching him to put away the Miſchief of Haman the Agagite, and his Device that he had contrived againſt the Jews.

4. To whom the King holding forth the golden Scepter, ſhe roſe up, and ſtanding before him,

5. Said; If it is well to the King, and if I am in his Favour, the Matter being right before him, and I well in his Sight: let it be written to reverſe the Letters contrived by Haman the Son of Hammedatha the Agagite, which he has writ to make the Jews periſh, who are in all the King's Provinces:

6. For how ſhall I bear to ſee the Miſchief that will come on my People? And how ſhall I bear to ſee the Deſtruction of my Kindred?

7. Upon this King Ahaſuerus ſaid to her, and Mordecai the Jew; Behold I have given Eſter the Houſe of Haman, and they have hung him upon the Gallows, becauſe he would lay his Hands on the Jews:

8. Write ye alſo for the Jews as you pleaſe in the King's Name, and ſeal *it* with his own Ring: ſince the Writing which is thus written and ſealed, none muſt reverſe.

9. So the King's Scribes were called at the ſame Time, on the three and twentieth of the third Month, which is that of Sivan, and it was written entirely as Mordecai commanded, to the Jews, and to the Lieutenants, Governors, and Princes of the hundred and twenty ſeven Provinces, which were from India to Ethiopia, after the Manner of writing in each Province, and the Language of each People, as well as to the Jews according to their Writing and Language.

10. And it was done in the Name of King Ahaſuerus, and ſealed with his Ring; then were the Letters ſent by Poſts, on Horſes, Riders of Mules, Camels, *and* young Dromedaries.

Ver. 7. *would lay*] not *laid*, *com. Tranſ.* it being not done.

11. By which the King granted to the Jews who were in every City, to gather together, and to ſtand up for their Lives, to deſtroy, kill, and cauſe to periſh all the Power of the People and Province, that would aſſault them, *with* the Children and Women; and to plunder their Effects:

12. The ſame Day in all the Provinces of King Ahaſuerus, on the thirteenth of the twelfth Month, which is that of Adar.

13. A Copy of the Writing to be given *for* a Decree in every Province, was publiſhed to all People; and for the Jews to be prepared againſt that Day, to be revenged on their Enemies.

14. The Poſts went out, riding on Mules *and* Camels, being hurried, and haſtened on by the King's Word; and the Decree was given forth at the Palace in Shuſhan.

15. Afterwards Mordecai went out from the King's Preſence in royal Cloaths, blue and white, a great Crown of Gold, and a Robe of fine Linen and Purple; and the City of Shuſhan rejoiced, and was glad:

16. The Jews having Light, Gladneſs, Joy and Honour.

17. In every Province likewiſe, and City, at the Places to which the King's Matter and Decree came, the Jews had Gladneſs and Joy, a Feaſt, and a good Day; and many of the People of the Country feigned themſelves to be Jews, becauſe they were in Dread of them.

CHAP. IX.

SO on the thirteenth Day of the twelfth Month already mentioned, when the King's Matter and Decree came to be done, on the Day that the Jews Enemies expected to have Power over them (though it was turned juſt contrary)

2. The Jews were gathered together in their Cities, throughout all the Provinces of King Ahaſuerus, to lay Hands on thoſe who ſought their Harm: and no Man reſiſted them, becauſe the Dread of them fell upon all People.

3. Beſides all the Princes of the Provinces, the Lieutenants, Governors, and they that did the King's Buſineſs, helped the Jews; becauſe the Dread of Mordecai fell on them.

4. For he was great in the King's Houſe, and his Fame went throughout all the Provinces, becauſe this Man advanced in being great.

5. Thus the Jews ſlew all their Enemies with the Stroke of the Sword, with Slaughter and Deſtruction; and did to thoſe who hated them according to their own Will.

6. In Shuſhan too at Court, the Jews killed, and deſtroyed five hundred Men.

7. Parſhandatha alſo, Dalphon, Aſpatha,

8. Poratha, Adalia, Aridatha,

9. Parmaſhta, Ariſai, Aridai and Vajezatha,

10. The ten Sons of Haman the Son of Hammedatha, the Jews Enemy, did they kill; but laid not their Hands on the Plunder.

11. The ſame Day the Number of them that were killed there being brought before the King,

12. He ſaid to Queen Eſter, The Jews have killed, and deſtroyed five hundred Men, at the Palace in Shuſhan, and Haman's ten Sons; what have they done in the reſt of the King's Provinces? Now what is thy Petition, that it may be granted thee? And what is thy Requeſt more, that it may be done?

13. If it is not amiſs to the King, ſaid ſhe, let it be granted to the Jews who are in Shuſhan, to do alſo to Morrow according to this Day's Decree, and let Haman's ten Sons be hanged upon the Gallows.

14. Which the King ordered ſhould be ſo done, and the Decree was given forth in Shuſhan: accordingly Haman's ten Sons were hanged up;

15. And the Jews who were in Shuſhan gathered together likewiſe on the fourteenth Day of the Month Adar, and killed three hundred Men there; but laid not their Hands on the Plunder.

16. Now the reſt of the Jews who were in the King's Provinces had gathered together, and ſtood up for their Lives, and were quiet from their Enemies, having killed ſeventy five thouſand of thoſe who hated them, but on the Plunder laid not their Hands,

17. The thirteenth Day of that Month; and on the fourteenth of it they were quiet, and made it a Day of Feaſting and Gladneſs.

18. But the Jews who were in Shuſhan, being gathered together on the thirteenth and fourteenth of it, were quiet on the fifteenth of the ſame, and made that a Day of Feaſting and Gladneſs.

19. For the like Reaſon the Country Jews

Ver. 16. *Honour*] *Vulg. Dancing*, by taking ו to be ר and ר for ד as it ſeems; but the *Septuag.* leave out both this and *Joy*.

Ver. 17. *Gladneſs and Joy*] not tranſpoſed, but as in the Ver. before.

Ib. *feigned themſelves*] which Signification is one of the Properties of this Conjug. here uſed; as 2 *Sam.* xiv. 2. & xiii. 5, 6.

Ver. 16. *Hands*,] with a Comma, the Day that follows belonging to it apparently.

who dwelt in the Country Towns, made the fourteenth Day of the Month Adar, a good Day of Gladneſs, Feaſting, and of ſending Preſents one to another.

20. Nay Mordecai wrote theſe Things down; and ſent Letters to all the Jews who were in all the Provinces of King Ahaſuerus, near and far off;

21. To confirm *it* to them, that they ſhould keep the fourteenth and fifteenth Days of the Month Adar, every Year:

22. As the Days on which the Jews were quiet from their Enemies, and the Month that was turned to them from Sorrow to Gladneſs, and from Mourning to a good Day; to make them Days of Feaſting, Gladneſs, of ſending Preſents one to another, and Gifts to the Poor.

23. Accordingly the Jews accepted what they had begun to do, and what Mordecai wrote to them:

24. Becauſe Haman the Son of Hammedatha the Agagite, the Enemy of all the Jews, contrived againſt the Jews to deſtroy them, and caſt Pur, that is a Lot, to rout them, and cauſe them to periſh;

25. But at *Eſter's* going before the King, he ordered with Letters, that his wicked Device which he had contrived againſt the Jews ſhould return on his own Head, and that he and his Sons ſhould be hanged upon the Gallows:

26. Therefore they called theſe Days Purim, after the Name Pur, by reaſon of all the Matters of that Letter, with what they had ſeen about the like, and what had come to them.

27. The Jews confirmed, and accepted *it*, for themſelves and their Offspring, and for all who ſhould be joined to them, that their keeping theſe two Days ſhould not paſs away, according as it was written to them, and according to the Time, every Year;

28. That theſe Days ſhould alſo be remembred, and kept in every Generation, by each Family, Province and City; and that theſe Days of Purim ſhould not paſs away from among the Jews, nor their Memorial be conſumed from their Poſterity.

29. Queen Eſter likewiſe, the Daughter of Abihail, wrote along with Mordecai the Jew, with all Authority, to confirm this ſecond Letter of Purim.

30. And he ſent the Letters to all the Jews, to the hundred and twenty ſeven Provinces of the Kingdom of Ahaſuerus, with Words of Peace and Truth;

31. To confirm theſe Days of Purim, at their Times, as they were confirmed to them by Mordecai the Jew, and Queen Eſter, and as they confirmed them to their own ſelves, and to their Offspring, by the Words of the Faſtings, and of their Crying.

32. Since Eſter's Command confirmed theſe Matters of Purim, and it was written in a Book.

CHAP. X.

MOREOVER King Ahaſuerus put a Tribute upon the Country, and the Iſles of the Sea.

2. And all the Deeds of his Authority, his Power, and the Account of the Greatneſs of Mordecai, to which the King promoted him, are they not written in the Book of the Chronicles of the Kings of Media and Perſia?

3. For Mordecai the Jew was next to King Ahaſuerus, great among the Jews, and liked by the Multitude of his Brethren, ſeeking the Good of his People, and ſpeaking Peace to all its Offspring.

Ver. 26. *the like*] being not *this Matter*.

Ver. 31. *and as they*] namely *the Jews*, Ver. 30.

Ib. *by the Words of the Faſtings*] according to their Promiſes made then.

Ver. 32. Inſtead of ours the *Vulgate* has it turned, *and the Days of Lots, and all the Things that are contained in the Hiſtory of this Book, which is called Eſther*; but that the *Original* ever was ſo, as *Capellus* pretends in *Crit. Sacr.* Lib. v. Cap. 10. I muſt be excuſed from believing.

Ver. 3. *Good*] So the *Heb.* is; which *Wealth* muſt fall ſhort of, if not beſide.

Ib. *its Offspring*] which may ſpeak for it ſelf; though not obſerved by *Interpreters*, and that in Ch. ix. 31. wreſted for it, by the *Aſſembly*, to be the Seed of *Mordecai* and *Eſther*, yet not their own Children.

NOTES upon the BOOK of JOB.

CHAP. I.

THERE was a Man in the Country of Uz, whoſe Name was Job; and that Man was perfect and upright, both fearing God, and departing from Evil.

2. And there were born to him ſeven Sons and three Daughters.

3. His Poſſeſſion alſo was ſeven thouſand Sheep, three thouſand Camels, five hundred Yoke of Oxen, five hundred She-aſſes, and a very great Company of Servants; nay that Man was the greateſt of all the People of the Eaſt.

4. Moreover his Sons went, and made an Entertainment at Home, each on his Day; when they ſent for their three Siſters, to eat and drink with them.

5, And when the Days of the Entertainment were gone about, Job ſent and ſanctified them, and riſing early in the Morning, offered up as many Burnt-offerings as they all were; for he ſaid, Perhaps my Sons have ſinned, and blaſphemed God in their Heart: thus Job did every Time.

6. Now there was a Day when the Sons of God came, to preſent themſelves before the Lord; and Satan alſo came among them.

7. And the Lord aſked him, From whence doſt thou come? Who made him this Anſwer, From ranging on the Earth, and from going about on it.

8. Then the Lord ſaid to Satan, Haſt thou taken notice of my Servant Job? For there is none like him on the Earth, a Man perfect and upright, fearing God, and departing from Evil.

9. Whereupon he made reply to the Lord; Does Job fear God for nothing?

10. Haſt not thou made a Hedge about him, about his Houſe, and all that he has on every Side? Thou haſt bleſſed the Work of his Hands, and his *Poſſeſſion is* increaſed on the Earth.

11. But ſurely reach out now thy Hand, and ſmite all that he has, he will blaſpheme thee to thy Face.

12. With that the Lord ſaid to him, Behold all that he has is in thy Power, only ſtretch not forth thy Hand to himſelf. So he went out from the Face of the Lord.

13. And there being a Day when his Sons and Daughters were eating, and drinking Wine in their eldeſt Brother's Houſe;

14. A Meſſenger came to Job, and ſaid; The Oxen were ploughing, and the She-aſſes feeding by their Sides;

15. And the Sabeans fell upon and took them, putting the Youths to the Sword; ſo that I only am eſcaped by my ſelf, to tell thee.

16. While he was ſpeaking, another came, and ſaid, A Fire of God fell from Heaven, and burnt up the Sheep and Youths, conſuming them; ſo that I only am eſcaped by my ſelf, to tell thee.

17. While he was ſpeaking, another came, and ſaid, The Chaldeans made three Companies, and ruſhing upon the Camels, took them, and put the Youths to the Sword; ſo that I only am eſcaped by my ſelf, to tell thee.

18. Whilſt he was ſpeaking, another came, and ſaid; Thy Sons and Daughters were eating, and drinking Wine in their eldeſt Brother's Houſe;

Ver. 1. *There was*] *Job*'s Afflictions are thought to be about the Time of the *Iſraelites* being in *Egypt*. It is ſcarce to be doubted that *Elihu* was a *Buzite*, Chap. xxxii. 2. from *Buz Abraham*'s Nephew, *Gen.* xxii. 21. where ſee the *Note*; ſo that he being Cotemporary with *Iſaac*, and as *Barachel* the Father of *Elihu* does not ſeem to be the immediate Son of *Buz* (ſince he might rather be called ſo, than the *Buzite*, if he had) it will probably carry the Time of *Elihu* thus far. And to omit weak Conjectures, *Job*'s great Age, and there being Nothing ſaid throughout the *Book* of the *Iſraelites* Deliverance from *Egypt*, or the extraordinary Things God then wrought, may be ſufficient to make one think, that the Diſcourſes between him and his Friends were not afterwards. *The Scope of this Book*, according to *Maimonides*, *is to eſtabliſh the great Article of Providence, whereby Nothing will ſeem hard that befals one.*

Ib. *Uz*] for which ſee *Lam.* iv. 21. *Jer.* xxv. 20.

Ver. 2. *were born*] *Caryl* among his tedious Trifles has, *His Children were not born againſt him, but born unto him.*

Ver. 3. *His Poſſeſſion*] As *Servius* writes on the firſt *Eclogue* of *Virgil*, *Omne Patrimonium apud Majores Peculium dicebatur, a Pecoribus, in quibus univerſa eorum Subſtantia conſtabat; an Eſtate among the Ancients had its Name in Latin from Cattle, of which their whole Subſtance conſiſted*; ſee alſo *Gen.* xiii. 5.

Ver. 5. *every Time*] of the Entertainment; the *Saxon* adds, *for his ſunum & hi ſwa yehalyode, for his Sons, and ſo ſanctified them.*

Ver. 6. *the Sons of God*] *Sax. tha Godes englas.*

Ver. 7. *going about*] As he is but a finite Being himſelf (yet there are many evil Spirits) and what he goes about for *Peter* tells us, 1 *Ep.* v. 8. but his walking ſeems too reſtrictive, and unſuitable.

Ver. 11. *ſmite*] the ſame Verb is thus rendered in Ver. 19. and *devour* or *deſtroy*, Ch. ii. 3. ſhews it to be more than *touch*.

19. When

19. When behold a great Wind came from the Paſſage of the Wilderneſs, and ſmote the four Corners of the Houſe; ſo that it fell upon the Youths, and they died; and I only am eſcaped by my ſelf, to tell thee.

20. At which Job roſe up, and having torn his Cloak, and ſhaved his Head, he fell on the Ground, bowing down;

21. And ſaid, I came naked out of my Mother's Womb, and ſhall return naked thither; the Lord gave, and the Lord has taken away: the Name of the Lord be bleſſed.

22. In all this Job did not ſin, nor aſcribe Indiſcretion to God.

CHAP. II.

NEXT there being a Day when the Sons of God came, to preſent themſelves before the Lord; Satan alſo came among them, to preſent himſelf before the Lord.

2. And the Lord aſked him, Where doſt thou come from? Who made him this Anſwer, From ranging on the Earth, and from going about on it.

3. Then the Lord ſaid to Satan, Haſt thou taken notice of my Servant Job? For there is none like him on the Earth, a Man perfect and upright, fearing God, and departing from Evil: and he yet holds faſt his Perfectneſs, when thou wouldeſt perſuade me againſt him, to devour him for nothing.

4. Whereupon he made reply to the Lord; Skin for Skin, nay all that a Man has will he give for his Life.

5. Surely reach out now thy Hand, and ſmite his Bone and his Fleſh, he will blaſpheme thee to thy Face.

6. With that the Lord ſaid to him, Behold he is in thy Power, only preſerve his Life.

7. So Satan went out from the Face of the Lord, and ſmote Job with a grievous Boil from the Sole of his Foot even to his Crown:

8. Inſomuch that he took him a Potſherd, to ſcrape himſelf with it, and ſate among Aſhes.

9. And his Wife ſaid to him, Thou yet holdeſt faſt thy Perfectneſs: blaſpheme God, and die.

10. But he anſwered her, Thou ſpeakeſt as one of the vile Women does: ſhall we then receive the Good from God, and ſhall we not the Ill? In all this Job did not ſin with his Lips.

11. Now the three Friends of Job hearing of all this Ill that was come upon him, came from their ſeveral Places, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; who met together by appointment, to come to bemoan him, and comfort him.

12. However looking up far off, they did not know him, then they raiſed up their Voice, and wept; as alſo tore each his Cloak, and ſprinkled Duſt upon their Heads towards Heaven.

13. And they ſate with him on the Ground ſeven Days and ſo many Nights; none ſpeaking a Word to him, becauſe they ſaw that the Grief was very great.

CHAP. III.

AFTER this Job opened his Mouth, and curſed his Day.

2. And he ſpoke as follows:

3. Let the Day periſh on which I was born, and the Night that it was ſaid, There is a Man conceived.

4. May that Day be Darkneſs, may not God ſeek it from above; nor the Brightneſs ſhine upon it.

5. Let Darkneſs and the Shadow of Death pollute it, a Cloud dwell upon it; let the Blackneſs of the Day terrify it.

Ver. 19. *Ælfric* in his *Saxon* (Paraphraſe or Abſtract of) *Job* ſays, *Eall this dyde ſe ealda Deafol to gremenne thone godan man.*

Ib. *the four Corners*] By which it may ſeem a Whirlwind that rocked the Houſe to and fro, and ſo looſened it to fall; which alſo agrees with its having a *Paſſage*.

Ver. 21. *thither*] The Grave being the Womb of his Mother Earth: thus ſtiling the Earth his Mother, as *David* his Mother the Earth, *Pſa.* cxxxix. 15.

Ib. *away*] The *Septuag.* here add, whom the *Vulgate* follows, *as it pleaſed the Lord, ſo it is done:* for thoſe *Tranſlators* could take ſuch Liberties.

Ver. 22. *aſcribe Indiſcretion to God*] Herein following the *Heb.* while *fooliſhly* rather belongs to *Job* than to *God*, in our *vulg. Tranſ.*

Ver. 4. *Skin for Skin*] not others for his own, as generally ſuppoſed by the Words in this Verſe, though they are allowed to be very difficult; for whoſe Skin was the others? Rather he would be ſtript of all, to ſave his Perſon.

Ver. 7. *ſmote*] *Caryl* ſays, *He was all over full of Boyles in an inſtant—on a ſudden, in a moment*; but that is utterly improbable.

Ver. 9. *Thou*] As we vulgarly ſay, *What*, or *What then, thou*; for ſince the *Original* has Nothing to make it a Queſtion, I ſee no Neceſſity that a *Tranſlation* ſhould.

Ib. *blaſpheme*] the ſame Verb that is ſo tranſlated, 1 *King.* xxi. 10, 13. where it cannot ſignify *bleſs*, as ſome would have it here, nor at Ver. 5. of this Chap. which may ſhew it has this Meaning.

Ib. *and die*] which may perhaps be beſt underſtood, *that he may kill thee out of thy Miſery.*

Ver. 1. *Day*] viz. Birth-day.

Ver. 4. *ſeek it*] for *Job*'s Birth.

Ver. 5. *let the Blackneſs of the Day terrify it*] Which the *Vulg.* has, *let it be wrapt in Bitterneſs:* among the reſt the *Tranſlator* might miſtake במריריו for במריריו from the Root מרר *to be bitter.*

6. That

6. That very Night let Dimneſs take, let it not be joyful among the Days of the Year, into the Number of the Months not come.

7. Lo let that Night be ſolitary, no Singing come in it.

8. Let ſuch as curſe the Day expreſsly name it, them who are prepared to rouſe up the Whale.

9. Let the Stars of its Twilight be darkened, let it wait for Light, and there be none; nor let it ſee the Eye-lids of the Morning:

10. Becauſe it did not ſhut up the Doors of the Belly where I was, nor hide Trouble from my Eyes.

11. Why did not I die from the Womb? Expire coming out of the Belly?

12. Why did the Knees prevent me? And what for the Breaſts, when I ſucked?

13. For now ſhould I have lain down, and been ſtill: I ſhould have ſlept, then there would have been Reſt for me:

14. With Kings and Counſellors of the Earth, who have built them Seats of Retirement;

15. Or with Princes, who having Gold, furniſhed their Houſes with Silver:

16. Or as a hidden untimely Birth I ſhould not have been, like Infants who ſee not the Light.

17. There the Wicked leave off Diſturbance, and there they *whoſe* Strength is tired out do reſt:

18. The Priſoners are quiet together; they hear not the Voice of the Exacter:

19. The Small and the Great are each there; and the Servant is free from his Maſter.

20. Why is Light given to him that is troubled, and Life to one of a bitter Mind?

21. (Who wait for Death, and there is none, and dig for it more than for Treaſures;

22. Who are exceeding glad, rejoice when they find the Grave?)

23. To the Man whoſe Way is hid, and God covers it about?

24. For my Groaning comes before my Bread; and my Roarings are poured out like the Water.

25. For I was ſeized with Dread, and it has approached me; and what I was afraid of is come to me.

26. I being neither quiet, nor ſtill, nor at reſt, Diſturbance came.

CHAP. IV.

AND Eliphaz the Temanite made anſwer:

2. Shall we attempt a Diſcourſe with thee, that wilt be fatigued? But who can hold in the Words?

3. Behold thou haſt inſtructed many, and ſtrengthened the weak Hands;

4. Thy Words have raiſed up him who was falling, and thou haſt made the bending Knees ſtrong:

5. When now it being come to thee, thou

Ver. 6. *joyful*] as *Exod.* xviii. 9. where the Word has alſo the ſame Letters and Points: ſo *Jun.* and *Trem.* have *fuiſſet gaviſa*, and *Broughton joy*, agreeable to the next Verſe, as well as to *Buxtorf's Lexicon* and *Concordance*; according to which *Mercerus* ſays in his learned *Commentary*, *Senſum ei poeticè tribuit*, *Job aſcribes Senſe to it poetically*; and concerning *joined* adds, *Hoc ratio punctorum non patitur*, *The Manner of the Pointing does not allow it.*

Ver. 8. *curſe the Day*] becauſe the Approach of it hinders their Fiſhing, according to what follows; ſee *Luke* v. 5.

Ib. *expreſsly name*] in which Manner this Verb is rendered, *Num.* i. 17. 1 *Chron.* xii. 31. & xvi. 41. 2 *Chr.* xxviii. 15. & xxxi. 19. *Ezr.* viii. 20. and is not the ſame with the other Verb.

Ib. *them who*] the Sailors or Fiſhermen, who are remarkable for Curſing.

Ib. *rouſe up the Whale*] to catch him, as Chap. xli. 10. being done with Noiſe and bad Words. The *Tigur. Bib.* has the laſt Word *balenas*, *Whales*; *Jun.* and *Trem.* ſing as the *Heb.* Word is, *balænam*; *Coſtal.* puts it *leviathanem*, the *vulg. Lat. Tranſlator* undec. *leviathan*; it being the ſame with that in Chap. xli. 1. *Pſa.* lxxiv. 14. & civ. 26. *Iſa.* xxvii. 1. There appears no Signification of *mourning*, or any Thing like it, from the *Heb.* Root; and *their* is confuted becauſe it would be fem. and ſo of a wrong Gender.

Ver. 9. *nor let it ſee*] Paraphraſe by *Sandys*, whom as I remember *Dryden* recommends as the beſt Verſifier of his Time,

Let it not ſee the Dawning fleck the Skies,
Nor the gray Morning from the Ocean riſe.

Ib. *Eye-lids of the Morning*] the ſame as in Ch. xli. 18.

Ver. 14. *With*] inſtead of *like.*

Ver. 15. *with Silver*] Living meanly, out of the Danger of being robbed, or envied. *Silver* it ſeems being very plentiful, and of little Value, in ſome Parts of *Arabia*; where *Job* dwelt, and whence *Solomon* probably had it, 2 *Chron.* ix. 20, 27. *Job* thus intimating, he ſhould have been if dead, as the better Sort of the Great, Wiſe and Rich, chooſe to be when living. I cannot think with *Caryl*, the Houſes were their Graves which they filled with Silver, and as if that was more precious than Gold.

Ver. 24. *Roarings*] *Bp. Patrick* has paraphraſed this and ſome other *Books* in the Manner of *Levi ben Gerſhom*, by altering the Expreſſions; which Way I ſhould not approve of, becauſe it is, or looks like an Attempt, to make the *Scripture* better than it was inſpired: but who can think this Word is ſuch by *Sighs and Sobs*, *as loud as the Roarings of the Lion*, or that it is true.

Ib. *the Water*] which he drank.

Ver. 25. *For*] *Caryl* ſays this Verſe is not a Reaſon of that before; but what can be plainer? And he might have ſaid it better of the foregoing Verſe. His Parallels of *Job.* iv. 17. *Mat.* vii. 23. are nothing to the Matter.

Ver. 26. *quiet*] as the Word conſtantly ſignifies, and is no where elſe rendered *to be in ſafety.*

Ver. 2. *Shall we*] The *Heb.* Interrogation begins the Verſe, and ſo makes good Senſe: which is ſpoiled by adding *if*, and throwing the Queſtion to the next Part; *wilt thou be grieved?* being tantamount to *thou wilt not be grieved*, which certainly is not the Meaning.

art fatigued; it reaches to thee, and thou art troubled.

6. Is not *this* thy Awe, thy Hope, thy Expectation, and the Perfectneſs of thy Ways?

7. Call to mind now, who that is innocent periſhes? And where are the Upright cut off?

8. According as I have ſeen thoſe who plough Vanity, and ſow Trouble, reap the ſame:

9. They periſh by the Blaſt of God, and are conſumed by his breathing upon them.

10. The Roaring of the Lion, the Voice of the fierce Lion, and the Teeth of the young Lions are broke to pieces;

11. The old Lion periſhes by being without Prey, and the Whelps of the ſtout Lion are diſperſed about.

12. There was alſo a Matter brought by Stealth to me, of which my Ear received a Little;

13. In Thoughts from Viſions of the Night, when ſound Sleep falls upon Men;

14. I was ſeized with ſuch Dread and Trembling, that it made all my Bones ſhake.

15. Then a Spirit paſſing before my Face, made the Hair of my Fleſh ſtand on end.

16. It ſtood ſtill but I did not know the Appearance of it, the Apparition being before my Eyes: there was Silence, next I heard a Voice;

17. Is a mortal Perſon more righteous than God? Is a Man purer than his Maker?

18. Lo he cannot give credit to his Servants, and himſelf puts Light in his Angels.

19. Further thoſe that dwell in Houſes of Clay, whoſe Foundation is in the Duſt, are bruiſed before a Moth.

20. From Morning to Evening are they beat in pieces; they periſh for ever, without any regarding *it*.

21. Is not the Excellency that they have in them removed away? They die, and without Wiſdom.

CHAP. V.

CALL now, is there any who will anſwer thee? And to which of the holy ones wilt thou look?

2. For Indignation ſlays the Fooliſh, and Zeal kills the Simple.

3. I have ſeen the Fooliſh taking root, but I curſed his Habitation preſently.

4. His Children are far off from Safety; and are bruiſed at the Gate, none delivering:

5. Whoſe Harveſt the Hungry eats, and takes it even out of the Thorns; and the horrid one ſwallows up their Wealth.

6. For Vanity does not come out of the Duſt, nor Trouble ſpring forth from the Ground:

7. Though Man is born to Trouble, as the Sparks of a Coal fly up.

8. Surely I would ſeek to God, and to God commit my Cauſe:

Ver. 6. *Awe*] *Jun.* and *Trem. Religion.* In the *com. Tranſ. fear* and *confidence* don't ſeem very conſiſtent.

Ib. *Ways*] *Poole* writing his *Annotations* upon the *com. Bib.* which he has altered with *and thy hope* laſt, goes on obſerving that is not the right Order and Place of it. Sure enough!

Ver. 8. *Trouble*] or *Labour*, but not *Wickedneſs*, nor with ſo good Senſe; the Words of Ch. v. 6.

Ver. 9. *breathing*] See on *Exod.* xv. 8.

Ver. 10. *pieces*] the ſtouteſt of the wicked are deſtroyed by divine Juſtice; ſee *Beza* on the Place.

Ver. 18. *to his Servants*] viz. in general, ſo many ſerving him inſincerely.

Ib. *puts—in*] So the *Heb.* is literally.

Ib. *Light*] Thus *Pagn. lumen, Trem.* and *Jun. lucem. Bro. clear light*, the Root being in Hiphil *to ſhine* always in *Job*; ſee *Buxt. Lex.* and *Beza* expounds it, *the Light of Underſtanding and Wiſdom.*

Ib. *Angels*] who have not Light of themſelves, *Pſa.* civ. 4. *Rev.* xxi. 23. but that God charges them with Folly is incredible.

Ver. 19. *Further*] or *alſo*, as the *Heb.* Particle properly ſignifies; and another is wanting to make it *How much leſs*, or rather *Much more*; ſee *Dieu's Anim.*

Ib. *Houſes of Clay*] their Bodies.

Ib. *Foundation*] Original.

Ib. *before*] ſooner than a feeble Moth that may be ſeen in the ſame Houſe, as by the Words of the next Verſe it ſeems to be referred to Time.

Ver. 21. *Is not the Excellency that they have—removed away?*] *Schultens* thought it a fine Thing to be tranſlated, *Indeed their Sinew* (for *Excellency*) *is a convulſed Nothing*; though ſo unintelligible, or as he owns inexpreſſible, and when the *Heb.* has more for a Queſtion than we.

Ib. *and without Wiſdom*] *Nor are they made any wiſer by ſo many Examples of their Mortality, Bez.* agreeable to the foregoing Verſe; or by their own.

Ver. 1. *holy ones*] Angels in Heaven, and Saints on Earth.

Ver. 2. *Zeal*] ſuch as *Job* had, rather than *Envy.* So *Jun.* and *Trem.* have it *zelus, Caſt. vehementia,* and the *Tig. Bib. indignatio.*

Ver. 5. *takes it even out of the Thorns*] when put together in Ricks, and fenced, as I ſuppoſe with Thorns.

Ib. *horrid one*] being hairy, as the *Heb.* Word ſhews, ſavage, as thoſe might be that plundered *Job*, Ch. i.

Ver. 7. *Man is born to Trouble*] *Diogenes Laertius* relates in the *Life of Crantor*, how he would repeat that Verſe from *Bellerophon*,

Οἰμοί. τί δ' οἴμοι; θνήτα τοι πεπόνθαμεν.

O wretched me! But why, O wretched me? We ſuffer but what belongs to Mortals. So in *Homer's Iliad*, B. 10. in *Eng.*

To labour is the Lot of Man below;
And when God gave us Life, he gave us Woe.

In looking over the *Diſſertations* of *Maxim. Tyrius*, I alſo find him in the 16th enumerating the Troubles of Man's Life, and among the reſt this Expreſſion, Ἡ τὰ μὲν ἀγαθὰ, ἐπίῤῥυτα ἐκ τῆς ἑτέρας· τὰ δὲ κακὰ, ἐξ αὐτοφυῆς μοχθηρίας ἀνίσταται. *The Things that are good to us, come from another* (to wit, God;) *but thoſe that are ill, ſpring ſpontaneouſly from Wickedneſs.*

Ver. 8. *Surely*] which is ſtrangely left out of the *com. Tranſ.*

9. Who does great Things, and not to be ſearched out, wonderful Things out of Number:

10. Who gives Rain upon the Surface of the Earth, and ſends Water upon that of the Streets;

11. To put the Humble on high, and that the Penſive may be exalted with Safety:

12. Who fruſtrates the Thoughts of the Crafty, ſo that their Hands do no ſubſtantial Matter:

13. Who takes the Wiſe in their Craftineſs, and the Counſel of the Froward is precipitated.

14. They meet with Darkneſs by Day, and grope about at Noon as at Night.

15. Whereas he ſaves the Needy from the Sword, from their Mouth, and from the Hand of the Powerful.

16. So that there is Expectation for the Poor, and Iniquity ſhuts up its Mouth.

17. Lo bleſſed is the Man whom God reproves; ſo do not thou deſpiſe the Correction of the Almighty:

18. For he cauſes to be in pain, and binds up; he ſmites, and his Hands heal.

19. In ſix Diſtreſſes he will deliver thee, and in ſeven the Harm ſhall not reach thee.

20. In Hunger he will redeem thee from Death, and in War from the Power of the Sword.

21. When the Tongue runs on defaming, thou ſhalt be hid, and not be afraid of Waſting when it comes.

22. At Waſting and at Famine thou ſhalt ſmile, and of the Beaſt of the Earth not be afraid.

23. For with the Stones of the Field ſhalt thou have a Covenant, and the Beaſt of the Field ſhall be at peace with thee.

24. Thus wilt thou experience that thy Tent is peaceable; and mayeſt viſit thy Habitation, offending none.

25. Nay thou ſhalt know that thy Poſterity are many, and thy Offspring like the Graſs of the Earth.

26. Thou ſhalt come to the Grave in old Age, as a Cock of Corn is made up in its Seaſon.

27. Behold this, that we have ſearched out, is ſo: hear it, and know thou for thy ſelf.

CHAP. VI.

BUT Job made reply:

2. Oh that my Indignation was throughly weighed, and my Calamity that they were put up into the Scales together!

3. For it would now be heavier than the Sand of the Seas; therefore my Words are ſwallowed up.

4. For the Arrows of the Almighty are with me, whoſe Venom drinks up my Spirit; the Terrors of God are ſet in order againſt me.

5. Does the wild Aſs bray over the Graſs? Does the Ox bellow over his Provender?

6. Is an unreliſhable Thing eat without Salt? Is there Taſte in the White of an Egg?

7. Thoſe Things that my Soul refuſed to touch, are as my languiſhing Meat.

8. Oh that my Petition might come to paſs, and God would grant my Expectation!

9. Even that God would be pleaſed to cruſh me; let looſe his Hand, and cut me off!

10. Which ſhould yet be my Comfort, and I would pray in the Anguiſh he might not ſpare: for I have not concealed the Words of the Holy One.

11. What is my Strength, that I ſhould wait? and what will my End be, that I ſhould prolong my Life?

Ver. 10. *Streets*] to run into Ponds and Veſſels, for the Cattle and Houſhold Uſes; or ſince it is *Water* here, and not *Rain* as before, might be Brooks running there. Thus the *Heb.* Word ſignifies, and is tranſlated in the *com. Bib. Pſa.* xviii. 42. *Iſa.* v. 25. & x. 6. & li. 20. *Jer.* xi. 13. *Lam.* ii. 19, 21. & iv. 1. *Mic.* vii. 10. *Nah.* iii. 10. *Zech.* ix. 3. & x. 5. and elſewhere, but not as I know of *Fields.*

Ver. 12. *ſubſtantial Matter*] the *Heb.* Word denoting *what is eſſential, ſubſtantial,* or *material,* from the Root denoting *to be*; ſee in my *Preface* how variouſly rendered in the *com. Tranſ.*

Ver. 13. *precipitated*] whereas it ſhould be taken deliberately. The Meaning of the Verb is to *haſten,* or *hurry.*

Ver. 19. *ſix*] many.

Ib. *ſeven*] all, as being a compleat Number.

Ver. 20. *Hunger*] not the ſame Word as in Ver. 22.

Ver. 21. *runs on*] *ſcourge* being by Miſtake of the Verb for a Noun, though the *Heb.* is not *from.*

Ver. 24. *Habitation*] any Part of his Poſſeſſion, and not *offend* (which the *Heb.* ſignifies, as well as more ſtrictly to *ſin*) any other Claimant. Oh what a hand have the *Commentators* made with many Paſſages, by the *Tranſlators* miſleading them!

Ver. 26. *made up*] *Pagn. aſcendit, Mont. aſcendere*; the Verb denoting *up,* not *in.* And it appears to be the Manner in thoſe ancient Times, even to threſh, and much more lay up their Corn abroad, *Gen.* l. 10. *Judg.* vi. 37. *Hoſ.* xiii. 3. though this might refer to the firſt making it up in little Cocks, as Huſbandmen do.

Ver. 2. *Indignation*] being in Anſwer to *Eliphaz,* Chap. v. 2. who there uſed the ſame Word, and it is rendered ſo in the *preſ. Tranſ.* Ch. x. 17.

Ib. *they were*] to be weighed in a Pair of Scales one againſt the other, this Verb being plural.

Ver. 5. *Does*] q. d. Do I complain in Proſperity, or without Cauſe?

Ver. 6. *Is*] Can ſuch unpleaſant Affliction be agreeable?

Ver. 10. *pray*] This Verb is found no where elſe in *Scripture,* but in *Chald.* to which Language it appears to belong, it ſignifies *to burn* or *pray*; which latter *Buxtorf* ſhews in his great *Chald. Lex.* from an *Epiſtle,* and the

12. Is

12. Is my Strength the Strength of Stones? Is my Fleſh of Steel?

13. Is there none of my Help in me? and is ſubſtantial Matter driven away from me?

14. To one that is diſſolved there ſhould be Kindneſs from his Friend; whereas he forſakes the Fear of the Almighty.

15. My Brethren are treacherous like the Flood; as the Channel of the Floods they paſs away:

16. That are blackiſh becauſe of the Ice, at which the Snow is hid.

17. At the Time they flow out, they are cut off; in the Heat of it they are extinct from their Place.

18. The Paths of their Way are bended; they aſcend in Emptineſs, and periſh.

19. The Paths of Tema looking, the Walks of Sheba waiting for them;

20. They are aſhamed that they truſted: they come to it, and are confounded.

21. For now you are as Nobody: you ſee the Calamity, and are afraid.

22. Is it becauſe I ſaid, Give me; or, Provide a Gift for me of your Ability?

23. Or, Deliver me from the Power of the Enemy? or, From the Power of the violent redeem me?

24. Inſtruct me, that I may be ſilent; and make me underſtand, how I have erred.

25. How powerful are Sayings that are right! But how does Reproof from you reprove?

26. Do ye think to reprove the Words, and the Sayings of one deſpairing, to be *but* Wind?

27. Nay ye caſt down upon the Fatherleſs, and dig upon your Friend.

28. But now conſent, look on me; and it is before your Face, if I lye.

29. Return, I pray, let not that be Iniquity; even return yet, my Juſtice being in it.

30. Is there Iniquity in my Tongue? Does not my Palate underſtand Calamities?

CHAP. VII.

1. HAS not mortal Man a War upon Earth? And his Days are like thoſe of one hired.

2. As a Servant pants for the Shadow, and as a hired one waits at his Work:

3. So am I made to poſſeſs for my ſelf Months of Vanity: and Nights of Labour are prepared for me.

4. If I lie down, I ſay, When ſhall I riſe up, by the Evening being meaſured out? And I am full of Wanderings till the Twilight.

Jews Book of Prayers; and which *Anſhel* follows in his *Hebrew* and *German Lexicon*. *Schultens*, as publiſhed by *Grey* in 1742, turns it, like others of his unſupported Oddneſſes, *daſh the Ground with the Foot*; which, as the reſt, he admires himſelf.

Ib. *not concealed*] as Chap. xxvii. 11. *Pſa.* xl. 10. having done his Duty, he was prepared or fit to die.

Ver. 13. *my Help*] Ability to vindicate himſelf; but the *com.* ſeems incoherent.

Ver. 14. *he*] *Eliphaz Job*'s Friend, Chap. ii. 11.

Ver. 16. *at which*] not *wherein*, becauſe the Water would melt the Snow.

Ver. 17. *flow out*] The Word being only here, and having this Meaning both in *Chald.* and *Arabick*, as by *Buxt. Chald.* and *Rab. Lex.* and *Caſtellus's Lexic. Heptaglot*; and the ſame by *Dav. Kimhi* and *Levi*, with *Buxt. Concordan.* and *Heb. Lex.* ſo *Pagn.* renders it *effluxerint*.

Ib. *cut off*] ſo the *Heb.* nor is *vaniſh* proper to *Brooks*.

Ib. *Heat of it*] of that Time, *viz.* in warm Weather, as they were alſo uſeleſs before in cold, Ver. 16.

Ver. 18. *The Paths of their Way*] Where the Floods puſhing on, are parted by Obſtacles.

Ib. *aſcend*] as the *Heb.* is, being exhaled by the Sun.

Ver. 19. *The Paths*] the very ſame *Heb.* Word with that in the foregoing Verſe.

Ib. *Walks*] rendered *walk*, *Nah.* ii. 5. *ways*, *Hab.* iii. 6. *Prov.* ult. 27. and *goings* twice, *Pſa.* lxviii. 24. which are all the other Places where it is found.

Ver. 20. *they*] the *Paths* and *Walks*; as the like is aſcribed to ſuch Things, Ch. vii. 10. & viii. 18. & ix. 25, 31. *Lam.* i. 4. *Iſa.* iii. 26. & xxiv. 23. & xxxiii. 9. & xliv. 23. & xlix. 13. & lv. 12. *Pſa.* xcviii. 8. And thoſe who go in the *Paths* and *Walks* might better be underſtood, than to be altered into *Troops* and *Companies*.

Ib. *come to it*] as we ſay, *That Path goes to ſuch a Place*.

Ver. 22. *becauſe*] which the *Heb.* has.

Ver. 26. *to be but Wind*] as if ſpoken lightly or vainly, as Chap. xv. 2. & xvi. 3. whereas a deſpairing Perſon ſpeaks earneſtly and to the purpoſe; and ſurely *Job* would not ſay the former of himſelf. The *Heb.* is literally *for* or *to be* (ſo with *Beza*) not *as*; nor has it *which*. *Broughton* has *hold the terms of the forlorne a wind*.

Ver. 27. *nay ye caſt down*] by *Schult.* *Ye make the Noſe* (which he interprets *Pride and diſdainful Contempt*) fall.

Ib. *upon*] both times the ſame, and I do not ſee any other Way to render it, that has the two Parts, as well as this Word, more ſuitable. *Job* may be ſuppoſed for the latter, and not unaptly to his Condition, as if in a Pit, according as in the former Fatherleſs.

Ib. *the Fatherleſs*] *Job* himſelf being as ſuch.

Ver. 29. *let*] do not think it will be amiſs to alter your Mind and Behaviour.

Ib. *Juſtice*] it is Juſtice that belongs to me.

Ver. 30. *Palate*] like *Tongue*.

Ib. *Calamities*] which he ſuffered.

Ver. 1. *a War*] *Montan.* with the *Vulg. Lat.* and *Tig. Bibles*, as likewiſe *Schul.* have *militia*. This is the known and allowed Meaning of the Word, being from its Root *to make war*; and ſo rendered Chap. x. 17. Thus too the Parts of the Verſe are diſtinct, and not a Tautology; the next Verſe alſo anſwering to the latter Part, and the third to this, like *fight of afflictions*, *Heb.* x. 32.

Ver. 2. *at his Work*] to have it ended, agreeable to the former Part of the Verſe: *looking for the Reward of it* would yield Joy and Comfort, unſuitable to *Job*'s Condition, and who does not ſeem to have expected any Reward for his Affliction; ſo that *Reward* appears not well added by our *Tranſlators*, and the *vulg. Lat.* to be better, *præſtolatur finem operis ſui*, *waits for the End of his Work*, or as *Broughton* has it, works *end*; but *Jun.* and *Trem.* turn it *exſpectat dum fecerit*, *waits while he is at work*. *Sch.* expounds it objectively, *Is forced to labour all his Life long, and when one Work is finiſhed, yet quickly expects another, by which he may get himſelf a Maintenance*.

Ver. 3. *Nights of Labour*] which is the Time for Reſt.

5. My Fleſh is cloathed with Worms, and crumbling Mould; my Skin breaks apart, and is diſſolved.

6. My Days are ſwifter than a Shuttle, and are conſumed without Expectation.

7. Remember that my Life is Wind: my Eye will again ſee no Good.

8. The Eye that ſees me will not diſcern me: thy Eyes being on me, I ſhall be gone.

9. The Cloud is conſumed, and goes away; ſo he who goes down to the Grave, will not come up:

10. He will no more return to his Houſe; nor will his Place know him any more.

11. Therefore do I not reſtrain my Mouth, I ſpeak in the Diſtreſs of my Spirit, I muſe in the Bitterneſs of my Soul.

12. Am I a Sea, or a Whale; that thou putteſt a Watch over me?

13. Though I ſay, My Couch ſhall comfort me, my Bed ſhall bear my Muſing;

14. Yet thou terrifieſt me with Dreams, and frighteneſt me by Viſions:

15. Inſomuch that my Soul chooſes Strangling, Death from my Bones.

16. I deſpiſe *them*, I would not live for ever: let me alone, ſince my Days are Vanity.

17. What is Man, that thou ſhouldeſt magnify him, or that thou ſhouldeſt regard him;

18. And viſit him at the Mornings, try him at the Moments?

19. How long wilt thou not turn away from me, nor leave me off, while I ſwallow down my Spittle?

20. I have ſinned; what ſhall I do to thee, the Keeper of Mankind? Why doſt thou put me for thy Butt, ſo that I am a Burden to my ſelf?

21. And why doſt not thou forgive my Tranſgreſſion, and take away my Iniquity, that now I might lie down in the Duſt? And though thou ſhouldeſt ſeek me early, I ſhould be gone.

CHAP. VIII.

THEN Bildad the Shuhite made anſwer:

2. How long wilt thou utter theſe Things, and the Words of thy Mouth be a great Wind?

3. Does God overthrow Judgment? Or does the Almighty overthrow Righteouſneſs?

4. If thy Children ſinned againſt him, and he ſent them away by means of their Tranſgreſſion;

5. If thou ſeekeſt early to God, and to the Almighty makeſt ſupplication;

6. If thou art pure and upright, he will now ſtir up for thee, and make the Habitation of thy Righteouſneſs proſperous.

7. And though thy Beginning be ſmall, yet thy End will exceedingly increaſe.

8. For aſk now, of the former Generation, and prepare for ſearching out their Fathers:

9. (Becauſe we are of Yeſterday, and ignorant; ſince our Days upon the Earth are *as* a Shadow)

10. Will not they inſtruct thee, tell thee, and produce Sayings out of their Mind?

11. Does the Ruſh become high, when not in the Mire? The Sedge grow without Water?

12. When it is yet in its Verdure, not plucked off, it withers before any Graſs.

13. So are the Paths of all that forget God, and the Expectation of the Hypocrite will periſh:

14. Whoſe Hope will be loathed, and his Truſt be *as* a Spider's Web.

15. He may lean againſt his Houſe, but will not ſtand: may take hold of it, yet will not ſtand up.

16. Should he be full of Juice before the

Ver. 5. *is diſſolved*] ſo the Verb ſignifies, and never *become lothſome* that I find; ſee מסס in the *Lexicons*. So *Jun.* and *Tre. liquefit. Pagn. diſſolvit ſe.*

Ver. 11. *muſe*] *Buxt.* not giving it the Meaning of *complain* at all.

Ver. 13. *my Bed ſhall bear—*] for *I ſhall bear it there*, being not *eaſe*.

Ib. *muſing*] Look at *Pſa.* lv. 2. and *Complaint* was leſs ſuitable on the Bed at Night.

Ver. 15. *from my Bones*] to which he was in a manner reduced, Ch. xix. 20. and xxxiii. 21. and which were in pain, Ch. xxx. 17, 30, and xxxiii. 19. *Jun.* and *Trem.* have the ſame in their corrected *Tranſ.* i. e. *ex oſſibus meis*, which is literal. How *bones* are made to be, or ſignify *life*, as in the *vulg. Tranſ.* is not eaſily to be accounted for.

Ver. 19. *while*] For what Senſe does *till* make? The *Heb.* ſignifying either, and thus *Jun.* and *Caſt.* render it.

Ver. 20. *the Keeper*] *Hervey* ſays, 'Not *Preſerver*, as it 'ſtands in our *Verſion*, but *Obſerver of Men*,' *Meditat.* Vol. ii. p. 138. His Miſtake ſeems to be from שמר another *Heb.* Word ſignifying either of thoſe, but נצר here uſed does not.

Ver. 4. *by means*] *Heb. by the Hand.*

Ver. 7. *be ſmall*] now, as in the preceding Verſe.

Ver. 9. *a Shadow*] by their Life being ſo ſhort, in compariſon of their Forefathers Lives.

Ver. 11. *Does*] Do the Wicked proſper long without Providence, and a Hypocrite without Virtue? Ver. 13.

Ver. 14. *loathed*] by the Righteous and Sincere; according as the Verb ſignifies, and is rendered, *Ezek.* vi. 9. & xx. 43. & xxxvi. 31. never any Thing like *cut off*.

Ver. 15. *will*] he himſelf, not *it* the Houſe; it being *he* that is ſpoken of both before and after: and *leaning upon his houſe*, if he had been tall enough, would not be the Way to ſupport it.

Ib. *take hold of it*] *not to uphold it, but to uphold himſelf by it, Poole*; but rather to help himſelf up when down, by *riſe up*, not *endure*.

Ver. 16. *Should*] which makes the following intelligible.

Sun, and his tender Branch come forth in his Garden;

17. His Roots be wrapt upon the Heap, ſhould he behold the Houſe of Stones;

18. When he is devoured from his Place, it will deny him, I have not ſeen thee.

19. Lo that will be the Joy of his Way; and others will ſpring out of the Mould.

20. Behold God will not reject the Perfect, nor take hold of the Hand of Evil-doers:

21. Till he fills thy Mouth with Laughter, and thy Lips with Melody;

22. Thoſe who hate thee will be cloathed with Shame; and the Tent of the Wicked will be gone.

CHAP. IX.

WHEREUPON Job made reply:

2. Truly I am not ignorant that it is ſo; but how ſhall Man be righteous with God?

3. If the former would contend with him, he cannot anſwer him one Thing out of a Thouſand.

4. Againſt him, of a wiſe Heart, and of powerful Strength, who is there hardens himſelf, and proſpers?

5. That removes away Mountains, they knowing not how; who overthrows them in his Anger:

6. Who moves the Earth from its Place, and the Pillars of it totter:

7. Who commanding the Sun, it does not riſe, and ſeals up the Stars:

8. Who ſtretches out the Heavens alone, and treads upon the high Places of the Sea:

9. Who makes Arcturus, Orion, and the ſeven Stars, with the Chambers of the South:

10. Who does great Things even not to be ſearched out, and wonderful Things out of Number.

11. Behold he paſſes before me, and I do not ſee; as likewiſe goes by, and I do not perceive him.

12. Behold when he catches away, who ſhall make him bring back? Who ſhall ſay to him, What art thou doing?

13. Should not God turn back his Anger, the ſtrong Helpers would bow down under him:

14. Much leſs ſhall I anſwer him, chooſe my Words to him;

15. Whom, if I were righteous, I would not anſwer, I would make ſupplication to him that judges me.

16. If I had called, and he anſwered me, I ſhould not believe that he gave ear to what I ſaid:

17. Who bruiſes me with a Tempeſt, and multiplies my Wounds without cauſe.

18. He does not ſuffer me to fetch my Breath; for he fills me with bitter Things.

19. If it is by Might, behold he is ſtrong; and if by Judgment, who will appoint *it* for me?

20. If I was righteous, my own Mouth would condemn me: were I perfect, it would alſo make me perverſe.

21. I being perfect, would not know my Soul, I would deſpiſe my Life.

22. It is all one, therefore I ſay, He conſumes the Perfect, as well as the Wicked.

23. Though the Whip cauſe to die preſently, he mocks at the Trial of the Innocent.

24. The Earth is given into the Poſſeſſion of the Wicked, that blindfolds the Judges of it: if not, where, who is he?

25. Whereas my Days are ſwifter than

Ver. 17. *he behold*] I find in early *Editions* of our laſt *Eng.* and ſome now, [*and* ſeeth] without [he,] as if ſaid (though amiſs) of *his roots*, as in the *Gen.* (beſide the Meaning of the Word) *are folden* about.

Ib. *Houſe of Stones*] where they lie deep in the Ground, their ſettled Habitation; and not as *Patrick* ſays, becauſe the *Heb.* is *Houſe, whoſe Head lifts up it ſelf above the higheſt Edifices.*

Ver. 19. *Joy*] Ironical.

Ib. *others will ſpring*] in his Place.

Ver. 20. *take hold of*] the ſame Verb as Ver. 15.

Ver. 21. *Till*] How much the beſt may this be referred to the following Verſe! as the ſame in Ch. xxvii. 5. *Cant.* ii. 17. and to ſuch a Purpoſe ſee *Pſa.* cxii. 8. *Grey* thought theſe two laſt Verſes belonged ſo ill to the foregoing, that he propoſed to join them to the 7th.

Ver. 4. *who*] *Know thou, whoe'er with Heav'nly Pow'r contends,*
Short is his Date, and ſoon his Glory ends.
Pope's Homer, B. 5.

Ver. 5. *removes &c.*] by Earthquakes.

Ib. *how*] which often belongs to *know* in *Eng.* as other Adverbs to their Verbs; and omitted ſometimes will leave our Language bald.

Ver. 7. *not riſe*] declaring what God could do, and did not unlike this, though afterwards in *Joſhua*'s Time.

Ver. 8. *ſtretches*] either at the Creation, or the Clouds, and may be both.

Ib. *treads*] for which *Patrick* ſubſtitutes, *makes the Sea ſwell and lift up its Waves*; a ſtrange Property of treading! and how different from that which the great *Jun.* and *Trem.* expound it by, *that is, preſſes down as with a Foot the Tide and Waves of the raging Sea.*

Ver. 10. like Ch. v. 9. as here.

Ver. 19. *appoint* it] there being not *a time* in the *Heb.*

Ver. 20. *was righteous*] the Verb being in the Conjugation *Kal*; not in *Pihel*, *Hiphil*, nor *Hithpahel*, to mean *juſtifie my ſelf.*

Ver. 21. *would deſpiſe*] which *Patrick* explains not amiſs, only ſhort of the Energy of the Text, *I do not value my Life ſo much as to contend about it.*

Ver. 22. *all one*] I cannot defend my ſelf, whether I am righteous or wicked.

Ver. 24. *that*] to diſtinguiſh it from *he* in the two preceding Verſes.

Ib. *where*] See *Noldius* in *Concordan. Annot.* 492.

Ib. *he*] referring to the ſame Word in the *Original*, Ver. 22. not as *Patrick* does it to *the Wicked*; which I one

one that runs: they flee away, ſeeing no Good.

26. They paſs away with the willing Ships, as the Eagle flies upon the Food.

27. If my Saying is, I will forget my Muſing, will leave my *ſorrowful* Countenance, and take Refreſhment;

28. I am afraid of all my Griefs, knowing that thou wilt not hold me innocent:

29. I ſhall be wicked; why do I labour thus in vain?

30. If I waſh my ſelf with Snow-water, and cleanſe my Hands purely;

31. Then thou plungeſt me in the Pit, ſo that my own Garments abhor me.

32. For he is not a Man like me, *that* I may anſwer him, *that* we may come together in Judgment.

33. There is none to determine between us, who may put his Hand upon us both.

34. Would he take off his Rod from me, and his Terror not frighten me;

35. I would ſpeak, and not be afraid of him; but it is not ſo with my ſelf.

CHAP. X.

MY Soul loaths my Life, I will leave my Muſing in my ſelf, will ſpeak in the Bitterneſs of my Soul.

2. I will ſay to God: Do not condemn me; let me know for what thou contendeſt with me.

3. Is it well to thee, that thou ſhouldeſt oppreſs, that thou ſhouldeſt deſpiſe the Work of thy Hands, and ſhine upon the Counſel of the Wicked?

4. Haſt thou Eyes of Fleſh? Doſt thou ſee as Man ſees?

5. Are thy Days like thoſe of Man? Are thy Years as his Days?

6. That thou enquireſt for my Iniquity, and ſeekeſt for my Sin;

7. Upon thy knowing that I am not wicked, and that none can deliver from thy Power?

8. Thy Hands grieve me, yet they made me: together round about thou alſo devoureſt me.

9. Vouchſafe to remember, that thou madeſt me like Clay, and wilt cauſe me to return to Mould.

10. Didſt not thou pour me out like Milk, and curdle me like Cheeſe?

11. Thou cloathedſt me with Skin and Fleſh, and didſt fence me with Bones and Sinews.

12. Thou madeſt Life and Kindneſs be with me; and thy Viſitation preſerved my Spirit.

13. And thou haſt laid up theſe Things in thy Heart: I know that this is with thee.

14. If I ſin, thou obſerveſt me, and wilt not hold me innocent from my Iniquity.

15. If I am wicked, alas for me; and ſhould I be righteous, I would not lift up my Head, being filled with Vileneſs: ſo do thou look on my Affliction.

16. Which is high, as thou hunteſt me like a fierce Lion; and returning, becomeſt wonderful againſt me.

17. Thou reneweſt thy Witneſſes before me, and multiplieſt thy Indignation with me; where are Changes, and War.

18. Why then didſt thou bring me out of the Womb? Who might have expired, and the Eye not ſeen me:

19. Might have been as if I had not been;

ſuppoſe he did from the miſpointing of the Verſe in our *com. Tranſ.*

Ver. 26. *with*] the ſame as in Ch. iii. 14, 15.

Ib. *willing*] like *ſeeing* in the Ver. before.

Ver. 29. *ſhall be wicked*] be dealt with as ſuch, according to the foregoing Words; *Brough. ſhall be holden as wicked*; ſee *Poole's Annot.*

Ver. 31. *Then*] *Yet* ſeems by Careleſsneſs.

Ver. 35. *it is not ſo with my ſelf*] which though it ſo clearly belongs to that juſt before, yet *Patrick* refers it back to other Chapters, countenanced indeed by ſome *Lat. Interpreters.* eſpecially *Pagn.* thus, *I am not ſo bad as you imagine.*

Ver. 1. *loaths*] the ſame Verb with that in Chap. viii. 14.

Ib. *leave my Muſing in my ſelf*] which has ſome Claim to Senſe; but what the *com. Eng.* has, I ſhall leave to its Expoſitors; acquainting the Reader withal, that the *Heb.* Word ſignifies *Muſing*, but never that I know of *complaint.*

Ver. 5. *Patrick*, *Muſt thou take time as we do to find out the truth?*

Ver. 8. *grieve*] This the *Heb.* Word conſtantly ſignifies, and never *made*, which is alſo a Tautology.

Ib. *together round about*] Theſe follow the *Heb.* Partition of the Verſe, which the beſt *Tranſlators* likewiſe obſerve: thus alſo *Job* loſt what he had, Chap. i. 14—19. and was puniſhed in his Body, Chap. ii. 7.

Ver. 9. *wilt cauſe*] The *Heb.* having Nothing for a Queſtion; and it being an Aſſertion, is undoubtedly true, as well as agreeable to the preceding Part of the Verſe: to intimate the contrary, as a Queſtion ſometimes does, would be falſe; and to be aſked for Information, would be ſilly.

Ver. 15. *do thou look on*] not ſatisfied with *Schult.* having altered the Imperative Verb into a Participle, or Noun, to make, *and am a Spectator of my Affliction: Grey* would change it further to *drunk with*, by the Mutation of ר into ו.

Ver. 16. *is high*] ſo the *Original*, and not *increaſeth*; beſides that *Job*'s Affliction was probably abating to him before he began to ſpeak, Ch. ii. ult. & iii. 1.

Ver. 17. *before*] The Words rendered *againſt* and *upon*, in the *com. Tranſ.* ſignify as here put, and that properly, the two laſt being alike.

Ver. 18. *not ſeen me*] that is alive, as being otherwiſe but his Body: for he ſpeaks of being ſtill-born, as the next Verſe ſhews; and alſo not to have had his Mother died with him, by being not delivered of him; as *Patrick* makes this, and then begins the next with *Or.*

have

have been carried away from the Belly to the Grave.

20. Are not my Days a little while? So ceaſe thou, and put *this* from me, that I may take Refreſhment a little:

21. Before I go, without returning, to the Country of Darkneſs and the Shadow of Death;

22. The Country of Obſcurity, like the dark Shade of Death, without Order; and that ſhines as if it were dark.

CHAP. XI.

NEXT Zophar the Naamathite made anſwer:

2. Shall not a Multitude of Words be anſwered? And ſhall a talking Man be juſtified?

3. Shall thy Falſehoods make Perſons ſilent? And ſhalt thou ſcoff, and none make aſhamed?

4. Since thou haſt ſaid, My Doctrine is pure, and I am clean in thy Sight.

5. But oh that God indeed would ſpeak, and open his Lips with thee!

6. Who would tell thee the hidden Things of Wiſdom, for they are double to what is material: and know thou, that God exacts of thee for thy Iniquity.

7. Canſt thou find God by ſearching? Canſt thou find out the Almighty perfectly?

8. *It* is at the Heights of Heaven, what canſt thou do? Deeper than Hell, what canſt thou know?

9. The Meaſure of it is longer than the Earth, and wider than the Sea.

10. If he paſs through, and ſhut up, or gather together, who ſhall turn him back?

11. For he knows vain Perſons, and ſees Vanity: ſo will not he conſider;

12. That a Man is empty-hearted, and Man is born *as* the Colt of a wild Aſs?

13. If thou wouldeſt prepare thy Heart, and ſpread forth thy Hands to him;

14. If there be Vanity with thee, remove it far off, and let not Iniquity dwell in thy Tents.

15. For then wilt thou lift up thy Face without Blemiſh; and wilt be firm, and not fear.

16. Nay thou wilt forget Trouble, remembering *it* as Water that paſſes away.

17. And Age will riſe up above Noon: thou wilt fly, wilt be like the Morning.

18. Moreover thou wilt truſt, becauſe there is Expectation; nay wilt dig, going to Bed with Confidence.

19. Thou wilt even lie down, and none make afraid; but many will make ſupplication before thee.

20. Whereas the Eyes of the Wicked will fail; and Flight will periſh from them, ſo that their Expectation will be the expiring of the Soul.

CHAP. XII.

TO which Job made reply:

2. What forſooth becauſe you are the People, and Wiſdom ſhall die with you?

3. I alſo have Senſe like you, I fall not beneath you; nay with whom are not ſuch Things as theſe?

4. I am one that is for Sport to his Neighbour, who calls to God, that he may anſwer him: a righteous, a perfect one, is for Sport.

5. He who is ready to ſlip with the Foot, is a Lamp contemned in the Thought of him that is at eaſe.

Ver. 20. *a little while*] being ſingular, and not an Adjective to *Days*.

Ib. *and*] not *Ital.*

Ver. 5. *indeed*] omitted in the *com. Eng.*

Ver. 6. *material*] A *ſecret*, as in the *com. Tranſ.* muſt be *that which is*; but being ſpiritual, will not be *material*, or conſiſt of Matter.

Ib. *for thy Iniquity*] or *becauſe of*, without any unwarrantable Addition: ſo *Pagn.* and *Munſt.* render *propter iniquitatem tuam*, *Brought. for thine Iniquity*; ſome of the *lat. Tranſlators de*, *from*; the *vulg. lat. Verſ.* from which the *Eng.* was taken, has very widely, *et intelligeres quod multo minora exigaris ab eo, quam meretur iniquitas tua, and thou mayeſt underſtand that thou haſt exacted much leſs from him than thy Iniquity deſerves.*

Ver. 10. *paſs through*] which the Verb frequently means, and not any where cut off by *Buxtorf's Concordance:* ſo *Trem.* and *Jun.* turn it *tranſmeabit*; and in *Broughton's Tranſlation* it is *paſſe by.*

Ib. *gather together*] This is explained by *Trem.* and *Jun.* and likewiſe by *Poole*, as an Act of the divine Favour, in Oppoſition to the foregoing.

Ver. 12. *That*] Thus *Jun.* and *Trem.* begin the Verſe with *Ut.*

Ib. *is empty-hearted*] juſt ſo *Caſtal. ſit inaniter cordatus*, agreeable to the foregoing Verſe; and the Verb is made from *Heart.*

Ver. 13. *wouldeſt &c.*] i. e. if thou wouldeſt pray aright, do what follows in the next Verſe; which is very obſcure in the *com. Eng.*

Ib. *ſpread*] in Prayer (to which *ſtretch* is unapt) and according to the *Heb.*

Ver. 17. *riſe up*] This is the Meaning of the *Heb.* Word, Nothing of *being clear.*

Ib. *Noon*] the middle Time of Life, ſuitable to the Word *Age*; long Life being here ſpoken of.

Ib. *fly*] as this Verb commonly ſignifies, perhaps never *ſhine forth. Jun.* and *Trem.* ſay *evolabis*, *ſhalt fly away*, and expound it *from thoſe Calamities.*

Ib. *like the Morning*] reſtored from his Gloom.

Ver. 18. *dig*] an Intrenchment, to accord with the following; but by *Patrick*, *Wells.*

Ver. 20. *Expectation*] much better than *hope:* for if they hoped to die, why ſhould they endeavour to eſcape?

Ver. 4. *who*] the *one* before.

Ib. *that he may*] For as *Poole* obſerves, *Job conſtantly complains that God did not regard his Prayers*, and would not therefore ſay here *God did anſwer him*; nor is it fit to think *Job* ſhould ſay, he that makes ſport, at the Righteous too, calls to God, and he anſwers him: thus the judicious *Caſtal. ut ſe exaudiat.*

6. The Tents of ſuch as waſte are quiet, and they that move God have Confidence, into whoſe Hand he brings.

7. Nay indeed aſk now the Beaſts, and they will teach thee; as likewiſe the Fowls of the Air, and they will declare to thee:

8. Or diſcourſe with the Earth, and that will teach thee; and the Fiſhes of the Sea will tell thee,

9. Who is inſenſible among all theſe, that the Hand of the Lord does this?

10. In whoſe Hand is the Life of every living Thing, and the Spirit of all the Fleſh of Man.

11. Does not the Ear try Speeches, as the Palate taſtes Food for it ſelf?

12. In the very Aged ſhould be Wiſdom, and in Length of Time Underſtanding.

13. With him there is Wiſdom, and Power: of him is Counſel, and Underſtanding.

14. Behold he throws down, and it cannot be rebuilt: he ſhuts upon a Man, and it cannot be opened.

15. Behold he ſtops the Waters, and they dry up; as alſo ſends them forth, and they turn the Ground upſide down.

16. With him is Strength, and ſubſtantial Matter: of him is he that errs, and he who cauſes to err.

17. He makes Counſellors go away ſpoiled, and deprives Judges of Senſe.

18. He releaſes the Correction of Kings, and binds their Loins with a Girdle.

19. He makes Prieſts go away ſpoiled, and overthrows the ſtout ones.

20. He puts aſide the Speech of the Stedfaſt, and takes away the Senſe of the Elders.

21. He pours out Contempt upon Nobles, and ſlackens the Belt of the ſtrong ones.

22. He reveals deep Things from Darkneſs, and brings forth the Shadow of Death to the Light.

23. He increaſes the Nations, and cauſes them to periſh: he ſpreads abroad the Nations, and leads them away.

24. He takes away the Courage of the Heads of the People of the Earth, and makes them wander in a void Place with no Way.

25. They grope about in Darkneſs, where there is no Light; and he makes them ſtagger, not unlike one drunk.

CHAP. XIII.

LO my Eye has ſeen it all, my Ear has heard and underſtood it.

2. As ye know, I do alſo; I fall not beneath you.

3. I would indeed ſpeak to the Almighty, and am willing to reaſon with God.

4. But indeed ye are Forgers of Falſehood, Phyſicians of Nought all of you.

5. Oh that ye would be quite ſilent! ſince it would be Wiſdom in you.

6. Hear now my Reproof, and hearken to the Contendings of my Lips.

7. Will you plead unjuſtly for God, and argue deceitfully for him?

8. Will you reſpect his Face? Will you contend for God?

Ver. 6. *quiet*] ſo *Jun.* and *Trem.* with *Montan. tranquilla*; as the Meaning is, not *proſper*.

Ver. 7. *Nay*] or *For*, much better than *But*; *Job* referring for Confirmation of what he ſaid in the Verſe before, to the Brutes, ſome of whom ſucceſsfully oppreſs and deſtroy others, as *Blackmore* particularly expatiates in his *Poem*; yet ſince this excludes *the Earth*, Ver. 8. it cannot be the proper Meaning; nor that of *Patrick*, thoſe Creatures affording their Service to the Wicked, becauſe that was not aſſerted: but God's bringing to all, both animate and inanimate, as alſo Ver. 9. conſequently to all Mankind.

Ib. *indeed*] left out as in Chap. xi. 5.

Ver. 9. *does this*] namely God provides for the Wicked, Ver. 6. ſince his Care and Providence extends to all the irrational Creatures, and the very Vegetables of the Earth, Ver. 7, 8.

Ver. 11. *as*] ſo Chap. xxxiv. 3.

Ver. 12. *very Aged*] *Job*'s Friends, Chap. xv. 10. & xxxii. 7. who he grants may know Things; but not like God, who has alſo ſufficient Ability and right Judgment, Ver. 13.

Ver. 14. *ſhuts*] *Patrick*, *caſts into difficulties and ſtreights*; which I like much better than the contrary *protects* of *Trem.* and *Jun.* being according to the Drift of this *Heb.* Word in Ch. xi. 10. & xvi. 11.

Ver. 16. *Strength and ſubſtantial Matter*] Words both different from thoſe in Ver. 13.

Ib. *errs, and*] both the Simple and Cunning, as if for all.

Ver. 17. *Counſellors*] who adviſe how to take the Spoil.

Ver. 18. *Correction of Kings*] the Tyranny or Puniſhment which they exerciſe. Thus the firſt Word ſignifies elſewhere, but not *bond*.

Ib. *binds*] to lead them away Priſoners.

Ver. 19. *Prieſts*] thus the *Heb.*

Ver. 23. *leads them away*] the Verb נחה always ſignifying *to lead, bring*, or *lead away*, as may be ſeen by the *Lexicons*. *Jun.* and *Trem.* have the ſame, viz. *abducit*, *Pagn. ducit, leads*; and *Munſt. ducit eas (in captivitatem) leads them (into Captivity.)* It has not any Meaning of *ſtraiteneth*.

Ver. 2. by *Hogey* in *Lat. Verſe*, the ſame as in Chap. xii. 3.

Ergone concedam laudes ego jure priores
Doctrina, ingenio, cognitione, fide?
Shall I then allow you the Right of ſuperior Praiſe in Learning, Senſe, Knowledge or Religion?

Ver. 3. *would*] as *Zophar*, whom *Job* is anſwering, deſired, Chap. xi. 5.

Ver. 4. *indeed*] the Word that is in the foregoing Verſe.

Ver. 6. *Reproof*] This and *Contendings* the *Heb.* Words properly ſignify, concurrent with what follows, and coming from the Verbs *contend* and *reprove*, Ver. 8, 10.

Ver. 8. *reſpect*] according to 2 *Chr.* xix. 7. *Jam.* ii. 9. *accept* being in a different Senſe to *receive kindly*, as in *Gen.* xxxii. 20.

9. Would it be well that he ſhould ſearch you out? As Man deludes, would ye delude him?

10. He will throughly reprove you, if ye reſpect the Face ſecretly.

11. Will not his Excellency terrify you, and his Dread fall upon you?

12. The Remembrance of you will be like Aſhes, your Brows to Brows of Clay.

13. Be ſilent to me, and I will ſpeak; nay whatever comes upon me.

14. Why do I take my Fleſh in my Teeth, and venture my Life?

15. Lo ſhould he kill me, ſhall I not hope? But I will reaſon my Ways to his Face.

16. He alſo will be Salvation to me: though a Hypocrite ſhall not come before him.

17. Hear attentively my Speech, and my Declaration with your Ears.

18. Behold now I have ſet in order the Judgment; I know that I ſhall be juſtified.

19. Who is it that will contend with me? For now ſhould I be ſilent, I ſhall alſo expire.

20. Only do not two Things to me, then will I not hide from thy Face:

21. Remove thy Hand far off from me, and let not thy Terror frighten me;

22. Then call, and I will anſwer: or I will ſpeak, and reply thou to me.

23. How many Iniquities and Sins have I? Let me know my Tranſgreſſion and Sin.

24. Why doſt thou hide thy Face, and reckon me for an Enemy to thee?

25. Wilt thou violently ſhake a driven Leaf, and drive away the dry Stubble?

26. For thou writeſt bitter Things againſt me, and makeſt me inherit the Iniquities of my Youth.

27. Beſides thou putteſt my Feet in Fetters, and obſerveſt all my Paths: thou ſetteſt a Mark upon the Tracks of my Feet;

28. Even of him that conſumes as Rottenneſs, like a Garment which the Moth eats.

CHAP. XIV.

MAN who is born of a Woman, is of ſhort Time, and full of Diſquiet.

2. He comes forth, and is cut off, as a Flower; nay flees away without remaining, like a Shadow.

3. Yet thou openeſt thy Eyes upon ſuch a one, and bringeſt me into Judgment with thee.

4. Who can give a pure Thing out of an unclean? Not one.

5. If his Days are determined, the Number of his Months is with thee, thou makeſt his Decree that he ſhall not paſs;

6. Turn away from him, and ceaſe, till he has finiſhed his Day like one that is hired.

7. For there is Expectation of a Tree, if it is cut down, that it will yet be renewed, and its tender Branch not ceaſe;

8. If its Root become old in the Earth, and the Stem of it die in the Mould:

9. By the Scent of Water it will ſpring forth, and yield a Branch like a Plant.

10. Whereas a ſtout Man dies, and becomes weak; even Man expires, and where is he?

11. The Waters evaporate from the Sea; nay a River waſtes away, and dries up:

12. Thus a Man lies down, and will not riſe up till the Heavens are gone; they will not awake, nor be ſtirred up from their Sleep.

Ver. 12. *will be*] ſo *Caſtal.* tranſlates *erit*.

Ib. *Aſhes*] like which they would look pale by the divine Dread.

Ib. *Brows*] which this Word denotes, as *Lev.* xiv. 9. put for the *Countenance*; but does not ſignify *bodies*: *Patrick* expounds them by *Arguments*.

Ib. *Clay*] They would be ſo frighted as to look like dead Men. Thus I have ventured at a rational and proper Meaning to this Verſe, which I had not found before.

Ver. 13. *Be ſilent*] Here is only one Verb, and thus *Broughton* renders it.

Ver. 14. *Why*] I do not venture to ſpeak, that I may ſave my Life, it is only that I may juſtify my ſelf, Ver. 15.

Ib. *in my Teeth*] as it were biting it in Diſtraction.

Ver. 15. *Lo*] thus the *Heb.* is, Nothing like *though*, nor is there any Thing for *yet* after.

Ib. *not*] See 2 *Sam.* xvi. 18. 2 *King.* xviii. 10. 1 *Sam.* ii. 3.

Ver. 16. *though*] *quamvis* likewiſe have *Jun.* and *Trem.* *for* being an improper Connexion to the foregoing.

Ver. 21. *thy Hand*] in puniſhing.

Ver. 27. *Fetters*] if *in the ſtocks*, his Feet could not have gone in Paths.

Ver. 28. *Even of him*] which makes it intelligible; but who is *he* in our *Tranſ.* before?

Ver. 3. *Yet*] The *Heb.* is without the Adverb of Interrogation; and the Affirmation is proper, as alſo *Pagn.* *Montan.* and *Mercer* have it, like Chap. xiii. 26, 27. and the reſt of *Job*'s Complaints to God.

Ib. *bringeſt*] which is affirmative, and ſhould have been *bring* in a Queſtion.

Ver. 4. *pure*] as we ſay *very clean*; there being not the Antitheſis, nor Similitude of Sound, in the *Heb.* as in the *com. Eng.*

Ib. *unclean*] q. d. *Veſſel*, ſuitable to *give*, as the *Heb.* is.

Ver. 5. *If*] Thus it is in *Heb.* as Ver. 14. ſo that *Job* ſpeaks doubtfully of it, as he well might. Accordingly it is *ſi* in the *Tig. Bib.* with thoſe of *Pagn.* *Mont.* and *Caſtal.* as alſo in *Mercer's Com.*

13. Oh that thou wouldeſt hide me in the Grave, conceal me till thy Anger turn away; wouldeſt ſet me a Decree, and remember me!

14. If a Man dies, ſhall he be made alive? All the Days of my Warfare will I wait, till my Change comes.

15. Thou mayeſt call, and I will anſwer thee: thou mayeſt long for the Work of thy Hands.

16. For now when thou counteſt up my Steps, doſt not thou watch for my Sin?

17. My Tranſgreſſion is ſealed in a Bag, and thou haſt ſewed up my Iniquity.

18. And ſurely the Mountain that falls does fade, and the Rock is removed from its Place;

19. The Waters beat the Stones ſmaller, thou overfloweſt the Things of it that grow of themſelves from the Mould of the Earth: ſo thou cauſeſt the Expectation of Man to periſh.

20. Thou prevaileſt over him perpetually, and he goes away; changeſt his Countenance, and ſendeſt him away.

21. His Children may be honoured, and he know *it* not; or diminiſhed, and he not underſtand concerning them:

22. But his Body is in grief for it ſelf, and his Soul for it ſelf does mourn.

CHAP. XV.

HOWEVER Eliphaz the Temanite made anſwer:

2. Will a wiſe Man anſwer with windy Knowledge, and fill his Belly with the Eaſt-wind?

3. Will he diſpute with a Speech that is of no advantage, and Words with which he does not profit?

4. Nay thou breakeſt off Fear, and abateſt Meditation before God.

5. For thy Mouth tells of thy Iniquity, and thou chooſeſt the Tongue of the Crafty.

6. Thy Mouth condemns thee, and not I; and thy own Lips teſtify againſt thee.

7. Waſt thou born the firſt Man, or formed before the Hills?

8. Doſt thou hear the Secret of God, and leſſen Wiſdom to thy ſelf?

9. What doſt thou know, and we do not; thou underſtand, and *it is not* with us?

10. Both the Grey and the very Aged are among us, of more numerous Days than thy Father.

11. Are the Comforts of God too little for thee, and is the Matter wrapt up with thee?

12. How does thy Heart take thee away, and how do thy Eyes aim;

13. That thou turneſt back thy Temper at God, and bringeſt *ſuch* Words out of thy Mouth?

14. What is Man that he ſhould be pure, and that he ſhould be righteous who is born of a Woman?

15. Lo he cannot give credit to his holy ones, and the Heavens are not clean in his Sight.

16. Much more abominable and filthy is a Man, who drinks down Iniquity as Water.

17. I will ſhew thee, hear me; ſince this I have ſeen, and will tell;

18. Which the Wiſe have declared from their Forefathers, and not concealed:

19. To whom alone the Earth was given, without a Stranger paſſing among them.

20. All the Days of the Wicked he is in anguiſh, and the Number of Years are hid to the Violent.

Ver. 13. *Decree*] I don't find it ſignify *ſet time*, which ſeems made from *appointed time* in the next Verſe.

Ver. 14. *Warfare*] the ſame as in Chap. vii. 1.

Ver. 15. *call*] for him by Death.

Ib. *mayeſt long*] viz. with *Job*'s Conſent and Liking.

Ib. *for*] that is to take *Job* home to himſelf.

Ver. 17. *ſealed*] to keep it ſafe againſt him.

Ver. 18. *the Mountain*] How much more Man! which is to me apparently the Meaning: yet here I find the *Commentators* at a loſs, and *Patrick* in his Method being forced to ſay Something, connects this with the latter Part of the next Ver. thus, *Why therefore (ſince ſuch ſtrange and unexpected things come to paſs) may there not be ſome hope for miſerable Man?* whereas it is not the having Hope, but the deſtroying it, which is there mentioned; and his beginning the Sentence with, *Yet notwithſtanding the higheſt Mountains may fall*, ſpoils that too.

Ib. *that falls*] by an Earthquake, here deſcribed.

Ib. *fade*] in its Verdure and Vegetables; the *Heb.* being thus.

Ib. *the Rock*] belonging to that Mountain.

Ver. 19. *overfloweſt*] I ſuppoſe with Water, but *Patrick* ſays with Duſt or Sand.

Ver. 20. *changeſt his Countenance*] by the Approach of Death.

Ver. 22. *for it ſelf*] the ſame both times.

Ver. 4. *Meditation*] This Word is ſo rendered, *Pſa.* cxix. 97, 99. which are the only Places of *Scripture* where it is beſides, and comes from the Verb *meditate*.

Ver. 5. *tells of*] by ſpeaking ſo perverſely. Thus by *teach* the ſame Verb is turned, Chap. xxxiii. 33. & xxxv. 11. theſe being all the Places where it occurs in this Conjug.

Ver. 7. *Hills*] As Poets uſe the Privilege of coining Epithets, to fill up the Meaſure of their Verſe; *Duport* in the *Greek* has μακρὰ, to be *long Hills*, but *Hogey* with a better Choice *arduos*, *ſteep* or *lofty*.

Ver. 11. *too little*] according to the *Heb.*

Ver. 12. *how*] the ſame repeated.

Ib. *aim*] ſo *Buxtorf* both in the *Heb.* and *Chald. Lexicons*, as likewiſe *Jun.* and *Trem.* have *collimant*, and *Broughton aim*; which ſeems to agree better with the Context than *wink*.

Ver. 15. *holy ones*] Angels as well as Saints.

Ver. 20. *are hid*] his Life being very uncertain, through the great Danger he is in. How foreign ſome expound it may be ſeen.

21. The

21. The Noiſe of Dread is in his Ears, *that* the Waſter will come to him in Peace.

22. He does not believe he ſhall turn back from Darkneſs, but that he is watched for the Sword.

23. He wanders about for Bread, *ſaying*, Where is *it?* He knows that the Day of Darkneſs is ready at his Hand.

24. Diſtreſs and Streightneſs terrify him; it prevails over him like a King prepared at a Battalion.

25. Becauſe he has ſtretched out his Hand againſt God, and ſtrengthened himſelf againſt the Almighty.

26. Who runs to him on the Neck, on the thick Knobs of his Bucklers.

27. Though he covered his Face with his Fat, and made a Fold upon the Flank.

28. And he dwells in Cities concealed, in Houſes that are uninhabited, which are ready to be Heaps.

29. He is not rich, nor does his Wealth riſe up; neither ſtretches he out the Compleatneſs of thoſe on the Earth.

30. He does not depart from Darkneſs, the Flame dries up his Branch; and he goes away by the Breath of his Mouth.

31. Let him not believe in Vanity who is led aſtray: for Vanity will be his Exchange.

32. It will be fulfilled when it is not his Day, and his Bough will not be green.

33. He will violently ſhake off his unripe Grape as the Vine, and cut off his Flower like the Olive.

34. For the Aſſembly of Hypocrites will be ſolitary, and Fire will conſume the Tents of Bribery:

35. Who conceiving Trouble, and bringing forth Vanity, their Belly alſo prepares Deceit.

CHAP. XVI.

YET Job made reply:

2. I have heard many ſuch Things as theſe: ye are troubleſome Comforters all of you.

3. *Is there any End to windy Expreſſions?* Or what makes thee ſo vehement that thou anſwereſt?

4. I could alſo talk like you, if your Soul was in the room of mine, could join together Words againſt you, and ſhake my Head at you.

5. *Whereas* I would ſtrengthen you with my Mouth, and the Moving of my Lips ſhould pacify.

6. If I ſpeak, my Grief is not aſſwaged; or ceaſe, what goes away from me?

7. But now he has made me weary: thou haſt cauſed all my Company to be deſolate.

8. Nay haſt made me ſhrivelled, which is a Witneſs; and it is riſen up, for my Failing teſtifies in my Face.

9. He tears in his Anger, and hates me, he gnaſhes at me with his Teeth: my Adverſary ſharpens his Eyes towards me.

Ver. 21. *Dread*] So *Homer* in one Verſe, *Odyſ.* xiv. 88.

Καὶ μὲν τοῖς ὄπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει,

And indeed a ſtrong Dread of Vengeance falls on the Minds. by *Pope*,

Ev'n theſe, when of their ill-got Spoils poſſeſs'd,
Find ſure Tormentors in the guilty Breaſt;
Some Voice of God cloſe whiſp'ring from within,
"Wretch! this is Villainy, and this is Sin."

Ver. 22. *turn back from Darkneſs*] which he finds he is going into, Ver. 23. It being *return out of* in *com. Tranſ.* *Patrick* puts it to be killed in the Night.

Ver. 23. *at his Hand*] *Grey* by ſeveral Alterations, though he boaſts of but one Letter, turns it into this Shape, *He knows that his Deſtruction is ready; the Day of Darkneſs will terrify him: Diſtreſs and Streightneſs will prevail over him*; but the laſt Verb being ſingular wanted alſo to be altered, and who can really think all this was done? But that Writer pretends he could not make the *Hebrew* to be Metre as now; when he might perhaps as well as ſome of the reſt, ſince he breaks over Verſes and Periods for it, Ch. xiv. 4. & xxxiii. 27. & xxxiv. 7. and admits of half Feet or odd Syllables, with Variety and Mixture, *Annot.* on Ch. iii. 3.

Ver. 24. *it*] or *this*, viz. the whole.

Ver. 25. *Becauſe*] the ſame Particle that begins Ver. 27. which *Jun.* and *Broughton* ſo render.

Ver. 26. *Who*] as the *Tig. Verſ.* and *Patrick* connect it: for that *the wicked Man ſhould do thus to God*, as the *com. Tranſ.* ſeems to read, and *Poole* interprets it, is ſhocking.

Ib. *Neck*] ſee the next Chap. v. 12.

Ver. 27. *covered*] by living luxuriouſly.

Ver. 28. *concealed*] The ſame Ver. 18. Ch. xxvii. 11. & vi. 10. & xx. 12. and never ſignifying *deſolate*, though ſometimes *cut off*; but I think the former ſuits beſt with the Context, and the like Deſcription of ſuch, Ch. xxx. 3, 6. and as *Arabian* Robbers. *Patrick* imagines he that is here ſpoken of laid the Cities deſolate, and drove out the Owners, letting the Houſes run to ruin; but do Conquerors do ſo, and dwell in ſuch Places?

Ver. 29. *riſe up*] He is not rich, nor does he get rich; but *Patrick* from *continue* makes him rich already, contrary to Ver. 23, 28.

Ib. *thoſe*] the Cities and Houſes, Ver. 28.

Ver. 30. *his Mouth*] God's, Ver. 25.

Ver. 31. *Exchange*] *He ſhall exchange one Vanity for another, Poole's Annot.* the ſame Word as in Chap. xxviii. 17. *Lev.* xxvii. 10, 33. *Ruth* iv. 7. from its Root *to change* or *exchange*, never *recompence*.

Ver. 34. *Fire will conſume the Tents of Bribery*] In *Pierce Plowman's Viſion*, P. 2.

That fyre ſhal fal and brenne all to blo aſhes
The houſes and homes, of hem that deſyreth
Gyftes of yeres giftes, becauſe of her offices.

Ver. 6. *goes away from me*] thus the *Original* is. *Broughton will go from me.*

Ver. 7. *he*] *Grey* ſuppoſes Something wanting for this; but why any more than with *thou?*

Ver. 8. *it is riſen up, for my Failing teſtifies in my Face*] ſo the *Heb.* literally; while *for* being left out, the *com. Tranſ.* has it perverted.

Ver. 9. *he*] *my Adverſary*, as follows, one of thoſe ſpoken of in the next Verſe.

10. They gape at me with their Mouth, they ſtrike me on the Cheek with Reproach, they fill themſelves together againſt me.

11. God has delivered me up to the Unjuſt, and turned me aſide into the Power of the Wicked.

12. I was quiet, but he breaks me aſunder, and taking hold of me by the Neck, ſcatters me; as alſo ſets me up for his Mark.

13. His Archers come round about againſt me, he cuts my Reins aſunder, and does not ſpare; he pours out my Gall on the Ground.

14. He breaks me down with one Breach atop of another; he runs upon me as a powerful one.

15. I ſew Sackcloth upon my Skin, and exerciſe my Horn in the Duſt;

16. My Face is diſordered by weeping, and upon my Eye-lids is the Shadow of Death:

17. For no Violence *that* is in my Hands; and my Prayer is pure.

18. O Earth, do not cover my Blood, and let there be no Place for my Cry!

19. Even now behold my Witneſs is in Heaven, and my Evidence in the Heights.

20. My Friends being my Deriders, my Eye drops *Tears* to God;

21. And reaſons for the Man with God, as a Perſon for his Friend.

22. For a few Years are come, and I muſt go in the Path *where* I ſhall not return.

CHAP. XVII.

MY Breath is corrupted, my Days are extinguiſhed, the Graves are for me.

2. Are there not Mockers with me; in whoſe Provokings my Eye abides?

3. Put now, engage me with thee: who is it will give me his Hand?

4. For thou haſt hid their Heart from Underſtanding, therefore doſt thou not liſt up.

5. The Eyes of his Children will fail, who ſpeaks Flattery to Friends.

6. Thus he ſets me up for a Proverb of the People; whereas before I was like a Timbrel.

7. My Eye alſo is dim becauſe of Indignation, and my Members are all of them as a Shadow.

8. The upright ones will be aſtoniſhed at this, and the Innocent will exert himſelf againſt the Hypocrite.

9. The Righteous too will keep in his Way, and he that is of clean Hands will increaſe in Strength.

10. And indeed return, all thoſe, and come now; and I ſhall not find a wiſe Man among you.

11. My Days are paſſed away, my Intentions are plucked off, the Poſſeſſions of my Heart.

12. They put Night for Day, Light being near by reaſon of Darkneſs.

13. If I ſhould wait, the Grave will be my Houſe, I ſhall make my Bed in Darkneſs.

14. To the Pit I may cry out, Thou art my Father; to the Worm, my Mother and Siſter.

15. And where is now my Expectation? As for that, who will take notice of it?

Ver. 10. *fill themſelves*] with what is evil, as the *Heb.* is ſo.

Ver. 13. *cuts my Reins aſunder*] by their Shooting, the 2d Part of the ſame Allegory, as *Schult.* remarks, yet tranſlates it *plough*, referring to *Pſa.* 129.

Ver. 15. *exerciſe*] as the *Heb.* is; and in the Duſt or Ground, inſtead of holding it up (a Metaphor from horned Cattle) and exerciſing it there.

Ver. 18. *Blood*] Let me not die concealed, without an open and fair Trial, when I have ſo good Evidence of my Side as God himſelf, to whom I cry; according to the following Verſes, and Ch. xix. 23, 24. I cannot reconcile myſelf to the Expoſition of others, that *Job* meant, *If I have murdered any one, let the Earth diſcloſe it*; it being very ſtrange to call ſuch *his Blood*, and to break out into ſuch a vehement Exclamation about what he was not charged with; againſt which ſee *Mercer. Com. Patrick* paraphraſes it, *If this be not true, Let my bloud be left to the Dogs to lick when I am dead*; but it is much more natural to take it ſpoken as that was true, like Ch. xxi. 4. the contrary being alſo mentioned when it is ſo, as Ch. ix. 24. and how did *Job* expect to die by ſhedding his Blood?

Ib. *be no Place for my Cry*] to conceal it, as in the Earth.

Ver. 21. *And*] being the very common *Heb.* Conjunction, no Interjection.

Ib. *the Man*] *Job* made his Addreſs to God, and reaſoned for himſelf, by weeping.

Ver. 22. *are come, and*] agreeable to the next Verſe: *Brought. be arrived, and.* Surely *Job* did not think he ſhould live ſome Years.

Ver. 2. *Eye abides*] by ſeeing them.

Ver. 3. *thee*] Somebody that would be engaged on his behalf, ſuch a one as had Underſtanding, which God had hid from thoſe his Friends, Ver. 4, 10.

Ver. 5. *fail*] in looking for Friendſhip, becauſe their Father has only a deceitful Pretence to it.

Ib. *Flattery*] intimating that thoſe Freinds held together againſt him, by flattering one another, as Ver. 2. he terms them *Mockers*.

Ver. 6. *he ſets*] viz. the ſame that flatters, that is each of his three Friends.

Ib. *like a Timbrel*] pleaſant and agreeable to the People, as in Ch. xxix. not according to *Patrick*, *the vulgar paſtime*.

Ver. 10. *thoſe*] mentioned Ver. 2, 4. and ſingularly Ver. 5, 8. as the Pronoun is not *you*; ſo 1 *King.* xxii. 28.

Ver. 12. *put Night for Day*] by depriving him of Reſt, and by Light as follows.

Ib. *Light being near*] a Candle, Lamp, or Fire, in his Illneſs. The *Heb.* ſignifies *near*, not *ſhort*; and what proper Senſe does the latter make, eſpecially concurrent with that before which is ſpoken of Night, without [and] after, for Something elſe?

Ver. 14. *Pit*] as *Foveam* moſtly by the *Lat. Tranſlators*, the *Heb.* ſignifying either this or *Corruption*.

16. They will go down to the Bars of the Grave, when there is deſcending together into the Mould.

CHAP. XVIII.

NOW Bildad the Shuhite made anſwer:

2. How long will ye be putting an End to the Words? Ye ſhould conſider, that we are to ſpeak after.

3. Why are we thought like Beaſts, are defiled in your Sight?

4. Shall the Earth be forſaken for thee, one that tears himſelf in his Anger, and the Rock be removed away from its Place?

5. Even the Light of the Wicked is quenched, and the Spark of his Fire does not ſhine.

6. The Light is dark in his Tent, and his Lamp is extinguiſhed in it.

7. The Steps of his Strength are ſtreightened, and his own Counſel caſts him down:

8. For he is ſent into a Net by his Feet, and walks about upon a Brake.

9. The Gin takes hold of the Heel, the horrid one prevails over him.

10. A Line for him is hid in the Earth, and a Trap for him in the Path.

11. Terrors frighten him round about, and drive him away on his Feet.

12. In his Strength he is hungry, and Calamity is prepared at his Side.

13. It conſumes the Limbs of his Skin, the Firſt-born of Death conſumes his Limbs.

14. His Confidence is plucked away from his Tent, and makes him march to the King of Terrors.

15. It dwells in his Tent, though not his own; Brimſtone is ſcattered upon his Habitation.

16. His Roots are dried up from below, and his Branch is lopped off from above.

17. His Remembrance periſhes from the Earth, and he has no Name upon the Surface of the Street.

18. They thruſt him away from Light to Darkneſs, and remove him from the World.

19. He has neither Son nor Grandſon among his People, nor any Remainder in his Lodgings.

20. The latter ones are aſtoniſhed at his Day, and the former take hold of Horror.

21. Verily theſe are the Dwellings of the Unjuſt, and this is the Place of him who knows not God.

CHAP. XIX.

UPON this Job made reply:

2. How long will you make my Soul ſorrowful, and bruiſe me with Words?

3. Theſe ten Times have you put me to confuſion: you are not aſhamed *that* you are hardened towards me.

4. And moreover had I indeed erred, my Error would abide with my ſelf.

5. If you will indeed magnify your ſelves againſt me, and plead againſt me my Reproach;

6. Know now that God overthrows me, and comes about againſt me with his Hunting-net.

7. Behold I cry, Violence; but am unanſwered: I cry out, but there is no Judgment.

8. He hedges up my Way, ſo that I cannot paſs, and puts Darkneſs in my Paths.

Ver. 16. *They*] others who might *take notice of it*, as I think, rather than *hopes*.

Ver. 2. *you*] others of the Company preſent (which *Beza* ſays *it is manifeſt there were, by very many Places of this Diſputation, and divers probable Circumſtances*, and ſo *Patrick* ſays) who might ſhew themſelves to be of *Job*'s Side; by the Superiority of his Speeches by the Sight and Conſideration of his miſerable Condition (at which they would ſcarce be ſo hard-hearted as thoſe Friends) and by the Knowledge of his former good Life (which *Eliphaz, &c.* as diſtant Dwellers, might be more unacquainted with, and ſo more ſuſpicious of) and ſome might have ſpoken for *Job*, though the chief Speeches only are recorded.

Ver. 5. *quenched*] This and the following in the preſent Tenſe have likewiſe *Jun.* and *Trem.* with *Caſtal.* as the more proper Reading, and according to Ver. 21. The *Heb.* having no preſent Tenſe, denotes it either by the paſt or future; and that this was intended here, rather than either of them, may appear by the uſing both thoſe Tenſes promiſcuouſly, *is dark*, being preterite in *Heb.* and the great Argument of *Job*'s Friends is, that God now puniſhes the Wicked, as Chap. ix. 8, 9. and v. 4, 5, 12, 13, 14. and xv. 20, 21, 22, 23. as his is the contrary, Ch. ix. 24. & xii. 6.

Ver. 8. *Brake*] into which he is liable to fall, and be pricked with the Thorns. The Nouns of this Kind are commonly turned *thicket* in the *preſ. Tranſ.* and never ſignify *ſnare*; it is very different too from that rendered ſo Ver. 10.

Ver. 13. *Limbs*] thus the *Heb.* and plural; otherwiſe *Branches* or *Members*, not *Strength*, nor the ſame as in Ver. 7. 12.

Ver. 15. *It*] *Calamity*, Ver. 12. *Patrick* makes as if it was he that dwells there after him; to mention which is enough.

Ib. *own*] So *Caſtalio* elegantly, *Habitat in ejus Tabernaculo non ſuus.*

Ver. 20. *are*] not future.

Ver. 3. *are hardened*] ſo *Montan. indurati eritis*, *Jun.* and *Trem. obſirmatis vos*, as *Brought.* in *Eng. harden your ſelves.* The *Eng. Tranſ.* is made from a wrong Verb נכר inſtead of the right הכר

Ver. 5. *Reproach*] poor miſerable and reproachful Condition, as *Broughton* turns it *wretched caſe.*

Ver. 6. *Know*] Conſider it is God does theſe Things to me.

9. He ſtrips off my Glory from me, and takes away the Crown of my Head.

10. He breaks me down round about, ſo that I am going away; and removes my Expectation as a Tree.

11. Nay he is angry with me, and reckons me to him like his Enemies.

12. His Troops come together, and caſt up their Way againſt me, encamping round about at my Tent.

13. He removes far from me my Brethren, and verily thoſe who know me are alienated from me.

14. My Neighbours leave *me* off, and my Acquaintance forget me.

15. The Sojourners of my Houſe and my Servant-maids reckon me for a Stranger: I am a Foreigner in their Sight.

16. I call to my Servant, and he does not anſwer; I muſt beſeech him with my Mouth.

17. My Breath is become ſtrange to my Wife, though I am pitying the Children of my Body.

18. Even Children deſpiſe me: when I riſe up, they ſpeak againſt me.

19. All the Men that conſulted with me abhor me, and thoſe whom I loved are turned againſt me.

20. My Bone cleaves to my Skin and Fleſh; and I eſcape with the Skin of my Teeth.

21. Pity me, pity me, you my Friends: for the Hand of God reaches to me.

22. Why do ye perſecute me as God, and are not ſatisfied with my Fleſh?

23. Oh that my Words were now written! oh that they were penned down in a Book!

24. That with a Pen of Iron and Lead, they were engraved in the Rock for ever!

25. However I know my Redeemer lives, and will ſtand up at laſt upon the Earth.

26. And when after my Skin they have deſtroyed this, out of my Fleſh ſhall I behold God:

27. Whom I ſhall behold for my ſelf, nay my own Eyes have ſeen, and not a Stranger's; my Reins being conſumed in my Body.

28. Though you ſay, How do we perſecute him? Yet the Root of the Matter is found in me.

29. Be afraid your ſelves by reaſon of the Sword, for there is Wrath of Iniquities for the Sword; that you may know what is Judgment.

CHAP. XX.

AGAIN Zophar the Naamathite made anſwer:

2. Therefore my Sentiments make me reply, becauſe they haſten me in my ſelf.

3. I hear the Correction of my Shame, and the Spirit cauſes me to anſwer from my Underſtanding.

4. Doſt thou know this was for ever, ſince Man was placed upon the Earth;

Ver. 15. *Sojourners*] The *Heb.* is properly ſo; and doubtleſs his Maids dwelt in his Houſe, whom theſe are diſtinguiſhed from. I account for their Behaviour thus to *Job*, by their misliking the good Order kept in his Houſe, and ſo much Entertainment of poor People and Strangers, Ch. xxxi. 16—20, 31, 32.

Ver. 17. *though*] even when I am pitying the Children that we have loſt, which might bring her into a Nearneſs with me, if any Thing would.

Ib. *pitying*] That this Verb ſignifies in the Conjug. *Kal to be gracious* or *to pity*, and in *Hithpahel to beſeech*, is certain and determined; the former of which is in Ver. 21. and the latter in Ver. 16. of this very Chap. with the ſame Word here between them in *Kal*, as thoſe in Ver. 21. Who then could have at all doubted which Meaning this muſt have, only it ſeems the other made a readier though wrong Senſe, as Truth will ſometimes lie deeper than Error. But ſince this Signification admits of ſuch good Senſe, it may be pronounced true to Demonſtration; it being unaccountable, and abſurd to be the contrary.

Ver. 19. *that conſulted with me*] *Heb. of my Counſel.*

Ver. 20. *Skin of my Teeth*] *Patr. a Mouth to complain withal*; too much refined! and that might be ſome Eaſe to him: better his Gums reduced to Skin.

Ver. 22. *as God*] as if you had Authority over me like him.

Ver. 23. *penned down*] *Printing* being long after invented.

Ver. 24. *of Iron and Lead*] to be hard and heavy, to make deep Strokes.

Ver. 26. *Skin*] already conſumed by the Boils, Chap. ii. 7.

Ib. *they have deſtroyed this*] or *this is deſtroyed.*

Ib. *this*] *Fleſh* as follows, which he might then point to; the *Skin* being Part of the *Body.*

Ib. *out of*] which the *Heb.* is, and not *in*; and where was this but in Heaven, when his Soul was gone out of his Body? According to the next Verſe likewiſe. Thus the *Tigur. Verſ.* has *e carne mea, out of my Fleſh*; *Caſtal. ex meo corpore*, out of *my Body*; *Pagn. Montan.* and *Munſt. de carne mea, from my Fleſh.* Moreover *God* ſeems here diſtinguiſhed from the *Redeemer Chriſt Jeſus.*

Ver. 27. *have ſeen*] So the *Heb.* and being different from the foregoing, require to be ſo taken.

Ver. 28. *Though*] This is not the common Conjunction for *and* or *but.*

Ib. *Root*] the right Principle of Religion and Virtue; ſo that their hard Treatment of him was Perſecution, though they pretended otherwiſe.

Ver. 29. *Wrath*] which thoſe Friends of his had againſt him.

Ib. *Iniquities*] that which the Original Word ſignifies.

Ver. 2. *Therefore*] *For this thy ſevere Sentence and Denunciation of God's Judgments againſt us, Chap.* xix. 29. *Poole.*

Ver. 3. *hear*] from *Job.*

Ib. *Shame*] in the foregoing Speech, Ver. 2, 3, 5, 19, 22, 29.

Ib. *from*] or *out of.*

Ver. 4. *Doſt thou know*] as the *Original* is, and *Lew. de Dieu* would have it turned, to ſignify *thou doſt not know*; or perhaps rather *thou ſeemeſt not to know.*

Ib. *was*] For he cannot ſpeak of *Job's* knowing it then.

5. That

5. That the Mirth of the Wicked is ſoon over, and the Joy of the Hypocrite for a Moment?

6. If his Excellency aſcend to the Heavens, and his Head reach to the Clouds:

7. He periſhes eternally like his own Dung; thoſe who have ſeen him ſay, Where is he?

8. He flies away as a Dream, ſo that they do not find him, and is fled like a Viſion of the Night.

9. The Eye that has looked on him does ſo no more, nor obſerves him any more in his Place.

10. His Children pleaſe the Poor, and his Hands reſtore his Subſtance.

11. His Bones being full of his youthful Things, they lie down with him in the Mould.

12. Though Wickedneſs be ſweet in his Mouth, *though* he conceal it under his Tongue;

13. Should he ſpare it, ſo that he will not forſake it, but with-hold it within his Palate:

14. His Bread in his Bowels is turned, it is the Gall of Aſps within him.

15. He having ſwallowed down Wealth, vomits it up; God expels it out of his Belly.

16. He ſucks the Poiſon of Aſps; the Tongue of the Viper ſlays.

17. He does not ſee the Streams, the Rivers, the Floods of Honey and Butter.

18. He reſtores *what* he laboured for, and ſwallows not down; according to the Wealth his Retribution is, and he does not rejoice:

19. Becauſe he has oppreſſed, forſaken the Poor, has taken away a Houſe, which he did not build.

20. For he knows no Quiet in his Infide, does not eſcape by what is pleaſing in him.

21. There is Nothing left of his Food; therefore his Welfare cannot remain.

22. When his Sufficiency is fulleſt, he is ſtreightened; every Hand of the Troubleſome comes on him.

23. Being about to fill his Belly, *God* ſends on him his fervent Anger; and rains *it* upon him at his Meat.

24. He fleeing from the Armour of Iron, the Bow of Steel ſtrikes him through.

25. It is drawn forth, and comes out of the Body, as the glittering Thing does out of his Gall: Terrors are upon him.

26. All Darkneſs is hid at his ſecret Places, a Fire not blown conſumes him: it is ill with him who is remaining in his Tent.

27. The Heaven reveals his Iniquity, and the Earth raiſes up it ſelf at him.

28. He diſcovers the Increaſe of his Houſe, the Things that flow away in the Day of his Anger.

29. This is the Portion of a wicked Man from God, and what his Sayings poſſeſs from him.

CHAP. XXI.

NEVERTHELESS Job made reply:

2. Hear attentively my Speech, and let this be your Comforts.

3. Bear with me, that I may ſpeak; and after my Words thou mayeſt mock.

4. As for me, is my Muſing to Man? And if it were, why ſhould not my Spirit ſhrink?

5. Look at me, and be aſtoniſhed; and put the Hand upon the Mouth.

6. Even if I do *but* remember, I am troubled, Quaking ſeizes my Fleſh.

7. Why do the Wicked live, become old, are alſo powerful in Ability?

8. Their Poſterity is eſtabliſhed in their Preſence with them, and their Offspring in their Sight.

9. Their Houſes are in Peace from Dread, and the Rod of God is not upon them.

Ver. 10. *His Children pleaſe the Poor*] not with another Verb for *ſeek*.

Ver. 20. *For*] a Cauſal Conjunction anſwering to *not rejoice*, Ver. 18.

Ib. *eſcape*] not *ſave*.

Ver. 21. *Welfare*] or *Good*, not *Goods*, and has Nothing to make it the Accuſ. Caſe or Object of the Verb.

Ib. *remain*] as both in *Buxtorf*'s *Lexic.* and *Concord.* and likewiſe *Jun.* and *Trem.* render it *manet*; *Caſtal. durat, endures*; in the *Vulg. Lat.* it is *permanebit, ſhall remain*, in the *Tig. Bib.* with the Adverb *inſtabile eſt, is unſtable*; *Brought.* tranſlates it *continue*.

Ver. 25. *does*] *Schultens* and *Grey* conſtrue this, though ſingular, with *Terrors*.

Ver. 28. *diſcovers*] that which he has concealed, being wrongfully gotten: it is the ſame Verb as in the foregoing Verſe, which it is ſtrange ſhould be thus uſed in a quite different Senſe; and that *Increaſe* is not the Nominative Caſe or Subject may appear, becauſe *Things that flow away* cannot, being plural, when the Verb is ſingular.

Ib. *Things that flow away*] For this is a Participle, and not a Verb *ſhall flow away*, which would alſo want a Subject and Conjunction, as may be ſeen by our *Tranſlators* adding *and his goods*; at which Rate one might make many ſtrange Meanings to the *Scripture*.

Ib. *his Anger*] God's.

Ver. 29. *what his Sayings poſſeſs*] *Heb. the Poſſeſſion of his Saying*, thus reflecting on *Job* for his.

Ver. 2. *your Comforts*] viz. the Comfort which *Job* required of them, ſince they would give him no other, Ver. 34.

Ver. 4. *Muſing to Man*] to find Relief thence; ſee alſo Ch. x. 1.

Ib. *ſhrink*] *Heb. be ſhortened*.

Ver. 6. *Quaking*] *Schult.* minded to be contrary, makes this the Object, though ſtanding unaptly in the *Original*, and *my Fleſh* the Subject.

10. His

10. His Bull engenders, and does not loath: his Cow calves, and does not caſt its Calf.

11. They ſend forth their Children as a Flock, and thoſe who are born of them dance.

12. They join with the Timbrel and Harp, and rejoice at the Sound of the Organ.

13. They ſpend their Days in Proſperity, and in a Moment go down to the Grave.

14. Who ſay to God; Depart from us, for we deſire not the Knowledge of thy Ways.

15. What is the Almighty, that we ſhould ſerve him? And what ſhall we profit, for us to intercede with him?

16. Their Proſperity indeed is not in their own Power; the Counſel of the Wicked is far from me.

17. How often is the Lamp of the Wicked put out? And their Calamity comes upon them: he diſtributes Torments in his Anger.

18. They are as Straw before the Wind, and like Chaff that the Whirlwind ſteals away.

19. God lays up his Iniquity for his Children; he will recompenſe him, which he ſhall know.

20. His Eyes ſhall ſee his Deſtruction, and he ſhall drink of the Wrath of the Almighty.

21. For what will be his Delight in his Houſe after him, when the Number of his Months are cut off?

22. Shall any teach God Knowledge? ſince he judges thoſe who are high.

23. One dies in his perfect Strength, being altogether ſtill and quiet.

24. His Veſſels are full of Milk, and he is moiſtened with the Marrow of his Bones.

25. And another dies with a bitter Mind, and does not eat *with* Comfort.

26. They lie down together in the Mould, and the Worms cover them over.

27. Behold I am not ignorant of your Thoughts, and the Devices that ye uſe violently againſt me.

28. For ye ſay, Where is the Houſe of the Nobleman? And where is the Tent at the Dwelling-places of the Wicked?

29. Have ye not aſked thoſe who paſs along the Way? And do not ye know their Signs?

30. That the wicked one is kept back to the Day of Calamity, they ſhall be brought to the Day of Indignation?

31. Who declares his Way to his Face? And who recompenſes him for what he does?

32. Yet he is brought to the Graves, and is careful for the Tomb.

33. The Clods of the Valley are ſweet to him, and all Mankind draw after him; as there were thoſe out of Number before him.

34. And how do ye comfort me with Vanity, when there is falſe Dealing left in your Replies?

CHAP. XXII.

WITH that Eliphaz the Temanite made anſwer:

2. Is a Man advantageous to God, becauſe one of Underſtanding is ſo to others?

Ver. 10. *loath*] the Cow, the Verb never ſignifying *faileth*.

Ver. 12. *join*] *Heb. lift up*, i. e. *pedes vel vocem, their Feet or Voice*, ſays the *Margin* of the *Tig. Bib.* which has in the *Text*, *ducunt choros, they lead the Dances*; and *Pagn.* tranſlates *Elevabunt vocem, they will lift up the Voice*; *Jun.* & *Trem. vociferantur, bawl out*; *Caſtal. perjonant, ſound up*; there being *with* in *Heb.*

Ver. 13. *go down*] The Root נחת but pointed as if from רחת *are broke at*, the Reaſon of which Pointing *Buxtorf* aſſigns, *Gram.* L. C. 17. but it is miſtakenly placed to the latter in the *Concord.*

Ver. 14. *Who*] ſo *Jun.* as aptly, as *Therefore* is unapt.

Ver. 15. *that*] the ſame both times in *Heb.* as here in *Eng.*

Ver. 16. *indeed*] This and the following *Job* grants, as it ſeems, by way of Exception to his main Argument of the Proſperity of the Wicked, as Ch. xxvii. 13, &c. For thoſe who take it another Way, and that *How often* ſignifies very ſeldom, which *Jun.* and *Trem.* accordingly add to Ver. 18, 19, 20. allow the ſame.

Ver. 18. *as Straw*] which does not remain long in the ſame Place.

Ver. 21. *Delight*] if his Children ſhould do well afterwards: for Ver. 19. ſeems to mean their Suffering for him while he lives, that it may be a Recompence to him.

Ver. 23. *altogether ſtill and quiet*] The being *ſtill, &c.* muſt be ſuppoſed before the Approach or Coming of Death.

Ver. 28. *ye ſay*] according to Chap. xx. 5, 6, 7, 8, 9, & xviii. 14, 15, 16, 17, 21. & xv. 34. & viii. 18. & v. 3.

Ver. 29. *Have ye*] *Job* aſking theſe Queſtions by way of Anſwer to theirs.

Ib. *paſs*] ſuch as go about, and are acquainted in the World.

Ib. *their Signs*] they can tell what fine Houſes and brave Eſtates wicked Perſons have; ſee *Blackmore's* Poetical *Paraphraſe.*

Ver. 30. *kept back*] not puniſhed now.

Ib. *they*] *Grey* would have this be *he*, and the next Verſe begin with *And*, by taking Advantage of this Verſe ending with the ו ſo that he would have his metrical Lines ſtand good, one ſhortened, and the other lengthened, a Syllable each. But what Violation is this!

Ver. 31. *his Way*] that of the Wicked; q. d. *who reproves him for his Way of living?*

Ver. 32. *Graves*] as Chap. xvii. 1. meaning the Wicked dies a natural Death, and is not recompenſed as he deſerves by a violent one, Ver. 31. which Senſe is perverted by *Yet* in the *com. Tranſ.*

Ib. *is careful*] thus *Jun.* and *Trem.* have turned it *aſſiduus eſt*; nor does it ſignify *remain* in any other Place, or by *Buxtorf's Lexic.* nay ſuch a Meaning ſeems uſeleſs, and beſides the Drift of *Job's* Diſcourſe, here.

Ib. *for the Tomb*] to have it made fine and grand.

Ver. 33. *are ſweet*] he lies quiet in his Sepulchre without any Injury. It is the preterperf. Tenſe, of which ſee Chap. xviii. 5.

Ver. 2. *others*] *Heb. them*, as Ver. 17, 19. ſo the *Chald.* עֲלֵיהוֹן

3. Is it a Delight to the Almighty, that thou art righteous? Or is it Gain, that thou makeſt thy Ways perfect?

4. Will he for fear of thee reaſon with thee, enter with thee into Judgment?

5. Is not thy Wickedneſs much, and there no End to thy Iniquities?

6. For thou haſt received in pawn of thy Brother without cauſe, and pulled off the Garments of the Naked.

7. Thou haſt not made the Faint drink Liquor, but haſt with-held Victuals from the Hungry.

8. Whereas the Man of Power had the Country, and he who was of a reſpected Face dwelt in it.

9. Thou haſt ſent the Widows away empty, and the Arms of the Fatherleſs have been bruiſed.

10. Therefore Snares are round about thee, and Dread troubles thee ſuddenly.

11. Or Darkneſs, *ſo that* thou canſt not ſee, and Abundance of Water covers thee.

12. Is not God at the Height of the Heaven, and ſees the Top of the Stars, though they are high?

13. So thou ſayeſt, How does God know? Can he judge becauſe of Obſcurity?

14. The thick Clouds are a Hiding-place to him, inſomuch that he does not ſee; and he walks about the Compaſs of the Heaven.

15. Haſt thou obſerved the ancient Path, *in* which the Perſons of Iniquity went?

16. Who were ſhrivelled when it was not the Time, the Flood was poured forth on their Foundation.

17. That ſaid to God, Depart from us: and what ſhould the Almighty do for them?

18. However he filled their Houſes with Good; but the Counſel of the Wicked is far from me.

19. The Righteous ſeeing, are glad; and the Innocent derides them.

20. Though our Subſtance was cut off; yet the reſt of them the Fire conſumed.

21. Be uſed now to him, and have Peace: by thoſe Things will Good come to thee.

22. Receive now the Law from his Mouth, and put his Sayings in thy Heart.

23. If thou returneſt to the Almighty, thou wilt be built up, thou wilt remove Iniquity far from thy Tents.

24. Thus lay up the choiceſt Gold *which is* among the Duſt, and *that of* Ophir in the Rock of the Floods.

25. Nay the Almighty will be thy choiceſt Gold, and very ſtrengthening Silver to thee.

26. For then wilt thou delight thy ſelf in the Almighty, and lift up thy Face to God.

27. Thou wilt make ſupplication to him, and he will hear thee; and wilt perform thy Vows.

28. When thou alſo doſt decree a Matter, it will be confirmed to thee; and the Light will ſhine upon thy Ways.

29. Though People may put down, yet thou wilt ſay, There is Exaltation; and he will ſave him who has a dejected Look.

30. He will deliver the Iſle of the Innocent; and it ſhall be delivered by the Pureneſs of thy Hands.

CHAP. XXIII.

JOB notwithſtanding made reply:

2. Even now my Diſcourſe is Rebellion, my Hand is heavy for my Sighing.

Ver. 4. *reaſon*] as *Job* had deſired, Chap. xiii. 3. where the ſame Verb. is uſed; *reprove* being alſo inconſiſtent with *for fear of*.

Ver. 6. *without cauſe*] How could it poſſibly be *for nought*, unleſs the Gain or Intereſt only be meant? And then the Action would be generous, inſtead of faulty. In ſhort that ſeems compleat Nonſenſe.

Ver. 8. *the Man of Power*] meaning probably *Job* himſelf.

Ver. 11. *Or*] By adding two Letters at the End, or a Word after, *Grey* would have it *thy Light*, to which he would alſo put a Letter before for *And*.

Ver. 14. *about the Compaſs*] too far from hence.

Ver. 15. *Haſt*] *Eliphaz* anſwers to the ſuppoſed Saying of *Job*.

Ver. 16. *ſhrivelled*] by being drowned and lying in the Water, which they would not have been otherwiſe but by Age, ſo that it was before the Time: this Word is found beſides only in Chap. xvi. 8.

Ib. *on their Foundation*] ſo tranſlate *Jun.* and *Trem.* with *Pagn.* the *Heb.* Word ſignifying *poured forth*, not *overflown*.

Ver. 17. *Depart from us*] *Young* with Exceſs of Wit ſays, *To the Scandal of the Antediluvians be it ſpoken, there were Britiſh Iniquities before the Flood, The Cent. not. Fab.* L. 2.

Ver. 20. *our Subſtance*] Mankind at the Deluge.

Ib. *Fire*] at *Sodom*, *&c.*

Ver. 21. *uſed*] thus in *Num.* xxii. 30. where it only is in this Conjugation.

Ib. *him*] God from Ver. 17. *Patrick* puts it to be *the Righteous*, Ver. 19. but that is plural.

Ver. 22. *now*] as in the Verſe before.

Ver. 24. *lay up*] *hoard up Treaſures*, imperative.

Ib. *among*] which, with *in*, *Tranſlators* not conſidering well, have rendered, *Jun.* both of them *for*, *Caſtalio*, *Broughton*, and *Bibliander* in the *Tig. Verſ.* ſtrangely, &c.

Ib. *in*] which cannot be *as*, either here or before.

Ver. 25. *very ſtrengthening Silver*] *Silver of Strengths*.

Ver. 29. *put down*] active, being the Conjug. *Hiphil*; ſo *Patrick*'s *Paraphraſe* drops, of *Job praying to God to lift up others in a low Condition*.

Ver. 30. *the Iſle of*] *Grey* by the Addition of a Letter is, with ſome others, for it to be *him that is not*; but *Iſle*, ſignifying *little Place*, appears to make better Senſe.

Ver. 2. *Even now*] when he was in ſuch Affliction, that Allowance in ſpeaking might well be granted him.

Ib. *Rebellion*] eſteemed ſo; and *Brought.* renders *is holden a Rebellion:* the ſame Word with this Meaning is in *Prov.* xvii. 11. *Iſa.* xxx. 9. and ſeveral Places in *Ezek.* but no where ſignifying *bitter*, as may be ſeen by the *Heb. Concordance*.

Ib. *Hand*] as the *Heb.* is, for *Reſiſtance*; but that it ſhould ſignify *a Stroke received* is unaccountable.

3. Oh

3. Oh that I knew how I might find him! I would come to his prepared Place.

4. I would ſet in order the Judgment before him, and fill my Mouth with Reaſonings.

5. I would know the Words he would anſwer me, and underſtand what he would ſay to me.

6. Would he contend with me in a great deal of Power? No, but he would put *that* in me.

7. There the Upright might reaſon with him: and I ſhould be delivered for ever from my Judge.

8. (Behold I may go forward, and he is not *there*; or backward, and not perceive him;

9. To the left Hand when he works, yet I cannot behold; he is covered over at the right Hand, ſo that I cannot ſee.)

10. For he knows the Way *that* is with me: when I am tried, I ſhall come forth like Gold.

11. My Foot has held his Step; I have kept his Way, and not turned aſide.

12. I have not departed from the Commandment of his Lips; I have laid up the Sayings of his Mouth more than my appointed Food.

13. But he is the ſame, and who can turn him back? And when his Soul deſires, he acts.

14. For he renders my appointed Food; and many ſuch Things as theſe are with him.

15. Therefore am I troubled by reaſon of him: I conſider, and am in dread by him.

16. For God makes my Heart tender, and the Almighty troubles me.

17. For I am neither cut off from the Face of the Darkneſs, nor has he covered what is dark from my Face.

CHAP. XXIV.

WHY, *if* Times are not hid by the Almighty, and Men know him, do they not ſee his Days?

2. Some remove the Bounds, take away the Flock by force, and feed.

3. They lead away the Aſs of the Fatherleſs, take the Ox of the Widow in pawn.

4. They turn aſide the Needy from the Way; the Poor of the Earth are hid together.

5. So *like* wild Aſſes in the Wilderneſs they go forth in their Work, ſeeking early for the Prey; the Deſart, being Food for each of them, is for the Children.

6. They reap their reſpective Provender in the Field, and pick in the Vintage of the Wicked.

7. They make the Naked lodge without Cloathing, and with no Covering in the Cold:

8. Who are wet by the overflowing Storms of the Mountains, and embrace the Rock by being without Shelter.

9. They take away the Fatherleſs from the Breaſt by force, and receive what the Poor has on in pawn.

10. They cauſe to go naked without Cloathing, and take away the Sheaf of the hungry ones:

11. Who make Oil within their Walls; tread the Wine-preſſes, and are thirſty.

12. Men groan from the City, and the

Ib. *heavy*] eſteemed ſo, as before.

Ib. *for*] as this Particle largely ſignifies by *Noldius*'s *Concord.* 24. and the prefixed Letter מ is uſed for *more* or—*er than*. *Munſt.* tranſlates, *manus mea gravata eſt propter*, *my Hand is become heavy for*.

Ver. 9. *when*] not *where*.

Ver. 12. *laid up*] this Word having never the Signification of *eſteemed*.

Ib. *my appointed Food*] as Ver. 14.

Ver. 14. *my*] *Grey* ſays, Perhaps there ſhould be read to this, *at his Pleaſure*; becauſe forſooth this Line of Metre is ſhort in the *Heb.* yet not ſhorter than one in Chap. xvi. 20. and another xxxiv. 33.

Ib. *theſe*] for which the *Heb.* has הנה Here *Hogey* in his *Poetical Paraphraſe*,

——————hoc illi latitat ſub alta
Mente repoſtum:

this is laid up concealed deep in his Mind; from *Virgil*, *Æn.* 1.

Ver. 15. *by reaſon of him*] not *at his preſence*, which he craved for, Ver. 3.

Ver. 17. *cut off*] neither killed from the Calamity, nor that (under another Name) kept away from him.

Ib. *from the Face*] as juſt after *from my Face*.

Ver. 1. *if*] the *Heb.* having Nought for *ſeeing*, and this being rather ſuppoſed; and might be expreſſed by *ſhould*, but too obſcurely.

Ib. *not hid*] as *Job*'s Friends pleaded, that God manifeſtly puniſhed the Wicked at preſent.

Ib. *by*] which this *Heb.* Prefix ſignifies, as *Noldius* ſhews by divers Inſtances, *Concordan.* 23. *Broughton* likewiſe tranſlates here *by the Almighty*. And what Senſe does *from* make? Or Coherence with the following Words, which muſt belong to it, and make but one Sentence? Whereas now there is a clear concurrent Meaning, *If God does not hide Times from Men, and if they know him alſo, how is it that they do not ſee when he diſtributes Juſtice? Which is left for the future Time, and the Wicked at preſent proſper*, Ver. 23, 24.

Ver. 2. *feed*] *putting them into their Paſtures*, *Patr.* Whereas that cannot be the Meaning of the *com. Verſion*, which he paraphraſes, but that they eat of the Flocks.

Ver. 5. like *wild Aſſes*] for their wandering about, I ſuppoſe.

Ib. *ſeeking*] not *riſing*.

Ib. *The Deſart, being Food for each of them, is*] Beautiful!

Ver. 6. *the Wicked*] themſelves, wickedly ſeizing another's Vineyard for their own.

Ver. 8. *Who*] as in Ver. 11. and it is plainer here than there.

Ver. 9. *has on*] viz. the Cloaths, contrary to *Deut.* xxiv. 17. ſo our Language nicely anſwers to the *Heb.* ſee alſo *Jun.*

Ver. 11. *their*] the wicked Oppreſſors, who would not let ſuch drink the Wine as made it for them.

Soul

Soul of the pierced ones cries out; yet God does not lay *it* to being indiſcreet.

13. They are among thoſe who rebel againſt the Light, they know not the Ways of it, nor abide in its Paths.

14. The Murderer riſing up with the Light, kills the Poor and Needy; and in the Night is like a Thief.

15. And the Adulterer watches with his Eye for the Twilight, ſaying, No Eye obſerves me; putting withal a Maſk on *his* Face.

16. Each digs through the Houſes, in Darkneſs, they have marked for themſelves by Day; they being unacquainted with the Light.

17. For the Morning is to them the Shadow of Death together; for each knows the Terrors of the Shadow of Death.

18. Each being light atop of the Water, their Portion will be curſed on the Earth; will not behold the Way of the Vineyards.

19. Dryneſs, as well as Heat, will take away the Snow-water by force; the Grave thoſe who ſin.

20. The Womb will forget each of them, the Worm be ſweet on him, he will be remembred no more; and Iniquity will be broke like a Tree.

21. He aſſociates with the Barren who bears not, and does not well for the Widow.

22. And he draws the Strong by his Might: when he riſes up, there is no Belief of Life.

23. Confidence is permitted to him, ſo that he depends on *it*: however the Eyes of One are upon their Ways.

24. They are lifted up a little while, then are gone, and are impoveriſhed, ſhut up as all are; and are cut off as the Top of an Ear of Corn.

25. And if not now, who will make me a Liar, and put my Speech for Nought?

CHAP. XXV.

MOREOVER Bildad the Shuhite made anſwer:

2. Dominion and Dread are with him, he makes Peace in his high Places.

3. Is there any Number to his Troops? And upon whom does not his Light ariſe?

4. How then ſhall Man be juſtified with God? And how ſhall he be pure who is born of a Woman?

5. Lo as far as the Moon, even that does not ſhine, and the Stars are not clean in his Sight;

6. Much leſs Man a Worm, and the Son of Man an Earth-worm.

CHAP. XXVI.

LASTLY Job made reply:

2. How doſt thou help him who has no Might, ſave the Arm that has not Strength?

3. How doſt thou counſel him who has no Wiſdom, and make known ſubſtantial Matter abundantly?

4. To whom doſt thou declare the Words? And whoſe Spirit utters forth from thee?

5. Inanimate Things formed from under the Waters, and ſuch as dwell with them,

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Ver. 14. *with the Light*] betimes, to wait for an Opportunity to kill.

Ver. 16. *Each digs*] This being ſingular, and very ſuitably for both the Murderer and Adulterer.

Ver. 17. *for each knows the Terrors of the Shadow of Death*] ſo the *Original* literally. What Shifting were our *Tranſlators* put to, that they might keep the Verb ſingular!

Ib. *Terrors*] *the groſſeſt Darkneſs of the Night, Poole.*

Ver. 18. *light atop of the Water*] that is *like a Bubble there*, which breaks before it paſſes through the Vineyards; as the *Heb.* runs thus: ſo not ſpoken of Pirates.

Ib. *will*] The Verbs being here of the future Tenſe, as well as *Job*'s Argument was to ſhew that the Wicked would periſh hereafter.

Ver. 19. *the Grave thoſe who ſin*] which *Schult.* renders, *they ſin Hell*, as he expounds it *very deeply*, &c. Is this the fine Writer! becauſe he was againſt the *Heb.* Points.

Ver. 21. *aſſociates with*] according to the Meaning of the ſame Verb and individual Word in *Prov.* xiii. 20. & xxviii. 7. & xxix. 3. and of this Verb in xxii. 24. *Judg.* xiv. 20. רֵעֶה being from a Root of the ſame Letters; which our *Tranſlators* have interpreted as if from רוּץ whence the Word would be מֹרֵץ and I know not what good Senſe can be made of it. But this means well, that the Murderer, or Adulterer aforeſaid, has a barren Wife, and leaves her an unhappy Widow. And thus *Jun.* and *Treni.* tranſlate, and *Buxt.* expounds the Word here.

Ver. 22. Shews the Harm and Danger, concurrent with the foregoing, that People ſuffer from ſuch Perſons.

Ver. 23. *the Eyes of One*] God, according to Chap. xxv. 2, 3. but *Patr.* the Man's.

Ib. *their*] of them in the following Words; and not as *Patr.* of others to whom he would do Miſchief.

Ver. 2. *makes Peace in his high Places*] by his Awe over the ſuperior Beings.

Ver. 3. *Quarles*,

His pow'r is infinite, man's light is dim,
And knowledge darkneſs, not deriv'd from him.

Ver. 4. *Man*] for which *Patr.* uſes *he*, without any Antecedent to tell what *he*.

Ver. 5. *Lo*] becauſe *behold* would be taken for a Verb.

Ib. *does not ſhine*] to God.

Ver. 2. *How doſt thou*] that is, *Thou doſt no how:* ſuch Queſtions intimate the contrary to what they aſk.

Ib. *him*] whom *Patrick* raſhly and preſumptuouſly expounds to be *the Almighty*, in this and the next Verſe, as if *the Almighty* had *no Might*.

Ver. 4. *To whom*] ſince thy Speeches are unſuitable to me.

Ib. *utters forth*] which makes it intelligible; and the *Heb.* Word does not ſignify *came* without *forth* or *out*.

Ver. 5. *Job* having ſignified that what *Bildad* ſaid was of no Benefit to him, and withal ſhort of the Matter he ſpoke on, Ver. 3. now proceeds to ſpeak more fully of God's Power and Majeſty himſelf. *Job ſheweth that he*

6. Hell

6. Hell it ſelf is naked before him, and Perdition has no Covering.

7. He ſtretches out the North upon an empty Place, hangs the Earth upon Nothing.

8. He binds up the Waters in his thick Clouds, ſo that the Cloud is not cleaved under them.

9. He holds the Front of the Throne, ſpreading forth his Cloud over it.

10. He compaſſes the Surface of the Waters by a Decree, till the End of the Light being with the Darkneſs.

11. The Pillars of Heaven ſhake, and are aſtoniſhed at his Rebuke.

12. He breaks apart the Sea by his Might, and ſtrikes down *its* Haughtineſs by his Underſtanding.

13. He made the Heaven comely by his Spirit, his Hand formed the ſtretching Serpent.

14. Behold theſe are the Borders of his Ways, but how little a Matter is heard of him? And his powerful Thunder who underſtands?

CHAP. XXVII.

AND Job proceeded to take up his Speech as follows:

2. By God's living, who puts away my Judgment, and the Almighty's who makes my Soul bitter;

3. All the while my Spirit is in me, and the Breath of God in my Noſtrils;

4. My Lips ſhall not ſpeak unjuſtly, nor my Tongue diſcourſe deceitfully.

5. Far be it from me that I ſhould juſtify you till I expire; I will not put away my Perfectneſs from me.

6. I hold faſt my Righteouſneſs, and will not leave off; my Heart ſhall not reproach *me* in my Days.

7. My Enemy will be as the Wicked, and he that raiſes up himſelf againſt me as the Unjuſt.

8. For what is the Expectation of the Hypocrite, though he gain; ſince God will caſt out his Soul?

9. Will God hear his Cry, when Diſtreſs comes upon him?

10. Will he delight himſelf in the Almighty, call upon God at all Times?

11. I will teach you by the Hand of God; that which is with the Almighty will I not conceal.

12. Behold ye have all of you ſeen; and why are ye vain in this Manner?

13. This will be the Portion of a wicked Man with God, and the Poſſeſſion of the Violent, *that* they will receive from the Almighty.

14. If his Children multiply, it is for the Sword; and his Offspring will not be ſatisfied with Bread.

15. Thoſe that remain of him will be buried in Death, and his Widows not weep.

16. Though he heap up Money as Earth, and prepare Cloathing like Clay;

17. He may prepare, but the Righteous will put on, and the Innocent divide the Money.

18. He builds his Houſe as a Moth, and as a Booth the Keeper makes.

---

can ſpeak more of God's works than Bildad, Brought. Marg.

Ib. *Inanimate Things*] are *naked before him*, as follows.

Ib. *formed*] the *Heb.* being a paſſive Participle, not a Verb: thus the Senſe is pertinent.

Ib. *ſuch as dwell*] Fiſhes and Reptiles, which dwell out of our Sight, and being alive are contradiſtinguiſhed from the inanimate Things.

Ver. 9. *holds*] from appearing.

Ver. 11. *Pillars*] Mountains, which ſeem ſo.

Ib. *ſhake*] by Vulcanoes; unnoticed as far as I perceive with the *Commentators*, though as neceſſary as that in the next Verſe.

Ib. *and are aſtoniſhed*] As if it is not ſufficient to alter the *Scripture*, ſome are alſo for making and leaving it uncertain; as here *Grey* ſays the *and* ſhould be taken away, or elſe the Verb read contracted.

Ver. 12. *breaks apart*] into Waves; although others have thought it the Partition of the Seas, *&c.* from one another.

Ib. its *Haughtineſs*] as *Interpreters* agree, and the reſt of the Matter ſhews; ſee Chap. xxxviii. 11.

Ver. 13. *ſtretching*] *like a Bar*, as appears by the *Heb.* rendered *ſtretching*, *Iſa.* xxvii. 1. and in Contradiſtinction to *crooked* there.

Ib. *Serpent*] *the Whale*, *Jun.* he ſpeaking of God's mighty Works any where.

Ver. 14. *the Borders*] more ſuitable than *parts*, as *Hervey* lately ſhews, *Contemplat. on the Starry Heavens'* Vol. 2. and much nearer to the original Word.

Ver. 1. *proceeded*] probably after ſome Pauſe, to hear whether they would reply, which might be the Occaſion of inſerting theſe Words.

Ver. 3. *Spirit*] So this Word is rendered, Chap. xxvi. 4. *Prov.* xx. 27. and plural *Souls*, *Iſa.* lvii. 16.

Ib. *Breath*] as it is tranſlated in the parallel Places, Chap. iv. 9. 2 *Sam.* xxii. 16. *Pſa.* xviii. 15. *Lam.* iv. 20. How unapt and irreverent is *Spirit* here!

Ver. 5. *juſtify you*] by owning my ſelf wicked.

Ib. *till I expire*] This is before the *Heb.* Partition of the Verſe, and ſo belongs to the former Part.

Ver. 7. *My Enemy will be*] *not my ſelf; as you charge me.* How he will be ſo, the two next Verſes ſhew.

Ver. 8. *Hypocrite*] whom he counts as his Enemy, being himſelf ſincerely righteous; and ſeems thus to retort on theſe his Antagoniſts.

Ib. *caſt out*] as this Verb is turned, *Deut.* vii. 1. *put out*, *Deut.* vii. 22. *caſt*, *Deut.* xxviii. 40. ſee *Matth.* viii. 12. & xxii. 13. & xxv. 30. 2 *Pet.* ii. 4. and *Buxt. Gram.* Lib. i. Cap. 17. ad Fut. where this very Word is grammatically inveſtigated.

Ver. 15. *his Widows*] as being the Widows of thoſe belonging to him.

Ib. *not weep*] at their Burial, being not ſorry for their Death.

Ver. 18. *as*] ſo weakly.

Ib. *Keeper*] probably of Cattle.

19. The Rich will lie down, and not be gathered; he opens his Eyes, and is gone.

20. Terrors will overtake him like Waters, a Whirlwind ſteal him away at Night.

21. The Eaſt-wind will take him up, and he be gone; and will drive him tempeſtuouſly from his Place.

22. Nay *God* will caſt upon him, and not ſpare, who would quite flee from his Hand.

23. Each one will clap their Hands at them, and hiſs at him from his Place.

CHAP. XXVIII.

SINCE there is a Mine for the Silver, and a Place for the Gold they refine,

2. *Since* Iron is taken out of the Duſt, and Braſs melted *out of* the Stone;

3. He puts an end to Darkneſs, and ſearches out to all Perfection, the Stones of the Dark and the Shadow of Death.

4. A Flood breaks out from the Sojourner, of thoſe that are forgotten by the Foot, are drawn away, removed from Man.

5. Under the very Earth, from whence Bread comes out, is alſo turned up like Fire:

6. The Stones of it are the Place of the Sapphire, and it has Earth of Gold.

7. There is a Path which the ravenous Bird knows not, nor does the Eye of the Vulture look on it:

8. The young Lions do not tread it, the fierce Lion paſſes not thereon.

9. He ſtretches forth his Hand on the flinty Rock, overthrows the Mountains from the Root.

10. He cleaves Streams among the Rocks, and his Eye ſees every precious Thing.

11. He confines the Rivers from overflowing, and brings out the hidden Thing to Light.

12. But from whence is Wiſdom procured? And where is the Place of Underſtanding?

13. Man does not know the Value of it, nor is it found in the Country of the Living.

14. The Deep ſays, It is not in me; as does the Sea, There is none with me.

15. Preſerved Gold is not to be given for it, nor Silver weighed for the Price of it.

16. It is not to be rated with the famous Gold of Ophir, with the precious Onyx, or the Sapphire.

17. The Gold and Cryſtal does not equal it, nor is the Exchange of it to be a Veſſel of pure Gold.

18. The Corals and the Pearl is not to be mentioned, and the getting of Wiſdom is more than of Carbuncles.

19. The Emerald of Cuſh does not equal it, with the famous Gold that is pure it is not to be rated.

20. From whence then does Wiſdom come? And where is the Place of Underſtanding?

21. As it is hid from the Eyes of every living Thing, even concealed from the Fowls of the Air.

22. Perdition and Death may ſay, We have heard the Fame of it with our Ears.

23. God underſtands its Way, and he knows the Place of it.

24. For he beholds to the Ends of the Earth, he ſees under all the Heaven:

Ver. 19. *gathered*] to the Righteous or Happy, as *Gen.* xxv. 8. & alibi.

Ver. 20. *overtake*] which the Verb ſignifies, and not *take hold on*; nor is that a proper Action for *Waters*.

Ver. 23. *them*] the Violent, Ver. 13. being plur. and the ſame as *their* here in the *Heb.*

Ib. *hiſs at*] here being the *Heb.* Prepoſition for *at*, as juſt before.

Ib. *from his Place*] when he is gone, and conſiſtently with the latter [at,] which I conceive the *com. Tranſ.* is not.

Ver. 1. *Since*] or *foraſmuch as*, being a rational connective Particle in *Heb.* and ſo joins this and the next to the 3d Verſe; for what otherwiſe would theſe two ſignify?

Ib. *Mine*] *Heb. coming forth*, ſo not *a Vein*.

Ib. *Gold*] which *they refine*; the *Heb.* Relative being often underſtood, but not *where*; and our *Tranſlators* alſo add *it*.

Ver. 3. *He*] the Rich, Ch. xxvii. 19.

Ib. *puts an End to Darkneſs*] by digging in the Earth, and letting in, or carrying in Light; therefore *ſetteth* improper.

Ib. *ſearches out*] theſe Things.

Ib. *to all Perfection*] ſo the *Hebrew*; ſee Chap. xi. 7.

Ver. 4. *from the Sojourner*] where the Miner is digging, who may not unfitly be called a *Sojourner* there, as the *Heb.* Word ſignifies.

Ib. *of thoſe that*] So not wanting *even the Waters* to be added; nay is better than that would be, if inſerted.

Ib. *forgotten by the Foot*] having not been there before a great while; thus denoting the ſudden unexpected breaking out of the Water, which comes to paſs in digging Mines.

Ver. 5. *like Fire*] Earth of a fiery Colour, or as if it were burnt.

Ver. 9. *He*] as Ver. 3.

Ver. 11. *confines*] by *Symmachus* the *Gr.* and *Jerome* the *Lat. Tranſlator*, *ſearches*, through Miſtake of ב in חבש for פ.

Ver. 12. *from whence*] as Ver. 20. and elſewhere; never *where*.

Ib. *Wiſdom*]

But Wiſdom, awful Wiſdom! which inſpects,
Diſcerns, compares, weighs, ſeparates, infers,
Seizes the Right, and holds it to the laſt;
How rare! *Young's Night Thoughts*, viii.

Ver. 14. *Deep*] the Mine, of which he had been ſpeaking, as different from *the Sea*.

Ver. 18. *getting*] as if by drawing out, like the precious Stones, from the Root *to draw*: ſo *Jun.* and *Trem.* render it *acquiſitio*. It differs from both the Words rendered *price*, Ver. 13, 15.

Ver. 22. *Perdition and Death*] the dangerous Mine and the Grave, according to the foregoing; as being Places where it might be ſuppoſed hid, Ver. 21.

25. To make the Weight for the Wind, and that he may diſpoſe the Waters by Meaſure.

26. When he made a Decree for the Rain, and a Way for the bright Cloud of the Thunder;

27. Then did he ſee it, and count it up; prepare it, as well as ſearch it out.

28. And he ſaid to Man, Behold the Fear of the Lord that is Wiſdom, and to depart from Evil is Underſtanding.

CHAP. XXIX.

JOB further proceeded to take up his Speech thus:

2. Oh that I was as in Months formerly, as in the Days *when* God preſerved me!

3. When he made his Lamp ſhine upon my Head, by his Light I went in Darkneſs;

4. According as I was in the Days of my Youth, when the Secret of God was in my Tent;

5. While yet the Almighty was with me, my Children round about me;

6. When my Walks were waſhed with Butter, and the Rock poured forth with me Streams of Oil;

7. When I went out to the Gate at the City, prepared my Seat in the Street.

8. The young Men ſaw me, and hid; and the very aged riſing, ſtood up.

9. The Princes held in the Words, and put the Hand to their Mouth.

10. The Voices of the Rulers were hid, and their Tongue cleaved to the Roof of their Mouth.

11. For the Ear on hearing, bleſſed me; and the Eye when it ſaw, teſtified for me.

12. Becauſe I delivered the Afflicted from crying out, with the Fatherleſs, and him who had no Helper.

13. The Bleſſing of him that was periſhing came upon me; and I cauſed the Heart of the Widow to ſing.

14. I put on Righteouſneſs, and it cloathed me; my Judgment was as a Cloak and Diadem.

15. I was Eyes to the Blind, and Feet was I to the Lame.

16. I was a Father to the Needy; and the Cauſe I knew not, that I ſearched out.

17. On the other hand I broke the Eye-teeth of the Unjuſt, and caſt out the Prey from his Teeth.

18. And I ſaid, I ſhall expire at my Neſt, and multiply Days as the Sand.

19. My Root was opened to the Water; and the Dew abode all Night on my Branch.

20. My Glory became freſh with me, and my Bow was renewed in my Hand.

21. Thoſe hearkened to me, and waited; being ſilent at my Counſel.

22. They did not ſpeak again after my Word; and my Speech dropped upon them.

23. Nay they waited for me as for the Rain, and opened their Mouth wide *as* for the latter Rain.

24. Laugh at them, they did not believe *it*; nor did they caſt down the Light of my Face.

25. I choſe their Way, and ſate chief, nay dwelt as a King in a Troop; according as one who comforts Mourners.

CHAP. XXX.

WHEREAS now thoſe that are of leſs Age than I laugh at me, whoſe Fathers I ſhould have diſdained to put with the Dogs of my Flock.

2. Even the Ability of their Hands why ſhould I have, in whom old Age was periſhing?

3. Who were ſolitary in Want and Famine, being fled to a dry Place, before that in Waſting and Devaſtation.

Ver. 25. *diſpoſe*] ſee *Poole's Annot.*

Ver. 26. *bright Cloud*] ſuch as there is with Thunder: the Word is found beſides only in Chap. xxxviii. 25. *Zech.* x. 1. in which latter Place being plural, it is turned *bright clouds* in the *com. Tranſ.*

Ver. 27. *count it up*] the ſeveral Parts of it, as he orders the Wind and Waters by Weight and Meaſure, Ver. 25. and this before he *declared* it to Man, Ver. 28.

Ver. 3. See ſeveral Verſes of this Chapter explained in the *Pref.*

Ib. *by*] or more ſtrictly *according to.*

Ver. 18. *at my Neſt*] quietly at Home.

Ver. 21. *Thoſe*] in Ver. 9, 10. from ſpeaking of whom he had been drawn by Digreſſion.

Ver. 22. *dropped*] like Rain, Ver. 23. *Deut.* xxxii. 2. rather than with *Duport.*

Καὶ μευ ἀπὸ γλώσσης μέλιτ@ γλυκίων ῥέεν ἀυδή.
and Speech ſweeter than Honey flowed from my Tongue.

Ver. 23. *Mouth*] as it were to drink in his Diſcourſe, as the Earth does the Rain.

Ver. 24. *Laugh*] See *Hag.* ii. 16.

Ib. *not believe* it] when they ſaw him laugh, did not believe it was at themſelves, as they thought his Regard to them was greater than to do ſo.

Ib. *Light*] the Chearfulneſs of his Countenance, which they did not alter to Louring, by being angry or offering him any Affront for his laughing at them.

Ver. 25. *choſe their Way*] appointed how they ſhould do Things: *Patrick* very ſlenderly, *went to viſit them*, as he could more readily borrow it from *Jun.* than ſeek better.

Ver. 1. *to put with*] to have made them my meaneſt Shepherds.

Ver. 2. *their*] the *Fathers*, Ver. 1.

Ib. *periſhing*] they being too old and infirm; ſee *Blackm. Poem.*

Ver. 3. *in Want*] For to flee to ſuch a Place as here mentioned *for want*, and be ſolitary there, would probably make their Want greater; whereas Ver. 5. ſhews another Cauſe of their fleeing thither.

4. Who

4. Who plucked off Mallows at the Shrub, and Juniper-roots *for* their Food.

5. They were driven out from the Body, People cried out againſt them as a Thief;

6. To dwell in the Cavity of the Vallies, the Holes of the Ground and of the Rocks.

7. They brayed among the Shrubs, were gathered together under the Nettles.

8. They are the Sons of the Vile, even the Sons of thoſe without Renown, who were ſmitten from the Earth.

9. Yet now I am their Muſick, and am for a By-word to them.

10. They abhor me, they remove far from me, and do not refrain from ſpitting in my Face.

11. For he has let looſe my String, and afflictod me; ſo they thruſt away the Bridle from my Preſence.

12. The Youthful riſe up at the right Hand, they thruſt away my Feet, and caſt up the Ways of their Deſtruction againſt me.

13. They deſtroy my Path, conduce to my Calamity; without having any Helper.

14. They come as a large Breach, ruſh along for Waſting.

15. Each one is turned againſt me, Terrors ſeverally purſue my noble Part as the Wind; and my Safety paſſes away like a thick Cloud.

16. So that now my Soul is poured out in me, the Days of Affliction take hold of me.

17. He is digging out my Bones from within me at Night; and my Sinews do not lie ſtill.

18. My Cloathing is altered by a Multitude of ſtiff Scabs; it girds me as the Collar of my Coat.

19. He has caſt me to the Clay, and I am made like Duſt and Aſhes.

20. I cry out to thee, but thou doſt not anſwer me; or when I ſtand up, conſider me.

21. Thou art turned to be fierce at me, ſheweſt Hatred to me with the Strength of thy Hand.

22. Thou liſteſt me up to the Wind, cauſing me to ride, and diſſolveſt my very Subſtance.

23. For I am ſenſible thou wilt cauſe me to return to Death, and the Houſe appointed for every living one.

24. However he will not ſtretch forth the Hand to the Grave, though there is Crying out for theſe Things in the Calamity by him.

25. Did not I weep for him who had a hard Time? My Soul was ſorry for the Needy.

26. When I expect Good, Evil comes; and waiting for Light, there comes Darkneſs.

27. My Bowels boil, and are not quiet; the Days of Affliction prevent me.

28. I walk being penſive, without the Sun; riſing up, I cry out in the Congregation.

29. I am a Brother to Dragons, and a Companion to young Oſtriches.

Ib. *before that*] which being parted by a great *Heb.* Stop from the foregoing Word, may ſhew this belongs to the Perſons, and more to the Purpoſe; nay how was the Place ſo altered? And why ſhould he tell that?

Ver. 4. *Mallows*] Of which ſee *Horace, Od.* L. i. 31. with the *Delph. Note.*

Ver. 5. *Body*] of Society, *Buxtorf* ſays *of the City*; thus the Word is, *Iſa.* 51. 23.

Ver. 8. *ſmitten*] put to Death for their Crimes; ſee it in *Buxt. Lex.* under נכה which ſignifies *to ſmite*, and not *to be vile. Brought.* has *baniſhed from the Earth.*

Ver. 9. *Yet now*] becauſe *Job* I ſuppoſe was for keeping good Order, and promoting Induſtry in the Country; which they did not like, and might now hope to live at more Liberty.

Ver. 11. *String*] of my Bow, Ch. xxix. 20. as this Word is rendered, *Pſa.* xi. 2. and no where elſe *Cord.*

Ib. *thruſt away*] or *ſend* as the Verb properly ſignifies, and not *let looſe* like that before; it is the ſame with that in the next Verſe.

Ib. *Bridle*] *Job*'s Authority over them.

Ib. *from my Preſence*] as Ver. 10. Ch. xxiii. 17. this being alſo uſed for *Perſon* in *Heb.* and thus *Pagn.* renders *frenum a facie mea dimiſerunt*, as likewiſe *Jun.* and *Trem. habenas a præſentia mea dimiſerunt*; *Munſt. abjecerunt a facie mea frenum, have caſt away the Bridle from my Face*; *Brought. they caſt away the Bridle from me.*

Ver. 13. *conduce*] which Word I uſe for want of a plainer, that ſo well ſuits to the *Heb.*

Ib. *without having any Helper*] that is they do it of themſelves.

Ver. 14. *Breach*] *in the Wall of a beſieged City, Patr.* then not *of Waters.*

Ib. *ruſh along*] according as in *Gen.* xliii. 18.

Ib. *for*] which this Particle largely denotes, ſcarce *in*; ſo the *literal Verſ.* of *Pagn.* and *Mont.* has *pro.*

Ver. 15. *Each one is*] The Verb being ſingular, and not of the ſame Gender as *Terrors. Jun.* and *Trem.* turn it, My Neſt *is turned upon me*, from Ch. xxix. 18. a wild Conjecture!

Ver. 16. *in me*] as *Pſa.* xlii. 4.

Ver. 17. *digging out*] comparatively, by the excruciating Tortures; and thus the *Heb.* being alſo active and ſingular.

Ib. *from*] which the *Heb.* has.

Ver. 18. *a Multitude*] as is the *Heb.* and they being on the Boils.

Ib. *ſtiff Scabs*] The original Word ſignifying *Strength*, and other Things comprehenſive, may here denote this; from whence the corrupt Matter iſſuing out, made his Cloathing ſtiff, and the Scabs tight, like a Collar.

Ver. 20. *ſtand up*] to ſpeak.

Ver. 21. *ſheweſt Hatred*] *oppoſeſt* being beſide or ſhort of the *Heb.*

Ver. 22. *to ride*] where he would be in great Dread and Danger of falling.

Ver. 24. *to the Grave*] to puniſh there.

Ib. *Crying out*] not a Verb, but Noun.

Ib. *for theſe Things*] Very literal: *for* being as in the next Verſe, and not maſc. to make *they*, which is alſo ſo improper, but the *Heb.* neuter; and I find ſince that *Jun.* and *Trem.* have it *propter iſta*, the ſame.

Ib. *by him*] not well expreſſed by *his.*

Ver. 25. *had a hard Time*] aptly to the *Original.*

Ver. 27. *boil*] The preſent Tenſe being moſt proper, as Ver. 29, 30.

Ver. 29. *Oſtriches*] The ſame *Lam.* iv. 3.

30. My Skin is black upon me, and my Bone parched becauſe of Heat.

31. My Harp alſo is become Mourning, and my Organ the Voice of ſuch as weep.

CHAP. XXXI.

I MADE a Covenant with my Eyes; and how ſhould I mind about a Virgin?

2. For what would be the Portion of God from above, and the Poſſeſſion of the Almighty from the Heights?

3. Is there not Deſtruction for the Unjuſt, and a ſtrange Thing for the Workers of Iniquity?

4. Does not he ſee my Ways, and count up all my Steps?

5. If I have gone with Vanity, or my Foot has made haſte to Deceit;

6. Let him weigh me in the Scales of Righteouſneſs, and let God know my Perfectneſs.

7. If my Going has turned aſide from the Way, or my Heart gone after my Eyes, or a Blemiſh cleaved to my Hands;

8. Let me ſow, and another eat, nay let my Offſpring be rooted out.

9. If my Heart has been enticed to a Woman, or I have lain in wait at my Neighbour's Door;

10. Let my Wife grind for another, and let others ſtoop down upon her:

11. For it is Heinouſneſs, and it is an Iniquity for the Judges;

12. Becauſe it is a Fire that conſumes to Perdition, and would root out all my Increaſe.

13. If I have deſpiſed the Judgment of my Servant or Handmaid, when they pleaded with me;

14. What then ſhall I do, when God riſes up? And when he viſits, what ſhall I anſwer him?

15. Did not he who made me in the Belly make him, and one prepare us in the Womb?

16. If I have with-held the Poor from the Deſire, or made the Eyes of the Widow fail;

17. Or have eat my Bit alone, and the Fatherleſs not eat of it;

18. (For from my Youth he has been bred up with me as with a Father, and I have led her from my Mother's Belly)

19. If I have ſeen any periſhing without Cloaths, or the Needy with no Covering;

20. If his Loins have not bleſſed me, and he warmed himſelf by the Fleece of my Sheep;

21. If I have ſhook my Hand at the Fatherleſs, when I ſaw my Help in the Gate:

22. Let my Shoulder-blade fall from the Shoulder, and my Arm be broke from the Bone.

23. For the Deſtruction of God was Dread to me, and by reaſon of his Excellency I could not.

24. If I have made Gold my Hope, or ſaid to the famous Gold, *Thou* art my Truſt;

25. If I have been glad when my Wealth was great, and when my Hand had got much;

26. If I have looked at the Light when it ſhined, or the precious Moon going along;

27. And my Heart has been enticed in ſecret, or my Mouth kiſſed my Hand:

28. That alſo would be an Iniquity for the Judges; becauſe I ſhould have denied the God above.

29. If I have been glad at the Calamity of him who hated me, or ſtirred up my ſelf when Harm met with him;

30. (Nor have I ſuffered my Mouth to ſin, by aſking for a Curſe to his Life)

31. If the Men of my Tent did not ſay, Oh that we had ſome of his Fleſh! we are not ſatisfied;

32. The Stranger not lodging abroad, I opening my Doors to the Paſſenger;

Ver. 2. *what would*] much clearer, I preſume, than the common.

Ver. 7. *my Heart gone after my Eyes*] *Vulg. Lat. my Eye followed my Heart.*

Ver. 8. *Offspring*] of the Things ſown.

Ver. 9. *enticed to a Woman*] *Trem.* and *Jun.* the ſame, *pellectus ſuit ad mulierem:* the *Heb.* Words ſignifying thus properly and frequently, ſcarce or ſeldom *deceived* and *by*; beſides that *Job* is ſpeaking of his own Behaviour, and that in Relation to his Neighbour's Wife, not a common Woman. So this Verb too is rendered Ver. 27. and ſo the Prepoſition, Ver. 5.

Ver. 10. *grind*] as Women-ſlaves did, *Exod.* xi. 5. *Mat.* xxiv. 41.

Ver. 23. *could not*] do as mentioned before; *endure* being added by our *Tranſlators*, but improperly; ſo *Hogey* here,

Ante oculos Domini præſentia numina ſemper
A vitiis animum continuere meum;

the Divinity of the Lord always preſent before my Eyes, with-held my Mind from the Offences.

Ver. 26. *precious*] an Adjective ſo ſignifying to *Moon.*

Ib. *Moon*] The Worſhip of the heavenly Bodies being the oldeſt Idolatry of all, according both to *Diod. Siculus* the *Heathen*, and *Maimonides* the *Jew.*

Ver. 26, 27. paraphraſed by *Sandys*,

If when I ſaw the early Sun aſcend,
Or the new Moon her ſilver Horns extend;
I bowing kiſs'd my Hand, thoſe Lights ador'd
As Deities, and their Relief implor'd.

Ver. 30. *aſking for*] So the *Heb.* is with a Prepoſition, and not ſignifying *to wiſh*, nor that ſuiting ſo well to *Mouth.*

Ver. 31. *Fleſh*] *Job* ſometimes taking in, and feeding, ſo many Strangers and Paſſengers, Ver. 32. that ſome Retainers of his Houſe complained they did not leave enough for them; ſee *Jun. Annot.*

33. If I have covered my Tranſgreſſions like Adam, by hiding my Iniquity when I loved *it*;

34. Becauſe I was in dread of a great Multitude, or the Contempt of Families terrified me, ſo that I was ſilent, did not go out of the Door:

35. Oh that he would hear me! Behold it is my Aim *that* the Almighty would anſwer me; and let the Man who contends with me write a Book.

36. Would not I take it up on my Shoulder, tie it for Crowns to me?

37. I would declare to him the Number of my Steps; would approach him like a Ruler.

38. If my Ground cry againſt me, and the Ridges of it weep together;

39. If I have eat the Strength of it without Money, or cauſed the Soul of its Owners to pant:

40. Let the Thorn come forth in the room of Wheat, and the ſtinking Weed in the room of Barley. The Words of Job are finiſhed.

CHAP. XXXII.

AND theſe three Men ceaſed from anſwering Job, becauſe he thought himſelf righteous,

2. Upon this Elihu was angry, the Son of Barachel the Buzite, of the Family of Ram; which he was with Job, for his juſtifying his own ſelf more than God;

3. As he was with his three Friends, becauſe they found no Anſwer, yet condemned him.

4. However Elihu tarried for Job in the Diſcourſe: for they were of older Age than he.

5. But when Elihu ſaw that there was no Anſwer in the Mouth of the three Men, he was angry.

6. So Elihu the Son of Barachel the Buzite made anſwer: I am of little Time, and you are very aged; therefore I feared, and was afraid to ſhew you my Knowledge.

7. I thought Days ſhould ſpeak, and a Multitude of Years make known Wiſdom.

8. Whereas it is the Spirit in Man, and the Inſpiration of the Almighty cauſes them to underſtand.

9. Not the Great are wiſe, or the Elders underſtand Judgment.

10. Therefore I ſay, Hear me; I will alſo tell my Experience.

11. Lo I waited for your Speeches, gave ear to what you underſtand, till you ſhould ſearch out Words.

12. Beſides I had Conſideration to you, when behold there was no Reprover to Job, an Anſwerer of his Sayings from you;

13. Leſt ye ſhould ſay, We have found Wiſdom, God ſhall drive him away, not Man.

14. Now he has not ordered the Words for me, nor will I reply to him with your Sayings.

15. They were daunted, anſwered no more; Words were removed away from them.

16. And I waited, becauſe they would not ſpeak: becauſe they have ſtood ſtill, anſwered no more;

17. I will alſo anſwer my Part, will likewiſe declare what I underſtand.

18. For I am full of Words, the Spirit of my Inſide ſtreightens me.

19. Behold my Inſide is like Wine that is not opened, it would burſt aſunder as new Bottles.

20. I will ſpeak, that I may have Breath; will open my Lips, and anſwer.

21. Let me not now reſpect the Face of a Perſon, nor give Titles to Man.

22. For I know not how to give Titles; *otherwiſe* my Maker would ſoon take me away.

Ver. 33. *when I loved* it] This being a *Heb.* Prepoſition and infinitive Mood, which are to be thus rendered, as *Buxtorf* ſhews, *Theſ.* Lib. 2. Cap. 20. the Verb ſignifying *loved*, *Buxt. Lex.* in חבב and is ſo tranſlated, *Deut.* xxxiii. 3. which is the only Place where it occurs beſides.

Ver. 34. *Becauſe*] The Neglect of this *Heb.* Particle, with which the Verſe begins, has thrown the Senſe, now plain and eaſy, into Confuſion and Uncertainty; as may be ſeen by *Poole's Annotation*.

Ver. 35. *Aim*] or *Mark* as *Ezek.* ix. 6. the Word being elſewhere but there, only has a Root that ſignifies *to mark*, *Ezek.* ix. 4. 1 *Sam.* xxi. 13, *&c.*

Ver. 36. *Would*] אם making a Queſtion often, but perhaps never ſignifies *ſurely*.

Ver. 37. *like a Ruler*] boldly.

Ver. 39. *pant*] See *Buxt.* in the Root נפח *Jun.* and *Trem. defatigaverim, have fatigued*; *Caſtal. vexavi, vexed*; *Munſt. contriſtavi, made ſorry*; *Vulg. Lat. afflixi, afflicted*; *Pagnin. affeci dolore, cauſed to grieve*; *Brought. grieved.*

Ver. 6. *Knowledge*] The *Heb.* Word denoting no leſs, and ſo rendered in Ch. xxxvi. 3. & xxxvii. 16. which alſo appears by Ver. 8. & Ch. xxxiii. 3.

Ver. 10. *ſay*] for it is evident he had not *ſaid* it before.

Ver. 12. *Beſides*] He not only waiting to hear what they had further to ſay, but conſidering what Plea they might have for not ſpeaking.

Ver. 13. *ſhall*] We will leave him to God to be confuted; which makes ſome Senſe, and the *Heb.* Verb is future.

Ver. 15. *They*] *Elihu* now addreſſing himſelf to others preſent, according to *Patrick* both in his *Argument* and *Paraphraſe*.

Ver. 17. *I*] connected to the foregoing.

Ver. 21. *now*] more ſuitable to the Tenour of his Expreſſion than *I pray you*, and rather better denoted by the *Heb. na*.

CHAP.

CHAP. XXXIII.

AND ſurely vouchſafe, Job, to hear my Words, and give ear to all my Matters.

2. Behold now I opening my Mouth, my Tongue ſpeaking in my Palate;

3. My Sayings are in the Uprightneſs of my Heart, and my Lips ſpeak out Knowledge that is pure.

4. The Spirit of God made me, and the Breath of the Almighty cauſed me to live.

5. If thou canſt reply to me, ſet in order before me, place thy ſelf.

6. Lo I am for God according to what thou haſt ſaid, I am alſo formed out of the Clay.

7. Behold my Terror ſhall not frighten thee, nor my Hand be heavy upon thee.

8. Verily thou didſt ſay in my Ears, and I heard the Voice of the Words;

9. I am clean without Tranſgreſſion, I am innocent, and have no Iniquity.

10. Lo he finds Ruptures againſt me, reckons me for an Enemy to him.

11. He puts my Feet in Fetters, obſerves all my Paths.

12. Behold in this thou art not righteous, I will anſwer thee: for God is ſuperior to Man.

13. Why doſt thou contend with him? Since he does not anſwer for any of his Matters.

14. Though God ſpeaks once, and twice, without its being obſerved.

15. In a Dream, a Viſion of the Night, when ſound Sleep falls upon Men, in Slumbers upon the Bed;

16. Then he reveals in the Hearing of Men, and ſeals their Inſtruction;

17. To make Mankind put away ſome Work, and that he may cover Exaltation from a Man.

18. He keeps back his Perſon from the Pit, and his Life from periſhing by the Dart.

19. When he is rebuked with Pain upon his Bed, and all his Bones ſtrongly;

20. So that his Life loaths Victuals, and his Appetite delightful Food;

21. His Fleſh is conſumed from the Sight, and his Bones which were not ſeen ſtand out;

22. So that his Perſon draws near to the Pit, and his Life to the Things which cauſe to die:

23 If there is a Meſſenger with him, an Interpreter, one of a thouſand, to declare to Man his Uprightneſs;

24. He is then gracious to him, and ſays, Redeem him from going down to the Pit, I have found a Ranſom.

25. His Fleſh is made freſher than a Child's, he returns to the Days of his Youth.

26. He makes ſupplication to God, who is favourable to him, and whoſe Face he ſees with Shouting: for he renders to Man his Righteouſneſs.

27. He obſerves Men, and of him who confeſſes, I have ſinned, and done perverſely in what was upright, which was not fit for me;

28. He redeems the Perſon from paſſing into the Pit, and his Life ſees the Light.

29. Lo God works all theſe Things, two *or* three times with a Man;

30. To cauſe his Perſon to return from the Pit, to be enlightened with the Light of the Living.

31. Hearken, Job, hear me; be ſilent, and I will ſpeak.

32. If there is any Thing to ſay, reply to me: ſpeak, for I am willing to juſtify thee.

Ver. 2. *opening*] *in the Uprightneſs* as follows, which ſhould not therefore be parted.

Ver. 9. *I am*] for which ſee Chap. x. 7. & xiii. 15, 16, 23. & xvi. 17. & xxiii. 10, 11, 12.

Ver. 10. *finds*] look Chap. vii. 12. & ix. 17, 18. & x. 2, 3, 6. 16, 17. & xiii. 27. & xiv. 16. & xix. 11. & xxx. 21.

Ib. *Ruptures*] The Word occurs once more, viz. in *Num.* xiv. 34. and is from a Root denoting *to break.*

Ib. *reckons me for an Enemy to him*] *Job* uſed theſe Words in the ſecond Perſon interrogatively, Chap. xiii. 24. ſee alſo Chap. xix. 11.

Ver. 11. *Fetters*] ſee Chap. xiii. 27. where the Word is the ſame.

Ib. *obſerves*] the ſame Verb with that in Chap. xiii. 27. from whence *Elihu* takes all the Words of this Verſe.

Ver. 14. *Though*] which is a fit Connection to the foregoing.

Ver. 16. *ſeals*] confirms, makes impreſſion.

Ver. 17. *To make*] the infinitive Mood in the Conjug. *Hiphil*, which directly ſignifies ſo. *Jun.* and *Trem.* render *Ut amoveat homo opus, That Man may remove the Work*; *Broughton, That earthly-man may leave off to work:* taking *man* for the Subject, and *Work* (as the *Heb.* Word is, not *Purpoſe*) for the Object of the Verb.

Ib. *cover*] for *keep away.*

Ver 18. *Dart*] the Stroke of Death.

Ver. 19. *When*] God firſt admoniſhes Man who is doing amiſs, Ver. 17. then graciouſly puniſhes without deſtroying. The Reader may obſerve how ill this Verſe is connected with the preceding by *alſo.*

Ib. *all*] as Chap. iv. 14.

Ver. 21. *ſtand out*] *ſtick out* ſeeming improper.

Ver. 23. *his Uprightneſs*] viz. how he ſhould be upright.

Ver. 24. *He*] which upon a cloſer Conſideration I take, as I uſed to do, for *God*, as Ver. 2. 6. but find moſt others for the *Meſſenger*, yet as I think by violent forcing the Words: thus *Patrick*,

Ib. *I have found a Ranſom*] *I have found him a Penitent*; but is that the ſame?

Ver. 25. *is made*] being the preterperfect in *Pyhal*; yet *Poole* from the *Eng.* future Tenſe, interprets *theſe to be the Tidings delivered to him by the Meſſenger.*

Ver. 29. *two* or *three times*] as may be obſerved in particular Perſons, whom Providence thus deals with, but not *oftentimes*; ſo that we ſhould take care of changing the original literal Expreſſion.

33. If

33. If not, do thou hear me: be ſilent, and I will teach thee Wiſdom.

CHAP. XXXIV.

BESIDES Elihu made anſwer:

2. Hear my Words, O wiſe ones; and ye who know, give ear to me.

3. For the Ear tries Words, as the Palate taſtes Food.

4. Let us chooſe us Judgment, let us know among ourſelves what is good.

5. For Job ſaid; I am righteous, and God puts away my Judgment.

6. Shall I lye againſt my Right? My Arrow is mortal without Tranſgreſſion.

7. What Man is like Job, who drinks Scoffing like Water?

8. He further takes a Journey for company with the Workers of Iniquity, and to go with wicked Men.

9. For he ſaid, A Man has no Advantage, in his being pleaſed with God.

10. Therefore hear me, O Men of Senſe; far be Wickedneſs from God, and Iniquity *from* the Almighty.

11. For the Work of Man will he recompenſe to him; and according to a Perſon's Path will he cauſe him to find.

12. Truly alſo God will not do wickedly, nor the Almighty pervert Judgment.

13. Who committed the Earth to him? or who put in order the univerſal World?

14. If he ſhould put his Heart on it, gather up to himſelf its Spirit and Breath;

15. All Fleſh would expire together, and Mankind return to the Mould.

16. And if there is Underſtanding, hear thou this, give ear to what my Words expreſs.

17. Will even one who hates Judgment reſtrain? Wilt thou then condemn the powerful righteous One?

18. Is it to be ſaid to a King, *Thou* art ungodly, to Noblemen, *You* are wicked?

19. *Nay to* him who does not reſpect the Face of Princes, nor is the Rich taken notice of before the Poor? For all of them are the Work of his Hands.

20. They die in a Moment, the People being ſhook at Midnight, and paſs away; even a ſtout one is taken away without Hand.

21. For his Eyes are upon the Ways of a Perſon, ſo that he ſees all his Steps.

22. There is no Darkneſs, nor any Shadow of Death, for the Workers of Iniquity to hide there.

23. Though he does not put upon a Perſon too much, for him to go againſt God in Judgment.

24. He breaks in pieces the Powerful ones not to be ſearched out, and makes others ſtand in their room.

25. Therefore he knows their Doings; and overthrows at Night, ſo that they are cruſhed.

26. He ſtrikes them for wicked ones, in a Place where others ſee:

27. By reaſon they are ſuch as depart from following him, and do not conſider any of his Ways:

28. Cauſing the Cry of the Poor to come to him; who hears the Cry of the afflicted ones.

29. Thus when he gives Reſt, who ſhall condemn; and when he hides the Face, who ſhall obſerve him; both concerning a Nation, and Man alike?

30. *That* a Man *who* is a Hypocrite may not reign, becauſe of Snares to the People.

31. For one ſhould ſay to God; I having endured, without being deſtroyed;

32. Beſide what I behold, do thou teach me: if I have wrought Iniquity, I will no more.

33. Is it from thee he recompenſes it, becauſe thou rejecteſt, becauſe thou chooſeſt, and not I? Now ſpeak what thou knoweſt.

34. Let Men of Senſe tell me, and the wiſe Man hear me.

35. Job has not ſpoken with Knowledge, nor have his Words been with Underſtanding.

Ver. 5. *righteous*] Chap. xxvii. 6. & xxix. 14.

Ib. *puts away*] from him, as *Job* ſaid Chap. xxvii. 2. ſee alſo Chap. ix. 32. & xix. 7.

Ver. 6. *Shall I*] to this Purpoſe *Job*, Chap. xxvii. 4, 5.

Ib. *My Arrow is mortal*] ſo the *Original*, meaning the Arrow wounds me mortally.

Ib. *mortal without Tranſgreſſion*] thus he had ſpoken, Chap. xvi. 12, 13, 17. & vi. 4.

Ver. 9. *no Advantage*] which may refer to Chap. ix. 22, 23, 30, 31. & xii. 6. & xxx. 20.

Ver. 17. *reſtrain*] or *bind*, as the Word ſignifies, not *govern*; and may denote the Reſtraint and Puniſhment a juſt Ruler puts on Wickedneſs, ſhewing that ſince God does prohibit and puniſh it, he cannot hate Judgment.

Ver. 20. *ſhook*] when ſeized by Death, and as the *Heb.* is.

Ver. 24. *powerful*] *abbir* in Ver. 20. *cabbir* here, from different *Heb.* Roots.

Ver. 28. *Cauſing*] by the Oppreſſion they then uſe.

Ver. 29. *alike*] not *only*.

Ver. 31. *deſtroyed*] This *Heb.* Verb has two Meanings, *to pawn* or *take in pawn*, and *to deſtroy* or *ſpoil*, beſides another in the Conj. *Pibel to bring forth young*, which this does not belong to; ſo that this Signification may ſtand for certain here. Thus *Jun.* and *Trem.* turn it *ſum deſtructurus*; and others generally take the Word in this Senſe, as indeed how can they in the other, much leſs in that which it has Nothing of, as *offend?*

Ver. 33. *and not I*] rather than I? Haſt thou that Privilege beyond me? But what Senſe is it when out of the Queſtion, and put affirmatively, as in the *com. Tranſlation?*

36. Oh

36. Oh that Job might be tried perpetually, for the Replies of bad Men!
37. For he adds Rebellion to his Sin, he claps among us, and multiplies his Sayings at God.

CHAP. XXXV.

ELIHU continued to anſwer:
2. Doſt thou reckon this to be right *that* thou haſt pretended, My Righteouſneſs is more than God's?
3. For thou haſt ſignified, What does it advantage thee, what do I profit, to be without my Sin?
4. I will return Word to thee, and to thy Companions with thee.
5. Look on the Heavens, and ſee; and obſerve the Skies that are high above thee.
6. If thou ſinneſt, what doſt thou work againſt him? and ſhould thy Rebellions be multiplied, what doeſt thou to him?
7. If thou art righteous, what doſt thou give him? or what does he receive from thy Hand?
8. Thy Wickedneſs may be Something to a Man like thy ſelf, and thy Virtue to the Son of Man.
9. By reaſon of a Multitude they make the Oppreſſed cry, theſe cry out becauſe of the Arm of the Great.
10. But none enquires, Where is God my Maker? Who gives Pſalms in the Night:
11. Who teaches us more than the Beaſts of the Earth, and makes us wiſer than the Fowl of the Air.
12. There they cry (and he does not anſwer) by reaſon of the Pride of the Wicked.
13. Verily God will not hear Vanity, nor the Almighty obſerve it.
14. Even though thou ſayeſt, thou canſt not obſerve him; there is Judgment before him, ſo thou ſhouldeſt wait for him.
15. And now becauſe *thou doſt* not, he viſits in his Anger; yet it is not known in the great Abundance.
16. So that Job opens his Mouth with Vanity, multiplies Words without Knowledge.

CHAP. XXXVI.

AND Elihu proceeded, ſaying:
2. Wait for me a little, and I will ſhew thee; ſince there are yet ſome Words for God.
3. I will bear my Knowledge even from far, and aſcribe Righteouſneſs to my Maker.
4. For truly my Words ſhall not be Falſehood; one perfect in knowing is with thee.
5. Lo God is powerful, yet does not deſpiſe; powerful in Might, in Wiſdom.
6. He does not keep alive the Wicked, but gives forth the Judgment of the afflicted ones.
7. He takes nôt away his Eyes from the Righteous, who is with Kings on the Throne; but cauſes them to dwell perpetually, and they are exalted.
8. And if they are bound with Chains, are caught with the Cords of Affliction;
9. He declares to them their Work, and their Tranſgreſſions, becauſe they become ſtrong.
10. Nay he uncovers their Ear for Inſtruction, and ſpeaks; that they may return from Iniquity.
11. If they hear, and ſerve; they ſpend their Days in Welfare, and their Years in pleaſant Things.
12. But if they will not hear; they periſh by the Dart, and expire without Knowledge.
13. Yet the Hypocrites in Heart make Anger, they do not cry out, though he bind them.
14. Their Perſon dies in Youth, and their Life with the Proſtitutes.
15. He delivers the Afflicted in his Affliction, and uncovers their Ear in Oppreſſion.
16. And he alſo would have turned thee away from a narrow Paſſage to Wideneſs, in

---

Ver. 2. *more*] as he ſuppoſed was the Conſequence of *Job*'s Speeches; though he neither ſtrictly, nor properly ſaid it.
Ver. 3. *What*] See Chap. xxxiv. 9.
Ver. 5. *Look on the Heavens*] to reflect how little he could do there.
Ver. 6. *Rebellions*] more than common Sins, from which it is diſtinguiſhed here, as Chap. xxxiv. ult.
Ver. 9. *they make*] the Multitude, or ſuch as have a Multitude on their Side, and ſo have Power to oppreſs.
Ib. *oppreſſed*] it being the paſſive Participle *Pahul*, the ſame as in *Pſa.* ciii. 6. *Jer.* l. 33. by altering which to *oppreſſions*, our *Tranſlators* were forced to add in *the oppreſſed*.
Ver. 10. *none*] particularly of the Oppreſſed.
Ib. *Pſalms in the Night*] and accordingly Joy in Affliction.
Ver. 11. *teaches us more*] and conſequently we ſhould learn more.
Ver. 12. *he*] God, Ver. 13.
Ver. 13. Reflecting on *Job*, and intimating why God did not help him.
Ver. 14. *canſt not*] as *Job* ſaid, Chap. xxiii. 8, 9. but this put in the future Tenſe contradicts Chap. xix. 26, 27.
Ib. *ſhouldeſt*] being the future Tenſe, and not ſignifying *to truſt*.
Ver. 15. *not known*] by *Job*.
Ib. *Abundance*] from the Verb *to abound*.
Ver. 4. *one perfect*] the Spirit of God, by which *Elihu* intimated he ſpoke, Ver. 3. Chap. xxxii. 8, 18. ſo *Sandys*,

He who is perfect, and abhors Untruth,
With heav'nly Influence inſpires my Youth.

Ver. 6. *does not keep alive*] condemns to die.
Ver. 7. *who is with Kings*] ſo much regarded by God, ſo honourable and powerful.
Ib. *they*] *Lat. illi*, which by Corruption it ſeems in the *Vulg.* is become *illic*, *there*.

the Place of which there is no Streightneſs; and that which was ſet down on thy Table would have been full of Fat.

17. But thou having filled up the Judgment of the Wicked, Judgment and Right have hold.

18. Becauſe there is Wrath, *beware* leſt he ſhould turn thee away with Clapping, when a great Ranſom would not put thee aſide.

19. Will he value thy Riches? Not the choiceſt Gold, nor all the Forces of Strength.

20. Do not pant for the Night, when People are taken up in their Place.

21. Take heed, look not to Iniquity; though thou haſt made choice of that, rather than Affliction.

22. Behold God exalts by his Might: who teaches like him?

23. Who appoints him his Way? or who can ſay, Thou haſt wrought Iniquity?

24. Remember, that thou mayeſt increaſe his Work, which Men obſerve.

25. All Mankind look on it, Man beholds far off.

26. Lo God is ſo ſpacious, that we do not know *him*; nor is the Number of his Years to be ſearched out.

27. For he abates the Drops of Water, that pour out Rain according to the Vapour of it;

28. With which the Skies do flow down, diſtil upon Mankind abundantly.

29. Even if one conſiders the Spreadings of the thick Cloud, the Noiſes of his Tabernacle;

30. Behold he ſpreads his Light upon it, and covers the Roots of the Sea.

31. For by them he judges People, gives Food numerouſly.

32. With Hands *as it were* he covers the Light, and commands it by that which comes between.

33. The Noiſe of it declares concerning it, the Cattle too about the going up.

CHAP. XXXVII.

AT this alſo my Heart trembles, and leaps out of its Place.

2. Hear attentively the Commotion of his Voice, and the Utterance that goes out of his Mouth.

3. He lets it looſe under all the Heaven, and his Light to the Bounds of the Earth.

4. A Voice roars after it, he thunders with the Voice of his Excellency; and does not delay them, when his Voice is heard.

5. God thunders wonderfully with his Voice: he does great Things, that we know not.

6. For he ſays to the Snow, Be thou on the Earth; with the Shower of Rain, and that of his ſtrong Rains.

7. He ſeals up the Hand of all Mankind, for all Men to know his Work.

8. Then the Beaſt enters into the Place of lying in wait, and dwells in its Habitations.

9. The Whirlwind comes from the Chamber, and the Cold from the Scatterings.

10. Ice is given by the Breath of God, ſo that the Breadth of the Waters is in Streightneſs.

Ver. 18. *Clapping*] with ſome remarkable Judgment, ſo that People would clap Hands at him, as in Ch. xxvii. 33. the Verb of this Noun.

Ver. 20. *taken up*] from this World, but the *Original* not *cut off*.

Ver. 29. *Even if*] ſo the *Heb.* directly.

Ib. *conſiders*] it being in the Conjug. *Hiphil:* and *Munſt.* renders *ſi modo* (homo) *advertit*, *if* a Man *only obſerves*; *Jun.* and *Trem. ſi etiam conſideret* homo, *if* a Man *alſo ſhould conſider*; *Brought. ſo if one mark*; in the *Tig. Verſ.* it is *ſi quis etiam animadvertat*, *if any one alſo ſhould mind*.

Ver. 30. *Light upon it*] Lightning upon the thick Cloud: *Patr. upon the Sea*, no Antecedent to *it*.

Ib. *Roots*] the Channels of Rivers, being like Roots (*Heb.* plural) from the Body of the Sea; and which are covered by the Floods made by Thunder-ſhowers. How improperly then was it altered to *bottom!* And with how little Senſe!

Ver. 31. *by them*] by Thunder-ſhowers, from Ver. 27, 28, 29.

Ib. *judges*] when the Thunder and Lightning do harm, or at leaſt terrify.

Ib. *gives*] by the Rain which then falls, and commonly in a dry Seaſon.

Ver. 32. *Hands*] as the *Heb.* is.

Ib. *covers the Light*] The Lightning ſeeming to lie behind the Clouds, out of our Sight; to which God gives the Command of it, either to retain it, or ſend it forth. Nor are we incongruouſly to ſuppoſe with *Poole*, this *Light* the *Sun*, and that in Ver. 30. the *Lightning*; both the ſame as in Chap. xxxvii, 3, 11, 15.

Ver. 33. *going up*] the riſing up of the Shower. Of which *Virgil*,

——Bucula Cœlum
Suſpiciens, patulis captavit Naribus Auras,
Geor. Lib. 1.

The Cow looks up, and from afar can find
The Change of Heav'n, and ſmuffs it in the Wind,
Dryd.

Ver. 3. *lets it looſe*] it being regularly from שרה not ישר and had it been from the latter, ſhould have been in *Pihel* or *Hiphil* to be *directeth*.

Ver. 4. *them*] the Showers.

Ver. 6. *with the Shower of*] But *Grey* propoſes this to be blotted out, and the Points changed in another Word, to make, *the* or *O Shower and Shower of Rains*, *be you vehement*; as if God ſays this to the Snow. How deſervedly are ſuch Criticks confounded!

Ver. 7. *ſeals up*] ſtops People from their Work, by the Thunder, Lightning and Rain, that they may conſider God's Work; being alſo out of Danger from the wild Beaſts, Ver. 8.

Ver. 9. *Chamber*] of the South, Chap. ix. 9. being that Part of the World which lay concealed to thoſe dwelling in the northern Hemiſphere. But the Word it ſelf does not ſignify *South*.

Ib. *Scatterings*] of the northern Snows or Winds.

Ver. 10. *in Streightneſs*] being confined by the Ice.

11. He

11. He tires the thick Cloud alſo with Watering, diſperſes the Cloud of his Light.

12. And it is turned round about by his Counſels, to work all thoſe Things that he commands, upon the Face of the World at the Earth:

13. Whether it is for Correction, or for his Earth, or for Kindneſs, that he cauſes it to come forth.

14. Give ear to this, Job: ſtand ſtill, and conſider the Wonders of God.

15. Doſt thou know when God puts upon them, that he may make the Light of his Cloud ſhine?

16. Doſt thou know the Ballancings of the thick Cloud, the wonderful Things of him who is perfect in Knowledge?

17. How thy Garments are warm, when he gives the Earth reſt, from the South?

18. Didſt thou ſpread forth the Skies with him, that are firm like a melted Looking-glaſs?

19. Let us know what we ſhall ſay to him; we cannot ſet in order by reaſon of Darkneſs.

20. Should it be told him, that I would ſpeak? Would a Man ſpeak, that he may be devoured?

21. And now they ſee not the bright Light which is in the Skies; but the Wind paſſes, and cleanſes them.

22. Gold *as it were* comes from the North; with God *then* there is terrible Majeſty.

23. The Almighty himſelf we cannot find out, he is ſpacious of Might; but in Judgment, and a Multitude of Righteouſneſs, he would not afflict.

24. Therefore Men ſhould fear him: he does not regard any of a wiſe Heart.

CHAP. XXXVIII.

THEN the Lord made anſwer to Job from a Tempeſt:

2. Who is this that darkens Counſel, by Words without Knowledge?

3. Gird now thy Loins like a Man; and I will aſk thee, and do thou inform me.

4. Where waſt thou when I founded the Earth? Declare, if thou art acquainted with Underſtanding.

5. Who put the Meaſures of it, becauſe thou knoweſt? or who ſtretched out the Line upon it?

6. Upon what were the Baſes of it fixed? Or who caſt down the corner Stone of it?

7. When the Morning Stars ſung together, and all the Sons of God ſhouted.

8. And *who* covered the Sea with Doors, when it guſhed forth, coming *as* out of the Womb?

9. When I made the Cloud its Cloathing, and Darkneſs the Swathe of it;

10. As alſo broke up for it by my Decree, putting the Bar and Doors;

11. And ſaid, Hitherto ſhalt thou come, and no further; and here ſhall be ſtopped the Exaltation of thy Waves.

12. Haſt thou commanded the Morning ſince thy Days? Made Break of Day know its Place;

13. To take hold of the Borders of the Earth, that the Wicked may be ſhook out of it?

14. It is turned like the Clay of a Seal, and the Things are placed as a Garment.

15. But from the Wicked their Light is with-held; and the Arm that was lifted up is broke.

16. Haſt thou gone to the Springs of the

Ver. 11. *watering*] the Ground.

Ib. *of his Light*] that which contains his Lightning; the ſame Word as before.

Ver. 13. *Kindneſs*] particular or extraordinary, beſides that general one of watering the Earth.

Ver. 15. *puts upon*] as it is in *Heb.* by a Verb, and Prepoſition.

Ib. *them*] the different Clouds mentioned Ver. 11.

Ib. *that*] So *Jun.* and *Trem.* with the *Vulg. Lat.* have *ut:* ſince *Job* might know when this was by ſeeing it; and to aſk when God did or had then done it, ſeems impertinent.

Ib. *Light*] Lightning, as Ver. 11. but *Patr.* both the Rainbow.

Ver. 16. *Ballancings*] by what is put upon them, Ver. 15.

Ver. 20. *would ſpeak*] as *Job* wanted to do to God, Ch. xiii. 3, 14, 15, 22. & xxiii. 3, 4.

Ib. *that*] the ſame Particle repeated in the *Heb.*

Ver. 21. *bright Light*] the Sun.

Ver. 22. *Gold*] yellow reddiſh Clouds by the Sun, before it riſes, or after it ſets in the Summer, and ſo northward; whereas *fair weather*, which the Word has no Meaning of, is a blue Sky.

Ver. 23. *but*] This is parted from the preceding by the great *Heb.* Pauſe, and thus tranſlated by others, as the Senſe alſo requires.

Ib. *would*] as *Lam.* iii. 33. ſo *Broughton* has *would.*

Ver. 24. *ſhould fear*] ſo *Caſtal. metuant*, *Munſt. timeant*; which both the foregoing and following Words confirm.

Ver. 2. *Counſel*] the Providence of God, which *Job* had repreſented more obſcure than it is.

Ver. 5. *becauſe*] as in Ver. 21. Chap. xxxix. 11.

Ver. 10. *broke up*] the Earth into a large deep Cavity, to hold the Sea.

Ib. *Bar*] the Sea-ſhoar, ſing.

Ib. *Doors*] the Entrance of Rivers into the Sea.

Ver. 13. *Wicked*] whom the Day-light diſcovers and hinders, ſuch as the noted *Arabian* Robbers of thoſe Parts.

Ver. 14. *It is turned*] the Earth when the Morning-light ſhews it.

Ib. *the Clay*] on which the Shapes of Things appear; ſo now on the Earth. *Patr. the Wicked change Colour as Clay doth, &c.* wildly.

Ib. *the Things*] which cover and adorn the Earth, this Verb being plural.

Sea,

Sea, and walked about in the Search of the Gulf?

17. Have the Gates of Death been diſcovered to thee? and haſt thou ſeen thoſe of the Shadow of Death?

18. Haſt thou perceived to the Wideneſs of the Earth? Declare, if thou knoweſt it all.

19. Where is the Avenue to the Habitation of Light? And as for Darkneſs, where is the Place of it?

20. That thou mayeſt take it to the Bounds of the ſame, and that thou mayeſt underſtand the Paths to its Houſe.

21. Doſt thou know, becauſe thou waſt then born, and thy Days are many in Number?

22. Haſt thou come to the Treaſures of the Snow, and ſeen the Treaſures of the Hail?

23. Which I reſerve to the Time of Diſtreſs, to the Day of Battle and War.

24. Where is the Way that the Light is parted, which diſperſes the Eaſt-wind upon the Earth?

25. Who divided the Conduit for the Flood, and a Way for the bright Cloud of of the Thunder?

26. To make it rain upon the Earth *where* no Perſon is, the Wilderneſs in which there is not Mankind;

27. To ſatisfy *what* is in Waſting and Devaſtation, and to cauſe the Sprout of the Herb to ſpring forth?

28. Is there a Father to the Rain? or who begat the Drops of the Dew?

29. From whoſe Belly came forth the Ice? and as for the hoary Froſt of the Heavens, who has begotten it?

30. The Water is hid as with a Stone, and the Surface of the Gulf takes hold of it ſelf.

31. Doſt thou bind the Delights of the ſeven Stars, or let looſe the Drawings of Orion?

32. Doſt thou bring forth the Planets in their reſpective Times, and guide Arcturus with his Sons?

33. Doſt thou know the Ordinances of the Heavens? Doſt thou put the Government of each on the Earth?

34. Doſt thou raiſe up thy Voice to the thick Cloud, ſo that Abundance of Waters cover thee?

35. Doſt thou ſend the Lightnings, ſo that they go, and ſay to thee, Here are we?

36. Who puts Wiſdom in the inward Parts? or who gives Underſtanding to the Mind?

37. Who counts up the Clouds by Wiſdom? and the Bottles of the Heavens who caſts down;

38. When the Mould is become very firm, and the Clods are cleaved together?

39. Doſt thou hunt the Prey for the ſtout Lion, and fill the Company of the young Lions;

40. When they crouch down in the Habitations, abide in the Den for lying in wait?

41. Who prepares for the Raven his Proviſion, when his young ones cry out to God, wandering without Food?

CHAP. XXXIX.

DOST thou know the Time for the wild Goats of the Rock to bear, obſerve each of the Hinds bringing forth?

2. Doſt thou count up the Months they fulfil, that thou mayeſt know the Time for them to bear?

3. They bow themſelves, bring forth their young ones, ſend out their Pangs.

4. Their Brood thrive, become big with Corn: they go out, and do not return to them.

Ver. 24. *which diſperſes*] the Particles of Light and Heat from the Morning-ſun, diſperſing the groſſer cold Particles of the Air from the Eaſt. *Patr.* changes *which* into *what*, and the Senſe with it?

Ver. 25. *bright Cloud*] See Chap. xxviii. 26.

Ver. 26. *Wilderneſs*] Of this *Young* in his *Paraphraſe*, a Poem,

Who in rough Deſarts, far from Human Toil,
Make Rocks bring forth, and Deſolation ſmile?
There blooms the Roſe, where Human Face ne'er ſhone,
And ſpreads its Beauties to the Sun alone.

Ver. 30. *takes hold of it ſelf*] The Verb being *to take hold*, and in the Conjug. *Hithpahel.*

Ver. 31. *ſeven Stars*] with which the Sun is in the Spring, and whoſe Delights the Froſt juſt mentioned does ſome times bind; as the other following Queſtions ſpeaking of Things that are done by God, begin more properly with *Doſt* than *Canſt*.

Ib. *Drawings*] the Influences of his Seaſon, as the *Delights* of the other; a Participle from the Verb *draw*.

Ver. 37. *caſts down*] as the Verb ſignifies in this Conjug. and is rendered 2 *Sam.* viii. 2. never ſignifying *ſlay*. So *Jun.* and *Trem. proſternat*, *Broughton diſtill*, *Pagn. deſcendere facict*, *will make deſcend.*

Ver. 38. *Mould is*] God then pouring down Showers of Rain, as out of Bottles; being here ſhewing his Acts of Kindneſs, and of ſupplying the Want of Things, Ver. 39, 41. And *duſt does* not *grow into hardneſs* in dry Weather, but on the contrary the hard Earth becomes Duſt.

Ver. 39. *and*] This *Grey* would move to be *his* to *Prey*; of what Uſe but to ſhew his Skill in Criticiſm?

Ib. *Company*] *Pagn. congregationem*, *Broughton herds*, *Jun.* and *Trem. catervam*, *the Gang*, *Munſt. cœtus*, *the Crew.* It is rendered *Company* in the *preſ. Tranſ. Pſa.* lxviii. 30. and *troup*, 2 *Sam.* xxiii. 11. nor does appear ever to denote *appetite.*

Ver. 41. *without*] which the other Places of this Word ſhew, n. Chap. xli. 33. *Iſa.* v. 14.

Ver. 2. *count up the Months*] not merely the Number of them, for that *Job* might know, but from the Time of their reſpective Conception: which it is ſtrange ſo

5. Who

5. Who ſends forth the wild Aſs free? and the Bonds of the untamed Aſs who lets looſe?
6. Whoſe Houſe I have made the Deſart, and the ſalt Place his Dwellings.
7. He laughs at the Multitude of the City, does not hear the Clamours of the Exacter.
8. The Excellency of the Mountains is his Paſture, and he ſeeks after every green Thing.
9. Will the Unicorn be willing to ſerve thee? Will he lodge by thy Racks?
10. Wilt thou bind the Unicorn with his Cord on the Ridge? Will he harrow the Vales after thee?
11. Wilt thou truſt him, becauſe his Strength is great, and leave thy Labour to him?
12. Wilt thou believe that he will bring back thy Seed, and gather to thy Floor?
13. Are *of thee* the rejoicing Wings to the Peacock? Are the Pinions and Feathers to the Stork?
14. When ſhe leaves her Eggs on the Earth, and makes them warm in the Duſt;
15. And forgets that the Foot may cruſh each of them, or the wild Beaſt tread it to Pieces.
16. She is hardened to her Brood not to have them; her Labour is in vain without Dread:
17. Becauſe God has made her unmindful of Wiſdom, and has not diſtributed Underſtanding to her.
18. According to the Time ſhe mounts up on high, ſhe laughs at the Horſe and his Rider.
19. Doſt thou give Power to the Horſe? Doſt thou cloath his Neck with Thunder?
20. Wilt thou make him ſhake like a Locuſt? The Glory of his ſnorting is Terror.
21. They paw in the Vale, and he is joyful in Strength: he goes out to meet the Armed.
22. He laughs at Dread, and is not daunted: nor does he turn back for fear of the Sword;
23. The Quiver rattling againſt him, the flaming Spear, and the Lance.
24. He ſwallows down the Ground with Trembling and Commotion, and does not believe that it is the Sound of the Trumpet.
25. At the Trumpet he ſays, Ha; and ſmells the Battle far off, the Thunder of the Princes, and the Noiſe.
26. Does the Hawk fly by thy Underſtanding, ſpread forth his Wings to the South?
27. Does the Eagle ſoar aloft at thy Command, and that he may make his Neſt on high?
28. At the Rock he dwells, and lodges himſelf; upon the Edge of the Rock, and the Fortification.
29. From thence he ſearches out Food; his Eyes behold far off.
30. Nay his young ones ſwallow up Blood; and where the Pierced are, there is he.

CHAP. XL.

THE Lord too anſwered Job thus,
2. Is it Inſtruction to contend with the Almighty? Let him who reproves God anſwer it.
3. And Job replying to the Lord, ſaid;
4. Lo I am baſe; what Return ſhall I make to thee? I put my Hand on my Mouth.
5. I have ſpoken once, but will not anſwer; and twice, but will not proceed.
6. Again the Lord anſwered Job from the Tempeſt as follows:
7. Gird now thy Loins like a Man; I will aſk thee, and do thou inform me.
8. Wilt thou even make void my Judgment; condemn me, that thou mayeſt be juſtified?
9. Beſides haſt thou an Arm like God, and canſt thou thunder with aSound likehim?
10. Deck thy ſelf now with Excellency and Loftineſs, as alſo put on Majeſty and Comelineſs.
11. Diſperſe the Indignations of thy Anger; nay look at every proud one, and humble him.
12. Lookat every proud one, bring him down; and cruſh the Wicked where they are.

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many *Commentators* did not think of, and the *Aſſembly of Divines* borrow the *Geneva Note*, viz. *That is, how long they go with yourg.*

Ver. 8. *Excellency*] This Noun not coming from תור as there are none of its Kind from that Sort of Verbs, but from יתד like חָרוֹל, עָצוּם, קָלוּט and שָׁרוּעַ and conſequently ſignifies thus, like others from the ſame Root.

Ver. 12. *bring back*] from where it was ſown.

Ver. 13. *Stork*] It ſeems agreed this is the Bird here mentioned, and our *Tranſlators* have rendered the ſame Word ſo, *Lev.* xi. 19. *Deut.* xiv. 18. *Pſa.* civ. 17. *Jer.* viii. 17. *Zech.* v. 9. that is every where elſe. Beſides that faithful Relator, *Sir John Narborough*, in his *Voyage to the Streights of Magellan* tells us, *Oſtriches can't fly*, Ver. 18. but their Wings are to help them run.

Ver. 14. *When*] as this Particle is turned, Chap. xxxviii. 40. and ſo in the *Vulg. Lat. quando*, in the *Tig. Verſ. quum:* being not the *Heb.* Relative, but a Conjunction.

Ver. 16. *Her Labour*] to have Young.

Ver. 21. *They paw*] his Feet, or the Horſes, being plural.

Ver. 23. *Lance*] tranſlated *Spear*, Ch. xli. 29. *Joſh.* viii. 18, 26. *Jer.* vi. 23. and *Lance*, *Jer.* l. 42. the Senſe of this Context too requiring it ſhould be an offenſive Weapon.

Ver. 24. *ſwallows*] by ſnorting with his Head at the Ground; not by galloping, as others.

Ib. *Trembling*] not *fierceneſs*, if *rage*.

Ver. 25. *Ha*] but one Word in the *Heb.*

Ver. 4. *I put*] being not the future Tenſe.

Ver. 5. *twice*] for a few times; not, as *Patr. theſe two Words.*

13. Hide them in the Mould together, bind their Faces in the hidden Place.

14. Then will I alſo confeſs to thee, that thy right Hand can ſave thee.

15. Behold now the Elephant which I made with thee, that eats Graſs like an Ox.

16. Behold now his Might is in his Loins, and his Strength in the Navel of his Belly.

17. His Tail delights like a Cedar, the Sinews of his Stones are plaited together.

18. His Bones are the Strength of Braſs, his Limbs like a Bar of Iron.

19. He is the chief of the Ways of God; who having made him, can bring his Sword *nigh*.

20. For the Mountains bear Increaſe for him, where all the wild Beaſts play.

21. He lies down under the ſhady Trees, in the Covert of the Reed, and *in* the Mire.

22. The ſhady Trees cover him with their ſeveral Shadows, the Willows of the Flood compaſs him.

23. Lo he ſuppreſſes a River without haſtening: he truſts that he can bring forth Jordan into his Mouth.

24. He takes it with his Eyes, the Noſe pierces through Snares.

CHAP. XLI.

CANST thou draw out the Whale with a Hook, and his Tongue with a Line thou makeſt ſink down?

2. Wilt thou put a Ruſh into his Noſe, and pierce through his Jaw with a Thorn?

3. Will he multiply Supplications to thee? Will he ſooth thee with ſoft Things?

4. Will he make an Agreement with thee? Wilt thou take him for a Servant continually?

5. Wilt thou play with him as a Bird, and tie him for thy Girls?

6. Shall the Companions make a Feaſt upon him? Shall they part him in the midſt between the Dealers?

7. Wilt thou fill his Skin with Grappling-hooks, and his Head with Fiſh-ſpears?

8. Put thy Hand upon him; remember the Combat, do not proceed.

9. Lo the Hope of him is falſe: will he alſo be caſt down at the Sight of any one?

10. There is not a fierce one that will rouſe him up: who is it then will ſtand before me?

11. Who would prevent me? and I will recompenſe; what is under the whole Heaven being mine.

12. I will not be ſilent with his Limbs, the Matter of Powers, and Grace of his Diſpoſition.

13. Who ſhall diſcover the Outſide of his Cloathing? With his double Bridle who ſhall come?

14. The Doors of his Face who ſhall open? His Teeth round about being terrible.

Ver. 15. *the Elephant*] In *Heb.* it is as it were *Beaſts*, denoting doubtleſs in the Manner of the *Heb.* Plurals, *a very great Beaſt*, and conſequently the Elephant, as likewiſe Ver. 19. ſhews, and *Fuller* in *Miſc. Sacr.* L. iv. 10. and thus *Calmet*, with the Generality of *Interpreters*. So *koloth* the plural of *Sound* is *Thunder*.

Ib. *with thee*] *inter terreſtria, ut tu es, among the living Creatures of the Earth, as thou art, Jun.* and *Trem. Annot.*

Ver. 17. *His Tail*] to which there is not the accuſative Article in *Heb.*

Ib. *delights*] what the Word ſignifies, not *moveth*.

Ver. 18. *Limbs*] not the ſame Word as before.

Ver. 19. *his Sword*] God can ſlay him; but *Patrick* expounds it of the Creature's crooked Teeth, to mow the Graſs.

Ver. 20. *Mountains*] From hence it alſo appears a weak Interpretation, that this was *the Hippopotamus*, a Creature living moſtly in the River *Nile* in *Egypt*, where too there are ſcarce any *Mountains*, and where *Jordan* is not, Ver. 23.

Ver. 23. *ſuppreſſes*] either by drinking ſo much of it, that it becomes rather a Brook than a River; or by lying down in it with his vaſt Bulk, which ſtops it for a while, as an Elephant might actually do in a narrow Place of many Rivers: this latter Senſe *Jun.* and *Trem.* explain it in, which may ſeem the more full, proper and probable Meaning of the Word, as it has none of *drinking up*, and ſo here is neither Tautology nor Hyperbole. See *Bp. Patrick*'s incoherent Interpretation of all this and the next Verſe.

Ib. *without haſtening*] does not do it for an Inſtant only, but ſome Time, though more Water keeps running down.

Ver. 24. *Noſe*] the Elephant's Trunk, which notably ſhews it to be that Creature: yet *Poole* ſuppoſing his Trunk would not be omitted, ſtrangely expounds it to be ſignified by his *Tail*, Ver. 17. or *Sword*, Ver. 19.

Ver. 1. *the Whale*] as being the biggeſt of all Fiſhes, of which it may be plainly obſerved he ſpeaks, Ver. 12, 13, 14, 18, 25, 31, 33, 34. as likewiſe in *Pſa.* civ. 26. where this Word is uſed, and it ſhews he is in the Sea. The Suppoſition then of its being *the Crocodile* is weak, which *Beza* owns before Chap. xxxviii. has no Tongue, and is in a River, even though there were no Whales near *Job*'s Country; ſince it was ſufficient for him to have heard of them, which may well be thought ſuch a great and knowing Man as he had done; but it is to be conſidered that the Lord, and not *Job* ſpeaks it.

Ver. 2. *Ruſh*] to carry him on when taken, like a little Fiſh: the ſame that is ſo rendered, *Iſa.* ix. 14. & xix. 15. and *bulruſh*, *Iſa.* lviii. 5. without any Meaning of *hook*.

Ver. 7. *Grappling-hooks*] to draw him to Land, *Jun.*

Ver. 8. *Put*] elegantly for *Shouldeſt thou put*.

Ver. 9. *Hope of him*] of taking him.

Ib. *will he*] the *Heb.* being deſtitute of *not*; and therefore *Jun.* and *Trem.* render, *an etiam ad aſpectum ipſius hominis dejicietur? Will he alſo be caſt down at the Sight of a Man himſelf?*

Ver. 10. *one*] viz. ſingly by himſelf.

Ver. 11. *would prevent me*] by making any Oppoſition, as in the foregoing Verſe; not by Offices or Kindneſſes done for God, as *Poole* expounds, neither ſuitable to the Word nor preceding Words: and *would* is neceſſary, becauſe none can prevent God, as it might alſo be a Reproof to *Job*.

Ib. *mine*] denoting his great Power.

Ver. 13. *diſcover*] by bringing him out of the Water.

15. Excellent

15. Excellent is the Strength of the *ſcaly* Shields, each ſhut with a cloſe Seal.

16. One to another they come ſo nigh, that the Wind does not enter between them.

17. They cleave to each other; take hold of, and do not ſeparate, themſelves.

18. With his Sneezings the Light ſhines; and his Eyes are as the Eye-lids of the Morning.

19. Lamps go from his Mouth, Sparks of Fire eſcape.

20. Smoak goes out of his Noſtrils, like a Pot that is blowed under, or a Caldron.

21. His Breath kindles Coals, and a Flame goes out of his Mouth.

22. Strength lodges in his Neck, and Sorrow triumphs before him.

23. The Muſcles of his Fleſh cleave together; are firm upon him, cannot be moved.

24. His Heart is firm like a Stone, nay firm as a Piece of the lower one *of a Mill*.

25. The Strong are afraid by reaſon of his Excellency, they purify themſelves by reaſon of the Breakings.

26. The Sword that comes nigh him ſhall not riſe up, the Spear, the Dart, or the Breaſtplate.

27. He reckons Iron for Straw, Steel for rotten Wood.

28. The Offspring of the Bow does not make him flee: the Stones of the Sling are turned into Stubble to him.

29. Thoſe of the Croſs-bow are counted as Stubble; and he laughs at the Shaking of the Lance.

30. Sharp Shells are under him; he makes a Bed with broken Things upon the Dirt.

31. He cauſes the Deep to boil as a Pot, makes the Sea like Ointment.

32. He makes a Path light after him; the Gulf is reckoned to be grey.

33. There is none upon the Land comparable to him: he is made without Dread.

34. He can look on every one, he is a King above all the Lion's Breed.

CHAP. XLII.

AND Job replied thus to the Lord:

2. I know that thou art capable of every Thing, and no Device is kept back from thee.

3. Who is this that hides Counſel, without Knowledge? Therefore I declared, and did not underſtand, Things too wonderful for me, when I knew not.

4. Hear, I beſeech thee, and I will ſpeak; I will aſk of thee, and do thou inform me.

5. I have heard of thee with the Hearing of the Ear, but now my Eye ſees thee.

6. For this Cauſe I diſdain my ſelf, and repent, in Duſt and Aſhes.

7. Now after the Lord had ſpoken theſe Words to Job, he ſaid to Eliphaz the Temanite; I am angry with thee, and with thy two Friends; becauſe you did not ſpeak what was right of me, like my Servant Job:

8. So take ye now ſeven Bullocks and ſeven Rams, and go to him, and offer up a Burnt-offering for your ſelves; and he ſhall pray for you: ſince I will accept him, without making it vile with you, becauſe you did not ſpeak what was right of me, like him.

9. And Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went, and did as the Lord ordered them; upon which he accepted Job.

10. Beſides the Lord turned back his Captivity when he prayed for his Friends; and the Lord added double to all that had been his.

Ver. 15. *Strength*] quite left out of the *com. Verſ.* though this *Heb.* Word in the ſame Conſtruction is there rendered *ſtrong pieces*, Chap. xl. 18.

Ib. *Shields*] which the Scales for Strength and Largeneſs were like.

Ver. 18. *as the Eye-lids*] *Young* in *a Note* to his *Paraphraſe on Job*, ſuppoſes that this gives as great an Image of what it expreſſes, as can enter the Thought of Man; and *Quarles* expreſſes it,

——— his moving Eye
Shines like the glory of the morning ſky.

Ver. 25. *by reaſon of*] which is in both Places of this Verſe the ſame in *Heb.*

Ib. *Excellency*] as the Word is tranſlated, Chap. xiii. 11. *Pſa.* lxii. 4. and *Dignity*, *Gen.* xlix. 3. *Hab.* i. 7. ſo *Jun.* and *Trem.* here *excellentia*, *Broughton ſtatelyneſſe*.

Ib. *purify themſelves*] by Repentance, &c.

Ib. *the Breakings*] of the Waves.

Ver. 26. *not riſe up*]to ſtrike him; Nothing about *hold*.

Ver. 29. *Thoſe of*] Whence may appear the Reaſon that was unknown of the Verb being plural, mentioned by *Clarke*.

Ver. 30. *Sharp Shells*] In the *vulg. Lat.* how ſtrange ſoever, *The Beams of the Sun*, and ſeveral of the *Jews* take it in like Manner, interpreting חרש *heres* by חרס *heres*; but the Word is in divers other Places for *earthen Veſſels* or *Potſherds*, which *Shells* reſemble.

Ib. *under him*] without hurting him.

Ver. 31. *Ointment*] no *Pot of* it in *Heb.*

Ver. 32. *He makes a Path, &c.*] like the Way of a Ship in the Night, which appears luminous merely from the Agitation of the Sea Water.

Ib. *grey*] the Colour of the Froth.

Ver. 33. *Land*] *Heb. Duſt* or *Mould*, not *Earth* otherwiſe.

Ver. 34. *Lion*] He being counted King of the Brutes. It is thus rendered Chap. xxviii. 8. in which two Places only the Word occurs. *Caſtal.* tranſlates, *omne genus ferarum*, *every kind of wild Beaſts*; *Trem.* and *Jun. cunctes feras*, *all the wild Beaſts*, *Broughton all the wild kind*. It would have been tireſome to remark how often, as here, the *com. Eng. Tranſ.* was made from the wretched *old corrupt Lat.* inſtead of the *Heb.* in this *Book*.

Ver. 3. *Who is this*] What am I, that I ſhould do ſo? Chap. xxxviii. 2.

Ib. *when*] the common *Heb.* Conjunction, not the Relative.

Ver. 10. *double*] For as to his Children, according to *Baſil*, *Hom.* 23. the better Part of thoſe deceaſed ſtill ſurvived, and ſo he had the double of them alſo.

11. For

11. For all his Brothers and Siſters, with all who knew his Face, came to him, and eat Victuals with him at his Houſe: when bemoaning him, and comforting him, for all the Ill that the Lord had brought upon him; they gave him each a Lamb, and each an Ear-ring of Gold.

12. Thus the Lord bleſſed the End of Job more than his Beginning: ſo that he had fourteen thouſand Sheep, ſix thouſand Camels, a thouſand Yoke of Oxen, and a thouſand She-aſſes.

13. He had alſo ſeven Sons, and three Daughters.

14. And he named one Jemimah, as he did another Keziah, and the third Keren-happuch.

15. Nor were there found ſuch fair Women in all the Country as the Daughters of Job; to whom their Father gave a Poſſeſſion among their Brothers.

16. Moreover Job lived after this a hundred and forty Years, and ſaw his Sons, and Grandſons, four Generations.

17. At laſt Job died an old Man, and full of Days.

Ver. 11. *for all*] as *for you*, Ver. 8. and how much more proper than *over* the Reader may obſerve.

Ib. *Lamb*] See *Gen.* xxxiii. 19. and as there is Nothing of *Job*'s loſing his Money, nor helping himſelf with it, it appears to be then, and there at leaſt, not in uſe. It may be added that *Bexa* has it (in the *Eng. Tranſ.*) *ſome one of his cattell*, which he expounds, *either a Sheep, or an Ox, or a Camel.*

Ver. 17. *died*] *Sandys*,

Then full of Days, and deathleſs Honour, gave
His Soul to God, his Body to the Grave.

In the *Saxon* or very ancient *Engliſh Book of Job*, written not a thouſand Years after *Chriſt*, it is ſaid, *On (in) callum his life he leofode (lived) twa hund yeara & eahta & feowertiy* (248) *yeara. he wæs ſe fifta (the fifth,* ſee *Hickes's Sax. Gram.* p. 42.) *man after Abrahame tham heahfædere (his forefather.)*

NOTES

NOTES upon the PSALMS.

PSALM I.

BLESSED is the Man, who neither goes in the Counſel of the Wicked, nor ſtands in the Way of Sinners, nor ſits in the Seat of Scorners;

2. But his Delight is in the Law of the Lord, and in his Law he meditates Day and Night.

3. He is even like a Tree planted by the Brooks of Water, which yields its Fruit in its Seaſon, and its Leaf does not wither; nay all that he does will proſper.

4. The Wicked are not ſo, but like Chaff which the Wind blows away.

5. Who therefore will not ſtand in Judgment, nor Sinners in the Aſſembly of the Righteous.

6. For the Lord is acquainted with the Way of the Righteous, whereas that of the Wicked will periſh.

PSALM II.

WHY do the Gentiles croud together, the Nations ſtudy a vain Thing?

2. The Kings of the Earth ſet themſelves up, and the Princes conſult together, againſt both the Lord and his anointed One,

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Tit. *Pſalms*] The *Pſalms*, ſays the late famous *Iſaac Newton*, ſeem to have been collected by *Ezra* into one Volume; becauſe I meet with *Pſalms* as late as the *Babylonian* Captivity, but with none later, *Obſervat. on Prophec. of Dan.* Chap. 1. In the *Pref.* of the *Pſalter* with Prayers to each *Pſalm*, aſcribed to the *Ld. Hatton*, the Author ſays, *I began to believe there could come no Affliction great enough, to ſpend ſo great a Stock of Comfort as was laid up in the Treaſure of the Pſalter.* This *Pſalm* might probably be compoſed by *Ezra* himſelf, as a Sort of *Preface* or *Introduction* to the reſt. The Beauties of it by *Johnſton* in *Lat.* Hexameter and Pentameter Verſe, ſee in the *Prefatory Diſcourſe* to it, p. 44, 47, 49, 51, 52, 54. making ſome Allowance, as written to promote the Sale.

Ver. 1. In an *Eng. Tranſ.* of the *Pſalter* from the *Lat.* (the firſt that ſeems known of any of the *Scripture* after the *Saxon*) by *Richard Rolle*, a Hermit of *Hampole* by *Doncaſter* in *Yorſhire*, who died in 1349, it is thus, *Bleſſid is that man. the whuche ghede not in the counſel of wikede, and the wey of ſynfule ſtood not, and in the chayer of peſtilence ſatte not*; and by *John Wiclif*, who tranſlated the whole *Bible* out of *Lat.* and died 1384, *Bleſſid is the man that ghede not in the counſel of wickide men, and ſtood not in the weye of ſynnirs, and ſaat not in the chair of peſtilence, Lewis Hiſt. of Eng. Tranſlations.*

Ib. *Counſel*] *Old Metre*, *rede*, ſo ſignifying formerly, as alſo *Pſa.* cxix. 45.

Ver. 2. *meditates*] *occupieth himſelfe*, in a *Tranſlation* of the *Pſalms* and *Calvin's Commentaries* on them (which I have peruſed) publiſhed by *Arthur Golding*, *Gent.* of *Eſſex*, 1571, a *Claſſic Tranſlator* in that Time.

Ver. 3. *its Fruit*] The *Gen.* have *her*, to diſtinguiſh perhaps from the Man's.

Ib. *all that*] The *Tranſ.* in the *Com. Prayer* has *look* added in before, being an old vulgar Expletive. The Author of *Holy David and his old Engliſh Tranſlators clear'd*, pr. 1706, which appears to be done by no mean Hand, pleads for the Uſe of it now, becauſe uſed by the Martyrs in *Q. Mary's* Days, *and which*, adds he, *we ſhall not willingly part with for the ſake of a Hebrew Criticiſm, Pref.* This is ſuch an Inſtance of ſetting any *Tranſlation* above the *Original*, as I never met with from a *Proteſtant* before. Why were the *Geneva*, the *Biſhops* and the *King's Tranſlations* made after, if that was ſo ſacred? Why was not the Preference given to the Words of *David*, *Chriſt*, &c. in the *Heb.* and *Gr.* if People are to uſe Words they do not underſtand? And if that *Verſion* ſhould be retained for that Reaſon, why not the reſt of it beſide the *Pſalms?* And he allows it ſeems to follow the *Gr.* (inſtead of the *Heb.*) in above ſixty Places, *Defence*, p. 4. and after ſays, *I do not much queſtion, but our laſt Tranſlation agrees with the Greek in as many Texts, excepting the Supplements*, p. 33.

Ib. *he does*] viz. *the Man*; not *the Tree*, as our laſt *Tranſlators* by removing the chief Diviſion of the Verſe from *wither* to *ſeaſon*, and uſing *his* for the Tree, make it look.

Ver. 4. *away*] The *Pſalter*, following the *Gr.* or *vulg. Lat.* ſubjoins *from the Face of the Earth*; but to what Advantage?

Tit. *Pſa.* 2.] made by *David* from divine Inſpiration, *Acts* iv. 25. and was anciently the 2d, *Acts* xiii. 33. For the Time and Occaſion of it as to *David* himſelf (though he was confeſſedly inſpired, yet perhaps in the Manner the Apoſtle mentions, 1 *Pet.* i. 11. to write it with a ſpiritual Relation to *Chriſt*, which ſignifies *Anointed*, as in Ver. 2.) I refer the Reader to 1 *Chron.* xiv. 2, 8, 17. to ſee it was not prophetically made upon *Jeroboam's* Revolt, as *Lightfoot* ſays it was.

Ver. 1. This Verſe is rendered by *Rich. Rolle* aforeſaid, *Whi gnaſtide the folke? and the puple thoughte ydil thoughtis?* But in another *Copy*, *Why gnaſtes the gens, and the peple thoughte ydil thingis?* And by *Wiclif*, *Whi gnaſtiden with teeth hethene men, and peplis thoughten veyn thingis?*

Ib. *croud together*] Since this Word is no where beſide in *Heb.* it looks as if it was made from *Chaldee*, and ſo much the more becauſe the Word of that Language is uſed for *Son*, Ver. 12. beſides that it was ſuitable to mock them with a Term of their own; the Verb then occurs in *Chaldee*, where it bears this Meaning, *Dan.* vi. 6, 11, 15. as well as in the *Targum* here, and alſo with *Sol. Jar. Ab. Ezra* and *Jerome:* if it be thought however *Heb.* becauſe there are two Nouns belonging to it found once each, viz. in *Pſa.* lv. 14. & lxiv 2. yet the Signification concurrent with them will be the ſame. In *Coverdale's Bible* 1535, the firſt in *Eng.* it is *grudge*, and in *Matthewe's* 1537, *frowne*, ſuppoſed to be altered by *John Rogers*, that noble Protomartyr in *Q. Mary's* Reign.

Ver. 2. *anointed One*] for which the *vulg. Lat. Tranſ.* has *Chriſt*; and ſo the old *Saxon* being put into our modern Letters, reads, *to geanes dribten* (perhaps for *th'right one*, *th* being formerly in ſeveral Words pronounced like *d*, as in *murther*, &c.) *and to geanes Criſte*

3. Let us pull off their Bonds, and throw their Cords from us.

4. He who dwells in Heaven ſmiles, the Lord derides them.

5. Then he ſays to them in his Anger, troubling them in his Fury,

6. But I have anointed my King upon Zion, my holy Mountain.

7. I will tell of the Decree: the Lord ſaid to me; Thou art my Son, to Day have I begotten thee.

8. Aſk of me, and I will give the Gentiles *for* thy Poſſeſſion, and the Limits of the Earth *for* thy Inheritance.

9. Thou ſhalt break them in pieces with an iron Rod, ſhalt ſcatter them about as a Potter's Veſſel.

10. Now therefore, O Kings, underſtand; be inſtructed, you Judges of the Earth.

11. Serve the Lord with Fear, and rejoice with Trembling.

12. Kiſs the Son, leſt he ſhould be angry, and you loſe the Way, though his Anger be kindled but a little; in whom all that truſt are bleſſed.

PSALM III.

A PSALM of David, when he fled from the Preſence of his Son Abſalom.

O Lord, how my Adverſaries are multiplied! many riſe up againſt me.

2. Many ſay of my Life, There is no Safety at all for it through God. A Pauſe.

3. But thou, O Lord, art a Shield for me, my Glory, and he who lifts up my Head.

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his. The Point, not a Period, ſufficiently indicates *ſaying*, which our *Tranſlators* have not added before Ver. 6. *Pſa.* xxx. 8. & l. 4. &. lii. 6. nor put a proper Point. *Hammond*'s Opinion is ſtrange, that *David* and his People ſaid the next Verſe.

Ver. 3. *Cords*] the ſame with the *Bonds*, as the Progreſſion of the Verbs implies, and more elegant than to have ſaid *them*; yet the LXX have put *Yoke* in their room, as the Word denotes *thick*.

Ver. 4. *ſmiles*] which to my View is more reverent than laughing, nay the latter irreverent.

Ver. 6. *have anointed my King*] or *poured out on*, not *ſet*. *Septuagint*, *am made King by him*: this being the 2d of near 260 Verſes which the Author of *Holy David and his old Eng. Tranſlators clear'd* has collected together, that differ in the *Com. Prayer* from the *Gr.* by following the *Heb.* but ſome ill tranſlated; and if to the Number were added the many more, wherein the *Com. Prayer Tranſ.* varies with the *Gr.* from the *Heb.* as alſo the ſupernumerary Inſtances elſewhere, and thoſe of above one in a Verſe here; how lax and libertine a *Verſion* muſt that of the LXX appear? And who in his Wits can ever think the *Heb.* was juſt as they have tranſlated?

Ver. 7. *I will, &c.*] The Author of *A New Verſion of the Pſalms*, printed in 1744, ſays in his Notes, *Theſe cannot be the Words of David, for he is ſpoken of throughout this Pſalm as a third Perſon* (which is only ſaid, not proved) *but probably of Nathan who compoſed this Pſalm, and directed to David*, which makes him the ſecond Perſon here.) Now by the Text *Thou art my Son* was ſaid to the Son himſelf, viz. *David*, and according to the Notion of this *Interpreter* ſhould be *Thou art his Son, &c.* or *He is my Son, &c.*

Ib. *of*] or *concerning*; in the *Chald. God's*, and *Gr. the Lord's*, the Difference of the former being but אֵל *el* ſhort and אֵל *el* long, only it ſtands in the wrong Place, and therefore cannot be ſo: this I ſee is rendered in the *Liturgy whereof*, but wrong, and to another Thing.

Ver. 9. *break——in pieces*] *Sept. manage*, from רעה inſtead of רעע with other Vowels.

Ver. 11. *rejoice*] The *Verſ.* of the *Septuag.* (which the *Vulg. Lat.* follows cloſely as a literal *Tranſlation* of it, in this *Book*, which it does not in others) has *to him*, that might be made, though careleſsly, from the laſt Letters of בילו *rejoice*.

Ver. 12. *Kiſs the Son*] for which the LXX have, *Take hold of Diſcipline*: the latter Word being only thrice more in the *Heb.* for *Son*, viz. in *Prov.* xxxi. 2. and uſually denoting *Corn*, which the *Jews* underſtood metaphorically of *Diſcipline*, as *Buxt.* ſhews from their *Talmud*, in his *Vindication of the Truth of the Hebrew againſt Capellus*, p. 673. and as *kiſſing* would not ſuit with it in either Senſe; thoſe *Tranſlators* might probably take *ku* the Termination of the Verb as if it had been *gu*, which ſmall Difference will account for their ſo rendering.

Ib. *loſe the Way*] For *periſh from it* has an obſcure Meaning, or none; and *periſh in it*, as divers take it, by adding *in*, an uncertain one, whether in the Son's Way or their own: but this is proper as it ſtands in the *Original*; and whether the Son be conſidered as *David* or *Chriſt*, denoting both, it may ſignify the Way to pleaſe him or have his Favour, which they might miſs of, unleſs they did him homage by kiſſing. The *Com. Prayer Tranſ.* has *right* added to *way*, from the *Gr.* and *Lat. righteous*.

Ib. *but a little*] *Gen. ſuddenly*, as if *in a little while*, but that is overſtretched.

Ver. 1. *A Pſalm*] This Title, as ſeveral more, makes a Verſe in *Heb.* and ſome Titles are Part of the firſt Verſe; to reconcile which in the beſt Manner I could to our *Eng. Bible*, that the Verſes may agree together, I make the 1ſt Verſe begin with the Title, like the *Heb.* and end as the *Engliſh*.

Ver. 2. *Life*] of which it is plain he ſpeaks, and this Word alſo ſignifies; ſee 2 *Sam.* xvii. 2, 16.

Ib. *Safety at all*] the augmenting of the Word, by a double Sign of the Gender, denoting an Increaſe of its Signification: therefore *Jun.* and *Trem.* render, *non eſt ulla ſalus, there is not any Safety*.

Ib. *through*] to make it intelligible, and to convey ſome Idea to the Underſtanding, which I apprehend *in* does not, and this was the propereſt I could think of; ſee the like often in this *Book*. It is the ſame that I render ſo *Pſa.* vi. 7. where it cannot ſignify *in*, as in many other Places.

Ib. *God*] with *his* by the LXX, for which ſome Scribe might write *ἀυτῷ for him* twice, and then the laſt of them be thought wrong for *ἀυτᾶ his*, to which it was accordingly altered.

Ib. *A Pauſe*] *Selah* has been thought to come either from *ſalal, to caſt up*, or *exalt*, and ſo to denote the raiſing up of the Voice there; or from *ſalah, to tread down*, and ſo to ſignify *a Pauſe*: the latter Meaning ſeems likely, the former not, by *Meditation* being joined with it. *Pſa.* ix. 16, and the more ſo, as it may come from *ſhalah, to be ſtill*, or *quiet*; ס and ש being divers times put one for the other, and ſometimes ס and ש ſee *Bux. Lex. Heb. &c.* in בשם and *Lex. Chald. &c.* after *Epiſt. Ded.* As to *Selah* being at the End of the *Pſalm*, it might be for a *Pauſe* before another began, and that either for Reflection, or the Advantage of the Sound; but I think Muſick does not end with a high Note.

Ver. 3. *Glory*] In the *Pſalms* of the *Liturgy* it is *worſhip*, as there is in the *preſ. Tranſ. Luk.* xiv. 10. which *Pſalms* were taken from *The Great Bible*, pr. 1539, but

4. I call to the Lord with my Voice, and he anſwers me from his holy Mountain. A Pauſe.

5. I lie down, and ſleep, I awake: for the Lord upholds me.

6. I will not be afraid of ten thouſand People, who beſet me round about.

7. Ariſe, O Lord, ſave me, my God: for thou ſtrikeſt all my Enemies on the Cheek, thou breakeſt the Teeth of the Wicked.

8. Salvation is of the Lord: thy Bleſſing is upon thy People. A Pauſe.

PSALM IV.

FOR the chief Muſician on the Inſtruments that are ſtriken. A Pſalm of David.

Anſwer me when I call, O God of my Righteouſneſs, who enlargeſt me being in Diſtreſs: be gracious to me, and hear my Prayer.

2. O Sons of Men, how long ſhall my Glory become Shame, you loving Vanity, ſeeking for Lyes? A Pauſe.

3 But know that the Lord has ſeparated the pious one for himſelf: the Lord will hear when I call to him.

4. Tremble, and do not ſin: ſpeak in your own Heart upon your Bed, and be ſtill. A Pauſe.

5. Offer the Sacrifices of Righteouſneſs, and truſt on the Lord.

6. Many ſaying, Who will ſhew us that which is good? Lift up the Light of thy Countenance, O Lord, upon us.

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unknown by whom tranſlated, though probably not by *Tyndal*; ſee *Lewis Hiſt.* p. 224, 225, 227, 107.

Ver. 4. *anſwers*] So this Verb properly ſignifies; remotely or ſcarcely *to hear*, as it is frequently turned by our *Tranſlators* in this *Book*; and is here as elſewhere improper, ſince God muſt *hear David*, but might not *anſwer* him: *Ainſw.* has *anſwered*, and ſo *Jun. reſpondit*, *Leo Jud. reſpondebit*, *will anſwer*.

Ver. 7. *the Cheek*] but the *Septuag.* have it *without cauſe*; taking, I fancy, ל for a prefixed Pronoun, which it often is, and conſtruing thus, *all that hate me* (as their *Verſion* goes) *for living*, what the mere Letters might bear, and then concluding that was *vainly* or *without cauſe*; unleſs as *Heſychius* ſuppoſes μάθνας is to be read for ματάως, *Bythner*'s being wider.

Ver. 1. *For the chief Muſician*] to be ſet to Muſick by him, and played on the following Inſtruments. The *Septuag.* and *Vulgate* have it, *To the End*, whether further from Truth or Senſe I ſhall not determine; but the *Doway College*, not pretending the firſt, attempt at the latter, *that the matter perteineth to future times or perſons*, *Annot.* So whether or not drawn from קצה for want of knowing נצח or מנצח may paſs for Nothing, or no Senſe but what is forced upon it, as might upon almoſt any Thing.

Ib. *the Inſtruments that are ſtriken*] rendered *ſtringed Inſtruments*, *Iſa.* xxxviii. 20. *Hab.* iii. 19. and comes from the Verb *to ſtrike* or *play on a muſical Inſtrument*, contradiſtinguiſhed from ſuch as are blown, *Pſa.* v. 1. *Jun.* and *Trem.* render it *fidum*, of the *ſtringed inſtruments*; *Caſtal. fidibus*, *to the ſtringed inſtruments*; in the *Tig. Verſ.* it is in general *ad inſtrumenta muſica*; *Ainſw.* expounds it *Inſtruments of Muſicke played on with the Hand*; *Grotius pulſu ſonant*, *thoſe that ſound by ſtriking*: ſo that our *Tranſlators* need not have left it untranſlated, for want of a Meaning to it. *Beza* at the End of the *Table* to his *Paraphraſe* ſays, *Muſical Inſtruments were agreeable to that ceremonial Time. but now all Ceremonies being ceaſed, we muſt worſhip in Spirit and Truth*; and *Calvin in Com. Paul ſuffereth not Men to praiſe God but with a known Tongue. Certainly the Voice of Man, although it be not underſtood, far excelleth dead Inſtruments, which only feed the Ears with a vain Sound.*

Ib. *A Pſalm of David*] as appears, eſpecially by Ver. 2, 7. while he was perſecuted by his Enemies in *Saul*'s Reign.

Ib. *Anſwer*] the ſame Verb as in *Pſa.* iii. 4. but different from that in Ver. 3. which properly ſignifies *hear*. *Sept. God heard*, as otherwiſe pointed.

Ib. *O God of my Righteouſneſs*] for which *Buchanan* begins with from *Virgil*,

O Pater, o hominum divumque æterna poteſtas:
O Father, and everlaſting Power of Men and Gods; of which his Detractor in the *Preſat. Diſc.* to *Jonſton*'s *Verſ.* exclaims, *Is not this ſhocking in this Place? For what Relation has it to what follows?*

Sinceræ mihi conſcie mentis:
who knoweſt my ſincere Mind. Sufficient Relation! and both together concurrent with that of the *Original*, eſpecially as *God* in *Heb.* ſignifies *Powerful Being*. But our Critick not content with the foregoing, places the former Line between two other of *Buchanan*'s, the worſt he falſely pretends that ever were written, as if they ſtood together, when they are ſome *Pſalms* apart. How heinous ſuch Abuſe! ſee his p. 20. But at the Concluſion, after labouring hard to debaſe him as a moſt wretched Poet, he confeſſes, that *many of* Buchanan's *Poems are adorned with all the Graces of Language, Numbers, and Harmony*; with more to the ſame Purpoſe, *Supplem.* p. 42. and who but from thence will conclude that his *Pſalms* are the ſame, who ſuffered for his Religion a Year and half in the Inquiſition?

Ib. *be gracious*] So I chooſe to render it in its moſt proper Meaning, rather than *have mercy*, when I do not find it denote *forgiving ſin*.

Ver. 2. *ſhall my Glory become Shame*] for which the LXX *will you be dull-hearted?* Why, as if לכלמה had been לב למה and כבודי alſo כִּבְדֵי the Adjec. or כובדי the Part. not כְּבוֹדִי as with *Byth.*

Ib. *Lyes*] See 1 *Sam.* xxiv. 9. ſo the *Gen.* poorly refined by *leaſing*.

Ver. 3. Where *Calvin*'s *Commentary*, *Let this be taken for a Maxim, that thoſe ſhall never be deſtitute of God's Help, who proceed ſincerely in their Race.*

Ib. *ſeparated*] *Sept. made wonderful*, reckoning ה as א

Ver. 4. *Tremble*] or *be moved*, whence the LXX's *be angry*; not ſignifying *ſtand in awe*.

Ib. *Heart*] It is ſaid *Pythagoras* uſed to exhort his Scholars to aſk themſelves when they came home, as *Diog. Laertius* writes in his *Life*, or before they went to ſleep, as it is in *Pythagoras*'s *Golden Verſes*, Πῆ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη; *Where have I been? What have I done? What ſhould I have done which I did not?*

Ib. *and be ſtill*] With the LXX is, *what you ſp. a': in your Hearts upon your Beds have remorſe for:* but not even *Eythner* attempts at more than the eaſy Part, to tell how they ſtumbled ſo, which he has done wrong, as אִמְרוּ is *they ſpeak*, not *you*, ſo that they changed the Mood arbitrarily, and not by reading otherwiſe. As to the laſt Word it appears to me that דמו was taken as נדמו and the latter for the Imper. in *Niphal* נ being its Characteriſtick (though it ſhould be הדמו) in which is ſignified *cut off*.

Ver. 5. *the Sacrifices of Righteouſneſs*] *a broken Heart, as in Pſa.* li. according to the *Jewiſh* Rabbi *Obadiah Gaon*; but according to *Sol. Jar. the Fruits of good Works.*

Ver. 6. *Liſt up*] *Sept. is ſigned*; as it is ſpelled with ה inſtead of א or נסה has the Signification of נסא neither of which they being aware of, appear to have deduced it from נסם taking *Light* alſo for feminine.

7. Thou

7. Thou putteſt Gladneſs into my Heart, more than at the Time their Corn and Wine are much.

8. I lie down, and ſleep together in Peace: for thou, O Lord alone, makeſt me dwell ſecurely.

PSALM V.

FOR the chief Muſician of the Inſtruments that are blown. A Pſalm of David.

Give ear to my Words, O Lord, conſider my Meditation.

2. Hearken to the Expreſſion of my Cry, my King and God; for to thee will I pray.

3. O Lord, in the Morning ſhalt thou hear my Voice: in the Morning I will put myſelf in order for thee, and watch.

4. For thou art not a God who is pleaſed with Wickedneſs, Evil ſhall not lodge with thee.

5. The mad ones ſhall not ſet themſelves up before thy Eyes: thou hateſt all that work Iniquity.

6. Thou wilt make thoſe periſh who tell Lies: the Lord abhors the bloody and deceitful Man.

7. As for me, I will come to thy Houſe in the Abundance of thy Kindneſs: I will bow down in thy Fear at thy holy Temple.

8. Lead me, O Lord, in thy Righteouſneſs, by reaſon of thoſe that obſerve me: make thy Way ſtraight before me.

9. For there is Nothing right in the Mouth of ſuch a one, their inward Part is Frowardneſs, their Throat an open Grave: they flatter with their Tongue.

10. Condemn them, O God, let them fall by their own Counſels; drive them away in the Multitude of their Crimes: for they rebel againſt thee.

11 But let all who truſt in thee be glad, let them ſing continually; ſince thou protecteſt them: and let ſuch as love thy Name triumph through thee.

12. For thou doſt bleſs the Righteous, O Lord: thou compaſſeſt him about with Favour, as a Shield.

Ver. 7. This Verſe out of *Beza*'s *Pſalms in Paraphraſis* is agreeably thus, *For far greater is this inward Joie which thou giveſt unto me, than is theirs, when their Vintage and Harveſt are moſt plentious*, *Eng. Edit.* 1581.

Ib. *more than at the Time*] In the *Liturgy*, *ſince the time*, by taking an unſuitable Senſe of the Prepoſition. *Sept. from* or *by the Fruit of*, but καρπῶν may have been καιρῶν.

Ib. *Wine*] *Litur.* alſo *and oyle* from the *Gr.* and *Lat.*

Ver. 8. Like *Pſa.* iii. 5.

Ver. 1. *of the Inſtruments that are blown*] *Jun.* and *Trem. ad pneumatica, inſtrumenta, to the wind inſtruments*; and *Ainſ.* writes, "Theſe (by the Name) ſeeme to be "wind inſtruments, as flutes, trumpets, cornets. For "*Chalil* is a *Pipe*, *Iſa.* v. 12." he might have added, and xxx. 29. and plur. 1 *King.* i. 40. *Jer.* xlviii. 36. both from a Verb ſignifying *to play on an inſtrument*, *Pſa.* lxxxvii. 7. 1 *King.* i. 40. if this Word does not take its Meaning from *nahal*, *a Flood*, the Sound of which that of thoſe hollow Inſtruments reſembled; or according to *Grot.* the Humming of Bees.

Ver. 2. *Hearken to the Expreſſion of my Cry*] by *Buchanan*,

Adſpice attentus, mihi quanta tendat
Vox latus:

Behold attentive, how great a Cry extends my Side, by ſtraining in crying; which the Commender of *Jonſton* inſtead of him, ſays he *ſhould never have comprehended, had not a learned Commentator explained it*, meaning that chief of all *Latin* Grammarians *Ruddiman*.

Ver. 3. *put my ſelf in order for thee*] ſo *Leo Jud. accommodo me tibi*, and *Coccius* (who made a cloſe literal *Verſion* of the *Pſalms*) *diſpono me tibi*; and the *Heb.* does not at all ſignify to *direct unto* any Thing.

Ib. *watch*] which is the Meaning of the *Heb.* Word, as *Mudge* renders it, the *Gen. wait*: not *look up*.

Ver. 5. *mad ones*] which the *Heb.* Word ſignifies, not *fooliſh*; and ſo rendered by ſeveral in *Lat. inſani*; and explained in the ancient *Heb. Midraſh Tillin*, to be thoſe *whoſe Heart is full of Madneſs*, *Eccleſ.* ix. 3.

Ib. *thou hateſt all that work Iniquity*] *Saxon*, *thu hutudeſt ealle thathe wircath unrightwiſneſſe*; *Liturg. vanitie.*

Ver. 6. *deceitful Man*] *Saul*, 1 *Sam.* xxiii. 9. whither this *Pſalm* may be referred.

Ver. 7. *come to*] the common People being not admitted in.

Ib. *at*] *Houſe* and *Temple* being the ſame, viz. the *Tabernacle*; but how could he worſhip *toward* that which he was *in*, as our *Tranſlators* turned it?

Ver. 9. *right*] being rendered by *Jun.* and *Trem. Pagn. Munſt. rectum*, in the *Tig. Bib. nihil recti*, *nothing right.*

Ib. *Frowardneſs*] In the *Gr. vain*; by ſome Conceit from its Root *to be*, or imagining הוות ſhould be as אוות would from א און and ה often changing for one another.

Ib. *flatter*] *Diogenes*, to one that aſked him what Beaſt would bite worſt? Said, *Of wild Beaſts a Slanderer, and of tame ones a Flatterer*, *Diog. Laert.*

Ver. 10. *Condemn*] So the *Chald.* חַיֵּב *Jun.* and *Trem. reos fac iſtos*, the *Tig. Tranſ. perage eos reos*, both *make them guilty*; *Ainſ. Condemne thou them as guiltie*; *Duport*, *condemna*; the LXX, *judge.*

Ver. 11. *protecteſt them*] *Sept. ſhall dwell among them*, either by a forced Meaning, or rather from *ſhachan* inſtead of *ſachach*, ך and ן being commutable. By *Bythn.* from *ſoch*, *a Tabernacle*; but that is not called ſo for *dwelling*, but for its *Covering*.

Ib. *through*] as neceſſary, in order to be underſtood, and give a clear Idea; and ſo tranſlated *Pſa.* lx. 12. & xcii. 4. & cviii. 13. & xxi. 7. & xliv. 5. which *Noldius* expounds *by the Help of*: ſo often with *by*, and ſo *Luk.* x. 17. *Eph.* ii. 7, 22. *Rom.* vi. 23.

PSALM

PSALM VI.

FOR the chief Muſician on the Inſtruments that are ſtriken upon the Eighth. A Pſalm of David.

O Lord, do not rebuke me in thy Anger, nor correct me in thy Wrath.

2. Be gracious to me, O Lord; for I am languiſhing: heal me, O Lord; for my Bones are diſturbed.

3. Nay my Soul is diſturbed exceedingly; but thou, O Lord, how long?

4. Return, O Lord, deliver my Soul: ſave me for the ſake of thy Kindneſs.

5. For there is no Remembrance of thee in Death: who can praiſe thee in the Grave?

6. I am wearied with my ſighing; I make my Bed wet every Night, I ſoak my Couch with my Tears.

7. My Eye is waſted by Diſpleaſure, it is decayed through all my Adverſaries.

8. Depart from me, all ye Workers of Iniquity: for the Lord hears the Voice of my weeping;

9. The Lord hears my Supplication; the Lord will receive my Prayer.

10. Let all my Enemies be aſhamed, and troubled exceedingly: let them turn back, be aſhamed in an Inſtant.

PSALM VII.

A Variable Poem of David; which he ſung to the Lord upon the Words of Cuſh the Benjaminite.

O Lord my God, in whom I truſt, ſave me from all my Purſuers, and deliver me:

2. Leſt he ſhould tear my Soul as a Lion, rending aſunder, and none deliver.

3. O Lord my God, if I did this; if there was Iniquity in my Hands;

4. If I recompenſed Harm to him that was at Peace with me (whereas I delivered him who was my Adverſary without cauſe;)

5. Let the Enemy not only purſue my Soul, but overtake, nay tread down my Life to the Earth, and make my Honour remain in the Duſt. A Pauſe.

6. Ariſe, O Lord, in thy Anger, get up againſt the Fury of my Adverſaries; and awake for me, with the Judgment thou haſt commanded.

7. Thus will the Aſſembly of the People come round about thee; and for that return thou on high.

8. Let the Lord give Sentence to the Folk; judge me, O Lord, according to my Righteouſneſs, and my Integrity in me.

9. Let the Harm of the Wicked ceaſe, I

Ver. 1. *Beza upon the penitentiall Pſalmes*, has at this Verſe, with extravagant Wit, as a Prayer for his Readers, *Behold him that is leſs than nothing, unleſs the greateſt ill be ſomething.*

Ib. *Eighth*] String, which probably was not uſed in common Muſick.

Ib. *A Pſalm of David*] at the Time of ſome Sickneſs, among his other Troubles, when his Enemies were ſeeking to catch him for *Saul*.

Ver. 3. *how long*] In the *Litur.* there is annexed *wilt thou puniſh me*, and in the *Geneva Tranſ. wilt thou delay*, without any Thing for it ſo much as in the *Gr.* or *vulg. Lat.*

Ver. 5. By *Buchanan*, who turned the *Pſalms* into fine *Latin Verſe*,

Ubi ſæva duram mors manum injecit ſemel.
Quis amplius meminit tui?
Quis mortis alta ſubrutus caligine
Nomen celebrabit tuum?

that is literally, *Where cruel Death once lays on his Hand, who remembers thee any more? Who that is overwhelmed in the deep Darkneſs of Death will celebrate thy Name?*

Ver. 6. *wet*] ſo *Munſt. humecto:* for *ſwim* was impoſſible, and *all the night* too; and for *water* it might as well be ſaid *melt*, if Words were to be taken only in their primary Signification.

Ver. 7. *Eye*] Wondering at *beautie*, which the *Lit.* has, I found *Eye* was taken for *Look* or *Appearance* (in *Mat. Bib. countenance*) and that for *beautie*.

Ver. 10. *turn back*] from purſuing me.

Ver. 1. *A variable Poem*] in the Tune of it; ſince the Matter continues, and ſeems uniform in the *Pſalm*; it being from a Root that ſignifies *to wander:* ſo *Jun.* and *Trem.* render it *Ode varia.*

Ib. *Cuſh*] who might be one of thoſe *David* complained of, 1 *Sam.* xxiv. 9. and was of *Saul*'s Tribe.

Ver. 2. *he*] *Saul.*

Ib. *rending aſunder*] The late Writer of *Critical Notes on ſome Paſſages* would have this be *redeem*, like the ſame Verb in *Pſa.* cxxxvi. 24. *Lam.* v. 8. but there only, and that from the *Chald.* Signification, both with ם *from* after; which *Pſalm*, if not written after the Captivity, as *Lamentations*, is a *Pſalm of Praiſe*, and ſo might be indited more learnedly than this *mournful Supplication.* However would this make better Senſe? No, none at all; and it is further required for the *Heb.* Copy to have ואין *and none*, more than it has: ſuch Demands, if granted, we might ſoon find to increaſe upon us, and the *Bible* to become a moſt uncertain *Book.* This Author is peculiar in finding fault with our following the *Chaldee*; when it is the *Chald. Tranſ.* and ours follow the *Heb. Original* together.

Ver. 3. *this*] which *Cuſh* accuſed him of.

Ver. 4. *delivered him*] *Saul*, as 1 *Sam.* xxiv. 4, 6, 7. but the Author of *Holy David clear'd* expounds it in a contrary as well as wrong Senſe by *betrayed*, as though it belonged to *if*, when there is *I* before *have.* The LXX render, *let me indeed fall from my Enemies empty*; how, but by the Top of ל being off, and ſo the Verb thought to be חרץ omitted by *Byth.* as too difficult.

Ib. *him*] *Jonſton* in his famed *Latin Verſe*, into which he turned the *Pſalms*, inſtead of the firſt *him* has *ſocios, Companions*, and for the latter *gens, hation*; when *Nim* both times evidently means but one, and that the ſame Perſon, viz. *Saul*, againſt whom *David* was falſely accuſed of doing *this* mentioned Ver. 3.

Ver. 6. *againſt*] So the *Geneva Bib.* and *Ant. Hulſe* in *Annot.* tranſlates *in excandeſcentias*, as being more proper to the *Heb.* than *becauſe of*, which would rather be מ The LXX put it *in the Borders*, imagined from the Verb *paſs.*

Ver. 7. *for that*] *Matter* or *Aſſembly*, the Pronoun being ſing. *Caſtal.* ſays *eam ob cauſam, for that cauſe*; *Leo Jud. hujus rei gratia, for the ſake of this thing.*

Ib. *return thou on high*] *aſcend the Throne to judge, Jun.* and *Trem.*

Ver. 8. *according*] deſiring his Enemies might be judged by that, as well as himſelf; according to the *Heb.* Pointing, and Ver. 6, 19. &c.

beſeech thee, but do thou eſtabliſh the Righteous; ſince the righteous God ſearches the Hearts and Reins.

10. My Shield is of God, who ſaves thoſe of an upright Heart.

11. God judging the Righteous, is himſelf highly diſpleaſed every Day.

12. Who, if he does not return, will ſharpen his Sword, bend his Bow, and take aim on it;

13. Even at him, with Weapons of Death; will make his Arrows for the Perſecutors.

14. Behold he breeds Vanity, conceives Trouble, and brings forth Falſehood.

15. He digs a Pit, and when he has done it, will fall into the Ditch he makes.

16. His Labour will return on his own Head, and his Violence come down upon his Crown.

17. I will praiſe the Lord according to his Righteouſneſs, and ſing melodiouſly to the Name of the Supreme Being.

PSALM VIII.

FOR the chief Muſician upon the Inſtrument Gittith. A Pſalm of David.

O Lord our Sovereign, how noble is thy Name on the whole Earth! who putteſt thy Majeſty above the Heaven.

2. Thou layeſt the Foundation of Strength by the Mouth of Infants and ſucking Babes, by reaſon of thy Adverſaries; to make the Enemy and Revenger quiet.

3. When I ſee thy Heaven, the Work of thy Fingers, the Moon and Stars which thou haſt ſet in order;

4. What is Man, that thou ſhouldeſt remember him? and the Son of Man, that thou ſhouldeſt viſit him?

5. Yet thou haſt made him wanting but a little of the Angels, and crowneſt him with Glory and Honour.

6. Thou makeſt him rule over the Works of thy Hands, putting all under his Feet;

7. Flocks and Herds of all Sorts, as likewiſe the wild Beaſts,

8. The Fowls of the Air, and the Fiſh of the Sea, that paſs along its Paths.

9. O Lord our Sovereign, how noble is thy Name on the whole Earth!

PSALM IX.

FOR the chief Muſician, upon the Death of Goliath. A Pſalm of David.

Ver. 11.] In the *Liturgy ſtrong and patient* is from the *Vulg.* or *Gr.* but they have the former in the room of *God* or *himſelf*, ſo that there is farther Addition in the *Litur.*

Ib. *himſelf*] For this the *Sept.* have μὴ *not*, ſuppoſing אל to be אל

Ib. *every Day*] There is an *Eng. Tranſlation* of this *Book* (and in my Poſſeſſion) aſcribed to the *Earl* of *Dartford* (whoſe I may hereafter call it) then with *K. James* II. in *France* after his Abdication, that was printed there in 1700; though *Lewis* after his great Searches, confeſſes in his *Complete Hiſt. of Eng. Tranſlations*, p. 357. he could never hear of it but in *Le Long*'s *Biblioth. Sacra:* which *Tranſ.* is a great Amendment, as to the *Engliſh* and better underſtanding, of the *Doway* or *Vulg. Verſion*; and here it has, *will his Anger always continue?* for the other's, *is he angrie euerie day?* notwithſtanding the *Note* there gave it another Turn, viz. *God doth not puniſh al ſinners preſently, but often differeth.*

Ver. 12. *Who*] which it is neceſſarily rendered, both to ſhew this was God, and to diſtinguiſh it from *he.*

Ib. *he*] *Cuſh*, of whom the *Pſalm* is made. The LXX have it in the 2d perſ. plur. *you*, not becauſe they read ſo, as the Cant is, viz. תשובו for ישוב but becauſe they wrote ſo, i. e. ſo looſely.

Ver. 13. *make*] never *ordaineth.*

Ver. 14. by *Doct. Arthur Jonſton*,

Parturit hæc noxam; ſterili ſed credidit arvo
Semina, nec præter ſomnia vana metet:

that is, *This (turba, Multitude) is delivered (as a Woman) of Miſchief; but truſts the Seed* or *Grain to a barren Field, nor reaps other than vain Dreams*; where he not only changes the Scripture Allegory, but abſurdly his own.

Ib. *breeds*] to *travail* (old *Engliſh*) being the ſame as to *bring forth*, and the *Heb.* Verbs are different. Beſides if he had brought forth, how did he now travail, as in the *com. Bible?*

Ib. *Vanity*] the ſame that is ſo tranſlated *Job.* xv. 35.

Ver. 15. *will fall*] agreeable to the following.

Ver. 1. *the Inſtrument Gittith*] The reſt being alſo muſical Inſtruments, and *Jun.* and *Trem.* render this *Gittæa inſtrumenta*; ſuch as might have been uſed with *Obed-edom* the *Gittite*, where the Ark was, 2 *Sam.* vi. 11. ſee alſo 1 *Chr.* xv. 21, 25, 28. & xvi. 38. but the *Targum* has it, *the Harp which he brought from Gath.* So that this *Pſalm* was probably made afterwards in *David*'s Proſperity, as the Matter of it likewiſe ſhews.

Ib. *noble*] or *magnificent*; *Sept. wonderful*, beyond the Meaning of the Word.

Ver. 2. *layeſt the Foundation*] as might well be, and the Verb ſignifies, not *to ordain:* and is very different from that turned ſo in the next Verſe, as both are from that in *Pſa.* vii. 13. nay thoſe in *Pſa.* lxxxi. 5. & cxxxii. 17. which are thus rendered in the *com. Tranſ.* differ from all theſe, and from one another; ſo fond were our *Tranſlators* of this Word.

Ib. *Strength*] *Sept. a Vindication*, which and how ſhewn ſee on *Mat.* xxi. 15.

Ver. 3. *I ſee thy Heaven*] When *Anaxagoras*, who was a great Contemplator of the Heavens, was blamed by one for not minding his Country, he pointing towards Heaven, ſaid, Ἐμοὶ γὰρ καὶ σφόδρα μέλει τῆς πατείδος, *but I do mind it very much*, *Diog. Laert.* in *Vita.*

Ver. 1. *upon the Death of Goliath*] *Lightfoot* turns it, *upon the Death of the Champion*, Vol. I. p. 55. ſuitable to the *com. Tranſ.* 1 *Sam.* xvii. 4. the *Targum* has it, עַל מִיתוּתָא דְגַבְרָא דִי נְפַק מִבֵּינֵי מַשְׁרְיָתָא *upon the Death of the Man who came out between the Armies*, as rendered in 1 *Sam.* xvii. *muth* being *Death*, and *labben*, *of him between*, according to the Term he is mentioned by there. *Jun.* and *Trem.* alſo have it of his Death; with which the Matter of the *Pſalm* ſeems to agree: and though *Poole* objects, from Ver. 14. that *Zion* was then, and long after, in the Hands of the *Jebuſites*; the Anſwer is ready, that this might be compoſed long after *Goliath*'s Death, and yet concerning it. Have not Poems been made on Things which were longer before?

I will praiſe the Lord with my whole Heart; will tell all thy wonderful Things.

2. I will be glad, and triumph through thee; will ſing melodiouſly to thy Name, O Supreme One:

3. For the returning back of my Enemies; who fall, and periſh by thy Preſence.

4. For thou haſt performed my Judgment, and Cauſe; didſt ſit on the Throne judging righteouſly:

5. Thou haſt rebuked the Gentiles, haſt made the wicked one periſh, blotted out their Name for ever and evermore.

6. The Waſtings are finiſhed perpetually, O Enemy, that haſt quite deſtroyed Cities, whoſe Remembrance is periſhed with them.

7. But the Lord abides for ever, who prepares his Throne for Judgment.

8. And he will judge the World with Righteouſneſs, will give Sentence to the People with Uprightneſs.

9. The Lord is alſo a high Place for the oppreſſed, a high Place at Times of Diſtreſs.

10. So they who know thy Name, will truſt in thee: for thou doſt not forſake thoſe, O Lord, that ſeek thee.

11. Sing melodiouſly to the Lord who dwells in Zion, declare his Deeds among the People.

12. For he who requires Blood remembers them, does not forget the Cry of the Afflicted.

13. Be gracious to me, O Lord, ſee the Affliction I have from ſuch as hate me, who art my Lifter up from the Gates of Death.

14 That I may tell all thy Praiſe at the Gates of the Daughter of Zion, may rejoice in thy Salvation.

15. The Gentiles are ſunk down in the Pit that they made: their Foot is taken in that Net which they hid.

16. The Lord is known by the Judgment he performs, inſnaring the Wicked in the Work of his own Hands. A Pauſe for Meditation.

17. The Wicked ſhall return to the very Grave, all the Nations that forget God.

18. For the Needy will not be forgotten perpetually, the Expectation of the Afflicted periſh for evermore.

19. Ariſe, O Lord, let not Man become ſtrong; let the Gentiles be judged before thy Face.

20. Put them in Fear, O Lord, let theſe be ſenſible they are Mortals. A Pauſe.

PSALM X.

WHY, O Lord, doſt thou ſtand far off, hide thy ſelf at Times of Diſtreſs?

2. The Wicked in Pride perſecutes the Afflicted: let them be taken in the Devices that they contrive.

3. For the Wicked praiſes the Deſire of his own Mind, and pronounces him happy that gets Money, contemning the Lord.

Ver. 3. *For*] which ſhews the Cauſe of his praiſing God.

Ver. 5. *the wicked one*] *Goliath*, according to *Jun.* and *Trem.* in *Annot.* the *Heb.* being ſing. and ſo *Kimhi* ſays of it at this and the 16th Verſe.

Ver. 6. *Waſtings*] *Gr. Javelins* or *Swords*, as with a different Point.

Ib. *Waſtings are finiſhed*] thou canſt waſte no more.

Ib. *that haſt*] or *though thou haſt*, which connects the Verſe together, and makes Senſe of it, tho' not like *Patrick*'s. The Author of the *New Verſion* would force this to be *the Lord*, but the Beginning of the next Verſe refutes it.

Ib. *with them*] *Gr. with a Noiſe*, thoſe *Tranſlators* taking הֻמָּה to be a Noun from הָמָה which the Points might have prevented.

Ver. 9. *a high Place*] *Jonſton* for the former puts *murus, a Wall*, and for the latter *arcus, a Bow*; but his *Commentator* does not tell us why two ſuch very different Things, and the laſt offenſive inſtead of defenſive.

Ver. 12. *For*] the ſame as begins Ver. 4.

Ib. *he who requires Blood*] who takes Vengeance for it, the *Heb.* being a Participle.

Ver. 13. *hate me*] As a Critick on the *Scripture*, who does not lacerate it, in this Age, would appear ſingular, and make a poor Figure; ſo I find the Author of the *New Verſion* remarking, that he ſuppoſes the initial Letter of the next Word to belong to this; notwithſtanding they are parted with the great *Heb.* Point, and notwithſtanding there would be no *me* then, when he has it in his own *Tranſ.* but this is not all, ſince there is no ſuch *Heb.* Word as he would make the next, nor can be by the Structure of the Verb; and if there was ſuch a Participle in *Kal*, which he ſeems to have miſtaken it for, it would be neuter, not active.

Ver. 16. *inſnaring*] it being an active Participle, and ſo ſhewing what *the Judgment* is.

Ver. 17. *Grave*] ſhall return to the Earth, whence they originally came, dying for their Wickedneſs.

Ver. 18. *Expectation*] *Sept. Patience*, with too much Liberty, and in the *Litur.* worſe, *patient abiding*.

Ver. 20. *them in Fear*] *Heb. Fear to them*; but the Noun being ſpelled with ה inſtead of א the LXX from another Root render, *a Lawgiver over them*.

Ver. 1. *hide thy ſelf*] With the LXX *diſregard*, only by puſhing the Tranſlation of the Word beyond its Meaning.

Ver. 2. *in Pride*] *Pſalt. for his owne luſt*, on the ſlender Authority of *Munſter*, in the Childhood of reviving the *Hebrew*, and he not confining himſelf ſtrictly to it.

Ver. 3. *pronounces him happy that gets Money*] *Sept. the Unrighteous is well ſpoken of*, with the Verb before paſſive, both which alter the Senſe, and are eaſily diſtinguiſhed in *Heb.* had they kept to that; and by uſing *Unrighteous* they run into the Gulph of Univerſality, as the *Lord Verulam*, with great Wiſdom and Penetration, ſuppoſes the Ancients meant by being ſwallowed up in *Charybdis*, and that ſhipwreck'd on the Rock of *Scylla* was Diſtinction, in his *Icarus*.

Ib. *happy*] according to *Juvenal*'s, *animi felices credit avaros*,

And thinks the money'd Man alone is bleſt, Sat. 14.

Ib. *contemning*] *Sept. the Sinner* (out of the next Ver.) *has provoked the Lord*.

Ib. *the Lord*] which *Pagn. Leo Jud. Ainſw. Jun.* and

4. *Whom*, in the Height of his Look he will not ſeek, none of his Thoughts are of God.

5. His Ways are grievous at all Times, thy Judgments being on high, diſtant from him: *as for* all his Adverſaries, he puffs at them.

6. He ſays in his Heart, I ſhall not be moved, for one Age after another I am one who ſhall not be in Adverſity.

7. His Mouth is full of Curſing, Deceit and Fraud: under his Tongue are Trouble and Vanity.

8. He ſits in Ambuſh at the Villages, ſlays the Innocent in lurking Places; his Eyes are hid for the Poor.

9. He lies in wait at a lurking Place, like a Lion in his Den, which is to catch the Afflicted; whom he catches by drawing him into his Net.

10. He wears himſelf away, crouches down, and faiis in Strength, *for* the Poor.

11. Says he in his Heart, God forgets, hides his Face, never ſees.

12. Ariſe, O Lord; O God, lift up thy Hand: do not forget the Afflicted.

13. Why ſhould the Wicked contemn God, ſaying in his Heart, Thou wilt not ſeek *it* out?

14. Who ſeeſt *it*, for thou beholdeſt what is troubleſome and diſpleaſing, to reward with thy Hand: the Poor is left to thee, thou art the Helper of the fatherleſs.

15 Break the Arm of the Wicked; and of him that is evil ſeek out his Wickedneſs, *till* thou canſt find no more.

16 The Lord is King for ever and evermore: the Gentiles are periſhed out of his Country.

17. Thou heareſt the Deſire of the Meek, O Lord: thou who prepareſt their Heart, let thy Ear hearken.

18 To judge the Fatherleſs and Oppreſſed, let him proceed no more: to drive a Man violently out of the Country.

PSALM XI.

FOR the chief Muſician. By David.
I truſt in the Lord; how can ye ſay to my Soul? Wander *as* a Bird on your Mountain:

2. For lo the Wicked bend the Bow, taking aim with their Arrow upon the String, to ſhoot in the Dark at thoſe of an upright Heart;

3. And the Foundations being deſtroyed, what can the Righteous do?

Trem. with the *vulg. Lat. Tranſ.* put alſo accuſatively, and *Caſtal.* in like manner genitively.

Ver. 4. *none of his Thoughts are of God*] The wretched Condition ſo lively deſcribed in *The Complaint*, or *Night-Thoughts*, Night 2.

All Feeling of Futurity benumb'd;
All God-like Paſſion for Eternals quencht;
All Reliſh of Realities expir'd;
Renounc'd all Correſpondence with the Skies;
The Freedom chain'd; quite wingleſs the Deſire;
In Senſe dark-priſon'd all that ought to ſoar,
Prone to the Center, crawling in the Duſt;
Diſmounted every great and glorious Aim;
Embruted every Faculty divine;
Heart-buried in the Rubbiſh of the World.

Ver. 5. *grievous*] By the *Sept. polluted*, from חלל for חול

Ver. 6. *Age*] as he thinks of living a great while.

Ib. *who*] being the *Heb.* Relative, and ſtanding as here; therefore not *for*. The Author of the *New Verſion* ſuppoſes it *uſed with hardly any Meaning*, but better *Interpreters*, *Jun. &c.* have found this in it.

Ver. 7. *Deceit*] By the LXX *Bitterneſs*, from מרר which is from רמה overlooking or diſregarding the 2d מ

Ib. *under his Tongue*] as if concealed there to be ſpoken.

Ver. 8. *at the Villages*] According to the LXX *with Riches: Byth.* ſays *perhaps they read* (better *interpreted*) חצר *by* עשר but that is wide, and אצר nearer, eſpecially as א is often changed to ה for which they might take ח

Ver. 10. *wears himſelf away*] It has no Signification of *croucheth*; and is rendered *ſore broken*, *Pſa.* xxxviii. 8. & xliv. 19. *broken*, *Pſa.* li. 8. and *contrite*, Ver. 17. theſe being all the Places where this Verb is. *Jun.* and *Trem. atterit ſe* as here; *Montan. atteret ſe*, *Leo Jud. conteritur*.

Ib. *fails*] For this is ſing. and the Word for *Poor* plur. and thus it agrees with the firſt Verb. *Jun.* and *Trem.* have *procidit* membris *robuſtis ſuis*, *falls down with his ſtrong* Limbs.

Ver. 11. *hides*] *Gr. turns away*, as the Manner of hiding.

Ver. 13. *ſeek*] agreeable to Ver. 11. ſo in *Saxon* it is *ſecath*, and *Ainſw.* turns it *enquire*, *Jun.* and *Trem. inquiſiturum*.

Ver. 14. *reward*] *Heb.* primarily *give*; ſo that the LXX, not attentive enough to the Context, have rendered *deliver them into*.

Ver. 17. *prepareſt*] LXX *Preparation*, miſtaking the Verb for a Noun, which the *Heb.* has not.

Ver. 18. *judge*] or *condemn*, as indicated *Ezek.* xxii. 2. & xxiii. 36. 45.

Ib. *let him proceed no more:*] So we muſt read if we have any Regard to the *Heb.* Pointing.

Ib. *him*] ſo often ſpoken of before.

Ib. *to drive*] infin. like *judge*, and ſo may be thought to have the ſame Subject; and that it is active the Uſe of it ſhews, *Iſa.* ii. 19. 21. becauſe ſome ſuppoſe it paſſive, as the Author of the *New Verſion* tranſlates, but controuls it in his *Note* thereon. *Litur. be exalted, from the Gr. to magnify himſelf*, at Random.

Ver. 1. *ye*] *David*'s Friends, who adviſed him to keep away from his Enemies, probably the *Ziphites*, 1 *Sam.* xxvi. 1. 20. as *Pſa.* liv. ſeems made on another Occaſion mentioned, 1 *Sam.* xxiii. 19.

Ib. *your*] But the Author of the *New Verſion* ſpeaks for reading it *them*, by taking a Letter out of one Word and putting it to another, which would make Nonſenſe; but the LXX have neither *your* nor *their*, and ſo in the *Critical Notes* of 1747, we are told of ו corrupted into כ

2. *upon the String*] The LXX *in the Quiver*, as if that was better.

Ver. 3. *the Foundations*] *Gr. the Things that thou madeſt up*, miſtaking it for the Verb, as though תַּשְׁתּוֹת were תַּשִׁיתוֹתָ not as with *Bythner* in neither Form.

Ib. *do*] The Author of the *New Verſion thinks it more ſuited to the Genius of the Language* to be a Noun, by altering the Points, thus, *What is the Work or Reward of the Righteous?* This he explains

4. Why

4. Why the Lord in his holy Temple, the Lord whoſe Throne is in Heaven; his Eyes behold, his Eye-lids ſearch Mankind.

5. The Lord ſearches the Righteous; but the Wicked, and him that loves Violence his Soul hates.

6. He will rain upon the Wicked Snares, Fire and Brimſtone; and a very tempeſtuous Wind will be the Share of their Cup.

7. For the righteous Lord loves Righteouſneſs, his Face beholds the Upright.

PSALM XII.

FOR the chief Muſician upon the Eighth. A Pſalm of David.

Save, O Lord: for the pious one is ceaſed, for the Faithful are failed from Mankind.

2. They talk vainly one to another; nay with a flattering Lip, and a double Heart, do they prate.

3. The Lord will cut off all flattering Lips, the Tongue that ſpeaks great Things:

4. Thoſe who ſay, we will prevail with our Tongue, our Lips are our own; who is Maſter over us?

5. For the Waſting of the Afflicted, for the Crying of the needy ones, now will I riſe up, ſays the Lord; I will ſet him in Safety, who is puffed at.

6. The Lord's Savings are pure ones; *like* Silver tried in an earthen Veſſel, refined ſeven times.

7. Thou, O Lord, wilt preſerve them; wilt keep him from this Generation for ever.

8. The Wicked walk round about, when Vileneſs is exalted with Mankind.

PSALM XIII.

FOR the chief Muſician. A Pſalm of David.

How long, O Lord, wilt thou forget me? Perpetually? How long wilt thou hide thy Face from me?

2. How long ſhall I make Conſultations in my Mind, with Sorrow in my Heart daily? How long ſhall my Enemy be exalted againſt me?

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by *What has he to do or expect?* Which is making it a Verb again, and the ſame to, or elſe uncertain. But a ſmall Acquaintance with the Genius of the *Heb.* might have informed him, that Genit. Caſes ſtand next after the other; whereas *Righteous* is here before it, and parted from it.

Ver. 4. *Why the Lord*] *David* anſwers; which the Expletive *Why* makes more expreſſive.

Ib. *behold*] In the *Com. Pray. conſider the poore*, worſe than the *Gr. look to the poor.*

Ver. 5. *his Soul hates*] Inattentive to the Gender made by ה as well as the Senſe, the *Sept.* tranſlate *hates his own Soul.*

Ver. 1. *ceaſed*] As ſays *Juvenal, Sat.* 13.

Rari quippe boni——————

Good Men are ſcarce, their Number very ſmall,
Stapylton's Tranſ.

Ver. 3. *flattering*] *Mudge, ſmooth Lips*, but why ſhould *they* be cut off?

Ver. 4. *Thoſe*] being an Object or Accuſ. Caſe to *cut off*, like *Lips* and *Tongue.*

Ib. *prevail*] *Mudge, are Maſters of our Tongue*; which diminiſhes the Senſe, and makes the next a Tautology.

Ver. 5. *Safety*] I have related at *Pſa.* vii. 11. that a *Tranſlation* by the *Earl of Dartford* has the *vulg. Lat.* in better *Engliſh*, than that by the *College of Doway*: ſo here the laſt mentioned, publiſhed 90 Years before, is, *I wil put in a Saluation: I wil do confidently in him*; which the *Earl* alters to, *I will provide for their Safety, and I will do it effectually.*

Ib. *who is puffed at*] or *at whom there is Puffing. Mudge, that he would enſnare*, as if *he* was the *Afflicted* or *Needy*; in *Critical Notes, with luſtre to himſelf*, by changing יח to פה

Ver. 7. *them*] the *afflicted* and *needy*, Ver. 5. which are both there plural; but by *Patrick, the Words.*

Ib. *him*] *David* himſelf, as being one of the *afflicted* and *needy*; for this Pronoun is ſingular, and ſo a Tautology of *keeping* and *preſerving* the ſame prevented.

Ib. *from this Generation*] of People in *Saul's* Reign.

Ver. 8. *walk round about*] being frequent and buſy.

Ib. *Vileneſs*] or *vile Things*, as *Copies* differ in placing the Point, but is either Way feminine. So *Ainſw.* as *Jun.* and *Trem.* have *res vilis, a vile Thing*; *Pagn. vilitas, Vileneſs*; *Caſtal. nequitia, Lewdneſs*; *Munſt. ignominia, Shamefulneſs.* The *Pſalter* in the *Common-prayer* has it monſtrouſly, *are put to rebuke.* And *Mudge* of late, *as Thou art high up, Thou art become contemptible to the Sons of Man*; but *for this Purpoſe* he honeſtly confeſſes two Letters are to be added for *Thou*, and this Noun to be altered into a Verb, as he ſays he reads, that is when he has written it ſo himſelf: however he would ſcreen himſelf under the *Septuag.* who tranſlate, *according to thy Height thou haſt* (not *multiplied* as with their *Latin Tranſlators*, but) *took much care of the Sons of Men*, bad enough too; changing the Verb into a Noun, and the Noun into a Verb, and as if it was *flowed to the Sons of Men*; deriving זלות from נזל I think, as more likely than *Bythner's* חלל And notwithſtanding *Bp. Hare* owns he does not know what this Verſe means; if I may ſpeak the Truth, I ſee no Difficulty in it: nay though *Wheatland* and *Silveſter*, 1754, tranſlate it under the Authority, as they ſay, of *Bp. Patrick*,

Amaz'd the wicked wander to and fro,
When thou doſt raiſe from Earth th' obſcure and low;

I muſt diſſent, that on the contrary the Wicked were then proſperous, as Ver. 1, 2, 3, 4, 5, 7. almoſt the whole *Pſalm*, plainly ſhew; and how was it otherwiſe, if, as *Patr.* ſays, the Court of *Saul* and the corrupt Manners of that Age are here complained of? On the other hand the *Vileneſs* being bad, is correſpondent to *Pſa.* xv. 4. 1 *Sam.* iii. 13. *Iſa.* xxxii. 6. and *Patrick's* Expoſition reads quite unnatural to the Words.

Ver. 1. *Jonſton*,

Quò, Deus! uſque mei capient te oblivia? Vultum,
Durus et averſus, quò, Pater! uſque teges?

of which the Author of the *Prefatory Diſcourſe* to *Jonſton's Edition* ſays he does not remember ever to have ſeen ſuch a Pathos, or Expreſſion of the Paſſion by the Sound.

Ib. *Perpetually*] This without being a freſh Queſtion is very improper; ſo *Pſa.* lxxxviii. 46. but otherwiſe lxxix. 5.

Ver. 2. *make Conſultations*] as the *Heb.* is; *ſc. quomodo è manibus inimicorum meorum evadere poſſim*, that is, *how I may eſcape out of the Hands of my Enemies, Hulſe*; well: but *Mudge* tranſlates *form Deſigns againſt my Life*, to put an End to it himſelf, as he repeats in a *Note*; whereas this *Heb.* Prepoſition commonly ſignifies *in*, and another *againſt*, this Noun *Soul* or *Mind*, and another *Life*; ſo that *David* may be cleared of this Accuſation.

3. Look up, anſwer me, O Lord my God: enlighten my Eyes, leſt I ſhould ſleep *in* Death;

4. Leſt my Enemy ſhould ſay, I have prevailed over him; my Adverſaries ſhould rejoice, that I am moved.

5. Whereas I truſt in thy Kindneſs, my Heart ſhall rejoice in thy Salvation.

6. I will ſing to the Lord; for he is bountiful to me.

PSALM XIV.

FOR the chief Muſician. By David.
The vile one ſays in his Heart, There is no God: they corrupt, they make themſelves abominable by Deeds, none doing Good.

2. The Lord looking from Heaven upon Mankind, to ſee whether there is any who underſtands, who ſeeks God;

3. Every one is departed, they are become filthy together, none doing good, not even one.

4. Will none of the Workers of Iniquity know, who eat my People *as* they do Bread, not calling upon the Lord?

5. There they are ſeized with Fear, becauſe God is in the Generation of the Righteous;

6. You that make the Purpoſe of the Afflicted Shame, that the Lord ſhall be his Refuge.

7. Oh that there was the Salvation of Iſrael from Zion! when the Lord turns back the Captivity of his People, Jacob will rejoice, Iſrael will be glad.

PSALM XV.

A PSALM of David.
Lord, who ſhall lodge in thy Tabernacle? Who ſhall dwell on thy holy Mountain?

2. He that walks *in* Integrity, works Righteouſneſs, ſpeaks Truth with his Heart,

3. Slanders not with his Tongue, does no Hurt to his Companion, nor carries Reproach againſt his Neighbour;

4. In whoſe Sight a contemptible Perſon is deſpiſed, but he honours them who fear the Lord; he that ſwears to *his own* Hurt, without changing,

5. Lends not his Money on Uſury, nor takes a Bribe againſt the Innocent; doing theſe Things: he ſhall never be moved.

PSALM XVI.

A GOLDEN Poem of David.
Preſerve me, O God: for I truſt in thee.

Ib. *my Enemy*] *Saul.*

Ib. *be exalted*] *Beza* in the *Eng.* ſomething oddly, *gape over my head*, and *gape over me* more remote in *Pſa.* xvii. 9.

Ver. 6.] The Addition at the End in the Pſalt. is from the *Gr.* and that taken as appears from the End of the 7th *Pſa.*

Ver. 1. *no God*] The Proof of his Exiſtence by Reaſon, having lately read in *Stillingfleet*'s *Origines Sacræ*, and *Howe*'s *Living Temple*, I refer the *Eng.* Reader to, as there may be Occaſion for it.

Ib. *Deeds*] *Sept. Studies*, in another Meaning as imagined of the *Heb.* Word.

Ib. *no not one* of the *Pſalt.* in the *Gr. there is not even one*, might be fetched from the 3d Ver. and is not in *Pſa.* liii. 1.

Ver. 2. *looking*] We read that *Diogenes* lighted a Candle in the Day-time, and ſaid *he was looking for a Man*, meaning a right one, *Diog. Laert.* in ejus *Vit.*

Ver. 3.] The *Pſalter* adds in three Verſes after this, from the *Old Lat.* as in *Rom.* iii. where ſee; and *R. B.* only that I know of, turns them into Verſe.

Ver. 4. *my People*] *David*'s, he ſpeaking in his own Name, as *Poole* obſerves, throughout this *Pſalm.* By which, and Ver. 5, 7. this ſeems to be penned while *David* reigned at *Hebron* over Part of *Iſrael*: according to *Patr.* in *Abſalom*'s Rebellion, whither quite too many *Pſalms* appear referred by the *Commentators.*

Ver. 5. *There*] *in the Place where they oppreſs*, *Kimhi.*

Ib. *they*] who oppoſed *David*'s reigning, 2 *Sam.* iii. 1.

Ib. *ſeized*] In the *Contents* of the *Bible*, to this Ver. is, *He convinceth the wicked by the light of their conſcience*, to which is added *own* at *Pſa.* liii.

Ib. *Fear*] The *Gr.* adds *where no Fear was*, from its own *Verſ. Pſa.* liii. 5.

Ver. 7. *from Zion*] which *David* was not yet poſſeſſed of, but might underſtand that was to be the Place of the Sanctuary, and ſo wiſhed for it as here.

Ib. *Captivity*] by the *Philiſtines*, 1 *Sam.* ult. 1, 7. as *Pſal.* lxxviii. 61. & cvi. 46.

Ver. 1. *holy Mountain*] *Zion*, Part of the City *Jeruſalem*, which it ſeems *David* had now in Poſſeſſion, and as I ſuppoſe had lately got, in the Eſteem for which he compoſed this *Pſalm.*

Ver. 4. *In whoſe Sight a contemptible Perſon is deſpiſed*] widely tranſlated in the *Pſalter*, *He that ſetteth not by himſelf* (for our *makes not much of himſelf*, I ſuppoſe) *but is lowly in his own Eyes.*

Ib. *contemptible*] as all the Wicked are, notwithſtanding any outward Greatneſs. *Melanthius* in his *Book of Painting*, as cited by *Diog. Laert.* in the *Life of Polemo*, ſays there ſhould be a certain ἀυθάδειαν καὶ σκληρότητα, *Height and Stiffneſs of Mind*, in People's Actions and Manners, to guide them rightly.

Ib. *Hurt*] but the *Gr. Neighbour*, the Diſtinction being רַע and רֵעַ only in the Points: the *Liturgy* takes in both Meanings, and ſeparate the one from the other.

Ib. *changing*] LXX *deceiving*, from רמה by imaginary Tranſpoſition, and the *Liturg. diſappointeth him.*

Ver. 5. *Lends not*] *Beza* ſtrangely, at leaſt in the *Eng. Tranſ. Which doth not lend his Monie to the hindrance of an other.*

Ib. *doing theſe Things*] being the Concluſion of the proper Anſwer to Ver. 1. ſo that the great *Heb.* Stop for a Colon is here proper and neceſſary, and not a full Point at *Innocent*; where is but a ſmall miniſtring Accent, to join it to *does* or *Doer.*

Ver. 1. *A golden Poem*] from its Root *famous Gold. Ainſw.* expounds it *Davids jewell*, or *notable ſong*; and *Leo Jud.* tranſlates *Inſigne aureolum, a notable golden Matter*; *Jun.* and *Trem. Inſignis ode, A notable Poem*; which *Interpretation* alſo *Lew. de Dieu* prefers. But *Jerome* and *Aquila humble and honeſt*, as if the Word was parted into two.

2. One

2. One may ſay to the Lord; Thou art my Maſter, my Goodneſs is not to thee;

3. It is for thoſe Saints who are on the Earth, and the noble ones in whom is all my Delight.

4. Their Sorrows will be mutiplied *who* give a dowry to another: I will not pour out their Offerings of Blood, nor take up their Names into my Lips.

5. Thou Lord, the Portion of my Share and Cup, ſupporteſt my Lot:

6. The Lines being fallen to me in pleaſant Places, a handſome Poſſeſſion alſo for me.

7. I will bleſs the Lord, who gives me Counſel; nay my Reins inſtruct me in the Nights.

8. I ſet the Lord before me continually; becauſe *he* is at my right Hand, I ſhall not be moved.

9. Therefore my Heart is glad, and my Inſtrument of Glory rejoices; my Fleſh alſo ſhall dwell ſecurely.

10. For thou wilt not leave my Perſon in the Grave; nor let thy holy one ſee Corruption.

11. Thou wilt make known to me the Path of Life, the Fulneſs of Joys in thy Preſence, the pleaſant Things at thy right Hand eternally.

PSALM XVII.

A PRAYER of David.

Hear what is righteous, O Lord, hearken to my Cry, give ear to my Prayer; *that* are not with deceitful Lips.

2. Let my Judgment come out from befor thee, let thy Eyes ſee Uprightneſs.

Ver. 2. *One*] as denoted in *Latin* by the ſecond Perſ. ſing.

Ib. *Goodneſs*] *Pſalt. goods* meanly.

Ib. *not to thee*] *Gr. thou haſt no need of*, mere Para-phraſe.

Ver. 3. *the noble ones—my Delight*] Inſtead of this the LXX tranſlate, *he has made his Will* or *Pleaſure admirable*; exchanging the Noun for the Verb, ſtrained beyond its Signification too, and the Pronoun ' for ו but the *Vulgate* rectifies the latter, the *Doway Tranſ.* being, *he hath made al my willes meruelous in them*, which the *Earl of Dartford* turns to intelligible or retranſlates into Senſe thus, *he has wonderfully made appear all my good intentions towards them.*

Ver. 4. *give a dowry to*] or *endow*, as it ſignifies, and is rendered *Exod.* xxii. 16. where it is only found beſides in this Conjug. *Kal.* Vulgarly ſung,

They ſhall heape ſorrowes on their heads, which run as
they were mad:
To offer to their idoll gods, alas it is too bad.

Ib. *another*] *Sept. afterwards*, as a different Vowel might make it.

Ib. *pour out their Offerings*] the LXX have *gather together their Aſſemblies*, both Verb and Noun from the Root נגך which are from כסן the ſame Letters tranſpoſed, and ſuch Words ſometimes take Meanings one from another; but there had need be ſome Neceſſity for it in the Expreſſion, or the ſame Signification of the ſame Word elſewhere, which are here wanting: but to pretend thoſe *Tranſlators* read it with the Letters inverted, as *Bythner* ſpeaks, is utterly incredible; for who could miſtake ך for כ by the Likeneſs, and alſo the End for the Beginning of the Word at the ſame Time?

Ib. *nor take up their Names into my Lips*] *Jonſton*,

Abſit ut hæc memorans os ſe contaminet; aures
Abſit ut offendant nomina læva meas:

far be it from my Mouth to pollute it ſelf by mentioning them; far be it from their nonſenſical Names to offend my Ears.

Ver. 5. *Lot*] the Kingdom; ſee 2 *Sam.* v. 12. ſo not in Saul's Time.

Ver. 7. *Archdeacon Daniel* in his *Paraphraſe* on this *Pſalm* has,

Let others to the diſtant pow'rs complain,
And on their idle godſhips call in vain;
Be it my pride to act a juſter part,
And own the God exulting in my heart.
Here, here he triumphs an unrival'd gueſt,
And with his ſacred fire inflames my breaſt.

This is in the *Miſcellaneous Poems* printed ſeveral times for *Lintot*, Vol. II. but afterwards unworthily ſuppreſs'd in his *Paraphraſe on ſome ſelect Pſalms.* So *K. James*, in his *Verſion* authorized by *K. Charles*, and printed at *Oxford.* 1631,

My thonghts all night (by him inſpir'd)
doe teach what courſe to take.

Jonſton likewiſe has,

Hujus & afflatu ſacras precordia flamm:æ
Concipiunt, pulſa nox ubi luce redit s

and by the Inſpiration of him my inward Part conceives holy Flames, when the Light being driven away Night returns. And *Hulſe* in his *Heb. Elegancies out of the Pſalms*, No. 44. ſays, *To be inſtructed by the Reins, is ab internis animi & conſcientiæ motibus ad pietatis officia trahi, to be drawn to the Duties of Religion by the inward Motions of the Mind and Conſcience.*

Ib. *my Reins*] *which* he ſays *the Lord poſſeſſed*, *Pſa.* cxxxix. 13. *Beza* in *Paraphraſis*, *O Lord, thou doſt teach me inwardly every Night.* The *Doway Bible* by Miſtake has *veines.*

Ib. *inſtruct*] In the *Com. Prayer Pſa. chaſten*, which the *Heb.* alſo ſignifies, and may be contained in this; and that the Author of *Holy Dav. clear'd* explains, *for the Reproofs and Checks I have every Night from my own Heart, whenever I do amiſs.*

Ver. 8. *ſet*] By *the Sept. looked to* paraphraſtically; becauſe, as I judge, the literal Meaning is ſomewhat diffuſive and unfixed.

Ib. *the Lord*] *Pſalt. God*, by ſome Overſight, neither in the *Gr. Vulg.* nor *Munſt.*

Ver. 9. *Inſtrument of Glory*] viz. *the Tongue*, as quoted *Acts* ii. 26. and as the *Gr. Tranſlators* with ſome of the *Lat.* and our former *Eng.* render it; according alſo to *Pſa.* xxx. 12.

Ib. *dwell ſecurely*] *ſhall reſt in hope*, *Acts* ii. 26. is quoted from the *Greek Tranſ.* not from the *Heb. Original.*

10. *not leave*] *Hatton* in his *Prayer* on this *Pſalm* has, *that when our fleſh ſhall ſee corruption, our ſouls may not be left in hell*; as if Souls might return out of Hell: but his Performance ſeems mean, taking a Verſe or two of a *Pſalm* almoſt verbatim, and moſt of the reſt common and dull, beſides ſecretly ſtriking at the Sectaries (while he pretends thoſe *Prayers* are to ſuit all) though printed the 15th time 1724.

Ib. *Perſon*] *as*, ſays *Poole*, *this Word is every where uſed*; doubtleſs it is frequently; ſee of this *Amama* in *Anti-barb Bibl.* and *Byth. Lyr. Pr.*

Ib. *Grave*] So *Nathan Mordecai* in his famous *Heb. Concordance* ſays, שאול פירושו קבר the Meaning of *ſheol* is *the Grave*; as it is rendered by *ſepulcrum*, *Sepulchre* or *Grave*, by *Jun.* and *Trem. Pagnin. Leo. Jud.* and it is interpreted of *the Reſurrection of Chriſt*, *Acts* ii. 31. and by *Gruden* in his late famous *Concordance* expounded, *Thou wilt not ſuffer my body to putrefy in the grave*,.

Ib. *holy one*] The Word having ' redundant, which were it not for the pointed Vowels might be plural, the Author of the *State of the Pr. Heb. Text*, p. 218, 496, 498, exclaims againſt the *printed Heb. Copies*, though the *Marginal Reading*, univerſally owned, is regularly ſingular, and though the Vowel-Points confine the *Text* alſo to that, which are not as when plural in *Pſa.* lii. 9. &c.

Ver. 1. that *are not*] not *Prayer* only, where is the rpincipal Stop in the *Heb.* ſhewing this belongs to the other alſo: ſo *Croſs* in *Tagh. Art.* p. 204.

Ver. 2. *Uprightneſs*] as *Pſa.* ix. 8.

3. Thou

3. Thou ſearcheſt my Heart, thou viſiteſt in the Night, trieſt me, finding Nothing: I intend my Mouth ſhall not tranſgreſs.

4. Among the Works of Men, by the Word of thy Lips, I take heed of the Robber's Paths.

5. Uphold my Steps in thy Roads, *that* my Feet may not be removed.

6. I call upon thee, for thou wilt anſwer me, O God: incline thy Ear to me, hear what I ſay.

7. Diſtribute thy Kindneſs, who ſaveſt by thy right Hand the truſting ones, from thoſe who riſe up againſt *them*.

8. Keep me as the Apple of the Eye, hide me in the Shadow of thy Wings;

9. From the Face of the wicked ones who waſte me, the Enemies to my Life, that come about againſt me;

10. Who are incloſed with their Fat, ſpeaking proudly with their Mouth.

11. They now ſurround us by our Steps, ſet their Eyes inclining to the Ground.

12. His Likeneſs is as a Lion that longs for the Prey, and as a young Lion that ſits in lurking Places.

13. Ariſe, O Lord, prevent his Looks, overthrow him: deliver my Life from the Wicked with thy Sword;

14. From Men with thy Hand, O Lord, from Men of the World, whoſe Share is in *their* Life, and whoſe Belly thou filleſt with thy reſerved Things, that are ſatisfied with Sons, and leave their Excellency to their own Children.

15. *As for* me, let me ſee thy Face in Righteouſneſs; be ſatisfied when I awake with thy Likeneſs.

PSALM XVIII.

FOR the chief Muſician. By the Lord's Servant David; who ſpoke to the Lord the Words of this Poem, at the Time when he had reſcued him from the Power of all his Enemies, with that of Saul, as follow:

I will love thee affectionately, O Lord, my Strength.

2. The Lord is my firm Place, and my Fortification, as alſo my Deliverer, my God, my Rock, in whom I will truſt; my Shield, and the Horn of my Salvation, my high Place.

3. I will call upon the Lord, who is to be praiſed; ſo ſhall I be ſaved from my Enemies.

Ver. 3. *I intend*] With the LXX is, *and haſt not found Iniquity in me*, thruſting in the firſt, and making the two laſt Words for *my*, which they alſo miſtook for the firſt Perſon of the Verb.

Ib. *tranſgreſs*] As the *Heb.* Verb alſo ſignifies *paſs*, the LXX have turned it *ſpeak*, joining it to the next Ver.

Ver. 4. *Robber's Paths*] the By-ways where he robs, ſuch as his Enemies waited for him in. So the Word is properly rendered, *Jer.* vii. 11. *Ezek.* vii. 22. and *Roads* are aptly diſtinguiſhed in the *Original* from ſuch *Paths*. The *Vulgate* contrarily has *I have kept the hard Ways*; and the *com. Tranſ.* having added in it *me from*; *Patr.* violently expounds it, *preſerved me from murtherous Practices*.

Ver. 7. *Diſtribute*] and not *ſhew* in *Heb.* being the ſame that is turned *ſet apart*, *Pſa.* iv. 3. *Sept. make wonderful*, as elſewhere.

Ib. *thy Kindneſs*] which is one *Heb.* Word ſignifying no more.

Ver. 10. *Fat*] which by tranſpoſing the Letters might be *Cord*, and ſo *Mudge* renders it *Cords*.

Ver. 11. *by our Steps*] Saul's Agents obſerving by the Footſteps of *David* and his Men whither they were gone, and looking down to the Ground for that Purpoſe. Very pertinent! Yet *Mudge* alters the Vowels, and tranſlates, *We have ſucceeded*; but which his new-made Verb never ſignifies. The LXX have it *caſting me out*, for *making go*, as a Participle, and with ' for ו

Ver. 12. *His Likeneſs*] So the *Heb.* is, but the *Gr. They received me*, or rather *took me up*, ר being taken for ך perhaps, as ו muſt for ' and aſcribed to the root רומם *Byth.* ſolves it by *the* LXX *expreſs'd the Senſe*; which may be denied, for *David*'s Enemies could not take him, even by what he ſays here, Ver. 4, 9, 11, 13.

Ver. 13. *him*] The *Seventy them*, yet I dare ſay they did not read ם for ו as alſo juſt before.

Ib. *with thy Sword*] So *Caſt. Jun.* and *Trem.* with *Ainſw.* and the *Genev. Tranſ.* render; *with* being often underſtood in *Heb.* as in *Lat.* and ſeems much more agreeable to the Context, than to add *which is*: thus *Smyth*, who compoſed a pretty good *Verſion*, has,

Save, by thy Sword, from wicked ones;
Save, by thy Hand, from Men:

as alſo *Wither*. And the *com. Metre*,

And with thy Sword him ſmite.

In which Manner *Duport* turns it in *Gr.* Verſe. If we will let *Mudge* move it into the next Ver. he will have (indeed has) it, *ſave thy Sword*. A ſtrange Expreſſion! *after a good deal of Thinking* too, and which the ſtudying out could not require, while he doubtleſs ſaw it ſo in the *Sptuag.*

Ver. 14. *From Men*] Inſtead of which in a *Pſalter* that *Auguſtine* uſed was; *Perdens eos*, *Deſtroying them*: for the Difference in *Heb.* would be only *memitham* (the *Part.* in *Hiph.* from *muth*) for *mimthim*, by which the Author might make the Miſtake.

Ib. *Men*] By the LXX in the firſt Place *Enemies*, in the latter *few*, tho' ſignifying neither, and is the ſame both times.

Ib. *with thy Hand*] In the *Gr.* is *of thy Hand*, but the *Heb.* is not Genitive.

Ib. *whoſe Share is*] But by the LXX and *Vulg. divide them*, as a Verb. Hence the *Collegians of Doway* obſcurely, *from a few out of the Land divide them, in their life*; but by the *Earl of Dartford* more expreſſive, *ſeparate them in their life time from the ſmall Number of thoſe*, who are thine *upon the earth*.

Ib. *their Excellency*] the very ſame as in *Job* iv. 21. ſo *Jun.* and *Trem.* have here *excellentiam ſuam*: for *reſt* does not ſeem very proper.

Ver. 15. *when I awake with thy Likeneſs*] With the LXX *when thy Glory ſhall appear*, as their Imagination dictated.

Ver. 1. See this *Pſalm* 2 *Sam.* xxii. In the Argument of it to his *Paraphraſe*, *Beza* writes, *We muſt needs grant that we have no Writing extant of any Poet, who flouriſhed the moſt in Wit and Eloquence, to be compared with this Pſalm, if we only look at the Phraſe. And as for the Matter, he deſcribes thoſe his ſo dangerous Perils in ſuch a Manner, that he who reads them will almoſt think he beholds the Things with his Eyes; and he ſo paints forth the Glory of God in executing Judgment, and his Divine Majeſty with ſuch a high Style, that the Reader may think the Heavens and Earth yet ſtill to ſhake*; and for the like ſee *Delane's Life and Reign of David*, p. 71. or as quoted by *Wheatland*.

Ver. 2. *firm Place*] or *ſolid Place*, as the *Sept.*

Ib. *Rock*] the ſame as in 2 *Sam.* xxii. 3. and here in Ver. 46. which it ſignifies properly, not *Strength*.

4. The Pangs of Death ſurrounded me, and the Floods of Ungodlineſs terrified me:

5. The Pangs of the Grave compaſſed me about, the Snares of Death prevented me.

6. I called upon the Lord in my Diſtreſs, and cried out to my God; who heard my Voice from his Temple, and my crying out before him came into his Ears.

7. Then the Earth ſhook, and moved; the Bottoms of the Mountains trembled, and were ſhaken; becauſe he was incenſed.

8. Smoak went up through his Noſe, and Fire out of his Mouth conſumed; by which Coals were kindled.

9. He alſo bended the Heavens, and came down; there being a Miſt under his Feet.

10. Beſides he rode upon a Cherub, and did fly; nay flew ſwiftly upon the Wings of the Wind.

11. He made Darkneſs his Hiding-place, his Tabernacle round about him, dark Waters, thick Clouds of the Skies.

12. By the Brightneſs that was before him his thick Clouds paſſed on, with Hail, and Coals of Fire.

13. The Lord thundered too in the Heavens, and the Higheſt gave forth his Voice, with Hail, and Coals of Fire.

14. He alſo ſent his Arrows, and diſperſed them: and ſhot Lightnings, and routed them.

15. The Channels of the Water were not only ſeen, but the Foundations of the World diſcovered; at thy Rebuke, O Lord, by the Blaſt of the Breath of thy Noſe.

16. Sending from on high, he took me, drew me out of much Water.

17. He reſcued me from my ſtout Enemy, and from thoſe who hated me; becauſe they were too ſtrong for me.

18. Who prevented me at the Time of my Calamity; but the Lord was for a Staff to me.

19. And brought me forth to a large Place, delivering me; for he delighted in me.

20. The Lord recompenſed me according to my Virtue: he rendered to me after the Purity of my Hands.

21. For I obſerved the Ways of the Lord, and was not wicked contrary to my God.

22. All his Judgments were likewiſe before me, nor did I put away his Ordinances from me.

23. Nay I was perfect with him, and kept my ſelf from having Iniquity.

24. So the Lord rendered to me according to my Virtue, after the Purity of my Hands before his Eyes.

25. To the kind one thou ſheweſt thy ſelf kind, to the perfect Perſon perfect,

26. To the pure one ſheweſt thy ſelf pure, and to him who is perverſe froward.

27. For thou doſt ſave the afflicted People, and humble the haughty Eyes.

28. Thou alſo lighteſt my Candle: the Lord my God makes my Darkneſs bright.

29. By thee too I run through a Troop; and by my God I leap over a Wall.

30. *As for* God, his Way is perfect, the Word of the Lord is tried: he is a Shield to all that truſt in him.

31. For who is God beſides the Lord? And who the Rock excepting our God?

32. It is God girds me with Ability, and makes my Way perfect;

33. Making my Feet as the Hinds, and ſetting me upon my eminent Places.

Ver. 4. *Ungodlineſs*] There being בְּנֵי wanting to make *ungodly Men*.

Ver. 5. *prevented me*] as if from living.

Ver. 8. *Smoak*] which in the *Saxon Manuſcripts* of the *Pſalms* at *Cambridge* is *rec*, after which it is yet called in ſome Places of *England*, when coming not from Fire; *from which Tongue 'tis allowed on all Hands, the Body of ours is really derived*, ſays *Brightland* in the *Pref.* to his *Gram. of the Eng. Tongue*.

Ver. 10. *flew ſwiftly*] by the Change only of the Letter ר into ד in 2 *Sam.* xxii. 11. which might be a Refinement of *David* himſelf, tho' *Capel* ſays the other is better, *Critica Sacra*, Lib. i. Chap. 7. but I give it to this, as being not ſo common, both in reſpect to the Matter and the *Heb.* Word, and I think more ſublime.

Ib. *flew ſwiftly upon the Wings of the Wind*] *Apollinarius*, who lived in the fourth Century, and whoſe *Paraphraſe on the Pſalms in Gr. heroic Verſe*, is ſtill extant (that on other Books being loſt) has it,

Ἵπτατο Βυκτάων ἄνεμων πτερύγεσσιν ἀερθείς,

he flew mounted with the Wings of ſwift crouding Winds.

Ver. 11. *of the Skies*] *Pſalt. to cover him*, as the *Tranſlator* thought fit.

Ver. 15. *Water*] מ being prefixed to the Word for *Sea* in 2 *Sam.* xxii. 16. added perhaps by the royal Author, on reviſing and collecting his Pſalms together: *Abarbinel* reckons up 74 Varieties in the whole *Pſalm*, including different Spelling. *Hare* thinks this the *Copy* reviſed.

Ver. 18. *for*] which is in the *Heb.* more here than at 2 *Sam.* xxii. 19. and more agreeable to the Structure of that Language.

Ver. 19. *delighted in me*] *Doway Bib. would me*; which may paſs for as good *Latin*, viz. the Original *voluit me*, as *Engliſh*.

Ver. 23. *perfect*] 'Our Tranſlators, writes *Gell*, 'uſually render what is in the holy Text *perfection* or '*perfect*, by *ſincerity* and *ſincere* and *upright*, as *Pſa.* xviii. '23. or elſe miſlead the credulous Reader by putting one 'or other in the Margent,' *Eſſay*, p. 697.

Ver. 26. *perverſe*] being not the ſame Word with the following, any more than in 2 *Sam.* xxii. 17.

This is paraphraſed well in the *old com. Metre*,

And thou wilt uſe the wicked Men,
As wicked Men deſerve;

but by *Mud.* tranſlated, *with the Crooked Thou behaveſt croſsly.*

Ver. 29. *run through a Troop*] which *Mudge* flattens *to courſe in Parties*; and the *Sept.* transform into *ſhall be delivered from Temptation*: for אָרִץ might be paſſive from רצה thus אָרָץ by dropping ה as is ſometimes done, would the Points permit it, tho' that Verb muſt be racked to ſignify ſo.

Ver. 32. By *Payne*, forſooth amending the *old Metre*,

He is the Lord that girdeth me
with ſtrength for war, and why?
He maketh my way perfect, and
on him I will relie;

ſuch *whys* being much uſed by him, tho' not always ſo improperly.

34. He teaches my Hands War; and a ſteel Bow has been broken by my Arms.

35. And thou haſt given me the Shield of thy Salvation, thy right Hand has ſupported me, and thy Gentleneſs made me great.

36. Thou enlargeſt my Steps under me; inſomuch that my Ancles do no ſlip.

37. I purſue my Enemies, and overtake them; nay do not return till they are conſumed.

38. Thus I ſtrike them, ſo that they are not able to get up: they fall down under my Feet.

39. For thou girdeſt me with Ability for War; overthroweſt them under me that riſe up againſt me.

40. And thou haſt given me the Necks of my Enemies, that I may cut off thoſe who hate me.

41. They cry out, but none ſaves; on the Lord, but he does not anſwer them:

42. While I beat them ſmall, as the Duſt before the Wind; empty them out, as the Dirt of the Streets.

43. Thou deliverеſt me from the Contentions of the People; makeſt me the Head of the Gentiles: a People that I knew not ſerve me.

44. They hearken to me by the Report of the Ear: Strangers ſubmit to me;

45. Who decay, and ſhake for fear out of their cloſe Places.

46. The Lord lives, and bleſſed is my Rock: ſo let the God of my Salvation be exalted.

47. It is God renders Vengeance for me, and brings the People under me;

48. Delivering me from my Enemies: thou doſt withal exalt me above them that riſe up againſt me; reſcueſt me from the violent Man.

49. Therefore will I praiſe thee among the Gentiles, O Lord, and ſing melodiouſly to thy Name.

50. He makes the Salvation of his King great; and will ſhew Kindneſs to David his anointed one, and his Offſpring for ever.

PSALM XIX.

FOR the chief Muſician. A Pſalm of David.

The Heavens declare the Glory of God, and the Firmament tells the Work of his Hands.

2. One Day after another utters Speech, and one Night after another ſhews Knowledge.

3. There is no Speech, nor yet Words, without their Voice being heard.

4. The Draught of them goes forth to all the Earth, and their Declarations to the End of the World: he has made a Tent with them for the Sun.

5. Which is like a Bridegroom coming out

Ver. 34. *broken*] *Mudge* follows the *Seventy*, *Thou makeſt my Arms a Bow of Braſs*, by altering the *Heb.* they miſtook; but miſtaking himſelf too in doing it. *Bythn.* muſt alſo be miſtaken in ſuppoſing they read נְחָתָה from ינח which has not the Conj. *Kal*, and there it would be יַנְחֵתָה more likely they took the Word נחתה for נתתה from נתן as the *Gr.* Word likewiſe ſhews.

Ver. 35. *Gentleneſs made me great*] But *Mudge*, not without Alteration of the *Original*, *anſwering me invigorateth me*; and the *Sept.* by Reiteration, *thy Diſcipline has corrected me to the End, and thy Diſcipline it ſelf will teach me*; in which they might put *Diſcipline* or *Correction*, for *Gentleneſs* or *Meekneſs*, by a Metonymy of the Cauſe for the Effect, and *teach* to ſuit with it, both in the gloſſing way, to make Something that is plain, tho' wrong, as *Tranſlators* frequently do: as to the reſt, I count that *thy Diſcipline* was written by Overſight twice, and afterwards the Want of a Verb to the firſt was ſupplied by one of its own Signification; and, as the repeating it might ſeem to denote Continuance, *to the End* was alſo added.

Ver. 42. *empty them out*] being one Word in *Heb.* as if contracted from the two in 2 *Sam.* xxii. 43.

Ver. 43. *makeſt*] by taking out a *Heb.* Letter after מ and putting in another before it, 2 *Sam.* xxiv. 44.

Ver. 45. *decay, and &c.*] *Sept. are become old and lame, by reaſon of their Ways*; deriving the firſt Verb from בלה inſtead of נבל and the ſecond not from חרג as being only here, and the Meaning of it known by the *Chald.* but as *Bythn.* ſkilfully remarks from חגר that ſometimes ſignifies ſo in *Chald.* and is thus written 2 *Sam.* xxii. 46. yet there they tranſlate, *ſhall be caſt away, and overthrown*; and they might take *Places ſhut up* to be *Ways*.

Ver. 48. *withal*] The LXX Interpreters taking אַף to be *Anger*, and ſo reading *my Enemies of Anger*, tranſlate my *angry Enemies*, neglecting the *Heb.* Stop, the ſame as at *Wicked* in the firſt Ver. of this Book, which is an Inſtance of what Conſequence the very Accents are.

Ver. 50. *anointed*] The *Vulgate* has *Chriſt David*.

Ver. 1, &c. *Addiſon*,

The ſpacious Firmament on high,
With all the blue æthereal Sky,
And ſpangled Heav'ns, a ſhining Frame,
Their great Original proclaim:
Th' unweary'd Sun, from Day to Day,
Does his Creator's Pow'r diſplay, &c.

Ver. 2. *after*] as *Noldius* ſhews this *Heb.* Prepoſition ſignifies, *Concord. Heb. Partic.* 24. and of which *Poole* likewiſe gives Inſtances, adding *the Day doth not utter this to the Day*: accordingly *Brady* and *Tate* have it,

The Dawn of each returning Day
freſh Beams of Knowledge brings;
And from the dark Returns of Night,
divine Inſtruction ſprings.

Ib. *Knowledge*] which *Erillus* the Philoſopher, as *Diog. Laertius* writes of him, held to be the End of Living.

Ver. 4. *Draught*] *Sept. Sound*, imagining קוים as a Contraction of קולם and not reading the latter from the foregoing Ver. as *Byth.* conceits.

Ib. *with them*] the *Heavens* and *Firmament* looking like a *Tent for the Sun*; but what other *Tabernacle for him* is there in them? The *Gr.* is, *in the Sun he has put his Tent*: for which the *Heb.* would not only require the Change of ל into ב but alſo of בהם into ו joined to another Word, utterly improbable to have ever been.

Ver. 5. By *Jonſton*,

Sponſi more novi thalamo ſe tollit Eoo;
Carpit et, exultans more gigantis, iter.

There is not in all Virgil, ſays the *Pref. Diſc. a greater Sublimity of Verſe than in theſe Lines*, viz. in ſounding to the Senſe: in *Eng. Like a new married Man from the Wedding-Chamber he raiſes himſelf up from the Eaſt, and takes his Journey triumphant like a Giant*; as I underſtand it, and not as in the printed *Interpretation*, *out of his Morning Bed*, which debaſes the Image the inſpired Writer gives.

Ib. *ſtout Man*] *Sept. Giant*, not ſignified, and leſs agreeable.

Ib. *a Race*] *Mudge*, *his Path*; how flat!

of

of his Marriage-chamber, is joyful like a ſtout Man to run a Race.

6. His coming forth is from the End of the Heavens, and at their Extremities is his Circuit; from whoſe Heat there is Nothing hid.

7. The Law of the Lord is perfect, converting the Soul; the Teſtimony of the Lord is certain, making wiſe the Simple;

8. The Precepts of the Lord are right, rejoicing the Heart; the Commandment of the Lord is pure, enlightening the Eyes;

9. The Fear of the Lord is clean, remaining for ever; the Judgments of the Lord are true: they are *all* righteous together.

10. More to be deſired than Gold, or much pure Gold; and ſweeter than Honey, or the Dropping of Honey-combs.

11. Thy Servant is alſo admoniſhed by them; by obſerving them there is great Reward.

12. Who underſtands *his* Errors? Cleanſe me from thoſe that are hid.

13. Keep back thy Servant likewiſe from preſumptuous Things, let them not have dominion over me; then ſhall I be perfect, as well as innocent from great Tranſgreſſion.

14. Let the Speeches of my Mouth, and the Meditation of my Heart, be acceptable before thee, O Lord, my Rock and Redeemer.

PSALM XX.

FOR the chief Muſician. A Pſalm of David.

The Lord will anſwer thee at the Time of Diſtreſs, the Name of the God of Jacob will exalt thee;

2. He will ſend Help for thee from the holy Place, and ſupport thee from Zion;

3. Will remember all thy Offerings, and make thy Burnt-ſacrifice right. A Pauſe.

4. He will grant thee *what* is in thy Heart, and fulfil all thy Purpoſe.

5. In whoſe Salvation let us ſing, and ſet up a Standard in the Name of our God; *ſince* the Lord will fully grant all thy Petitions.

6. I know already that the Lord ſaves his anointed one; whom he anſwers from his holy Heaven, in the ſaving Power of his right Hand.

7. Some of Chariots, and others of Horſes, but we are mindful of the Name of the Lord our God.

8. Thoſe have ſtooped, and are fallen down: whereas we roſe, and ſhall be kept up.

9. O Lord, ſave: let the King anſwer us on the Day we call.

PSALM XXI.

FOR the chief Muſician. A Pſalm of David.

The King, O Lord, is glad through thy Strength; nay how exceedingly he rejoices through thy Salvation!

2. Who haſt given him the Deſire of his Heart, and not with-held the Propoſal of his Lips; a Pauſe.

3. When thou hadſt prevented him with good Bleſſings, ſetting a Crown of pure Gold on his Head;

Ver. 6. *their Extremities*] *Sept. the End of Heaven.*

Ver. 8. *Precepts*] *Sept. Righteouſneſſes:* being at a Loſs, as it appears to me, they went for the Meaning of פקד here to צדק through ſome Likeneſs; not becauſe the latter may be corrected by the former, as with *Byth.*

Ib. *enlightening*] *Apollinarius,*

ἐννεσί η τίλ.βσα καὶ ὄμμασι φέγγος ἀέξει.

Light increaſes to the Eyes by the bright Commandment.

Ver. 11. *admoniſhed*] The LXX tranſlate, *thy Servant keeps them*; not becauſe *they referred it to Practice*, as *Byth.* writes, but deriving *nizhar* from *nazar* in the room of *zahar*; where the *Interpreter*'s Deficiency in Grammar is apparent.

Ver. 13. *Keep back*] *Sept. Spare*, interpreting *haſac* by *hus.*

Ib. *preſumptuous Things*] *Gr. Strangers*, by the Error of ſuppoſing ד to be ר

Ib. *great*] which *David* having probably before this committed, particularly his Murder and Adultery, prays to be preſerved from ſuch for the future. But [the] muſt be improper here, though referring to that, as doubtleſs it was deſigned in the *com. Tranſ.* becauſe God's Forgiveneſs had, and muſt be what cleared him from that Tranſgreſſion, or any other already committed; and not God's keeping him back from it, which could relate only to what was not yet done.

Ver. 1. *Pſalm*] which he compoſed, as I think, when he was going againſt the *Syrians*, 2 *Sam.* x. 18. it being on Occaſion of a War, Ver. 5. where the Enemies ſet their Minds on their Chariots and Horſes, Ver. 7. as 2 *Sam.* x. 17. and who ſeem to have been beat before, Ver. 8. as 2 *Sam.* x. 13, 15.

Ver. 3. *make—right*] The Verb uſually ſignifies *to make fat*, but ſeveral take it to mean here *turn into Aſhes*; ſo this being general agrees with either, better than *accept.*

Ver. 5. *ſet up a Standard*] *Sept. be magnified*, as if ד and ג were tranſpoſed, but more likely the Signification only was transferred.

Ib. *of our God*] In the *Com. Pray. of the Lord our God*, from a corrupt *Copy* only of the *Sept.* which the *vulg. Lat.* did not follow.

Ver. 7. *are mindful of*] *Sept. will call upon*, by there being ב before *Name*, and as the Verb alſo ſignifies *to make mention*; yet that tranſlating is wrong, and the *Vatican Editions* have *ſhall be magnified*, as in Ver. 5.

Ver. 8. *ſtooped*] *Sept. had the feet tied*, poorly from the Noun of this Verb ſignifying *Legs.*

Ver. 9. *ſave: let the King*] *Gr. Tranſ. ſave the King*; which the *Heb.* Pauſe ſhould have prevented, and hereby the Uſefulneſs of it appears.

Ib. *anſwer*] This the *Gr.* has in the 2d Perſon quite inconſiſtent with the *Heb.*

Ver. 2. *the Deſire*] which ſeems to be *David*'s obtaining the whole Kingdom of *Iſrael*, and that this was made on that Occaſion.

Ib. *Propoſal*] *Sept. Will* (improper to *Lips*) going for the Meaning of ארש as it is only here, to דאה ſince א and ה are ſervile Letters, and ש of a Sound like א

Ver. 3. *a Crown*] See 2 *Sam.* v. 3.

Ib. *pure Gold*] *Sept. precious Stone.*

4. The

4. The Life that he aſked thee for, haſt thou granted him, a very long Space of Time.

5. His Renown is great through thy Salvation, Dignity and Honour doſt thou put upon him:

6. As being one that thou wilt make very happy for ever, and joyful with the Gladneſs of thy Preſence.

7. For the King truſts in the Lord, and by the Kindneſs of the Higheſt cannot be removed.

8. Thy Hand meets with all thy Enemies, thy right Hand finds thoſe out who hate thee.

9. Thou makeſt them as an Oven with Fire at the Time of thy Preſence: the Lord devours them in his Anger, the Fire conſuming them.

10. Their Fruit thou cauſeſt to periſh from the Earth, their Offspring from Mankind.

11. Becauſe they are wickedly inclined againſt thee; contriving Devices, they cannot prevail in.

12. For thou ſetteſt them for a Butt, taking aim on thy Strings at their Face.

13. Be exalted, O Lord, in thy Strength; let us ſing, and that melodiouſly, thy Power.

PSALM XXII.

FOR the chief Muſician; upon the Morning Hind. A Pſalm of David.

My God, my God, why haſt thou forſaken me, being far off from ſaving me, *and* the Words of my Roaring?

2. O my God, I call by Day, but thou doſt not anſwer; and by Night, there being no Silence to me.

3. Yet thou art holy, dwelling where the Praiſes of Iſrael are.

4. In whom our Fathers truſted; and as they did, thou deliveredſt them.

5. They cried to thee, and were ſet free: they truſted in thee, and did not become aſhamed.

6. But I am *as* a Worm, and not a Man; the Reproach of Men, and the deſpiſed one of the People.

7. All who ſee me ſcoff at me *thus*, thruſting out the Lip, ſhaking the Head;

8. He commits himſelf to the Lord, let the ſame deliver him: he may reſcue him, ſince he delights in him.

9. For thou broughteſt me out of the Belly; madeſt me dependent at my Mother's Breaſts.

10. I was caſt upon thee from the Womb: thou haſt been my God from my Mother's Belly.

11. Be not far off from me, for there is Diſtreſs near, and no Helper.

12. Many Bullocks compaſs me, the Bulls of Baſhan incloſe me about.

13. They open their Mouth at me, *as* a Lion tearing and roaring.

14. I am poured out like Water, and all my Bones come apart, my Heart is like Wax, being melted in my Inſide.

15. My Strength is dried up like a Potſherd, and my Tongue cleaves to my Jaws; ſo that thou makeſt me ready for the Duſt of Death.

Ver. 5. *Honour*] In the *Liturgick Pſalms*, *great worſhip*; ſee *Pſa.* iii. 3.

Ver. 7. *cannot be removed*] as *Saul* and *Iſh-boſheth* had been.

Ver. 12. *ſetteſt*] the Verb not ſignifying *to make turn*.

Ib. *them for a Butt, taking aim*] ſo *Patrick*.

Theſe ſhall be made the Mark, at which
Thy killing Arrows aim;

as alſo the *Bp.* of that Name, *make them the Mark*; and *Duport* after the ſame Manner in *Gr. Verſe*, uſing σκοπὸν, *a Butt* or *Mark*, and τιλωσόμεν☉, *taking aim*.

Ib. *Strings*] *Sept. Remnants* thus, *wilt prepare their Face in thy Remnants*, a ſtrange Expreſſion, by which alſo they leave out על *againſt*, and for this have only the Meaning of another Noun from the ſame Root.

Ver. 1. *the Morning Hind*] in the *Eng. Marg. the Hind of the Morning:* this appears to denote *David* himſelf, then in ſuch a Condition as a Hind is, that is hunted in a Morning; and conſequently was (as the Matter alſo ſhews) in the Time of his Troubles under *Saul*.

Ib. *Hind*] *Sept.* and *Vulg. Receiving*, which the *Doway Tranſlators* render *Enterpriſe*, but *Byth.* expounds it *Help* (viz. received) no Matter which is right or wrong: I know not how the LXX turned it ſo, but by taking לת ה in the two Words for לקח and ſhould be obliged to him that can diſcover it better.

Ib. By *Jonſton*,

Ah, Deus! ah! me cur liquiſti? ululatibus aures
Cur, prŏcul abſcedens, ſubtrahis uſque meis?

which excels in its Kind (for Imitation by Sound) *all that can be found in the Latin Language*, ſays the Writer of the *Preſatory Diſcourſe*.

Ib. *My God. &c.*] which our Bleſſed Saviour uſed on the Croſs, in *Syriack*, *Mat.* xxvii. 46. ſuppoſed to be then the common Language in *Judea*; but rejects the *Gr. look upon me:* to make which I ſuppoſe the laſt אלי was taken for אלי and *look* ſupplied as underſtood, then that *God* at firſt (to which the *Gr.* has not *my*) was added afterwards; ſomething different from *Byth.* who does not quite ſuit his to the *Gr.* and adds a Letter more.

Ib. *ſaving me*] *Hare* and *Mudge* change the *Heb.* into *my Crying*, and ſo make a Tautology.

Ib. *Roaring*] The *Gr.* and *vulg. Lat.* after it, as uſual in this *Book*, have it *Sins* in a ſtrange Senſe; and how I believe I have hit upon, viz. by interpreting שאגת like שגיאות *Pſa.* xix. 12. whoſe ו might be left out, and this be plural without the Points.

Ver. 2. *Silence*] *Sept. for Folly*, as though *Silence* was ſuch.

Ver. 3. *dwelling*] *Pſalt. continueſt*, and in a wrong Diviſion.

Ver. 8. *delights in him*] The *Doway Tranſlators* have it *wil him*, being hard put to it for *Engliſh* to *vult*.

Ver. 9. *dependent*] As he could not then *hope*, nor is that the Meaning of the *Heb.* Word, being the ſame as at *Ver.* 5.

Ver. 12. *Bulls*] So tranſlated *Pſa.* l. 13. & lxviii. 30. the LXX have *fat Bulls*, giving the Word a double Meaning with the Adjective from ברא for אבר

Ver. 14. *in my Inſide*] and not as in the *com. Reading*.

Ver. 15. *like a Potſherd*] that lies about the Houſe, or in the Aſhes, to which no Moiſture comes.

Ib. *Duſt*] or *Mould*, but that it might be taken in another Senſe here.

16. For Dogs compaſs me, the Aſſembly of Evil-doers come about me; piercing my Hands and Feet.

17. I can count all my Bones: they ſtare, looking at me.

18. They divide my Garments to themſelves, and caſt lots for my Cloaths.

19. Therefore be thou not, O Lord, far off: my Strength, make haſte to my Help.

20. Reſcue my Life from the Sword, the only Thing I have from the Dog's Paw.

21. Save me from the Lion's Mouth; as thou heareſt from the Horns of the Unicorns.

22. *So* will I declare thy Name to my Brethren, among the Congregation I will praiſe thee.

23. You who fear the Lord, praiſe him; all that are Jacob's Offspring, honour him; and be in fear of him, you whole Offspring of Iſrael.

24. For he does not deſpiſe, nor abhor, the Calamity of the Afflicted, neither hide his Face from him; but hears, when he cries out to him.

25. By thee ſhall my Praiſe be in the, great Congregation: I will perform my Vows before thoſe who fear him.

26. The Meek will eat, and be ſatisfied; they will praiſe the Lord who ſeek him: your Heart will live for evermore.

27. All the Limits of the Earth will remember, and return to the Lord; and all the Families of the Nations bow down before thee.

28. For the Kingdom is the Lord's, who has dominion in the Nations.

29. All the fat ones of the Earth, that have been eating, will bow down; all who are deſcending to the Mould will fall down before him; and none will preſerve his Life.

30. The Offspring will ſerve him, that will be counted up to the Lord for a Generation.

31. They will come, and declare his Righteouſneſs, to the People who ſhall be born, that he has done *it*.

PSALM XXIII.

A PSALM of David.

The Lord is my Shepherd; I do not want.

Ver. 16. *Dogs*] *Dogs and worſe Men have compaſs'd me*, has *Dan. Burgeſs* in his *Metre*, as though they were very Dogs; but the *Pſalmiſt* has no *and* for that.

Ib. *piercing*] There being no other Place or Word in the *Heb. Bible*, but what may fairly I truſt be vindicated, from having been corrupted or altered, of thoſe which I have omitted as unneceſſary, referring the Reader to *Simon's Critical Hiſtory*, B. I. Ch. xviii, xix. who may well be hearkened to in this; I would mention here, that *they pierced* is not as the *Heb.* is, but as ſome ſuppoſe it ſhould be: whereas the *Heb.* Word as it is, may be taken for a Participle of the ſame Meaning, from כאר as in the *Lexicon* of *Capellus*, as here rendered, without any ſuppoſed Corruption of *Jews*, or Loſs of Senſe; according to *Pocock*, and as *Carpzove*, ſhews in his *Defence of the Heb. Bib.* againſt *Whiſton*, Chap. i. Ob. 28. The Author of the *State of the Pr. Heb. Text* objects that *the Omiſſion of the* ב *is very irregular*, being *never proper but before a ſuffix'd Pronoun, or in conſtruct*; which latter we are to take for *the conſtructed Form*, and ſuch, if he had underſtood *Hebrew* ſufficiently, he might have known this to be as a Participle, according to קֹרְאִי *calling upon*, *Pſa.* xcix. 6. רוֹמֵי *ſhooting with*, *Pſa.* lxxviii. 6. בֹּאֵי *entering*, *Gen.* xxiii. 10. רֹאֵי *ſeeing*, *Eſt.* i. 14. as in *Buxt. Gram.* L. II. C. xviii.

Ver. 19. *make haſte*] *Sept. apply*, fondly to have Something better.

Ver. 20. *only Thing*] according to the *Heb.* (not *darling*) viz. his Life.

Ib. *Dog's Paw*] the *Saxon* is, *handa hunda*, *the Paw of the Hound.*

Ver. 21. *from the Horns*] *David* being now, I ſuppoſe, in the Wilderneſs among the wild Beaſts, praying to be delivered from *Saul.*

Ver. 24. *from him*] The LXX have *from me*, how, may be eaſily ſeen in the *Heb.* and in other *Notes* of the like.

Ver. 25. *thoſe who*] *Payne*,——*them God's fearers be*; and the like in the very next Verſe.

Ver. 26. *ſeek*] *Sternhold*, *and thoſe that doe their dever.*

Ib. *your Heart*] *Sept. their Hearts*, not by ה for כ but their Senſe of it.

Ver. 27. *before thee*] *Gr. before him*, poſſibly by looking at that in the 29th Verſe.

Ver. 29. *have been eating*] *Jun.* and *Trem.* have *comedentes*, *that are eating*, but the *Heb.* Verb is in the preter-perfect Tenſe; and how contrary *ſhall eat* is to the Context may be eaſily ſeen.

Ib. *will bow down*] This the *Popiſh Doway Annot.* interprets, *ſhal religiouſly adore Chriſt's Bleſſed Bodie in the Sacrament.*

Ib. *none will preſerve his Life*] *Septuag. my Soul is alive to him*, miſtaking one *lo* for another, and ו for י yet the former *Mudge* knowingly eſpouſes, tho' he might have learned from *Byth.* the Diſagreement of Gender; but not the latter, it ſhewing more of the *Critick* to be ſingular in this Work.

Ver. 30. *Offspring*] *Litur. my ſeed*, from the *Vulg. Lat.* & *Gr.*

Ver. 30, 31. *for a Generation. They will come*] But by turning ל into ה in one Word, and ſtriking off י from another, then joining them together, by tearing away the double Partition of the *Heb.* Pointing, *Silluk and Sophpaſuk*, our *Tranſlator* above can make, *the Generation that is to come ſhall be numbred to the Lord*: yet too aukwardly, ſince in the *Heb.* Manner it would be, *a Generation will come, and be &c.* nor will *Pſa.* lxxi. 18. juſtify or even countenance it, being a different Thing, much leſs *Capellus*'s Cant of the LXX reading ſo.

Ver. 31. *declare*] *Gr.* and *Com. Prayer*, *the Heavens ſhall declare.*

Ib. *done* it] i. e. made them come and declare, with each of the Things before. *Litur.* from the LXX *whom the Lord hath made*; which *Tranſ.* the ſtrenuous Writer of *Holy David*, &c. juſtifying throughout at any Rate, as if it was without Fault, diſcovers alſo his little Knowledge of the *Heb.* ſince כִּי *that* is neither to be ſuppreſſed here, nor ſignifies *indeed.*

Ver. 1. *Pſalm*] which ſeems made after *David* had fetched the Ark to him, by Ver. ult. ſee 2 *Sam.* vi. 17.

Ib. *Buchanan* is blamed for introducing this *Pſalm* with,

Quid fruſtra rabidiſme petitis canes!
Livor propoſitum cur premis improbum?

Why do ye ſeek me, O mad Dogs, in vain? O Spite, why doſt thou preſs on the wicked Purpoſe! But I am ready to conclude it was in Relation to himſelf with the Popiſh Inqui-

2. He makes me lie down in Paſtures of freſh Graſs: leads me by ſtill Waters,

3. He reſtores my Soul, guides me in the Roads of Righteouſneſs, for his Name's ſake.

4. Nay though I go through the Valley of the Shadow of Death, I fear no Ill, ſince thou art with me; whoſe Rod and Staff comfort me.

5. Thou furniſheſt a Table for my Preſence before my Adverſaries, makeſt my Head wet with Oil, my Cup is quite full.

6. Certainly Goodneſs and Kindneſs will follow me all the Days of my Life, and I ſhall reſt in the Houſe of the Lord a long Time.

PSALM XXIV.

A PSALM of David.

The Earth is the Lord's, and what it is full of; the World, and thoſe that dwell in it.

2. For it was he laid its Foundation on the Seas, and eſtabliſhed it upon the Floods.

3. Who ſhall go up on the Lord's Mountain? And who ſtand up in his holy Place?

4. He that is innocent with *his* Hands and of a pure Heart; who does not carry himſelf vainly, nor ſwear deceitfully.

5. He ſhall carry a Bleſſing from the Lord, and Righteouſneſs from the God of his Salvation.

6. This Generation that ſeek for him, who ſeek thy Preſence, is Jacob. A Pauſe.

7. Take away your Heads, O Gates, and be taken away, you everlaſting Doors; that the glorious King may come in.

8. Who is this glorious King? The ſtrong and powerful Lord, the Lord that is powerful in War.

9. Take away your Heads, O Gates, and get away, you everlaſting Doors: that the glorious King may come in.

10. Who is it this glorious King is? The Lord of Armies, he is the glorious King. A Pauſe.

PSALM XXV.

BY David.

א To thee, O Lord, I lift up my Soul.

2. א My God, I truſt in thee; let me not be aſhamed, let not my Enemies triumph againſt me.

3. ג Nor let thoſe who wait for thee be aſhamed; let them be ſo that are treacherous without cauſe.

4. ד Make known thy Ways to me, O Lord, teach me thy Paths.

5. ה Cauſe me to go in thy Truth, as

ſitors, who perſecuted him in *Portugal*; where he tranſlated Part at leaſt of the *Pſalms*; and then the Beginning of this *Pſalm* joins agreeably with it.

Ib. *do not*] agreeable to the *com. Eng. Tranſ.* of the next Verſe.

Ver. 4. *Valley*] *Sept. Middle*, by the *Chald.* גוא from גוה the *Heb.* being ג·א

Ver. 5. *wet*] *Heb. fat.* To this the *Doway Annotators* tack on, *Chriſtian ſoules are alſo ſtreingthned by the Sacraments of Confirmation, Penance, holie Orders, Matrimonie, and extreme Unction*; not minded to loſe a Paſſage for Proof of thoſe five Sacraments of theirs.

Ib. *my Cup is quite full*] Where the *Verſ.* of the *Seventy, thy Cup makes drunk, as being very ſtrong*; and the *vulg. Lat. my Cup that makes drunk how brave it is!* have the latter made out of the next Verſe, which ſuch as would correct the *Original* by thoſe *Tranſlations* may take their Choice of; whilſt the *Targum* is like the *Heb.* excepting that for *abounds* it has *is large.*

Ver. 6. *reſt*] tranſlated *dwell* by miſtaking the *Heb.* Root.

Ib. *a long Time*] *Heb. to Length of Days, Sax. on langeneſſe daya.*

Ver. 1. *Pſalm*] It is not unlikely to be made on Occaſion of bringing the Ark to Mount *Zion*; ſo *Grotius* refers it to 2 *Sam.* vi. 12.

Ver. 4. *himſelf*] The *Marg. Reading* is *my* for *him* or *his*, and *ſelf* or *ſoul* the *Jews* expound to ſignify *the Name of God* (of which ſee *Viccars* here in his *Decapla in Pſalmos*) as if ſpoken by him, which the reſt of the *Pſalm* ſhews it was not.

Ver. 6. *thy*] *of God* with the *Sept.* by dull Paraphraſe ſpoiling one of the fineſt Elegances of Language, but *Patr.* worſe by referring *thy* to *Children of Jacob.*

Ib. *is Jacob*] *Jun.* and *Trem.* ſay, *the Generation of Jacob*; *Caſtal. videlicet Jacobeorum, that is of thoſe belonging to Jacob*; *Leo Jud. of Jacob are they*; *Ainſw. of Jakob, and Hulſe, is Jacob.* How abſurd is it for the Poſterity of *Jacob*, to ſpeak to and ſeek themſelves, as it amounts to in the *com. Tranſ.*

Ver. 7. *Take away*] the ſame Verb that I have rendered *carry* in the 4th and 5th Verſes.

Ib. *Heads*] By this the Gates ſeem compoſed of an upper and under Part, that might open ſeparately, as is not unuſual now; and though the upper Part might be turned up, yet ſurely not the other, which would then come in the room of that: ſo that *take away* better ſuits both, and the whole Doors, and the proper Meaning of the Verb is *take.* Let it be obſerved too that this was ſpoken in reſpect to the Ark, being not barely the Emblem, but peculiar Reſidence of the Divine Preſence, which required the Tops of the Gates to be opened, as expreſſed *Pſa.* cxviii. 10. when it was brought in aloft, as at Ver. 9. The *Gr.* and *Vulg.* thus, *Liſt up your Gates, O Princes*, but ſo aukwardly poſited, as to manifeſt the *Heb.* was the ſame it is now, which will by no means admit of ſuch Conſtruction; ſee *Byth. Lyra Proph.*

Ver. 9. *get away*] or *take away your ſelves*; for it does not appear that the *Doors* had ſeparate Heads like the *Gates*, as being alſo leſs grand, and Things of a greater Height might be brought into the Courts, to require Heads to the Gates; particularly it may be ſuppoſed the Ark was carried in there on the Levites Shoulders, 1 *Chron.* xv. 15. and taken down to be carried into the Tabernacle or Temple, 1 *Chron.* xvi. 1. which makes it all clear to be underſtood.

well as teach me: for thou art the God of my Salvation; for thee I wait every Day.

6. ו Remember thy Mercies, O Lord, and Favours: for they are from everlasting.

7. ח Do not remember the Sins of my Youth, and my Trespasses: according to thy Kindness be thou mindful of me, for the sake of thy Goodness, O Lord.

8. ט The Lord is good, and upright; therefore he instructs Sinners in the Way.

9. י He makes the Meek go in that which is right, whom he teaches his Way.

10. כ All the Lord's Paths are Kindness and Truth, to those who keep his Covenant and Testimonies.

11. ל For thy Name's sake, O Lord, do thou also pardon my Iniquity, for it is great.

12. מ Whoever the Man is that fears the Lord, he will instruct him in the Way he should choose:

13. נ He himself shall abide in that which is good, and his Offspring inherit the Earth.

14. ס The Lord's Secret is for those who fear him, and his Covenant to be made known to them.

15. ע My Eyes are to the Lord continually, that he may bring my Feet out of the Net.

16. פ Look towards me, and be gracious to me; as I am one alone, and afflicted.

17. צ They have made the Distresses of my Heart large: bring me out of my Streights.

18. ר See my Affliction, and Trouble; and forgive all my Sins.

19. ר See that my Enemies are many, and hate me with violent Spite.

20. ש Preserve my Soul, and deliver me: let me not be ashamed, for I trust in thee.

21. ת Let Sincerity and Virtue keep me; because I wait for thee.

22. פ Redeem Israel, O God, from all their Distresses.

PSALM XXVI.

BY David.

Judge me, O Lord, for I walk in my Integrity; and trusting in the Lord, do not slip.

2. Prove me, O Lord, and try me: examine my Reins and Heart.

3. For thy Kindness is before my Eyes, and I walk continually in thy Truth.

4. I do not sit with vain Persons, nor go in with lurking Fellows.

5. I hate the Company of Evil-doers, and sit not with the Wicked.

6. I wash my Hands in Innocency, and come round thy Altar, O Lord;

7. To be heard with the Voice of Thanksgiving, and to declare all thy Wonders.

8. O Lord, I love the Habitation of thy House, and the Place of the Tabernacle for thy Glory.

Ver. 5. *for thee*] Elegant without a Conjunction, notwithstanding *Mudge*'s Manglings, who has more than merited *Bentley*'s *Aristarchus*, in another *Rich. Johnson*, that Chief of all Grammarians; but alas he wrote against the *com. Gram.* to whose Memory the *Author* pays the Tear that is due.

Ver. 8. *Jonston*,

Est justus, comisque Deus; gens discit ab illo
Devia, quod fugiat, quodque sequatur iter:

God is both just and gentle; the wandering People learn of him, what Road they should shun, and what follow.

Ver. 10. *Kindness*] as in Ver. 6. *Sax. Mildheortnyssa.*

Ver. 11. *also*] which answers very well to the foregoing Ver. though left out of our *Transl.* and notwithstanding *Bp. Hare* and *Mudge* would have *hear my Voice* thrust in before it, to make it *and*, which would spoil that more certain Connection.

Ib. *great*] consequently it was that about Uriah and his Wife, especially by what is said, 1 *King.* xv. 5. and so must be written after that; nay seems by Ver. 19, 20. at *Absalom*'s Rebellion. The Verses of this *Psalm*, being as many as the *Heb.* Letters, begin alphabetically; but not exactly so, for the second Verse as well as the first begins with the first Letter, unless the two first Words are transposed, and the sixth and nineteenth Letters are omitted, instead of which the twentieth is doubled together, and the seventeenth repeated at the End, as they are here prefixed to the Verses; whose Antiquity may from hence, and other Places of this Kind appear.

Ver. 13. *He himself*] *Mudge*, *His own self*, justly.

Ver. 14. *Secret*] which *Wh.* and *Sil.* express,

His secret Wisdom will instruct their Mind;

and further explain to be, *His good suggestions to their souls.*

Ver. 17. *made*] being active and transitive. But *Mudge* has, *Enlarge the Straits of my Heart; and bring:* that is by a considerable Change of the *Original* to make it so. May no such Gains be mine!

Ver. 21. *keep*] *Gr. cleave to*, two other *Heb.* Verbs that resemble this signifying to *bind* or *besiege*, and one of them would have the same Letters, tho' not Points.

Ver. 1. This *Psalm* seems to be made when *David* was getting out of *Saul*'s Favour, and found himself in Danger, but could yet resort to the Altar and Tabernacle. *Beza* applies it much to the King's Court, but with forced *Interpretation*; as *Hatton* does more forcibly to the Sacrament.

Ver. 2. *examine*] *Vulg. burn*; but by the *Earl* I suppose you will think better, *try*——*by fire.*

Ver. 3. *walk continually*] by *Geo. Sandys*, our excellent *English* Traveller and Poet,

Nor from thy Truth
Have I in Youth,
Or will in Age depart.

Sept. metaphorically *have been pleased*, as they translate *Enoch pleased*, *Gen.* v. 24.

Ver. 4. *go*] *Sax. fare*, as *wayfaring* for *waygoing*, and *farewell* for *gowell.*

Ib. *in*] into their *Lurking-places*; see *Psa.* x. 8, 9.

Ib. *lurking Fellows*] *Heb. them who are hid*, and how could *David* be sure to avoid *Dissemblers?* Which Word is made by *Baxter* four Syllables, and thus exaggerated,

With lyars and Dissemblers
I never will go in;

which certainly no Man could safely say, not even *Baxter* in his Society. *Sept. them who do unlawfully*, from עול for עלם

9. Do

9. Do not let my Soul be gathered with Sinners, nor my Life with bloody Men;

10. In whoſe Hands there is Villainy, and their right Hand is full of Bribes.

11. But I walk in my Integrity: redeem me, and be gracious to me.

12. My Foot ſtands in Uprightneſs: I bleſs the Lord in the Congregations.

PSALM XXVII.

BY David.

The Lord is my Light and Salvation, of whom ſhould I be in fear? The Lord is the Strength of my Life, of whom ſhould I be afraid?

2. When Evil-doers come near againſt me, to eat my Fleſh, being my own Adverſaries and Enemies; they ſtumble, and fall.

3. If an Army encamp againſt me, my Heart ſhall not fear: if War riſe up againſt me, in that ſhall I be ſecure.

4. I have requeſted one Thing of the Lord, which I ſeek; *that* I may dwell in the Lord's Houſe all the Days of my Life, to look on the Pleaſantneſs of the Lord, and to enquire in his Temple.

5. For he will keep me ſecret in his Tabernacle, at the Time of Adverſity, will hide me in a private Place of his Tent, lift me up high on a Rock.

6. Even now he lifts up my Head above my Enemies round about me, therefore will I offer in his Tent Sacrifices with Shouting; I will ſing, and that melodiouſly, to the Lord.

7. Hear, O Lord, I call with my Voice; be alſo gracious to me, and anſwer me.

8. My Heart ſaying for thee, Seek my Face; I do ſeek it, O Lord.

9. Hide not thy Preſence from me, nor turn thy Servant away in Anger, who art my Help: do not leave me, nor forſake me, O God of my Salvation.

10. Though my Father and Mother forſake me, yet the Lord will receive me.

11. Teach me thy Way, O Lord, and lead me in the Path of Uprightneſs, by reaſon of thoſe that obſerve me.

12. Give me not up to the Mind of my Adverſaries: for falſe Witneſſes would riſe up againſt me, and he who breathes out Violence;

13. But that I have cauſed a Belief, that I ſhall ſee the Lord's Goodneſs in the Country of the Living.

14. Wait for the Lord, be ſtedfaſt, and he will ſtrengthen thy Heart; therefore wait for him.

Ver. 9. *let*] See *Pſa.* xxviii. 3.

Ib. *gathered*] The *Sept. deſtroy*, by deriving it from ספה when it is from אסף

Ver. 3. *in that*] viz. *War*, being both fem. ſo that *in him* is wrong in the *Lit.* which to defend in *Holy David clear'd* is made worſe, by ſuppoſing this was left quite out, and *in him* ſupplied.

Ver. 6. *offer*] In the *Popiſh Engliſh*, but a Year before our *preſ. Tranſ. haue immolated an hoſt of iubilation.*

Ver. 8. *My Heart ſaying for thee*] dictating to him on God's behalf, according to *Dav. Kimhi, Sol. Jarhi* and *Mudge:* this is before, *Seek my Face* in *Heb.* and parted with it by the great Point from that which follows.

Buchanan turns it,

Te mens anhelat, vultus ad vultum tuum
Intentus uſque reſpicit:

My Mind breathes out thee, my attentive Countenance looks to thine; and *Cocceius* literally, as his Manner is, *Pro te dixit cor meum, Quærite, &c. My Heart ſaid for thee, Seek, &c. Heaven's Voice, if we liſten*, ſays *Young, ever ſpeaking in the human Heart, Centaur*, Let. iv. In the *Pſalter* it is, *My Heart hath talked of thee.*

Ib. *Seek my Face*] Sadly mangled in the *Greek* and *Latin Copies.*

Ver. 12. *he who*] viz. *Saul*, the *Heb.* Word being ſingular.

Ib. *breathes out Violence*] With the LXX, *Iniquity has lyed to it ſelf*, in *no Affinity to the Heb.* ſays *Bythn.* but I fancy they turned *Violence* from particular to general, and *breathes* the contrary, to make Something that was plainer.

Ver. 13. *But that*] This, it is as improbably as audaciouſly ſaid in *Critical Notes on ſome Paſſages*, p. 31. *the Chaldee has inſerted into the original text:* for how ſhould that be done, if it is *of no ſignification or uſe*, but to ſpoil the Senſe, as there pretended? Yet more monſtrous is the Imagination, that Part of the *Heb.* Word had belonged to the foregoing Verſe, and the other Part was added to it without Senſe; which tranſlating before by *would*, that cannot be denied to the *Heb.* Verbs, happily ruins.

Ib. *cauſed a Belief*] by his being appointed King by *Samuel*, ſlaying *Goliath*, &c. which probably might reſtrain his Enemies for a while, and when this *Pſalm* was written, for fear of Puniſhment in his future Proſperity; tho' others refer it to his old Age or latter Time, for which I want ſufficient Reaſon. It is in the Conjug. *Hiphil*, which denotes cauſing another to do what the Verb ſignifies, and tho' in this Verb it is commonly uſed like *Kal*, yet is not therefore to loſe its natural Meaning.

Ver. 14. *wait for*] To *wait on* is to *attend on, miniſter to* or *ſerve*; whereas this *Heb.* Verb has no ſuch Meaning, but ſignifies *to wait* or *look for*, or *expect*, as the Particle does rather *for* than *on:* ſo *Pagn. Munſt. Leo Jud.* and the *Vulg. Lat. Tranſ.* render it *expectu, Jun.* and *Trem.* only ſpelling it differently *exſpecta, Ainſw. earneſtly wait thou for*, the *Saxon* being *yeanbida, abide for.* The ſame Verb being uſed in this Senſe ſeventeen Times in the *Pſalms*, and fourteen in *Iſaiah*, beſides other *Books*, the preſent Account of it may ſerve for all. *Jonſton* having, *Fide Deo, firmamque fidem, ſunt præmia præſto*; it is extolled for the Harmony of *i* and *æ* repeated, *Pref. Diſ.* aſcribed to *Benſon*, p. 52. while it lies in the *f* and *pr*, which with other Vowels would ſound better, than thoſe Vowels with other Conſonants.

PSALM

PSALM XXVIII.

BY David.

To thee, O Lord, I call; my Rock, be not deaf to me: leſt thou being ſo, I ſhould become like them who go down into the Pit.

2. Hear the Voice of my Supplications, when I cry out to thee, when I lift up my Hands to thy holy Oracle.

3. Let me not be drawn away with the Wicked, and thoſe who work Iniquity; that talk peaceably with their Neighbours, while there is Miſchief in their Hearts.

4. Give them according to their Work, and the Evil of their Doings; after the Deed of their Hands give them: render their Recompence to them.

5. Becauſe they conſider not of the Lord's Works, and of the Deed of his Hands; he will throw them down, and not build them up.

6. Bleſſed be the Lord; for he has heard the Voice of my Supplications.

7. The Lord is my Strength, and Shield; in whom my Heart having truſted, I have been helped: therefore ſhall my Heart triumph, and I will praiſe him with my Poem.

8. The Lord is Strength to ſuch, and he is the very ſafe Fortreſs of his anointed one.

9. Save thy People, and bleſs thy Poſſeſſion; nay feed them, and lift them up for ever.

PSALM XXIX.

A PSALM of David.

Aſcribe to the Lord, you Poſterity of the mighty ones, aſcribe to the Lord Glory and Strength.

2. Aſcribe to the Lord the Glory of his Name, bow down to the Lord with holy Comelineſs.

3. The Voice of the Lord is upon the Waters, the glorious God thunders, the Lord is upon the great Waters.

4. The Lord's Voice is with Power, the Lord's Voice is with Majeſty.

5. The Voice of the Lord breaks the Cedars, even the Lord breaks the Cedars of Lebanon.

6. Nay he makes thoſe ſkip like a Calf, Lebanon and Shirion like an young Unicorn.

7. The Voice of the Lord cuts out Flames of Fire.

8. The Lord's Voice ſhakes the Wilderneſs, the Lord ſhakes the Wilderneſs of Kadeſh.

9. The Voice of the Lord cauſes the Hinds to bring forth, makes the Woods bare, and is in his Temple: all of it tells *his* Glory.

Ver. 1. This ſeems to be written after his Deliverance from *Abſalom*'s Rebellion, but while he was in Danger by *Sheba*'s, 2 *Sam.* xviii. & xx. by which the Reader may know how to apply the Particulars: ſo I find *Nichols* ſince, but others apply it to other Times.

Ib. *my Rock, be not*] from whence *Woodford*,

My God, be not a Rock to hear, though thou art one to ſave.

Ib. *deaf*] as the Verb ſignifies: the *Litur.* has ſtrangely *think no ſcorn of me*, and *K. James* obſcurely, to follow the *new Tranſlation* he had ordered,

leave ſilence helpe to ſend,

for *be not ſilent in ſending Help.*

Ver. 3. *let*] For ſurely God would not *draw him away with the wicked.* The *Vulg.* for *trahas, draw*, has *tradas, deliver*, corruptly.

Ib. *away*] *Com. Pray. neither deſtroy me*, only from the *old Tranſlations.* The Vindication of it in the *Defence of this Tranſlation*, p. 19. is a miſerable one, *This ſignifies the ſame thing with the foregoing words, or explains the meaning of them*; either being quite needleſs, and unjuſtifiable.

Ver. 5. *and of*] The *old Metre* old indeed, *his law, ne yet his lore.*

Ver. 7. *ſhall my Heart triumph*] *Gr. my Fleſh is recovered again*; but will our new Criticks aſſert, bold as they are, in their wonted Faſhion, that the LXX read בשר or שאר where the *Heb.* has now לב on the contrary I think they turned *Heart* into *Fleſh*, not to repeat it; and ſuited the Verb to it, which they do not render ſo elſewhere, but variouſly.

Ver. 8. *to ſuch*] ſuch as were like *David* himſelf in the foregoing Verſe, there being alſo the *Heb.* Prefix for *to.* This having been rendered *of his People*, in a libertine Way, from the next Verſe, the Author of *Critical Notes on ſome Paſſages* fancies, that לעמו had been לעמו p. 33. and *all the old Verſions, but the Chaldee*, which he brags of, with the *Gr.* the *Lat.* from that, and no Matter what from them.

Ib. *anointed one*] *Sternhold*, not as *David*'s at all, but his own,

of his elect by Chriſt.

Ver. 1. The two firſt Verſes being taken from 1 *Chron.* xvi. 28, 29. the reſt ſeems added for Illuſtration to make up another *Pſalm*: *Hammond*, &c. apply it to the Victories, 2 *Sam.* viii. for which I ſee no Reaſon The LXX and our *Pſalt.* in the midſt of the former Ver. have *bring to the Lord young Rams*, only a different Rendering of the firſt Words.

Ver. 2. *Comelineſs*] The LXX *Court*, as if they took הדר the radical Part of the Word to be חדר and the Meaning from חצר

Ver. 5. Thus rendered by *Johnſton*,

Frondens hac Libani vertex nudatur: et ingens
diſſilit horriſoni verbere fracta cedrus.

Here the Craſhing of the Tree that is torn all to Pieces, ſtrikes the Ear in a very wonderful Manner, Prefat. Diſc.

Ver. 6. *thoſe*] *Mountains*, as *Interpreters* remark; to which, I ſuppoſe, the Author might point or nod, to make it quite proper.

Ib. *Shirion*] as Mount *Hermon* was called by the *Zidonians, Deut.* iii. 9.

Ver. 7. *cuts out Flames*] for Lightning; nor does the Verb ſignify *divideth.*

Ver. 9. *makes—bare*] by ſtripping off the Leaves with the Tempeſt he deſcribes, which the *Heb.* ſignifies in good Senſe, and is tranſlated by, *Iſa.* lii. 10. & xlvii. 2. *Joel* i. 7. *Jer.* xlix. 10. and by *uncover, Ezek.* iv. 7.

10. The Lord remained at the Deluge, and the Lord will remain King for ever.

11. The Lord gives Strength to his People, the Lord bleſſes his People with Proſperity.

PSALM XXX.

A PSALM, being a Poem for the Dedication of David's Houſe.

I extol thee, O Lord; becauſe thou haſt advanced me, and not let my Enemies be glad concerning me.

2. O Lord my God, I cried out to thee, and thou haſt healed me.

3. O Lord, thou haſt brought up my Perſon from the Grave, haſt kept me alive from going down into the Pit.

4. Sing melodiouſly to the Lord, you his pious ones, and give thanks at the Remembrance of his Holineſs.

5. Though he is a Moment in his Anger, there is a Life in his Favour: in the Evening may be Weeping to abide for a Night, but at the Morning is Singing.

6. I thought when I was in my Quietneſs, I ſhould never be removed;

7. Thou having in thy Favour, O Lord, made my Mountain remain ſtrong: who hiding thy Face, I was troubled.

8. To thee, O Lord, I called, and to the Lord made ſupplication.

9. What Gain will there be in my Blood, when I go down to Corruption? Will the Mould praiſe thee? Will that declare thy Truth?

10. Hear, O Lord, and be gracious to me: O Lord, be my Helper.

11. Thou didſt turn my Lamentation into Dancing for me, didſt undo my Sackcloth, and gird me with Gladneſs:

12. That *my* Inſtrument of Glory might ſing to thee melodiouſly, and not be ſilent: O Lord my God, for ever will I praiſe thee.

PSALM XXXI.

FOR the chief Muſician. A Pſalm of David.

In thee, O Lord, I truſt, let me never be aſhamed, through thy Righteouſneſs deliver me.

2. Incline thy Ear to me, reſcue me quickly: be a ſtrong Rock to me, a Houſe well fortified, to ſave me.

3. For thou art my firm Place, and Fortification: ſo guide me, and lead me, for thy Name's ſake.

4. Bring me out of the Net that they have hid for me; becauſe thou art my Strength.

5. I commit my Spirit into thy Hand; who haſt redeemed me, O Lord, the true God.

6. I hate thoſe that obſerve falſe Vanities; and I my ſelf truſt on the Lord.

7. Let me rejoice, as well as be glad, for thy Kindneſs; that thou haſt ſeen my Affliction, haſt known my Soul in Diſtreſſes,

8. And haſt not ſhut me up in the Power of the Enemy, *but* made my Feet ſtand in a large Place.

9. Be merciful to me, O Lord, for I am diſtreſſed: my Eye is waſted away with Diſpleaſure, my Soul, and my Belly.

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while *diſcovereth* may be ſaid to make none, notwithſtanding the diſingenuous Attempt in *Holy David clear'd*, to have it mean, *to make any thing ceaſe to be a covering*, which is doing violence to common Senſe.

Ib. *all of it*] So the *Heb.* is exactly, not every one, and *Temple* is parted from it by a great Stop; how good Senſe it makes thus, is plain enough. *Croſs* mentions it, *Tagb. Art*, p. 204. but does not rectify the *Tranſlation*.

Ver. 10. *remained*] when the Inhabitants of the Earth were deſtroyed; to which both *Jewiſh* and *Chriſtian Interpreters* refer it.

Ib. *Deluge*] the Word that is ſeveral Times uſed in *Geneſis* for that of *Noah*, and no where elſe but here; the *Heb.* having another common Word for *Flood*.

Ver. 1. *David's Houſe*] which he built, 2 *Sam.* v. 11. and was to be dedicated, *Deut.* xx. 5. ſo *Ab. Ezr.* refers it to 1 *Chr.* xiv. 1. or as *Beza* and *Lightfoot*, *&c.* think, after his Houſe was polluted by *Abſalom*'s Inceſt, which ſome Expreſſions favour.

Ver. 5. *a Life*] in Length of Time, thus anſwering to *a Moment*. Both *D. Kim.* and *Ab. Ezr.* underſtand by it *long Life*; ſee further *L. de Dieu*, *Animad.*

Ib. *Evening*] *Apollinarius*,

ἑσπέριον κλαυθμὸν τέρψις μεταμείψεθ ἑωῃ.

the Morning Rejoicing will change the Evening Weeping.

Ver. 7. *Mountain*] *Septuag. Comelineſs*, miſtaking ר for ד which *Mudge* however vindicates, with a freſh Miſtake of them both in his *Note*, telling of the Change juſt contrary.

Ver. 12. *Inſtrument of Glory*] the Tongue, as *Patrick* ſings,

My Tongue, no longer ſilent be,
To God due Praiſes give;
That in thy thankful Verſe his Fame
Eternally may live;

And *Watts*,

My Tongue, the Glory of my Frame,
Shall ne'er be ſilent of thy Name;
Thy Praiſe ſhall ſound thro' Earth and Heav'n,
For Sickneſs heal'd, and Sins forgiv'n.

Ib. *not be ſilent*] *Sept. I may not at all be vexed*; it being no great Matter with them to change the Perſon, as well as Meaning.

Ver. 5. *commit*] unfitly and obſcurely in *Goodridge*'s Manner,

Receive, into thine Arms now thrown,
My Spirit! and protect thine own.

Ver. 7. *as well as*] Theſe Verbs being tranſpoſed in *Pſa.* xxxii. 11.

Ver. 9. *Belly*] as being particularly affected in Trouble. *Sax. innoth*, and another *Copy wamb*; ſo the *allowed Metre*,

My womb for woe doth ake.

10. Becauſe my Life is conſumed in Sorrow, and my Years in Sighing; my Strength fails through my Iniquity, and my Bones are waſted away.

11. I am reproached by all my Adverſaries, and among my Neighbours eſpecially; ſo that my Acquaintance who ſee me in the Street being afraid of me, get away from me.

12. I am forgot, like a dead Man that is out of Mind: I am as a Thing which is loſt.

13. For I hear the ill Report of many, there is Dread on every Side, by their conſulting together againſt me who contrive how to take away my Life.

14. But I truſt upon thee, O Lord; who, I ſay, art my God.

15. My Opportunities being in thy Power, deliver me from the Power of my Enemies, and from my Perſecutors.

16. Make thy Face light to thy Servant, ſave me through thy Kindneſs.

17. O Lord, let me not be aſhamed; for I call upon thee: let the Wicked be aſhamed, be ſilent in the Grave.

18. Let the lying Lips be made dumb; that ſpeak hard Things againſt a virtuous one, in Pride and Contempt.

19. How great thy Goodneſs is, which thou layeſt up for them that fear thee, doſt work for thoſe who truſt in thee, before Mankind!

20. Thou hideſt them in a private Place of thy Preſence, from the Moleſtations of Man: thou keepeſt them ſecret in the Tabernacle, from the Strife of Tongues.

21. Bleſſed be the Lord: for he has made his Kindneſs wonderful to me, in a fortified City.

22. Though I ſaid in my Haſte, I am cut off diſtant from thy Sight; certainly thou didſt hear the Voice of my Supplications, when I cried out to thee.

23. O love the Lord, all his pious ones: it is he who keeps the Faithful, and brings a Recompence upon the Excellency of him that does proudly.

24. Be ſtedfaſt, and he will ſtrengthen your Heart, all you who wait for the Lord.

PSALM XXXII.

AN inſtructing Poem of David.

It is bleſſed to have Tranſgreſſion forgiven, Sin covered.

2. The Man is bleſſed to whom the Lord does not reckon Iniquity, and in whoſe Mind is no Deceit.

3. When I did not ſpeak, my Bones decayed, by my Roaring every Day:

4. Becauſe thy Hand was heavy upon me Day and Night; my natural Moiſture being turned into the Drought of Summer. A Pauſe.

Ver. 10. *Becauſe my Life is conſumed in Sorrow*] in *Saxon*, *forthamthe ateorode on ſare lif min.*

Ib. *Iniquity*] *Mudge* produces the *Seventy* to make it *Affliction*; but I want better Authority than their tranſlating only, and that is not *Affliction*, but *Poverty*, they deriving it from ענה inſtead of עוה

Ver. 12. *a Thing which is loſt*] and thereby forgot, as the Word too does not ſignify *broken*.

Ver. 13. *Dread*] *Sept. of many dwelling*, by מְגוּר for מָגוֹר only.

Ver. 15. *Opportunities*] for Deliverance, *Gr.* καιροι, *Lots*; but poſſibly that, ſubject to ſo many Changes as it was, might have been καιροι, tho' I rather think it thrown at a Venture as Lots are.

Ver. 20. See *Pſa.* xxvii. 5.

Ib. *Moleſtations*] This Word, uncommon like the *Heb.* one, ſeems to anſwer beſt to the various *Interpretations* of the *Jewiſh Writers*, as well as *Tranſlators*; who may be ſaid moſtly to differ as to the *Kind* of *Moleſtation*. The ſame Term will in like Manner agree with the *Heb.* and *Chald.* Roots; nay the *tarachos* of the LXX ſounds like the Root *rachas*.

Ver. 21. *in a fortified City*] *Keilah*, 1 *Sam.* xxiii. 7. which may ſhew the Occaſion of this *Pſalm*; ſee *Tate's Verſion*, Ver. 8, 21. *Mudge* fancying *Jeremiah* made the *Pſalm*, turns it to *beſieged*.

Ver. 22. *diſtant*] There is the like Expreſſion, 1 *Sam.* xxvi. 20. which may ſignify his Diſtance from the Ark of God, whoſe peculiar Preſence was there. This agrees well with the latter Part of the Verſe, and appears evidently to be made at or ſoon after *David's* being in *Keilah*, for which alſo ſee *Patr.*

Ver. 23. *upon the Excellency*] ſo the *Heb.* literally; but the *old Lat.* indeed is *abundanter*, *plentifully*.

Ver. 24. See *Pſa.* xxvii. 14.

Ver. 1. *An inſtructing Poem*] it ſpringing from the Verb uſed Ver. 8. I ſuppoſe this was written by *David* in his Proſperity, but partly from and concerning his former Experience, for the Benefit of others.

Ib. *forgiven*] or *taken away*, as the Verb ſignifies, and is rendered in like Manner, *Hoſ.* xiv. 2. and according to this the *Douay Annotators* argue well (for Juſtice is due to all) tho' as they ſay againſt *Calvin and his Complices*.

Ib. *forgiven—covered*] Singular Participles, which ending with ו the *Gr. Tranſlator* (not to ſay the LXX) appears ſo poor a Grammarian, as to have taken for Subſtantives plur. in the conſtructed Form, as if *Forgiveneſſes of Tranſgreſſion*, &c. tho' the Penult. ו might have corrected it.

Ver. 4. *my natural Moiſture*] In the *Gr. I am turned to Miſery by the Thorn being thruſt in*: of which ſome Account may be given, viz. that קיץ *Summer* was taken to mean the ſame as קוץ *a Thorn*; that the ל of לשד was not radical, but a Prepoſition, and the other to come from שדד *to lay waſte*; and that *thruſt in* was fetched from חֶרֶב *a Sword*, of the ſame Root; not as *Byth.* would have it by Tranſpoſition from דבר *aſſociate*, which is different from *thruſt in*, and taking נִי for *me*, which he puts to the *Gr.* to make them agree ſo: which *Tranſlation* is known now to be here erroneous.

Ib. *Drought of Summer*] which is very great in that Country; inſomuch that *Corten* ſays, he travelling thro' good Part of *Phenicia* and *Syria*, from the Month of *May* to *September*, obſerved the Land was quite burnt up, ſo that in many Places he could not ſee one ſingle Graſs; yet by the Rain in other Seaſons, there being none, he ſays, all the Summer long, and by the quick growing of the Corn, as quoted from him on *Lev.* xxiii. 10. he found Plenty of all Manner of Neceſſaries of Life: but from hence how ſtrong and lively appears *David's* Compariſon!

5. *Thou*

5. *Then* I acknowledged my Sin to thee, and did not cover my Iniquity; ſaying, I would make confeſſion of my Tranſgreſſions to the Lord: upon which thou forgaveſt the Guilt of my Sin. A Pauſe.

6. For this ſhall every pious one pray to thee, at the Time that thou mayeſt be found; to whom they cannot however get nigh at the Flood of much Water.

7. Thou art a Hiding-place to me, keeping me from Diſtreſs, with Poems of Deliverance: thou incloſeſt me about. A Pauſe.

8. I will inſtruct thee, and teach thee in what Way thou ſhouldeſt go: I will direct thee with my Eye.

9. Be not like a Horſe, or a Mule, without Underſtanding, whoſe Mouth is to be curbed with a Bridle and Bit, that he may not come near thee.

10. A wicked Man will have many Sorrows; but Kindneſs will incloſe him about who truſts in the Lord.

11. Be glad through the Lord, and rejoice, virtuous Men; nay ſing aloud, all you that are of an upright Heart.

PSALM XXXIII.

SING aloud, virtuous Men, through the Lord: Praiſe becomes the Upright.

2. Give thanks to the Lord with the Harp, ſing to him melodiouſly with the Lute, the ten-ſtringed Inſtrument:

3. Sing a new Poem to him, play with a good Sound.

4. For the Word of the Lord is right, and every Work of his is true.

5. He loves Virtue and Juſtice: the Earth is full of the Lord's Kindneſs.

6. By the Word of the Lord were the Heavens made, and all that belonged to them by the Breath of his Mouth.

7. He gathers the Water of the Sea as a Heap, he puts the Depths in Treaſuries.

8. Let the whole Earth ſtand in awe of the Lord, let all the Inhabitants of the World be in fear of him.

9. For what he ſays, muſt be: when he commands, it is eſtabliſhed.

10. The Lord fruſtrates the Gentiles Deſign, makes the Thoughts of the People void.

11. The Lord's own Deſign will be eſtabliſhed for ever, the Thoughts of his Heart to all Ages.

12. The Nation is bleſſed whoſe God is the Lord, the People that he chooſes for a Poſſeſſion to himſelf.

13. The Lord looks from Heaven, ſeeing the whole human Race:

14. From his ſettled Reſt he takes a view of all the Inhabitants of the Earth:

15. Whoſe Hearts he forms together, conſiders of all their Works.

16. No King is ſaved by the Greatneſs of Force, a ſtout Man is not delivered by a great deal of Strength.

Ver. 5. *Guilt*] rather than *iniquity*; to avoid which the *Sept.* have *Sin* changed into Heart.

Ver. 6. *cannot get nigh at the Flood*] as experienced Souls know, which the Remembrance of may be uſeful, and the following Lines, from *Vida*'s *Art of Poetry*, B. I. tranſlated by *Pitt*, conduce to it,

Thus o'er the fields the ſwain purſues his road,
Till ſtopt at length by ſome impervious flood,
That from a mountain's brow, o'ercharg'd with rains,
Burſts in a thund'ring tide, and foams along the plains;
With horror chill'd, he traverſes the ſhore,
Sees the waves riſe, and hears the torrent roar;
Then griev'd returns; or waits with vain delay,
Till the tumultuous deluge rolls away.

Ver. 7. *Poems*] *Sept. my Rejoicing*, the Difference being but [.] inſtead of [..]

Ib. *thou incloſeſt &c.*] which makes the latter Part of the Verſe, ſeparated from the former as here by a great Point.

Ver. 8. *I will*] by which it is thought *David* meant himſelf; and it ſeems juſtified by the Title, as well as accords with *Pſa.* xxxiv. 11.

Ib. *direct*] But the *Sept. confirm*, having the Senſe of ץ from ע whoſe laſt Letters ſound like a hard and ſoft z.

Ver. 9. *that he may not come near*] by turning his Head to bite: *Heb. not to come near*, which is the ſame, but mentioned becauſe *Mudge* ſays it is not *left* (right) and ſeems to think *not* cannot have ſuch a Meaning (but that he may ſee to be wrong) and therefore turns it contrary, *he will not come near thee*; which either disjoints it from the reſt, and ſo makes no Senſe, or otherwiſe *elſe* is wanting before it.

Ver. 11. *I agree*, ſays *Mudge*, *with Dr. Hare that the laſt Verſe will very commodiouſly begin the next Pſalm*; but I diſagree with them, ſince it is uſual to end a *Pſalm* with Triumph, and this would make Tautology there, to ſay Nothing of ſuch Schiſm.

Ver. 3. *play &c.*] See how enlarged and altered in the *Liturgy!*

Ver. 6. *by the Breath*] as if in ſpeaking, according to *Gen.* i. 14. ſo *Tate* and *Brady*,

By his Almighty Word, at firſt,
the Heav'nly Arch was rear'd;
And all the beauteous Hoſts of Light
at his Command appear'd:

Kennett has it,

Heaven's radiant Hoſt, the golden Orbs above,
Roſe at his Voice, as by his Breath they move.

Ver. 7. *as a Heap*] *Capellus* that Scandal of the *Proteſtants* in the laſt Century, for writing againſt the *Hebr. Text*, tho' the Patron of many in this, for the ſame Reaſon; not contented to have the *Scripture* altered, as he ſays the LXX, *Targ. Hieron.* and *Arab.* read (that is miſtook) *ned, a Heap*, for *nod, a Bottle*; would alſo change כ *as* into ב *in*, without any Authority, ſo much as of a *Tranſlator*, *Crit. Sacr.* Lib. iv. Cap. 17. & Lib. vi. Cap. 9. But ſee like this *Pſa.* lxxviii. 13. *Exod.* xv. 8. *Joſ.* iii. 13. and where is there like either of the other? Which alſo both make very poor Senſe.

Ver. 10. *the Gentiles Deſign*] See 2 *Sam.* v. 17. whither I refer this.

Ib. *void*] The *Gr.* and *old Lat. Verſions* have an Addition, which in the *Doway Bible* is, *and he reproveth the counſels of princes*, our *Litur. caſteth out*; the Plea for which is in *Defence*, p. 9. *this is no more than was ſaid at the beginning of the verſe*: but what then is it here for?

Ver. 13. By *Beza in Paraphraſe*, *For God is not an idle Spectator of the Things he has created, nor lets them be carried on by chance; but beholds them all with a watchful Eye, and eſpecially all Mankind.*

17. A Horſe is a falſe Thing for Safety, and cannot make eſcape by his great Force.

18. Behold the Lord's Eye is towards them who fear him, to thoſe that wait for his Kindneſs;

19. To deliver their Perſon from Death, and to keep them alive in Famine.

20. Our Soul tarries for the Lord; who is our Help and Shield.

21. For through him our Heart is glad, ſince we truſt in his holy Name.

22. Let thy Kindneſs, O Lord, be upon us, according as we wait for thee.

PSALM XXXIV.

BY David; when he had altered his Behaviour before Abimelech; who driving him out, he got away.

א I will bleſs the Lord at all Times: his Praiſe ſhall be continually in my Mouth.

2. ב My Soul ſhall glory through the Lord: when the Meek hear, they will be glad.

3. ג Magnify the Lord with me, and let us extol his Name together.

4. ד Upon my ſeeking the Lord, he anſwered me, and delivered me from all my Fears.

5. ה They that look to him, and aſſemble together, will not have their Faces aſhamed.

6. ז *But ſay*, When ſuch an afflicted one called, the Lord heard, and ſaved him from all his Diſtreſſes.

7. ח The Angel of the Lord encamps round about thoſe who fear him, and delivers them.

8. ט Taſte, and ſee, that the Lord is good: the Man is bleſſed who truſts in him.

9. י Fear the Lord, you Saints of his: for thoſe that fear him, have no Want,

10. כ Young Lions may be poor, and hungry; but ſuch as ſeek the Lord will not want any good Thing.

11. ל Come, young ones, hearken to me: I will teach you the Fear of the Lord.

12. מ Whoever the Man is that deſires Life, that loves Age, to enjoy what is good:

13. נ Keep thy Tongue from Evil, and thy Lips from ſpeaking Deceit;

14. ס Depart from Evil, and do good; ſeek Peace, and purſue it.

15. ע The Eyes of the Lord are towards the Righteous, and his Ears towards their Cry.

16. פ The Lord's Face is againſt them that do Evil, to cut off their Remembrance from the Earth.

17. צ When thoſe cry, the Lord hears; and delivers them from all their Diſtreſſes.

18. ק The Lord is near to ſuch as are of a broken Heart, and ſaves them who are of a bruiſed Spirit.

19. ר A virtuous Man has many Adverſities; from all of which the Lord delivers him.

20. ש He preſerves all his Bones, there is not one of them broke.

21. ת Adverſity will kill the Wicked; and they that hate the Virtuous will be deſolate.

22. פ The Lord redeems the Soul of his Servants; and none ſhall be deſolate who truſt in him.

PSALM XXXV.

BY David.

Contend, O Lord, with thoſe that contend with me, fight with thoſe that fight with me.

2. Taking hold of the Shield and Buckler, riſe up for my Help.

3. Draw out the Spear too, and ſtop the

Ver. 19. *them*] This *Barton* makes to be *their ſouls*, with another Impropriety thus,

To ſave their ſouls from ſharpeſt ſword
of Famine that can be,

Hymn 351.

Ver. 21. *glad*] *Hopkins*'s *Metre*,

Our ſoul in God hath joy and game:

Goodridge in his *Preface* likewiſe produces *good-will*, Ver. 5. as ſome great Fault, being uſed of God, though there is the Like, *Luk.* ii. 14.

Ver. 22. *wait for*] the ſame Verb and Prepoſition as in *Pſa.* lxix. 3. 2 *King.* vi. 33. *Mic.* vii. 7. thus *Montan.* tranſlates it here *expectavimus*, *Jun.* and *Trem. exſpectamus*, *Ainſw. hopefully wait for.* The Reader may obſerve ſeveral other ſuch Places, where the *com. Tranſ.* has *hope in.*

Ver. 1. This Pſalm is Alphabetical like the 25th, only here the 6th Letter is left out, and the 17th repeated at the End.

Ib. *had*] for it is plain by Ver. 3, 4, 6. this was compoſed after his Deliverance.

Ib. *Abimelech*] being a common Name to the Kings of the *Philiſtines*, *Gen.* xx. 2. & xxvi. 1. and this is called by his proper Name *Achiſh* in 1 *Sam.* 21.

Ver. 5. *They that look*] But by overlooking the Letter ט as it might be, for א the *Seventy* have tranſlated *Come*, Imp. for no more the *Heb.* Letters would differ, tho' from the Roots, נבט and בוא

Ib. *aſſemble together*] rendered every where elſe in the *com. Tranſ. flow together* or *flow*, as here by *Jun.* and *Trem. Leo. Jud.* and *Ainſw.* which however is not ſo proper, being always ſaid of People.

Ib. *their*] *Mudge*, and *Crit. Notes*, *your*; for it is but changing a *Heb.* Letter, and *Look* Imp. by a Point.

Ver. 10. *Young Lions*] *Seventy*, *The Rich*, through the Nearneſs of כפירים to כבדים

Ver. 13. *Keep thy Tongue from Evil*] In the *Sax.* or *old Eng. bewere tungan thine fram yfele.*

Ver. 17. *thoſe*] the Righteous, Ver. 15. ſo that here is no Neceſſity of adding as the *Sept.* &c. do.

Ver. 21. *Adverſity*] According as in Ver. 19. being the ſame Word, and coherent, with the foregoing, the *Tran.* of *Jun.* &c.

Ver. 1. It is evident this was made while *David* was in his Troubles under *Saul.*

Ib. *Contend*] the ſame Verb that follows.

Paſſage of my Purſuers: ſay to my Soul, I am thy Safety.

4. Let thoſe be aſhamed and put to confuſion, who ſeek my Life: let them be turned back and bluſh, that contrive my Hurt.

5. Let them be as Chaff before the Wind, the Angel of the Lord driving away,

6. Let their Way be *in* Darkneſs and ſlippery Places, the Angel of the Lord purſuing them.

7. Becauſe they hid their Net for me undeſervedly *in* a Pit, *which* they dug in the ſame Manner for my Soul.

8. Let Waſting come on him *that* he does not know of, and his Net that he hid catch himſelf; by which very Waſting let him fall.

9. So will my Soul rejoice through the Lord, will be joyful through his Safety.

10. All my Bones will ſay, O Lord, who is like thee, that deliverеſt the Afflicted from him that is too ſtrong for him, even the Afflicted and Needy from him that ſpoils him?

11. Violent Witneſſes ſtand up, who examine me about what I know Nothing of.

12. They reward me Evil for Good, making my Soul deſtitute.

13. But as for me, when they were ſick, I having a Garment of Sackcloth, afflicted my Soul with Faſting; and my Prayer will return into my own Boſom.

14. I went about as if it was my Friend, or Brother; bowed down, being ſad, like one who mourns for a Mother.

15. Yet when I halt, they are glad, and are got together, even thoſe that are Cripples, againſt me, without my knowing *it*; who tear, and will not be ſtill:

16. With Hypocrites, Scoffers for Bread, gnaſhing their Teeth at me.

17. Lord, how long wilt thou ſee *it?* Bring back my Life from their Waſtings, the only Thing I have from the young Lions.

18. I will thank thee in the great Congregation, will praiſe thee among the numerous People.

19. Let not thoſe who are my Enemies wrongfully be glad concerning me, them that hate me undeſervedly wink the Eye.

20. For they do not ſpeak peaceably, but contrive very deceitful Things againſt the quiet ones of the Country.

21. Gaping at me with their Mouth, they ſay, Ha, ha, we ſaw with our own Eyes.

22. Thou ſaweſt, O Lord, do not keep ſilence: Lord be not far off from me.

23. Awake, and rouſe up, for my Judgment; my God and Lord, for my Cauſe.

24. Judge for me according to thy Righteouſneſs, O Lord my God; and let them not be glad concerning me.

Ver. 5. *Angel of the Lord*] *That is*, ſays *Mudge*, *a very violent Wind*; according to which *them* would be *Chaff*, whereas the Text ſays only like Chaff, and ſo the Angel but like Wind. He brings for it his own *Tranſ.* of *Pſa.* civ. 4. but are Angels made elementary Matter, and that which is inanimate too? And are Winds Angels?

Ver. 7. *in a Pit*] As the ſame *Heb.* Word ſignifies *Corruption*, or as it might be *Deſtruction*, the *Litur.* has *to deſtroy me*, but not ſo congruous to the Paſſage.

Ib. *dug*] LXX *reproached*, as two Letters changing Place would make it, or it may be without, they having taken the other Meaning inſtead of *Pit*.

Ver. 8. *Waſting*] *Mudge*, *the Pit*; but he may alter Meanings, who ſticks not to alter Words themſelves. So he has *reſted* for *returned*, Ver. 13. and ſays, *It would be odd to talk of a Prayer's* returning, *without having mentioned any Prayer at all*; when it is mentioned at the ſame Time, and as much for *returning* as for *reſting*.

Ver. 12. Concerning which look, cix. 5.

Ver. 13. *will return*] being ſincere, and the Verb fut. ſo that he truſted his Prayer would be effectual, though now only for himſelf, as *Luk.* x. 6. but *Patrick's Paraphraſe* falls ſhort, *I wiſh my ſelf no better, than I deſired God to do for them.*

Ver. 14. *Mother*] This the LXX have not, thinking אם as I apprehend to be אם *if*.

Ver. 15. *halt*] the ſame Word as in *Pſa.* xxxviii. 17. The LXX have *againſt me*, taking the *Heb.* to mean *at my Side*.

Ib. *Cripples*] as the Meaning of the Word is, and ſo anſwers to *halt*: thus the Adjective is rendered *lame*, 2 *Sam.* iv. 4. & ix. 3. ſee alſo *de Dieu's Animad.* With the LXX *Scourges* from one Root.

Ib. *tear*] *Sept. were diſſipated*] for ſo the *Doway College* tranſlate the *Lat. Tranſ.* from the *Gr.* as if *tore in pieces*. *Litur. making mows* (for *mouths*) *at me*; the laſt added in, and the other, which the *Heb.* does not ſignify, taken from *Munſter*, as likewiſe the firſt Member of the next Verſe.

Ib. *be ſtill*] from *Doway* again *compunct*, thoſe *Clergy* being not fond of the *Laity's* underſtanding the *Scripture*, but the *Earl of Dartford* puts it *penitent*: probably it was made from the Paſſive of the Verb *to be cut*.

Ver. 16. *With Hypocrites*] This with the *Sept.* is *they tempted me*, taking the three firſt Letters of בחנפי as if they ſtood ſeparate, and the פ for Nothing.

Ib. *Scoffers*] The LXX *they ſcoffed at me*, for which however י is wanting.

Ib. *for Bread*] It is properly *a Cake*, as rendered 1 *King.* xvii. 12. and two Nouns together may include *for* between them; ſee *Prov.* xxviii. 21. but the LXX *with Scoffing*, becauſe the Word has *y* and ג in it like the foregoing. What a Cluſter of falſe *Tranſlation* is here!

Ver. 20. *not*] *Sept. to me*, taking one *Heb. lo* for another, and the wrong one for *li*:

Ib. *contrive &c.*] turned ſtrangely in the *Eng.* from *Calvin*, *they dab deceitful Words upon the Clifts of the Earth*; and in that from the *Vulgate*, *in the anger of the earth ſpeaking they meant guiles*; the latter like the *Septuag.* only they have not, *of the earth ſpeaking*, for they might render *deceitful things* or *words* only *deceits*, and יתי ארץ, *in the Country*, which was dropped next to the other יתי. What a Bleſſing it is we have better, and more faithful *Tranſlations!* which we ſhould not have had, if there muſt have been no more Alteration.

Ib. *quiet*] *Byth.* obſerves that *Anger* with the LXX is from רגז for רגע

Ver. 21. *Ha*] *Aha* being vulgarly, and ignorantly, for *Ha ha*.

25. Nor

25. Nor let them ſay in their Heart, Ha, *it is to* our Mind; not ſay, We have devoured him.

26. Let thoſe be aſhamed and bluſh together, who are glad of my Hurt: let them be cloathed with Shame and Confuſion, that magnify themſelves againſt me.

27. *But* let ſuch ſing, and be glad, as delight in my Righteouſneſs; and ſay continually, The Lord be magnified, who delights in the Proſperity of his Servant.

28. Thus ſhall my Tongue diſcourſe of thy Righteouſneſs, of thy Praiſe every Day.

PSALM XXXVI.

FOR the chief Muſician. By the Lord's Servant David.

The Tranſgreſſion of the Wicked ſays within my Heart, there is no Fear of God before his Eyes.

2. For he ſooths himſelf up in his own Conceit, till he finds his Iniquity to be odious.

3. The Words of his Mouth are profane or deceitful: he has left off underſtanding how to do well.

4. He contrives what is profane upon his Bed, ſtands in a Way *that* is not good, not deſpiſing *that which* is evil.

5. O Lord, thy Kindneſs is in the Heavens, thy Faithfulneſs to the Skies.

6. Thy Righteouſneſs may be compared to the mighty Mountains, thy Judgments to the vaſt Deep: thou Lord, preſerveſt Man and Beaſt.

7. How precious thy Kindneſs is, O God! in the Shadow of whoſe Wings Mankind do truſt.

8. They are filled abundantly with the fat Things of thy Houſe; and thou makeſt them drink of thy pleaſant Brook.

9. For the Fountain of Life is with thee; by whoſe Light we ſee Light.

10. Extend thy Kindneſs to them that know thee, and thy Righteouſneſs to thoſe who are of an upright Heart.

11. Let not the Foot of the Proud come to me, nor the Hand of the Wicked remove me:

12. Where the Workers of Iniquity fall, are driven away, and cannot get up.

PSALM XXXVII.

BY David.

נ Be not thou exaſperated againſt Evil-doers, be not envious againſt thoſe that commit Iniquity,

2. For they will quickly be cut down like Graſs, and fade like a green Herb.

3. ב Truſt in the Lord, and do Good: dwell in the Country, and feed faithfully.

4. Delight thy ſelf alſo in the Lord, and he will grant thee the Petitions of thy Heart.

5. ג Commit thy Way to the Lord; and truſt on him, who will accompliſh *it*;

6. Nay will bring forth thy Virtue as the Light, and thy Judgment as the Noon.

7. ד Be ſilent to the Lord, and wait with concern for him: be not exaſperated againſt

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Ver. 25. *Ha*] *Goodridge* exclaims againſt the *old Metre* for being rude, and the Language of the Street,

There! there! this gear goeth trim;

which might have been well, if properly ſo, ſince the Expreſſion was ſuch; and himſelf has the like in Ver. 21.

Out on the Wretch———

and *Payne* here, while mending the *old Metre*, worſe,

———*We him devour'd,*
and have our ends on thee.

Ib. *have devoured*] *Vulg. Lat. will devour.*

Ver. 27. *let*] *Beza* at the Concluſion of his Argument on this *Pſalm* ſays, *Leſt we ſhould abuſe Prayer, we muſt take heed, that we utter not any Word by the Motion of the Fleſh, but by the guiding of God's Holy Spirit.*

Ver. 1. This *Pſalm* may ſeem made when *David* was a little chearful in his Afflictions under *Saul.*

Ib. *my*] which might have prevented the LXX from rendering *The Tranſgreſſor to ſin in himſelf ſays*; and it makes poor Senſe for him to ſay what follows.

Ib. *there is no Fear of God*] in *Sax. nis* (for *not is*) *eye* i. e. *Awe*) *godes.*

Ver. 8. *Brook*] *Sax. burnan*, afterwards called *Bourn.*

Ver. 10. *know*] *New-Eng. Meetre, to ſuch as'cknowledge thee.*

Ver. 11. *Proud*] *Plato*, as *Diog. Laertius* writes in his *Life*, being on Horſeback, diſmounted of a ſudden, ſaying he was afraid leſt he ſhould be ſeized with the Pride of the Horſe.

Ver. 1. The *Heb.* Alphabet as in *Pſa.* xxv & xxxiv is carried on here by two Verſes, excepting that the 16th Letter is omitted, the 4th, 11th, and 19th have but one Verſe apiece, and the 15th has three, which brings the Verſes to 40 inſtead of 44; and theſe Things are the more obſerved, becauſe given wrong by others. The Time of penning this Ver. 25 ſhews.

Ib. *againſt*] both alike, as *be not* too in *Heb.* ſo *Munſt.* puts it *contra*, as likewiſe *Neld.* in *Heb. Concord.* which it frequently ſignifies.

Ver. 3. *feed*] theſe Verbs being all Imperative.

Ib. *feed faithfully*] being as *Hulſe* well explains it, *honeſtè & bonâ conſcientiâ coram Deo & hominibus vivere, verſari: to live and be converſant before God and Men honeſtly, and with a good Conſcience, Elegan.* 124. *Gell* turns it *feed on the truth, Eſſay*, p. 213.

Ib. *faithfully*] *Sept. in the Riches of it*, ſuppoſing ה to be a Pronoun, and אמן to mean המון their firſt Letters being often changed one for the other; not as *Byth.* ſtrains it, becauſe *Men truſt in Riches.*

Ver. 5. *Commit*] The LXX *Diſcover*, but they ſhould have known that is *geleh*, not *gol.*

Ver. 7. *Be ſilent*] in which Manner this Verb is rendered, *Pſa.* 30. 12. 1 *Sam.* ii. 9. *Jer.* viii. 14. *Lam.* ii. 10. & iii. 28. *Am.* v. 13. with others. *Pagn. Montan.* and *Munſt.* have *Tace Domino, Leo Jud.* or the *Tig. Verſ.* and *Cocceius, Sile Domino*, both *Be ſilent to the Lord*, as here tranſlated, *Ainſworth, Be ſilent for Jehovah*; and *Caſtal. Expecta Jovam tacitus, wait for the Lord ſilently.*

Ib. *wait &c.*] *Sept. intreat him*, from חול for הלה

him that makes his Way proſper, againſt the Man who brings about Contrivances.

8. ה Ceaſe from Anger, and leave Wrath: be not exaſperated, eſpecially to do Evil.

9. For Evil-doers will be cut off, but thoſe that wait for the Lord will inherit the Earth.

10. ו So that in a little while the Wicked will not be; and thou mayeſt conſider of his Place, when he is not.

11. Whereas the Meek will inherit the Earth, and delight themſelves in Abundance of Proſperity.

12. ז The Wicked is contriving againſt the Righteous, and gnaſhes his Teeth upon him.

13. At whom the Lord ſmiles; becauſe he ſees that his Time will come.

14. ח Wicked Men draw out the Sword, and bend their Bow; to make the Afflicted and Needy fall, to kill thoſe that are in the right Way:

15. Whoſe Sword will enter into their own Heart, and their Bows will be broke.

16. ט A little is better to a righteous Man, than the Abundance of many wicked ones.

17. For the Arms of wicked Men will be broke; but the Lord upholds the Righteous.

18. י The Lord is acquainted with the Days of the Perfect; and their Poſſeſſion will be for ever.

19. They will not be aſhamed in the Time of Adverſity, but be ſatisfied in the Days of Famine:

20. כ When the Wicked will periſh, and the Lord's Enemies be as the precious Part of Lambs; conſuming away, even into Smoak.

21. ל The Wicked borrows, and will not pay; but the Righteous ſhews favour, and gives.

22. For they who are bleſſed by him will inherit the Earth; as thoſe that are curſed by him will be cut off.

23. מ A Man's Steps being ordered by the Lord, he will delight in his Way.

24. Fall as he may, it will not be quite down; becauſe the Lord holds up with his Hand.

25. נ I have been young, as I am old; yet never ſaw a virtuous Man forſaken, nor his Offspring begging Bread.

26. He ſhews favour at any Time, and lends; ſo his Offspring is bleſſed,

27. ס Depart from Evil, and do Good; then remain for ever.

28. For as the Lord loves that which is right, he will not forſake his pious ones, who are preſerved for ever; while the Offspring of the Wicked is cut off.

29. Virtuous ones will inherit the Earth, and remain upon it perpetually.

30. פ The Mouth of the Virtuous talks what is wiſe, and his Tongue ſpeaks what is right.

31. The Law of his God is in his Heart, none of his Steps will ſlip.

32. צ The Wicked watches for the Righteous, and endeavours to make him die.

33. Whom the Lord will neither leave in his Power, nor ſhall he condemn him when he is judged.

34. ק Wait for the Lord, and obſerve his Way; and he will exalt thee to inherit the Earth: when the Wicked are cut off, thou wilt ſee *it*.

35. ר I have ſeen the Wicked terrible, and ſpreading himſelf as a green *Tree* in its native Soil.

36. But he paſſed away, and behold was not; ſo that when I ſought him, he could not be found.

Ver. 10. *he is not*] rather than *his Place*; and thus *Ainſw. he ſhall not be. Sept. ſhall not find*, by putting in and out.

Ver. 16. *many*] The *Litur.* applies it to another Word by *great riches*, which neither the Gender nor Station of it will allow.

Ver. 19. *but be ſatisfied*] by *Wither*, who carries on the *Pſalm* with the *Eng.* Alphabet,

Nor emptie be, when others Faſt.

Ver. 20. *as the precious Part of Lambs*] *Sep. in being glorified and exalted*, not diſtinguiſhing יקר from בקרת and רים from רום the Adverb and Nouns from Gerunds.

Ver. 22. *For*] from Ver. 17—20.

Ib. *by him*] the Lord, Ver. 20.

Ver. 25. *Bread*] *Sax. hlaf*, whence *loaf*.

Ver. 28. *for ever*] After this in the *Liturgy* is added from the *Gr.* and *Vulg. Lat. the unrighteous ſhall be puniſhed*; which Words are not ſo much as pretended to be taken from any other Place of *Scripture*, *Defence*, p. 7. and in the quarto *Edit.* 1636 is *righteous* for *unrighteous*.

Ver. 33. *nor ſhall he condemn him*] wherein *Mudge* may be allowed to be right.

Ver. 34. *ſee*] *Beveridge* juſtly objects to what *Tate* and *Brady* add,

With longing Eyes, and as a glad Spectator;

Defence of the Old Singing Pſalms, p. 57. but that is ſince altered; yet what he objects more ſtrongly to, p. 62—70. the ſitting as a Spectator at a Tragedy, is made worſe, by leaving out *as*.

Ver. 35. *green* Tree *in its native Soil*] *Sept. the Cedars of Lebanon:* they making the former from the Tranſpoſition of זר which drew their Place with them.

Ib. *native*] *Luxuriant, as the forreſt's native tree*, *Wh.* and *Sil.*

Ver. 36. *he paſſed away*] In the *Com. Pray. I went by*, as the LXX were minded to alter it; for they could not eaſily take י to be א

Ib. *paſſed away*] How ſuitable to this of *King David*, is the following Sentence in Poetry of the famous *Perſian* King *Phridun*, who is ſo highly celebrated by the eaſtern Writers,

'Look back, remember thoſe thou haſt ſeen high,
'And mark if thou haſt never ſeen them ſink,'

D'Herbelot. Biblioth. Orient. in Art. *Feridoun.*

37. ש Ob-

37. ש Obſerve the Perfect, and mind the Upright: for that Man will be happy at laſt.

38. On the contrary Tranſgreſſors are deſtroyed together, the Wicked at laſt are cut off.

39. ת For the Salvation of the Righteous is from the Lord, *who* is their Strength in the Time of Diſtreſs.

40. And thoſe the Lord will help, and deliver: he will deliver them from the Wicked, and ſave them; becauſe they truſt in him.

PSALM. XXXVIII.

A PSALM of David, to bring to remembrance.

O Lord, do not rebuke me in thy Fury, and correct me in thy Wrath.

2. For thy Arrows are come down into me, as is alſo thy Hand upon me.

3. There is no Soundneſs in my Fleſh, by reaſon of thy Diſpleaſure: no Peace in my Bones, by reaſon of my Sin.

4. Becauſe my Iniquities paſs over my Head; are like a heavy Burden, too weighty for me.

5. My Sores ſtink, being corrupted, by reaſon of my Folly.

6. I am turned awry, bowed down very much, go all Day ſad.

7. For my Loins are full of Vileneſs; and there is no Soundneſs in my Fleſh.

8. I am weakened, and bruiſed very much: I roar by the Raging of my Heart.

9. Lord, all my Deſire is before thee, and my Sighing is not hid from thee.

10. My Heart pants, my Strength has left me; and the Light even of my Eyes themſelves is not with me.

11. My very Lovers and Friends ſtand at a diſtance from my Plague; as for my Neighbours, they ſtand far off.

12. And thoſe that enquire for my Perſon would inſnare; ſuch as ſeek my Hurt ſpeak froward Things; and deceitful ones they ſtudy every Day:

13. Yet I like the Deaf do not hear; and am as a dumb one that opens not his Mouth.

14. Thus I am as a Man who neither hears, nor has Reproofs in his Mouth.

15. Becauſe I wait for thee, O Lord; do thou anſwer, O Lord my God:

16. Leſt, as I think, they ſhould be glad concerning me, when my Foot is moved ſhould magnify themſelves againſt me.

17. Since I am ready to halt, and my Grief is before me continually.

18. For I declare my Iniquity, am troubled for my Sin.

19. My Enemies too who are living are ſtrong, and thoſe that hate me wrongfully are many.

20. Who reward Evil for Good: for my following what is good they are againſt me.

21. Do not forſake me, O Lord: my God, be not far off from me.

22. Make haſte to my Help, Lord my Salvation.

PSALM XXXIX.

FOR the chief Muſician Jeduthun. A Pſalm of David.

I thought I would keep my Ways, not to

Mudge chuſes *I paſt by*, with the *Seventy*, as if of as much or more Authority than the *Heb.*

Ib. *he could not*] *Com. Pray. Pſa.* from the LXX, *his place could no where bee found*; which I cannot think true.

Ver. 37. *Perfect*] Though *perfect* in *Scripture* is commonly expounded by *upright*, and ſometimes tranſlated inſtead of it, here is a Diſtinction.

Ver. 38. *at laſt*] How improper the preſent *Engliſh Reading* is may be conſidered.

Ver. 39. *For*] This *Mudge* ſays *ſhould be ſtruck off, to place the* ת *firſt*; why did not he make the reſt as exact? And how does he know they ſhould be ſo?

Ver. 1. *to bring to remembrance*] As the following *Pſalm* ſhews *David* in the Depth of his Afflictions, and in *Saul's* Time, Ver. 11, 12. of which he could not ſpeak as paſt, by reaſon of the imperative Verbs, Ver. 1, 21, 22, and as the Condition he was in repreſents him almoſt deſpairing of Life, and therefore unlikely he ſhould then put ſuch a Title to it for his future Remembrance; upon mature Conſideration of the Matter, I ſuppoſe he added this Title afterwards in his Advancement.

Ver. 2. *come down*] as the Verb here repeated ſignifies neither *ſtick faſt* nor *preſſeth.*

Ver. 5. *Folly*] *Sax. unwiſdomes.*

Ver. 6. *turned awry*] with Pain, not *troubled*, *Mudge wried.* The LXX's *am become miſerable*, may be from נח; for עוה

Ver. 7. *Vileneſs*] This the LXX I ſuppoſe taking for *Contempt* from others rendered *Mockings.*

Ver. 10. *themſelves*] plur. not *it.*

Ver. 11. *at a diſtance*] *Gen. Tranſ. aſide*, which *K. James's Tranſlators* changed into the old ſcarce vulgar *aloof*, *and Mudge* keeps it ſtill.

Ib. *my Plague*] The LXX, *came near, and ſtood*, which נגעי יעמדו in the Place of נגעו ועמדו might have made, only by lengthening the י's.

Ver. 19. *wrongfully*] *unrihtlice* in *Sax.*

Ver. 20. *my following what is good*] *Beza* adds, *howſoever otherwiſe I be a Sinner*, *Medit. on penit. Pſ.* as if to controul the Text, or at leaſt expound it away.

Ver. 1. *Jeduthun*] of whom ſee, 1 *Chron.* xvi. 41, 42. & xxv. 1, 3. *Jun.* and *Trem.* as well as *Theodoret*, ſuppoſe it was made when *David* was in the greateſt Diſtreſs by the Conſpiracy of *Abſalom.*

Ib. *thought*] which this *Heb.* Verb being ſometimes uſed for, ſeems to mean here: the noted *Hales* of *Eaton* in a *Sermon* on it, publiſhed among his *Golden Remains*, ſuppoſes it to ſignify *reſolved.*

ſin with my Tongue; I would keep a Band to my Mouth, while the Wicked was yet before me.

2. I was dumb with Silence, held my peace *even* from what was good: at laſt my Grief being troubleſome,

3. My Heart hot within me, the Fire kindling in my Meditation, I ſpoke with my Tongue;

4. Make known to me my End, Lord, and the Meaſure of my Days, what it is; *that* I may be ſenſible how I am ceaſing.

5. Behold thou haſt made my Time a Hand's-breadth, and my Age is Nothing before thee. Certainly every Man ſet up is all Vanity. A Pauſe.

6. Certainly a Man goes about for an Image, they doubtleſs make a Noiſe in vain: he heaps *Things* up; without knowing who will receive them.

7. And now, what do I wait for, Lord? My Hope it is in thee.

8. Deliver me from all my Tranſgreſſions, make me not the Reproach of the Vile.

9. I was dumb, opened not my Mouth, becauſe thou didſt *it*.

10. Take away thy Stroke from me; who am conſumed by the Blow of thy Hand.

11. With Rebukes thou correcteſt a Man for Vice, and diſſolveſt what is deſirable of him as a Moth. Certainly all Mankind are Vanity. A Pauſe.

12. Hear my Prayer, O Lord, and give ear to my Cry; be not ſilent at my Tears: for I am a Stranger with thee, a Sojourner like all my Fathers.

13. Turn away *the Things* from me, ſo that I may get refreſhment; before I go away, and am not.

PSALM XL.

FOR the chief Muſician. A Pſalm of David.

I waited conſtantly for the Lord; who inclined to me, and hearing my Cry,

2. Brought me up from the Pit of Tumult, from the miry Clay, and ſet up my Feet on a Rock, eſtabliſhing my Steps.

3. Nay he put a new Song into my Mouth, of Praiſe to our God: many ſaw, and fearing, truſted in the Lord.

4. The Man is bleſſed who puts his truſt *in* the Lord; and has no regard to the Haughty, and thoſe that turn aſide to Lying.

5. Thou haſt, O Lord my God, done many of thy Wonders and Intentions for us; not to be ſet in order to thee, were I to declare, and ſpeak: they being too numerous to be counted up.

6. Sacrifice and Offering thou didſt not deſire, thou piercedſt my Ears; not requiring Burnt-ſacrifice, and Sin-offering.

7. Then I ſaid, Behold I am coming; it being written of me in the Volume of the Book.

8. To do thy Will I deſire, O my God, and thy Law is within my inward Parts.

Ver. 2. *being troubleſome*] The *Gr. Tranſlator*, as I ſurmiſe, being put to it to underſtand how *Grief* was *troubled*, made it *renewed*, and perhaps with reſpect to the Word נעכר to נער *Youth*.

Ver. 4. *Make known*] *Mudge*, *The Lord hath ſhewn*, which the *Original*, he ſays, *will bear both alike*: admit it, but as this is Part of what the Pſalmiſt ſpoke, Ver. 3. and as the reſt to the End is all ſpoken to the Lord, this ſeems the ſame.

Ver. 5. *ſet up*] aptly to the *Heb.* but in the *Gr.* with Relation to the Senſe *living*.

Ver. 7. *Hope it is in thee*] *Sept. Subſtance is from thee*; which looks as if היא *it*, omitted in our *Tranſ.* was taken for the Noun *Being* from היה and perhaps conſtrued thus, *my Hope is in thee for a Being*, i. e. *Maintenance* or *Subſtance*: *Bythner's* making it out by *Heb.* xi. 1. muſt be left to ſuch as may like that better.

Ver. 11. *a Moth*] *Targ. a Snail*, *Sept. a Spider*, as *Byth.* notes; but in the former is rather a *Moth*, as in *Buxt. Chald. Lexic.* Col. 661.

Ver. 13. *Turn away* the Things] The Verb being in the ſimple Conjugation *Kal*, *Iſa.* xxii. 4. *Job* vii. 19. & xiv. 6. of this Signification, is here in the Conjugation *Hiphil*, which might be expreſs'd exactly Grammatical, *Cauſe* (the Things) *to turn away*. The Object required by the Verb, is properly the Things complained of before.

Ver. 1. One of *David's Pſalms*, we may ſuppoſe, amidſt his Exerciſes, when he had been delivered from many, Ver. 2, 5. and was involved in many more, Ver. 12, 17. and the [us] in Ver. 5. his Companions mentioned 1 *Sam.* xxii. 2.

Ver. 4. *puts*] *Sept. name*, with another Vowel-point.

Ib. *thoſe that turn aſide to Lying*] For which the *Sept.* have *falſe Madneſſes*, from the *Chald.* שטה which the *Heb.* has Nothing of, neither in שוט whence this Word regularly comes, in שיט nor שטה and has no שטה

Ver. 5. *ſet in order*] *Gr. in thy Thoughts there is not who may be likened to thee*; but the *Heb.* Pauſe at *Thoughts* diſunites it.

Ib. *ſpeak*] Where is the grand Diviſion of the Verſe.

Ib. *they being*] *Payne* with a ſingular Verb to the greateſt plural Subject, *all things that ever was*; as *Pſa.* xlii. 9. *while foes oppreſſeth me.*

Ver. 6. *piercedſt my Ears*] to be God's Servant for ever, as in *Exod.* xxi. 6. *Deut.* xv. 6. according to *Jun.* and *Trem.* with *Grot.*

Ver. 7. *Book*] *The firſt of Samuel*, which gives Account of *David's* being anointed King, Ch. xvi. that he might do God's Will, which *Saul* would not; that *Book* being doubtleſs written by *Samuel* ſo far, as there are ſome ſecret Things between God and himſelf in the ſame Chap. and it is likely *David* had ſeen it, 1 *Sam.* xix. 18.

Ver. 8. *Calvin* in his *Commentary* here, *It is in vain to frame the Feet, Hands and Eyes, to the keeping of the Law, unleſs Obedience begin at the Heart. It is the proper Office of the Holy Ghoſt to engrave the Law of God in our Hearts. Truly God worketh not in us as in Stones, that he ſhould draw us without the Feeling or inward Moving of our Heart. Eng. Tranſ.*

9. I have preached Righteouſneſs in the great Congregation; behold I have not ſhut up my Lips, O Lord, thou knoweſt.

10. Nor have I covered up thy Righteouſneſs within my Heart, I have ſpoken thy Faithfulneſs and Salvation: not concealing thy Kindneſs and Truth at the great Congregation.

11. Do not thou, O Lord, ſhut up thy Mercies from me: let thy Kindneſs and Truth continually keep me.

12. For Evils are come round againſt me, till they are out of Number; my Iniquities have overtaken me, and I am not able to ſee: they are more numerous than the Hairs of my Head; inſomuch that my Heart fails me.

13. Vouchſafe, O Lord, to deliver me: O Lord, to my Help make haſte.

14. Let thoſe be aſhamed and bluſh together, who ſeek my Life to deſtroy it: let them be turned back and put to confuſion, that deſire my Hurt.

15. Let ſuch be deſolate for a Reward of their Shame, as ſay to me, Ha, ha.

16. *But* let all that ſeek thee, be joyful and glad through thee: let them ſay continually, The Lord be magnified, who love thy Salvation.

17. As for my ſelf, who am afflicted and needy, the Lord will think of me; thou art my Help, and Deliverer: O my God, do not ſtay.

PSALM XLI.

FOR the chief Muſician, A Pſalm of David.

He who minds the Poor is bleſſed; him the Lord will deliver at the Time of Adverſity.

2. The Lord will preſerve and keep him alive, he ſhall be bleſſed on the Earth; and thou wilt not give him up to the Deſire of his Enemies.

3. The Lord will ſupport him upon the languiſhing Couch: thou wilt make all his Bed in his Sickneſs.

4. *As to* my ſelf I ſay, O Lord, be merciful to me: heal my Soul, for I have ſinned againſt thee.

5. My Enemies ſay ill of me, When will he die, and his Name periſh?

6. And if one comes to ſee *me*, he talks what is vain; his Heart having gathered him Something that is bad, out he goes into the Street, relating *it*.

7. All that hate me, who contrive againſt me what may be hurtful to me, whiſper together concerning me;

8. An ungodly Matter ſticks cloſe to him; and as he is lain down, he will not get up again.

9. Even the Man that was peaceable to me, in whom I truſted, who eat of my Bread, has lifted up the Heel againſt me.

10. Yet do thou, O Lord, be gracious to me, and raiſe me up; that I may recompenſe them.

11. By this I know that thou delighteſt in me, becauſe my Enemy does not openly exclaim againſt me.

12. And as for me, thou upholdeſt me in my Integrity, and wilt ſet me up before thee for ever.

13. Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting: ſo, even ſo let it be.

Ver. 9. *great Congregation*] *Sax. cercean micelre*, afterwards changed to *mickle Kirk*.

Ver. 15. *deſolate*] With the *Sept. Let them bear their Shame immediately*: *Bythn.* aſſerts roundly, without his uſual *perhaps*, that inſtead of ישמו *they read* ישאו tho' מ and א are heterogeneous Letters, not alike in Shape nor Sound; rather they might derive it from שום for שמם ſuch Roots being commonly blended together, and *κομίζω* indeterminate or diffuſive in Meaning; yet there is no Need to ſay, they read ישומו however that Author is more happy in conjecturing they took *for a Reward* to be *at the Heel*, and ſo *immediately*.

Ver. 1. Another *Pſalm* made, as it ſeems, while *David* ſuffered from thoſe who acted for *Saul* againſt him, and at the Time of ſome Sickneſs.

Ib. *Poor*] *and needie* ſay the LXX, as in the *Litur.* and if the ſame with *poor*, for ſo the Writer of the *Defence* vindicates it, what is the Uſe of it?

Ib. *will deliver*] The *Sax.* has *alyſth* (*looſe*) in another *Copy gefreath*.

Ver. 2. *not give*] *No foes their triumph on his ruin raiſe*, *Wh.* and *Sil.*

Ver. 7. *together*] This being the firſt Word of the Ver. in the *Original*, the LXX join it to that before, whence the *Doway Tranſ.* has, *He went forth and ſpake together*; but in the *Gr.* it is ἐπὶ τὸ αὐτὸ, and in the *Lat. in idipſum, on it ſelf*, all ſcarce intelligible, nor did they well know which to put it to in the *Vulg.*

Ver. 8. *An ungodly Matter*] or *Thing*, not *Diſeaſe*; the ſame Word as in *Pſa.* lxiv. 5. for they might reckon him in Rebellion againſt his Sovereign, the Words being properly thus, and rendered *wicked thing*, *Pſa.* ci. 3.

Ib. *ſticks cloſe to him*] *Sept. they have made againſt me*; not that יצוק כו was ever יצקו בי tho' ſome Criticks feign what is more unlikely, and *Bythn.* יציגו here; but was done at Random ſo.

Ver. 9. *the Man*] whom ſome take to be *Achitophel*; but by the Hiſtory *David* was not ſick at the Time of his Rebellion, 2 *Sam.* xv. 14, 30, 31. & xvii. 22. & xviii. 2, 4, 24. & xx. 3.

Ib. *lifted up the Heel*] *Mudge*, *curſed Thing*: brutally as a Beaſt does to kick, which he ſeems to allude to. *Litur. laid great wait* (not denoted ſurely by *Heel*) *for me*.

Ver. 11. *openly exclaim*] durſt venture their Tongues no further than Backbiting and Whiſpering, Ver. 6, 7. which as he did not hear, was much eaſier to him.

Ver. 13. *ſo, even ſo let it be*] as the *Heb. amen, veamen* ſignifies; in the *Sax. Verſ. beohit ſyhitſwa*.

PSALM XLII.

FOR the chief Muſician. An inſtructing Poem for the Korahites.

As a Hart cries out for the Brooks of Water, ſo does my Soul for thee, O God;

2. For whom it thirſts, even for the Living God: Oh when ſhall I come, and appear in God's Preſence?

3. My Tears are Food for me Day and Night, by the ſaying to me every Day, Where is thy God?

4. Being not unmindful of theſe Things, I pour out my Soul in me; that I may paſs in the Croud, may accompany them to the Houſe of God, with the Voice of Singing, and Praiſe of a Multitude that keep a Feaſt.

5. Why art thou caſt down, my Soul, and diſturbed in me? Wait for God; for I ſhall yet praiſe him, the Safety of his Preſence.

6. O my God, my Soul is caſt down in me: therefore I remember thee from the Country of Jordan and of the Hermonites, from Mount Mizar.

7. One Deep calls to another at the Noiſe of thy Spouts: all thy Waves and Billows paſs over me.

8. By Day the Lord will appoint his Kindneſs; and in the Night his Poem ſhall be with me, a Prayer to the God of my Life.

9. I ſay to God my Rock, Why doſt thou forget me? Why do I go ſad, by the Oppreſſion of the Enemy?

10. For the Slaughter in my Bones my Adverſaries reproach me, by their ſaying to me every Day, Where is thy God?

11. Why art thou caſt down, my Soul? And why art thou diſturbed in me? Wait for God; for I ſhall yet praiſe him, the Safety of my Preſence, and my God.

PSALM XLIII.

JUDGE me, O God, and plead my Cauſe againſt an unkind Nation: deliver me from the deceitful and unjuſt Man.

2. For thou art the God of my Strength: Why doſt thou caſt me off? Why do I go about ſad, by the Oppreſſion of the Enemy?

3. Send forth thy Light and Truth: let them lead me, bringing me to thy holy Mountain, and thy Tabernacles.

4. That I may go to God's Altar, to him himſelf, who makes me exceedingly rejoice; and praiſe thée with the Harp, O God, my God.

5. Why art thou caſt down, my Soul? And why art thou diſturbed in me? Wait for God; for I ſhall yet praiſe him, the Safety of my Preſence, and my God.

PSALM XLIV.

FOR the chief Muſician. An inſtructing Poem for the Korahites.

O God, we have heard with our Ears, our Fathers have told us, the Work that thou wroughteſt in their Days, in thoſe of old Time.

Ver. 1. *Korahites*] Look 1 *Chr.* ix. 19. 2 *Chr.* xx. 19.

Ib. *cries out*] rendered *cry* in the other Place where it occurs, viz. *Joel* i. 20. and does not ſignify *panteth*. The Imagination alſo of his being hunted, is what the *Pſalmiſt* gives no Hint of.

Ver. 2. *the Living God*] *Vulg. the living fountain*, by *fontem* for *fortem*.

Ib. *when*] The *Sax.* or *old Eng.* put the *h* before the *w*, *hwænne*, as in the next Ver. *hwær*.

Ver. 4. *not unmindful of theſe Things*] *Sax. thyſſa gemyndiy*. This ſingular Elegance in our Language, of two Negatives to be affirmative, comes in not unaptly here: ſo with *dis*——*Lev.* x. 20. *Num.* xxiii. 27. *im*——*Pſa.* lxxxvi. 2. *ig*——*Job* xxi. 27. as *Rom.* i. 13. & xi. 25. &c. and *a*——*Eſt.* ix. 13. ſee *Prov.* xi. 21. & xvii. 5. & xix. 5. *Eph.* v. 17. in *com. Tranſ.* where the *Original* has *not*.

Ib. *that I may*] The *Heb.* Particle here frequently ſignifies *that*, and the Verb is future; by which it anſwers well to the foregoing.

Ib. *Croud*] *Sac* from *ſuc*, *to mingle*, yet *Mudge* tranſlates, *under a ſcarlet Canopy*; but what Wonder, by altering the *Heb.* ſo the LXX *in the Place of the Tabernacle*.

Ib. *accompany them*] *Lit. bring them forth*, as the *Heb.* has not *with*.

Ver. 5. *him*, *the*] according to the *Heb.* and Ver. 11.

Ver. 6. *from the Country*] In the *Pſalt.* of the *Litur. concerning*; which ſhews it was made from the *Vulg. Lat.* and that in a wrong Senſe, *de* ſignifying either *from* or *concerning*, but both the *Heb.* and *Gr.* not admitting the latter.

Ib. *Country of Jordan*] whither it ſeems *David* was fled from *Abſalom*, 2 *Sam.* xvii. 22. as it does not appear the *Korahites* were appointed Singers in *Saul*'s Reign; ſee 1 *Chr.* v. 31. & xv. 16. 2 *Chr.* xxix. 25. In the *Contents* of the *laſt Tranſ.* is, *David's zeal to ſerve God in the temple*, and to the next *Pſalm*, *David praying to be reſtored to the temple*, tho' the Temple was not built in *David*'s Time.

Ver. 7. *Lightfoot* ſuppoſes *David* made this, obſerving the Waters of *Jordan*, *Harm. of Old Teſt.*

Ib. *Waves*] *Sept. high Things*, not from שבר but שגב as *Bythn.* conjectures.

Ver. 11. *Safety*] for *health* as it means now is not ſignified by the *Heb.*

Ver. 1. This *Pſalm* ſeems made on the ſame Occaſion as the foregoing, if not a Sort of ſecond Part or Poſtſcript to it.

Ib. *Judge*] the *Sax.* is *dem* for *doom*.

Ib. *Man*] I ſuppoſe *Abſalom*.

Ver. 3. *Tabernacles*] *the Tent and Ark*, *Grot.*

Ver. 4. *rejoice*] With the LXX is, *making my Youth glad*: *Bythn.* ſays *they took Youth from the Arabick Signification*; which I do not find it has, ſo ſuppoſe they might take the Meaning of גיל from ילד

Ver. 1. It ſeems likelieſt to me this was made in the Time of *Jehoiakim*'s Captivity, perhaps by *Jeremiah*; tho' others think differently and very variouſly, but inconſiſtently with Ver. 9, 11.

2. Whom

2. Whom, with thy Hand, having diſpoſſeſſed the Gentiles, thou didſt plant; puniſhing the Nations, and expelling them.

3. For they poſſeſſed not the Country by their Sword, nor did their own Arm ſave them; but thy right Hand, thy Arm, and the Light of thy Countenance, becauſe thou delightedſt in them.

4. It is thou art my King, O God; appoint Safety for Jacob.

5. By thee muſt we puſh our Adverſaries, by thy Name tread them down who riſe up againſt us.

6. For I will not truſt in my Bow, nor can my Sword ſave me.

7. Becauſe thou didſt ſave us from our Adverſaries, and madeſt them that hated us aſhamed;

8. We praiſed God every Day, and gave thanks to thy Name conſtantly. A Pauſe.

9. Whereas *now* thou doſt caſt off, and put us to confuſion; not going out with our Armies:

10. Thou makeſt us return back from the Adverſary; and thoſe who hate us ſpoil for themſelves:

11. Thou deliverеſt us up as Sheep for Meat; and ſcattereſt us among the Gentiles:

12. Thy People thou ſelleſt for no Profit, without making Increaſe by their Prices:

13. Thou expoſeſt us to the Reproach of our Neighbours, the Scoff and Mocking of them that are round about us;

14. *As* thou doſt for a Proverb among the Gentiles, to the Shaking of the Head in the Nations.

15. Every Day my Confuſion is before me, and the Shame of my Face covers me;

16. By the Voice of him who reproaches and blaſphemes, by the Face of the Enemy and Revenger.

17. Notwithſtanding all this is come on us, we do not forget thee, nor act falſely againſt thy Covenant;

18. Our Heart is not turned back, nor is our Step turned aſide from thy Path:

19. Though thou bruiſeſt us in the Place of Serpents, and covereſt us over in the Shadow of Death.

20. If we forget the Name of our God, or ſpread forth our Hands to a ſtrange god;

21. Will not God ſearch this out? As being he who knows the hidden Things of the Heart.

22. Since for thy ſake we are ſlain all the Day, are reckoned as Sheep for Slaughter:

23. Awake; why doſt thou ſleep, Lord? Stir up, caſt not off for ever.

24. Why doſt thou hide thy Face, forget our Affliction and Oppreſſion?

25. For our Soul bows down to the Mould; our Belly cleaves to the Earth.

26. Riſe up, a Help to us; and redeem us by reaſon of thy Kindneſs.

PSALM XLV.

FOR the chief Muſician upon the ſix-ſtringed Inſtruments of the Korahites. An inſtructing Poem of the beloved Daughters.

My Heart bubbles up a good Matter, I ſpeak my Performances concerning the King; my Tongue being *as* the Pen of a ready Scribe.

2. Thou art much fairer than Mankind, Grace is poured into thy Lips: therefore God bleſſes thee for ever.

3. Gird thy Sword upon the Thigh, thou powerful one, *in* thy Dignity and Honour.

4. And *in* thy Honour ride ſucceſsfully, upon the Account of Truth and Meekneſs, of Righteouſneſs; whoſe right Hand will teach thee terrible Things.

Ver. 2. *them*] the ſeven Nations of *Canaan*, *Deut.* vii. 1. while it ſcarce appears what this *them* belongs to in the *com. Tranſ.* and which *Poole* makes ſome ado about, till he has quite ſpoiled it.

Ver. 8. *every Day*] by *Smyth* who compared different *Tranſlations*, *&c. whilſt day the day ſucceeds.*

Ver. 9. *going out*] *Sax. utgæſt.*

Ver. 10. *for themſelves*] The *Litur.* has *our goods*, which there is no Pretence for the *Heb.* to denote.

Ver. 11. *Sheep for Meat*] *Sax. ſceap metta.*

Ver. 12. *for no Profit*] *buton weorthe.*

Ver. 19. *Serpents*] *Sept. Affliction* paraphraſtically, unleſs they thought תנים was from ענה leaving out *y*

Ver. 1. The Date of this we may fix in the Reign of *Solomon*, ſoon after his Marriage with *Pharaoh*'s Daughter, 1 *King.* iii. 1. but by whom made is uncertain.

Ib. *ſix-ſtringed Inſtruments*] according to *Sol. Jar.* and as we read of a *ten-ſtringed Inſtrument*, *Pſa.* xxxiii. 2. and elſewhere: thus *Jun.* and *Trem.* render it *hexachorda*, and *Ainſw.* expounds, *that is, ſix-ſtringed Inſtruments.*

Ib. *bubbles up*] as the *Heb.* Word ſignifies; *Sax. bealcetteth* for *belcheth.*

Ib. *ſpeak*] in *Sax. cwethe* for *quoth.*

Ib. *of the beloved Daughters*] for them to ſing; the Word being fem. and properly ſignifies *beloved*: *Jun.* and *Trem. amicarum*, *of the Friends*; *Ainſw. of the well-beloved Virgins.* They ſeem to be thoſe mentioned, Ver. 9.

Ver. 2. *much fairer*] by the doubling of the *Heb.* letters, as alſo *Ainſw.* has it; with *Jun.* and *Trem.*

Ib. *therefore*] *Litur. becauſe*, which the Author of *Holy David &c.* vindicates by ſaying, 'So Dr. *Hammond* 'corrects our laſt Tranſlators in his Margent;' but ſuch Correction muſt want to be corrected again, the *Heb.* being clearly as here: the ſame is in Ver. 7. which the *Litur.* has *wherefore.*

Ver. 4. *thy Honour*] *Sept. deſign*, a Verb. imper. only with other Points as *Byth.* remarks.

Ib. *ſucceſsfully*] *Pſalt.* in *Com. Pray. Good luck have thou*; too low, unfit, and wrong parted.

Ib. *teach thee terrible Things*] as if to do ſuch, after having Experience of its Strength; otherwiſe if this had reſpect to them when performed, *let* or *make thee know* might be fitter.

5. With thy ſharp Arrows in the Heart of the King's Enemies, the People will fall under thee.

6. Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right one.

7. Thou loveſt Righteouſneſs, and hateſt Wickedneſs: therefore God, thy God, has anointed thee, with the Oil of Joy more than thy Companions.

8. All thy Garments are with Myrrh and Aloes, with Caſſia, out of the Palaces of Ivory, whence they make thee glad.

9. Kings Daughters are among thy precious ones; the royal Conſort being ſet at thy right Hand in the famous Gold of Ophir.

10. Hear, O Daughter; do thou both look, and incline thy Ear; forgetting thy own People, and Father's Family.

11. Then will the King earneſtly deſire thy Beauty: to whom, as he is thy Lord, bow thy ſelf down.

12. The Daughter of Tyre alſo with a Preſent, the rich ones of the People will make ſupplication before thee.

13. The King's Daughter is all glorious within, her Cloathing is of Chequer-works of Gold.

14. She is brought to the King with embroidered Garments, the Virgins her Companions that follow her are admitted to come to thee.

15. They are introduced with Gladneſs and Rejoicing, they come into the King's Palace.

16. In the room of thy Fathers will be thy Sons; whom thou ſhalt make Princes on all the Earth.

17. I will cauſe thy Name to be remembred in all future Ages: therefore the People will praiſe thee for ever and evermore.

PSALM XLVI.

FOR the chief Muſician of the Korahites. A Poem upon the Virgin-inſtruments.

God is our Refuge and Strength, a Help in Diſtreſſes he is found exceedingly.

2. Therefore we will not fear, though the Earth ſhould be changed, and the Mountains moved into the Heart of the Seas;

3. The Waters of which ſhould be boiſterous, being diſturbed, the Mountains ſhake by the Height of it. A Pauſe,

4. There is a River whoſe Streams make glad the City of God, the holy Place of the Tabernacles of the Supreme One.

5. Within which there is God, it cannot be moved: God will help it at the Appearance of the Morning.

6. The Gentiles are in a tumult, the Kingdoms are moved: he giving forth his Voice, the Earth is diſſolved.

7. The Lord of Armies is with us, the God of Jacob is our high Place. A Pauſe.

8. Come, ſee the Works of the Lord; who having made Deſolations on the Earth;

9. Cauſes Wars to ceaſe to the End of it, breaks the Bow, and cuts aſunder the Spear, burning the Wagons in the Fire.

Ver. 5. The Reader may try what he can make of it, juſt as it is, in the *New-England Meetre*,

Thine arrows ſharp: the people they
ſhall fall down under thee;
Yea, in the heart (they ſhall fall down)
foes to the King that be.

But the *Doway Tranſlators* tell us what they mean by, *the peoples underneth thee ſhal fal into the hartes of the kings enemies*, viz. *The example of people conuerted, ſhall moue the hartes of the aduerſaries to come alſo unto the truth*; yet the *Earl of Dartf.* aſhamed of it perhaps, as well he might, turns the ſame, *Nations ſhall fall under thee, into the hearts of the Kings enemies* thy arrows ſhall light.

Ver. 9. *wrought about with divers colours*, in the *Lit.* is from the *Gr.*

Ver. 10. *People*] for which *Hopkins* has *Children* unadviſedly.

Ver. 12. *Tyre*] See 1 *King.* v.

Ver. 13. *within*] *Denham*,

Tho' with pure Gold her Garment ſhin'd,
And all her Arts the Needle join'd,
Her higheſt Beauty is her Mind;

and *King* prettily,

Who far above thy beauties ſeen,
All glorious art within;

but *Hatton*, quite omitting the latter, prays, *Let thy holy Church be decked with exterior Ornaments and ſecular Advantages* (however qualified by adding) *ſuch as may truly promote the intereſts of holy Religion.*

Ver. 15, 16] Where *Tate* and *Brady* are worth reading.

Ver. 1. *a Poem*] It may be ſuppoſed written by *David*, on his Succeſs in War, and finiſhing it with other Nations, as 2 *Sam.* viii. *Hatton* entitles it *A Prayer——for the Peace of Chriſtendom*; which ſhould have been put to his own *Prayer* after the *Pſalm*, as the reſt ſhould, this being ſtrictly no *Prayer*, but a *Poem of Triumph.*

Ib. *the Virgin-inſtruments*] the *Heb.* Word otherwiſe ſignifying *Virgins*, as *Cant.* i. 3. & vi. 8. and *Munſt.* writes, *Plerique aſſerunt Alamoth eſſe inſtrumentum muſicum, that moſt ſay it was ſome Inſtrument of Muſick.*

Ib. *is found exceedingly*] as the *Heb.* is: but the *Gr. which find us*; for indeed the ſame ſignifies *we (ſhall) find*, yet would rather be referred to *God.*

Ver. 3. *Mountains*] *Sax. duna*, i. e. *downs.*

Ver. 4. *whoſe Streams*] where the *Sept. the Forces of the River*, as it were explanatory.

Ib. *the holy Place*] The LXX turn it for a Verb, *the Supreme One has ſanctified his Tabernacle*, with ו alſo as ו to *Tabernacle.*

Ver. 5. *at the Appearance of the Morning*] *at his beholding* in the *Verſion* of *Auguſtine's Expoſition of the Pſalms*, omitting בקר

Ver. 6. *in a tumult*] as the *Heb.* Word ſignifies, or *diſturbed*, as I render it, *Pſa.* xlii. 6. & xliii. 5.

Ib. *are moved*] by reaſon of Perplexity and Overthrow from the Lord, coherent with *diſſolved*, and according to the Meaning of this ſame Verb in the foregoing Verſe, which alſo by the Obſervation of *de Dieu* does not ſignify but ſuch Kind of being moved, and this Way of *Interpretation* he pleads for.

Ver. 8. *who*] the *Heb.* Relative.

Ver. 9. *Wagons*] *Sept. Shields*, with no viſible Cauſe, unleſs as being round.

10. *Saying*,

10. *Saying*, Leave off, and know that I am God; who will be exalted among the Gentiles, exalted on the Earth.

11. The Lord of Armies is with us, the God of Jacob is our high Place. A Pauſe.

PSALM XLVII.

FOR the chief Muſician. A Pſalm for the Korahites.

Clap Hands, all People, ſound forth to God with the Voice of Singing.

2. For the Supreme One is aweful, a great King over the whole Earth.

3. Who brings the People under us, and the Nations under our Feet.

4. He chooſes our Poſſeſſion for us, the Excellency of Jacob whom he loves. A Pauſe.

5. God goes up with Shouting, the Lord with the Sound of the Trumpet.

6. Sing melodiouſly to God, even melodiouſly: ſing melodiouſly to our King, even melodiouſly.

7. Since God is King of the whole Earth, ſing melodiouſly with Underſtanding.

8. God reigns over the Gentiles, God ſits upon his holy Throne.

9. The Nobles of the People are gathered together, *with* the People of the God of Abraham: for the Defenders of the Earth are of God, who is highly exalted.

PSALM XLVIII.

A POEM, being a Pſalm for the Korahites. The Lord is great, and highly praiſed; in the City of our God, *on* his holy Mountain.

2. Mount Zion is handſomely ſituated, the *Joy of the whole Earth*, at the north Sides; being the Town of the grand King.

3. In whoſe Palaces God is known for a high Place.

4. For behold, the Kings met, paſſing by together:

5. They ſeeing, wondered accordingly; were troubled, haſtened away;

6. Trembling ſeized them there, Anguiſh as of a Woman in labour.

7. Thou breakeſt the Ships of Tarſhiſh with the eaſt Wind.

8. As we have heard, ſo we ſee in the City of the Lord of Armies, in that of our God; who will himſelf eſtabliſh it for ever. A Pauſe.

Ver. 9. *Nobles of the People*] of other Countries, as the Word being here plural, and then ſingular ſhews, as alſo what follows: thoſe Nobles might be Ambaſſadors, &c. to *David*, and this *Pſalm* made in Thankfulneſs for ſome Victory: accordingly *Denham*,

And now the Peoples Leaders yield,
With thoſe of Abr'ham's God to join;

other *Tranſlators* alſo have *with*, ſome *to*; and who knows but עם *with* might be left out, as its Place was next to עם *People?* The LXX miſtook this for that, having only *with*.

Ib. *the Defenders*] *Litur. God doth defend*, quite unwarrantably; but the *Doway Tranſ.* worſe, *the ſtrong goddes of the earth, are excedingly aduanced*, from the *vulg. Lat.* and *Gr.* which the *Tranſlators* apply to the *Trinitie*, tho' in that there is but one God.

Ib. *who is*] *Gr. they are*, looſely as there; not that נעלה was ever נעלו though one Side of the ה might be obſcure.

Ver. 2. *north Sides*] of *Jeruſalem*, but as a Part of it: Mount *Zion* called the *holy Mountain*, Ver. 1. probably containing Mount *Moriah*, as with *Jun.* and *Trem.* and agreeable to *Pſa.* lxxxvii. 1. & cxxi. 1. & cxxxiii. 3. or having both theſe Names, like *Sinai* and *Horeb*, *Exod.* iii. 2. where the Temple was built, 2 *Chron.* iii. 1. being the north Part of the City, as in *Lightfoot's Geographical Deſcription of Jeruſalem*, Chap. xxii. and that of *Villalpandus*; which may alſo appear confirmed by *Iſa.* xiv. 13. notwithſtanding this is ſtrongly oppoſed in the *Univer. Hiſt.* Book I. Ch. vii. 7. and Mount *Zion* placed in the *Map*, as it is likewiſe in that of *Fuller's Piſgah-ſight of Paleſtine*, on the ſouth Side. In anſwer to that of the Prophet (without taking notice of this) it is in the ſaid *Hiſtory* ſuppoſed to mean, *the Conqueror would eſtabliſh his Dominion where was the King's Palace, ſituate on the northern Side of Mount Sion*; which either makes it not properly *upon the Mount*, or repreſents the Mount as north of it ſelf; and the *Heb.* Word rendered *Congregation* ſignifying *ſolemn Aſſembly*, doubtleſs meant the Aſſembly at the Temple. The Pretence that the other Opinion might be proved from ſeveral Writers, may be left till it is done, while there are for this alſo *Kimhi*, *Druſius*, *Cellarius*, *Calmet*, *Jun.* and *Trem.* in *Ezek.* xl. 2. the *Author* of *Holy David clear'd* on *Pſa.* cxxxv. 21. *Patrick*, &c. And I don't ſee how theſe Texts of *Scripture*, which muſt be right, can have a contrary Senſe. *Jeruſalem* ſtood on two Hills, that were ſituate North and South, and a Valley between, the northern One being higheſt, on which the Temple was, *Joſeph. Jewiſh War*, B. vi. Ch. 6. where Mount *Moriah* muſt be; and *Joſephus* ſays, this Hill φρούριον μεν ὑπὸ Δαβίδ ἐκαλείτο, *was called the Fortification by David*, plainly alluding to 2 *Sam.* v. 7. 1 *Chr.* xi. 5, 7. according to which *Zion* ſeems apparently then; and the other Hill he adds was called *Acra*; which ſome as above now take to be *Zion*, and that it was not Mount *Zion* which the Temple was on: but it appears otherwiſe by 1 *Mac.* iv. 37, 38. & v. 54. & vii. 33. and by its being alſo called *holy*, *Pſa.* ii. 6. *Joel* ii. 1. & iii. 17. and by *Pſa.* ix. 11. & xiv. 7. & xx. 2. & l. 2, 8. & lxv. 1. & lxxvi. 2. & lxxxiv. 7. & lxxxvii. 1, 2. & cii. 16. & cx. 2. & cxxviii. 5. & cxxxii. 13. & cxxxiv. 3. & lxxiv. 2. & lxxviii. 68, 69. *Iſa.* ii. 2, 3. & xii. 6. & xxviii. 16. & xlvi. 13. & viii. 18. & xviii. 7. & xxix. 1, 7, 8. & xxxi. 6. & l. 28. *Lam.* ii. 6. *Mic.* iv. 7. *Heb.* xii. 22. *Rev.* xiv. 1. I do not however deny, that the ſouth Part of *Jeruſalem* is at preſent called *Zion*, by the *Chriſtians* who reſide there, as the Accounts of Travellers ſhew; but ſuch a Miſtake might ariſe from the Ignorance concerning it in former Ages, which might be ſpecified if needful. Yet if a ſufficient Anſwer ſhall be given to this, I am ready to relinquiſh it to the prevailing Opinion.

Ib. *King*] as *Mat.* v. 35. *Pſa.* cxlix. 2. *Jer.* viii. 19.

Ver. 4. *the Kings*] of thoſe People, I ſuppoſe, mentioned 2 *Chron.* xx. 1. and ſo *Patr.* I find ſince. *Litur. of the earth*, from the *Gr.*

Ver. 7. *the Ships*] ſome of *Jehoſhaphat's* Enemies coming from beyond the Sea, 2 *Chr.* xx. 2. whereas the *Syrians* brought neither *Kings* nor *Ships* againſt *Hezekiah*, to which ſome apply this.

9. We

9. We think of thy Kindneſs, O God, within thy Temple.

10. According to thy Name, O God, ſo is thy Praiſe to the Ends of the Earth; whoſe right Hand is full of Righteouſneſs.

11. Mount Zion will be glad, the Daughters of Judah rejoice, by reaſon of thy Judgments.

12. Compaſs Zion, and going about it, count up its Towers.

13. Take notice of its Forts, look up at its Palaces; that you may count for the following Generation.

14. For this God ſhall be ours for ever and evermore: he will guide us over Death.

PSALM XLIX.

FOR the chief Muſician. A Pſalm for the Korahites.

Hear this, all People, give ear, all Inhabitants of the World;

2. Both Mankind in general, and particular Perſons, the Rich and Poor together.

3. My Mouth ſhall ſpeak Wiſdom, and the Meditation of my Heart ſhall be Underſtanding.

4. I will incline my Ear to an Oration, open my hidden Speech with the Harp.

5. Why ſhould I fear at the Time of Adverſity, *that* the Iniquity of my Heels will incloſe me about?

6. Of thoſe who truſt on their Wealth, and boaſt in the Abundance of their Riches,

7. None can redeem a Brother at all, nor give God the Ranſom of him;

8. (The Redemption of their Life being precious, and ceaſes for ever)

9. That he may yet live eternally, without ſeeing Corruption.

10. For one may ſee the Wiſe die, the Fool and Brutiſh periſh together, and leave their Wealth to others.

11. Whoſe Mind was *as if* their Hoſues would be for ever, their Dwelling-places to all Ages; that called the Lands by their own Names.

12. Whereas Man does not abide in Honour, he becomes like the very Beaſts that periſh.

13. This Way of theirs is their Folly; yet thoſe that are after them are pleaſed with their Sayings. A Pauſe.

14. Who are put into the Grave as Sheep, Death feeding on them, and the Upright will rule over them in the Morning; whoſe Form the Grave is to conſume *even* from the Habitation at it.

Ver. 9. *think*] *Sept. have received*, from רום one may imagine for דמה

Ib. *Temple*] But the *Sept.* now, tho' not the *Vulg. Lat. People*, by λαᾶ miſtranſcribed for ναᾶ, however unnoticed by *Byth. &c.*

Ver. 12. *count up its Towers*] *Gr.* and *vulg. Lat. tell in her Towers*, tho' the *Heb.* has no *in*; and therefore is not allowable, notwithſtanding it admits of the ingenious Imbelliſhment given to it by the *Earl of Dartford*, *relate thoſe things from the top of its towers.*

Ver. 13. *look up*] Something of *up* appears to be the Signification by its Noun *Hill*, the Verb being only here, and this which *Ab. Ezra* gives it, looks by far the moſt ſuitable; not that in the *Litur. ſet up her houſes*, nor by the LXX *diſtribute* from the *Chald.* in a poor and forced Senſe.

Ver. 14. *over*] So *L. de Dieu* would have it turned *ſupra*, as he ſays in its proper Meaning. *Hare* ſuppoſes the two laſt Words ſhould be Part of the *Title* of the next *Pſalm*, into which *Mudge intirely comes*, with the farther Liberty only of making them into one Word, and adding another before; Aſtoniſhing!

Ver. 1. It ſeems clear to me that this *Pſalm* is not in *David*'s Style (tho' I confeſs that is a curious Point to know) but rather bears Reſemblance to ſome of *Aſaph*'s, or to *Pſa.* xlv. No more particular Time of being indited appears in it, than that it was probably on the Removal of ſome rich ungodly Perſon or Perſons by Death.

Ver. 2. *Both Mankind in general, and particular Perſons*] *Heb. Both the Sons of Adam, and the Sons of a Man*; which ſeems therefore to be rather rendered ſo, than *low and high.*

Ver. 3. *Meditation*] *Sax. ȝemind.*

Ver. 4. *Oration*] *Ainſw.* writes, 'In old Engliſh or Saxon, it was called a *big-ſpel*,' without ſhewing any Reaſon or Conformity of it to our Language; whereas it is *biyſpelle*, as we ſay a *by-word* or *by-way*, *by* or *beſide* what is common, and *ſpell* is ſtill retained in pretended Conjuration, and in diſpoſing the Letters into Words or Syllables; thus is the *Sax. godſpel* (where *god* is uſed inſtead of *good*) for *Goſpel.*

Ver. 5. that *the Iniquity*] fearing that he ſhould be quite ſurrounded with the Puniſhment of his Iniquity, *Pſa.* cxxx. 3. which he hoped to eſcape from, and repreſents as purſuing him; which accounts for this Expreſſion, thought ſo obſcure, *the Iniquity of my Heels:* ſo *Jun.* and *Trem.* ſupply *ut, that.* But עקבי *my Enemies* for אויבי *my Heels*, as in *Crit. Notes* from the *Syr.* and *Arab.* is utterly improbable.

Ver. 7. *redeem—at all*] By the doubling of the Verb as frequently; yet the *Doway Tranſ.* from the *old Lat.* is, *A brother doth not redeme, man ſhal redeme*, but with the latter expounded to be negative.

Ver. 8. *Redemption of their Life*] as *Exod.* xxi. 30. where both Nouns are the ſame.

Ib. *ceaſes for ever*] can never be done.

Ver. 11. *Whoſe Mind*] But by the LXX *their Graves*, viz. *ſhall be their Houſes:* for they interpreted קרבם by קברם

Ver. 12. *abide*] *Mudge*, *regardeth*; who ſays he corrects the laſt Verſe by this, when it is this by that.

Ib. *that periſh*] In *Crit. Notes on ſome Paſſ.* p. 40. it is ſuppoſed the preſent נדמו was לו נדמה which is rendered there *And is like it*; but what Reſemblance have ה לו and ו that thoſe ſhould be miſtaken for this? nay [and] is then wanting; and are [Beaſts] the new-diſcovered [it?] Is ſuch the faſhionable Criticiſm that we are to be overborn with?

Ver. 14. *Sheep*] which are put one after another into the Slaughter-houſe, as Mankind into the Grave.

Ib. *Form*] Being what the *Heb.* ſignifies, as in *Ezek.* xliii. 11. The LXX have turned it *Help*, confounding צור with עזר through the Reſemblance perhaps, or according to *Byth.* took that Senſe from *Rock.*

Ib. *the Habitation at it*] The Body does not only die, but is conſumed in the Grave: for the Pronoun is ſingular,

15. But

15. But God will redeem my Perſon from the Power of the Grave; for he will receive me. A Pauſe.

16. Do not fear, becauſe a Man is rich, becauſe the Glory of his Houſe increaſes:

17. For he will take Nothing away at his Death, his Glory will not go down after him:

18. Though he may bleſs his own Soul in his Life, and they may praiſe thee, becauſe thou doeſt well for thy ſelf;

19. It will come to the Generation of his Fathers, they will never ſee the Light.

20. Man being in Honour, does not underſtand, he becomes like the very Beaſts that periſh.

PSALM L.

A PSALM of Aſaph.

The Mighty God, the Lord ſpeaks, calling the Earth; from the Riſing of the Sun to his Setting.

2. From Zion the Perfection of Beauty does God ſhine forth.

3. Our God comes, and is not ſilent: a Fire conſumes before him, and it is very tempeſtuous round about him.

4. He calls to the Heaven from above, and to the Earth, that he may judge his People:

5. Gather my pious ones to me, who make a Covenant with me by Sacrifice.

6. In the mean time the Heaven declares his Righteouſneſs, becauſe God is Judge himſelf. A Pauſe.

7. Hear, my People, and I will ſpeak; O Iſrael, and I will teſtify to thee; who am God, thy God.

8. I will not reprove thee concerning thy Sacrifices, or thy Burnt-offerings being before me continually.

9. I will take no Bullock out of thy Houſe, *nor* He-goats out of thy Folds.

10. For every Beaſt of the Wood is mine, the Cattle on a thouſand Mountains.

11. I know every Fowl of the Hills, and have the wild Beaſt of the Field with me.

12. If I ſhould be hungry, I would not tell thee; for the World is mine, and what it is full of.

13. Should I eat the Fleſh of ſtrong Beaſts? Or drink the Blood of He-goats?

14. Offer Thankſgiving to God, and perform thy Vows to the Supreme One;

15. As alſo call upon me at the Time of Diſtreſs: who will deliver thee, and thou ſhalt honour me.

16. On the contrary God ſays to the Wicked: What Buſineſs haſt thou to declare my Ordinances, or take up my Covenant into thy Mouth?

17. Since thou doſt hate Inſtruction, and caſt my Words behind thee.

18. If thou ſeeſt a Thief, thou art pleaſed with him; and thy Part is with Adulterers.

19. Thou applieſt thy Mouth to what is evil, and thy Tongue joins Deceit together.

20. Thou ſitteſt ſpeaking againſt thy Brother, giveſt forth an ill Report againſt thy Mother's Son.

21. *Becauſe* thou haſt done theſe Things, and I being ſilent, thou thoughteſt I was wholly like thy ſelf; I reprove thee, and ſet *them* in order before thy Eyes.

22. Conſider this now, you that forget God; leſt I ſhould tear in pieces, and none deliver.

23. He who offers Thankſgiving, ſhall honour me; and to him that appoints the Way, I will ſhew the Salvation of God.

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and has a Prepoſition to it: ſo *Jun.* and *Trem.* interpret the *Habitation* to be the *Grave*, and the *Zurich* or *Tig. Bible*, with *Caſt.* have it. But ours making the Prep. plural, take it as in the *Geneva Verſ. when they ſhall go* from their Houſe to the Grave; ſo that the Author of *Holy David clear'd*, is wrong in the following *Note* hereon, *It is a very dark and imperfect Paſſage in the* Heb. *and none of our Tranſlators have thought fit to ſupply the Senſe.* The LXX have *Glory*, but how I know not, unleſs they took *zebul* for *tzebi*.

Ver. 18. *thy ſelf*] *Sept. him*, though it is not credible they read ו inſtead of ך and which the plural Verb denies.

Ver. 20. *Honour*] *wurthſcype* in *Sax.*

Ver. 1. *Aſaph*] *David*'s chief Singer, 1 *Chr.* vi. 39. & xvi. 5. 2 *Chr.* v. 12. who alſo compoſed the Words himſelf, 1 *Chr.* xxv. 2. 2 *Chr.* xxix. 30. *W. W.* making it into Stanzas of 12 Lines, the 10 and 12 to be ſeven Syllables, has done it miſerably, with very bad Sound and Rhime, though he is counted one of the *Geneva Tr.* but a good Tranſlator might be a bad Poet, as well as *Cicero*.

Ib. *from the Riſing of the Sun, to his Setting*] in the *Sax. of ſunan upſprince oth ſetellung.*

Ver. 8. *I will not*] In the *Contents* of the *Pſalm*, *The pleaſure of God is not in ceremonies.*

Ver. 10. *a thouſand*] *Sept. and Oxen*, from the ſame Word made up with *and.*

Ver. 11. *wild Beaſt*] *Sept.* again *Beauty*, by זי from זיו as *Iſa.* lxvi. 11. but not in *Pſa.* lxxx. 13. where it is only.

Ver. 16. *What Buſineſs haſt thou*] A wicked Perſon aſking *Bias* one of the wiſe Heathens concerning Religion, he made him no Anſwer, till being aſked again why he did not, then replied, ὅτι περὶ τῶν οὐδὲν σοὶ προσηκόντων πυνθάνῃ, *Becauſe thou enquireſt about what does not at all belong to thee*, *Diog. Laert.* in Vit.

Ver. 18. *art pleaſed*] Both the *Sept.* and *Targ. didſt run*, from רוץ inſtead of רצה

Ver. 21. *thoughteſt*] *Litur. wickedly*, becauſe the *Gr.* has ſo; but who could miſtake it for thinking well?

Ver. 23. *He who offers*] *Gr. The Sacrifice of*, the Difference being but in the Points זֹבֵחַ and זֶבַח

Ib. *appoints the Way*] viz. for it, being thus literal.

PSALM LI.

FOR the chief Muſician. A Pſalm of David, when the Prophet Nathan came to him, after he had gone in to Bath-ſheba.

Be gracious to me, O God, according to thy Kindneſs: according to the Multitude of thy Mercies, blot out my Tranſgreſſions.

2. Waſh me throughly from my Iniquity, and cleanſe me from my Sin.

3. For I acknowledge my Tranſgreſſions, and my Sin is before me continually.

4. Againſt thee, thee in particular, have I ſinned, and done what thou art diſpleaſed with: by reaſon of which thou art righteous in thy Words, *and* pure in thy Judging.

5. Behold I was begot in Iniquity, and my Mother conceived me in Sin.

6. Lo thou didſt deſire Truth in the inward Parts, and in that which is ſhut up madeſt me know Wiſdom.

7. Oh purify me with Hyſſop, that I may be clean: waſh me, ſo that I may be whiter than Snow.

8. Cauſe me to hear Joy and Gladneſs: let the Bones thou haſt bruiſed rejoice.

9. Hide thy Face from my Sins, and blot out all my Iniquities.

10. Create a clean Heart for me, O God, and renew a ſteady Mind within me.

11. Do not caſt me from thy Preſence, nor take thy Holy Spirit from me.

12. Reſtore to me the Joy of thy Salvation; and let the free Spirit uphold me;

13. So will I teach Tranſgreſſors thy Ways, that the Sinners may return to thee.

14. From Blood, O God, the God of my Salvation, deliver me; whoſe Tongue ſhall ſing of thy Righteouſneſs.

15. Lord, open my Lips, and my Mouth ſhall declare thy Praiſe.

16. For thou deſireſt not Sacrifice, which I would give: thou doſt not delight in Burnt-offering.

17. The Sacrifices of God are a broken Mind: a broken and bruiſed Heart, O God, thou doſt not deſpiſe.

18. Deal well in thy Favour with Zion, build up the Walls of Jeruſalem.

19. Then wilt thou deſire the Sacrifices of Righteouſneſs, Burnt-offering and whole Burnt-offering: then will they offer up Bullocks on thy Altar.

PSALM LII.

FOR the chief Muſician. An inſtructing Poem of David, when Doeg the Edomite went, and told Saul the News, that David came to Ahimelech's Houſe.

Why doſt thou boaſt in Harm, ſtout Fellow? God is kind every Day.

2. Thy Tongue contrives froward Things, it is as it were a ſharp Razor in acting deceitfully.

3. Thou loveſt Evil more than Good, Falſehood more than ſpeaking what is juſt. A Pauſe.

4. Thou loveſt all devouring Words, O deceitful Tongue!

5. God will alſo deſtroy thee perpetually: whom he will take, and pluck away from the Tent, rooting thee out from the Country of the Living. A Pauſe.

6. Then virtuous Perſons, who will ſee, and ſhew reverence, will laugh at him,

7. There is the Man, who would not

Ver. 4. *by reaſon of which*] for *that* muſt be improper here: but thus it is plain and conſiſtent, that God's ſpeaking to *David*, and judging him, as by *Nathan*, 2 *Sam.* xii. 7—14. was very right and juſt, becauſe he had ſinned againſt God.

Ib. *Words*] which he had then heard by *Nathan*.

Ib. *pure*] The LXX *mayeſt overcome* or *prevail*, from the *Syriack* Signification, as I agree with *Byth.*

Ver. 5. *I was &c.*] *Grotius* writes, 'Senſus eſt, 'Non nunc tantum, *ſed & a pueritia mea, ſæpius peccavi*;' i. e. *The Meaning is, Not now only, but even from my Youth, I have ſinned often: for it is an hyperbolical Kind of ſpeaking*, adds he, *as the comparing it with Pſa.* lviii. 3. *Iſa.* xlviii. 5. (and more Places which he mentions) *ſhews.*

Ver. 6. *didſt deſire*] being the paſt Tenſe in *Heb.*

Ib. *and*] or *ſo*, or *therefore*, as conſequent to the foregoing.

Ib. *in that which is ſhut up*] *Pſalt. ſecretly*; *that is*, ſays the Author of *Holy David clear'd, by the private checks of my own Conſcience.*

Ib. *madeſt me know Wiſdom*] *Quominus excuſatio mihi de peccato ſuppetat, that I might be without excuſe in ſinning, Grot.* the Verb being future only to *didſt deſire. Goodridge* terms it *the ſhining of God's Wiſdom and Light Divine in the Soul.*

Ver. 7. *purify*] *Sept. ſprinkle*, the other being done by it, *Lev.* xiv. 7.

Ver. 17. Here *Jonſton*,

Mens ſcelerum ſub mole gemens, fraudeſque peroſa,
Una placet, numen placat et una tuum:

A Mind groaning under the Weight of wicked Things, and hating Deceits, only pleaſes and only pacifies thy Divine Preſence; on which the *Preface-writer* breaks out, *How wonderfully fine is this Paſſage! He had the Thing it ſelf in his very Soul. Where is the Pen that can do Juſtice to theſe Lines? What a Strength of Language? What a Harmony of Numbers is there in the former? What a Pathos in the latter?* Doubtleſs it is excellently done, as the *Verſion* is in general well.

Ver. 1. *An inſtructing Poem of David*] *Pſa.* xxxii. The *Doway Verſ.* has here *underſtanding to David*, at the next *underſtanding to David*, and the following *underſtanding for David*; ſo varying the Senſe with the Words, while the *Lat.* is the ſame.

Ib. *came*] *not is come, Lightfoot.*

Ib. *Ahimelech*] LXX *Abimelech* corruptly.

Ib. *God is kind*] contrary to thee.

Ver. 2. *is as it were*] unleſs a Razor works deceitfully.

Ver. 5. *and pluck*] *Patr.* vulgarly, *and more than that, he will pay thee in the ſame Coin thou haſt dealt to them*, which he doubles in relating.

Ib. *rooting thee out*] *Sept. and thy Root*, having the Verb for a Noun.

make

make God his Strength; but truſt in the Abundance of his Riches, *and* ſtrengthen himſelf in his Frowardneſs.

8. Whereas I ſhall be like a verdant Olive-tree at the Houſe of God; in whoſe Kindneſs I truſt for ever and evermore.

9. I will praiſe thee for ever, becauſe thou haſt done *it*; and will wait for thy Name, becauſe it is good, before thy pious ones.

PSALM LIII.

FOR the chief Muſician upon the Inſtrument Mahalath. An inſtructing Poem of David.

The vile one ſays in his Heart, There is no God: they corrupt and make themſelves abominable by Iniquity, none doing Good.

2. God looking from Heaven upon Mankind, to ſee whether there is any who underſtands, who ſeeks God;

3. Every one of them is turned back, they are become filthy together, none doing Good, not even one.

4. Will not the Workers of Iniquity know, who eat my People *as* they do Bread, not calling upon God?

5. There they are terrified with Fear, *where* no Fear is, becauſe God ſcatters the Bones of him that encamps againſt thee; who makeſt *them* aſhamed, becauſe God deſpiſes them.

6. Oh that there were the Salvations of Iſrael from Zion! when God turns back the Captivity of his People, Jacob will rejoice, Iſrael will be glad.

PSALM LIV.

FOR the chief Muſician on the Inſtruments that are ſtriken. An inſtructing Poem of David, when the Ziphites came, and ſaid to Saul, Does not David hide himſelf with us?

O God, ſave me by thy Name, and judge for me by thy Power.

2. O God, hear my Prayer, give ear to the Words of my Mouth.

3. For Strangers are riſen up againſt me, and the Violent ſeek my Life; not ſetting God before them. A Pauſe.

4. Behold God is my Helper, the Lord is among thoſe who uphold my Life.

5. He will render what is ill to my Obſervers: cut them off in thy Truth.

6. I will ſacrifice to thee with a Free-offering: I will praiſe thy Name, O Lord, becauſe *it* is good.

7. For he delivers me from all Diſtreſs, and my Eye can look on my Enemies.

Ver. 8. *ſhall be*] agreeable to the foregoing.

Ib. *Olive-tree*] Two *Sax. Copies* have *eletreow*, but *Spelman*'s for *Olive* has *eleberye*, i. e. *Oilberry*.

Ib. *at*] it being unlikely that Trees grew *in* it: therefore *Tate* and *Brady* have,

But I am like thoſe Olive-Plants
that ſhade God's Temple round;

and *Buchanan*,

Domini in agello conſita;

which may be underſtood, or rendered, *ſet in the Lord's Court.*

Ib. *for ever and evermore*] being different *Heb.* Words; *new-Eng. Verſ. for ay and ay.*

Ver. 9. *wait for thy Name—before*] which the better Senſe may ſhew is to belong one to the other; and ſo the Pointing is made in the *Verſion* of *Jun.* and *Trem.* and *Poole* pleads for it in the ſame Senſe.

Ver. 1. This is nearly the ſame as the 14th *Pſalm*, which might be altered by *David* himſelf, and ſo made another. *Buchanan* is blamed for paraphraſing ſo largely here with,

Opinionum fœdâ mentem toxico, &c.

Filthy in Mind with the Poiſon of Opinions, &c. but it may be allowed in Poetry, and to diverſify it from the 14th.

Ib. *the Inſtrument*] See the Title of *Pſa.* viii.

Ib. *none doing Good*] *Baxter*, tho' he ſhews his peculiar Skill in altering ſome of this from the 14th *Pſalm*, keeps this Line verbatim,

[Of them] *that do good there is none*,

to be tuned either with, or without the two incloſed Words: as if by the former, there are, and are not thoſe who do good; and by the latter, that the ſame is both ſingular and plural.

Ver. 5. *him that encamps againſt thee*] which *Mudge* ſays *is too uncouth*, and ſo changes the *Original* to make it—no Matter what! *the Vile Wretch*, and pleads the Authority of the *Seventy*, who have *Menpleaſers*.

Ver. 6. *Jonſton* finely,

Illa dies, lux illa! veni, de rupe Sionis
Iſacidis cœli quâ ferat autor opem:
Tum domus Abrahamidûm celebrabit gaudia, duro
Cum ſacro gens cernet colla ſoluta jugo.

O that Day, that Light! come, on which the Maker of Heaven will bring Help from the Rock of Sion to thoſe of Iſaac: then will the Houſe of them who belong to Abraham celebrate their Joys, when the holy Nation beholds their Necks let looſe from the Yoke.

Ver. 1. *with us*] which being not in 1 *Sam.* xxvi. 1. but in Ch. xxiii. 19. this *Pſalm* is to be referred thither; ſee *Pſa.* xi. 1.

Ver. 3. *Strangers*] Our new *Capellian* Critick *Mudge*, by the Change of a Conſonant and a Vowel, can make it the *Proud*, nay dares to tranſlate ſo, which exceeds the Effrontery of *Capellus* himſelf. He would defend it by *Pſa.* lxxxvi. 14. but why did not he alſo alter the reſt to that, if they muſt be alike? if not, why here in this Word?

Ib. *Violent*] as the ſame is tranſlated *Pſa.* lxxxvi.

Ver. 6. *will praiſe*] *Buchanan*,

——————te canam
Patrem, bonis placabilem,
Maliſque formidabilem.

I will ſing thee the Father, gentle to the Good, and terrible to the Evil. *Goodridge*, but not for the Value of it, though ſome of his ſmootheſt, being wrapt up in his uſual Obſcurity,

I will thy holy Name for ever bleſs,
So Great, ſo Good, ſo all my happineſs:

for *Great* and *Good* may belong either to *God*, or *Name*, or *bleſs*, or *happineſs*.

Ib. *good*] *old Pſalter*, *ſo comfortable.*

Ver. 7. *can look on*] being not afraid of them, or fleeing from them.

PSALM

PSALM LV.

FOR the chief Muſician on the Inſtruments that are ſtriken. An inſtructing Poem of David.

Give ear, O God, to my Prayer; and do not hide thy ſelf from my Supplication.

2. Hearken to me, and anſwer me: who lament in my Meditation, and cry out;

3. By the Voice of the Enemy, by reaſon of the Preſſing of the Wicked: for they remove Iniquity upon me, and hate me in Anger.

4. My Heart is in Anguiſh within me, and the Terrors of Death are fallen upon me:

5. Fear and Trembling is come into me, and Quaking covers me.

6. Inſomuch that I ſay; Oh that I had Wings like a Dove! I would fly away, and *there* remain.

7. Lo I would wander far off, lodging in the Wilderneſs. A Pauſe.

8. I would haſten my Eſcape, from the Whirlwind, from the Tempeſt.

9. Devour, Lord, divide their Tongue aſunder: for I ſee Violence and Contention in the City.

10. Which they beſet Day and Night, upon its Walls: Vanity and Trouble being within it.

11. Froward Things are within it; nor does Fraud and Deceit depart from its Streets.

12. For it is not an Enemy reproaches me, which I could bear; not one that hated me who magnifies himſelf againſt me, from whom I could hide:

13. But thou, a Man, as it were of my own Rank; my Guide, and Acquaintance:

14. Who took Counſel together ſweetly, went to the Houſe of God among the Croud.

15. Let Death arreſt them, let them go down into the Grave alive: becauſe wicked Things are in their Lodging amongſt them.

16. As for me, I will call on God, and the Lord will ſave me.

17. In the Evening, Morning, and at Noon will I meditate, and cry out; and he will hear my Voice.

18. He redeemed my Life into Peace, from the War *that* I had: for they were by me with many.

19. God, even he who abides eternally, will hear, and afflict them; a Pauſe: that having no Changes, do not fear God.

20. He ſtretches out his Hands againſt his peaceable ones, profanes his Covenant.

21. As ſmooth as Butter *in* his Mouth, but with War *in* his Heart, ſofter than Oil are his Words; yet they are *like* drawn Swords.

22. Caſt thy Burden upon the Lord, who will ſuſtain thee: he will never let the Righteous be moved.

23. So thou, O God, wilt bring them down to the Pit of Corruption; bloody and deceitful Men ſhall not live half their Days: but I truſt in thee.

Ver. 1. This *Annotators* apply to the Conſpiracy of *Abſalom* and *Achitophel*; ſee 2 *Sam.* xv. 31.

Ib. *hide thy ſelf from*] *Sept. overlook.*

Ib. *Supplication*] *Sax. bene* for *Boon.*

Ver. 2. *Meditation*] according to the Signification of the Verb, and as tranſlated *Pſa.* civ. 34. with the like Noun *Pſa.* cxix. 97, 99.

Ver. 3. with very familiar Phraſe in the *Pſalter*, too long, and needleſs to recite thence.

Ver. 4. *are fallen upon me*] *Sax. feoll ofer me.*

Ver. 5. *Fear*] *Sax. eyſa*, as if *Awes.*

Ver. 8. Where *Hopkins*, *That I were quite*—perhaps for *That I might be quit of.*

Ib. *Whirlwind*] *Heb. Wind of marching*, ſo that it was a Sort of *Wind*, not *Storm.* The LXX *Interpreters* turn it *Faintheartedneſs*, or according to the *Gr. Little-mindedneſs*, the former Word ſignifying *Spirit* as well as *Wind*, and for the other I cannot ſee they did leſs than miſtake סעה for מעט but it does not match very well with *Tempeſt.*

Ver. 10. *Day and Night*] which *Buchanan* makes poetical indeed,

Sive lux fundat radios micantes,
Sive nox fundat tenebras opacas:

Whether the Light ſettles glittering Rays, or the Night ſettles ſhady Darkneſs; and the like Ver. 17. alias 18.

Ver. 11. *Fraud*] The *Heb.* being *toc*, the LXX put it the ſame in *Gr.* with the Termination of that Language, viz. *tocos*, which ſignifies *Uſury*; but the *Heb.* has no ſuch Meaning: ſo the *Gr.* is *Pſa.* lxxii. 14. but *Pſa.* x. 7. *Deceit*; this Noun being but in theſe three Places.

Ver. 14. *Counſel*] *One Counſel ſteer'd us, our Souls were knit as one*; in which Line of *Goodridge's Pſalms*, to be ſung in the beſt Manner, a Choir would be liable to ſing different Syllables to one Note, there being too many, and all unfit to be doubled. The LXX have it *Victuals*, *Bythn.* ſuppoſes from מעד (for מוד) N. 1107. that ſignifies *Support*, which is wide Work; but perhaps ἐδέσματα was at firſt ἐρείσματα *Supports.*

Ver. 18. *they were by me with many*] *fighting againſt me*, ſays *Kafvenaki*;
and the *com. Verſ.* has,

Altho the number be full great,
that would againſt me ſtand.

Our *Ainſw.* renders it, *with many were they with me*; and *Kimbi* underſtands it, *with many they were againſt me*; there being ב for *with* before *many*, and *David's* Enemies being ſpoken of in the plur. both before and after, Ver. 15, 19.

Ver. 19. *even*] *Mudge* alters the *Original* to take this off, yet has *and* for it himſelf.

Ib. *who*] the *Heb.* Relative.

Ver. 20. *againſth is peacable ones*] *Gr. in recompenſing*, applied to *God*, being another Senſe of the Verb, and *his* neglected, which determines for this.

Ver. 21. *Butter*] *Sept. Anger*, in a very different Meaning of the Phraſe, by deriving it from חמה inſtead of וחמא

Ib. *Mouth*] *Hare* and *Mudge* would have it *Countenance*, by the Addition of a Letter, and is one of their moſt plauſible Amendments of the Text; but had they diſcovered a *Verſion* would run ſo ſmooth and exact with the *Heb.* it would have been raſh to fancy the other.

PSALM LVI.

FOR the chief Muſician; upon the Dove among a Crew far off. A golden Poem of David, when the Philiſtines took him in Gath.

Be gracious to me, O God, for Man would ſwallow me up: every Day fighting, he oppreſſes me.

2. My Obſervers would ſwallow up every Day: for many fight againſt me, O High One.

3. The Day I am afraid, I truſt on thee.

4. Through God I will praiſe his Word; in God I truſt, ſo will not be afraid: what can Fleſh do to me?

5. Every Day they make my Words ſorrowful; all their Thoughts being againſt me for Harm.

6. Coming together, they hide themſelves, obſerving my Footſteps; when they wait for my Life.

7. Shall they eſcape in the Iniquity? Caſt down the People in Anger, O God.

8. Thou counteſt up my Wandering; put my Tears into thy Bottle: are they not in thy Accompt?

9. Then my Enemies will return back, on the Day that I call: this I know, becauſe God is for me.

10. Through God I will praiſe the Word: through the Lord will I do it.

11. In God I truſt, ſo will not be afraid: what can Man do to me?

12. O God, thy Vows are upon me: I will render Thanks to thee.

13. Since thou haſt delivered my Perſon from Death; ſhall not my Feet be from falling, to walk continually before God, in the Light of the Living?

PSALM LVII.

FOR the chief Muſician; do not deſtroy. A golden Poem of David, when he fled from the Preſence of Saul into the Cave.

Be gracious to me, O God, be gracious to me, for my Soul truſts in thee; and in the Shadow of thy Wings will I truſt, till the Calamities paſs away.

2. I will call on the Supreme God, on God who performs for me.

3. He will ſend from Heaven, and ſave me, putting him to Reproach who would ſwallow me up; A Pauſe: God will ſend his Kindneſs and Truth.

4. My Soul is *as it were* among ſtout Lions; I lie with thoſe that are ſet on fire, Men whoſe Teeth are *as* a Spear and Arrows, and their Tongue *as* a ſharp Sword.

5. Be exalted above the Heavens, O God: let thy Glory be above all the Earth.

6. They prepared a Net for my Feet, my Soul bowing down, they dug a Pit before

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Ver. 1. *the Dove among a Crew far off*] So fitly does this Title ſuit the Occaſion, and ſhews it ſelf tranſlated with more Beauty and Uſe than divers others. *Among* is the Sign of the *Genit.* Caſe as *of a Crew*; and the Word for *Crew* is rendered *Congregation*, *Pſa.* lviii. 2. where it only occurs beſides, as the *Maſoreth* notes; and ſo, as *Ainſw.* obſerves, the *Chaldee* expounds it.

Ib. *took*] as we find 1 *Sam.* xxi. 14.

Ib. *would ſwallow me up*] In the *Verſion* of the LXX, *has trod me down*; where I notwithſtanding acquit them of the Error, unleſs it is to be thought they made miſtake in the *Gr.* as well as *Heb*, ſince this can be only I preſume in the former, καταπατησε being for καταπινε which ſome *Tranſcriber* might alter it to, as the more agreeable (indeed) without *would*; and the like in the next Verſe.

Ver. 2. *O High One*] The LXX join it to the firſt Word of the next Ver. rendering *from the Height of the Day*, and they alſo have it put back to *Day* before, but the *Vulgate* not the latter.

Ver. 4. *his Word*] With the *Gr. my Words*, ſtrangely you may ſay, but the Letters differ only in ו and י

Ib. *what*] in *Heb.* chiefly interrogative, and the Partition of the Verſe at the Word before.

Ver. 5. *make my Words*] made him uſe ſorrowful Words, like theſe; the *Heb.* Verb never ſignifying *wreſt*.

Ver. 7. *Shall they eſcape in the Iniquity?*] *For Nothing wilt thou ſave them*, *Gr. Sept.* as if אין for און and by aſſuming the 2d Perſon.

Ib. *Caſt down*] *Sept. break*, whence I know not.

Ver. 8. *Wandering*] In the *Com. Pray. flittings*, unknown doubtleſs now to many who read it in the publick Service, this being the People's Verſe; and *Payne* keeps it in his *Metre:* nay *Johnſ.* himſelf in his late large *Dict.* interprets it *offence*, *fault*; which is indiſputably wrong, and it is to be applied to his Senſe of the Verb, *flit*, *remove*.

Ib. *into thy Bottle*] *Sept. before thee*, as if from נגד for נאד

Ver. 10. See how wrong and differently rendered, with that at Ver. 4. in the *old Pſalt.*

Ver. 13. *ſhall*] ſince he ſays *God*, and not *thee*, with this; making a Change to the 3d Perſon, as the Grammarians ſpeak.

Ib. *in the Light*] belonging alſo to *ſhall not &c.* as the great *Heb.* Point at *God* ſhews.

Ver. 1. *do not deſtroy*] the *Engliſh* of *al taſhheth*, and as *David* ſaid, 1 *Sam.* xxvi. 9. ſuitable to the Matter of this *Pſalm*, and the following ones.

Ib. *into the Cave*] at *En-gedi*, as we find he did, 1 *Sam.* xxiii. 26, 29. & xxiv. 3. but not *from Saul in the Cave*; for *David* ſtaid there till *Saul* was gone out, and did not then flee from him, but went after him, Ch. xxiv. 7, 8. *Jun.* and *Trem.* have *metu Schaulis in Speluncam*, *for Fear of Saul into the Cave*, according to Ch. xxiii. 26. and the *laſt Tranſlators* generally *into*.

Ib. *the Shadow of thy Wings*] *Sax. ſcadu fythera thinra.*

Ver. 2. *performs*] In the *Targ.*, for an Inſtance of the Liberty there taken פַּקֵּד לְעַכּוּבִיתָא וגו *has commanded a Spider to make a Web in the Cave for me*, viz. to conceal him, by making it appear that there was no Man there. By the LXX *does well*, as if גמר had been גמל

Ver. 3. *putting—to reproach*] the *Heb.* being a Verb, in the Conjug. *Pikel*, not a Noun, ſo that there is no Need of producing *Interpreters* for it.

Ver. 4. *with thoſe that are ſet on fire*] By the *Sept. troubled*, i. e. himſelf was, they taking ם plur. to be a radical Letter of ſome of the Verbs to that Purpoſe.

me; into the middle of which themſelves are fallen. A Pauſe.

7. My Heart is prepared, O God, my Heart is prepared; I will ſing, and that melodiouſly.

8. Awake, my Inſtrument of Glory, awake, Lute and Harp: I will awake early.

9. I will praiſe thee among the People, Lord, will ſing to thee melodiouſly in the Nations.

10. For thy Kindneſs is great to the Heavens, and thy Truth to the Skies.

11. Be exalted above the Heavens, O God: let thy Glory be above all the Earth.

PSALM LVIII.

FOR the chief Muſician; do not deſtroy. A golden Poem of David.

Do ye indeed, O Crew, ſpeak what is righteous? Do ye judge upright Things, O human Race?

2. Whereas you work Iniquities with the Heart on the Earth, you weigh out the Injury of your Hands.

3. The Wicked alienate themſelves from the Womb: they go aſtray from the Belly, telling Lyes.

4. Their Venom is even like that of a Serpent: being as the deaf Aſp, that ſtops its Ear;

5. Which will not hearken to the Voice of the Charmers, that uſes Inchantments ſkilfully.

6. O God, deſtroy their Teeth in their Mouth: break out the Cheek-teeth of the young Lions, O Lord.

7. They will be diſſolved as Water that goes away of it ſelf: *when* he bends with his Arrows, they will be as if they were cut off.

8. As a Snail that diſſolves will each go away, *as* the untimely Birth of a Woman, thoſe who have not ſeen the Sun.

9. Before your Pots can feel the Briers, he will drive him away tempeſtuouſly, as he is alive, and *in* Fury.

10. The Righteous will be glad, becauſe he ſees the Vengeance: he will waſh his Feet in the Blood of the Wicked.

11. And Men will declare there is certainly Fruit for the Righteous: there is certainly a God who judges on the Earth.

PSALM LIX.

FOR the chief Muſician; do not deſtroy. A golden Poem of David, when Saul ſent, and they watched the Houſe to kill him.

Deliver me from my Enemies, O my God; exalt me above thoſe who are riſen up againſt me.

2. Deliver me from the Workers of Iniquity, and ſave me from the bloody Men.

3. For behold, they lie in wait for my Life, the Strong come together againſt me; not for my Tranſgreſſion, nor my Sin, O Lord.

4. Though there is no Guilt, they run and prepare themſelves: awake to meet me, and ſee.

5. And do thou, O Lord God of Armies, the God of Iſrael, ſtir up to viſit all the Gentiles: be not merciful to any that are treacherous with Iniquity. A Pauſe.

6. Let them return in the Evening, make

Ver. 10. Here *Goodridge*,

Extend it 'bove the Clouds, 'bove th' Heav'ns extend;

for ſuch as may like it better than in a plain Manner as,

The ſame above both Clouds and Heav'ns extend.

Ver. 1. The Wickedneſs of *Saul*'s Agents, by which *David* ſuffered, appears to be the Occaſion of this *Pſalm*.

Ib. *Crew*] For אלם *Mudge* ſays he reads אלם tho' there is ſcarce ſuch a Word, or but improperly, and then renders this Phantom *ye Divine Powers*, but means *human ones*, and thoſe bad too.

Ver. 2. *on the Earth*] This ſtanding here in *Heb.* is joined to the former Part in the *Litur.* by *Dr. Hammond*, *Munſt. Jun.* and *Trem. Caſt. Ainſw. Pagn. &c.* which its Accent King *Paſer* ſhews it ſhould.

Ib. *weigh out*] pretending to ſpeak and act, according to Law and Juſtice, as Ver. 1. and *Beza* ſays, *There is no greater Injury than that under the Cloak of Law, Arg.*

Ver. 3. *from the Belly*] as before *from the Womb* in *Heb.* where *Barton* extravagantly,

no ſooner born than ſpeaking lies;

how much better *R. B. no ſooner ſpeake, but lie*; and *Patrick*,

But 'tis no wonder, ſince you were
Deprav'd, almoſt as ſoon as born:
A wicked Brood train'd up to lye,
To flatter, and all Truth to ſcorn;

or *Tate* and *Brady*,

To Vertue Strangers from the Womb,
their Infant-ſteps went wrong;

They prattled Slander, and in Lies
employ'd their liſping Tongue:

which laſt *Wh.* and *Sil.* follow.

Ver. 7. *They will*] For it appears by *he* and *his* in this Ver. that *David* now turned his Speech from ſpeaking to God, agreeable alſo to Ver. 9, 10, 11. and to *when* underſtood here.

Ib. *diſſolved*] *Sept. deſpiſed*, from מאס but by the Point double Dageſh is from מסס

Ver. 8. *the untimely Birth of a Woman*] for which the LXX have *the Fire fell*; yet as ſtrange as it may ſeem, the *Heb.* might be ſo without the laſt Letter and the Points; and they have *Wax* for *Snail*.

Ver. 9. *Pots*] The ſame Word ſignifying *Thorns*, the LXX render, *Before your Thorns were ſenſible of the Brier*, but by the *Col. of Doway*——*did underſtand the old bryar*.

Ib. *feel the Briers*] burning under them, which they will quickly do; ſee *Eccleſ.* vii. 6.

Ib. *drive him away*] alluding to Briers ſo driven away from under the Pots, eſpecially by the Hearths being in the middle of the Rooms, or abroad in Camps, &c.

Ver. 10. *Feet*] The *Sept. Hands*, as if they knew better what belonged to *Waſhing*, when it is going in the Blood.

Ver. 1. *Hatton* intitles this, *A Prayer againſt Hereticks*; as if ſeeking to kill *David*, made the Men ſuch, or whom he had rather in View, *K. Charles*.

Ver. 4. *meet*] ſo the *Heb.*

a Noiſe

a Noiſe as a Dog, and go round about the City.

7. Behold they utter forth with their Mouth, Swords being in their Lips: for, *they ſay*, Who hears?

8. But thou, O Lord, wilt ſmile at them; wilt deride all the Gentiles.

9. His Strength is of thee I obſerve: for God is my high Place.

10. The God of my Kindneſs will prevent me; God will let me look on my Obſervers.

11. Do not ſlay them, leſt my People ſhould forget: remove them with thy Power, and bring them down, Lord our Shield.

12. By the Sin of their Mouth, the Words of their own Lips, let them be alſo taken in their Pride; and for the Curſing, and the Lying they expreſs.

13. Conſume in Wrath, conſume, that they may not be: and let them know that God has dominion in Jacob, to the Limits of the Earth. A Pauſe.

14. So let them return in the Evening, make a Noiſe as a Dog, and go round about the City.

15. Let them wander for Food: if they are not ſatisfied, let them murmur.

16. But I will ſing of thy Strength, nay will ſing aloud of thy Kindneſs in the Morning: for thou art my high Place, and a Refuge at the Time of my Diſtreſs.

17. My Strength, I will ſing melodiouſly to thee: for God is my high Place, the God of my Kindneſs.

PSALM LX.

FOR the chief Muſician upon the ſix-ſtringed Inſtrument of the Teſtimony. A golden Poem of David, to teach; when he contended with the Syrians of Meſopotamia and thoſe of Zobah, and Joab returning, ſlew twelve thouſand Edomites in the Valley of Salt.

O God, who has caſt us off, broke us aſunder, being angry; reſtore to us.

2. Thou who haſt ſhaken the Country, broke it in pieces; heal the Breaches of it, for it is moved.

3. Thou who didſt ſhew thy People a hard Thing, madeſt us drink the Wine of Horror;

4. Haſt given a Standard to thoſe that fear thee, to be ſet up by reaſon of the Truth. A Pauſe.

5. That thy beloved ones may be delivered, ſave with thy right Hand, and anſwer me.

6. God has ſaid in his Holineſs, *that* I ſhall triumph: I will divide Shechem, and meaſure out the Vale of Succoth.

7. Gilead is mine, and ſo is Manaſſeh, Ephraim is alſo the Strengh of my Head, Judah my Law-giver.

8. Moab is my Waſhing-pot, I will throw my Shoe againſt Edom: O Philiſtia, ſhout againſt me.

9. Who will bring me to the fortified City? Who will lead me to Edom?

10. Wilt not thou, O God, that didſt

Ver. 9. *His*] *Saul*'s, from the *Title* of the *Pſalm*.

Ib. *His Strength is of thee I obſerve*] as the *Heb.* is literally; denoting that *Saul* could do no more than he had Power from God to do, which was not to deſtroy *David*, as the next Words ſhew. The Verb does not ſignify *wait*. Thus the *Tig. Verſ.* has it, Robur *illius ad te obſervabo*.

Ver. 11. *With thy Power*] *Litur. among the people*; but what a Wonder it is that *thy* was left out for the ſake of it.

Ver. 12. *and for*] in the *old Eng. Pſalms, and why? their preaching is of curſing and lies*; which I doubt not but was adapted to the *prelatical Prieſts*, whoſe *Sermons* were ſuch againſt the Reformers.

Ver. 1. *contended with*] *Sept. ſet on fire*, as if הצות infin. from נצה was הוציח pret. from יצת

Ib. *twelve thouſand*] ſix thouſand being ſlain as it ſeems before *Joab*'s Return by *Abiſhai* in the main Battle, and ſo the whole 18000 aſcribed to him, 1 *Chron.* xviii. 12. *Joab* killing theſe afterwards in Sieges and Skirmiſhes; and not the 6000 ſlain in leſſer Skirmiſhes, as *Grotius* would have it.

Ib. *broke us aſunder*] by the civil Wars while *David* reigned at *Hebron*, 2 *Sam.* iii. 1. nor does the Word ſignify *ſcattered*.

Ib. *reſtore*] as *Pſa.* xxiii. 3. without *thy ſelf*.

Ver. 2. *Country*] Correſpondent with *us* and *thy People*, Ver. 1, 3.

Ver. 3. *madeſt—drink*] in the *Sax. Verſ. drenčteſt, drenchedſt*.

Ver. 4. *to be ſet up by reaſon of the Truth*] With the *Sept. to flee from the Face of the Bow*, deriving the Verb from נוס inſtead of נסס as it would be here the ſame, and turning קשט by קשת the laſt Letters of which are alike in Sound; and both theſe through the Infrequency of thoſe *Heb.* Words.

Ver. 8. *my Waſhing-pot*] *Gr. the Pot of my Hope*, from the *Chald.* Root, not uſed in *Heb.*

Ib. *ſhout againſt me*] ſaid ironically, as *Ab. Ezr. Jun.* and *Trem.* with *Ainſw.* note. But *becauſe of* (which the *Heb.* ſcarce ſignifies) makes it contrary to what is ſaid of the other heathen Countries, nay contrary to *Pſa.* cviii. 9, And here the *Singing Pſalms* ſo commended by *Manton, &c.* for being *neareſt the Original*, and in the Title-page for being *the moſt agreeable to the Text* (meaning by both the *com. Eng. Tranſ.*) have.

And over Paleſtinia's land
I will in triumph go;

but in Ver. 10. there are uſed for Nearneſs to the *preſ. Eng. hadeſt* and *dideſt*, each two Syllables: and the *com. Pſalms* have here,

And thou Paleſtine ought'ſt to ſeek
for favour me unto,

The *Gr.* and *com. Lat.* have, *Foreigners are ſubject to me*, which the *Heb.* here has Nothing like that I find, unleſs the Verb was made from the double Signification of רעה *to break* and *be in fellowſhip*, and the Noun from פלש *to roll*; nor is the *Gr.* the ſame as in *Pſa.* xviii. 44. to be taken thence; neither do the *Chald. Syriack*, nor *Arabick* make it out, though the *Ethiopick* Language a little; nor yet any Corruption perceivable or probable in the *Gr.* and it is the ſame *Pſa.* cviii. 9.

caſt

caſt us off; and that didſt not go forth, O God, in our Armies?

11. Give us Help, by reaſon of the Adverſary; ſince human Safety is vain.

12. Through God we ſhall act with Ability, and he will tread down our Adverſaries.

PSALM LXI.

FOR the chief Muſician upon the Inſtrument that is ſtriken. By David.

Hear my Cry, O God, hearken to my Prayer.

2. From the End of the Country will I call to thee, when my Heart is overwhelmed: lead me on the Rock that is higher than my ſelf.

3. For thou haſt been a Refuge to me, a ſtrong Tower from the Face of the Enemy.

4. I will evermore lodge in thy Tent, will truſt in the Covert of thy Wings. A Pauſe.

5. Since thou, O God, haſt heard my Vows, giving the Inheritance of ſuch as fear thy Name.

6. Days upon Days add to the King, let his Years be as ſucceeding Ages.

7. Let him ever dwell in God's Preſence: prepare Kindneſs and Truth, *that* they may keep him.

8. So will I ſing melodiouſly to thy Name for ever, to perform my Vows Day by Day.

PSALM LXII.

FOR the chief Muſician Jeduthan. A Pſalm of David.

To God only my Soul is *in* Silence; from whom my Salvation is.

2. He only is my Rock and Salvation, my high Place: I cannot be much moved.

3. How long will ye frowardly deviſe againſt a Man? All of you will be ſlain; ye will be like a Wall that is bended, a Fence thruſt aſide.

4. They only conſult how to expel *him* from his Excellency, taking delight in a Lye: they bleſs each with his Mouth, but curſe with their inward Parts. A Pauſe.

5. To God only be ſilent my Soul; for my Expectation is from him.

6. He only is my Rock and Salvation, my high Place: I cannot be moved.

7. With God is my Salvation and Glory: my ſtrong Rock, my Refuge is in God.

8. Truſt in him at all Times, O People, pour out your Heart before him: God is a Refuge to us. A Pauſe.

9. Mankind in general are only Vanity, particular Perſons a Lye: they would be lighter than Vanity, being in the Scales together.

10. Do not truſt in Oppreſſion, nor in Spoil become vain: ſet not the Heart on Wealth, becauſe it is fruitful.

11. Once has God ſpoken, twice have I heard this; that Strength is of God.

Ver. 2. *End of the Country*] whither he ſeems fled from *Abſalom*, as 2 *Sam.* xvii. 22. rather than *Saul*, ſince he calls himſelf *King*, Ver. 6.

Ver. 5. *Vows*] *Lit. deſires* unaccountably, as the ſame too is turned *vows* at the End of the *Pſalm*.

Ib. *of*] That of the *Lit.* and ſome other *Tranſ. unto*; for which a *Heb.* Prepoſition is wanting, but Nothing for this; beſides the other turning it out of Courſe, as he ſpeaks of himſelf.

Ver. 6. *add*] ſo *Jun.* and *Trem. ſuperaddito*, *Caſt. adjice*, both imperative, as proper, to accord with *prepare*, Ver. 7. and with *ſo*, Ver. 8.

Ver. 7. *prepare — they may keep*] For which the LXX have *who ſhall ſeek out?* rather than the *Vulg. require*; the Word for *prepare* being *who* in *Chald.* & נצר might miſtakenly be referred to צוד *hunt*.

Ver. 1. *of David*] probably while he reigned, by Ver. 4. and the Muſician's Name, of whom ſee *Pſa.* xxxix. *Beza* in *Arg.* moſt extravagantly, *It ſeems that whoever has this Pſalm in Memory, can be overcome with no Kind of Temptation.*

Ib. *only*] the ſame Particle as in Ver. 2, 4, 5, 6.

Ib. *Silence*] the ſame Word with that in *Pſa.* xxii. 2. and a Noun: which the *Tig. Verſ.* and *Mont.* have *ſilens*, *ſilent*; *Ainſw.* keepeth *ſilence*; *Pagn. Coccei.* & *Munſt. ſilet*, *is ſilent*; the laſt of whom expounds it, *præſtolatur in ſilentio*, *waits in ſilence*; and *Jonſton*, *Mente Deum tacita veneror—I worſhip God with a ſilent Mind.*

Ver. 3. *be ſlain*] *Gr. kill*, act. which would bear an Argument, as it is pointed irregularly, but for the following Words.

Ver. 4. *from his Excellency*] as if *David* repeated their Expreſſion concerning him: *Sandys* in *Anacreontic* Verſe,

All conſpire to caſt me down,
From my Brows to tear my Crown.

But the LXX have it *my Price*, imaginary from the ſame Root, but by ע for ו

Ib. *taking delight in a Lye*] *Sept. I ran in Thirſt*; with the Verb from רוץ inſtead of רצה tho' 'tis ſtrange they ſhould miſtake ירצו for רצתי as they did כ to be ב for *in*, but *Thirſt* is leſs apparent.

Ib. *his Mouth*] ſo the *Heb.* for Elegancy.

Ver. 5. *be ſilent*] agreeable to Ver. 1. ſo *Munſter* renders it *ſile*; *Leo Jud. ſilens*; *Pagn. tace*, *hold thy peace*; *Ainſw. keepe thou ſilence.*

Ver. 9. *in general*] See *Pſa.* xlix. 2. the *Sax.* is, *ydel bearn manna leaſe bearn manna*, that is *vain are the Sons of Men, lying the Sons of Men.*

Ib. *be lighter than*] *Heb. go up more than.*

Ver. 10. *in Spoil*] Allowed by the Situation of it, ſome join this to *truſt*, as the *Tranſlators* of the *Lithurgick* and *Geneva Verſions*, *Ham. &c.* but the Accent-points do not allow it, the kingly Accent *Zarka* making a Diſtinction at *Oppreſſion*, as alſo the Miniſter *Yerah ben yomo* carrying on this to the following.

Ver. 11. *twice*] according as in *Job.* xxxiii. 14. which with the Word [this] deſtroy the old *Gr.* and *Lat. Interpretation* of *hearing two Matters*, and *Grotius*'s farther Refinement thereon, which might have been beſt applied to the two next Expreſſions here.

12. And

12. And of thee, Lord, is Kindneſs: though thou wilt reward a Man according to his Work.

PSALM LXIII.

A PSALM of David, when he was in the Wilderneſs of Judah.

O God, who art my God, I will ſeek thee early: my Soul does thirſt for thee, my Fleſh longs for thee in a dry Country, and is faint without Water:

2. To ſee ſuch Power and Glory of thine, as I beheld thee *with* in the holy Place.

3. For thy Kindneſs being better than Life, my Lips ſhall praiſe thee.

4. So will I bleſs thee while I live, lifting up my Hands in thy Name.

5. When my Soul is ſatisfied as with Marrow and Fatneſs, my Mouth ſhall utter praiſe with ſinging Lips.

6. If I do but remember thee upon my Bed, I think on thee in the Watches.

7. For thou haſt been my Help: in the Shadow of whoſe Wings I will ſing.

8. My Soul follows cloſe after thee; thy right Hand upholding me.

9. Therefore thoſe who ſeek my Soul for Waſting, will go into the lower Places of the Earth.

10. Each will be made to flow out by means of the Sword, they will be the Portion of Foxes.

11. Whereas the King will be glad through God, by whom every one who ſwears ſhall glory: when the Mouth of thoſe that tell Lyes will be ſhut up.

PSALM LXIV.

FOR the chief Muſician. A Pſalm of David.

Hear my Voice, O God, in my Meditation: keep my Life from the Dread of the Enemy.

2. Hide me from the Counſel of the Evil-doers, from the Tumult of the Workers of Iniquity:

3. Who ſharpen their Tongue like a Sword; bend with their Arrow, *even* a bitter Word,

4. To ſhoot the Perfect in lurking Places; ſhooting him ſuddenly, without being afraid.

5. They ſtrengthen an evil Matter for themſelves, tell how to hide Snares; aſking, Who can ſee them?

6. They ſearch for Iniquities, finiſhing the Search that is made: for the Mind of the Man, and the Diſpoſition, is deep.

7. But God will ſhoot them with an Arrow ſuddenly: there ſhall be Wounds of their own.

Ver. 12. *though*] which the Senſe requires, and that it ſhould not be *for*.

Ver. 1. *Wilderneſs*] that mentioned, as it ſeems, in his Flight from *Abſalom*, 2 *Sam.* xv. 23. & xvi. 2. & xvii. 16, 29. as he was King, Ver. 11.

Ib. *longs*] *Sept. how manifold*, as with other Points.

Ib. *in*] *Mudge* tranſlates *as*, not that the *Heb.* is ſo, but that he would have *the Author be at Jeruſalem*, and not *in the Wilderneſs of Judah*, though the *Title* in his own *Verſion* expreſsly ſays the latter. And if the *Title* was leſs authentick, it would be leſs Preſumption to alter that. But this diſcerning Writer appears to have made his Criticiſm from an Error of *Bythner* in *Lyr. Proph.* who tranſlates the *Targ.* and *Septuag.* by *ſicut*, when both ſhould be *in*.

Ib. *is faint*] This *Heb.* Adjective being maſc. agreeing with *Fleſh* in the ſame, whereas the Word for *Country* is ſeldom but fem. and therefore is unlikely to be uſed otherwiſe when another Subſtantive has a better Claim to it, and makes a better Expreſſion; ſee for this *L. de Dieu's Animadv.* The Word is alſo different from that rendered *thirſt* before.

Ver. 9. *for Waſting*] Inſtead of this the LXX ſay *in vain*, which the *Heb.* without the laſt Letter and the Points would allow of, and their little Skill in it appears not to have diſtinguiſhed.

Ib. *lower Places*] *Sax. neodran*; whence *nether*.

Ver. 10. *Each &c.*] *Heb. They will make him flow out*, i. e. his Life with his Blood.

Ver. 11. *by whom*] not *by him* [*the King*] which would have been unlawful, *Iſa.* lxv. 16.

Ver. 1. *A Pſalm of David*] during his Troubles, as is ſuppoſed, from *Saul*.

Ib. *Meditation*] not *Prayer*, which his *Voice* rather was; it is the ſame Word as at lv. 2.

Ver. 2. *Counſel*] there is no other Word for *ſecret* here in the *Original*.

Ver. 4. *ſuddenly*] *Sax. ſona*.

Ver. 5. *them*] the Snares.

Ver. 6. *ſearch for Iniquities*] to find them in *David*, according to *Ab. Ezr.* but not *ſearched out Iniquities*, which is finding them.

Ib. *finiſhing*] *Gr. fail in*, which is contrary, and not ſignified by the *Heb.* Verb, but forced from its Meaning *conſume*, as *practiſe* in the *Litur.* is from this.

Ib. *made*] in *Heb. ſearched*, being a paſſive Participle from the Verb before. *Grotius* ſuppoſes this Place may beſt be interpreted (but he unhappily, tho' fitly uſes the Word *farciri*, that is *botch'd* or *patch'd up*, or what is worſe *mended*) thus, *conſumti eſſemus. Sed inveſtigatio perfectiſſima* (ſupple, Dei eſt, ex ſequentibus) *& ad intimum hominis & profundum cor:* '(ſupple pervenit.)' viz. *we might have been conſumed. But a moſt perfect Search* (ſupply, *there is of God*, from the following) *both to the inward Part of the Man and the deep Heart* (ſupply *comes.*) Whereas ſuppoſing the firſt might be the 2d Perſon, yet the main Partition of the Verſe is not there, but further as in the *Eng. Tranſ.* nor is there any Thing in *Heb.* for his *Sed But*. This may ſerve for an Inſtance what Violence Learned Men ſometimes uſe to the *Scripture*.

Ib. *for the Mind of the Man*] *Gr. The Man will come*, the Conj. ו being taken for ר the Index of the fut. Tenſe, whence ſuch a Meaning would ariſe.

Ver. 7. *ſhoot them*] *Gr. be exalted*, the Pronoun taken as Part of another Verb; but beſides the Points there is ו wanting to it.

Ib. *ſuddenly*] which belongs to the former Part of the Verſe, by the *Heb.* Pointing. The *New-England Verſifier*, with his common Art of tranſpoſing has,

their wounds be ſudden ſhall.

8. As for their Tongue, they will make it fall upon themſelves: every one that ſees them will get away.

9. Thus all Men will fear, and declare the Work of God; as well as conſider his Doing.

10. The Virtuous will be glad through the Lord, and truſt in him: as all who are of an upright Heart will glory.

PSALM LXV.

FOR the chief Muſician. A Pſalm of David, *or* a Poem.

To thee there is Silence *and* Praiſe, O God, in Zion: and to thee ſhall the Vow be performed.

2. O thou who heareſt Prayer, to thee all Fleſh will come.

3. The Words of unjuſt Things are too powerful for me: *as for* our Tranſgreſſions, thou purgeſt them away.

4. He is bleſſed *whom* thou chooſeſt, and bringeſt near, *that* he may dwell in thy Courts; we being ſatisfied with the Goodneſs of thy Houſe, of thy holy Temple.

5. With aweful Things in Righteouſneſs didſt thou anſwer us, O God of our Salvation; the Truſt of all the Ends of the Earth, and of the Sea far off:

6. Who eſtabliſhes the Mountains by his Might, being girded with Power:

7. Who reſtrains the Noiſe of the Seas, the Noiſe of their Waves; as likewiſe the Tumult of the Nations.

8. And thoſe that inhabit the Borders fear by reaſon of thy Signs: thou cauſeſt the Morning and Evening to come out melodiouſly.

9. Thou viſiteſt the Earth, making it overflow, thou enricheſt it much with the Stream of God *that* is full of Water; preparing their Corn, for ſo thou prepareſt it.

10. Watering its Ridges, bringing down its Furrows; thou diſſolveſt it by Showers, bleſſeſt the Sprout of it.

11. Thou crowneſt the Year with thy Goodneſs; and thy Ways diſtil Fatneſs:

12. They diſtil on the Habitations of the Wilderneſs; and the Hills are ſurrounded with Rejoicing.

13. The Paſtures are cloathed with Flocks, and the Vales covered with Corn: there is Shouting, nay Singing, for Joy.

PSALM LXVI.

FOR the chief Muſician. A Poem, *or* Pſalm.

Sound forth to God, O whole Earth.

2. Sing the Glory of his Name melodiouſly, ſhew the Glory of his Praiſe.

3. Say to God; How terrible art *thou in* thy Doings! By the Greatneſs of thy Strength let thy Enemies ſubmit to thee.

4. Let all the Earth worſhip thee; and

The *Sept.* have it *of little Children*, expounding פתאם I imagine as פתים a Plural of פת which has none, through the Likeneſs there may be in Sound of ת with ט and א with ע or with *Bythn.* from פתח *ſimple.*

Ver. 8. *get away*] or *get him gone*, but the *Lit. laugh them to ſcorne*, fancied to be the Senſe of *moved*, and by the LXX more plauſibly to be *troubled*, as they tranſlate.

Ver. 9. *fear*] *Com. Pray. ſee*, through the Likeneſs of thoſe *Heb.* Verbs, but there is a [ע] too many for that.

Ib. *Work*] *Hopk. witty Workes.*

Ver. 1. *A Pſalm of David*] as it ſeems in his Proſperity, after the Ark and Tabernacle were ſettled at *Zion*, where he dwelt Ver. 4.

Ib. *Silence*] being the ſame Word as in *Pſa.* xxii. 2. without any Meaning of *waiteth*: ſo *Montan.* and *Leo Jud.* render it *ſilentium*; and *Ainſw.* has in his *Annotations*, *Unto thee* there is *ſilence* and *praiſe.*

Ib. *in Zion*] *Beza*, beſides adding *only* to it twice, ſays in *Argum. The Benefits of God are never any where rightly acknowledged and praiſed, but only in his holy Congregations*; then not at all privately, but how contrary to *Mat.* vi. 6. and warranted by no Text.

Ib. *performed*] *Litur. in Jeruſalem*, not in *Heb.* nor but in ſome *Copies* of *Gr.*

Ver. 3. *The Words of*] Which the *Heb.* has, and the *Gr.* from thence *The Words of the Wicked.*

Ib. *me*] *Mudge us*; for ſays he, I turn the ע into ו not knowing that there would be a מ wanting then.

Ver. 4. *we*] The *Liturgy* has it *he*, for which the Writer of the *Old Eng. Tranſlators clear'd* produces the like from *Munſt.* and *Leo Jud.* as if one falſe *Tranſ.* would juſtify another againſt the clear *Original.*

Ver. 6. *girded*] *begyrd* in *Sax.*

Ver. 7. *Noiſe*] The LXX turning this *Cavity*, tho' the ſame juſt after thus; and to make the Verb accord with it, being ſeldom uſed in the Senſe of *reſtrain*, they deviouſly transfer it to *diſturb.*

Ver. 8. *melodiouſly*] *Pſalt.* paraphraſtically *to praiſe thee*; but the ſuperior Pleaſantneſs of Sounds at Morn and Even, and particularly the Birds, appear delineated in this fine Copy of Nature.

Ver. 9. *the Stream of God*] the Clouds, as being high, or towards Heaven.

Ver. 11. *thy Ways*] the Clouds where God is ſuppoſed to paſs, and as rendered in the *Litur.* ſee *Pſa.* civ. 3. *Nah.* i. 3. *Job.* xxxvi. 28.

Ver. 13. *covered*] *Sept. abound*, either merely expoſitory, or interpreting *grataph* by *gnadaph.*

Ib. *there is*] To form ſome Idea for the Underſtanding, and what might be heard; yet in *Pope*'s *Tranſ.* of *Homer*'s *Iliad*, B. 23. is,

The Fields their vegetable Life renew,
And laugh and glitter with the morning Dew;

but *ſmile* would be better than *laugh.*

Ver. 1. This appears to be made about the Time of the 18th *Pſalm* by *David.*

Ver. 2. *Glory of*] Thus the *Heb. Mudge* has, *give him the Glory of his Praiſe*; but the *Heb.* neither ſignifies *give*,

ſing melodiouſly to thee: let them ſing *to* thy Name melodiouſly. A Pauſe.

5. Come, and ſee the Works of God; terrible *in* what he does with reſpect to Mankind.

6. He turned the Sea into dry Ground; they paſſed through the Flood on Foot: there were we glad through him.

7. He has dominion by his Power for ever; his Eyes will watch the Gentiles: thoſe that are rebellious ſhall not exalt themſelves. A Pauſe.

8. Bleſs our God, O People, and cauſe the Voice of his Praiſe to be heard:

9. Who has made our Souls live, and not ſuffered our Feet to be moved.

10. For though thou didſt prove us, O God, trying us, as Silver is tried,

11. Broughteſt us into a Net, didſt put a preſſing Thing on our Loins,

12. Madeſt Man ride on our Heads, we going both into Fire and Water; nevertheleſs thou haſt brought us forth to a plentiful Place.

13. I will come *therefore* to thy Houſe with Burnt-ſacrifices, performing to thee my Vows;

14. Which my Lips opened with, and my Mouth ſpoke in my Diſtreſs.

15. I will offer up to thee Burnt-ſacrifices of Rams full of Marrow, with Incenſe: I will prepare the Ox, along with the He-goats. A Pauſe.

16. Come, hear, all you that fear God; and I will tell what he has done for my Soul.

17. I called to him with my Mouth, and he was extolled by my Tongue.

18. If I had minded Iniquity in my Heart, the Lord would not have heard.

19. Surely God did hear, he hearkened to the Voice of my Prayer.

20. Bleſſed be God, who has not put away my Prayer, nor his Kindneſs from me.

PSALM LXVII.

FOR the chief Muſician on the Inſtruments that are ſtriken. A Pſalm, or Poem.

God will be gracious to us, and bleſs us, he will make his Face light to us; a Pauſe:

2. That thy Way may be known on the Earth, thy Salvation among all the Gentiles.

3. Let the People praiſe thee, O God; the People all of them praiſe thee.

4. Let the Nations be glad, and ſing; becauſe thou judgeſt the People with Uprightneſs, and guideſt the Nations themſelves on Earth. A Pauſe.

5. Let the People praiſe thee, O God, the People all of them praiſe thee.

6. The Earth yields its Increaſe; God, our God bleſſing us.

7. Which as he does, let all the Limits of the Earth fear him.

PSALM LXVIII.

FOR the chief Muſician. A Pſalm, or Poem of David.

God riſes up, his Enemies diſperſe, and thoſe that hate him flee by his Preſence.

2. As the Smoak thou driveſt is driven away, as the Wax is melted by the Preſence of the Fire; the Wicked periſh by the Preſence of God.

3. Whereas the Righteous are glad, they triumph at God's Preſence, and are tranſported with Joy.

4. Sing to God, ſing melodiouſly *to* his Name: caſt up *a Way* for him who rides on the Plains by his Name The Lord, and rejoice at his Preſence.

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nor has *him*, and there is a great Fault in his *Verſion* of another Member made by Miſtake from the two, and placed between them.

Ver. 5. *terrible*] *Sax. eyeſlic*, as if *awelike*.

Ver. 7. *rebellious*] *Litur. ſuch as will not beleeve*, from *Munſt.* as often.

Ver. 9. *made*] *Heb. put*, not *holdeſt*: which *Goodridge* following, has ſomething ingenious, as his Thoughts often are, but ſpoiled by the Expreſſion (he being no *Poet*, ſcarce a *Grammarian*, notwithſtanding his great Pretences, and his Book printed the 2d time at *Oxford*) thus,

Who keeps our Soul; holds back the Fugitive;
And gently winds it i'th' ſoft Bonds of Life.

Ver. 12. *a plentiful Place*] *Sept. Refreſhment*, from רוח for רוה ſuch Blunders being with them.

Ver. 18. *minded*] *Beza* thus, *With a Mind free from all evil Imagination, for elſe he would not have heard me.*

Ver. 1. *Pſalm*] *Hatton* intitles it, *A Prayer that all Men may bleſs God, and God may bleſs all Men.*

Ib. *be &c.*] repeated at the End by a mere Tautology, in the *Litur.* from the *old Lat.*

Ver. 4. *guideſt*] never ſignifying *to govern*: and is the very ſame Word as in *Job* xxxviii. 32. as the Verb is alſo rendered in this *Book*, *Pſa.* lxxiii. 24. *Pſa.* lxxviii. 72. elſewhere commonly by our Verb *lead*.

Ver. 6. *Increaſe*] This *Pſalm* may therefore be thought compoſed, ſoon after the Famine mentioned 2 *Sam.* xxi. 1.

Ver. 1. This was probably made, according to *Uſher* ſung, at the Removal of the Ark to Mount *Zion*, 2 *Sam.* vi. ſee *Num.* x. 3.

Ver. 2. *the Wicked periſh*] both as the Smoak, and as the Wax, which the great *Heb.* Point juſt before (and not as in *com. Tranſ.*) ſhews, and that *ſo* and *them* added to the *Original*, pervert the Senſe.

Ver. 4. *caſt up*] See *Iſa.* xl. 3. and there is the ſame Verb with this uſed Chap. lvii. 14. & lxii. 10. and it might be done here for the Paſſage of the Ark. The LXX have ὁδοποιήσατε, *make a Way*.

Ib. *Plains*] as the Word ſignifies; and might be where the Ark rode, accompanied with the Divine Preſence, 1 *Chr.* xv. 26. *Sept. Sun-ſettings*.

Ib. *The Lord*] as *Praiſe the Lord* for *Hallelujah*; *Jah* being a Contraction of *Jehovah*. In the *Com. Pray.* is *yea* for *Jah*, by a great Miſtake.

Ib. *and rejoice at his Preſence*] After this there is added in the *Gr.* and *Lat.* from that, *they ſhall be troubled at his*

5. A Parent to the Orphans, and a Judge to the Widows, is God in his holy Habitation.

6. God cauſes thoſe who were lonely to dwell in a Family, brings forth the Priſoners that were in Fetters; but ſuch as are rebellious inhabit a dry Place.

7. O God, when thou wenteſt out before thy People, when thou didſt march through the Deſart; a Pauſe:

8. The Earth ſhook, the Heavens alſo diſtilled, by the Preſence of God; that Sinai by the Preſence of God, the God of Iſrael.

9. Thou madeſt very liberal Rain drop down, O God; and thy Poſſeſſion being out of heart, thou didſt prepare for it;

10. In which thy Congregation dwelt: thou preparedſt by thy Goodneſs for the Afflicted, O God.

11. The Lord gave the Word, a great Company of Women declaring *it*.

12. The Kings of the Armies did flee, did flee away; and ſhe who remained at home divided the Spoil.

13. Though you had lain *as* between the two Stones of the Hearth, you were *like* the Wings of a Dove covered with Silver, and its Feathers with yellow Gold.

14. When the Almighty ſcattered the Kings in it, thou madeſt *it* as Snow on Zalmon.

15. The Mountain of God is *like* that of Baſhan, a Mountain with Brows *like* that of Baſhan.

16. Why do you ſtart up, O Mountains with Brows? The Mountains that God deſires to dwell on, the Lord will alſo inhabit perpetually.

17. The Chariot of God was with twenty Millions repeated; among whom the Lord was at Sinai, in the holy Place.

18. Thou wenteſt up on high, taking the Priſoners captive; didſt receive Gifts, to dwell among Men, and even ſuch as were rebellious, O Lord God.

Preſence; which having conſidered, it appears the likelieſt to me that the LXX ſo tranſlated at firſt, inſtead of the other, miſtaking ועלזו for יערצו by reaſon of a bad written *Copy* (which other Places ſhew they uſed) ז and ע being alike in Sound, and the Strokes of ל and ו too; but that proving falſe, the true *Tranſlation* was put in after, without taking the wrong out, on Suppoſition that the right was miſſed or overlooked.

Ver. 6. *were lonely*] *Sept. are of one Manner.*

Ib. *in a Family*] as was *David*'s Caſe, 2 *Sam.* v. 13.

Ib. *Fetters*] *coſharoth* as *koſharoth*, *Sept. Strength*, Something becauſe it muſt be Something, unleſs a like *Chald.* Word (for all that I ſee) ſignifying *a Beam* may be any Thing for it.

Ib. *but ſuch as are rebellious*] With the *Sept. in like Manner ſuch as are in Bitterneſs*, blundering (what ſhall I call a Thing ſo frequent?) at ם which they took to be מ yet who knows what Diſadvantages they laboured under, joined with the Inaccuracy of that Time, and the LXX being generally in the ſame Place but one Perſon?

Ver. 7, 8. See *Judg.* v. 4, 5.

Ver. 9. *out of heart*] as Huſbandmen ſay of Land, and what is evidently the Meaning here.

Ver. 11. *Women declaring*] the *Heb.* Word being fem. and thus *Sternhold*,

God will give women cauſes juſt
to magnifie his name.

Ver. 12. *did flee*] *Sept. of the beloved one*; but I think almoſt unpardonably, not to know ידדון from דוד they alſo have *to the Beauty* here, in Place of *ſhe who remained*, by a more eaſy Miſtake.

Ver. 13. *two*] being the dual Number; ſee *Ezek.* xl. 43. and the *Note* of *Hulſe* here.

Ib. *covered with Silver*] The *Sax.* is *oferſylfrede.*

Ver. 14. *ſcattered*] *Vulg. Lat. diſcerns*, a wrong Meaning of the *Gr.* Word.

Ib. *in it*] the Poſſeſſion, Ver. 9. both being feminine; that is in the Country of *Iſrael*, when they took it, deſtroying 31 Kings; as the Servitude of *Egypt* is deſcribed in the foregoing Verſe: yet in the *Liturgy* is read *for their ſake.*

Ib. *thou madeſt*] being the 2d Perſon in *Heb.*

Ver. 15. *Baſhan*] which has Hills ſo high, that they are covered with Snow all the Summer long; from whence the River *Jordan* has its Increaſe, as its Source from the Mountains of *Lebanon*, *Corten's Trav.* The LXX tranſlate *a fat Mountain*, from בשן for רשן

Ver. 16. *ſtart up &c.*] to the Sight of thoſe that went towards them. *Sept. ſuſpect the Mountains are curdled together* from the *Arabick*, this Verb being no where elſe; but the *Targummiſt* as here, the moſt likely I ſuppoſe to know, beſides that רצד might take its Senſe from רקד with the next Letter in the middle, nay the *Arab.* is rather *look* or *look up*, which latter conveys the ſame Idea, and agrees far the beſt with the Context.

Ib. *with Brows*] *Vulg. crudded* (*as cheeſe*) whence the *Doway Tranſlators*, after having proved from [The Mountaine of God] that theirs is the true Church, proceed to prove that *other Congregations are not, becauſe they are not crudded, that is*, ſay they, *not united in the ſame pointes of faith.*

Ver. 17. *Chariot*] Sing. in *Heb.* The Temple being not yet built, and the Deſcription of a Chariot and ſuch a Multitude, agreeing better with a Mountain than a Houſe, ſhew *Sinai* to be meant, eſpecially as there is Nothing of Compariſon in the *Original.*

Ver. 18. *to dwell*] *A Diſcourſe* being publiſhed to exhibit *Jonſton*'s *Lat. Tranſ.* there are Obſervations added to ſhew him *a thorough Maſter of the Hebrew, by ſhaking off the Maſſoretic fetters of punctuation* (which is ſuch Skill as *Alexander* had in untying the *Gordian* Knot) as ſaid by *The Authors of the Univerſal Hiſtory*, who all the while might be but the ſame Perſon who wrote the *Diſcourſe* aforeſaid. But whoever the Writer, let us attend to what is written, which is that this ſhould be *into the dwelling-place*, whence *Jonſt.* turns it,

——ex hoſte receptas
Exuvias adytis intulit ille ſacris:

he brought the Spoils received from the Enemy to the holy innermoſt Places of the Tabernacle: yet as *thorough a Maſter* as he was, he could not find any ſuch Noun in the *Heb.* as to the Letters without Points, much leſs any *from* here to ground his *Spoils received* upon, nor *brought*, all which the Text has Nothing of; while it is ſaid to have *been murdered by others*, who ſupply *among them* from what was ſaid before. I crave the Patience of my Reader to ſubjoin, that there are but a dozen more Inſtances produced (for which it appears by their Progreſſion the *Pſalms* were ſearched throughout) to ſhew that *Jonſton* followed a different Pointing of the *Hebrew:* when notwithſtanding there is not one of thoſe Inſtances pretended to conſiſt of ſuch a Matter, nor this neither; ſo that *Jonſt.* may paſs with the *Philohebraici* as innocent, as the other ignorant.

Ib. *rebellious*] *Iſraelites* in the Wilderneſs, who had been as Priſoners in *Egypt*, and were taken away by the Lord; but this Verſe eminently refers to the Work of *Chriſt.*

19. They

19. Bleſſed be the Lord, who daily loads to us, the God of our Salvation. A Pauſe.

20. Our God is the God of all Salvation; of the Sovereign Lord are alſo the Iſſues of Death.

21. But God will ſmite the Head of his Enemies, the hairy Crown of him who goes on in his Offences.

22. The Lord ſaid; From Baſhan will I bring back, I will bring back from the Depths of the Sea;

23. That thy Foot, *with* the Tongue of thy Dogs, may be dipt in the Blood of each of the Enemies.

24. They ſee thy Goings, O God; the Goings of my God, my King in the holy Place.

25. The Singers go before, the Players on Inſtruments behind, in the middle the Virgins ſtriking the Timbrels.

26. Bleſs God in the Aſſemblies, the Lord, you of the Fountain of Iſrael.

27. Little Benjamin is there, *and* their Ruler, the Princes of Judah, *and* their Aſſembly, the Princes of Zebulun, *with* thoſe of Naphtali.

28. Thy God has appointed thy Strength: ſtrengthen, O God, this which thou haſt wrought for us.

29. By reaſon of thy Temple at Jeruſalem, to thee will the Kings bring Preſents.

30. Rebuke thou the Company at the Reeds, the Rabble of People *like* Bulls with Calves, that each may ſubject himſelf with Pieces of Silver; being he who ſcatters the People that delight in Wars.

31. The Grandees will come from Egypt, Cuſh will run with his Hands to God.

32. O Kingdoms of the Earth, ſing to God, ſing melodiouſly to the Lord; a Pauſe:

Ver. 20. *all Salvation*] or Salvation of all Kinds.

Ib. *the Iſſues of Death*] which the Lord can therefore reſtrain: it is not *from*, but *of* as before *Salvation* and *Sovereign*.

Ver. 21. *the hairy Crown*] *Sax. hnol locces.*

Ver. 22. *from*] *Patr.* expounds it well, I think, by *as from.*

Ver. 25. *Singers*] The LXX *Princes*, by taking שׂ for שׁ

Ver. 26. *you of*] *Patr. ye that are the Offspring*; ſo *Sandys*,

His Praiſe in your Aſſemblies ſing,
You who from Iſrael's Fountain ſpring.

and *New-Engl. Verſ.* the like. But *Bp. Hare* is for taking away what is before the *Fountain*, and referring that to *the Lord*; becauſe, as he ſays (which he well might) he does not underſtand what it is to praiſe God *from* the Fountain of *Iſrael*: whereas that is ſhooting beſide the Mark; for why muſt he alter the *Original*, becauſe he does not underſtand a wrong or ill-expreſs'd *Tranſlation*? Has what he would cut off no Signification but *from*? Yes certainly, ſeveral others. Then why ſhould the *Heb.* ſuffer? But *ſuch a manner of Expreſſion* does *no where occur*. If not of the *com. Tranſ.* yet of this, and that of the ſame in the *Original*, *Iſa.* lviii. 12. *Exod.* vi. 24. *Lev.* xi. 32, 35, 37. & xxv. 25. *Eſt.* iv. 5. 2 *Sam.* xi. 17. 2 *King.* xxv. 12. *Am.* ii. 11. *Pſa.* lxxii. 16. & cxxxvii. 3. *Dan.* i. 3. *Ezr.* ii. 68. & vii. 7. *Neh.* xi. 4, 25. & xiii. 19, 28. 1 *Chron.* ix. 28, 29, 30, 31, 32. 2 *Chron.* xxi. 4. With many more, only in the 3d Perſ. and who can give any Reaſon why not as well in the 2d, tho' Examples may be wanting, as Scripture Expreſſions are to require it? And for *Fountain* in ſuch a Senſe, ſee *Deut.* xxxiii. 28. The *Pſalt.* has it what *Munſt.* dictated, *the ground of the heart.*

Ver. 27. *their Ruler*] LXX *in a Trance*, ſuppoſing ם radical; but if they took it for the pret. Participle, ו is wanting.

Ib. *Aſſembly*] *Kimhi* gives the Meaning of it both in his *Book of Roots* and *Commentary*, the Word being no where elſe, from *Stones put together*, the Root ſignifying *to ſtone*; and thus the *Aſſembly* too being agreeably one of thoſe in the Verſe before; but I find no *Jewiſh* nor ancient Expoſitor, nor Analogy of the Root, that *counſel* is taken from.

Ver. 28. *Thy God*] In the *Sep. Verſ. O God*; the Difference in the *Heb.* would be ךָ, and ם. Query whether the Error might not ariſe, by ָ *kametz* making with *caph* an Approximation to *mem*? For that as ſupplying the Letter ה might be retained, where the other pointed Vowels were omitted; which they muſt be in the *Copy* the LXX tranſlated from, or elſe they did not underſtand them. Otherwiſe muſt not they wilfully neglect ך for how could they miſtake it for ם

Ver. 30. *Reeds*] where baſe People and Robbers remained, as the Beaſts they reſembled, ſee *Job* xxx. 7, 8. for the Word ſignifies *a Reed*, not *Spear*.

Ib. *People like Bulls with Calves*] Both miſchievous and wanton, or Men and Boys: thus in the *Earl of Dartford's Tranſ. A People reſembling a herd of bulls and heifers*; and ſo *Goodr.* and well,

Confound thoſe Men, who do themſelves deface!
The Bulls and Calves, the Brutes of humane Race.

Ib. *ſubject himſelf*] being in the Mood *Hithp.* as it is once more, *Prov.* vi. 3. yet, amazing to find! *Mudge* renders it *not foul*, if I may ſay renders, for there is Nothing of [not] in the *Heb.* though he has it in the ſame Character; and would he turn it in *Prov.* ſo? The LXX have it *be ſhut out*, I confeſs I know not how, unleſs they interpreted *raphas* by *kaphatz* for the Sound, or what is leſs likely took רפס for אטם thro' ſome Reſemblance.

Ib. *with Pieces*] Not aware that ברץ is a Prepoſ. and Noun, the LXX taking it for a Verb, appear to have gone as far off as צרף to fetch the Meaning *who are tried.*

Ib. *with Pieces of*] Inſtead of this *Mudge*, by taking out ברצי and putting צרפי tranſlates *the fine Streams*, which his own Word does not ſignify, but *Goldſmiths*, as in ſeveral Places: *this*, he ſays, *is only a Tranſpoſition of Letters, and a* ב *changed into a* פ as though there is any Probability that two ſuch Things ſhould happen together, and become the eſtabliſhed nay only Reading, and the Tranſpoſition too a diſtant one. Some of the *Cabbaliſt Jews* have done little Things of this Kind in Jeſt, not worth Notice; but when done in Earneſt, it requires an earneſt Oppoſition and Expoſing. Is it my Buſineſs? it may be ſaid; however it ought to be Somebody's, for *Pſa.* xi. 3. and if ſome *Twells* had done by this *New Verſion*, as by that *of the New Teſtament*, he might have ſaved me the Labour: but is it not my Buſineſs? Is it no Matter whether I tranſlate a right or a wrong *Copy*? May my Readers as well think my *Tranſlation* falſe, when I can juſtify it to be true? He adds, *the Seventy read it ſo*; which is as if another ſhould ſay, *Mudge* read לא *not*, juſt before; and the *Seventy* turn it by a Verb, *who are tried with Silver.*

Ver. 31. *run*] to carry Preſents and Offerings, Ver. 29. for the *Heb.* Word is not *ſoon ſtretch out.*

33. To him that rides on the chief Heaven which was of old Time: who behold utters his Voice, a ſtrong one.

34. Aſcribe Strength to God; whoſe Excellency is in Iſrael, and his Strength in the Skies.

35. *Thou* art terrible, O God, out of thy holy Places! The God of Iſrael is he who gives Strength and Forces to the People: bleſſed be God.

PSALM LXIX.

FOR the chief Muſician upon the ſix-ſtringed Inſtruments. By David.

Save me, O God, for the Waters are come to the Soul.

2. I am ſunk down in deep Mire, and there is no ſtanding: I am come into deep Places of Water, and the Flood overflows me.

3. I am weary with my Calling, my Throat is dried up, my Eyes fail; while I wait for my God.

4. Thoſe who hate me undeſervedly have been more numerous than the Hairs of my Head; they that would cut me off, being my Enemies wrongfully, have been ſtrong: then I reſtored what I took not away.

5. O God, thou knoweſt of my Fooliſhneſs; and my Offences are not concealed from thee.

6. Let not thoſe be aſhamed by me, who wait for thee, O Sovereign Lord of Armies: let them not be put to confuſion by me, that ſeek thee, O God of Iſrael.

7. For I bear Reproach for thy ſake, Confuſion covers my Face.

8. I am alienated from my Brothers, and ſtrange to my Mother's Sons.

9. Becauſe the Zeal of thy Houſe eats me up, and the Reproaches of thoſe who reproach thee fall upon me.

10. Though I weep with the Faſting of my Soul, it is likewiſe Reproaches to me.

11. And making Sackcloth my Cloathing, I become a Proverb to them.

12. They diſcourſe of me that ſit at the Gate, and with Muſick ſuch as drink ſtrong Liquor.

13. As for me, let my Prayer be to thee, O Lord, at the Time of Favour, O God, in the Abundance of thy Kindneſs: anſwer me, in the Truth of thy Salvation.

14. Deliver me out of the Mire, that I may not ſink down: let me be delivered from thoſe who hate me, and from the deep Places of Water.

15. Let not the Flood of Waters overflow me, the Depth ſwallow me up, nor the Pit ſhut its Mouth upon me.

16. Anſwer me, O Lord, for thy Kindneſs is good: according to the Abundance of thy Compaſſions look on me.

17. And do not hide thy Face from thy Servant: becauſe I am diſtreſſed, anſwer me ſpeedily.

18. Come near to my Soul, ranſom it: redeem me, by reaſon of my Enemies.

19. Thou knoweſt my Reproach, my Shame, and Confuſion: all my Adverſaries are before thee.

20. Reproach breaks my Heart, and I am very ſick: while I wait, and there is none to bemoan; and for ſome to comfort, without finding.

21. They put Gall for my Meat, and make me drink Vinegar in my Thirſt.

22. Let their Table before them become a Gin, and *what* is for Peace a Snare.

23. Let their Eyes be darkened from ſeeing, and cauſe their Loins to ſtagger continually.

24. Pour out thy Indignation upon them, and let the Rage of thy Anger overtake them.

25. Let their Palace be deſolate, let there be no Inhabitant in their Tents.

26. For they perſecute him that thou haſt ſtriken, and rehearſe *Things* to the Grief of thy wounded ones.

Ver. 35. *out of thy holy Places*] But the LXX *in thy Saints*, by an inexcuſable Error, if according to the Canting of the Antiſcripturiſts they read ׳ for מ

Ver. 1. By the Mention of *ſaving Zion*, Ver. 35. this may ſeem made in *David*'s deep Diſtreſſes from *Abſalom*.

Ver. 3. *while I wait*] *Heb. waiting*, but which might be taken for the *Eyes*. *Mudge*, *with writing*, after the *Seventy*: but that was their Ignorance, as it is no better; for ſuppoſing they had no Points, yet where will he find ſuch a Noun?

Ver. 12. *Gate—drink*] both at the Courts of Judicature and Entertainments.

Ver. 13. *O God*] *Buchan.* with poetical Liberty has,

O genitor, ſine fine bonus, ſine fraude fidelis,
In rebus arctis da ſalutarem manum:

O thou Creator, good without End, and faithful without Fraud, give me thy ſaving Hand in theſe ſtreightening Concerns.

Ver. 20. *breaks my Heart*] The LXX, *My Soul has expected*, by שׁ for שׂ

Ver. 26. *rehearſe*] with *Hare* and *Mudge*, according to the LXX, *add*, by taking out a Letter; and which accordingly leſſens the Senſe into a General, that was too general before by *talk*. Thus by taking out [t] another might make *ſacks of corn*, *Exod.* xxii. 6. and pleaſe his own Fancy with it; and ſo *hunt* for *haunt*, 1 *Sam.* xxx. 31. *bought*, *Mat.* xvi. 8. *places*, *Pſa.* lxxviii. 69. *did*, 1 *Chron.* x. 6. *kind*, *Pſa.* xviii. 33. *ague* for *plague*, xci. 10. The Reader may ſee their applauded Criticiſm in *Bythner*'s *Lyra Prophetica*, N° 86. who was a good Author for School-boys; yet the ר ſeems rather taken for ד from ספחו as the left Side might be defective, or the ו thought to be that.

Ib. *thy*] But with the LXX *my*, which might be by neglecting ך and the Pointing.

27. Permit

27. Permit Iniquity upon their Iniquity, and let them not come into thy Righteouſneſs.

28. Let them be blotted out of the Book of the Living, and not be written with the Righteous.

29. As for me, *who* am afflicted, and grieved; let thy Salvation, O God, exalt me.

30. I will praiſe the Name of God with a Poem, and magnify him with Thankſgiving:

31. Which will be better to the Lord, than an Ox, *or* Bullock, that has Horns *and* Hoofs.

32. The Meek will ſee, and be glad; your Heart alſo will live who ſeek God:

33. As the Lord hearkens to the Needy, and does not deſpiſe his Priſoners.

34. Let the Heaven and Earth praiſe him, the Seas and all that creep in them:

35. Becauſe God will ſave Zion, and build up the Cities of Judah; ſo that they ſhall inhabit there, and inherit it.

36. The Offspring too of his Servants, ſhall poſſeſs it, and thoſe who love his Name dwell therein.

PSALM LXX.

FOR the chief Muſician. By David, to bring to remembrance.

O God, to deliver me, O Lord, to my Help make haſte.

2. Let thoſe be aſhamed and bluſh, who ſeek my Life: let them be turned back and put to confuſion, that deſire my Hurt.

3. Let ſuch return for a Reward of their Shame, as ſay, Ha, ha:

4. *But* let all that ſeek thee, be joyful and glad through thee, and let them ſay continually, God be magnified, who love thy Salvation.

5. As for my ſelf, that am afflicted and needy, O God, make haſte to me; thou art my Help, and Deliverer: O Lord, do not ſtay.

PSALM LXXI.

IN thee, O Lord, I truſt, let me never be aſhamed.

2. Through thy Righteouſneſs reſcue me, and deliver me: incline thy Ear to me, and ſave me.

3. Be to me a Rock for Habitation, that I may come to continually, who haſt commanded to ſave me: for thou art my firm Place, and Fortification.

4. O God, deliver me from the Power of the Wicked, from that of the unjuſt and rigorous one.

5. For thou haſt been my Expectation, O Sovereign Lord, my Truſt from my Youth.

6. I have leaned upon thee from the Belly; thou tookeſt me out of my Mother's Womb: my Praiſe is of thee continually.

7. I am as a ſtrange Sight to many; but thou art my ſtrong Refuge.

8. Let my Mouth be filled with thy Praiſe, with thy Glory every Day.

9. Do not caſt me off at the Time of old Age, forſake me not when my Strength is conſumed.

10. Though my Enemies ſay of me, and thoſe who obſerve my Soul conſult together,

11. As follows, God has forſaken him; purſue, and take him: for there is no Deliverer.

12. O God, be not far off from me: my God, to my Help make haſte.

13. Let thoſe be aſhamed, conſumed, who are againſt my Life: let them be cloathed with Reproach and Confuſion, that ſeek my Hurt.

14. I will however wait continually, and add to all thy Praiſe.

15. My Mouth ſhall count up thy Righteouſneſs, thy Salvation every Day; though I know not the Accompts.

Ver. 27. *Permit*] *Grant* or *Let there be*, as this *Heb.* Verb ſignifies, as well as *give* its principal Meaning, but never *add* that I find; nor is it here imperative, but infinitive, the very ſame as in *Pſa.* viii. 1. though quite left out in the *Concordances*; conſult alſo *Ham.*

Ver. 28. *blotted*] *Hulſe*, in *Elegan.* 183. concerned for the Opinion of *decreed Election*, which this is ſo oppoſite to; pleads that *to blot out is not to make void what was written, becauſe Election is unchangeable, but is to ſhew it never was written, as hinted in the following Words:* but beſides the two great Abſurdities manifeſt in his Expoſition, with what Senſe could *David* pray for what had been unalterably done long before? And *be written* may either ſignify *remain written* where they were, or *be written* afterwards in another Book or Place.

Ver. 31. *Ox*, or *Bullock*] The LXX confound them together by *young Calf*, though ſuch has not *Horns*, by reaſon the Conjunction is wanting; but ſo it is after.

Ib. *Hoofs*] *Sax. clawa.*

Ver. 1. This is the latter Part of the 40th *Pſalm*, with a little Alteration.

Ver. 1. For the Time of this *Pſalm* ſee Ver. ix. 18. ſuppoſing it written by *David*, as is likely, eſpecially ſince *the Prayers*, *Pſa.* lxxii. 20. properly include it being ſo near, and it is thought to be in *Abſalom*'s Rebellion. The three firſt Verſes are like thoſe of *Pſa.* 31. tranſpoſed and altered; it being agreeable to an old Man to fall into ſimilar Expreſſions.

Ver. 3. *who*] which *Mudge* ſpoils by adding in *that* before *thou haſt*, ſo making God command, or as he has it, *commiſſion himſelf.*

Ver. 6. *tookeſt*] According to the LXX *art my Protector*, as they would have it.

Ver. 9. *the Time of old Age*] *Sax. tide ylde.*

Ver. 15. *though*] Which with *Jun. &c.* I eſteem to bear a better Connection than *for.*

16. I will come in the Power of the Sovereign Lord, making mention of thy own Righteouſneſs only.

17. O God, thou haſt taught me from my Youth, and hitherto have I declared thy Wonders.

18. And even during old Age and grey Hair, O God, do not forſake me; till I have declared thy Arm to *this* Generation, thy Power to every one that is to cóme.

19. Thy Righteouſneſs, O God, is alſo very high, that doeſt great Things: O God, who is like thee?

20. Thou that didſt make me ſee many and grievous Diſtreſſes, haſt again revived me; and from the Depths of the Earth haſt brought me up again;

21. Thou haſt increaſed my Greatneſs, and comforted me round about.

22. I will alſo praiſe thee with an Inſtrument, thy Truth on the Lute, my God: will ſing melodiouſly to thee with the Harp, O Holy One of Iſrael.

23. My Lips *too* ſhall ſing, for I will ſing melodiouſly to thee; as likewiſe my Soul, which thou haſt redeemed.

24. My Tongue alſo ſhall diſcourſe of thy Righteouſneſs every Day: for they will be aſhamed, and bluſh, that ſeek my Hurt.

PSALM LXXII.

FOR Solomon.

O God, give thy Judgments to the King, and thy Righteouſneſs to the King's Son.

2. He will judge thy People with Righteouſneſs, and thy afflicted ones with Judgment.

3. The Mountains will bear Peace for the People, and the Hills by Righteouſneſs.

4. He will judge the Afflicted of the People, will ſave the Children of the Needy, and puniſh the Oppreſſor.

5. With the Sun, and before the Moon, will ſucceeding Generations fear him.

6. Who will be like the Rain coming down upon the mowed Graſs, like Showers watering the Earth.

7. The Righteous will flouriſh in his Time, and there will be Abundance of Peace till the Moon is not.

8. And he will rule from Sea to Sea, as alſo from the River to the Limits of the Earth.

9. Thoſe of the deſart Places will bow before him, and his Enemies lick the Duſt.

10. The Kings of Tarſhiſh, and of the Iſles will render Preſents, the Kings of Sheba and Seba bring Gifts.

11. Nay all Kings will bow down to him, all Nations ſerve him.

12. For he will deliver the Needy who cries out, with the Afflicted, and him that has no Helper

13. He will ſpare the Poor and Needy, and ſave the Souls of the needy ones.

14. He will redeem their Soul from Fraud and Violence, and their Blood will be precious in his Sight.

15. And he that is living, will alſo give him of the Gold of Sheba; and pray for him continually, bleſſing him every Day.

16. There will be a Handful of Wheat in the Country, on the Top of the Mountains, the Fruit of which will ſhake like Lebanon; and thoſe of the City will flouriſh like the Graſs of the Earth.

Ver. 16. *I*] ſtrangely tranſpoſed by *K. Jam. I of the Lord will in the* Strength *advance* ———

Ver. 17. *Youth*] *Sax. iuyothe*; the *Sax.* ȝ having the Sound of *y* as well as *g*, which the modern Grammarians ſeem ſcarce to know, but without which the Derivation of divers of our Words from that Language would be ſpoiled.

Ver. 18. *old*] One telling *Diogenes* he ſhould lie ſtill now he was an old Man, he returned for Anſwer, *What if I was running a Race, ſhould I ſlacken my Pace towards the End, and not rather mend it? Diog. Laert.*

Ib. *thy Power*] Notwithſtanding *Mudge* aſſerts but at Ver. 3. that *it is a conſtant Rule with him, not to think himſelf juſtified in making an Alteration* [in the *Original*] *where good Senſe may be drawn from it* (which if not by him, it is poſſible may by ſome other) yet he removes this to the next Verſe, joins it with another Verb, and turns it from an Object into a Subject; when ſurely *God's Power* may be *declared* (for ſo he tranſlates) as well as his *Strength* or *Arm*; and by there being no Conjunction between, it appears to be a Repetition of the ſame.

Ver. 21. *my*] Whereas the *Gr.* has *thy*, as elſewhere.

Ver. 22. *an Inſtrument*] which the *Heb.* has, anſwerable thus to the two Objects, *thee* and *thy Truth*.

Ver. 23. *ſhall ſing*] as commonly rendered, and more proper for *Lips* than *rejoice*: in *Matthewe's Bible would fayne ſynge*; *Com. Pray. will be fain when I ſing*, joining this to the next.

Ver. 1. *For Solomon*] By *David* as the laſt Verſe ſhews, and conſequently in his latter Days, even after *Solomon* was made King, and was likely his laſt *Pſalm*.

Ib. *King—King's Son*] *Solomon* and *David*'s Son, the ſame elegantly.

Ver. 5. *With—and before*] This being the *Heb.* ſeems elegantly to denote *by Day and Night*, agreeable to *Acts* xxvi. 7.

Ver. 6. *upon the mowed Graſs*] *Pſalt. into a fleece of wool*; from which erroneous *Tranſ. Hatton* ſtrangely prays, *O Bleſſed Jeſu, who didſt deſcend from Heaven* (as if his Body came thence) *into the Womb of the bleſſed Virgin like rain into a fleece of Wool.*

Ver. 7. *Peace*] The placing this Word in *Lat.* by *Jonſton*, gives ſuch a Weight and Fulneſs to it, by ſtaying the Mind on it, that it may be thought *difficult to be matched*, as follows,

Candida tum Probitas florebit, et optima rerum
Pax; vario donec lumine luna nitet.

Ver. 10. *Iſles*] *Sax.* ſing. *iyland*, whence our Pronunciation, better than Spelling from *Lat.* with *s*.

Ver. 12. *who cries out*] *Sept. from the powerful*, with other Pronunciation or Pointing, and in a ſtrained Meaning.

Ver. 15. *pray for him*] The *Vulg. Lat.* from *orabunt* is become *adorabunt*, and the *Dow. Tranſ.* is notoriouſly falſe from that, *ſhall adore it*, viz. the Gold.

Ver. 16. *a Handful*] The *Univerſal Hiſtory*, B. 2. Ch. 2. Sect. 1. takes notice, that *Biſhop Hare*, in his *Edition* of the *Pſalms*, finds fault, *unleſs this Word* piſſath *be allowed*

17. His Name will continue for ever, be propagated before the Sun, and thoſe will be bleſſed through him; all Nations will call him bleſſed.

18. Bleſſed be the Lord God, the God of Iſrael, who alone does Wonders.

19. And bleſſed be his glorious Name for ever; whoſe Glory will fill the whole Earth. So, even ſo let it be.

20. The Prayers of David the Son of Jeſſe are finiſhed.

PSALM LXXIII.

A PSALM of Aſaph.

God is certainly good to Iſrael, to thoſe who are of a pure Heart.

2. But as for me, my Feet almoſt turned aſide, my Steps were in a manner quite gone;

3. Becauſe I envied the mad ones, ſeeing the Proſperity of the Wicked:

4. As there are no Bonds till their Death, but they are fat with Strength.

5. They are not in the Labour of Man, nor puniſhed with Mankind.

6. Pride therefore incloſes them like a Chain, Violence covers them for an Ornament.

7. Their Eyes ſtand out by reaſon of Fat, they paſs the Imaginations of the Heart.

8. They are ſo corrupt that they pronounce Oppreſſion miſchievouſly, *and* that in a lofty Manner.

9. They ſet their Mouth againſt Heaven, and their Tongue goes through the Earth.

10. Therefore his People return hither, when full Water is wrung out to them.

11. And they ſay How does God know? Or, Is there Knowledge in the Higheſt?

12. Behold theſe are the Wicked, who are always quiet, increaſing Wealth.

13. Certainly in vain have I purified my Heart, and waſhed my Hands in Innocency;

14. Since I am puniſhed every Day, and have Correction each Morning:

15. Such Things if I had ſaid I would declare, lo I ſhould have been treacherous to the Generation of thy Children.

16. Thinking to know this, it was laborious in my Sight;

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here to have a contrary Senſe, that is, to ſignify a great Abundance, *he ſhall ſuſpect it to have crept in inſtead of ſome Word of the like Import: which*, remarks the Author juſtly on it, *would be in fact loſing all the Beauty of the Expreſſion, as much as if his Lordſhip had ſaid, that the fertile Vallies ought to be inſerted inſtead of the barren mountain Tops; for where would be the Wonder, that a great Heap of Corn, or a fertile Ground, ſhould bring forth a plentiful Crop!* Such clearing of the *Scripture* is commendable Work, as the other is very contrary.

Ib. *a Handful of Wheat*] In *Heb.* פסת בר which the LXX render together a *Support*, ſome how, one may imagine, from the Root סעד ſuch Things I obſerve fall out at Words ſeldom uſed, and therefore conclude were unknown to them.

Ib. *thoſe of*] But the *Com. Pray.* has, *his fruit—ſhall be greene in the citie*, though the Verb is plur. and the Prep. of a different Kind from *in*.

Ib. *Graſs*] *hiy*, *hey* and *hiey*, in different *Sax. Copies* as *Spelman* ſhews in the *Lat. and Sax. Pſalter*, pr. 1640.

Ver. 19. *ſo let it be*] *Sax. bco hit ſwa.*

Ver. 20. *Prayers*] viz. the firſt Collection of them, perhaps all that *Ezra* had then got to copy out, but met with more afterwards; and the *Pſalms* being divided inro five *Books*, this is the End of the ſecond.

Ver. 1. *Aſaph*] See *Pſa.* l. Some intitle theſe *Pſalms for*, the *Genev. Verſ. committed to Aſaph*; but ſince *Aſaph* was an Inditer as well as *David*, 2 *Chron.* xxix. 30. and *David*'s are juſt ſaid to be finiſhed, we need not heſitate to aſcribe theſe as far as *Pſa.* lxxxiv. to *Aſaph* as the ſecond Pſalmiſt; after which follow ſeveral by divers Authors. Some report that *Aſaph*, mentioned 2 *Chron.* xxix. 30. lived in the Time of *Hezekiah*; but why rather then than in *David*'s Time?

Ib. *God is good*] In the ancient *Eng.* or *Saxon*, *god god*; *God* being no other than *Good*, as we call him now *Almighty.*

Ver. 2. *my Steps*] *Sternh.* barbarouſly, *And 'ere I wiſt, even at a pinch, my ſteps away gan glide.*

Ver. 4. *Bonds*] The *Heb.* Word having what is unuſual, four radical Letters חרצב the *Vulg. Lat.* has it *Reſpect* or *Regard*, for which there was reſpect doubtleſs had to רצה and I ſuppoſe it was thought ח ſhould be ה but I do not ſee from whence the *Denial* of the *Sept.* came, however it is certain they render it in *Iſa.* lviii. 6. as we here.

Ib. *till*] more properly denoted both by the *Heb.* and Senſe than *in*: ſo *Trem.* and *Jun. uſque ad*, as *Noldius* alſo applies it here, among other Places, for which ſee his *Concord.* And *Blackmore* has,

No Plagues till Death do them moleſt,
But in full Strength they dwell.

Ib. *Strength*] *Gr. Scourging*, how again does not appear.

Ver. 6. *Pride*] *Sax. ofermodiynis*, as if *overmeaſurableneſs*, *modus* being *Lat.* for *meaſure.*

Ib. *Ornament*] *Sept. Iniquity*, but the ſame *Prov.* vii. 10. *Appearance.*

Ver. 7. *Eyes*] *Sept. Iniquity*, by עון from עוה for עין

Ver. 10. *hither*] to the Sanctuary (by reaſon of Affliction, or the Oppreſſion of the Wicked, Ver. 6. 8. ſignified by the *Water*, as the like *Pſa.* lxxv. 8. *Iſa.* li. 17. with *Wring*) where it is not unlikely the Pſalmiſt then was, and upon the ſame Account, Ver. 17. This Verſe is ſtrangely tranſlated in the Pſalter: as likewiſe by *Mudge* thus, *Therefore let his People come before them; and Waters in full Meaſure would be wrung out from them*; but beſide turning *to*, which the *Heb.* directly ſignifies, into its oppoſite *from*, he does not tell us how he makes *before them*, which an *Hebrician* leſs than himſelf will be at an utter Loſs to know; however he has this explanatory *Note*, *ſhould God's People come before them, they would ſqueeze them to the full, they would wring out all the Juice in their Bodies.* Which crude and wild Notion, no better ſupported, I did not think worth Notice, till I found *Wheatland* and *Silveſter* ſaying they clos'd in with it, and tranſlating after it; yet I cannot ſee it wants any farther Refutation. The *Sept.* have the latter *Part*, *full Days ſhall be found in them*; ſo that our Critick in his Faſhion might have been expected to ſay, they read ימי and ימצאו as indeed *Bythn.* does, which would be but adding a Letter to each Word; but the Caſe here was, that he had a fonder Fancy of his own to be preferred.

Ib. *when*] *Jun.* and *Trem.* have *cum*, *ſince.*

Ver. 12. *always*] to render this *in the World* is ſomething ſtrange, when it has no ſuch Meaning.

Ib. *increaſing*] *Sept. retained*, tho' rendered in the *Vulg.* by *Bythn. &c. obtained*, from נשג when it is from שגא

Ver. 13. *purified*] *Sept. juſtified*, as by *tzikkadti* for *ziccithi.*

Ver. 15. *had ſaid*] So that *I ſaid* is needleſsly, and unſkilfully added by the LXX, &c. in the 13th Ver.

Ib. *treacherous*] ſhould not have been faithful, as I ought, among God's People.

17. Till coming to God's Sanctuaries, I underſtood their End.

18. Thou doſt certainly ſet them in ſlippery Places, making them fall to utter Waſting.

19. How they are deſolate as it were in an Inſtant, have an end, are conſumed by Terrors!

20. As a Dream is by awaking; when thou ſtirreſt up, Lord, thou wilt deſpiſe their Image.

21. Though my Heart was heaved up, and I had ſharp Pain *in* my Reins.

22. For I was ſenſeleſs, and did not know, being *like* a Beaſt with thee.

23. With whom I am continually, thou holdeſt me by the right Hand.

24. Thou wilt guide me by thy Counſel, and afterwards receive me *into* Glory.

25. Whom have I in Heaven *beſides?* And I deſire none on the Earth with thee.

26. My Fleſh and Heart failing, God is the Rock of my Heart, and my Portion for ever.

27. When behold, thoſe who are far off from thee periſh: thou cutteſt off every one that goes a whoring from thee.

28. But as to my ſelf, coming near to God is good for me: I have put my Refuge in the Sovereign Lord, that I may declare all thy Works.

PSALM LXXIV.

AN inſtructing Poem of Aſaph.
Why, O God, doſt thou caſt off perpetually, thy Anger ſmoaking againſt the Flock of thy Paſture?

2. Remember thou didſt purchaſe thy Aſſembly in old Time, didſt redeem the Tribe of thy Poſſeſſion, this Mount Zion, on which thou haſt dwelt.

3. Lift up thy Feet to the perpetual Waſtings, all that the Enemy has wickedly done in the holy Place.

4. Thy Adverſaries roar within thy Synagogues, for Signs they have put their own.

5. A Man would be known as he brought up Axes againſt the infolded Wood:

6. Whereas now they have beat down the Carvings of it together, with Pick-ax and Hammers.

7. They have ſet thy Sanctuary on fire; profaned the Dwelling-place of thy Name to the Ground.

8. They ſay in their Heart, We will oppreſs them together: they have burnt all the Synagogues of God in the Country.

9. We do not ſee our Signs, there is no more a Prophet, nor one with us who knows how long.

10. O God, how long ſhall the Adverſary reproach? Shall the Enemy contemn thy Name perpetually?

11. Why doſt thou draw back thy Hand, even thy right one? With-hold *it* from within thy Boſom.

12. For God is my King of old Time, who works Salvation in the midſt of the Earth.

Ver. 18. *to utter Waſting*] *Sept. when they were lifted up*, by נשא

Ver. 19. *Terrors*] But *Mudge*, *Precipitation*, by other Vowels, when there is no ſuch Word. *Sept. Unlawfulneſs*, like בל דת for בלהות

Ver. 20. *when thou ſtirreſt up*] not the ſame Verb with the foregoing. Some turn it *in the city*, the *Heb.* being alike, but leſs correſpondent to the foregoing.

Ver. 21. *had ſharp Pain*] *Sept. my Reins were changed*, wretchedly from שנה

Ver. 28. *to God is good*] in the *Sax. gode god is*, where *god* ſignifies *good*.

Ib. *Works*] The *Gr. &c.* concludes with *in the Gates of the Daughter of Sion*.

Ver. 1. This may be thought penned upon the *Babylonian* Conqueſt of *Judah*, and that by one of the Poſterity of *Aſaph* ſo named; of whom there is Mention as Singers, 2 *Chr.* xxxv. 15. *Ezr.* ii. 41. & iii. 10. and one of them propheſied, 2 *Chr.* xx. 14.

Ib. *caſt off*] *Litur. abſent*, but from *Munſt.* and not *Aſaph*.

Ib. *Paſture*] *Sax. læſwe*, as the Huſbandmen yet call it *Leaze*.

Ver. 2. *Tribe*] which the *Heb.* Word ſignifies as well as *rod*, and the former muſt needs be intended here, as others alſo tranſlate; ſo that *Cruden* in *Conc.* giving the Meaning of the *Eng.* Words in our *laſt Tranſ.* is put to the Shift to ſay 'Rod *ſignifies ſometimes a tribe or people*,' noting this Text for it.

Ver. 3. *Liſt up*] *Sax. aheſe*.

Ib. *Feet*] *Sept. Hands*, not from any Meaning of the *Heb.* Word, but their own Fancy, as at lviii. 10. that *Hands* ſuited better.

Ib. *Waſtings*] *Sep. Pride*, as if from *naſa*, *to lift up*, and not from *ſhaah*.

Ver. 5. *would be*] or *came to be*, it being fut. and ſo at laſt the fine Flower of *Bp. Hare* is withered, which is the tranſpoſing of this and the following Verſe; whereby a Man would be known, as the *Bp.* himſelf, for cutting down the Building of the Sanctuary. With the LXX is, *and they did not know*; but it is not plur. in the *Heb.* nor is there any Appearance of *and* or *not*.

Ib. *known*] there being many Thouſands appointed to go to *Lebanon* by Turn, 1 *King.* v. 14.

Ib. *brought up Axes*] Foraſmuch as the Verb does not ſignify *liſt*, but *bring* or *have up* in that Senſe, and as it is *Axes*, the principal Men of the Courſes ſeem intended, who brought the Workmen with Axes to *Lebanon*.

Ver. 6. *Carvings*] With the *Sep. Gates*, through the Proximity of the *Heb.*

Ver. 7. *ſet—on fire*] See 2 *King.* xxv. 9. and the *Heb.* is the ſame as in *Judg.* i. 8. & xx. 48. 2 *King.* viii. 12.

Ver. 8. *We will oppreſs them together*] For how could they ſay to one another, *Let us*, in their Hearts? *Mudge* writes that נינם is a little uncouth for a Verb, and ſo he underſtanding it with the *Seventy* tranſlates inſtead of this, *the whole Brood of them at once*. But what then do they ſay? Is it Nothing at all? Perhaps ſuch Infatuation is juſt, eſpecially here, when this Author ſo far outdoes himſelf, that though he can invent Nothing to put in the room of that Word, yet will not allow it to ſtand; whereas *Buxtorf* gives a good Account of its Structure from *Ab. Ezr. &c.* at יגה *oppreſs*, while the *Seventy* run ſtrangely wide.

Ver. 10. *how long*] *Sax. hulange*.

Ver. 11. *With-hold* it *from within*] *pluck* it *out of* being

13. Thou didſt force aſunder the Sea by thy Strength, brokeſt the Heads of the Whales in the Water.

14. Thou didſt daſh together the Heads of Leviathan, madeſt him Meat for the People at the deſart Places.

15. Thou didſt cleave the Fountain and the Flood, thou driedſt up the Rivers of Force.

16. Of thee is the Day, of thee alſo is the Night: thou didſt prepare the Light and the Sun.

17. Thou didſt ſet all the Bounds of the Earth; the Summer and Winter thou formedſt.

18. Remember this, *that* the Enemy has reproached, O Lord, and the vile People have contemned thy Name.

19. Do not deliver the Life of thy Turtle-dove to *that* Company: forget not the Company of thy Afflicted perpetually.

20. Look on the Covenant; ſince the dark Places of the Earth are filled with the Habitations of Violence.

21. Let not the Bruiſed return aſhamed: let the Afflicted and Needy praiſe thy Name.

22. Ariſe, O God, plead thy own Cauſe: remember thy Reproach from the Vile every Day;

23. Not forgetting the Voice of thy Adverſaries, the Tumult of ſuch as riſe up againſt thee, which goes up continually.

PSALM LXXV.

FOR the chief Muſician; do not deſtroy. A Pſalm of Aſaph, *or* a Poem.

We give thanks to thee, O God; we give thanks, thy Name being near: thy Wonders declare *it*.

2. When I receive the ſolemn Aſſembly, I will judge with Uprightneſs.

3. The Country and all its Inhabitants being diſſolved, I will rectify the Pillars of it. A Pauſe.

4. Saying *to the mad ones*, Be not mad; and to the Wicked, Do not exalt the Horn:

5. Do not exalt your Horn on high, ſpeaking with a ſtiff Neck.

6. Since Exaltation is not from the Riſing or Setting of the Sun, nor from the Wilderneſs.

7. For God is the Judge: he humbles one, and exalts another.

8. And there is a Cup in the Lord's Hand, with Wine ſtirred, it is full of Mixture; and he will pour out of this: but the Lees of it all the Wicked of the Earth wringing out, ſhall drink.

9. Whereas I will preach for ever, will ſing melodiouſly to the God of Jacob.

10. And cutting off all the Horns of the Wicked, thoſe of the Righteous ſhall be exalted.

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contrary to the foregoing; but *Hare*'s Criticiſm to remove this Verb to the 3d Verſe inſtead of *perpetual deſolations*, muſt needs be wild and monſtrous. The *com. Metre* was thus irreverent and unfit, till the Printers or Somebody altered it,

Why doſt withdraw thy hand aback,
and hide it in thy lap?
O pluck it forth, and be not ſlack
to give thy foes a rap:

againſt which *Ward* the *Papiſt* in his *Errata to the Proteſt. Bib.* p. 110. has this profane Scoff, *They might have done as well to have ſaid rather* (wherein he himſelf writes Nonſenſe) *If any WOULD be Merry, let him ſing Pſalms*, inſtead of that from *Jam.* v. in their Title Page; ſee alſo what Liberties are taken in the *Pſalt.*

Ver. 13. *force aſunder*] *Sept. ſtrengthen*, which I do not find any of the eaſtern Tongues make out; could they do פור by פזז

Ver. 16. *the Light*] that was before the Sun, *Gen.* i. 3. and of which the Sun was probably made, rather than the Moon, &c.

Ver. 18. *Remember this*] *Sax. yemindiy beo thyſſe.*

Ver. 19. *of thy Turtle-dove*] *Sept. that confeſſes thee*, miſtaking ר for ד and then fetching it from the Root ידה which is from תור as *Hebricians* know ſuch an Approach may be.

Ver. 21. *return aſhamed*] by *K. James*, *Returne with thee from ſhame*; where *from* with *not* before more properly denotes abiding in Shame, than by reaſon of Shame, beſides the irreverent or worſe Addition of God being with him in it.

Ver. 2. *receive*] come into my Office, as 1 *Chr.* vi. 31, 32, 39. & xvi. 5, 37. and which *ſolemn Aſſembly* ſhews to be in the Church, not the State; as Ver. 1, 7, &c. ſhew that it was not God ſpoke this, as *Grotius*, *Hammond*, and ſome *Jewiſh* Writers imagained.

Ver. 3. *diſſolved*] *Sax. yemolten* or *yemyltyd.*

Ib. *rectify*] by wiſe and good Counſel to the Magiſtrates, as in the two next Verſes, and ſo was ſuitable to *Aſaph*, 1 *Chr.* xxv. 2. The King's *Tranſlators* by turning it *bear up*, which the Verb does not ſignify, undoubtedly took it, as ſome do, for *David*'s governing the Kingdom, and yet have made this *a Pſalm of Aſaph.*

Ver. 5. *with a ſtiff Neck*] *Sept. Unrighteouſneſs againſt God*, according to *Byth.* by taking צואר *Neck* for צור *Rock*, and that for *God.*

Ver. 6. *Exaltation*] *Sept. Mountains*, as the bare Word alſo ſignifies.

Ver. 8. *Cup*] *Sax. calic* from the *Lat. calix*, whence the *old Eng. Chalice.*

Ib. *of this*] *Gr. from one to another*, by wrong Paraphraſe.

Ib. *wringing out*] *them* is twice added improperly in the *laſt Eng. Tranſ. Gr. are not emptied*, from the imaginary Senſe.

Ver. 9. *preach*] *Mudge*, with the *Seventy* and *Dr. Hare*, as he ſays, *exult*, by exchanging ר for ל as the Conciſeneſs of the *Heb.* will ſuffer ſuch Tricks; though they might have known, that this Perſon and Tenſe of that Verb גול has always ה more, as *Pſa.* ix. 14. & xxxi. 7. *Hab.* iii. 18.

PSALM LXXVI.

FOR the chief Muſician on the Inſtruments that are ſtriken. A Pſalm of Aſaph, *or* a Poem.

God is known in Judah, his Name is great in Iſrael.

2. His Tabernacle is alſo in Shalem, and his Habitation in Zion.

3. There has he broke the Sparks of the Bow, the Shield, and Sword, and War. A Pauſe.

4. Thou art more illuſtrious *and* magnificent, than Mountains with Prey.

5. Thoſe who were of a ſtout Heart are become a Spoil, they ſlumber their Sleep; and none of the valiant Men find their Hands.

6. By thy Rebuke, O God of Jacob, both Chariot and Horſe are faſt aſleep.

7. Thou thy ſelf art terrible; and who ſhall ſtand before thee at the Time of thy Anger?

8. Thou didſt cauſe the Sentence to be heard from Heaven; the Earth feared, and was ſtill:

9. When God roſe up to Judgment, to ſave all the Meek of the Earth. A Pauſe.

10. For the Wrath of Man praiſes thee; the Reſidue of it thou doſt reſtrain.

11. Vow, and perform to the Lord your God, all that are round about him: let them bring a Preſent with Fear.

12. He gathers in the Spirit of the Rulers, he is terrible to the Kings of the Earth.

PSALM LXXVII.

FOR the chief Muſician Jeduthun. A Pſalm of Aſaph.

My Voice was to God, and I cried out: my Voice was to God, who gave ear to me.

2. In the Time of my Diſtreſs I ſought the Lord; *when* my Strength flowed away at Night, without ceaſing, *and* my Soul refuſed to be comforted.

3. I remembred God, when I was diſturbed: I meditated when my Mind was overwhelmed. A Pauſe.

4. Thou heldeſt the Watchings of my Eyes: I was ſo diſturbed, that I could not ſpeak.

5. I thought of the Days of old Time, of ancient Years.

Ver. 3. *There*] Hence we may with *Sol. Jar. Theodoret*, *Apollinarius*, and others, aſcribe the Compoſure of this *Pſalm*, to the Fall of *Sennacherib*'s Army, 2 *King.* xix. 35. by ſome *Aſaph*, or one of *Aſaph*'s Family; ſuch Deſtruction of *Iſrael*'s Enemies not being made at *Jeruſalem* beſide, and this ſeeming to be, as that was, in the Night, Ver. 5.

Ib. *Bow, the Shield, and Sword, and War*] in *Sax. boyan ſcyld & ſweordum & yefeoht.*

Ver. 4. *magnificent*] which the *Sept.* have magnified to *wonderfully.*

Ib. *Prey*] *Sept. the everlaſting Mountains*; by a very peculiar Error, if I gueſs right, firſt taking טרף right for *Prey*, afterwards conſidering that *Prey* in *Heb.* is עד and thinking too ſlightly this was the Word here, which alſo from another Root may ſignify *everlaſting*, and ſo the latter Meaning was preferred; unleſs we can believe it ſuppoſed, that becauſe *gnad* ſignified both, *tereph* did too.

Ver. 5. *ſtout*] By the LXX *ſimple*, as if deriving אביר from בור or ביר *a Well* or *Cavern*, *hollow.*

Ib. *become a Spoil*] *Sept. troubled*, looſely.

Ib. *find their Hands*] to fight, finely expreſſed; but the *Vulg. found Nothing in their Hands* wrong.

Ver. 6. *are faſt aſleep*] which may well enough be ſaid of Chariots ſtanding quite ſtill in the *Aſſyrian* Camp in the Night, without the Horſes being put to them again; better than *caſt into a dead ſleep.*

Ver. 7. *at the Time*] It is pretended by the Authors of the *Univerſ. Hiſt.* in *Pref. Diſc.* that this *is altogether lame and ungrammatical* (but how ſo?) and that the original Word *is of Chaldee extract, and ſignifies ſtrength, &c.* (but where elſe is any ſuch Word ſo ſignifying? Or if there was, why rather *Chald.* than *Heb.*) as alſo that *Jonſton* has tranſlated accordingly; though it is eaſy to ſee he has only omitted it for the Conveniency of his *Verſe.*

Ver. 8. *the Sentence*] which accords well with the Context, and is not the ſame as *Judgment* that follows.

Ver. 10. *For*] Man's Rage cauſes the Power, Wiſdom, and Juſtice of God to be praiſed, when he judges.

Ib. *Wrath*] With the LXX *Thought*, by זמת for חמת as I have not ſeen it ſhewn how.

Ib. *Reſidue*] God permitting the Wrath of Man as far as it tends, or will turn to his Praiſe, and no further.

Ib. *reſtrain*] *Mudge*, indebted for it to the *Sept. ſhall attend thy Feſtivals*, reading he ſays תחגך (inſtead of תחגר) *with the* ך *lengthen'd only.* How plauſible a Look this! but ſee *Gen.* iii. 6. *Prov.* xxx. 6. and ſhould the Tail be allowed him, it would make no Letter at all, as one of thoſe is round at the Corner, and the other ſquare; his [-] too ſhould be [ ] or [ך] for [ך] and now for the Meaning of his Verb, it is *to keep* or *make*, not *attend*, *a feaſt*, and only has a ſuffixed Pronoun accordingly, as in *Exod.* xii. 14. *keep it a feaſt*, but can we ſay here, *keep thee a feaſt?* nay how wild is, *what remaineth of Furies ſhall attend thy Feſtivals?* So that I ſee no Need to retreat to that Bulwark of the Points, which the Enemies never can force, while ſallying out to them is more than ſufficient. In the *Liturgy refraine* ſeems a Corruption of *reſtraine.*

Ver. 11. *Lord*] *our* being added in the *Dow. Tranſ.* as elſewhere, reads ſtrangely with *your.*

Ib. *about him*] Here is the *Heb.* Partition of the Verſe.

Ib. *Fear*] as the Word in other Places ſhews, and its being a Noun-ſubſtantive.

Ver. 12. *gathers in*] as Grapes.

Ver. 1. *A Pſalm*] made, as *Nichols* ſuppoſes in the Time of the Captivity, and ſo by *Sol. Jar.* on Ver. 6.

Ver. 2. *Strength*] *Heb. Hand* uſually, metaphorically ſometimes *Power* or *Strength*, but I truſt never *ſore*; ſee *Pſa.* lxiii. 10. *Jer.* xviii. 21. *Patr.* expounds it by *ſpread out my Hands unto him.*

Ib. *flowed away*] In the *Tranſ.* of the *Sept.* is, *with my Hands towards him:* for in נגרה it is evident ך was reckoned ך as ה, the fem. Tranſlation of the Verb, might be ſuppoſed ה the maſc. Pronoun ſometimes uſed.

Ver. 3. *God, when*] as at the Beginning of the foregoing Verſe, and what the Senſe loudly calls for; whence this and the next Conjunction are rendered *when* in the *Litur.* by *Jun. &c.*

Ib. *diſturbed*] The *Sept.* on the contrary *delighted*; the Manner of which I may have happened to hit on, that אהב which is from המה was imagined to come from אהמיה

6. I remembred my Muſick in the Night, meditated with my Heart, and my Mind ſearched:

7. Whether the Lord would caſt off for ever? And be favourable again no more?

8. Whether his Kindneſs would fail perpetually? The Word ceaſe to all Ages?

9. Whether God had forgot to be gracious? Or had ſhut up his Compaſſions in Anger? A Pauſe.

10. At length I concluded, it was to weaken me, that the right Hand of the Higheſt was altered.

11. Being mindful of the Lord's Doings: for I remember thy Wonders of old Time;

12. As likewiſe meditate on all thy Work, and muſe on thy Deeds.

13. O God, thy Way is in Holineſs: what god is ſo great a one?

14. Thou art a God doing Wonders: who madeſt thy Strength known among the People;

15. Redeeming thy own with *thy* Arm, the Poſterity of Jacob and Joſeph. A Pauſe.

16. The Waters ſaw thee, O God, which as they did, they were afraid; the Depths alſo trembled.

17. The Clouds overflowed with Water, the Skies uttered a Sound; thy Arrows too went about.

18. The Sound of thy Thunder was in the Globe, the Lightnings enlightened the World; the Earth trembled and ſhook.

19. Thy Way was in the Sea, and thy Path in the great Waters; ſo that thy Footſteps were not known.

20. Thou leddeſt thy People as a Flock, by the Miniſtry of Moſes and Aaron.

PSALM LXXVIII.

AN inſtructing Poem of Aſaph.
Give ear, my People, to my Law: incline your Ears to the Words of my Mouth.

2. I will open it with a Declamation, utter hidden Speeches of old Time;

3. Which we have heard and known, our Fathers having told us.

4. We will not conceal from their Sons, to the following Generation; from thoſe who ſhall tell the Praiſes of the Lord, with his Strength, and his Wonders that he has done.

5. For he raiſed up a Teſtimony in Jacob, and put a Law in Iſrael; which he commanded our Fathers to make known to their Sons:

6. In order that the following Generation might know, the Sons that ſhould be born; who ſhould riſe up, and tell theirs.

7. That they might put their Hope in God, and not forget God's Acts, but keep his Commandments.

8. And might not be like their Fathers, a Generation obſtinate and rebellious; a Generation that did not eſtabliſh their Heart, and whoſe Mind was not ſtedfaſt with God:

9. The Sons of Ephraim who being armed, ſhooting with the Bow, turned on the Day of Battle.

10. Not obſerving the Covenant of God, and refuſing to go in his Law;

11. They even forgot his Acts, with his Wonders which he ſhewed them.

12. Who did a wonderful Thing before their Fathers, in the Country of Egypt, the Region of Zoan:

13. He cleaved the Sea, and made them paſs through, ſetting up the Waters as a Heap.

14. And led them with a Cloud by Day, as likewiſe with a Light of Fire all the Night.

15. He cleaved the Rocks in the Wilderneſs, and cauſed *them* to drink in great Deeps:

Ver. 6. *My Mind ſearched*] *Litur. I——ſearch out my ſpirits*; as ſtrange you may ſay as wrong, but the *old Lat.* is, *I ſwept my Spirit.*

Ver. 8. *perpetually*] The *com. Verſ.* in *Metre* by *Hopkins* was, till altered,

What is his goodneſs cleane decaid,
for ever and a day?

Ver. 10. *to weaken me*] literal to the *Heb.* as in *Buxt. Lex.* חלה and *Hulſe* expounds the Verſe as I tranſlate it, preferring this as the ſimple Meaning, to other Gloſſes. *Gr. I have begun* from חלל for which ה is wanting in *Hiphil.*

Ib. *was altered*] which this *Heb.* Word denotes as well as *Years*, and the Senſe rather claims here: ſo *Jun.* and *Trem.* tranſlate *mutata*, *Caſtal. viciſſitudinem*; as the *Tig. Verſ.* has *mutat*, the *Vulg. Lat.* from the *Gr. mutatio*, *Ainſw. the change*, and *Cocceius variare.*

Ver. 13. *Holineſs*] Commonly ſo tranſlated I think, and more to the *Heb.* (not to ſay Matter) which uſes another Word for *Sanctuary.*

Ver. 15. *Joſeph*] as being preſerved by him, with *Patr.* well.

Ver. 18. *Globe*] By the *Sept. Wheel*, as being alſo round; hence the *Earl of Dartford* by a Stretch of Imagination, utterly diſallowable in a Tranſlator, has, *the wheels of the Egiptians felt thy thunder.*

Ib. *the Earth*] by Metonymy, for the Inhabitants of it; ſo not by an Earthquake, as ſome fancy, this being the Deſcription of a Thunder-ſhower.

Ver. 4. *We will not conceal*] *Gr. They have not been concealed*, as otherwiſe vowelled.

Ver. 8. *obſtinate*] *New-Eng. Verſ.* vulgarly, *a croſs ſtiff race.*

Ib. *whoſe*] *Dod, whoſe ſpirit cleaves not God:* why not, *nor Spirit cleaves to God?*

Ver. 9. *Sons of Ephraim*] as related 1 *Chron.* vii. 21. being here put before what was done at *Egypt*, &c. rehearſed Ver. 12, 13, &c. yet *Patr.* refers it to *Deut.* i. 44. *Jun.* to Ver. 61, &c. *Ainſ.* later ſtill to 2 *King.* xvii.

Ver. 10. *Law*] *old Met.* irreverently *trade*, and again Ver. 36. in which are alſo for double Rhimes *after* and *wonder*, Ver. 4. *Caterpillar* and *Graſhopper*, Ver. 46.

Ver. 13. *cleaved*] *Sax. toſlat* or *ſlat*, that is *did ſlit.*

Ib. *Heap*] *Gr. Bottle*, as if נד *ned* had been נאד *nod.*

Ver. 15. *Rocks*] It being done both at *Horeb* and *Kadeſh*, *Exod.* xvii. 6. *Num.* xx. 1, 11.

16. Bringing Brooks out of the firm Place, and making the Waters run down like Rivers.

17. But they ſtill proceeded to ſin againſt him, by provoking the Higheſt in the dry Place.

18. And tempted God with their Heart, by aſking for Food to their Appetite.

19. Nay they ſpoke thus againſt him; Can God provide a Table in the Wilderneſs?

20. Behold he ſtriking the Rock, the Waters guſhed out, and the Floods overflowed: Can he alſo give Bread? Will he prepare Fleſh for his People?

21. Therefore the Lord hearing, was in a Wrath, and a Fire was kindled againſt Jacob, Anger alſo going up againſt Iſrael.

22. For they did not believe in God, nor truſt in his Salvation.

23. However he commanded the Skies from above, and opening the celeſtial Doors;

24. He rained down Manna upon them to eat, and gave them the Corn of Heaven.

25. Man did eat the Bread of the Powerful: he ſent them Proviſion to Fulneſs.

26. He made the Eaſt-wind march in the Heaven, and guided the South-wind by his Strength;

27. Raining down Fleſh upon them as Duſt, and winged Fowl as the Sand of the Seas:

28. Which he cauſed to fall within his Camp, round about his Tabernacles.

29. So that they did eat, and were thoroughly filled; and he brought them their Deſire.

30. From which being not alienated, while their Food was yet in their Mouth,

31. The Anger of God went up againſt them, whom he ſlew in their Fatneſs, and bowed down the young Men of Iſrael.

32. For all this they ſinned more, and did not believe his Wonders.

33. He therefore conſumed their Days in Vanity, and their Years in Trouble.

34. When he ſlew them, the reſt ſought him; and returning, enquired early for God.

35. Then they remembred that God was their Rock, and the Supreme God their Redeemer.

36. Nevertheleſs they ſoothed him with their Mouth, and did lye to him with their Tongue:

37. As their Heart was not eſtabliſhed with him, nor were they ſtedfaſt in his Covenant.

38. Yet he being merciful, purged away Iniquity, and did not deſtroy; but turned back his Anger much, not ſtirring up all his Wrath.

39. For he remembred that they were Fleſh, Breath that would go away, and not return.

40. How often did they provoke him in the Wilderneſs, grieve him in the Deſart?

41. And turning back, they tempted God, and limited the Holy One of Iſrael.

42. They did not remember his Hand, the Day when he redeemed them from the Adverſary;

43. When he put his Signs in Egypt, and his Miracles in the Region of Zoan:

44. Turning their Streams into Blood, and their Brooks, *ſo that* they could not drink.

45. He ſent among them a Mixture of noiſome Creatures, which devoured them; and Frogs, that deſtroyed them.

46. Beſides he gave their Increaſe to the Caterpillar, and their Labour to the Locuſt.

47. He killed their Vines with Hail, and their Sycomores with great Hailſtones.

48. And delivered up their Beaſts to the Hail, and their Cattle to burning Sparks.

49. He ſent among them his fervent Anger, Wrath, and Indignation, with Diſtreſs; ſending Meſſengers of bad Things.

50. He made an even Path for his Anger, did not keep back themſelves from Death, and delivered up their Beaſts to the Murrain;

51. Slaying all the Firſt-born in Egypt, the Beginning of Power in the Tents of Ham.

Ver. 25. *Bread*] of the *Corn* before; not the *Fowls* after.

Ver. 28. *his*] thus the *Heb.*

Ver. 31. *Fatneſs*] *Septuag.* but not *Vulg. Numbers*, unſkilfully from מנה

Ib. *bowed down*] as the Word denotes; *Sep. fettered down.*

Ver. 33. *Vanity*] *Capellus* was ſo fond of ſhewing various Readings in the *Heb. Bib.* that he ſays the LXX read חבל inſtead of חרב *the Sword*, *Crit. Sacr.* p. 286, when the latter was never there; ſee *Buxt. Vind.* p. 662.

Ver. 36. *ſoothed*] *Sept.* aukwardly *loved.*

Ver. 46. *Caterpillar*] The LXX have it *Blaſt*, the Verb being *conſume*; but they render it thus 2 *Chr.* vi. 28. *Iſa.* xxxiii. 4.

Ver. 49. *Meſſengers of bad Things*] Whom *Ab. Ezr.* with *Jun.* and *Trem. &c.* expound to be *Moſes* and *Aaron*; and the *Heb.* is as here with a Genit. Caſe in this Order; ſee *Ex.* xxxiii. 4.

Ver. 49, 50. *ſending Meſſengers of bad Things. He made an even Path*] which *Mudge* thus, *meaſured out a Miſſion of Evil Angels to be a Path*; this he ſays *is a very noble Sentence.*

Ver. 50. *Beaſts*] as the Word ſignifies, and by *Exod.* ix. 3, 6. we may find was done: accordingly it is rendered *beſtias* by *Jun.* and *Trem. beſtiam* by *Mont.* as likewiſe in the *Vulg. Lat. jumenta*, and by *Ainſ. the wilde Beaſt.*

Ib. *Murrain*] the ſame as *Exod.* ix. 3. ſo the *Eng. Marg.* is *their beaſts to the Murrain.*

Ver. 51. *Power*] *Sept. Labour*, miſtaking it for און with the ſame Conſonants, and forcing the Senſe of that.

52. Whereas he made his People march like Sheep, and guided them in the Wilderneſs as a Flock.

53. As likewiſe led them ſo ſecurely, that they did not fear, but the Sea covered their Enemies.

54. He alſo brought them to the Bounds of his holy Place, this Mountain *that* his right Hand purchaſed.

55. And drove out the Gentiles from their Preſence, cauſed the Poſſeſſion to fall to them by Line, and made the Tribes of Iſrael dwell in their Tents.

56. They notwithſtanding tempted, and provoked the Supreme God, and did not obſerve his Teſtimonies.

57. But turned back, and were treacherous like their Fathers: they were turned like a deceitful Bow.

58. And cauſed him to have Indignation by their Chapels, as likewiſe moved him to Jealouſy by their carved Images.

59. God hearing, was in a Wrath, and exceedingly rejected Iſrael:

60. Inſomuch that he forſook the Tabernacle of Shilo, the Tent he had placed among Mankind.

61. And gave up his Strength to Captivity, and his Glory into the Adverſary's Hand.

62. Moreover he delivered up his People to the Sword, and was in a Wrath with his Poſſeſſion.

63. The Fire conſumed his young Men, and his Virgins were not praiſed.

64. His Prieſts fell by the Sword, and his Widows did not weep.

65. The Lord however awaked like one who had been aſleep, like a ſtout Man ſinging by reaſon of Wine;

66. And ſtruck his Adverſaries on the Backſide, giving them an everlaſting Reproach.

67. Afterwards he rejected the Tent of Joſeph, and did not chooſe the Tribe of Ephraim:

68. But choſe the Tribe of Judah, Mount Zion which he loved.

69. And built his Sanctuary like the high Places, as the Earth that he founded for ever.

70. He likewiſe choſe his Servant David, taking him from the Folds of the Sheep:

71. From behind thoſe that were with Young, he brought him to feed Jacob his People, and Iſrael his Poſſeſſion.

72. Whom he fed according to the Integrity of his Heart, and guided them by the Diſcretion of his Hands.

PSALM LXXIX.

A PSALM of Aſaph.

O God, the Gentiles are come into thy Poſſeſſion, they have defiled thy holy Temple, have made Jeruſalem Heaps.

2. They have given the dead Bodies of thy Servants *for* Meat to the Fowls of the Air, the Fleſh of thy pious ones to the Beaſts of the Earth.

3. They have ſhed their Blood as Water round about Jeruſalem, none burying.

4. We are a Reproach to our Neighbours, a Scoff and a Mocking to thoſe that are round about us.

5. How long, O Lord, wilt thou be angry? Perpetually? Shall thy Zeal burn like Fire?

6. Pour out thy Wrath on the Gentiles who do not know thee, and upon the Kingdoms that call not on thy Name;

7. Becauſe each has been conſuming Jacob, and they have made his Habitation deſolate.

8. Do not remember to us the Iniquities of former Things; let thy Mercies ſpeedily prevent us: for we are exceedingly impoveriſhed.

9. Help us, O God of our Salvation, upon the Account of the Glory belonging to thy Name; as alſo deliver us, and purge away our Sins for thy Name's ſake.

Ver. 58. *carved Images*] *Doway Tranſ. gravens.*

Ver. 63. *praiſed*] for Marriage, *Cant.* viii. 8. *Gr. lamented*, from חול for חלל

Ver. 64. *Widows*] *Sax. Wudwan.*

Ib. *did not weep*] to wit at their Huſbands Burial as uſual, becauſe they were ſlain abroad in the War, and their Bodies in their Enemies Power, 1 *Sam.* iv. 4, 11. as I think it may better be underſtood, than according to other Expoſitors, that their Grief was too great to weep; for even ſuch Exceſs of Sorrow would ſoon have abated to Weeping or Lamentation: but the comparing it with *Job* xxvii. 15. may ſettle the *Interpretation*, where is the like Expreſſion, and may beſt ſignify the Mourning at the Funeral, according to the learned *Mercer*, who ſhews the various Opinions concerning it.

Ver. 65. *ſinging*] LXX *ſurfeited*, ſtrangely.

Ver. 66. *Backſide*] See 1 *Sam.* v. 6.

Ver. 69. *built his Sanctuary*] *Solomon*'s Temple: ſo far the Narration is carried, and was likely compoſed ſoon after; tho' *Patrick* ſpeaks of it in the *Arg.* (to his own Contradiction here) but till *David*'s Promotion.

Ib. *high Places*] *Vulg. Lat.* from the *Gr. Unicorns*, by ſuppoſing *ramim* was for *reemim.*

Ib. *as*] *Vulg. in*, by miſtaking כ for ב

Ver. 1. The Occaſion of this *Pſalm* appears the ſame as of the 74th, for which alſo ſee *Uſher*, *Annal.* A. M. 3417.

Ib. *Heaps*] *Sept. a Place to keep Fruit*; as though they fetched the Meaning of עיים from פרי to which they might imagine a plural פריים

Ver. 7. *each has been conſuming*] being ſingular here, tho' not in *Jer.* x. ult.

Ver. 8. *former Things*] This being maſc. and *Iniquities* fem. ſee *Buxt. Theſ. Gram.* Lib. ii. Cap. 2.

10. Why

10. Why ſhould the Gentiles ſay, Where is their God? Let him be known among them in our Sight, by the Revenge of thy Servants Blood that is ſhed.

11. Let the Groaning of the Priſoner come before thee, according to the Greatneſs of thy Power: cauſe ſuch to be left as are to die.

12, And render to our Neighbours ſevenfold into their Boſom, their Reproach with which they have reproached thee, O Lord.

13. So will we thy People, and the Flock of thy Paſture, give thanks to thee for ever; will tell thy Praiſe to all Ages.

PSALM LXXX.

FOR the chief Muſician on the ſix-ſtringed Inſtruments. A Teſtimony of Aſaph, *or* a Pſalm.

O Shepherd of Iſrael, give ear, who guideſt Joſeph like a Flock: thou who dwelleſt at the Cherubs, ſhine forth.

2. Before Ephraim, Benjamin and Manaſſeh, ſtir up thy Power; and come for Salvation it ſelf to us.

3. O God, cauſe us to return; and make thy Face light, that we may be ſaved.

4. Lord God of Armies, how long doſt thou ſmoak againſt the Prayer of thy People?

5. Thou cauſeſt them to eat Victuals with a Tear, and makeſt them drink the Cup in Tears.

6. Thou makeſt us a Contention to our Neighbours; and our Enemies ſcoff to themſelves.

7. O God of Armies, cauſe us to return; and make thy Face light, that we may be ſaved.

8. Thou broughteſt away a Vine from Egypt: didſt drive out the Gentiles, and plant it.

9. Thou madeſt ready before it, cauſing its Roots to grow, ſo that it filled the Country.

10. The Mountains were covered with its Shadow, and the Boughs of it were *as* the Cedars of God.

11. It ſhot forth its Branches as far as the Sea, and its Twigs to the River.

12. Why haſt thou broke down its Fences, ſo that all who paſs along the Way pluck it?

13. The Hog from the Wood digs under it, and the wild Beaſt of the Field feeds on it.

14. O God of Armies, return, we beſeech thee: ſee from Heaven, look at, and take conſideration on this Vine;

15. As alſo the Vineyard which thy right Hand has planted, and upon the Bough thou haſt ſtrengthened for thy ſelf.

16. It is burnt with Fire, is cut down: by the Rebuke of thy Face they periſh.

17. Let thy Hand be upon the Perſon of thy right Hand, upon the Son of Man thou haſt ſtrengthened for thy ſelf.

18. So will we not turn back from thee: keep us alive, and we will call on thy Name.

19. O Lord God of Armies, cauſe us to return: make thy Face light, that we may be ſaved.

PSALM LXXXI.

FOR the chief Muſician upon the Inſtrument Gittith. By Aſaph.

Sing to God our Strength, ſound forth to the God of Jacob.

2. Take the Pſalm, and give the Timbrel, the pleaſant Harp with the Lute.

3. Sound the Trumpet at the Newmoon, in the appointed Time, on the Day of our Feaſt.

Ver. 10. *Let him*] Notwithſtanding *Ainſw.* and *Ham.* ſince our *laſt Tranſ.* and moſt before, *Jun.* and *Trem.* excepted, put this *the vengeance*, the Diſparity of Genders controuls it.

Ver. 13. *for ever*] *Sax. on worulde, throughout the World.*

Ver. 1. *Shepherd*] in the *old Met.* is *Heard*, without any Neceſſity.

Ib. *Joſeph*] By which, and dwelling at the Cherubs, this appears done before the Separation into two Kingdoms, and ſo I ſuppoſe it might be in *Solomon*'s Reign, according to Ver. 11, 17. 2 *Chr.* ix. 26. 1 *King.* xi. 25. though others reckon it long after, and variouſly.

Ib. *dwelleſt at*] or *inhabiteſt* without a Prepoſition; the *Pſalt.* has *upon*, tho' well known to be wrong.

Ver. 2. *Before*] alluding to the Marching in the Wilderneſs, when the Ark in the Tabernacle went before theſe three Tribes, *Num.* ii. 17, 18, 20, 22.

Ib. *Salvation it ſelf*] It being a Noun augmented by the Addition of a Syllable, ſo that *Jun.* and *Trem.* turn it *plenam ſalutem, full Salvation.*

Ver. 9. *madeſt ready*] *Sept. madeſt the way*, or *making way*, uſing a Part. of the 1 Aor. from the right Word; but the *Vulg.* having it *haſt been guide of the Way*, *Bythn.* ſuppoſes the LXX had it from another Word for *Prince.*

Ver. 15. *the Vineyard*] *Sept. fit it up*, from כנן not כנן as ſuch may be.

Ib. *upon*] which the *Heb.* has, and aptly to this *Tranſlation* juſt before.

Ib. *Bough*] as *Gen.* xlix. 22. by whom may be underſtood the chief of the People; as the *Vineyard* denoted the Country where they dwelt, and both theſe are alſo ſignified by *they* in the next Verſe.

Ver. 2. *Take—and give*] *Barnes* one of our noted Reformers and Martyrs informs us, that *Dr. Allen expounded it in this Manner, I have done my Viſitation, now give me my Money, Treatiſe that it is lawful for all to read H. Scrip.*

Ver. 3. *our*] The *Sept. your*, for which ἡμῶν might likelier be altered to ὑμῶν, than נו to כם

Ib. *Feaſt*] So this appears to be a *Pſalm* made for the firſt Day of the ſeventh Month, *Lev.* xxiii. 24. *Num.* xxix. 1. by the *Jews Almanack* which I have in *Heb.* for the Year 1749, *Sept.* 13. and others ſince.

4. For it is an Ordinance to Iſrael, a Cuſtom to the God of Jacob.

5. He made it a Teſtimony in Joſeph, when he went forth againſt the Country of Egypt; *where* I heard a Language I did not know.

6. I took away his Shoulder from the Burden: his Hands paſſed from the Pots.

7. Thou didſt call in Diſtreſs, and I delivered thee, I anſwered thee in the ſecret Place of Thunder, proved thee at the Water of Meribah. A Pauſe.

8. Hear, my People, to whom I will teſtify; O Iſrael, if thou wilt hearken to me.

9. Let there be no ſtrange god in thee, nor do thou bow down to a foreign one.

10. I am the Lord thy God, who brought thee up from the Country of Egypt: open thy Mouth wide, and I will fill it.

11 But as my People would not hearken to what I ſaid, nor Iſrael conſent to me;

12. I ſent them away in the Imagination of their own Heart, they went on in their own Counſels.

13. Oh that my People had hearkened to me! that Iſrael had walked in my Ways!

14. I would ſoon have brought down their Enemies, and made my Hand turn back againſt their Adverſaries.

15. Thoſe who hated the Lord ſhould have ſubmitted to him; whereas their Time ſhould have been for ever.

16. He would alſo have made them eat of the beſt of the Wheat; and with Honey from the Rock would I have ſatisfied thee.

PSALM LXXXII.

A PSALM of Aſaph.

God ſtands in the Aſſizes, he judges among the Magiſtrates.

2. How long *therefore* will you judge unjuſtly, and reſpect the Perſon of the Wicked? A Pauſe.

3. Judge for the Decayed, and Fatherleſs; do juſtice to the Afflicted, and Poor;

4. Deliver the Decayed, and Needy; reſcue from the Power of the Wicked.

5. They neither know, nor underſtand, going about in Darkneſs: all the Foundations of the Earth are moved.

6. I ſaid, You were gods, and all of you the Sons of the Higheſt:

7. Surely you will die like Men, and fall like one of the Princes.

8. Ariſe, O God, judge the Earth: for thou haſt poſſeſſion in all Nations.

PSALM LXXXIII.

A POEM *or* Pſalm of Aſaph.

O God, have no Silence: hold not thy peace, nor be ſtill, O God.

2. For behold thy Enemies are tumultuous, and thoſe who hate thee lift up the Head.

3. They are crafty in Counſel againſt thy People; and conſult againſt thy hidden ones.

4. They ſay, Come, and let us cut them off from being a Nation, that the Name of Iſrael may be remembred no more.

5. For they conſult with the Heart together, they make a Covenant againſt thee:

6. The Tents of Edom, and the Iſhmaelites, Moab and the Hagarites,

7. Gebal, and Ammon, and Amalek, Philiſtia, with the Inhabitants of Tyre;

8. Aſſyria is alſo joined with them, they are an Arm to the Poſterity of Lot. A Pauſe.

9. Do to them as to Midian, as to Siſera, as to Jabin, at the Brook Kiſhon:

Ver. 5. *againſt*] to deſtroy the Firſt-born, and ſo the *Heb.* Particle properly ſignifies.

Ib. where] or *when*; but not with the Liberty *Tranſlators* too often take without Diſtinction, as in particular *Cocceius* here, though his *Verſion of the Pſalms* is one of the cloſeſt and moſt literal, has it thus, *quum labium ejus, quem non noram, audivi, when I heard his Lip whom I had not known*; there being Nothing in the *Heb.* for *when*, *his*, or *whom*.

Ib. *I*] God, as it ſeems to me, like that which follows, and not *Iſrael:* for ſuch a Change in Meaning of the ſame firſt Perſon, would be ſo great a Violence to Language, that is I ſuppoſe no where elſe to be met with, conſequently not here; beſides the *Iſraelites*, who had all been born and brought up in *Egypt*, did doubtleſs underſtand the Language of that Country, this being at the Time of their Deliverance; nor did they, but only *Moſes* and *Aaron*, hear the Voice of God there. But God did not *know* (as the *Heb.* is) i. e. was not acquainted with, or never knew before, ſuch Language as wicked proud *Pharaoh* returned to his Meſſage, *Exod.* v. 2.

Ver. 6. *paſſed*] *Sept. did ſervice*, thinking the Letter ד a ר

Ver. 7. *delivered*] *Sax. alyſde, looſed* or *releaſed.*

Ver. 10. *open thy Mouth wide*] *Sax. tobræd muth thin. Jonſton* ingeniouſly indeed,

——— *plus pete, plura dabo:*

which may be engliſhed, *Aſk more, and I will give thee much more*; *Milt.*

Aſk large enough, and I beſought,
will grant thy full demand;

and *Bart. Hymn* 439.

Thy mouth now open wide
in pray'r to be ſupply'd;

with others ſo: yet waiting for either Bleſſings or Inſtruction, ſeems rather intended, than praying for them.

Ver. 15. *their*] viz. *Iſrael*'s.

Ver. 1. This Pſalm is made concerning bad Judges.

Ib. *judges among*] as at 2 *Chron.* xix. 6. which may be read for a good *Comment* on this.

Ib. *the Aſſizes*] as the *Heb.* evidently denotes.

Ver. 1. We may ſuppoſe this made in the firſt Part of *David*'s Reign over *Iſrael*; accordingly *Grotius* refers it to 2 *Sam.* viii. others to After-times.

Ib. *have no Silence*] Heb. *let there not be Silence to thee*, our *have* anſwering to the Dative Caſe in the learned Languages; but hence the *Sept.* took Occaſion to tranſlate it, *who ſhall be likened to thee?* as the Verb whence דמי *Silence* comes has alſo that Signification, but is not a Verb it ſelf, and if it had ſhould have been ידמה Yet this is little to their rendering אל like מי *who*, by which they may be ſaid to outdo their own Outdoings.

Ver. 6, 7, 8. *Smyth* has prettily turned theſe 3 Verſes,

10. That were deſtroyed at En-dor, being Dung for the Ground.

11. Make their Nobles themſelves like Oreb and Zeeb, and all their Princes like Zebah and Zalmunna;

12. Who ſaid, Let us poſſeſs our ſelves the Habitations of God.

13. O my God, make them like the whirling Stuff, like the Stubble before the Wind.

14. As the Fire burns a Wood, and as the Flame ſets the Mountains on fire:

15. So purſue them with thy Tempeſt, and trouble them with thy Whirlwind.

16. Fill their Faces with Vileneſs; that they may ſeek thy Name, O Lord.

17. Let them be aſhamed, and troubled for ever; nay brought to Confuſion, and periſh:

18. That they may know, that thou whoſe Name alone is the Lord, art the Higheſt over the whole Earth.

PSALM LXXXIV.

FOR the chief Muſician upon the Inſtrument Gittith. A Pſalm for the Korahites.

How lovely thy Tabernacles are, O Lord of Armies!

2. My Soul longs, and even fails for the Courts of the Lord: my Heart and Fleſh cry out for the Living God.

3. Even the Sparrow finds a Houſe, and the Swallow a Neſt for her ſelf, in which ſhe puts her young ones; namely thy Altars, O Lord of Armies, my King, and God.

4. Thoſe are bleſſed who dwell in thy Houſe; they ſtill praiſe thee. A Pauſe.

5. The Man is bleſſed whoſe Strength is in thee, the Highways being in their Heart.

6. Paſſing through the Vale of Mulberry-trees, they make it a Fountain: the Rain alſo covers with Bleſſings.

7. They go on from Strength to Strength; each appearing before God in Zion.

8. Lord God of Armies, hear my Prayer: give ear, O God of Jacob. A Pauſe.

9. See, O God our Shield, and behold the Face of thy anointed one.

10. For a Day in thy Courts is better than a thouſand *others:* I chooſe to be at the Threſhold in the Houſe of my God, rather than to dwell in the Tents of Wickedneſs.

11. Becauſe the Lord God is a Sun and Shield; the Lord gives Grace and Glory: he with-holds no good Thing from ſuch as walk in Integrity.

12. O Lord of Armies, the Man is bleſſed who truſts in thee.

PSALM LXXXV.

FOR the chief Muſician. A Pſalm for the Korahites.

Thou haſt been favourable, O Lord, to thy Country, haſt turned again the Captivity of Jacob;

2. Haſt forgiven the Iniquity of thy People, haſt covered all their Sin. A Pauſe.

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with ſuch Difficulty of Names, to which I refer the Reader; and much better than *Sir John Denham*, though the latter ſeems to have taken from the former, and might therefore be expected to have made Improvement.

Ver. 10. *at En-dor*] that being by *Taanach*, *Joſh.* xvii. 11. where the Battle was fought with the *Canaanites*, *Jud.* v. 19.

Ver. 13. *whirling Stuff*] rendered *a rolling thing Iſa.* xvii. 13. where the Expreſſion is alſo parallel.

Ver. 15. *trouble*] the ſame Verb as in Ver. 17.

Ib. *Whirlwind*] See *Iſa.* xxix. 6. *Sept. wrath*, by Imagination from its Verb *conſume*.

Ver. 1. *Korahites*] So that this, the next and lxxxviith *Pſalms*, were probably made by *David*, like *Pſal.* xlii. &c. and this may be referred to the Time of *Abſalom*'s Rebellion, according to *Grotius*; as alſo *Jun.* and *Trem.* on the Word *Zion*, Ver. 7. ſay *the Worſhip of God was inſtituted there when David made this Pſalm* (which muſt be after he was King, 2 *Sam.* v. 3, 7.) though here they ſay *it is likely to be a Pſalm of David in Exile by reaſon of Saul's Tyranny:* the like Inconſiſtency has *Patr. They ſeem to have moſt Reaſon on their Side who think it compoſed when* Abſalom—*But it may as well or better, in my Judgment, be thought compoſed when* Sennacherib *&c.*

Ver. 3. *Sparrow*] *Sax. ſpearwa.*

Ver. 5. *the Highways*] to *Zion*, Ver. 7.

Ver. 6. *Paſſing*] which *Mudge* joins to the Ver. before, and alters beſides, to little Difference.

Ib. *Mulberry-trees*] as in 2 *Sam.* v. 23. To vindicate its being turned *miſery* in the *Com. Pray.* it is ſaid in *Holy Dav. clear'd*, 'בכה ſignifies *to weep*, conſequently *miſery*;' but what is that to בבא a different Word? And is a Verb a Noun? Or even *weep* and *miſery* alike.

Ib. *Rain*] The LXX. turn it *Lawgiver*, as a Participle in *Hiph.* from גרה but *Rain* which it ſignifies from רוה as alſo *Joel* ii. 23. better ſuits the Context.

Ib. *covers*] not *filleth*.

Ib. *Bleſſings*] which our *Tranſlators* might miſtake for *Pools*, that is differently pointed.

Ver. 7. *before God*] *Septuag. the God of Gods will appear*, which the ſmall Change of אל into אֵל will admit of, as in *Joſh.* xxii. 22. but the *Litur.* has it *unwarrantably* in both Senſes, *unto the God of Gods appeareth every one.*

Ver. 10. *a Day*] which *Hatton* uſes in a very different Senſe,—*may dwell one day in thy Courts, even all the long day of eternity.*

Ver. 1. *Captivity*] by the *Philiſtines*, the ſame as mentioned *Pſa.* xiv. 7. ſo that this ſeems penned after their Defeat, 2 *Sam.* v. 17.—ult. though *Patr.* puts it to 3 other Times. In the *Contents*, not with the propereſt Expreſſions, *He promiſeth to wait thereon* (viz. *on former mercies*) out of (for *in*, as alſo before) *confidence of God's goodneſs:* and in the *contents* of the *Old Singing Pſalms* not very reverently, *They put him (God) in minde, that he ſhould not leave the Work of his grace unperfect.* On the other hand *Wither* in his *Prayer* to this *Pſalm* has, *When thy Bleſſings made us wanton, thou didſt alwaies humble us by thy fatherly corrections; and when thou hadſt worthilie afflicted us according as thy Wiſdome ſaw convenient, thou didſt ever mercifully comfort, and reſtore us again to thy favour.*

3. Thou

3. Thou haſt withdrawn all thy Wrath, haſt turned back from thy fervent Anger.

4. Turn us again, O God of our Salvation, and break aſunder thy Indignation with us.

5. Wilt thou be angry with us for ever, drawing out thy Anger to all Ages?

6. Wilt not thou revive us again that thy People may be glad through thee?

7. Shew us thy Kindneſs, O Lord, and give us thy Salvation.

8. I will hear what God the Lord will ſpeak: for he will ſpeak Peace to his People and pious ones; but let them not return to Folly.

9. Certainly his Salvation is near to thoſe who fear him; that Glory may dwell in our Country.

10. Kindneſs and Truth are met together, Righteouſneſs and Peace do kiſs each other:

11. Truth bloſſoms up out of the Earth, and Righteouſneſs beams down from Heaven.

12. The Lord alſo will give what is good, and our Country will yield its Increaſe.

13. Righteouſneſs will go before him, and he will put his Feet in the Way.

PSALM LXXXVI.

A Prayer of David.

Incline thy Ear, O Lord, anſwer me: for I am afflicted, and needy.

2. Preſerve my Soul, as I am not impious: ſave thy Servant, thou my God, who truſts on thee.

3. Be gracious to me, O Lord: for I call to thee every Day.

4. Make glad the Soul of thy Servant: for to thee, Lord, I lift up my Soul.

5. For thou, Lord, art good, and forgiving, as alſo of large Kindneſs to all who call upon thee.

6. Give ear to my Prayer, O Lord, and hearken to the Voice of my Supplications.

7. I will call upon thee at the Time of my Diſtreſs: for thou wilt anſwer me.

8. There is none like thee among the gods, O Lord, no Works are like thine.

9. All Nations that thou haſt made, will come and bow down before thee, O Lord, and give Honour to thy Name.

10. For thou art great, and doeſt Wonders: thou art God alone.

11. Teach me thy Way, O Lord, I will walk in thy Truth: unite my Heart to fear thy Name.

12. I will praiſe thee, Lord my God, with my whole Heart, and will honour thy Name for ever:

13. Since thy Kindneſs is great to me; and thou haſt delivered my Soul from the lower Hell.

14. O God, the Proud are riſen up againſt me, and the Aſſembly of the Violent ſeek my Life; who do not ſet thee before them.

15. But thou, Lord, art a merciful and gracious God, forbearing of Anger, as alſo of large Kindneſs and Truth.

16. Look on me, and be gracious to me: give thy Strength to thy Servant, and ſave the Son of thy Handmaid.

17. Cauſe to be with me a Sign of Good, that thoſe who hate me may ſee, and be aſhamed; becauſe thou, O Lord, doſt help and comfort me.

PSALM LXXXVII.

A Psalm *or* Poem for the Korahites.

His Foundation being on the holy Mountains;

Ver. 8. *ſpeak*] The LXX add *in me*, by *Dartford within mee.*

Ib. *to Folly*] left out of the *Pſalter*, but the *old Lat.* has for it *to the Heart*; the *Gr.* being *and to them that turn the Heart to him:* which it is evident to me was done thus; the ſeventy *Tranſlators* (if they were ſo many, and all ſo ignorant) took the *Heb.* אֵל for אֶל the latter being twice before (and this by the Way may ſhew the Neceſſity or Benefit of the Points) as they did alſo לְכִסְלָה *to Folly* for לֵב סֶלָה *the Heart. Selah*; parting the Word into two, and miſtaking a Letter, with what is worſe, thinking there was a Prepoſition belonging to the Verb before it. Could one of our new Criticks notwithſtanding have diſcovered this, how triumphantly would he have aſſerted the LXX read ſo!

Ver. 11. *bloſſoms—beams*] fructified, and fructifying.

Ver. 13. *he will put*] It makes an abſurd Idea, that Righteouſneſs as going before the Lord, ſhould ſet us in his Steps behind him; as likewiſe that we ſhould come from Heaven: where Righteouſneſs is repreſented to be Ver. 11. and ſo now coming from thence, and the Lord in the way of it, to bleſs as before thoſe who fear him, all conſiſtently: thus *Jun.* and *Trem.* alſo take it, *Caſt. Hare, &c.*

Ver. 1. *Prayer of David*] made, as one may apprehend, before he was King: in the *Dow. Tranſ.* it is, *A praier to David himſelfe.*

Ver. 10. *doeſt Wonders*] *Sax. donde wundra.*
King James,
For working wonders wondred at.

Ver. 11. *unite my Heart*] By the LXX, *let my Heart rejoice*, from חדה as it appears, when יַחֵד the Word here is from יָחַד

Ver. 14. *Aſſembly*] not *Aſſemblies.*

Ver. 17. *with me*] So the *Heb.* is, and the Sign was to be to his Adverſaries.

Ver. 1. *Pſalm*] after the Tabernacle and Ark were fixed at *Zion*, 2 *Sam.* vi. 17. *Patr.* ſays, *It is uncertain which of the Sons of* Korah was the Author of it, while he has it in the Title *for* them.

Ib. *His*] the Lord's, as being his Temple's. In the *Liturgy*, *Her*; upon which I would aſk our new Criticks, whether the Authors of that *Tranſ.* read ה inſtead of י by

2. The Lord loves the Gates of Zion, more than any Habitations of Jacob.

3. Glorious Things are particularly ſpoken of thee, O City of God! A Pauſe.

4. I make mention of Rahab and Babylon, to my Acquaintance, indeed of Philiſtia and Tyre, with Cuſh; *that* ſuch a one was born there.

5. So of Zion it ſhall be ſaid, *that* this and that Man was born in it: and the Higheſt himſelf will eſtabliſh it.

6. The Lord will count up when he writes down the People, *that* ſuch a one was born there; a Pauſe:

7. Even the Singers as well as the Players on Inſtruments: all my Springs being in thee.

PSALM LXXXVIII.

A Poem *or* Pſalm for the Korahites, for the chief Muſician to play upon the Inſtrument Mahalath. An inſtructing Poem of Heman the Ezrahite.

O Lord God of my Salvation, by Day I cry, by Night before thee.

2. Let my Prayer come into thy Preſence, incline thy Ear to my Cry.

3. For my Soul is full of ill Things, and my Life approaches to the Grave.

4. I am reckoned with thoſe who go down to the Pit, and like a Man of no Strength;

5. Made free among the Dead, like the Slain that lie in the Sepulchre, whom thou remembreſt no more, they being cut off by thy Hand.

6. Thou haſt put me into a Pit of the lower *and* dark Places, into the Depths.

7. Thy Wrath preſſes hard upon me, and thou afflicteſt with all thy Waves. A Pauſe.

8. Thou haſt cauſed my Acquaintance to be far off from me, haſt made me an Abomination to them: I am ſhut up, and cannot get out.

9. My Eye is ſorrowful by reaſon of Affliction: I call upon thee, O Lord, every Day, ſpreading my Hands to thee.

10. Wilt thou do Wonders to the Dead? Will the Deceaſed riſe up, praiſing thee? A Pauſe.

11. Will thy Kindneſs be told in the Sepulchre, thy Faithfulneſs in Deſtruction?

12. Shall thy Wonders be known in Darkneſs, and thy Righteouſneſs in the Country of Forgetfulneſs;

13. Whereas I cry out to thee, O Lord,

Tranſcribers taking one Letter for the other? If not, why muſt the LXX be ſaid ſo much to read different from the preſent *Hebrew?*

Ib. *Foundation*] for *Dwelling*. *Sax. plur.* (after the *Lat.* by Miſtake of the *Heb.* Word without Points) *grundweallas* or *ſtatholas*, which ſome Country-People may know.

Ib. *being*] as much included as *is*, and I need not ſay much more uſeful.

Ib. *Mountains*] *Zion* and *Moriah*, the latter as Part of the former; ſee on *Pſa.* xlviii. 2.

Ver. 5. *So of*] for which the LXX have *Mother* thus, *Mother Zion ſhall ſay*; but as they cannot be thought to refer לו to אם the *Heb.* Word for *Mother*, by any Likeneſs of the Letters, I ſuppoſe it was to ילד *bring forth.*

Ib. Inſtead of *it* at the End *Mudge* puts *him*, by turning ה into ה which I do not remember ſtands for *him*, or that it is any Pronoun, but הוּ

Ver. 6, 7. *ſuch a one was born there—Even the Singers*] In the Place of all this the *Gr.* and *Vulg. Lat.* produce, *and theſe Princes that have been in it:* wherein *Princes* aroſe as at *Pſa.* lxviii. 25. next *in it* appears taken by Overſight from Ver. 5. inſtead of *there* from Ver. 4. and the *Gr.* may as well mean *have been born*, as *have been*, notwithſtanding the *Lat.* has eſpouſed the latter; yet beſides theſe Allowances it is grievouſly diſtorted from the *Heb.*

Ver. 7. *as well as &c.* to the End] *Sept.* and *Vulg. The Dwelling in thee is as of all them that rejoice:* here מעיני *my Springs* was indubitably expounded by מעוני *Dwellings*, though the Word in that conſtructed Form would be improper, or elſe by מעון *Dwelling*, which has far leſs Likeneſs; and *rejoice* might be fetched from no different Root.

Ib. *all my Springs*] *Mudge* has, *they ſhall be all Singers*, but by tearing down the *Heb.* Diſtinction, and making Addition to it beſides; nay his new Word is wrong, *chulam* for *cullam.*

Ver. 1. *Heman*] mentioned 1 *Chron.* vi. 33. & xv. 17, 19. & xvi. 42. 2 *Chron.* v. 12. & xxxv. 15. 1 *King.* iv. 31. and according to *Ab. Ezr.* and *Grotius.* Though *Poole* ſays he was probably that *Heman*, yet he refers him to another in the *Marg.* 1 *Chron.* ii. 6. and on 1 *King.* iv. 31. ſuppoſes they were the ſame *Ethan* and *Heman* that are mentioned 1 *Chron.* ii. 6. & xv. 19. but who can believe *Judah*'s Grandſons were *David*'s Singers? Whereas the other *Heman* was the Deſcendant of *Levi*, in the 21ſt Generation, 1 *Chron.* vi. 33—38. and Grandſon of the Prophet *Samuel.* He ſeems to write of his own private Experience. *Ainſworth* ſays, *This Pſalme is the moſt dolefull of all the Bible, full of complaints even to the end*; and *Beza* the like. *Hatton* begins his *Prayer* on it in theſe Words, *O Lord God of our ſalvation, who for our ſakes wer't wounded, and didſt die and lie in the grave*, even without any mention of *Jeſus* or *Chriſt*, excepting at the End, *through Jeſus Chriſt our Lord*, according to which this at the Beginning muſt not be *He*; but beſides that, he did not *die &c.* as being God.

Ib. *by Day I cry, by Night before thee*] juſt as the *Heb.* ſtands, not without Elegance, and as *Pſa.* xxii. 2. yet *Hare* and *Mudge* would make *of my Salvation*, be *I cry*; and the latter ſays for it, the *ſame three Words* are joined *Pſa.* xxii. 1, 2. which is not true, unleſs אקרא יומם two of them are the ſame as ישועתי יום or as they alter the former שועתי

Ver. 5. *more*] *Sax. ma*, afterwards changed to *mo.*

Ib. *cut off*] That the LXX made a Miſtake of גזר for גזר which latter the Text has, looks moſt likely, by their rendering it *driven away*, though that Verb does not ſignify it directly.

Ver. 6. *Thou haſt put*] But by the LXX, *They have put*; taking שתני probably to be שתו though it would be ill ſpelled for שתוני

Ver. 9. *is ſorrowful*] In the *Lit. faileth*, it being in the *old Lat. my Eyes have languiſhed.*

Ib. *ſpreading my Hands*] in Prayer, as proper for that Devotion; and not ſo carnally as *Woodford* repreſents it.

With ſtretcht out armes I feel if Thou art nigh.

Ver 10. *Deceaſed*] *Sept. Phyſicians*, by רפאים for רפאים where we have no Authority but that of the Points, to guard from ſuch Abſurdity.

and

and my Prayer prevents thee in the Morning.

14. Why, O Lord, doſt thou caſt off my Soul, hide thy Face from me?

15. I have been afflicted, and *as it were* expiring from Childhood: have born thy Terrors, being in doubt.

16. Thy Fury paſſes over me, thy Diſturbances are cutting me off.

17. They compaſs me like Water every Day, thy come about againſt me together.

18. Thou haſt cauſed Lover and Friend to be far off from me, my Acquaintance at a dark Place.

PSALM LXXXIX.

AN inſtructing Poem of Ethan the Ezrahite.

I will ever ſing the Lord's Favours, will make known thy Faithfulneſs with my Mouth to all Ages.

2. For I ſay; Kindneſs is ever built up, thou doſt eſtabliſh thy Faithfulneſs in Heaven it ſelf *thus*;

3. I have made a Covenant with my choſen one, have ſworn to David my Servant,

4. I will eſtabliſh thy Offspring for ever, and build up thy Throne to all Ages. A Pauſe.

5. Thus will Heaven praiſe thy Wonders, O Lord, thy Faithfulneſs alſo in the Congregation of the Holy.

6. For who in the Sky is equal to the Lord? *Or* like him among the Sons of the Mighty?

7. God is feared much in the Counſel of the Holy, and reverenced by all that are round about him.

8. O Lord God of Armies, who is a ſtrong Lord like thee? Whoſe Faithfulneſs is round about thee.

9. Thou ruleſt over the Loftineſs of the Sea: when its Waves are lifted up, thou reſtraineſt them.

10. Thou haſt bruiſed Rahab like one that is pierced through, haſt diſperſed thy Enemies by thy ſtrong Arm.

11. The Heaven is thine, the Earth is thine alſo: thou didſt found the very World, and what it is filled with.

12. The North and South are what thou haſt created: Tabor and Hermon ſing through thy Name.

13. Thou haſt an Arm with Power: thy Hand is ſtrong, thy right Hand is exalted.

14. Righteouſneſs and Judgment are the Settlement of thy Throne: Kindneſs and Truth go before thy Face.

15. The People are bleſſed that know the joyful Sound; who go on, O Lord, in the Light of thy Countenance.

16. They rejoice through thy Name every Day; and are exalted by thy Righteouſneſs.

17. For thou art the Ornament of their Strength: and our Horn is exalted through thy Favour.

18. For our Shield is of the Lord, and our King of the Holy One of Iſrael.

19. Then didſt thou ſpeak in Viſion to the pious one, and ſay: I have put Help on the Powerful, have exalted him who is choſen from the People.

20. I have found my Servant David, have anointed him with the holy Oil.

21. With whom my Hand ſhall be eſtabliſhed, my Arm alſo ſhall ſtrengthen him.

22. The Enemy ſhall not exact on him, nor an unjuſt Perſon afflict him.

23. On the contrary I will cruſh his Adverſaries from his Preſence, and ſmite ſuch as hate him.

Ver. 15. *expiring*] By the *Sept. in Labours*, from יגע as may be ſeen in *Bythner's Lyr. Proph.* it being the Verb גוע

Ib. *have born thy Terrors*] Which the LXX have turned, *and being exalted was made low*: for the Verb has alſo the Meaning of *lift up*, and אֲמִיךְ as I conjecture, they fancied was the fut. Tenſe in *Hiph.* of מוך viz. אָמִיךְ

Ib. *in doubt*] So *diſtracted*, as the Latin *diſtractus*, *pulled apart* (by Doubt or Perplexity) if it keeps to the *Heb.* but who would take it only in that Senſe?

Ver. 18. *may*] See on *Heb.* iii. 11.

Ver. 1. *Ethan*] of whom ſee 1 *Chron.* vi. 44. & xv. 17, 19. 1 *King.* iv. 31. and beſides it being far more likely for *David's* chief Singers of *Pſalms* to compoſe this and the foregoing, like *Aſaph* and *Jeduthun*, than for the *Ethan* and *Heman* mentioned 1 *Chron.* ii. 6. the Name of *David* being ſeveral times in this *Pſalm*, and not as prophetical, may put it out of all Diſpute. It might be written in the latter Part of *Solomon's* Reign, 1 *King.* xi. 14, 23, 25. with *Patr.* in *Jehoiachin's* or *Zedekiah's*; but I am not inclined to think the Author complained ſo in vain.

Ib. *ſing*] *Jonſton* beautifully,

Te Dominum, Pater alme! canam, fidumque bonumque:
Thee, ſacred Father, the Lord, both faithful and good, I will ſing.

Ver. 2. *built up*] *Sax. yetimbrod*, and Ver. 4. *timbroc'e*; whence our *Timber*, i. e. Wood for Building:

Ver. 5. *Holy*] not *Saints*, but *Angels*, manifeſtly.

Ver. 10. *like one that is pierced through*] In the *Litur.* *and deſtroyed it*; but did the *Tranſlators* or *Munſter* whom he ſo implicitly follows, read ſo in the *Heb.* or indeed is this the *Heb.* tranſlated?

Ib. *Arm*] *Sax. hearme*, but in Ver. 13. *earm*, after the old negligent Way of *Spelling*.

Ver. 19. *pious one*] *Samuel*, 1 *Sam.* xvi. 1, 12. but the *Litur.* has *ſaints*.

Ver. 23. *from*] not *before*.

24. Both my Faithfulneſs and Kindneſs ſhall be with him, and his Horn ſhall be exalted through my Name.

25. I will alſo put his Hand on the Sea, and his right Hand on the Rivers.

26. He ſhall call upon me, Thou art my Father, my God, and the Rock of my Salvation.

27. Beſides I will make him the Firſt-born, the higheſt of the Kings of the Earth.

28. I will keep my Kindneſs to him for ever, and my Covenant ſhall be firm to him.

29. Nay I will put his Offspring to be for evermore, and his Throne as the Days of Heaven.

30. If his Children forſake my Law, and go not in my Rules;

31. If they profane my Ordinances, and do not keep my Commandments:

32. I will viſit their Tranſgreſſion with a Rod, and their Iniquity with Stripes.

33. But I will not break off my Kindneſs from him, nor deal falſely in my Faithfulneſs.

34. I will not profane my Covenant, nor change what came out of my Lips:

35. Who ſware once in my Holineſs, that without my failing to David;

36. His Offspring ſhould be for ever, and his Throne like the Sun before me;

37. That it ſhould be ever eſtabliſhed as the Moon, and a faithful Witneſs in the Sky. A Pauſe.

38. Whereas thou haſt caſt off, and deſpiſed, haſt been in a Wrath with thy anointed one.

39. Thou haſt deteſted the Covenant of thy Servant, haſt profaned his Crown to the Ground.

40. Thou haſt broke down all his Fences, haſt made his ſtrong Holds a Ruin.

41. All who paſs *that* Way have plundered him: he has been a Reproach to his Neighbours.

42. Thou haſt exalted the right Hand of his Adverſaries, haſt made all his Enemies glad.

43. Moreover thou haſt turned back the Edge of his Sword, and not made him ſtand up in the Battle.

44. Thou haſt made his Pureneſs ceaſe, and thruſt down his Throne to the Ground.

45. Thou haſt ſhortened the Days of his Youth, haſt covered him over with Shame. A Pauſe.

46. How long, O Lord, wilt thou hide thyſelf? Perpetually? Shall thy Wrath burn like Fire?

47. Remember of what Time I am: why didſt thou create all Mankind in vain?

48. What Man lives, and will not ſee Death, who will deliver his Perſon from the Power of the Grave? A Pauſe.

49. Where are thy former Favours, Lord, *that* thou haſt ſworn to David in thy Faithfulneſs?

50. Remember, Lord, the Reproach of thy Servants, *which* I have born in my Boſom, of all the great People:

51. With which thy Enemies have reproached, O Lord, with which they have reproached the Footſteps of thy anointed one.

52. Bleſſed be the Lord for ever. So, even ſo let it be.

Ver. 32. *I will*] See 2. *Sam.* vii. 14.

Ver. 35. *that*] the *Heb.* is *If* as at *Pſa.* xcv. 11. but this runs better in *Eng.* obliquely than direct.

Ver. 36. *Throne*] *Sax. heahſetl, high Settle* or *Seat.*

Ver. 38. *deſpiſed*] *Cruden* in his late fam'd *Concordance*, thinking *abhorred* too harſh, ſays it ſignifies here *To reject or caſt off*; which certainly it never does, and would here too make an utter Tautology, being the ſame with the foregoing Verb. This is the firſt Word that Author thus begins with, and ſo goes on to juſtify wrong tranſlating by putting Meanings to Words which they never have, when they could not be vindicated in their real Meaning; in which Manner any Thing might be juſtified. This I mention for an Inſtance, not as the worſt, but as his firſt; while he omits ſhewing the different Signification where it really is, as in *about, bray, &c.*

Ib. *been in a Wrath with thy anointed one*] Here the LXX *delayed thy Chriſt*, the Verb ſignifying *to paſs* or *paſs over.*

Ver. 43. *Edge*] *Sept. Help*, deriving *zor* from *azar.*

Ver. 45. *Youth*] *Vulg. Time*, as another Word from the ſame Root.

Ver. 47. *I*] אֲנִי but *Mudge* doubts whether it ſhould not be נָא *I pray*, or אֲדֹנָי *Lord.* His is the Highway to Uncertainties: conſonant to which he adds, *Dr. Hare's hadel* (inſtead of *haled*) *how periſhing I am, makes alſo good Senſe*; juſt as if any ſuch might be *Scripture*, or the *Scripture* any ſuch.

Ver. 48. *What Man*] It is reported of *Xenophon*, writes *Laertius* in the *Life* of him, that on the News of his Son's Death he ſaid, Ἀλλὰ γὰρ ἤδειν θνητὸν γεγεννηκώς, *I know indeed I begot him mortal.*

Ib. *Perſon*] which the *Heb.* Word ſignifies as well as *Soul*, and *deliver his ſoul from the hand of the grave* is a ſtrange Expreſſion. And as extravagant Words ſuppoſed to be right, produce extravagant Thoughts to make them out, ſo I find *R. B.* thus attempting it,

What ſtrong Man lives, and ſees not Death,
or who his ſoule ſhall ſave;
And ſtop the hand that ſtops his breath,
the hand of Hell, the Grave?

Ib. *Power*] as rendered, *Pſa.* xlix. 15. *Hoſ.* xiii. 14. and certainly ought to be here.

Ib. *Grave*] The *Litur. hell*; bad indeed that none ſhall deliver his Soul thence! And if the *old Tranſlator* did mean the State of Death, the Unlearned who mind it when they hear it, may be nothing relieved by that.

Ver. 51. *Footſteps*] LXX *Change*, I know not how, but from *Heel* like the *Arabick.*

PSALM

PSALM XC.

A PRAYER of Moſes, the Man of God. Lord, thou haſt been a Habitation for us in all Ages.

2. Before the Mountains were brought forth, or thou hadſt formed the Earth and the World, nay from everlaſting to everlaſting thou art God.

3. Thou turneſt Man back, till he is worn away; ſaying, Return, O Mankind.

4. For a thouſand Years are in thy Sight as Yeſterday, when it is paſt over, and a Watch in the Night.

5. Thou overfloweſt them, they are *as* a Sleep: like the Graſs that grows in the Morning;

6. Which then flouriſhing, as well as growing, at the Evening is cut down, and withers.

7. For we are conſumed by thy Anger, and troubled by thy Wrath.

8. Thou haſt ſet our Iniquities before thee, our Youth in the Light of thy Face.

9. For all our Days are turned away by thy Indignation: we conſume our Years like a Diſcourſe.

10. In the Days of our Time are ſeventy Years, and if by Stoutneſs eighty, yet their Might is Labour and Vanity: for it is ſoon cut off, and we fly away.

11. Who knows the Strength of thy Anger? Thy Indignation being like the Fear of thee.

12. Make known ſo to number our Days; that we may bring the Mind to Wiſdom.

13. Return, O Lord; how long ſhall it be? and be ſorry for thy Servants.

14. Satisfy us with thy Kindneſs in the Morning; that we may ſing, and be glad all our Days.

15. Make us glad according to the Days thou haſt afflicted us, the Years we have ſeen Adverſity.

16. Let thy Work appear on thy Servants, and thy Beauty upon their Children:

17. Nay let the Pleaſantneſs of the Lord our God be upon us; and eſtabliſh the Per-

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Ver. 1. *of Moſes*] written by him after the Lives of the *Iſraelites* were ſhortened for their Diſobedience, *Num.* xiv. as Ver. 7, 8, 9, 10. ſhew. *Beza* in his *Table of the principal Points of every Pſalm*, ſays only, *An excellent Prayer of Moſes.*

Ver. 2. *Before the Mountains were*] *Sax. ærthamthe wæron duna.*

Ib. *from everlaſting to everlaſting*] Id. *fram worulde & eth on worulde:* by *Hopkins* quite overdone,

From age to age and alwayes ſtill,
for ever thou art God.

and worſe in the next Ver. by doubling *then* and *againe.*

Ver. 3. *Thou turneſt*] The *Septuag.* have *Do not turn*, by taking אֵל *God* from the End of the laſt Ver. to this, and deeming it to be אַל *not*; ſo that it is apparent their *Copy* was without both the Points and Verſes, as it is that the latter were coeval with the former, by reaſon of the Points Dependance on them.

Ib. *Return*] which *Hare* ſays refers to *Gen.* iii. 19.

Ver. 5. *overfloweſt*] So *Pſa.* lxxvii. 17. *Litur. ſcattereſt*, from זרה inſtead of זרם and the reſt ſee how arbitrarily: but the LXX worſe, who tranſlate *their Years will be Things that are of Nought*, therein alſo taking שְׁנָה *a Sleep* to be שָׁנָה *a Year*, which the good Guardians the Points preſerve from.

Ib. *Sleep*] *Hare* by altering the *Heb.* Pointing, would make it, *Thou moiſteneſt them with Sleep*; too trivial, forced and unſuitable.

Ver. 8. *Youth*] As tranſlated Ver. 45. of the laſt *Pſa.* with *Job* xx. 11. & xxxiii. 25. *Iſa.* liv. 4. id eſt every where elſe.

Ver. 9. *we conſume*] The LXX annex this to the preceding, with *and* before it thus, *and in thy Indignation we have failed.*

Ib. *like a Diſcourſe*] *Sept. our Years were meditated* or *conſidered like a Spider*; but it was hard ſtraining to make the Syllabic Expletive מו which puzzled them, a Spider like שממית for it could not be attempted on עכביש the other *Heb.* Word for that Inſect; next the Word for *Diſcourſe* being changed into a Verb, to patch up ſome Senſe, viz. from הגה to הגו would ſignify either *to meditate* or *diſcourſe. Byth.* only ſays, *they turned aſide much from the Text.*

Ver. 10. *ſeventy Years*] which remains much the ſame, unleſs ſhortened by Intemperance; as *Greaves* obſerves there is no Decay in Nature as to Stature, for ſome thouſand Years, by the embalmed Bodies in *Egypt*, and his Meaſure of the hollow Part of the Monument in the great Pyramid there.

Ib. *Might*] *Sept. Overplus*, as if רהב had been רבה tranſpoſed.

Ib. *it is ſoon cut off*] *Sept. Meekneſs* or *Gentleneſs is come upon us*; wherein I imagine the firſt was framed from גֵּז being *Wool*, which גֵּז might be taken for; and that חיש *ſoon* was ſuppoſed to be for היש the ה not radical, and ſo the other *there is.*

Ib. *fly away*] *Sept. ſhall be chaſtiſed*, deducing it from עיף *to be tired* it ſeems inſtead of עוף as ו is not inſerted. *Bythner*'s Account is, *they have done it ſtrangely.*

Ver. 11. *knows*] where one *Sax. Copy* (as in *Spelman's Pſalter*) has *can*, another *conn*, for *kens*; a third *wat*, for *wots*; and a fourth *cneowe.*

Ib. *the Fear of thee*] better than *thy fear*: which *Tate* and *Brady* explain,

——thy Wrath does fall or riſe,
As more or leſs we fear;

and *Blackmore* probably from them,

Thou, as Men fear thee leſs or more,
Wrath more or leſs doſt ſhew:

but the Expoſition of *Jun.* and *Trem.* is more coherent; *that God's Wrath is according to the Fear of himſelf, which he puts in People, by his Threatenings, Signs and Works*, as in *Num.* xiv.

Ver. 12. *to number our Days*] The firſt of this *Mudge* joins to the 11th Verſe, turning it *to eſtimate*, of which the Proof is wanting; and by changing יְמֵינוּ into יְמִינְךָ he tranſlates *thy Right Arm.* He pleads indeed the *Seventy* for both, but is their *Verſion* to be preferred to the *Original?* And was not this Writer tranſlating the latter?

Ib. *number*] *Diog. Laertius* in the Life of *Bias* writes, Ἔλεγε τὸν βίον ὧτω μετρεῖν ὡς καὶ πολὺν καὶ ὀλίγον χρόνον βιωσομένης· *He ſaid we ſhould ſo meaſure Life, as if we were to live either a long or a little while.*

Ib. *that we may bring*] With the LXX, *and thoſe inſtructed at Heart in Wiſdom*; as though נביא from בוא was נבוני a Participle in *Niphal* from בון notwithſtanding that Verb being neuter has not that Mood.

Ver. 16. *Let thy Work appear on thy Servants*] *Sept. And look on thy Servants, and on thy Work*; by which it appears ו at the Beginning was miſtaken for י with *and on* added in to fill up the Senſe.

formance

formance of our Hands upon us, even the very Performance of our Hands eſtabliſh.

PSALM XCI.

HE who abides in the ſecret Place of the Higheſt, lodges in the Shelter of the Almighty.

2. I would ſay, Of the Lord is my Refuge and Fortification, in my God himſelf I truſt.

3. For he will deliver thee from the Snare of the Fowler, from the very woful Peſtilence.

4. He will cover thee with his Feathers, and under his Wings ſhalt thou truſt: his Truth will be a Shield and Buckler.

5. Thou ſhalt not be afraid of the Dread at Night, of the Arrow that flies by Day,

6. Of the Peſtilence which goes in Darkneſs, of the Deſtruction that waſtes at Noon.

7. Should a thouſand fall at thy Side, and ten thouſand at thy right Hand, it ſhall not come nigh thee;

8. Only thou ſhalt behold with thy Eyes, and ſee the Recompence of the Wicked:

9. Since the Lord my Refuge, the Higheſt, thou haſt made thy Habitation.

10. No Harm ſhall fall out to thee nor Plague come near thy Tent.

11. For he will command his Angels concerning thee, to keep thee in all thy Ways.

12. Who will hold thee up in *their* Hands, leſt thou ſhouldeſt ſtrike thy Foot againſt a Stone.

13. Thou ſhalt tread upon the fierce Lion, and the Aſp: thou ſhalt trample the young Lion, and the Serpent.

14. As he has had a Love for me, *ſays God*, I will deliver him: I will exalt him, ſince he has known my Name.

15. He ſhall call upon me, and I will anſwer him: I will be with him in Diſtreſs; will bring him out, and honour him.

16. With long Life will I ſatisfy him, and ſhew him my Salvation.

PSALM XCII.

A PSALM *or* Poem for the Sabbath Day. It is good to give thanks to the Lord, and ſing melodiouſly to thy Name, O Supreme One;

2. To declare thy Kindneſs in the Morning, and thy Faithfulneſs in the Nights;

3. Upon the ten-ſtringed Inſtrument and Lute, with Meditation on the Harp.

Ver. 1. I imagine this to be a *Pſalm* of Encouragement, written to *David* by *Gad* or ſome other, at the Time of the Peſtilence, 2 *Sam.* xxiv. though the *Jewiſh* Writers would have theſe ten *Pſalms* following the 90th, as well as that, to be compoſed by *Moſes*, according as he declared 11 Bleſſings, *Deut.* xxxiii. which is trifling in their Manner. *Beza* in *Argum.* relates what Benefit he received from this *Pſalm*, at his Convincement 31 Years before, as alſo when he had the Peſtilence, and his Family four times: remarkable indeed! enough to be mentioned here, as well as there. Yet in the *Pſalms* made into *French* Verſe by him and *Marot*, this is done by the latter, and not *Beza* himſelf, as might have been expected.

Ver. 2. *would*] that it may belong to the Perſon ſpoken to, concurrent with the reſt.

Ver. 3. *Peſtilence*] *Sept. Matter*, as the Conſonants permit.

Ver. 4. *Truth*] In the *Liturgy* is alſo *faithfulneſſe*, and there only I ſuppoſe.

Ib. *and Buckler*] Taking this to be a Verb the LXX render, *his Truth will compaſs thee with a Weapon*; but ſo badly, that ו is neglected.

Ver. 6. *Deſtruction that waſtes at Noon*] *Sept. Miſchance and the noon Devil*, interpreting קטב ישוד ſo widely as by קרה ושד the latter being eaſy and apparent to be ſeen, notwithſtanding *Byth.* ſays, *he does not know why they turned it* Devil; but it was by taking the wrong Word, for juſt after he tells how it was done.

Ver. 7. *Should*] For he is deſcribing the Safety of a good Man, which *ſhall* breaks the Courſe of, by telling how the bad muſt ſuffer: ſo *Noldius* puts it for אם *If* to be underſtood, and *Caſt.* tranſlates with *Etiamſi*, *Though*.

Ver. 9. *thou*] which the *Tranſ.* in the *Litur.* applies to *the Lord*.

Ver. 10. *No*] *Old Met.*

Thou ſhalt not needs none ill to feare,
With thee it ſhall not mell;

which laſt Word I knew not the Meaning of, and therefore ſuppoſe many others did not, while it remained ſo for a whole Century; till I read in *Beveridge's Defence* it was *meddle*, and he ſays *rightly ſpelt and pronounced*, therefore pleads for it; as if the *old Saxon* was now the right *Engliſh*: but I knew, and ſtill do, notwithſtanding his *Emphatical*, that two Negatives are counted or make an Affirmative, and therefore that *none* ſhould be *any*, or *not* omitted, &c.

Ver. 12. *ſtrike*] *Sax. ætopurne*. Whence *Hatton* prays thus oddly, *Keep me from precipices, from fracture of bones, from diſlocations, noiſome or ſharp diſeaſes, ſtupidities and deformities.*

Ib. *thy Foot*] *Payne,*

or foot be hurt by ſtone,

the Verſe having not Room for *thy* and *a*; but at Ver. 14. he had too much Room, and ſo made Nonſenſe by filling it up with *to* thus,

'Cauſe he hath known my Name, to be
his God I ever will:

O *David!* what unſkilful Hands have been fingering thy Harp!

Ver. 16. *Patrick* plainly and well,

And when a good old Age is paſt,
Bring him to Heav'n at laſt.

and paraphraſed by *Beza*, *I will likewiſe prolong his Life to the full, much leſs ſhall he die with others; and in the end will make him Partaker of my true and everlaſting Felicity.*

Ver. 1. *A Pſalm*] by *David* I ſuppoſe when he was King, Ver. 10. as with *Patr.* ſeen ſince. But ſome of the *Jews*, without Probability, Ver. 3, 6, 7, 9, 11, 12, 13. ſuppoſe it to be made by *Adam*, and ſaid on the firſt Sabbath, and Morning after he was created.

Ib. *Supreme One*] *Pſalter*, *moſt Higheſt*, as elſewhere, with a double Superlative improperly; and worſe, tho' ſtill followed, in Ver. 8.

Ver. 3. *Meditation*] the ſame Word as in *Pſa.* xix. ult. and ſo *Ainſw.* renders it, *Jun.* and *Trem. meditatione*; not ſignifying any *ſound*.

4. For

4. For thou makeſt me glad, O Lord, by thy Work: I will ſing by the Deeds of thy Hands.

5. How great thy Deeds are, O Lord! thy Thoughts are very deep.

6. The ſenſeleſs Man does not know, nor the Fool underſtand this:

7. When the Wicked ſpring forth like Graſs, and all who work Iniquity flouriſh, that they will be deſtroyed for evermore.

8. But thou art high for ever, O Lord.

9. For behold thy Enemies, O Lord, for behold thy Enemies will periſh: all that work Iniquity will be ſcattered.

10. Whereas thou wilt exalt my Horn as an Unicorn's; I am anointed with freſh Oil.

11. And my Eye ſhall look on my Obſervers: my Ears ſhall hear of the Evil-doers that riſe up againſt me.

12. The Virtuous will ſpring forth like a Palm-tree: he will grow like a Cedar on Lebanon.

13. Thoſe who are planted in the Houſe of the Lord, will ſpring forth in the Courts of our God.

14. They will be fruitful ſtill in old Age, fat and freſh will they be;

15. To declare that the Lord is upright: *who* is my Rock, and there is no Injuſtice at all in him.

PSALM XCIII.

THE Lord reigns, he has put on Excellency; the Lord has put on Strength, he has girded himſelf: the World alſo is eſtabliſhed, it cannot be moved.

2. Thy Throne has been eſtabliſhed from the ſame everlaſting Time that thou art.

3. The Floods ſending up, O Lord, as they do, their Sound, the Floods ſending up their Daſhing;

4. More than the Sounds of many Waters, the magnificent Waves of the Sea, is the Lord magnificent on high.

5. Thy Teſtimonies are very firm: Holineſs becomes thy Houſe, O Lord, to the longeſt Time.

PSALM XCIV.

O God who haſt Vengeance, the Lord; O God who haſt Vengeance, ſhine forth.

2. Get up, O Judge of the Earth, render a Recompence upon the Proud.

3. How long ſhall the Wicked, O Lord, how long ſhall the Wicked triumph?

4. Who utter forth, ſpeaking hard Things: all that work Iniquity boaſt themſelves.

Ver. 5. *How great*] *Buchanan*, with the Grandeur of Poetry,

O opera, facta O magna vere, O ſub cava
Conſilia nube condita!
Conſilia cæcis mentibus mortalium
Ignota:

O Works, O Deeds truly great, O the Purpoſes deſign'd under the hollow Sky! Purpoſes unknown to the blind Minds of Mortals.

Ver. 10. *am anointed*] preterite in the *Heb.* in the *New-Eng. Verſ.*

anointed be ſhall I;

all which ſhould have been read backward. *Mudge* has, *my old Age is freſh invigorated with Oyl*; but to his Confutation this is a Verb, and the other not.

Ver. 11. *look on—hear of*] What did our *Tranſlators* mean by adding in *my deſire?* That the *Pſalmiſt* deſired the Deſtruction or Harm of his Enemies? As in the *Gen. Verſ.* there is *my deſire againſt*, and *my Wiſh againſt*. *I had thought*, ſays *Bp. Beveridge*, *all the righteous deſire the Repentance of the Wicked*, *Defence of Sing. Pſalm.* p. 57. ſee the like *Pſa.* liv. 7. & lix. 10. & cxii. 8. & cxviii. 7.

Ver. 12. *ſpring forth*] the ſame Verb as in Ver. 7. *Sax. bloweth.*

Ver. 14. *fruitful ſtill in old Age*] Thus ſpeaks *Cicero* excellently in his Book *Concerning old Age*, Cap. 3. *Aptiſſima omnino ſunt arma ſenectutis, artes, exercitationeſque virtutem, &c.* rendered by *Tho. Newton* in his ancient *Verſion*, pr. 1577, *The fitteſt weapons for Oldage are Artes and exerciſes of Vertues: which beinge all the time of mannes age embraced, bring unto hym, when hee hath lyued a long while, meruailous fruites and commodities. Not only, becauſe they never forſake or ſtart from him, no, not in the verye laſt puſh of his Age (which ſurely is a moſte excellente thinge) but alſo becauſe the Conſcience of oure former lyfe, well and vertuoſly led, and the remembrance of our many good deedes, is moſt pleaſaunt.*

And by *Sir John Denham*,

Age's chief Arts, and Arms, are to grow wiſe,
Virtue to know, and known to exerciſe;
All juſt returns to Age then Vertue makes,
Nor her in her extremity forſakes:
The ſweeteſt Cordial we receive at laſt,
Is conſcience of our vertuous Actions paſt.

Ver. 15. *at all*] as *Pſa.* iii. 2.

Ver. 1. I ſhould chooſe to aſcribe this alſo to *David*, while he reigned. The devout *G. Wither* (let me call him) who elſewhere wrote ſo zealouſly againſt Vice, prays here, *Thou art our* King, *our* Lord, *and our* God. *Thou haſt* Wiſdome *enough to know what is beſt for us*, Powre *enough to effect it*, Love *enough to grant it, and* Perpetuitie *enough to continue it: Oh! give us but* grace *and* faith *enough to believe and apply it; and (though the* Waters *rage never ſo horribly) we ſhall undoubtedly be ſafe for ever and ever*, Amen.

The 1ſt Verſe is with *Tate* and *Brady* thus,

With Glory clad, with Strength array'd,
The Lord that o'er all Nature reigns,
The World's Foundation ſtrongly laid,
And the vaſt Fabrick ſtill ſuſtains.

Ib. *he has put on*] *Old Met. in glory goodly dight*, for *well dreſſed.*

Ib. *girded himſelf*] *Sax. begyrde hine.*

Ib. *be moved*] Ib. *bith onſtyred.*

Ver. 3. *Daſhing*] according to the *Heb.* and thence the *Sounds* of the *Sept.*

Ver. 1. It appears to be made by *David* in his Afflictions under *Saul*, Ver. 20, 21. & alibi; nor would he have permitted what is mentioned, Ver. 5, 6. while himſelf was King.

Ib. *ſhine forth*] as in lxxx. 1. *Sept. God—has done freely*; ſo monſtrouſly taking the Meaning of יוֹפִיעַ as it ſeems from חֹפֶשׁ *Freedom.*

5. They bruiſe thy People, O Lord, and afflict thy Poſſeſſion.

6. They ſlay the Widow and Stranger, and murder the Fatherleſs.

7. Yet they inſinuate, The Lord does not ſee, nor does the God of Jacob conſider.

8. Conſider, you ſenſeleſs ones among the People: and O Fools, when will you underſtand?

9. Will not he who plants the Ear hear? Will not he who forms the Eye behold?

10. Will not he who chaſtens the Gentiles rebuke? He who teaches Man Knowledge?

11. The Lord knows the Imaginations of Man, that they are Vanity.

12. The Man is bleſſed whom thou doſt chaſten, O Lord, and teach him out of thy Law;

13. To give him reſt from the Days of Adverſity, till there is a Pit dug for the Wicked.

14. For the Lord will not leave his People, nor forſake his Poſſeſſion.

15. For Judgment will return to Righteouſneſs, and all thoſe that are of an upright Heart will be following it.

16. Who will riſe up for me, againſt the Evil-doers? Who will ſtand for me, againſt them that work Iniquity?

17. Unleſs the Lord had been my Help, my Soul would have almoſt dwelt in Silence.

18. If I think my Foot ſlips; thy Kindneſs, O Lord, ſupports me.

19. Among the Multitude of my Thoughts within me, thy Comforts delight my Soul.

20. Shall the Throne of Calamities be joined to thee, of one that forms Trouble contrary to the Ordinance?

21. They come in Troops againſt the Perſon of the Righteous, and condemn the Blood of the Innocent.

22. But the Lord will be a high Place to me, and my God the Rock of my Refuge.

23. And he will cauſe their Iniquity to return upon themſelves, cutting them off in their Wickedneſs: the Lord our God will cut them off.

PSALM XCV.

COME, let us ſing to the Lord, ſound forth to the Rock of our Salvation:

2. Let us go before him with Thankſgiving, ſound forth to him with Pſalms.

3. For the Lord is a great God, and a great King above all gods:

4. In whoſe Hand are the private Places of the Earth, and the ſtrong ones of the Mountains are of him:

5. Of whom is the Sea, and he made it, his Hands alſo formed the dry Ground.

6. O come, let us worſhip, and bow down, let us kneel before the Lord our Maker.

7. For he is our God, and we are the People of his Paſture, and the Flock of his Hand: to Day if you will hearken to what he ſays;

8. Do not harden your Heart, as at Meribah, as at the Day of Maſſah in the Wilderneſs:

Ver. 13. *till*] which rather belongs to *correct* and *teach*, than *give reſt*; and ſo the foregoing Member of this Verſe might be put in a Parentheſis, but that it has a Connection with the next Verſe.

Ver. 15. *For Judgment will return*] *Pſalt.* backward and otherwiſe, nor leſs contrary to the *Heb.* if not to good Senſe, *Untill righteouſneſſe turn again, &c.* from the *Vulg.*

Ver. 18. *think*] as moſt ſuitable to the reſt, and particularly the following Ver. *King*, as one hard put to it for Words has,

When I, my ſlipping foot, complain'd;

for which might be,

When of my Slipping I complain'd.

Ver. 19. *Thoughts*] *Sept. Pains* or *Sorrows*, perhaps they knew not why themſelves, as *Pſa.* xiii. 23. they render it *Paths*; it being no where elſe.

Ver. 20. *the Throne*] that of *Saul*. In the *Pſalter*, *ſtool*, mean and unſuitably.

Ib. *Calamities*] as the ſame is rendered, *Pſa.* lvii. 1.

Ib. *thee*] *Goodr. For I conſider'd, Juſt God does not own*; without the Article, ſwelling the Number of thoſe that have been ſpoiling this Verſe.

Ib. *contrary to*] or *againſt*, as *Saul* acted, 1 *Sam.* xviii. 11. & xix. 1, 5, 10, 11, 15. & xxii. 17, 18, 19. *Jun.* and *Trem.* render it *præter*, *beſides*, but expound it, *contra*, *againſt*.

Ver. 21. *come in Troops*] The LXX *hunt*, ſeeming to take ג for ע or ſo to interpret.

Ver. 2. *ſound*] *and* is manifeſtly made from the *old Lat.* or *Gr.* the *Heb.* having it not.

Ver. 4. *private Places*] *Heb. thoſe ſearched out*, hence with the LXX *Borders*.

Ver. 5. *made*] *Sax. dyde* or *worhte*.

Ver. 6. *kneel*] *weep* by the *Sept.* from בכה as נברכה had ה redundant.

Ver. 7. *Wither* in the *Prayer*, *So far*, *we ought to be*, *from arrogating the powre either of our* Beeing, *or* Well-beeing; that (*we muſt confeſſe*) to undoe our ſelves, *is all which we are able* of our ſelves to do.

Ib. *People*] Here is ſaid, in the *Critical Notes*, to be a Tranſpoſition of this and *ſheep*, and that it ſhould be as in *Pſa.* lxxix. 13. & c. 3. I anſwer, How did the Author know, but that *People* as well as *Sheep* belongs to *Paſture* there? However the Paſſages are not parallel; and why may not this be ſo as well as that in *Pſa.* xxiii. 2. *Joh.* x. 9.? Should not *People* alſo be firſt? And does not *Sheep* ſuit beſt with *Hand?*

Ib. *to Day*] which *Heb.* iv. 7. ſhews to be *David*'s Words. But *Mudge* changing the *Heb.* Letters as he owns, has *my Voice*; thus ſpoiling what *Longinus* in *Homer*, and *Addiſon* in *Milton* admire as a Beauty, *Spec.* N°. 321. Before what God ſays in the next Verſe may be underſtood *It is*, or, *ſays he* in it.

Ver. 8. *Meribah—Maſſah*] the ſame as *Exod.* xvii. 7. and thus *Mont.* the *Tig. Verſ.* and *Ainſw.* have it; as alſo the late anonymous *Eng. Tranſlator* in *Heb.* iii. 8.

9. At

9. At which your Fathers tempted me, proved me, as alſo ſaw my Work.

10. Forty Years I loathed *that* Generation, and ſaid, The People err with their Heart, and they do not know my Ways:

11. Of whom I ſware in my Anger, They ſhall not enter into my Reſt.

PSALM XCVI.

SING to the Lord a new Song, ſing to the Lord, O whole Earth.

2. Sing to the Lord, bleſs his Name, declare his Salvation from Day to Day.

3. Tell his Glory in the Nations, his Wonders among all the People.

4. For great is the Lord, and to be praiſed exceedingly: he is to be feared the moſt of all gods.

5. For all the gods of the People are Idols; whereas the Lord made the Heavens.

6. Majeſty and Honour are before him, Strength and Comelineſs are in his Sanctuary.

7. Aſcribe to the Lord, O Families of the People, aſcribe to the Lord Glory and Strength.

8. Aſcribe to the Lord the Glory of his Name; take up an Offering, and come to his Courts.

9. Bow down to the Lord in the Place of holy Grandeur; tremble at his Preſence, all the Earth.

10. Say in the Nations, The Lord reigns; the World alſo is eſtabliſhed, it cannot be moved: he judges the People in Uprightneſs.

11. Let the Heaven be glad, and the Earth rejoice; the Sea roar, and what it is filled with.

12. Let the Field triumph, and all that is in it: then let all the Trees of the Wood ſing,

13. Before the Lord: for he comes, for he comes to judge the Earth; he will judge the World in Righteouſneſs, and the People in his Faithfulneſs.

PSALM XCVII.

THE Lord reigns, let the Earth rejoice, let the many Iſles be glad.

2. A Cloud and Dimneſs are round about him, Righteouſneſs and Judgment are the Settlement of his Throne.

3. A Fire goes before him, and burns up his Adverſaries round about.

4. His Lightnings enlighten the World: the Earth ſeeing, is afraid.

5. The Mountains are melted like Wax at the Preſence of the Lord, at the Preſence of the Maſter of the whole Earth.

6. The Heaven declares his Righteouſneſs, and all the People ſee his Glory.

7. All that ſerve a carved Image ſhall be aſhamed, who boaſt in Idols: worſhip him, all you Angels.

8. Zion hearing, is glad, and the Daughters of Judah rejoice; by reaſon of thy Judgments, O Lord.

9. For thou, O Lord, art the Higheſt above all the Earth, art exceedingly exalted above all the gods.

10. You who love the Lord, hate what is evil: he preſerves the Souls of his pious ones, delivers them from the Power of the Wicked.

11. Light is ſown for the Righteous, and Gladneſs for thoſe who are of an upright Heart.

12. Be glad, you righteous ones, through the Lord, and give thanks at the Remembrance of his Holineſs.

PSALM XCVIII.

A PSALM.

Sing to the Lord a new Song, for he has done Wonders: his right Hand and holy Arm has wrought Salvation for him.

2. The Lord has made known his Salvation, he has revealed his Righteouſneſs in the Sight of the Nations.

3. He has remembred his Kindneſs and Faithfulneſs to the Family of Iſrael: all the Limits of the Earth have ſeen the Salvation of our God.

Ver. 9. *proved me*] *me* not in *vulg. Lat.*

Ver. 10. *loathed*] as the *Heb.* is, but in the *Gr. diſpleaſed.*

Ver. 1. This *Pſalm* ſee moſtly in 1 *Chron.* xvi. 23—33. by *David* on the Occaſion of the Ark being brought to *Zion*, Ver. 1, 7.

Ver. 5. *Idols*] *Sept. Devils.*

Ver. 10. *reigns*] In a *Note* here of the *Popiſh Doway Bible* it is related, there has been read after it *from the Wood*, ſignifying the Croſs of *Chriſt*, which it was ſuppoſed the *Jews* blotted out; and *Morinus* arguing vehemently againſt the Authenticity of the preſent *Heb. Bible*, and for that of the *Latin one*, produces this for an Inſtance, more than once, in his *Exercit. Bibl.* while the *Lat. Bible* it ſelf has it not: nor is it likely ſuch an odd Expreſſion was genuine, and eſpecially to be made for the Removal of the Ark, 1 *Chron.* xvi. 1, 7, 31.

Ver. 12. *Trees of the Wood*] *Sax. treowa wuda.*

Ver. 7. *Angels*] as quoted *Heb.* i. 6.

Ver. 8. *Zion*] which may determine this *Pſalm* to the Time of *David*'s Reign over *Iſrael*, ſuppoſing it written by him, as I do, with the LXX.

Ib. *Daughters*] *Sax. dohtra.*

Ver. 11. *ſown*] *Sept. riſen*, to their Senſe of it from *Light.*

Ver. 3. *Limits*] *Sax. ymæra*; whence *Mear-ſtones*, to bound the Lands in common Fields.

4. Sound

4. Sound forth to the Lord, O whole Earth: make a Noiſe, nay ſing, and that melodiouſly.

5. Sing melodiouſly to the Lord with the Harp, with the Harp, and the Voice of a Pſalm.

6. With Trumpets, and the Sound of a Cornet, blow a Tune before the King, the Lord.

7. Let the Sea roar, and what it is filled with; the World, and thoſe that dwell therein.

8. Let the Rivers clap Hands, the Mountains ſing together,

9. Before the Lord: for he comes to judge the Earth; he will judge the World in Righteouſneſs, and the People in Uprightneſs.

PSALM XCIX.

THE Lord reigns, let the People tremble: he ſits at the Cherubs, let the Earth totter.

2. The Lord is great in Zion, and he is exalted above all People.

3. Let them praiſe thy great and aweful Name, it being holy.

4. And the King to his Strength loving Judgment, thou haſt eſtabliſhed Uprightneſs: Judgment and Righteouſneſs haſt thou performed in Jacob.

5. Exalt the Lord our God, and bow down at his Footſtool; he being holy.

6. Moſes and Aaron among his Prieſts, and Samuel among them who called upon his Name, called to the Lord, and he anſwered them.

7. He ſpoke to thoſe in the Pillar of a Cloud: they kept his Teſtimonies, and the Ordinance he gave them.

8. O Lord our God, thou didſt anſwer them: thou waſt a God forgiving them, yet taking vengeance upon their Deeds.

9. Exalt the Lord our God, and bow down at his holy Mountain: for the Lord our God is holy.

PSALM C.

A PSALM of Thankſgiving.

Sound forth to the Lord, O whole Earth.

2. Serve the Lord with Gladneſs, come before him with Singing.

3. Know that the Lord himſelf is God; he made us, and not we our ſelves, his People, and the Flock of his Paſture.

4. Enter his Gates with Thankſgiving, his Courts with Praiſe: give thanks to him, bleſs his Name.

5. For the Lord is good, his Kindneſs is for ever, and his Faithfulneſs to all Ages.

PSALM CI.

A PSALM of David.

Kindneſs and Judgment I will ſing; to thee, O Lord, will I ſing melodiouſly.

2. I will have underſtanding in the perfect Way; when wilt thou come to me? I will walk continually in the Integrity of my Heart, within my Houſe.

3. I will not put an ungodly Thing before my Eyes, I hate the Work of ſuch as turn away, it ſhall not cleave to me.

Ver. 9. *comes*] with the Ark to *Zion*, 1 *Chr.* xvi. 33. as Part of Ver. 7. is alſo taken out of 1 *Chron.* xvi. 32. from which or *Pſa.* xcvi. this is partly made.

Ver. 1. *tremble*] in the *Pſalter* after a lax Manner, *be the People never ſo unpatient, &c.*

Ver. 2. *great*] *Sax. micel* for *mickle*, and in the next Verſe *miclum*.

Ver. 4. *King*] *David*, as likely, to whom the *Seventy* intitle it; ſee alſo Ver. 2.

Ver. 5. *at*] for which the *Heb.* has ל but in the *vulg. Lat.* is *adorate ſcabellum pedum ejus, worſhip his Footſtool*; and the Earth being this Footſtool, *Iſa.* lxvi. 1. the Body of *Chriſt* Earth, and the Sacramental Bread *Chriſt*'s Body, according to no leſs a Father than *Auguſtine, &c.* or more directly the Croſs on which *Chriſt* was crucified being taken for this Footſtool; the Conſequence would be ſuch Idolatry as is practiſed in the Church of *Rome*; ſee *Amama, Anti-barb Bibl.* p. 532, &c. Our *old Metre* has,

His foot-ſtoole worſhip him before;

which though deſigned no doubt to mean *worſhip him*, would more properly mean *worſhip his Footſtool*.

Ver. 8. *yet*] *Goodridge*,

Thier ſin did puniſh, but th' offenders ſave;

much better if for *th' Offenders* there was *the Sinners*.

Ver. 1. This ſeems another of *David*'s Compoſitions in his Proſperity, Ver. 4.

Ib. *Earth*] ſingular; which the *Chald. Targ.* explains by, *all the Inhabitants of the Earth.*

Ver. 5. *the Lord is good*] *Mudge thinks*, he ſays, *the following Tranſlation is the truer, bleſs his Name, for it is good. The Lord, for ever is his Favour*; ſo condemning his own, and there is no *it* &c.

Ver. 1. *Pſalm of David*] which may be accounted a Vow of his, before he received the Kingdom, Ver. 2. *Tate* and *Brady* begin this with,

Of Mercy's never-failing Spring,
And ſtedfaſt Judgment I will ſing;
And ſince they both to thee belong,
To thee, O Lord, addreſs my Song.

Ver. 2. *have*] In the *Pſalter* the whole Verſe is, *O let me have underſtanding: in the way of godlineſs*; all the Verſes being there parted with a *Colon*, in Imitation of the *Heb. Athnah*, that often has not that Power, as in *Gen.* i. 1. nor has it here.

Ib. *perfect*] *Diog. Laertius* writes in the *Life of Ariſtotle*, that *he propoſed the Uſe of Virtue in a perfect Life to be the End of living.*

Ver. 3. *put before—my Eyes*] With the *old Pſalt. take in hand*, which was thought an Improvement it ſeems.

Ib. *it*] By the LXX, ſtriding the Verſes, *A perverſe Heart*; and ſo they join the next, with an Impropriety that denotes it wrong, beſides the *Heb.* Diſtinctions, tranſlating, *a wicked declining from me I did not know.*

4. A perverſe Heart ſhall depart from me, I will not be acquainted with Evil.

5. I will cut him off who prates againſt his Neighbour in Secret: I will not bear with him that is of a lofty Look, and a Mind puffed up.

6. My Eyes ſhall be on the Faithful of the Country, to dwell with me: he that goes in a perfect Way ſhall miniſter to me.

7. He ſhall not dwell within my Houſe who acts deceitfully: he who ſpeaks Lyes ſhall not be eſtabliſhed before my Eyes.

8. Betimes will I cut off all the Wicked of the Country; to cut all that work Iniquity from the City of the Lord.

PSALM CII.

A PRAYER of the Afflicted, when he is overwhelmed, and pours out his Meditation before the Lord.

O Lord, hear my Prayer, and let my Cry come to thee.

2. Hide not thy Face from me on the Day of my Diſtreſs, incline thy Ear to me: on the Day *that* I call, anſwer me ſpeedily.

3. For my Days are conſumed like Smoak, and my Bones parched like a Hearth.

4. My Heart is ſtruck like an Herb, and withered: for I forget to eat my Victuals.

5. Through the Voice of my Groaning, my Bone cleaves to my Fleſh.

6. I am like to a Pelican of the Wilderneſs: am as an Owl of the waſte Places.

7. I am careful, and am as a Sparrow that is alone upon the Roof.

8. Every Day my Enemies reproach me; thoſe who are mad at me being ſworn againſt me:

9. When I eat Aſhes as Victuals, and mix my Drink with Weeping;

10. By reaſon of thy Indignation, and Fury: for thou haſt lifted me up, and thrown me down.

11. My Days are like a Shadow ſtretched out, and I am withered like an Herb.

12. But thou, O Lord, abideſt for ever; and thy Remembrance to all Ages.

13. Do thou ariſe, have compaſſion upon Zion: for the Time to pity it, for the appointed Time is come.

14. Since thy Servants take delight in its Stones, and pity the Duſt of it.

15. So ſhall the Gentiles fear the Name of the Lord, and all the Kings of the Earth thy Glory:

16. Becauſe the Lord has built up Zion, has appeared in his Glory;

17. Has had regard to the Prayer of the Bare, and not deſpiſed their Prayer.

18. This ſhall be written for the following Age; that the People who ſhall be created may praiſe the Lord:

19. Becauſe he has beheld from the Height of his holy Place, the Lord has looked from Heaven to the Earth;

20. To hear the Groaning of the Priſoner, to let looſe ſuch as are to die:

21. That they may rehearſe the Name of the Lord in Zion, and his Praiſe in Jeruſalem;

22. When the People are gathered together, and the Kingdoms to ſerve the Lord.

23. He weakens my Strength in the Way, he ſhortens my Days.

Ver. 4. With *Goodridge*, not quite unmeaning perhaps to himſelf,

All crooked, vex't, convenient Truths, I hate.

Ib. *Evil*] conſentaneous with that in the preceding Verſe.

Ver. 5. *prates againſt*] The Verb being made from the Noun for *Tongue*, and ſo having a general Meaning; only that it muſt be *againſt*: ſo of *Lips Prov.* x. 8, 10.

Ib. *bear*] *Sept. eat*, by אֹכַל when it is אֹכֵל

Ib. *a Mind puffed up*] *high Stomach*, *Pſalt. Mudge* ridiculouſly, *wide of Heart*.

Ver. 7. *Lyes ſhall not*] In which Reſpect like *King David*, was *Almanzor* King of the *Saracen* Empire (that extended farther than the *Roman*) whoſe Sharpneſs againſt Lying, and avoiding it himſelf, with the Benefit of the ſame in his Adminiſtration of Juſtice, is related by *Sir Walter Raleigh* in his little choice *Hiſt. of Mahomet, &c.* p. 146, 147, 148, 151, 152, 179, 180.

Ver. 1. *Prayer*] made as is likely in the *Babylonian* Captivity, Ver. 14, 16, 20, 21. and towards the End of it, Ver. 13. perhaps by *Ezra* or *Daniel*.

Ver. 4. *for*] as the Particle properly ſignifies, ſcarce at all *ſo that*; and thus it makes ſuitable Senſe.

Ver. 5. *cleaves*] for want of Moiſture, *Pſa.* xxxii. 4. to make the Fleſh ſupple; ſo that *ſcarce* need not have been added in the *Pſalter*, and certainly ſhould not, to make a contrary Senſe. And the other his Groaning, eſpecially with what produced it, might cauſe; though *Mudge* pretends to join it better with forgetting to eat.

Ib. *Fleſh*] ſo the *Heb.* and not *ſkin*, for then there muſt have been no Fleſh, which would not have been true.

Ver. 8. *are mad at me*] LXX *praiſe me*, by another Meaning of the Verb.

Ver. 9. *I eat &c.*] The *Sax.* is, *ahſan ſwa ſwa hlaf ic æt & drynge min mid wope ic yemengde.*

Ver. 11. *Shadow*] *Sax. ſcadu*, *ſc* being to be ſounded like *ſh*, as I often find.

Ver. 12. *Remembrance*] In *Ab. Ezra's Commentaries*, *Throne*, from ſome confounding, as it ſeems, of this with *Lam.* v. 19.

Ib. *the Time*] Here *Daniel* in his *Paraphraſe on the ſeven Penitential Pſalms*, where he appears to me leſs happy in his Poetry, than in thoſe publiſhed ſome Years before,

Yes we ſhall ſee our lovely Sion riſe,
And lift its glittering Turrets to the Skies.

Ver. 23. *weakens &c.*] *Sept. anſwered* (in a different Senſe of the Word) *him* (added in) *in the way of his* (as if ו for י) *Strength.*

24. I ſay; O my God, do not take me away in the middle of my Days: thy Years being throughout all Ages.

25. Formerly thou didſt found the Earth, and the Heaven was the Work of thy Hands.

26. They will periſh, but thou wilt remain; and will all of them decay like a Garment: as Cloaths wilt thou change them, and they will be changed.

27. Whereas thou art the ſame, and thy Years will not come to an end.

28. The Children of thy Servants will continue, and their Offspring be eſtabliſhed before thee.

PSALM CII.

BY David.

1. Bleſs the Lord, O my Soul, and all my inward Parts, his holy Name.

2. Bleſs the Lord, O my Soul, and forget not any of his Benefits:

3. Who forgives all thy Iniquities, cures all thy Diſeaſes,

4. Redeems thy Life from the Pit, compaſſes thee about with Kindneſs and Mercies,

5. Satisfies thy Mouth with that which is good: thou art renewed as an Eagle with thy Youth.

6. The Lord does juſt and right Things, for all the Oppreſſed.

7. He made known his Ways to Moſes, his Acts to the Iſraelites.

8. The Lord is merciful and gracious, delaying of Anger, and of large Kindneſs.

9. He will not contend perpetually, nor retain *Anger* for ever.

10. He does not to us according to our Sins, nor recompenſes us according to our Iniquities.

11. For as the Height of the Heaven is above the Earth, his Kindneſs is powerful to thoſe who fear him.

12. As far diſtant as the Eaſt is from the Weſt, has he removed our Tranſgreſſions from us.

13. As a Parent has compaſſion upon Children, the Lord has compaſſion upon ſuch as fear him:

14. For he knows our Frame, remembers that we are Earth.

15. *As for* Man, his Days are like Graſs: like a Flower of the Field, ſo he flouriſhes;

16. Over which when the Wind paſſes, it is not, and its Place knows it no more.

17. But the Kindneſs of the Lord is from Everlaſting to Everlaſting, upon them that fear him; and his Righteouſneſs to Children's Children:

18. To thoſe who obſerve his Covenant; and to thoſe who remember his Precepts, to do them.

19. The Lord has eſtabliſhed his Throne in Heaven, and his Kingdom has dominion over all.

20. Bleſs the Lord, his Angels, *who* are powerful in Might, that do his Word; by hearkening to the Voice of it:

21. Bleſs the Lord, all his Armies, his Miniſters who do his Will:

22. Bleſs the Lord, all his Works in all Places of his Dominion: bleſs the Lord, O my Soul.

PSALM CIV.

BLESS the Lord, O my Soul: O Lord my God, thou art very great, art cloathed with Majeſty and Honour:

2. Who cloatheſt thy ſelf with Light as Apparel, ſtretcheſt out the Heaven as a Curtain:

Ver. 23, 24. *ſhortens my Days. I ſay; O my God*] For this the LXX have, *the Fewneſs of my Days declare thou to me*, as might be without the Points, which therefore muſt be neceſſary.

Ver. 1. *By David*] I believe in his latter Time.

Ver. 4. *Kennett*,

He from thy precious Life each Plague removes
Cheers with his Joys, and crowns thee with his Loves;

but with an Apoſtrophe before each *s* of the Verbs, bright Compoſitions being too commonly attended with ſuch Blemiſhes; divers of which (in Favour both to the Authors and Reader) I have amended in the Poetical Citations on this *Book*.

Ver. 5. *Mouth*] *Sept. Deſire*, by עדין for עדין

Ib. *Youth*] *Sax. Yeoyuth*, not *geoguth* as the Grammarians direct the Letter ȝ to be ſounded.

Ver. 6. *juſt and right Things*] both plur. in *Heb.*

Ver. 20. *to*] *Boſton Verſ.* to make the very Proſe into Verſe has,

Unto the voice of's word;

and the like *Pſa.* civ. 3.

Ver. 22. *Soul*] *Apollinarius* concludes,

Θυμὲ τὸν βασιλῆα διαμπερὲς αἰνετὰ μέλπε.

O Soul, ſing thy King who is to be praiſed always.

Ver. 1. This is aſcribed by Conſent to *David*; probably then made in his proſperous Days. *Beza* remarks the Difference between this and the foregoing *Pſalm*, that there the particular, and here the general Benefits of God are rehearſed.

One of our modern Poets begins paraphraſing it,

Thee, thee my riſing Soul aſpires to ſing,
Almighty Father, everlaſting King;

Walter Harte thus,

Awake my Soul! in hallow'd raptures praiſe
Th' Almighty God, who in th' empyreal height
Majeſtic ſhines, too glorious to behold.

And *Daniel* in his *Paraphraſe* of it has,

For thee their golden Lyres they (the Angels) *ſtring*
Of thee in ſweeteſt Numbers ſing;
Confeſs thee God, and hail thee King.

3. He

3. He that frames his Chambers in the Waters, puts the thick Clouds his Chariot, goes upon the Wings of the Wind :

4. Who makes his Angels Spirits, his Miniſters a flaming Fire.

5. He founded the Earth upon its Baſe, *that* it might not be removed for ever and evermore.

6. Thou coveredſt it with the Deep as a Garment, the Waters ſtood above the Mountains.

7. By thy Rebuke they fled, by the Sound of thy Thunder they haſtened away.

8. They went up the Mountains, down the Vales, to the Place which thou hadſt founded for them.

9. Thou haſt ſet Bounds, *that* they may not paſs over, may not return to cover the Earth :

10. Sending the Springs in the Vallies, which run between the Mountains.

11. They give Drink to every Beaſt of the Field, the wild Aſſes quench their Thirſt.

12. The Fowls of the Air inhabit at them, that utter the Voice from between the Branches.

13. He waters the Mountains from his Chambers ; the Earth is ſatisfied by the Fruit of thy Doings :

14. He cauſes the Graſs to ſprout forth for the Cattle, and Herbs for the Service of Mankind, bringing Bread out of the Earth ;

15. With Wine that makes the Heart of Man glad, cauſing the Face to rejoice with Oil, as well as Bread that ſupports Man's Heart.

16. The Trees of the Lord are repleniſhed, the Cedars of Lebanon which he has planted :

17. Where the Birds make Neſts, the Fir-trees being the Houſe of the Stork.

18. The high Mountains for the wild Goats, the Rocks are a Refuge for the Rabbits.

19. He made the Moon for appointed Times, the Sun knows his Setting.

20. Thou putteſt Darkneſs, and it is Night ; in which every Beaſt of the Wood creeps out.

21. The young Lions roar for the Prey, and in ſeeking their Food from God.

22. The Sun riſing, they withdraw, and lie down at their Habitations.

23. Man goes forth to his Work, and to his Buſineſs till the Evening.

24. How many thy Deeds are, O Lord ! all of which thou doeſt in Wiſdom : the Earth is filled with thy Poſſeſſions.

25. *As for* that Sea *which* is great and of a large Space, creeping Things are there, even out of Number, ſmall with great living Creatures.

26. The Ships go there ; that Whale haſt thou formed to play in it.

27. All of them wait for thee, to give their Food in its Time.

28. Thou giving to them, they gather : thou opening thy Hand, they are ſatisfied with what is good.

29. Thou hiding thy Face, they are troubled : withdrawing their Breath, they expire, and return to their Earth.

Ver. 3. *Jonſton*,

———*Euriſque jugalibus*———

caſt Winds yoked together ; of which the *Pref. Can we find any Thing equal to it in* Homer, Virgil, *or* Milton ? Perhaps in the latter the Angels ſliding down on a Sun-beam, which *Addiſon* condemns as too fanciful ; and this ſpoils *the Wings*.

Ver. 4. *Spirits*] *Mudge* has it *Winds*, and ſays, *He turns his Angels and Miniſters into Winds and Fires :* but ſee on *Pſa.* xxxv. 5. *Calvin* contrarily, *making the Winds his Meſſengers* ; and the *College of Doway* falſely from the *Lat. makeſt ſpirites thine angels.*

Ver. 5. *not be removed*] out of its Orb.

Ib. *and evermore*] omitted in the *com. Tranſ.*

Ver. 8. *They went up &c.*] *Sept. The Mountains aſcend, and the Plains deſcend* ; the *Heb.* not having *by*, like our *Eng.*

Ib. *went up*] at the Creation ; ſo that *Mudge* rightly obſerves, *a noble Image is loſt in our Tranſlation* ; and the Author of *H. David and his Tranſ. clear'd* has found a preternatural one in its room interpreting it, *Theſe Waters by ſecret tracks and means creep up to the tops of the higheſt Mountains.*

Ver. 12. *Voice*] *Wheatland* and *Silveſter* ; but with ſlow heavy Numbers unlike the Warbling of Birds,

And from their boughs thy Praiſe their voices tell.

Ib. *Branches*] The LXX have it *Rocks*, the Word in the *Original* being *Chald.* which therefore, and being no where beſides, I will venture to ſuppoſe they did not underſtand.

Ib. *bringing Bread out of the Earth*] by watering it, Ver. 13. but our Language does not well bear to put it as an Infinitive with the reſt between, or the *Heb.* Infin. may be uſed for a Participle, as in *Buxt, Theſ.* Lib. ii. C. 16. ſub. fin. for in the *pref. Tranſ. He cauſeth the graſs and herb to grow, that he may bring forth wine, oil, and bread*, is wrong, ſince *graſs* and *herbs* do not produce theſe. Yet there is no Need of altering the *Heb.* for *He cauſes* into an Infinitive, as *Mudge* does.

Ver. 15. *rejoice*] There is Nothing of *ſhine* in the Meaning of the Word, but it might come firſt from the *Targum* (not that I think our *Tranſlators* conſulted it) miſtaking, or taking *lehatzhil* for *lehatzhir*.

Ver. 17. *make Neſts*] *Sax. niſtiath.*

Ib. *Fir-trees*] Here the LXX, *the Houſe of the Stork* or rather *Heron is their Leader* ; theſe venerable Sages, but venerable for little more than their Antiquity, though they might do the beſt they could, nay with a good Intent and Service too, miſtook *beroſhem* for *beroſham*, the Sound being nearer together than the Letters.

Ver. 19. *knows*] which *Patrick* well ſpecifies by,

The Sun knows when to ſet, and where.

Ver. 23. *goes forth*] *Sax. utfærth.*

Ver. 24. *Poſſeſſions*] not *riches* but by Deduction, as the *Creation* of the *Sept.*

Ver. 25. *large*] *Sax. rum, roomy.*

30. Thou ſending thy Spirit, they are created; and thou reneweſt the Surface of the Ground.

31. The Glory of the Lord is for ever, the Lord is glad through his own Deeds.

32. He looking at the Earth, it trembles: touching the Mountains, they ſmoak.

33. I will ſing to the Lord while I live, will ſing melodiouſly to my God as long as I have a Being.

34. My Meditation of him ſhall be ſweet, I will be glad through the Lord.

35. Sinners will be conſumed from the Earth, and the Wicked be no more: bleſs the Lord, O my Soul. Praiſe the Lord.

PSALM CV.

GIVE thanks to the Lord, call on his Name, make known his Acts among the People;

2. Sing to him, ſing melodiouſly to him, diſcourſe of all his Wonders;

3. Glory in his holy Name, let the Heart of thoſe who enquire for the Lord be glad;

4. Seek the Lord, and his Strength, enquire for his Preſence continually;

5. Remember his Wonders which he has done, his Miracles, and the Judgments of his Mouth;

6. You Poſterity of his Servant Abraham, you Children of Jacob, his choſen ones.

7. He is the Lord our God, his Judgments are on the whole Earth.

8. He remembers his Covenant for ever, the Thing *that* he commanded to a thouſand Generations;

9. Which he confirmed with Abraham, and was his Oath to Iſaac;

10. And eſtabliſhed it to Jacob for an Ordinance, to Iſrael an everlaſting Covenant,

11. As follows, I will give thee the Country of Canaan, the Line of your Poſſeſſion:

12. When they were Perſons to be numbred; as being few, and Sojourners in it;

13. And went about from Nation to Nation, from *one* Kingdom to another People.

14. He ſuffered no Man to oppreſs them, but reproved Kings for their ſakes,

15. Do not touch my Anointed, nor hurt my Prophets.

16. And he called for a Famine upon the Earth, he broke the whole Staff of Bread.

17. He ſent a Man before them, Joſeph who was ſold for a Servant.

18. They afflicted his Feet with Fetters, he himſelf entered the Iron;

19. Till the Time that his Word came: the Saying of the Lord tried him.

20. The King ſent, and let him looſe; the Governor of the People, and releaſed him.

21. He made him Maſter of his Houſe, and Governor over all his Poſſeſſion;

22. To bind his Princes at his Will, and make his Elders wiſe.

23. Iſrael afterwards came to Egypt, and Jacob ſojourned in the Country of Ham.

24. And he cauſed his People to be very fruitful, nay made them ſtronger than their Adverſaries:

25. Whoſe Heart turned to hate his People, to contrive againſt his Servants.

26. He ſent his Servant Moſes, Aaron whom he had choſen.

27. They performed among them the Things of his Signs, and Miracles in the Country of Ham:

28. He ſent Darkneſs, and made it dark; which Things did not rebel againſt his Word.

Ver. 30. *reneweſt*] At the Spring of the Year, when a new Generation of Birds and Beaſts alſo are moſtly created, as he not unaptly terms it.

Ver. 33. *as long as I have a Being*] ſo the *Sax. ſwa lange ſwa ic beo.*

Ver. 34. *My*] In the *Liturgy*, by an eaſy Miſtake, and indulging a little Freedom,

And ſo ſhall my Words pleaſe him.

Ver. 1. The 15 firſt Verſes of this *Pſalm* ſee in 1 *Chron.* xvi. 8—22.

Ver. 4. *his Strength*] *Septuag. be ſtrengthened*, which it would be if עזו were עזז with other Points only.

Ver. 8. *He remembers*] by taking away a Letter in *Heb.* from *Remember you*, 1 *Chron.* xvi. 15. which *David* himſelf might do on a Reviſal.

Ver. 12. *as being few*] literal, and *few* not before. *Mudge* removing the [and] not in *Eng.* only but *Heb.* from *Sojourners*, tranſlates thus, *and but for a ſhort Time Sojourners*; as if ſuch Changes of the *Original* might be made at Pleaſure, and more than 200 Years were *but a ſhort Time.*

Ver. 18. *himſelf*] as נפשו may ſignify.

Ib. *entered*] Or *the Iron came to his Perſon*, better than in the *Pſalt. entered into his Soul*; but the ancient as well as late *Interpreters* take it this Way, as ſurely the moſt expreſſive of his Suffering, particularly the *Targummiſt*; ſo *Pſa.* cvii. 10.

Ver. 19. *his Word*] *God's*, *Jun.* and as follows; becauſe the *Litur.* has *his cauſe*, i. e. *Joſeph's.*

Ver. 22. *bind*] the *Litur. inform*, which *Ainſw.* to pay a Compliment to, pretends is the Meaning of *bind*, but adds better *and governe as ſubjects:* he might have ſaid it was the Meaning of the *Gr.* Word, made from יסר inſtead of אסר

Ib. *at his Will*] *Gr. as himſelf*, from כ for ב

Ver. 25. *Heart turned*] The Verb being the very ſame as in *Lev.* xiii. 3. 4, 13, 20. *Judg.* xx. 41. 2 *King.* v. 26. ſo the *Pſalt.* which the Author of *Holy David cleared* calls therefore *A pious Tranſlation*; but *Grot.* expounds *he turned their Heart*, *multiplicando populum ſuum*, *by multiplying his People*, whoſe *Annot.* ſee further, as likewiſe that of *Jun.* and *Trem.*

Ver. 28. *Things*] *Jun.* and *Trem.* tranſlate, *neque rebellarunt* ſigna, *nor did* the Signs *rebel*; and ſo *Ab. Ezra* expounds it. In the *Pſalter they were not obedient unto his word.*

29. He turned their Waters into Blood, and killed their Fiſh.

30. Their Country produced Frogs abundantly, in the Chambers of their Kings.

31. Upon his ſpeaking, there came the Mixture of noiſome Creatures, Lice in all their Bounds.

32. He gave Hail *for* their Showers of Rain, Fire with Flames in their Country.

33. Beſides he ſmote their Vines and Fig-trees, breaking the Trees of their Borders.

34. At his ordering, there came the Locuſt and Canker-worm, even out of Number:

35. Which eat up every Herb in their Country, as they did the Fruit of their Ground.

36. And he ſlew all the Firſt-born in their Country, the Beginning of all their Power.

37. Then he brought thoſe forth with Silver and Gold; and none failed among his Tribes.

38. The Egyptians were glad when they went forth; becauſe their Dread fell upon them.

39. He ſpread a Cloud for a Covering, and Fire to make light the Night.

40. Being aſked, he brought Quails; and ſatisfied them with the Bread of Heaven.

41. He opened the Rock, and the Water guſhed out; it ran a River in the dry Places.

42. For he remembred his holy Word, Abraham his Servant.

43. And brought forth his People with Joy, his choſen ones with a Poem.

44. To whom he gave the Countries of the Gentiles; and they inherited the Labour of the Nations:

45. That they might obſerve his Ordinances, and keep his Laws. Praiſe the Lord.

PSALM CVI.

PRAISE the Lord, give thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

2. Who can expreſs the powerful Things of the Lord? Can publiſh all his Praiſe?

3. Such are bleſſed as obſerve that which is right, he who does what is juſt at all Times.

4. Remember me, O Lord, with the Favour of thy People, viſit me with thy Salvation;

5. That I may ſee the good of thy Choſen, be glad in the Gladneſs of thy Nation, may glory with thy Poſſeſſion.

6. We have ſinned with our Forefathers, we have committed Iniquity, have done wickedly.

7. Thoſe did not conſider thy Wonders in Egypt, remembred not the Multitude of thy Favours; but provoked at the Sea, by the Red Sea.

8. However he ſaved them for his Name's ſake; to make known his Power.

9. And he rebuked the Red Sea, ſo that it dried up; and cauſed them to go through the Depths as the Wilderneſs.

10. Whereby he ſaved them from the Power of the Hater, and redeemed them from that of the Enemy.

11. And the Waters covered their Adverſaries, not one of them was left.

12. So they believed his Words, ſinging his Praiſe.

13. *Yet* they ſoon forgot his Works, they did not wait for his Counſel;

14. But had a longing Deſire in the Wilderneſs, and tempted God in the Deſart.

15. And he gave them their Petition, but ſent Leanneſs into their Perſon.

16. Beſides they envied Moſes in the Camp, Aaron the Saint of the Lord.

17. The Earth opened, and ſwallowed up Dathan, and covered over the Aſſembly of Abiram.

18. A Fire too was kindled in their Aſſembly: the Flame burnt up the Wicked.

19. They made a Calf at Horeb, and bowed down to a molten Image:

20. Changing their Glory into the Form of an Ox that eats Graſs.

Ver. 31. *the Mixture of noiſome Creatures, Lice*] What *Engliſh* is the *Popiſh Tranſ. the cænomyia came: and the cinifes!*

Ver. 37. *thoſe*] *his People and Servants*, Ver. 25.

Ver. 42. *Abraham*] *Mudge* puts before it [to;] though the *Heb.* has the accuſative Article, with no Neceſſity of being otherwiſe, and the ſame as before *his holy Word.*

Ver. 43. *with Joy*] As he brought them out of *Canaan* to *Egypt* from Famine to Plenty, ſo now back again from Slavery and Poverty, to Dominion and Wealth.

Ver. 5. *be glad in the Gladneſs*] *Sax. bliſſianne on bliſſe.*

Ver. 7. *at the Sea*] But the *Sept.* have for it *going up*, they ſuppoſing ים ועל ſhould be joined; which claims a Criticiſm.

Ver. 14. *deſire*] for Fleſh, *Num.* xi. 4.

Ver. 15. *Leanneſs*] But by the LXX on the contrary *Fulneſs*, referring *razon* perhaps to *daſon* imaginary from רשן by the Likeneſs of the firſt Letters, and a different Point on ש

Ib. *Perſon*] indiſputably.

Ib. *Image*] The *Doway Tranſlators* took care to inform their People, 'They adored the image that repreſented a 'calf, not God.'

21. They forgot God their Saviour, who did great Things in Egypt,

22. Wonders in the Country of Ham, terrible Things at the Red Sea.

23. Therefore he ſpoke of deſtroying them, but that Moſes his choſen one ſtood in the Breach before him, to turn back his Wrath from ſlaying.

24. They alſo deſpiſed the deſirable Country, did not believe his Word;

25. But murmured in their Tents, hearkened not to what the Lord ſaid.

26. Upon which he lifted up his Hand towards them, to caſt them down in the Wilderneſs;

27. As likewiſe to caſt down their Offſpring in the Nations, and to ſcatter them in the Countries.

28. Moreover they joined themſelves to Baal-peor, and eat the Sacrifices of the Dead.

29. Thus they incenſed with their Doings; inſomuch that the Plague broke in among them.

30. Whereas Phinehas ſtood up, and executed Judgment; ſo the Plague was ſtopped.

31. And it is reckoned to him for Righteouſneſs, to all Ages for ever.

32. They enraged further at the Water of Meribah; and it was ill with Moſes for their ſakes.

33. For they provoked his Spirit, ſo that he ſpoke raſhly with his Lips.

34. They did not deſtroy the People, of whom the Lord ſpoke to them.

35. But they mixed themſelves among the Gentiles, and learned their Works.

36. Whoſe Images they ſerved, which became a Snare to them.

37. Nay they ſacrificed their Sons and Daughters to Devils:

38. Shedding innocent Blood, that of their Sons and Daughters, whom they ſacrificed to the Images of Canaan; and the Country was polluted with Blood.

39. So they defiled themſelves with their Works, and committed Whoredom with their own Doings.

40. Incenſed at this with his People, the Lord abhorred his Poſſeſſion.

41. Then he delivered them into the Power of the Gentiles; and thoſe that hated them had dominion over them.

42. Their Enemies alſo oppreſſed them; and they were brought down under their Power.

43. Many times he reſcued them, though they provoked by their Counſel, and were impoveriſhed through their Iniquity.

44. And looking on their Diſtreſs, when he heard their Cry;

45. He remembred his Covenant to them, and was ſorry according to the Multitude of his Favours;

46. Giving them Compaſſions before all who took them captive.

47. Save us, O Lord our God, and gather us together from the Gentiles; that we may give thanks to thy holy Name, may glory in thy Praiſe.

48. Bleſſed be the Lord God of Iſrael, from Everlaſting to Everlaſting; and let all the People ſay, So let it be. Praiſe the Lord.

PSALM CVII.

GIVE thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever:

2. Let the Redeemed of the Lord ſay, whom he has redeemed from the Power of the Adverſary;

3. And gathered them from the Countries, from the Eaſt and Weſt, from the North and the Sea.

Ver. 27. *caſt down—ſcatter*] as in *Deut.* i. 41. *Num.* xxi. 1. ſee *Ezek.* xx. 23.

Ver. 28. *eat*] The ſame as the pref. Tenſe, like *caſt* and *read*, but more eſpecially *beat* and *heat*.

Ver. 30. *executed Judgment*] In the *Liturgy prayed*; but that Meaning is in another Conjug. of the Verb, and neither accords ſo well with the Hiſtory, nor with *ſtood up*; though *Buxt.* puts it to that in his *Concordance*, and ſome other *Verſions* have it ſo.

Ver. 31.

His righteouſnes therefore ſhall be commended
Through Ages all, till Ages all are ended, *Wither.*

Ver. 47. See 1 *Chron.* xvi. 35, 36. where this Paſſage is, and ſo was not *unqueſtionably compoſed in the Time of the Captivity of* Babylon, *or ſome other of a latter Date*, as *Poole* writes; whom *Nichols* follows: but *taking captive* may refer to the *Philiſtines*, 1 *Sam.* ult. as *Captivity*, *Pſa.* 14. ult. and elſewhere. Hence alſo this *Pſalm* may appear to be made by *David*; as *Jun.* and *Trem.* ſay *this Verſe* ſhews, and in the former Part of his Reign over *Iſrael*; ſee alſo *Ham. Patr.* and *Dav. clear'd.*

Ver. 48. *So let it be*] *Lewis* in his *Hiſt. of the Eng. Tranſ.* p. 332. writes, 'We ſee many of the Words in 'the Original retained, as *Hoſanna*, *Hallelujah*, *Amen*, '*Raka*, *Mammon*, *&c.* for which no Reaſon can be 'given but that they are left untranſlated in the *vulgar* '*Latin*:' which is ſurely a very weak Reaſon, if any at all. Thus the *Anglo-Saxon* has *beo hit.*

Ver. 1. *his Kindneſs is for ever*] *Sandys* too widely, though wittily,

Whoſe Sea of Mercy hath no Shore;

and being drawn from *Ovid*, the following in *Wither's Prayer* may be preferred, *In everie thing wee have continuall experience of thy Mercies; inſomuch that we may confeſſe thou delighteſt in nothing but in ſhewing Mercy; unles our ſinns compel thy Juſtice to afflict us, that thy Mercies may not be deſpiſed: and there is great Mercy even in that alſo.*

Ver. 3. *Sea*] the *Red Sea* from whence *Iſrael* was particularly gathered; this the *Original* is, and not *ſouth*, nor need be.

4. Who

4. Who wandered in the Wilderneſs, in a deſart Way, finding no City of Habitation.

5. Hungry as well as thirſty, their Soul fainted in them.

6. When they cried to the Lord in their Diſtreſs, he delivered them from their Streights;

7. And cauſed them to go in the right Way, to walk to a City of Habitation.

8. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

9. For he ſatisfies the longing Appetite, and fills the hungry Stomach with that which is good.

10. Thoſe who ſit in Darkneſs and the Shadow of Death, being Priſoners in Affliction and Iron;

11. Becauſe they rebel againſt the Sayings of God, and contemn the Counſel of the Higheſt:

12. Though he brings down their Heart with Labour, they fall, and none helps;

13. When they cry to the Lord in their Diſtreſs, he ſaves them from their Streights;

14. And brings them out of Darkneſs and the Shadow of Death, pulling off their Bonds.

15. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

16. For he breaks the braſen Doors, and cuts off the iron Bars.

17. Fools, by the Manner of their Tranſgreſſion and Iniquities, afflict themſelves.

18. Their Soul abhorring all Food, and they approaching to the Gates of Death;

19. When they cry to the Lord in their Diſtreſs, he ſaves them from their Streights.

20. He ſends his Word, and not only cures, but delivers *them* out of their Pits.

21. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

22. And let them offer Sacrifices of Thankſgiving, and tell his Deeds with a Poem.

23. Such as go down to the Sea in Ships, doing Buſineſs on the great Waters;

24. Thoſe ſee the Works of the Lord, and his Wonders in the Deep.

25. Who ſpeaking, raiſes up the tempeſtuous Wind, which makes the Waves of it high.

26. They go up into the Air, down into the Depths: their Soul is diſſolved with what is ill.

27. They reel and ſtagger like one drunk; and all their Wiſdom is ſwallowed up.

28. Yet when they cry to the Lord in their Diſtreſs, he brings them out of their Streights.

29. He reſtores the Tempeſt to Silence; and their Waves are huſhed.

30. Then are they glad, becauſe they are ſtill; and he leads them to their deſired Port.

31. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

32. And let them extol him in the Congregation of the People, as likewiſe praiſe him in the Habitation of the Elders.

33. He makes the Rivers a Wilderneſs, and Springs of Water a thirſty Place;

Ver. 11. *Sayings of God*] *Beza* adds, *which are engraven in the Minds of all Men*; *Patrick* calls them, *the expreſs Commands of God, and the plain Dictates and frequent Checks of their own Conſciences*; *which were the Voice of the moſt High.*

Ver. 16, 17. by *Wheatl.* and *Silv.* as if reviving afreſh in this *Pſalm*, which may be likened to a Star in a blank Place, but that a Place of the Heavens, and the inviting Matter might tune their Souls anew, thus,

The iron bars burſt at his pow'rful ſtroke,
His mighty arm the braſen portals broke.
The men, whom folly's outſide charms allure,
Anguiſh for vice, and grief for ſin endure:

but by *Dod* otherwiſe, for a Taſte to my Reader,

For he hath broke the gates of Braſſe,
and barres of yron cut
In ſunder. For tranſgreſſion theirs,
the fooles are ſore afflict.

Ver. 17. The LXX have it thus, *He helped them out of the Way of their Iniquity, for they were humbled for their Iniquities*; deriving אולים (for how elſe could it be?) from the Active of יאל and taking ם for a Prepoſition, though then it ſhould be מואילם but it ſerved ſuch Grammarians.

Ib. *by the Manner*] or *Way*, not *becauſe*.

Ver. 18. *approaching to*] The *Liturgick Tranſlator*, with a familiar Idiom, which might ariſe from this Text, *were even hard at deaths door*; as commonly our trite Sayings have two Words beginning with the ſame Letter.

Ver. 25. *raiſes*] Being ſurprized to find in *Cruden*'s late *Concord.* that this *Eng.* Word here ſignifies *To make to ſtand*, on examining the *Original* I found the *Heb.* Word had both the Meanings; but that one of them ſhould therefore ſignify or be the ſame with the other, is ſtrange indeed.

Ib. *makes—high*] The LXX have as *Byth.* ſays, *are ſilent*, *Lyr. Proph.* No 874. but not in the beſt *Copies*, nor in that the *vulg. Lat.* was made from, and occaſioned by taking ר for ד

Ver. 26. *down*] Here *Goodridge* has two Lines together with a Syllable too much, as he had two in the laſt *Pſalm* at Ver. 19, 43. and has *Pſa.* cix. 22. &c.

Ver. 27. *all*] Our laſt *Tranſlators* went back again to the *Great Bib.* for *are at their wits end*, it being in the *Gen. Verſ. all their cunning is gone*; but what was well in a free *Tranſlation*, is not in a pretended ſtrict or literal one.

Ver. 29. *reſtores*] *Hare* in his *Metrical Edition* of the *Pſalms*, ſuppoſes this Verb and that in Ver. 25. which I render *raiſes up*, to be put wrong, and that they ought to change Places; *againſt all Senſe*, as obſerved in the *Univer. Hiſt.* B. II. Ch. ii. 1. yet that Author ſays, *as it is here written, it muſt be owned to be Nonſenſe*, and propoſes ſeveral Ways for altering it: notwithſtanding which I have rendered the Expreſſion literally, and will venture the Senſe of it; this Verb in *Hiphil* as here ſignifying thus, as in *Buxt. Lexic. reſtituit.*

Ib. *their Waves*] thoſe with which they are toſſed; rather than the *Sea*'s ſingular at Ver. 23. as *L. de Dieu* would have it.

Ver. 30. *Port*] by which a *City* or *Town* may be denoted, or ſuppoſed to be there; ſee *Hyde*'s *Note* 1. on *Itinera Mundi*, Cap. 6.

34. A fruitful Country Saltneſs, by reaſon of the Wickedneſs of thoſe who dwell in it.

35. He makes the Wilderneſs a Pond of Water, and a dry Country Springs of Water.

36. Where he cauſes the Hungry to dwell; and they prepare a City of Habitation:

37. As alſo ſow the Fields, and plant Vineyards; which yield the Fruit of a Crop.

38. And he bleſſes them, ſo that they multiply exceedingly, and cauſes their Cattle not to be few.

39. On the contrary they are made few, and bowed down, by ſhutting up, Affliction and Sorrow.

40. He pours out Contempt upon Nobles, and makes them wander in a void Place with no Way.

41. But he exalts the needy one from Affliction, and makes Families as a Flock.

42. The Upright ſee, and are glad; and all Iniquity ſhuts up its Mouth.

43. Whoever is wiſe, and obſerves theſe Things, may alſo underſtand the Favours of the Lord.

PSALM CVIII.

A Poem *or* Pſalm of David.

My Heart is prepared, O God: I will ſing, and that melodiouſly, even with my Inſtrument of Glory.

2. Awake Lute and Harp: I will awake early.

3. I will praiſe thee among the People, O Lord; and will ſing to thee melodiouſly in the Nations.

4. For thy Kindneſs is great above the Heavens, and thy Truth to the Skies.

5. Be exalted above the Heavens, O God; and let thy Glory be above all the Earth.

6. That thy beloved ones may be delivered, ſave with thy right Hand, and anſwer me.

7. God has ſaid in his Holineſs, *that* I ſhall triumph: I will divide Shechem, and meaſure out the Vale of Succoth.

8. Gilead is mine, ſo is Manaſſeh, Ephraim is alſo the Strength of my Head, Judah my Law-giver.

9. Moab is my Waſhing-pot, I will throw my Shoe againſt Edom, will ſhout againſt Philiſtia.

10. Who will bring me to the fortified City? Who will lead me to Edom?

11. Wilt not *thou*, O God, that didſt caſt us off; and that didſt not go forth, O God, in our Armies?

12. Give us Help, by reaſon of the Adverſary; ſince human Safety is vain.

13. Through God we ſhall act with Ability; and he will tread down our Adverſaries.

PSALM CIX.

FOR the chief Muſician. A Pſalm of David.

O God of my Praiſe, be not ſilent.

2. For the Mouth of the Wicked, and that of the Deceitful are opened againſt me: they ſpeak to me with a lying Tongue;

3. And compaſs me with Words of Hatred, fighting againſt me undeſervedly.

4. For my Love they are againſt me; and I am at Prayer.

5. And they render to me Evil for Good, as alſo Hatred for my Love.

6. Set the Wicked over him, and let the Adverſary ſtand at his right Hand.

7. When he is judged, let him go forth guilty, and his Prayer become Sin.

8. Let his Days be few, let another take his Office;

9. His Children being Orphans, and his Wife a Widow.

10. Nay let his Children altogether wander, and beg, ſeeking from their waſte Places.

Ver. 34. *Saltneſs*] as the *Heb.* is the *Sax. ſealtum merſce, a ſalt marſh.*

Ver. 40. *a void Place*] as *Job* xii. 24. ſee *Iſa.* xxxiv. 11.

Ver. 41. *the needy one*] Who does this ſuit better than *David*, who calls himſelf ſo, *Pſa.* xxxvii. 10. & xl. ult. & lxx. ult. & lxxxvi. 1. & cix. 16, 22, 31? Beſides that this and the three foregoing *Pſalms* ſeem of the ſame Style and Author; and *Families* here may mean thoſe *David* had by his ſeveral Wives.

Ib. *Families*] *Sax. hyredas, Herds.*

Ver. 1. *Pſalm*] made up of *Pſa.* lvii. & lx. but *Hopkins* verſifies the three, or *N.* this (for *Editions* differ in the Author) as if he knew Nothing of it.

Ib. *My Heart, &c.*] Which is repeated in the *Litur.* from the *Gr.* or rather from the *old Lat.* to which the *Tranſlator* (whoever he was) ſeems chiefly to have had reſpect.

Ib. *my Inſtrument*] See *Pſa.* xvi. 9. *Litur.* here, *the beſt Member that I have.*

Ver. 2. *Awake*] *Mudge* joins this to the laſt Word in the other Ver. as he pretends in the 57th; but it is another *awake* which is here omitted, and he differs from that in joining *Pſaltery and Harp* to the laſt Verb. What Amendment is ſuch?

Ver. 4. *above*] rather locally, than comparatively as our former *Interpreter* in the *Com. Pray.* took it, by tranſlating *greater than.*

Ib. *Truth to*] that is. *is great to*, as others alſo render it, without any Addition.

Ver. 5. *David* having related the Caſe of his Enemies, through the riſing Degrees of Lying, Hating and Perſecuting, to the Height of Ingratitude, *a Vice*, ſays that great Maſter of Wiſdom *Sr. Francis Bacon, which in a Manner contains all other Vices*, in *Prometh.* reſrains no longer from pouring deſerved Imprecations on them.

Ver. 6. *him*] viz. *the Wicked* or *Deceitful*, Ver. 2. being there ſingular, and ſeems to be meant of *Doeg*, 1 *Sam.* xxii. *Pſa.* lii.

11. Let

11. Let the Uſurer inſnare all that he has, and Strangers prey upon his Labour.

12. Let him have none that extends Kindneſs, nor ſhews Pity to his Orphans.

13. Let his Poſterity be cut off: in the following Age let their Name be blotted out.

14. Let the Iniquity of his Fathers be remembred with the Lord, and the Sin of his Mother not be blotted out.

15. Let them be before the Lord continually, that he may cut off their Remembrance from the Earth:

16. Becauſe he does not remember to ſhew Kindneſs; but perſecutes the afflicted and needy Man, even to put him to death that is of a bruiſed Heart.

17. And ſince he loves Curſing, let it come to him; and ſince he delights not in Bleſſing, let it be far from him.

18. Since he even wears Curſing as his Apparel, let it come into his inward Part like Water, and like Oil into his Bones.

19. Let it be to him as the Garment which he puts on, and for the Girdle that girds it continually.

20. Be this the Reward of ſuch as hate me from the Lord, and of thoſe who ſpeak Evil againſt my Soul.

21. But do thou, O Sovereign Lord, act with me for thy Name's ſake: ſince thy Kindneſs is good, deliver me.

22. For I am afflicted and needy, and my Heart is wounded within me.

23. I go away like a Shadow when it is ſtretched out, I am ſhaken off like a Locuſt.

24. My Knees ſtagger by Faſting, and my Fleſh fails of Fatneſs.

25. And I am reproached by them: ſeeing me, they ſhake their Head.

26. Help me, O Lord my God, ſave me according to thy Kindneſs.

27. And let them know that this is thy Hand, *that* thou, O Lord, doeſt it.

28. Though they curſe, do thou bleſs: though they are riſen up, let them be aſhamed; but let thy Servant be glad.

29. Let them be cloathed with Confuſion who are againſt me; and put on their Shame as a Cloak.

30. I will give thanks to the Lord exceedingly with my Mouth, and praiſe him amongſt many.

31. For he ſtands at the right Hand of the Needy, to ſave from thoſe who judge his Soul.

PSALM CX.

A PSALM of David.

The Lord ſaid to my Lord, Sit at my right Hand, till I make thy Enemies thy Footſtool.

2. The Lord will ſend thy ſtrong Staff from Zion: rule thou amongſt thy Enemies.

3. Thy People will be willing at the Time of thy Power, with holy Comelineſs from the Womb of the Morning; thou having the Dew of thy Youth.

Ver. 11. *inſnare*] which the *Heb.* is; but the *Gr. ſearch*; by בקש as it appears, for נקש

Ver. 12. *him have*] in the *Heb.* Manner, and ſignifying thus by the Poſition of it.

Ver. 13. *the following*] *Sept. one*, by ר for ד

Ver. 19. *the Garment*] *Sax. ræyl*, from the Verb *array*, as we have it; ſee Ver. 29.

Ver. 23. *ſhaken off*] as from a Bough.

Ver. 24. *fails of Fatneſs*] *Septuag. is changed by Oil*, the Verb primitively ſignifying *to lye*; but how poor the Senſe; which the *Earl of Dartf.* would make *for want of oyl.*

Ver. 2. *Zion*] which ſhews what Part of *David*'s Time he made it in.

Ver. 3. *Thy People will be willing*] *Septuag. With thee will be the Principality*, through the Miſtake עִמְּךָ *thy People* for עִמָּךְ *with thee*, where there is but a ſingle Point of Variation; and נדבת ſeems referred by them to רבה Verbals having ſuch Letters in the firſt and laſt, and they being deceived in the Likeneſs of the 2d. though *Byth.* thinks they only took the Word in that Senſe, N. 1866.

Ib. *with holy Comelineſs*] In a *Tranſ.* aſcribed to *Jerome, on the holy Mountains*, taking ד for ר

Ib. *from*] had or derived from.

Ib. *thou having*] The Authors of the *Univerſal Hiſtory* criticiſing on this Place, as a notable Performance againſt the *Heb.* Pointing, render *From the Womb of the Morning is the Dew of thy Birth*, Book I. Ch. vii. Sect. 4. toward the End; by which not only the Original Punctuation is broke through, but לְךָ for this left out untranſlated. Their other Objection amounts to no more than that *ſhall* or *will be* is not in the *Hebrew*, whereas the Verb-ſubſtantive is frequently omitted in that Language. And *Hervey* lately writes, 'The moſt exact Tranſlation 'of this difficult Paſſage is, I apprehend, as follows; '*Præ rore uteri auroræ, tibi eſt ros juventutis vel prolis 'tuæ* (which he gives in *Engliſh*) The Dew of thy 'Birth is larger, more copious, than the Dew which 'proceeds from the Womb of the Morning,' *Medit.* Vol. I. p. 131. But would he have it ſtand ſo in the Text? If it is *the moſt exact*, it ought. Should there be thoſe double Tranſlatings, *juventutis vel prolis*, and *larger, more copious?* Should there be *Birth*, which the *Heb.* Word has no Meaning of? Should *tibi* be made inſignificant with *tuæ*, or be omitted in *Eng.* as before? There doubtleſs may be a more exact, nay ought to be a better and truer *Tranſlation*. But that of the LXX is much worſe, *I begot thee before the Morning-ſtar*; conſtruing ילדת *Youth*, as ילדתי *I begot*, and the Words לך טל *thou having the Dew*, as הי.ל (*morning*) *Star*. *Poole* ſays, 'This Place is judged the moſt difficult and obſcure of 'any in this whole Book.' He ſeems to follow *Ainſworth*, both handling it uncertainly and darkly. Being continued in the 2d Perſon ſing. it is evidently ſpoken of *Chriſt* by Ver. 1, 4. the *Morning* appears to be that of the Goſpel-day, the *Womb* the Production of Converts, who are I ſuppoſe termed *Dew*, becauſe they were numerous like the Drops of it, and of large Extent, not without Alluſion to the Dew of the Morning.

4. The Lord has ſworn, and will not repent, Thou ſhalt be a Prieſt for ever after the Manner of Melchi-zedek.

5. The Lord will be on thy right Hand, ſmiting Kings at the Time of his Anger.

6. He will judge among the Gentiles, filling with Bodies, ſmiting the Head in the great Country.

7. He will drink of the Brook in the Way; therefore will he lift up the Head.

PSALM CXI.

PRAISE the Lord. א I will give thanks to the Lord with the whole Heart, ב in the Council of the Upright, and the Aſſembly.

2. ג Great are the Lord's Doings, ד ſought out by all who delight in them.

3. ה His Work is glorious and honourable, ו and his Righteouſneſs remains for evermore.

4. ז He cauſes his Wonders to be remembred: ח the Lord is gracious and merciful.

5. ט He gives Food to thoſe who fear him, י he remembers his Covenant for ever.

6. כ He declares to his People the Power of his Doings, ל that he will give them the Poſſeſſion of the Gentiles.

7. מ The Doings of his Hands are true and right, נ all his Commandments are faithful.

8. ס They are upheld perpetually for ever, ע done truly and uprightly.

9. פ He ſends Redemption to his People, צ commands his Covenant for ever: ק holy and aweful is his Name.

10. ר The Fear of the Lord is the Beginning of Wiſdom, ש all who practiſe them have good Underſtanding: ת his Praiſe remains for evermore.

PSALM CXII.

PRAISE the Lord. א The Man is bleſſed who fears the Lord, ב who delights exceedingly in his Commandments.

2. ג His Offspring will be powerful on the Earth, ד the Generation of the Upright will be bleſt.

3. ה There will be Subſtance and Riches in his Houſe, ו and his Righteouſneſs will remain for evermore.

4. ז Light riſes in Darkneſs to the Upright; ח who is gracious, merciful and righteous.

5. ט Well is it for the Man that is gracious, and lends; י who orders his Matters with Judgment.

6. כ For he will never be moved; ל the Righteous will be in everlaſting Remembrance.

Ver. 4. *Melchi-zedek*] For this being *Shem*, beſides what is ſaid on *Gen.* xiv. 18. ſee *Cumberland*'s Latin Tract, *De Legibus Patriarcharum*, Cap. 3. in *Orig. Gent. Ant.* pag. 424—434. and *Hyde* in *Itinera Mundi*, Cap. ii. Not. 2.

Ver. 6. *filling*] being the Effect or Conſequence of the *judging*; but *Hatton* changes the *filling* to *emptying* thus, *When thou ſhalt come to judge the world, and the Places filled with dead bodies ſhall give up their dead, Collects according to the matter of each Pſalm*; how wrong often!

Ib. *with Bodies*] *Septuag.* and *vulg. Lat. Interp.* have *the Ruins*, but as the *Gr.* Word ſignifies alſo *dead Bodies*, the preſent Reading πλώματα I imagine may be wrong inſtead of πλώμασι *with dead Bodies*, and the *Lat.* might follow the Error. The *Heb.* גויות ſignifies but *Bodies* in general, and here is to be underſtood *wounded*, as well as *dead*. *Jerome* taking it for the ſame as גאיות turned it *the Vallies*.

Ib. *great Country*] the Gentile World.

Ver. 7. *drink*] will go on vigorouſly like one who is ſo refreſhed in that hot Country; and *Hervey* ſeems juſtly to blame the *Commentators*, for expounding it ſo harſhly and unnaturally, *of undergoing Sufferings*; but his *Heb.* Criticiſms are a little unſkilful. *Grotius*, *Jun.* and *Trem.* *&c.* however comment, that it denotes being like an active Warrior, who will not ſtay and indulge himſelf, to take any better Repaſt than the Water in a Brook; but על־כן *therefore* relying ſo ſtrongly on it, ſhews a very good Refreſhment to be intended, otherwiſe it ſhould have been but the common Conjunction ו at moſt. Several other *Commentators* interpret the Brook to be the Blood of the Enemies, which ſhocks more than convinces; ſo that *Hervey* indeed did not conſult them all. And *Mudge* has, *He ſhall give Drink*, but by different Punctuation.

Ib. *Brook*] *Sax. Burnan.*

Ver. 1. This *Pſalm* is exactly alphabetical, as marked with the *Heb.* Letters; and was written I ſuppoſe by *David*, when God had advanced him. But *Hatton* gives it this Title, *An Euchariſtical Hymn for the benefit of the Holy Goſpel, particularly of the Bleſſed Sacrament.*

Ib. *Council*] as the *Heb.* is, and may mean *private Aſſembly*, and ſo be diſtinct from the other.

Ver. 10. *them*] *the Fear of the Lord*, and *Wiſdom*; it being in the *Heb.* הם ſo that the King's *Tranſlators* by adding as marked in *Ital.* muſt alſo leave out.

Ib. *Underſtanding*] according to the Words of *Chriſt*, *Joh.* vii. 17.

Ib. *remains*] *Heb. ſtands*. *Payne* in his *Poetry*, here ſtretches *endure* to three Syllables, as again cxii. 3. but not always, and *endureth* to four, *Pſa.* cxviii. 3, 4.

Ver. 1. Of this *Pſalm* the ſame may be ſaid as of the laſt.

Ver. 3. *Subſtance*] which the *Heb.* Word moſt properly ſignifies, and here to ſhun Tautology; as there is in the *New-England Meetre*;

Wealth in his houſe, much riches too,

but from the laſt *Proſe*.

Ver. 5. *Well is it for the Man*] or *The Man is well*, as Ver. 1. *The Man is bleſſed*; which both the *Heb.* Conſtruction and Subject of the *Pſalm* ſhew; as particularly ſet forth by *Lewis de Dieu* in his *Animadverſions*.

Ib. *orders*] *Ariſtippus* being aſked, as *Diog. Laert.* relates, wherein the Philoſophers excelled others? ſaid, *if all the Laws were repealed, they would live the ſame.*

Ver. 6. *For*] So the *Heb.* is, and thus agrees well with the preceding Verſe, when rightly rendered as before, and is a farther Argument for that Way of rendering.

Ib. *will never*] *Jun.* and *Trem.* taking it as in the *com. Tranſ.* put this Senſe to it, that *he is moved, but not*

7. מ He is not afraid of bad News: נ his Heart is eſtabliſhed, truſting in the Lord.

8. ס His Heart is upheld, he will not be afraid; ע till he can look on his Adverſaries.

9. פ He who diſperſes, gives to the Needy, צ his Righteouſneſs will remain for evermore; ק his Horn will be lifted up with Glory.

10. ר The Wicked will ſee, and have indignation; ש he will gnaſh his Teeth, and be diſſolved: ת the Deſire of the Wicked will periſh.

PSALM CXIII.

PRAISE the Lord. Praiſe, O Servants of the Lord, praiſe the Name of the Lord.

2. Let the Lord's Name be bleſſed, henceforth even for ever.

3. From the Riſing of the Sun to his Setting, the Name of the Lord is to be praiſed.

4. The Lord is high above all Nations, his Glory is above the Heaven.

5. Who is like the Lord our God? That exalts himſelf to dwell,

6. That humbles himſelf to look, in Heaven, and on the Earth:

7. That raiſes up the Poor from the Duſt, lifts up the Needy from the Dunghil;

8. To make *them* dwell with Nobles, with the Nobles of his People:

9. That cauſes her who is barren of a Family, to dwell a joyful Mother of Children. Praiſe the Lord.

PSALM CXIV.

WHEN Iſrael came out of Egypt, the Family of Jacob from a People of ſtrange Language;

2. Judah being his Sanctuary, Iſrael his Dominion;

3. The Sea ſeeing, fled, Jordan was turned back:

4. The Mountains ſkipt like Rams, the Hills like Lambs of the Flock.

5. What was the Matter with thee, O Sea, that thou fleddeſt? Jordan, *that* thou waſt turned back?

6. With you Mountains, *that* ye ſkipt like Rams; ye Hills, like Lambs of the Flock?

7. Tremble, O Earth, at the Preſence of the Lord, at the Preſence of the God of Jacob;

8. Who turned the Rock to a watery Pond, the Flint into a Fountain of Water.

PSALM CXV.

NOT to us, O Lord, not to us, but to thy own Name give the Glory, for thy Kindneſs, for thy Truth.

2. Why do the Gentiles ſay, Where is now their God?

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for ever; which ſeems contrary to the Scope of the *Pſalm*, particularly Ver. 3, 8, 9. as well as *Pſa.* xv. 5. & xvi. 8. & xxi. 7. & xxx. 6. & lv. 22. & lxvi. 9. & cxxi. 2. the *Heb.* Expreſſion being the ſame in *Pſa.* xv. 5. & xxx. 6. & lv. 22. where our *Tranſlators* have *never*, and *Jun.* and *Trem.* *non unquam* in the laſt, without the Liberty of a different and oppoſite Meaning.

Ver. 1. In the *Annotation* of *Jun.* and *Trem.* it is ſaid, that *David ſeems to have indited this Pſalm, when he had received the Kingdom, in Imitation of that which is in* 1 *Sam.* ii.

Ver. 2. *henceforth*] *Sax. heonon forth* or *of thiſum nu.*

Ver. 3. *Riſing*] *Sax. uprinc*, and in another *Copy up-kyme.*

Ver. 5. *to dwell*] *that is to ſay in Heaven of the following Ver. Jun.* and ſo *Mudge*; the Sublimity of which may be pronounced convincing.

Ver. 7, 8, 9. *Wither* in the *Contents. It magnifieth God—for raiſing us from the dunghills of corrupted* Nature, *to the thrones of* Grace; *and for taking away our ſpiritual ſterility.*

Ver. 9. *Praiſe the Lord*] *Mudge* ſpeaks for the *Seventy in placing this at the Beginning of the next Pſalm, for that*, ſays he, *otherwiſe* His *in the* 2*d Ver. will have Nothing to refer to.* That indeed might be their Reaſon for doing it, or becauſe it ſtands at the Beginning thrice before; but either and both, though *Mudge* does not produce the latter, are inſufficient, there being the like *his*, *Pſa.* lxxxvii. 1. and twice in *Pſa.* cxiv. 2. where it is alſo extolled for *a peculiar Beauty*, by the *Spectator*, N° 461. and this with the two foregoing are ſuch *Pſalms* of Praiſe as the Expreſſion is properly prefixed to, but the following is different. Nor has *Mudge* himſelf ventured to remove it, nay both he and the *Seventy* retain the *Heb.* Word, where the Reference of *his* would be loſt to the Readers of that alone.

Ver. 1. This *Pſalm Jun. and Trem.* alſo aſcribe to *David.*

Ver. 2. *Judah*] where the divine Pillar was, *Num.* xiv. 14. & ii. 2.

Ib. *being*] as at *Pſa.* lxxxvii. 1. and this may be connected with Ver. 7. by putting or ſuppoſing Ver. 5, 6. in a Parentheſis.

Ib. *Dominion*] *K. James* adds paraphraſtically,

whereas he did command;

whereas being then uſed for *where* by him and others, like *while as* and *when as*; now for *ſince*, and lately for *but.*

Ver. 4. *ſkipt*] as more imaging the Action, than the unweildy *ſkipped.*

Ver. 5. *fleddeſt*] *Sax. fluye.*

Ver. 7. *Tremble*] which as if too exalted for the *Sept.* they have lowered to, *the Earth trembled*, reading חָלָה for חוּלִי according to *Mudge*, who it is to be feared was watching for Opportunities to caſt a Slur on the *Heb.*

Ver. 1. *David* too *ſeems to have written this*, ſay *Jun.* and *Trem. after he had obtained the Kingdom*; and as is likely on the *Philiſtines* coming againſt him, 2 *Sam.* v. 17, 19, 21. *Patr.* aſcribes it to the Time of *Jehoſhaphat*, 2 *Chron.* xx. but the Mention of *Iſrael* Ver. 9, 12. is more for the other.

Ib. *give the Glory*] by delivering us.

3. Whereas our God is in Heaven, who does whatever he will.

4. Their Images are Silver and Gold, the Work of Man's Hands.

5. They have a Mouth, but do not ſpeak; have Eyes, but do not ſee;

6. Have Ears, but do not hear; have a Noſe, but do not ſmell;

7. Their Hands, but do not feel; their Feet, but do not go: they pronounce not with their Throat.

8. Thoſe that make them are like them, *with* every one who truſts in them.

9. O Iſrael, truſt in the Lord: he is their Help and Shield.

10. O Family of Aaron, truſt in the Lord: he is their Help and Shield.

11. You that fear the Lord, truſt in the Lord: he is their Help and Shield.

12. The Lord remembers us, bleſſing: he bleſſes the Family of Iſrael, bleſſes the Family of Aaron.

13. He bleſſes thoſe who fear the Lord, the ſmall with the great.

14. The Lord will add both to you your ſelves, and your Children.

15. You are the Bleſſed of the Lord, the Maker of Heaven and Earth.

16. The Heaven it ſelf is the Lord's; but he has given the Earth to Mankind.

17. The Dead do not praiſe the Lord, nor any who go down to Silence.

18. But we will bleſs the Lord, henceforth even for ever. Praiſe the Lord.

PSALM CXVI.

I Love, becauſe the Lord hears, even my Voice, my Supplications.

2. Becauſe he has inclined his Ear to me, therefore will I call in my Days.

3. The Anguiſhes of Death ſurrounded me, and the Streights of the Grave found me: I met with Diſtreſs, and Sorrow.

4. Then I called on the Name of the Lord, I beſeech thee, O Lord, deliver my Soul.

5. The Lord is gracious, and righteous, and our God is merciful.

6. The Lord preſerves the Simple: I was impoveriſhed, and he ſaved me.

7. Return, my Soul, to thy Reſt; for the Lord has been bountiful to thee.

8. For thou haſt delivered my Soul from Death, my Eyes from Tears, my Feet from falling.

9. I will walk continually before the Lord in the Country of the Living.

10. I believed, therefore ſpoke, being exceedingly afflicted,

11. I ſaid in my Haſte, All Men are Liars.

12. What ſhall I render to the Lord *for* all his Benefits to me?

Ver. 5. *have*] *Sax. habbath.*

Ver. 7. *feel*] *Sax. grapiath.*

Ver. 9. *truſt*] *Mudge truſteth*, ſaying he tranſlates theſe three Verſes thus as the *Seventy*; but they have, *has hoped:* and he ſays, *with a Change of* Vowel only; how well it is for the *Scripture* then, that it has this Bulwark for Defence!

Ver. 14. *add to*] ſo the *Heb.* exactly, by which may eaſily be underſtood *Wealth*, or Bleſſings from the foregoing; whereas *increaſe* would properly reſpect the Perſons ſpoken of, which does not appear to be the Meaning: and what is *increaſed* muſt be *more, more and more* being deviſed by the *Tranſlators*, which the nameleſs *Author* of the *Verſion* ſo much praiſeod, keeps to thus ridiculouſly,

The Lord will you, you and your ſeed,
ay more and more encreaſe.

Ver. 1. *David, being advanced to the Kingdom*, likewiſe made this *Pſalm*, according to *Jun.* and *Trem.* which ſeems likelier than when *in great danger of Saul in the deſert of Maon*, as peremptorily concluded in the *old Contents.*

Ib. *I love*] *Mudge* adds *Him* in the ſame Letter, and then ſays, *It would begin more eaſily* (namely his own) *if we placed the Hallelujah which is in the End of the preceeding Pſalm, at the Beginning of this:* ſo he might have ſaid of *heareth the Voice of my Supplications*, as it follows in his *Verſion*, that it is eaſier for the Genitive, to leave out *my* with *Voice.* The *Seventy* indeed have their *Alleluia* at the Head of this and the two next *Pſalms*, by Way of Title to them, taken from the End of the foregoing ones; as it is ſcarce credible the *Heb. Copies* ſhould be ſo changed.

Ib. *hears*] fut. in *Heb.* which is uſed for the preſ. Tenſe. According to the *Heb.* Pointing there muſt alſo be a Stop made here, and as *De Dieu* reaſons ought, that the three Benefits may be diſtinctly pronounced, firſt God's hearing, ſecond my Voice, third my Supplications; and the Reader may obſerve a Beauty in it.

Ver. 3. *Streights*] as *Lam.* i. 3. *Pſa.* cxviii. 5. not ſignifying *pains: Mudge* has *Toils* (technical enough) ſaying, *I read* מצרי (but by the Way there is no ſuch *Heb.* Word) *to create* (mind!) a Meaning of Nets *or* Toils, *which will agree with the* Snares; to wit that he himſelf puts for *Anguiſhes*, which in the other Meaning of the Word is but *Cords.* This appears ſaid by *David* in his Troubles under *Saul*, when his Friends deſerted or neglected him, who had given him Promiſes or Expectations of their Friendſhip; but ſince that he had found it from them again. It is now ſaid for *Thankſgiving after Childbirth.*

Ver. 3, 4. *Wither* in the *Prayer, When the guilt of Sinn, the fears of Death, the torments of Hell, and the ſuggeſtions of the Devill* (*conſpiring with our frailties*) *have once incloſed us: We have then no powre of reſiſtance in our ſelves; and it is thy great Mercy, if the little ſpark of our faith be not wholy quenched. Help us therefore in our extremitys.*

Ver. 9. *walk continually*] being in the Conjug. *Hithp.* where it ſo ſignifies. The *Vulg.* has *pleaſe* without *before*, to mend the Senſe of the LXX, who have it with that, but is ſo more erroneous. They did not miſtake the Verb it appears, but put this for the Meaning.

Ver. 11. *Liars*] *Mudge, a Lie*; for, ſays he, *there is only a Subſtitution of two Vowels* (which are all) *much more eaſy:* what pretty Play this! but the Expreſſion is to me much harder.

Ver. 12. by *Buchanan*,

Tot liber toties malis,
Tot auctus toties bonis,
Quo tandem officio tibi
Coner ſolvere grates?

Being freed ſo often from ſo many evil, having increaſe ſo often in

13. I

13. I will take the Cup of Salvation, and call on the Name of the Lord.

14. I will perform my Vows to the Lord, now before all his People.

15. Precious in the Sight of the Lord is the Death of his pious ones.

16. I beſeech thee, O Lord, ſince I am thy Servant, even thy own, the Son of thy Handmaid, *that* thou wilt undo my Bonds.

17. I will offer to thee the Sacrifice of Thankſgiving, and call on the Name of the Lord.

18. I will perform my Vows to the Lord, now before all his People;

19. In the Courts of the Lord's Houſe, in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSALM. CXVII.

PRAISE the Lord, all you Gentiles, give him thanks, all Nations.

2. For his Kindneſs is powerful to us, and the Truth of the Lord is for ever. Praiſe the Lord.

PSALM CXVIII.

GIVE thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

2. Let Iſrael now ſay, that his Kindneſs is for ever.

3. Let the Family of Aaron now ſay, that his Kindneſs is for ever.

4. Let thoſe who fear the Lord now ſay, that his Kindneſs is for ever.

5. I called upon the Lord by reaſon of Streightneſs: he himſelf anſwered me with a large Place.

6. The Lord is for me, I will not fear: what can Man do to me?

7. The Lord is for me with ſuch as help me; and I can look on thoſe who hate me.

8. It is better to truſt in the Lord, than it is in Man.

9. It is better to truſt in the Lord, than it is in Princes.

10. All the Nations compaſſed me about, but in the Name of the Lord I cut them off.

11. They compaſſed me, even compaſſed me about, but in the Name of the Lord I cut them off.

12. They compaſſing me like Bees, are quenched as a Fire of Thorns: for in the Name of the Lord I cut them off.

13. Thou didſt thruſt me hard, that I might fall; yet the Lord helped me.

14. The Lord is my Strength, and a Pſalm, and is become Salvation to me.

15. The Voice of Singing and Salvation is in the Tents of the Righteous: the right Hand of the Lord does valiantly.

16. The right Hand of the Lord is exalted, the right Hand of the Lord does valiantly.

17. I ſhall not die; but ſhall live, and rehearſe the Works of the Lord.

18. Though the Lord corrected me ſorely, he did not deliver me to Death.

19. Open to me the Gates of Righteouſneſs; I will enter in at them, giving thanks to the Lord;

20. This Gate of the Lord, at which the Righteous ſhall enter in.

21. I will give thanks to thee: for thou anſwereſt me, and art become Salvation to me.

22. The Stone that the Builders rejected, is become the Head of the Corner.

23. This is of the Lord, and it is wonderful in our Sight.

24. This is the Day which the Lord has made; let us rejoice, and be glad on it.

ſo many good Things, with what Duty at laſt ſhall I endeavour to repay thee thy Dues? Which the *Engliſh* Reader may know the better for being rendered literally.

Ver. 1. This may be a Sort of an Appendix to the foregoing *Pſalm*.

Ib. *Gentiles*] This little *Pſalm* may be eſteemed the more excellent, as being Evangelical.

Ver. 2. *is powerful*] But *Mudge* has invented it ſeems a new Meaning to the *Heb. reacheth high*, as *great* was before.

Ver. 1. *Jun.* and *Trem.* ſuppoſe *David wrote this, when having overcome other Nations, he returned from his laſt Expedition againſt the Ammonites*, 2 *Sam.* xii.

Ver. 10. *cut*] Either future only to *compaſſed* (and not abſurdly as in the *com. Tranſ.*) or in the pref. Tenſe; both which the *Heb.* may mean, and *cut* in *Eng.* preciſely the ſame.

Ver. 12. *Bees*] *Sax. beon.*

Ib. *cut*] for *continue to cut*; but *will* unſuitable.

Ver. 22. *The Stone &c.*] The *Chald. Paraphraſt* applies it thus to *David* inſtead of *Chriſt*, by which may be obſerved what Liberties the *ancient Tranſlators* took, טְלֵא שְׁבִיקוּ אַרְדִיכְלֵיא הֲוָה בֵּינֵי בְּנַיָּא דִישַׁי וְהַאֲה לְאִתְמְנָאָה לְמַלְכָּא וְשׁוּלְטָן *The Boy the Builders left, was among the Sons of Jeſſe, and deſerved to be reckoned for a King and Sultan.*

Ib. *Builders*] *Woodford* making this *Pſalm* into a Dialogue, put the *Prieſts* to ſay this; whereas they were thoſe *Builders*, *Luk.* xx. 17, 19. *Act.* iv. 11.

Ver. 24. *the Day*] Of which *Wither* prays, *Oh* Lord Chriſt our Saviour! *give us part in all that which thy* Incarnation, Paſſion, Death, Buriall, Reſurrection, *and* Aſcention, *hath meritted and conquered for us; and* (*if it*

25. I beſeech thee, O Lord, ſave now: I beſeech thee, O Lord, now proſper.

26. He is bleſſed who comes in the Name of the Lord: we bleſs you from the Lord's Houſe.

27. The Lord is God, and he enlightens us: bind the Sacrifice with Cords to the Horns of the Altar.

28. Thou art my God, and I will give thanks to thee; my God, I will extol thee.

29. Give thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

PSALM CXIX.

א THOSE are bleſſed that are perfect in the Way, going in the Law of the Lord.

2. א Thoſe are bleſſed that keep his Teſtimonies, ſeek him with the whole Heart;

3. א Who alſo work no Iniquity, *but* go in his Ways.

4. א Thou haſt commanded to obſerve thy Precepts exceedingly.

5. א Oh that my Ways were prepared to obſerve thy Ordinances!

6. א Then ſhould I not be aſhamed, when I had reſpect to all thy Commandments.

7. א I will give thanks to thee with Uprightneſs of Heart, while I learn thy righteous Judgments.

8. א I will obſerve thy Ordinances: do not leave me very much.

9. ב With what ſhall a young Man purify his Path? By taking heed according to thy Word.

10. ב I ſeek thee with my whole Heart: let me not err from thy Commandments.

11. ב I lay up thy Sayings in my Heart, that I may not ſin againſt thee.

12. ב Bleſſed art thou, O Lord, teach me thy Ordinances.

13. ב With my Lips I declare all the Judgments of thy Mouth.

14. ב I am as joyful in the Way of thy Teſtimonies, as for all Subſtance.

15. ב I will meditate on thy Precepts, and behold thy Paths.

16. ב I will delight my ſelf in thy Ordinances, will not forget thy Word.

17. ג Be bountiful to thy Servant, *that* I may live, and obſerve thy Word.

18. ג Open my Eyes, that I may behold the Wonders from thy Law.

19. ג I am a Stranger on the Earth: do not hide thy Commandments from me.

20. ג My Soul is broke for Deſire to thy Judgments at all Times.

21. ג Thou rebukeſt the Proud that are curſed, who err from thy Commandments.

22. ג Roll from me Reproach, and Contempt: for I keep thy Teſtimonies.

23. ג Even Princes ſit ſpeaking againſt me; *but* thy Servant meditates on thy Ordinances.

24. ג Thy Teſtimonies alſo are my Delight, my Counſellors.

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pleaſe thee) *let this be the Day, which thou haſt made to fill us with ſuch a gladnes, as ſhall make us joyfull for ever more.*

Ver. 25. *ſave*] The *Heb.* Word being *hoſhingah*, from thence was *Hoſanna*, *Mat.* xxi. 9. as *Grotius* notes. By which may alſo be perceived the hard ſtrong guttural Sound of the Letter *y* for which ſome put *h*, and our *Tranſlators* commonly in the proper Names (where the Occaſion offers) Nothing; but *Ainſw.* would have *Hoſanna* made from this and the following Word together, which he writes *Hoſhiah-na*, putting a ſoft *a* for *y* which the double *nn* only may refute, nor are thoſe *Heb.* Words connected with a Hyphen, though it is frequent in that Language.

Ver. 26. *bleſs*] In the *Pſalter*, *have wiſhed you good luck*; vulgar and unfit.

Ver. 27. *bind the Sacrifice with Cords*] *Sept. make a Feaſt in the thick* i. e. Boughs, according to *Lev.* xxiii. 39, 40. but not what is ordered here, they taking the wrong Senſe of the latter Words, as the Verb demonſtrates; which being *iſru* they might expound by עֵשׂה *eſch*, the former Part from the Nearneſs of Sound, and in the laſt taking ר for ה Yet *Whiſton* in his *Eſſay towards reſtoring the true Text of the Old Teſt.* would have the *Heb. Pſalms* in particular corrected by the *Gr.*

Ver. 1. This *Pſalm*, which is moſtly agreed to be *David's*, *Jun.* and *Trem.* in the *Contents*, ſpeak of *his comforting himſelf with in his Exile*; for which alſo ſee Ver. 9, 19. each *Heb.* Letter beginning 8 Verſes.

Beza begins it in *French* Verſe,

Bien heureuſe eſt la perſonne qui vit
Avec entiere & ſaine conſcience:

Right bleſſed is the Man who lives with a perfect and ſound Conſcience.

Ver. 3. *no*] The *Gr. Tranſlators* transfer the Negative to the latter Part, in this Manner, *not thoſe who work Iniquity go in his Ways*, which is forcing the *Heb.* Conſtruction.

Ver. 6. For beautiful Lines in the *New Verſion*, viz. of *Tate* and *Brady* (as being common) ſee Ver. 6. 11. (made better by *Watts*) 42, 50, 70, 74, 90, 91, 97, 99, 109, 112, 120, 127, 139, 140, 146, 151, 162, 165, 168.

Ver. 8. *Ordinances*] In the *Com. Prayer Pſalms* it is *ceremonies*, which *Patrick* expounds to be, *Thoſe Statutes of thine, for which I ſee no other reaſon but thy Will*; therefore they were to be God's poſitive known Will.

Ver. 9. *a young Man*] *Sax. ſeyeonga*, *ſe* being for the Article; and for the former ȝ I put *y*, for the latter *g*, as the Sound requires.

Ib. *taking heed*] *Pſalt. ruling himſelfe:* for which its great Defender produces no Proof, nor Authority but that of *Caſt. exequendis uerbis tuis*, *performing thy Words.*

Ver. 18. *Open*] By the *Dow. College Reade*, better by the *Earl of Dartf. Unveille*, though clumſily ſpelled, which his *Verſion* too much is, and printed as *Engliſh* at a foreign Preſs, yet fair.

Ver. 20. *is broke*] *has longed* by the *Sept. &c.* is at mere Random as far as I ſee, unleſs put as the Meaning of *broke.*

Ver. 21. *are curſed*] If we regard ſome *old Tranſlations* more than the *Hebr.* this is to belong to what follows.

Ver. 23. *Princes*] *Sax. ealdorman.*

25. ד My Perſon cleaves to the Mould: keep me alive according to thy Word.

26. ד I declared my Ways, and thou didſt anſwer me: teach me thy Ordinances.

27. ד Make me underſtand the Way of thy Precepts, that I may meditate on thy Wonders.

28. ד My Soul drops away for Sorrow: raiſe me up according to thy Word.

29. ד Put away from me the Way of Falſehood, and be gracious to me with thy Law.

30. ד I have choſen the Way of Faithfulneſs, putting thy Judgments.

31. ד I have cleaved to thy Teſtimonies; O Lord, let me not be aſhamed.

32. ד I will run the Way of thy Commandments, when thou enlargeſt my Heart.

33. ה Teach me, O Lord, the Way of thy Ordinances, and I will keep it to the End.

34. ה Make me underſtand, and I will keep thy Law, nay obſerve it with the whole Heart.

35. ה Cauſe me to go in the Path of thy Commandments, for I delight in it.

36. ה Incline my Heart to thy Teſtimonies, and not to Gain.

37. ה Avert my Eyes from ſeeing Vanity, keep me alive in thy Ways.

38. ה Confirm thy Sayings to thy Servant, who is in thy Fear.

39. ה Turn away my Reproach, of which I have been afraid: for thy Judgments are good.

40. ה Behold I have deſired thy Precepts: keep me alive in thy Righteouſneſs.

41. ו And let thy Favours come to me, O Lord, thy Salvation according to thy Sayings;

42. ו That I may anſwer the Matter to him who reproaches me: for I truſt in thy Word.

43. ו And take not away the Word of Truth very much from my Mouth; ſince I wait for thy Judgments.

44. ו So will I obſerve thy Law perpetually, for ever and evermore.

45. ו Then ſhall I walk continually in Wideneſs; becauſe I ſeek for thy Precepts.

46. ו And I will ſpeak of thy Teſtimonies before Kings, and not be aſhamed.

47. ו Nay I will delight my ſelf in thy Commandments, which I love.

48. ; And will lift up my Hands to thy Commandments which I love, as alſo meditate on thy Ordinances.

49. ז Remember the Word to thy Servant, for which thou haſt made me wait.

50. ז This is my Comfort in my Affliction, that thy Sayings keep me alive.

51. ; The Proud deriding me very much, I turned not aſide from thy Law.

52. ז I remembred thy Judgments long ago, O Lord, and comforted my ſelf.

53. ז A Tempeſt took hold of me from the Wicked, who forſake thy Law.

54. ז Thy Ordinances have been my Pſalms, in the Houſe of my Sojourning.

55. ז I have remembred thy Name in the Night, O Lord, and obſerved thy Law.

56. ז This have I had, becauſe I kept thy Precepts.

57. ח O Lord my Portion, I ſaid, that I would obſerve thy Words.

58. ח I made ſupplication before thee with the whole Heart: be gracious to me according to thy Sayings.

59. ח I thought of my Ways, and turned back my Feet to thy Teſtimonies.

60. ח I made haſte, and did not delay, to obſerve thy Commandments.

Ver. 26. *and thou didſt anſwer*] *Mudge, when Thou afflicteſt*; but his reading the *Heb.* otherwiſe is abſurd, ſince the Difference does not conſiſt in that, but in the various Meaning of the Verb: nay it is exactly here as *Pſa.* cxxxviii. 3. (where he renders *Thou anſweredſt me*) and elſewhere the like, in the ſame Mood and Tenſe of the ſame Verb: for our Author ſhould have known that *y* being guttural makes a peculiar Pointing, before he had turned Critick againſt it, ſince his Criticiſm is wrong as well as abſurd.

Ib. *teach*] *Sax. tæc*, Ver. 66. *lær*, and variouſly ſo elſewhere.

Ver. 27. *meditate*] the ſame as Ver. 48, 78.

Ver. 28. *drops away*] *Sept. has ſlumbered. Byth.* ſuppoſes by the *Gr.* being corrupted from ἔσταξε to ἐνυστάζε, but is ἐνυστάξεν.

Ver. 29. *Falſehood*] *Mudge, the Way of Lie*; but could he think that proper, or better than *lying* as before.

Ib. *be gracious to me*] which the *Heb.* Word means, and not as in the *Pſalt.*

Ver. 32. *run*] *Sax. arn* or *yrn*, by Tranſpoſition of the Letters.

Ib. *Gain*] *the Deſire* or *Love of which*, according to *Diogenes* the Philoſopher, *is the Metropolis of all Evils*, in his *Life* by *Diog. Laert.*

Ver. 45. *Wideneſs*] ſo the *Heb.* not *liberty.*

Ver. 48. *will lift up my Hands to thy Commandments*] I know not what it ſignifies better than his Readineſs to perform them; any other Senſe I have met with I like leſs.

Ver. 53. *from*] which the *Heb.* Prepoſition more ſignifies than *becauſe of*, and the *Heb.* Stop is at *Wicked*, not at *me*, *Jun.* and *Trem.* with *Mont.* likewiſe rendering it *ab*; all which with the apparent Advantage of the Senſe, I ſuppoſe will be my ſufficient Juſtification.

Ver. 57. *Portion*] *Sax. dæl.*

Ver. 60. *made haſte*] The *Sept. am prepared*, as for the Senſe of the other.

Ib. *delay*] Where is a Stop, ſhewing he alſo *made haſte* to obſerve.

61. ל The

61. ז The Companies of the Wicked preying on me, I forgot not thy Law.

62. ז I will riſe up at Midnight, to give thanks to thee, for thy righteous Judgments.

63. ז I am a Companion to all who fear thee, and to thoſe that obſerve thy Precepts.

64. ז The Earth, O Lord, is full of thy Kindneſs: teach me thy Ordinances.

65. ט Thou haſt dealt well with thy Servant, O Lord, according to thy Word.

66. ט Teach me the beſt of Senſe and Knowledge: for I believe in thy Commandments.

67. ט Before I was afflicted I erred; but now I obſerve thy Sayings.

68. ט Thou art good, and doeſt good: teach me thy Ordinances.

69. ט The Proud forge Falſehood againſt me: I keep thy Precepts with the whole Heart.

70. ט Their Heart is as fat as Greaſe: I delight in thy Law.

71. ט It is good for me, that I have been afflicted; in order that I might learn thy Ordinances.

72. ט The Law of thy Mouth is better to me, than thouſands of Gold and Silver.

73. י Thy Hands made me, and eſtabliſhed me: cauſe me to underſtand, that I may learn thy Commandments.

74. י When thoſe who fear thee ſee me, they are glad, becauſe I wait for thy Word.

75. י I am ſenſible, O Lord, that thy Judgments are with Righteouſneſs, and that thou haſt afflicted me with Faithfulneſs.

76. י Let there be thy Kindneſs, I beſeech thee, to comfort me, according to thy Sayings to thy Servant.

77. י Let thy Mercies come to me, that I may live: for thy Law is my Delight.

78. י Let the Proud be aſhamed, for they in Falſehood deal with me perverſely; I meditating on thy Precepts.

79. י Let thoſe return to me who fear thee, and who know thy Teſtimonies.

80. י Let my Heart be perfect in thy Ordinances, in order that I may not be aſhamed.

81. כ My Soul fails for thy Salvation, I wait for thy Word.

82. כ My Eyes fail for thy Sayings, ſo that I ſay, When wilt thou comfort me?

83. כ Though I am like a Bladder in the Smoak, I do not forget thy Ordinances.

84. כ How many are the Days of thy Servant? When wilt thou execute Judgment on my Perſecutors?

85. כ The Proud dig Pits for me, which is not according to thy Law.

86. כ All thy Commandments are with Faithfulneſs: they perſecuting me wrongfully, do thou help me.

87. כ They have almoſt made me fail on the Earth; yet I have not forſaken thy Precepts.

88. כ Keep me alive according to thy Kindneſs; and I will obſerve the Teſtimonies of thy Mouth.

89. ל O Lord, thy Word is placed for ever in Heaven.

90. ל Thy Faithfulneſs is to all Ages: thou haſt eſtabliſhed the Earth, ſo that it ſtands faſt.

91. ל The Things ſtand faſt this Day according to thy Judgments: for all are thy Servants.

92. ל Unleſs thy Law had been my Delight, I had then periſhed in my Affliction.

93. ל I will never forget thy Precepts; for by them haſt thou kept me alive.

94. ל I am thine, ſave me: for I ſeek thy Precepts.

95. ל The Wicked waiting for me, to deſtroy me; I am prudent with thy Teſtimonies.

Ver. 61. *Companies*] *Gr. the Cords of Sinners have been folded about me*; in a diverſe Meaning of the *Heb.* Subject, and another of the Verb founded on that, which is to be met with ſometimes among the *Tranſlators* (unleſs it can be imagined they deduced עור from עטר) and eſpecially here, as this Verb is not elſewhere, however in ſuch a ſingular Sénſe; but its Noun *Prey* diſcovers what it is.

Ver. 67. *Before*] in the *Sax. ærthamthe.* The *Earl of Dartf.* has very erroneouſly *Becauſe* for it.

Ver. 70. *as fat as Greaſe*] *Gr. curdled like Milk*; by ſuppoſing the Noun חֵלֶב without the Points was חֶלֶב and then framing a Senſe to the Verb from it, as at Ver. 61. upon Occaſion of this Word being here only: though it is not quite incredible, that the ſaid Signification of טפש was fetched from קפא

Ib. *fat*] denoting I ſuppoſe their Stupidity.

Ver. 77. *live*] *Sax. libbe* and in Ver. 116. *lifiye*; the Conſonant [v] being a late Invention, as related in the *Philoſ. Tranſact.* Vol. 5. abridged.

Ver. 79. *return*] to be for him as they had been. The Author of *H. Dav. clear'd* has for the *Sept.* and *Vulg. convert me*, but wrong.

Ver. 80. *not be aſhamed*] *quod eveniret, ſi a ſtatutis tuis recederem, at what may come to paſs, if I ſhould depart from thy Statutes*, ſay *Jun.* and *Trem.* but perhaps have not ſo bad or abſurd an *Annotation* elſewhere: for *his Mind being perfect, animus meus integer*, as they tranſlate, was *that he might not be aſhamed*; and conſequently if imperfect, he might be aſhamed, Ver. 31. which they produce for the like, is directly againſt them, and *Pſa.* xliv. 21. Nothing at all to the Matter. How much better do *Kimhi* and *Ab. Ezra* expound it, *that he might not be aſhamed, as the Proud aforeſaid*, Ver. 78.

Ver. 85. *dig Pits for me*] *Sept. have told me Tales:* it looks as if they took כרו for ברו from ברר or דבר as it is manifeſt they did שִׂיחוֹת for שִׂיחוֹת mind with but a Speck differently placed! though שִׂיחַ has no plural, and being maſc. ſhould be שִׂיחִים

Ver. 91. *The Things ſtand faſt this Day*] But by the *Sept. the Day remains*, as though ו was wanting.

96. ל I have ſeen the End of all Perfection: thy Commandment is very large.

97. מ How do I love thy Law! it is my Meditation every Day.

98. מ Thou makeſt me wiſer than my Enemies, with thy Commandments: for I have them perpetually.

99. מ I underſtand more than all my Teachers: for thy Teſtimonies are my Meditation.

100. מ I am more prudent than the Elders: for I keep thy Precepts.

101. מ I reſtrain my Feet from every evil Way, that I may obſerve thy Word.

102. מ I do not depart from thy Judgments: for thou inſtructeſt me.

103. מ How ſweet thy Sayings are to my Palate, more than Honey to my Mouth!

104. מ I am prudent by thy Precepts: therefore I hate every falſe Way.

105. נ Thy Word is a Lamp to my Foot, and a Light to my Path.

106. נ I have ſworn, and will confirm *it*, to obſerve thy righteous Judgments.

107. נ I am afflicted very much: O Lord, keep me alive according to thy Word.

108. נ Deign to accept the Free-offerings of my Mouth, O Lord, and teach me thy Judgments.

109. נ My Life is in Danger continually, yet I do not forget thy Law.

110. נ The Wicked put a Gin for me; but I go not aſtray from thy Precepts.

111. נ I poſſeſs thy Teſtimonies for ever: for they are the Joy of my Heart.

112. נ I incline my Heart to do thy Ordinances for ever, *to* the End.

113. ס I hate Imaginations, but love thy Law.

114. ס Thou art my Hiding-place, and Shield: I wait for thy Word.

115. ס Depart from me, you Evil-doers; ſince I will keep the Commandments of my God.

116. ס Uphold me according to thy Sayings, that I may live; and let me not be aſhamed of my Expectation.

117. ס Support me, that I may be ſaved; and I will delight in thy Ordinances continually.

118. ס Thou treadeſt down all who err from thy Ordinances: for their Deceit is Falſehood.

119. ס Thou makeſt all the Wicked of the Earth become Droſs; therefore I love thy Teſtimonies.

120. ס My Fleſh ſhivers for Dread of thee, and I am afraid of thy Judgments.

121. ע I do that which is right and juſt; mayeſt thou not leave me to my Oppreſſors.

122. ע Be engaged for thy Servant for Good: let not the Proud oppreſs me.

123. ע My Eyes fail for thy Salvation, and for thy righteous Sayings.

124. ע Deal with thy Servant according to thy Kindneſs, and teach me thy Ordinances.

125. ע I am thy Servant, cauſe me to underſtand, that I may know thy Teſtimonies.

126. ע It is Time for the Lord to act, they breaking thy Law:

Ver. 96. *Perfection*] ſo counted and termed by the World.

Ver. 98. *them*] the *Commandments*; not *Enemies*, as it may ſeem in the *com. Tranſ.* by changing the Order of the *Original*.

Ver. 100. *keep*] By the LXX *ſought out*, with Reſpect to the foregoing Member more than the *Heb.* Word; as ſuppoſing Practiſe was not ſo proper to make wiſe, contrary to *Job* xxviii. ult. as well as the *Original* here; Practice alſo producing experimental, which is the beſt Knowledge.

Ver. 107. *according to*] *Sax. æfter.*

Ver. 109. *Life*] as *Judg.* xii. 3. 1 *Sam.* xix. 5. & xxviii. 21. *Job*, xiii. 14. ſignifying the great Danger he was in of loſing it. *Duport* in his *Gr. Verſe* turns it,

Νωλεμέως ψυχὴ μεῦ ἐπὶ ξυρῦ ἵσταται ἀκμῆς.

My Soul ſtands continually on the Edge of a Razor.

Ib. *Danger*] *Sept. thy Hands*, as thinking it better Senſe doubtleſs than this.

Ver. 112. *End*] by *K. Jam.* too quibbling, *And to the the end, without an end.*

Ver. 113. *Imaginations*] So I ſince find *Mudge* has it, and ſhews it ſhould be. *Sept. the unrighteous*, only perhaps as ſuiting *hate*.

Ver. 119. *makeſt—become Droſs*] *Heb. makeſt ceaſe Droſs*, which I ſuppoſe will not bear to be tranſlated nearer, and *reduceſt—to Droſs* would be the ſame. *Mudge*, whom I cannot but conſider as one of the Party that are for mending the *Scripture*, ſays, I chuſe to point it הִשְׁכַּתָּ (but there is a Letter wrong, and again in the Errata) *Thou cauſeſt to ſink* (adding *like*) *as it is a Notion that ſuits with Droſs*. But my Notion is, that the Metal being heavier than its Droſs, is what ſinks in melting (and otherwiſe neither of them can ſink) and the Droſs ſwims on the Top; nor does שבת ſignify *ſink*. He adds, making it ſtill more uncertain, *except with the Seventy we would rather alter the firſt Letter into a* ת which if the *Seventy* did alter, ſurely they did amiſs; and will he juſtify their wide tranſlating, *I have reputed all the Sinners of the Earth Tranſgreſſors?* deriving the laſt from תוה and adding ך to the Verb.

Ver. 120. *My Fleſh ſhivers*] *Sept. Nail my Fleſh*, conceiting this Signification from the Noun, which has contrarily the Signification of *Nails* from the Verb as *Buxt.* notes, as alſo fancying סָמַר to be סמר

Ver. 121. *mayeſt thou not*] Neither the Verb nor Adverb being imperative, and the former potential or optative, as well as indicative, give this agreeable Connexion with the foregoing its due Weight: while *Mudge* aſſerts, *it muſt be tranſlated* Thou wilt not, *except you read* אַל i. e. inſtead of בַּל to make it imperative.

Ver. 122. It is remarked that every Verſe beſides throughout this long *Pſalm*, has ſome Word ſignifying the Law of God; unleſs the 90 be alſo excepted.

Ib. *Be engaged for*] *Litur. Make thou—to delight*, in another Meaning (if the Verb has that) but which would require another Mood.

Ver. 126. *for the Lord to act*] It has been a Matter of no ſmall Doubt, whether the Meaning is not *to act for the Lord*, eſpecially as the *Heb.* ſtands in that Order, and moſt anciently took it that Way, both *Jews* and *Chriſtians*, inſomuch that the great *Rabbi Judah* of the former called *the Holy*, thought himſelf juſtified by it to write

127. ע Therefore I love thy Commandments more than Gold, nay than pure Gold;

128. ע Therefore I eſteem all the Precepts right in every Thing, I hate every falſe Way.

129. פ Thy Teſtimonies are wonderful; therefore my Soul keeps them.

130. פ The Entrance of thy Words enlightens, cauſing the Simple to underſtand.

131. פ I open my Mouth wide, and pant; becauſe I long for thy Commandments.

132. פ Look on me, and be gracious to me, according as is uſual to thoſe who love thy Name.

133. פ Eſtabliſh my going on in thy Sayings, and let not any Iniquity have dominion over me.

134. פ Redeem me from the Oppreſſion of Man; and I will obſerve thy Precepts.

135. פ Make thy Face light on thy Servant, and teach me thy Ordinances.

136. פ Streams of Water run down my Eyes, for ſuch as do not obſerve thy Law.

137. צ Thou art rightcous, O Lord, and thy Judgments are right.

138. צ Thou haſt commanded thy Teſtimonies very righteouſly, and faithfully.

139. צ My Zeal has cut me off; becauſe my Adverſaries have forgot thy Words.

140. צ What thou ſayeſt is very pure; and thy Servant loves it.

141. צ I being ſmall and deſpiſed, do not forget thy Precepts.

142. צ Thy Righteouſneſs is everlaſting Righteouſneſs, and thy Law is Truth.

143. צ Diſtreſs and Streightneſs having found me out, thy Commandments are my Delight.

144. צ The Righteouſneſs of thy Teſtimonies is for ever: cauſe me to underſtand, that I may live.

145. ק I call with the whole Heart: anſwer me, O Lord; I will keep thy Ordinances.

146. ק I call upon thee, ſave me; and I will obſerve thy Teſtimonies.

147. ק I prevent the Twilight, and cry out: I wait for thy Word.

148. ק My Eyes prevent the Watches, to meditate on thy Sayings.

149. ק Hear my Voice according to thy Kindneſs: O Lord, keep me alive according to thy Judgment.

150. ק Thoſe that follow Lewdneſs come near; who are far from thy Law.

151. ק Thou art near, O Lord, and all thy Commandments are Truth.

152. ק I know of old Time from thy Teſtimonies, that thou haſt founded them for ever.

153. ר Look on my Affliction, and deliver me: for I do not forget thy Law.

154. ר Plead my Cauſe, and vindicate me: keep me alive according to thy Sayings.

155. ר Salvation is far from the Wicked: for they ſeek not thy Ordinances.

156. ר Thy Mercies are many, O Lord: keep me alive according to thy Judgments.

157. ר My Perſecutors and Adverſaries being many, I turn not aſide from thy Teſtimonies.

158. ר I ſee the Treacherous, and loath; becauſe they do not obſerve thy Sayings.

159. ר See that I love thy Precepts: O Lord, keep me alive according to thy Kindneſs.

160. ר The Sum of thy Word is Truth, and every one of thy righteous Judgments is for ever.

161. ש Princes perſecute me undeſervedly; but my Heart is in Fear of thy Word.

162. ש I am joyful for thy Sayings, as one who finds much Spoil.

163. ש I hate, and abhor Falſehood; loving thy Law.

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down their *Traditions*, which they had forbid to be written, &c. ſee *Patr. Pref.* but the two foregoing Verſes, and *thy* in this, incline me the other Way.

Ver. 127, 128. *Therefore*] Becauſe his proud Oppreſſors, Ver. 121, 122. broke God's Law, *David* might prize it the more, as Ver. 139. though *Mudge* affirms, '*Therefore* has no Connexion with what is paſt.'

Ver. 128. *every Thing*] *Mudge* notwithſtanding the good Senſe it makes, confidently aſſerts, *The preſent Reading is evidently falſe*, and tranſlates, *I keep ſtrait on according to all thy Charges*, by dividing (and deſtroying) this כל putting כ to the preceding Word, and ל from the End here to the Beginning of the ſecond Word before it. What might not be done at this Rate? Who could have believed any Perſon would publiſh a Thing ſo very abſurd, and improbable? Could any Copier of the *Heb.* by Overſight take two Letters, one from the Beginning of the firſt of two Words, and the other from the End of the ſecond, and then turning thoſe two Letters backward, make a third new Word? Beſides כ would have another Shape ך before, or indeed be כה As to the *Seventy*, he that tranſlated this might much eaſier miſs or neglect one כל of the three, nor is it any ſtrange Matter for them not to render literally.

Ver. 130. *Entrance*] *Sept. Declaration*, for *Opening* from the Verb.

Ver. 133. *any*] the *Sax.* being *æniy*.

Ver. 136. *ſuch as*] The *Sept.* turn it to himſelf, the Odds might be but ו and י with an Infinitive.

Ver. 138. *righteouſly*] or *in Righteouſneſs*. In the *Dow. Bib.* thus darkly, *Thou haſt commanded the juſtice of thy teſtimonies: and thy veritie exceedingly*; and our *com. Eng.* is averſe to the *Heb.* where the Verb is firſt.

Ver. 141. *being*] ſee *Gell*'s *Eſſay*, p. 391.

Ib. *ſmall*] The LXX *a Junior* or *young*, apparently miſinterpreting צעיר by נער

Ver. 147. *prevent*] left out of the *Pſalter*.

Ver. 150. *that follow Lewdneſs*] *Mudge* has, *that purſue me with malicious Subtilty*; for he reads, he ſays, דרפי as if he did not know how to point Half of it, and the Pointing ſecures it from ſuch Invaſion, even of the *Seventy*; from whom and *Dr. Hare* our Author fetches his Aſſiſtance, too feeble for ſuch a Work.

Ver. 160. *Sum*] *Heb. Head.*

164. ש Seven

164. ש Seven times in a Day do I praiſe thee, for thy righteous Judgments.

165. ש Thoſe who love thy Law have much Peace, and have no Stumbling-block.

166. ש I hope for thy Salvation, O Lord, and do thy Commandments.

167. ש My Soul obſerves thy Teſtimonies, and I love them exceedingly.

168. ש I obſerve thy Precepts, and Teſtimonies: for all my Ways are before thee.

169. ת Let my Cry come near before thee, O Lord: cauſe me to underſtand according to thy Word.

170. ת Let my Supplication come before thee: deliver me according to thy Saying.

171. ת My Lips ſhall utter forth Praiſe: for thou teacheſt me thy Ordinances.

172. ת My Tongue ſhall ſing thy Sayings: for all thy Commandments are with Righteouſneſs.

173. ת Let thy Hand be to help me: for I have choſen thy Precepts.

174. ת I have deſired thy Salvation, O Lord, and thy Law is my Delight.

175. ת Keep my Soul alive, that it may praiſe thee; and let thy Judgments help me.

176. ת I have gone aſtray like a Sheep that is loſt; ſeek thy Servant: for I do not forget thy Commandments.

PSALM CXX.

A Poem of the Stairs.

I called to the Lord in my Diſtreſs, and was not unanſwered by him.

2. O Lord, deliver my Soul from the falſe Lip, from the deceitful Tongue.

3. What ſhall be given to thee? Or what ſhall be added to thee, O deceitful Tongue?

4. The Arrows of the Powerful ſharpened, with Coals of Juniper.

5. Wo is to me, that I ſojourn in Meſhech, dwell with the Tents of Kedar.

6. My Soul it ſelf has dwelt much with him who hates Peace.

7. I am *for* Peace; but when I ſpeak, they are for War.

PSALM CXXI.

A Poem of the Stairs.

I look up to the Mountains, from whence my Help comes.

2. My Help is from the Lord, who made the Heaven and the Earth.

3. May he not ſuffer thy Foot to be moved: may he not ſlumber who keeps thee.

4. Behold he who keeps Iſrael, does neither ſlumber, nor ſleep.

5. The Lord keeps thee: the Lord is a Shelter to thee on thy right Hand.

6. The Sun ſhall not ſmite thee by Day, nor the Moon in the Night.

7. The Lord will keep thee from all Evil: he will keep thy Soul.

8. The Lord will keep thy going out and coming in, henceforth even for ever.

Ver. 164. by *Buchanan*, *Septies tuam æquitatem me canentem lux videt*:

A Day ſees me ſinging thy juſt Dealing ſeven times; which his Country-man *Jonſton* follows with,

Hanc me canentem ſedulo Lux una cernet ſepties.

Ver. 165. *have much Peace*] Thus *Juvenal* at the End of his 10th *Satyr*,

——*Semita certe*
Tranquillæ per virtutem patet unica vitæ:

Rendered in a late proſe *Tranſlation*, *Be aſſured, that the only Path to a Life of Peace is through a Courſe of Virtue.*

Ib. *no Stumbling-block*] Nothing that they ſtumble at; but have Something *to offend them*, *Mat.* xviii. 6, 7.

Ver. 1. *the Stairs*] thus rendered *Neh.* iii. 15. & xii. 37. *Exek.* xl. 6. & xliii. 17. and *Steps*, *Exod.* xx. 26. 1 *King.* x. 19, 20. 2 *Chron.* ix. 18, 19. *Ezek.* xl. 22, 26, 31, 34, 37, 49. *Sol. Jarhi* in his *Commentary* writes of this and the 14 next *Pſalms*, שיאמרי ה. וי אותו על חמש עשרה מעלות היורדות מעזרת ישראל עד עזרת נשים *They were thoſe which the Levites ſaid upon the* 15 *Stairs going down from the Court of the Iſraelites to that of the Women.* So *Godwin* in his *Moſes* and *Aaron*, Lib. ii. 1. and *Grotius* in *Annot.* The Deſcription of which Stairs may be ſeen in *Prideaux's Ichnography of the Temple*, *Connect.* Part I. B. 3. Both Numbers agreeing, gives this Expoſition much the Preference; eſpecially compared with the like Word, *Neh.* ix. 4. whereas thoſe who ſuppoſe it otherwiſe, leſs probable, feign the other 15 to anſwer this of the *Pſalms*. They may be ſuppoſed all made by *David*, excepting the cxxvith and cxxxiid, as the Titles ſhew of ſome; and this againſt *Doeg*.

Ver. 3. *added*] So the *Heb.* ſignifies, not done; and which by the *com. Tranſ.* makes, *Sharp arrows ſhall be done unto thee.*

Ver. 4. *Coals of Juniper*] which *Jerome* on *Manſion* 15 of the *Iſraelites* ſays, it is reported, *ſi cinere fuerint opertæ, uſque, ad annum perveniant, if they were covered up in the Aſhes, would keep a Year.* This Curioſity of Nature is given away in the *Pſalt.* for the juſtling Epithets *hot burning*; and the LXX being at a Loſs through the Infrequency of it, put it *deſolate*.

Ver. 5. *Meſhech——Kedar*] *Iſraelites* barbarous and wicked like the People there; as it does not appear *David* ever was in thoſe Places, being Part of *Arabia*.

Ver. 7. *I ſpeak*] *Unto them* the *Litur.* as the *Gr.* but to whom elſe ſhould he ſpeak?

Ver. 1. *Mountains*] *Zion* and *Moriah*, 2 *Chron.* iii. 1. and *Grotius* ſuppoſes it was written in the Time of the War with *Abſalom*.

Ver. 3. *ſlumber*] *Sax. hnæppie.*

Ver. 6. *ſmite*] *Litur. burn*; which the *Heb.* does not ſignify, and puts the *learned Vindicator* hard to it to make out of the Moon: among other Things he brings that Saying of the Vulgar, when they tread in cold Water, that they have ſcalded their Feet, yet ſuppoſes the Moon has Heat to the ſame Degree ſhe has Light; though it is evinced by the Burning-glaſſes, ſhe tranſmits none at all of the former.

Ib. *Nor the Moon*] *Duport* too far out of his uſual Dulneſs;

Οὐδὲ σέ κεν κερόεσσα βάλοι κατὰ νύκτα σελήνη·

nor the horned Moon puſh thee by Night; but he might make it from *Apollinarius*, who has the like Senſe and Words.

Ver. 8. *going out——coming in*] *Sax. ingang——utgang*, being tranſpoſed.

PSALM CXXII.

A Poem of the Stairs, by David.

I was glad when they ſaid to me, Let us go to the Houſe of the Lord.

2. Our Feet have ſtood in thy Gates, O Jeruſalem.

3. Jeruſalem is built like a City, which is joined together of it ſelf.

4. Whither the Tribes go up, the Tribes of the Lord to the Teſtimony of Iſrael; to give thanks to the Name of the Lord.

5. For the Thrones of Judgment abide there, the Thrones of the Houſe of David.

6. Aſk concerning the Peace of Jeruſalem: let them be quiet who love thee.

7. Let there be Peace in thy Fort, Quietneſs in thy Palaces.

8. For the ſake of my Brethren and Friends, I now ſpeak, Let Peace be in thee.

9. For the ſake of the Houſe of the Lord our God, I will ſeek thy Good.

PSALM CXXIII.

A Poem of the Stairs.

I look up to thee, who dwelleſt in Heaven.

2. Behold as the Eyes of Servants are to the Hand of their Maſters, as a Handmaid's to that of her Miſtreſs; ſo are our Eyes to the Lord our God, till he is gracious to us.

3. Be gracious to us, O Lord, be gracious to us: for we are filled much with Contempt.

4. Our Soul it ſelf is filled much with the Scoffing of thoſe that are at eaſe, with the Contempt of the Proud.

PSALM CXXIV.

A Poem of the Stairs, by David.

Unleſs it had been the Lord who was for us, let Iſrael now ſay;

2. Unleſs it had been the Lord who was for us, when Mankind roſe up againſt us:

3. Then would they have devoured us alive, when they were incenſed at us;

4. Then would the Waters have overflowed us, the Flood paſſed over our Soul;

5. Then *that* of lofty Waters would have paſſed over our Soul.

6. Bleſſed be the Lord, who has not delivered us a Prey to their Teeth.

7. Our Soul is eſcaped as a Bird from the Snare of the Fowlers: the Snare is broken, and we are eſcaped.

8. Our Help is in the Name of the Lord, who made the Heaven and the Earth.

PSALM CXXV.

A Poem of the Stairs.

Thoſe who truſt in the Lord are as Mount Zion, that is not moved, but abides for ever.

2. As the Mountains are round about Jeruſalem it ſelf, the Lord will be about his People, henceforth even for ever.

Ver. 1. *Poem*] the Time of which appears by Ver. 2, 5. ſee 2 *Sam.* v. 6.

Ver. 2. *have ſtood*] *Heb. have been ſtanding.*

Ver. 3. *Jeruſalem*] where *Maundrell* being in the Year 1697, paced it round without the Wall, and it was by his Account, on the North 1435, South 1290, Eaſt 1005, and Weſt 900 of his Paces or Steps, 10 of which he computes at 9 Yards; the whole making juſt two Miles and a half, as he ſays; but certainly there wants 233 Yards, or a Furlong and 13 Yards, of it, being exactly 2 *Eng.* Miles (as doubtleſs he reckoned by) a Quarter, and 207 Yards. The Gates he reckons 7, one at the Weſt, and two at each of the other Sides, *Journ. from Alep. to Jeruſ.* ſee more on *Pſa.* xlviii. 2.

Ver. 4. *to the Teſtimony*] *Pſalt. to teſtifie unto Iſrael*; but it is a Noun, not a Verb.

Ver. 6. *Aſk*] as the Word means commonly, ſcarce *pray.*

Ver. 7. *Fort*] according to the *Heb.* and not *Walls.*

Ver. 1. This ſeems rather made by *David* in his Troubles, before his Advancement; though ſome conjecture it to be long after him. Which *Sandys* begins in this lofty Manner,

Thou Mover of the rolling Sphears,
I through the Glaſſes of my Tears,
To thee my Eyes erect.
As Servants mark their Maſters Hands,
As Maids their Miſtreſſes Commands,
And Liberty expect;

And *Smyth*, as alſo *Tate* and *Brady* have almoſt verbatim the two Lines, *As Servants &c.*

Ver. 3. *us*] who might be thoſe with *David.*

Ver. 1. *Iſrael*] over whom *David* ſeems to have now reigned; applied by *Nichols* to *Abſalom*'s Rebellion, but better ſeemingly by *Patr.* to the foreign Enemies.

Ver. 3. *alive*] *quick* being not only obſolete, but may be miſtaken by ſuch as uſe it for *quickly.*

Ver. 5. that] the Verb being ſing. and ſo *Jun.* and *Trem.* add *Flood*, but the LXX attribute it to *Soul.*

Ver. 1. *Patrick*'s relating this and *Pſa.* cxxiii. to be made on Occaſion of *Sennacherib*'s beſieging *Jeruſalem*, is ſo conjectural, that *David* may better have the Preference of their paſſing for his, ſince he wrote ſo many, if we do ſeek who is likelieſt.

Ver. 2. *round about*] As *Dr. Perry* who was lately there, deſcribes the Situation of it, which he ſays "is very "high, compared with the Plains to the Seaward, yet is "in a ſmall Deſcent, ſurrounded with Hills ſomewhat "higher than it ſelf, except only to the South-eaſt, "where it looks down into a deep Abyſs, on the Back "of which runs a Range of Mountains of *Arabia Petræa*, "which ſeem pretty equal in Height with *Jeruſalem*," *View of the Levant*, p. 123. And *Dr. Rauwolff* a *German*, who was there in 1575, relates "that the *Dead* "*Sea*, where *Sodom* and *Gomorrah* ſtood, might be "plainly ſeen from thence over a barren Hill, though it "was a Day's Journey off, as likewiſe Mount *Seir* be"yond it, and the high Hills *Abarim* and *Nebo*," *Travels*, Part. iii. 3.

3. For

3. For the Rod of the Wicked ſhall not reſt upon the Lot of the Righteous; that the Righteous may not put forth their Hands to Iniquity.

4. Do good, O Lord, to the Good, and to ſuch as are upright in their Hearts.

5. As for thoſe that turn aſide to their crooked Ways, the Lord will make them go with the Workers of Iniquity; Proſperity being in Iſrael.

PSALM CXXVI.

A Poem of the Stairs.

When the Lord turned back the Captivity of Zion, we were like thoſe who dream:

2. Then was our Mouth full of Laughter, and our Tongue of Singing; then they ſaid among the Gentiles, The Lord has magnified himſelf in dealing with theſe.

3. The Lord has magnified himſelf in dealing with us, who are glad.

4. O Lord, turn back our Captivity, as the Streams in the South.

5. Thoſe who ſow with Tears, ſhall reap with Singing.

6. He that weeps as he goes along, carrying the gotten Seed; ſhall come along with Singing, carrying his Sheaves.

PSALM CXXVII.

A Poem of the Stairs for Solomon.

If the Lord does not build the Houſe, they labour in vain who build it: if the Lord does not keep the City, the Keeper watches in vain.

2. It is in vain for you to riſe up early, to ſit down late, eating the Bread of Grief: ſo he gives his Beloved Sleep.

3. Behold Children are the Lord's Poſſeſſion, the Fruit of the Womb is a Reward.

4. As Arrows in the Hand of the Powerful; ſo are the Children of Youth.

5. The Man is happy whoſe Quiver is full of them: they will not be aſhamed, but will ſpeak with the Enemies at the Gate.

PSALM CXXVIII.

A Poem of the Stairs.

Every Man is bleſſed who fears the Lord, who goes in his Ways.

2. For thou wilt eat of the Labour of thy Hands: thou art bleſſed, and it is well with thee.

3. Thy Wife will be like a fruitful Vine at the Sides of thy Houſe, thy Children like Olive Plants round about thy Table.

4. Behold that ſo will the Man be bleſt who fears the Lord.

Ver. 3. *reſt*] The Author of *Holy David &c.* to vindicate the *old Pſalt.* labours to ſhew that *reſt* (a verb) does not neceſſarily import *a long abode* (which is a Noun) or that *cometh* (not from the *Heb.*) imports it as well.

Ib. *Let*] *Sax. blyt.*

Ver. 5. *crooked Ways*] *Vulg. Obligationes, Obligations*, by Corruption probably of *obliquationes.*

Ib. *make—go*] *lead*, which the *Heb.* has Nothing of, being quite unfit.

Ver. 1. *Ezra* is ſuppoſed to have made this after ſome of the People were returned from the Captivity of *Babylon*, Ver. 1, 4. *Brady* and *Tate* begin it,

When Sion's God her Sons recall'd
from long Captivity,
It ſeem'd at firſt a pleaſing Dream
of what we wiſh'd to ſee:

as *Baſil Kennett* does with,

When favour'd by Jehovah's Guardian Hand,
The Captive Tribes regain'd their Native Land;
We ſeem'd in Dream, or Viſion, to poſſeſs
A Pleaſure ſo profuſe of Happineſs.

Ib. *dream*] *Sept. are comforted*; from this Verb's Meaning *to recover* or *get well*, *Iſa.* xxxviii. 16. not as *Byth.* ſays from another *to ſpare.*

Ver. 2. *Mouth*] By the Art of Spelling *mouthes* is made two Syllables in the *old Metre.*

Ver. 4. *South*] where we find Mention made of Streams not perennial, *Job* vi. 15, 19. whoſe Return he finely compares theirs to: an exquiſite Simile!

Ver. 5. *ſhall reap*] *Sax. ripath.*

Ver. 6. *gotten*] as *getting*, *Job* xxviii. 18.

Ib. *Sheaves*] *Sax. gripan*; but in ſome Parts of *England*, the Handfuls before they are put together in Sheaves are called *Grips* for *Gripes.*

Ver. 1. *for Solomon*] as *Pſa.* lxxii. from whence the Time of writing it appears, he being but young when *David* died.

Ib. *If the Lord*] *Euruphamus* the *Pythagorean* in his *Treatiſe upon Life* writes, Ἀνθρώπῳ φύσις, τὰ μὲν ἐκ τῆς ἰδίας προαιρέσιος, τὰ δὲ καὶ τὰς ἐκ τοῦ Θεῖου γινομένας ἐπικουρίας ἐπιζητοῦντι. *The Nature of Man is ſuch, that he can conſult himſelf, yet he alſo wants divine Help.*

Ib. *vain*] *Sax. ydel.*

Ib. *Keeper*] the Participle of the foregoing Verb.

Ib. *watches*] as this Verb is rendered *Pſa.* cii. 7. *Prov.* viii. 34. *Ezr.* viii. 29. *Iſa.* xxix. 20. *Jer.* v. 6. & xxxi. 28. & xl. 27. *Dan.* ix. 14. and never ſignifies *waketh.*

Ver. 2. *to riſe up early, to ſit down late*] Here the LXX have, *to get up early: riſe you after ſitting down*; with little Senſe, and a wrong Pauſe, nay as if שבת was שבו

Ib. *ſit down*] from *Labour* or *Watching*, Ver. 1. for it is not ſitting Work that is ſpoken of.

Ib. *eating*] a Participle, which our *Tranſ.* ſeems to have miſtaken for a Verb infinitive.

Ib. *ſo he*] the Lord by keeping the City at Night, Ver. 1.

Ib. *Beloved*] referring to *Solomon*'s Name, 2 *Sam.* xii. 25. and ſo meaning him particularly.

Ver. 4. *the Children of Youth*] who being born when their Parents are young, may grow up to be ſerviceable to them; and *Grot.* notes that ſuch are ſtronger. Our *Tranſlators* by *children of the youth*, ſeem to have meant only *young Children*, as in the *Litur.* or *young Men*, and either ill expreſſed. For *Youth* the LXX have *ſhaken ones*, as a Participle.

Ver. 5. *Quiver*] wherein Arrows were carried.

Ib. *at the Gate*] ſhall go to the very Gate of their Enemies City, to demand Entrance; ſee *Gen.* xxii. 17. which ſeems more denoted than Trial at Law.

5. The Lord will bleſs thee from Zion, and thou wilt ſee the Welfare of Jeruſalem all the Days of thy Life.

6. Thou wilt alſo ſee thy Children's Children, Proſperity in Iſrael.

PSALM CXXIX.

A Poem of the Stairs.

They have diſtreſſed me much from my Youth, let Iſrael now ſay;

2. They have diſtreſſed me much from my Youth: yet have not prevailed againſt me.

3. The Ploughers ploughed on my Brow, making their Furrows long.

4. The Lord was juſt, he cut the Cord of the Wicked aſunder.

5. Let all who hate Zion be aſhamed, and turned back.

6. Let them be as the Graſs of the Roofs, that withers before it is pulled up:

7. With which no Reaper fills his Hand, nor he that makes Sheaves his Arm.

8. Neither do thoſe who paſs by ſay, The Bleſſing of the Lord be on you, we bleſs you in the Name of the Lord.

PSALM CXXX.

A Poem of the Stairs.

I call upon thee, O Lord, from the Depths.

2. Lord, hear my Voice: let thy Ears be attentive to that of my Supplications.

3. If thou, O Lord, ſhouldeſt obſerve Iniquities; Lord, who ſhall ſtand?

4. But there is Forgiveneſs with thee, that thou mayeſt be feared.

5. I wait for the Lord, my Soul waits; and I hope for his Word.

6. My Soul *does* for the Lord, more than they themſelves who watch for the Morning it ſelf.

Ver. 5. *Zion*] which may ſhew what Part of *David*'s Life he compoſed this and the following *Pſalm* in, as has been before obſerved of others.

Ver. 1. *Poem*] For the Author ſee at *Pſa.* cxx & cxxv. though ſome gueſs him to have lived after the *Babylonian* Captivity.

Ver. 3. *Ploughers ploughed*] According to the 70 *Interpreters Sinners hammered*; accepting the Verb otherwiſe, and ſo paraphraſing the Noun. *Johnſon* in his late large *Dictionary of the Engliſh Language* in 2 vols. fol. has to theſe Words no Inſtance of ſpelling them with *w*, and there is *plough*, *Luk.* ix. 62.

Ib. *Brow*] Being Something that ſtands out or high, and ſo rendered *Lev.* xiv. 9. *Kennett* indeed has an ingenious, but unwarrantable Thought, according to the *com. Reading* thus,

Th' inhumane Scourgers on my Back have plough'd
With livid Tracts, and Furrows mark'd in Blood:

for that is not ſimilar to drawing a Plough, nor was *David* whipt, we may ſuppoſe, by his Enemies; yet *Mudge* too expounds it, *ſcourged* ſeverely. And the Writer of *Holy David clear'd* more unaccountably labours to ſhew the *Back* was *Zion*.

Ib. *Furrows*] the Wrinkles on the Brow or Forehead, cauſed by Trouble and Illneſs of Body, which appear in Weeping, downcaſt Looks, and Leanneſs. *Sept. Iniquity*, from עוה for ענה

Ver. 4. *Cord*] Sing. though with a plur. Termination; that which the Plough was drawn with. *Sept. Nacks*, from the Thickneſs denoted; *Litur. Snares*, from too fond, and here a wrong Freedom.

Ver. 6. *is pulled up*] according to the Signification of the Verb, which never is *groweth up*; ſo *Munſt.* and *plucked up* in the *Litur.* and *Ham. pulleth off* by *Ainſw. &c.* beſides *Maundrell* in his *Journey from Aleppo to Jeruſalem*, 1697, at the End informs us, that *in the Land of Paleſtine they pull up their Corn for the ſake of the Straw*, and he accordingly there explains this Verſe; ſee alſo *L. de Dieu*'s *Animad.* The *laſt Eng. Tranſ.* before the *preſ.* has *afore it cometh forth*, the *com. Met. ere it grow*; on which *Ward* ſays, *How Graſs can wither before it grow, is a Paradox.*

Ver. 7. *With which*] there being *Graſs* among Corn; and though *Mudge* ſays it cannot refer to this Graſs, ſurely it may.

Ib. *no—fills*] ſome *Copies* of the *vulg. Lat. will not fill*, others *has not filled.*

Ib. *Reaper*] for *the Mower* does not take the Corn in his Hand: and this Participle is tranſlated *the Reaper*, *Am.* ix. 13. and plur. *the Reapers*, *Ruth* ii. 3, 4, 5, 6, 7, 14. 2 *King.* iv. 18. no where elſe *mower* or *mowers*.

Ib. *Arm*] rendered *Arms*, *Iſa.* xlix. 22. thus *Pagn.* turns it *Brachium*, *Jun.* and *Trem. Lacertum*, as alſo *Buxtorf's Lexic.* has it.

Ver. 6, 7, and 8. ſeem wholly to refer to that uſeleſs, unprofitable, ungathered Graſs, that grows ſpontaneouſly on the Roofs of Houſes. A Graſs (ſays he) that withers before it is ripe; a Graſs, that as its Situation admits not of mowing, ſo it is not even reaped, cut down with a Sickle. A Graſs, that however luxuriant it may ſeem, is never worth the Labour of gathering, and therefore never enjoys thoſe encouraging Benedictions of the Paſſengers upon the Labourers employed in gathering in the uſeful and mature Productions of the Earth. For of ſuch kind of Benedictions are thoſe undoubtedly which are contained in the 8th Verſe.

Ver. 1. *Poem*] written as may ſeem after *David* had ſinned concerning *Uriah*.

Ver. 4. *that thou mayeſt be feared*] *Vulg. Lat. and for the ſake of thy Law*, joined to the following; תורא *thou mayeſt be feared*, being taken for תורה *Law*: but for this the *Septuag.* now have *Name*, which I ſuppoſe was deſigned to be rendered by νόμος, or rather was by Miſtake νόμα, and the gen. Caſe put νόματος, which being no Word, was altered into ὀνόματος. This Remark, however novel (as all were at firſt) has a Right not to yield to any Thing leſs apparent; and the Matter is Matter of Fact.

Ver. 5. *and*] The LXX. miſſing this, join that before and that after together.

Ver. 6. does] rather *watch*, or elſe *hope*, than *wait*; the *Litur.* at Adventure *fleeth*, *Hammond haſteneth*, *Jun. ſtudioſior eſt*, *is more careful*; but the *Sept.* and *vulg. Lat. hoped.*

Ib. *more than &c.*] *Sept. from the morning watch till Night*, paraphraſtically at Random, to ſhun a ſeeming Tautology that might be Elegance.

Ib. *Morning*] *Sax. dæyredlicre*; q. d. *red like day*, and in another *Copy moryintyde*.

7. Let Iſrael hope for the Lord: for with the Lord there is Kindneſs, and with him much Redemption.

8. And he will redeem Iſrael from all its Iniquities.

PSALM CXXXI.

A POEM of the Stairs, by David.

O Lord, my Heart is not exalted, nor are my Eyes lofty; neither do I go in great Things, nor in ſuch as are too wonderful for me.

2. Do not I order and make my Soul quiet, like one that is weaned of his Mother? My Soul is as it were weaned in me.

3. Let Iſrael hope for the Lord, henceforth even for ever.

PSALM CXXXII.

A POEM of the Stairs.

O Lord, remember of David, all his being afflicted:

2. Who ſwore to the Lord, vowed to the Strong One of Jacob;

3. I will not go into the Tent of my Houſe, will not get up on the Couch of my Beds,

4. Will not give my Eyes Sleep, my Eyelids Slumber;

5. Till I find a Place for the Lord, Tabernacles for the Strong One of Jacob.

6. Behold we heard of it in Ephrathah, found it in the Fields of Jaar.

7. We will come to his Tabernacles, will bow down at his Footſtool.

8. Ariſe, O Lord, to thy Reſt, thou and the Ark of thy Strength.

9. Let thy Prieſts be cloathed with Righteouſneſs, and let thy pious ones ſing.

10. For the ſake of thy Servant David, turn not back the Face of thy anointed one.

11. The Lord has ſworn to David truly, from which he will not return; Of the Fruit of thy Body will I ſet on thy Throne:

12. If thy Children obſerve my Covenant, and my Teſtimonies that I teach them, their Children alſo ſhall ſit on thy Throne for evermore.

13. For the Lord has choſen Zion, having deſired *it* for his own Dwelling.

14. This ſhall be my Reſt, *ſaid he*, for evermore: here will I dwell, becauſe I deſire it.

15. I will throughly bleſs its Proviſion, will ſatisfy its Needy with Victuals.

16. I will cloath the Prieſts of it too with Salvation; and its pious ones ſhall ſing joyfully.

17. There will I make the Horn of David ſprout forth; having provided a Lamp for my anointed one.

Ver. 2. *Do not*] One Particle denoting a Queſtion, and another *not*. The LXX tranſlate, *If I have not been humble*, as if it was שחתי from שחח when it is שויתי Did they take ו to be ח

Ib. *and make—quiet*] *Sept. but exalted*, from רומם inſtead of דומם *Litur. refrain* from *Munſter*. but with the Verbs tranſpoſed, and the Meaning of the other from the LXX; what jumbling Work this!

Ib. *as it were weaned*] The LXX have, *ſo wilt thou recompenſe*; in another Signification indeed of the Verb, but כ is not to be ſtrained into [ſo;] and if they wrote ως not for ὡς, but for ὡς, *as*, it would be without the little Senſe it has now.

Ib. *in me*] So *Pagn.* and the *Tig. Verſ.* have *in me*, the *Lat.* and *Eng.* being here the ſame; *Munſt.* and *Mont. ſuper me, upon me*; *Jun.* and *Trem. apud me, with me*; which laſt *Ainſw.* renders this *Heb.* by, that is quite omitted in the *com. Bible.*

Ver. 3. *Iſrael*] which may be a Hint that it was written while *David* reigned, as *Pſa.* cxxiv.

Ver. 1. I ſuppoſe with *Grotius*, *Poole*, and others, that this *Pſalm* was made by *Solomon*, Ver. 8, 9, 10. being nearly the ſame with the Concluſion of his Prayer, 2 *Chr.* vi. and Ver. 10, 11. ſeem plainly to ſhew it.

Ib. *being afflicted*] a Verb, but turned by the LXX *Meekneſs*, and how is eaſy to be ſeen by one that knows a Little of the *Hebr.*

Ver. 4. *Eye-lids*] *Sax. hræwum.*

Ib. *Slumber*] The Supplement of the LXX to no Purpoſe, ſee in the *Com. Pray.*

Ver. 6. *we*] viz. *David*, when he was young, and dwelt in *Beth-lehem-Ephrathah*, *Mic.* v. 2. *Ruth* iv. 11. *Solomon* ſpeaking this in the Name of their or the Royal Family; in which Manner nearly both *Grotius* and *Hulſe* take it; and this I think is much likelier than taking *Ephrathah* for *Shiloh*, only becauſe that was in the Tribe of *Ephraim.*

Ib. *the Fields*] left out in the *Litur.* but the Writer of the *General Defence* in *H. D. clear'd* keeps to his Title even here, not allowing a Fault. O happy Tranſlation!

Ib. *Jaar*] at *Kirjath-jearim*, 1 *Chron.* xiii. 6. which is *The Town of the Jaars* or *Woods*; and ſeems here put for a proper Name like *Ephrathah*, as *Jun.* and *Trem.* with *Mudge* alſo have it, and *Hulſe* expounds it.

Ve. 9. *cloathed*] *Sax. ſcrydde*, whence *Shroud.*

Ver. 11. *will not return*] but that *Solomon*'s Children ſhould ſit, &c. Ver. 12.

Ver. 12. *Teſtimonies*] plur. ſee *De Dieu Anim.*

Ver. 13. *the Lord*] viz. himſelf, as he ſpeaks in ſeveral Places; though *Mudge* ſays, *Theſe are the Words of the Author.*

Ver. 15. *Proviſion*] Which the *Septuagint*, rendering θήραν, the *vulg. Lat. Tranſlator* plainly miſtook for χήραν, or made from a wrong *Gr. Copy* that had it ſo, inſtead of the *Heb.* and thus turned it *viduam*, *Widow*; and yet to juſtify it, the *Doway Tranſlators* cunningly expound the *Widow* to be *the Church wanting Chriſt's viſible preſence*; whereas this was *Zion*'s, Ver. 13. and ſo muſt be the *Church*'s Widow, not *Chriſt*'s; ſee *Amama, Anti-barb. Bibl.* L. i. C. 3.

Ver. 16. *Salvation*] *Litur. health*; which if it denoted the ſame as *Salvation* formerly, not now.

18. I will cloath his Enemies with Shame, but his Crown ſhall flouriſh upon himſelf.

PSALM CXXXIII.

A Poem of the Stairs, by David.

Behold how good and how pleaſant it is, for Brethren to dwell even together!

2. Like the good Oil upon the Head, running down on the Beard, namely Aaron's; which ran down to the Edge of his Apparel:

3. Like the Dew of Hermon, *like* that which comes down upon the Mountains of Zion; for there the Lord commanded ſhould be the Bleſſing, Life for evermore.

PSALM CXXXIV.

A Poem of the Stairs.

Behold bleſs the Lord, all you Servants of the Lord, that ſtand in the Lord's Houſe in the Nights.

2. Lift up your Hands in the holy Place, and bleſs the Lord.

3. The Lord bleſs thee from Zion, who made the Heaven and the Earth.

PSALM CXXXV.

Praise the Lord, praiſe the Name of the Lord, praiſe, O Servants of the Lord;

2. Who ſtand in the Lord's Houſe, in the Courts of the Houſe of our God.

3. Praiſe the Lord, for he is good: ſing melodiouſly to his Name, for it is pleaſant.

4. Since the Lord has choſen Jacob for himſelf, Iſrael for his own Property.

5. For I know that the Lord is great, and our Lord the moſt of all gods.

6. All that the Lord pleaſes, he does in Heaven and on the Earth, in the Seas and all Depths:

7. Cauſing the Vapours to go up from the End of the Earth, making the Lightnings for the Rain, bringing the Wind out of his Treaſuries:

8. Who ſmote the Firſt-born of Egypt, both of Man and Beaſt.

9. He ſent Signs and Miracles within thee, O Egypt, againſt Pharaoh, and all his Servants:

10. Who ſmote large Nations, and ſlew ſtrong Kings;

11. Sihon King of the Amorites, and Og King of Baſhan, with all the Kingdoms of Canaan:

12. And gave their Country a Poſſeſſion, a Poſſeſſion to his People Iſrael.

13. O Lord, thy Name is for ever: O Lord, thy Remembrance is to all Ages.

14. For the Lord will judge his People, and be ſorry for his Servants.

15. The Images of the Gentiles are Silver and Gold, the Work of Man's Hands.

Ver. 18. *his Crown*] *my Sanctification* by the *Sept.* the ſame Noun denoting a *Nazarite*, and ו paſſing with them for ·

Ver. 1. by *Buchanan*,

Nil caritate mutua fratrum, nihil
Jucundius concordiam:

there is Nothing more pleaſant than the mutual Love, not any Thing more than the Agreement of Brethren.

Ib. *Brethren*] *Antiſthenes*, as *Diog. Laertius* writes in his *Life*, ſaid *the living of Brethren in Amity was ſtronger than any Wall.*

Ib. *even*] as *Ainſworth* renders it, and *Pagn.* the *Tig. Verſ.* with *Jun.* and *Trem. etiam*, the ſame; and as the *Heb.* Particle ſignifies, not *in unity*. And thus they might be compared to Oil, that is coheſive, which particularly appears in its running down gently as here deſcribed, according to the Proſpect their Habitations make when joined together, which is both beautiful and uſeful in a Society, eſpecially religious. And being figuratively, though not expreſſively, ſpoken of their divine Fellowſhip, will exceed bare *Unity*; which in bad Things would make them worſe.

Ver. 2. *Edge*] the upper one, I ſuppoſe; and not running all down *to the ſkirts of his garments*, to daub them that were ſo very precious, and to be kept ſo nice, *Exod.* xxviii. *Lev.* vi. 11. *Ezek.* xlii. 14. accordingly *Ainſw.* renders it *collar*, as likewiſe *Kimhi* expounds it, with *Ford*, &c. but *Watts* brings the Oil down to his Feet.

Ver. 3. *Dew of Hermon*] We were ſufficiently inſtructed by Experience, ſays *Maundrell* in his *Journey from Aleppo to Jeruſalem*, pag. 57. what the holy Pſalmiſt means by the Dew of *Hermon*, our Tents being as wet with it, as if it had rained all Night.

Ib. like] in an eaſy Manner from before. *Mudge* falls back into the Abſurdity of our *old Tranſ. the Dew of Hermon falling upon the Mountains of Zion*, notwithſtanding he quotes *Maundrell*.

Ib. *Zion*] by which we may underſtand the Time of penning this and the next *Pſalm*, as before of the cxxviii and cxxix.

Ib. *there*] at *Zion*, as it ſeems to me with *Poole*, being laſt mentioned, and becauſe the Verb *commanded* is preterite, which would rather be future if it referred, as ſome would have it, to *Brethren's dwelling*.

Ver. 1. *Gr.* and *Litur.* more, *in the courts of the houſe of our God.*

Ver. 1. This may alſo be aſcribed to *David*, and the Time of it ſeen by the laſt Verſe.

Ib. *Praiſe*] inſtead of which thrice, the *com. Met.* has it ſix times in the two Verſes.

Ver. 3 *ſing*] *Mudge, ſtrike up to the Name of the Lord*; taking the latter from the foregoing Part, where the *Heb.* Pointing confines it, nor does it ſtand for a Genit. to *Name*, and withal blotting out *his*.

Ver. 7. *from the End of the Earth*] at the Horizon, where the Earth ends to the Sight; but according to *Kimhi*, from the Sea where the Land ends.

Ib. *Treaſuries*] *Sax. goldhordum.*

16. They have a Mouth, but do not ſpeak; have Eyes, but do not ſee;
17. Have Ears, but do not hearken; nay there is no Breath in their Mouth.
18. Thoſe that make them are like them, *with* every one who truſts in them.
19. O Family of Iſrael, bleſs the Lord: O Family of Aaron bleſs the Lord.
20. O Family of Levi, bleſs the Lord: you that fear the Lord, bleſs him.
21. The Lord be bleſſed from Zion, who dwells at Jeruſalem. Praiſe the Lord.

PSALM CXXXVI.

GIVE thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.
2. Give thanks to the God of gods; for his Kindneſs is for ever.
3. Give thanks to the Lord of lords; for his Kindneſs is for ever:
4. To him who does great Wonders alone; for his Kindneſs is for ever:
5. To him who made the Heaven with Underſtanding; for his Kindneſs is for ever:
6. To him who ſpread forth the Earth upon the Waters; for his Kindneſs is for ever:
7. To him who made great Lights; for his Kindneſs is for ever:
8. The Sun for the Government of the Day; for his Kindneſs is for ever:
9. The Moon and Stars for the Government of the Night; for his Kindneſs is for ever:
10. To him who ſlew of Egypt their Firſt-born; for his Kindneſs is for ever;
11. And brought out Iſrael from among them; for his Kindneſs is for ever;
12. With a ſtrong Hand, and an Arm ſtretched out; for his Kindneſs is for ever:
13. To him who cut the Red Sea into Parts; for his Kindneſs is for ever;
14. And made Iſrael paſs through the midſt of it; for his Kindneſs is for ever;
15. But ſhook off Pharaoh and his Army into the Red Sea; for his Kindneſs is for ever:
16. To him who made his People go through the Wilderneſs; for his Kindneſs is for ever:
17. To him who ſmote great Kings; for his Kindneſs is for ever;
18. And ſlew ſtately Kings; for his Kindneſs is for ever:
19. Sihon King of the Amorites; for his Kindneſs is for ever;
20. And Og King of Baſhan; for his Kindneſs is for ever;
21. And gave their Country for a Poſſeſſion; for his Kindneſs is for ever;
22. A Poſſeſſion to Iſrael his Servant; for his Kindneſs is for ever.
23. Who remembred us in our Lowlineſs; for his Kindneſs is for ever;
24. And reſcued us from our Adverſaries; for his Kindneſs is for ever.
25. He gives Food to all Fleſh; for his Kindneſs is for ever.
26. Give thanks to the God of Heaven; for his Kindneſs is for ever.

PSALM CXXXVII.

BY the Rivers of Babylon there we ſate, as alſo wept, when we remembred Zion.
2. We hung our Harps on the Willows within it.
3. For there thoſe who took us captive, aſked us for the Words of a Song; and thoſe who laid on Heaps, for Mirth, *ſaying*, Sing us ſome of a Song of Zion.
4. How ſhall we ſing a Song of the Lord in a foreign Country!
5. If I forget thee, O Jeruſalem, let my right Hand forget *its Skill*.
6. Let my Tongue cleave to the Roof of my Mouth, if I do not remember thee, if I do not advance Jeruſalem above my chief Gladneſs.
7. Remember, O Lord, the Edomites ſaying at the Time of Jeruſalem, Make bare, make bare to the Foundation of it.
8. O Daughter of Babylon, that art to be waſted; he ſhall be bleſſed who renders to thee thy Recompence, for what thou haſt done to us.

Ver. 18. *make*] *Sax. doth.*
Ver. 1. This Verſe ſee 1 *Chron.* xvi. 34. on which *David* himſelf might probably make the reſt.
Ib. *his Kindneſs*] '*Benignitas ejus*, in Hebræo,' *his Kindneſs*, in Hebrew, ſays *Grotius*. *Payne* not mends, but mars, in the Couplet of the *com. Met. For certainly*, with *Give Praiſes, why?*
Ver. 2. *of gode*] *Pſalt. all* and Ver. 3. but not in *Heb. Gr.* nor *Lat.*
Ver. 13. *into*] *Litur.* by a Lapſe *in two.*
Ver. 15. *ſhook off*] from the Chariots and Horſes, the Verb ſignifying thus, as both our *Ainſw.* and *Mudge* render it.
Ver. 26. The *Pſalt.* adds another Verſe neither in the *Heb.* nor *Gr.* but the ſame as the third in the *vulg. Lat.*
Ver. 1. *of Babylon*] where doubtleſs it was compoſed; and by the Prayer againſt the *Edomites*, Ver. 7. whoſe Overthrow was about five Years after that of *Jeruſalem*; as ſhewn on *Ezek.* xxv. 13. was made in that Time: which ſeems too ſoon for *Ezra* to be the Author of it, and *Jeremiah* did not go thither, to which laſt the *Septuagint* aſcribe it.
Ver. 3. *thoſe who laid on Heaps, for Mirth*] In the *Pſalt. melodie in our heavineſſe*, worth no more than mentioning.

9. He ſhall be bleſſed who takes, and diſperſes thy Children at the Rock.

PSALM CXXXVIII.

BY David.

I will give thanks to thee with my whole Heart, before the Magiſtrates will I ſing melodiouſly to thee.

2. I will bow down at thy holy Temple, and give thanks to thy Name, for thy Kindneſs and Truth: for thou magnifieſt thy Word above all thy Name.

3. On the Day that I call, thou alſo anſwereſt me, thou ſtrengtheneſt me with Strength in my Soul.

4. All the Kings of the Earth will give thanks to thee, O Lord, when they hear the Words of thy Mouth.

5. And will ſing in the Ways of the Lord; becauſe the Lord's Glory is great.

6. High as the Lord is, yet he ſees the Lowly; and knows the Lofty far off.

7. Though I go in the midſt of Diſtreſs, thou keepeſt me alive: thou doſt ſtretch forth thy Hand againſt the Anger of my Enemies, and thy right Hand ſaves me.

8. The Lord performs for me; O Lord, thy Kindneſs is for ever: leave not off the Works of thy Hands.

PSALM CXXXIX.

FOR the chief Muſician. A Pſalm of David.

O Lord, thou ſearcheſt out, and knoweſt me.

2. Thou knoweſt my ſitting down, and riſing up, underſtandeſt my Thought far off.

3. Thou compaſſeſt my Path, and where I lie down, and art uſed to all my Ways.

4. When there is no Word with my Tongue, behold, O Lord, thou knoweſt all the Matter.

5. Thou beſetteſt me behind and before, and putteſt thy Hand upon me.

6. The Knowledge is too wonderful for me: it is ſo high, that I am not capable of it.

7. Whither ſhall I go from thy Spirit? Or whither ſhall I flee from thy Preſence?

8. If I climb up to Heaven, there thou art; or make a Bed in Hell, art there.

9. Should I, taking the Wings of the Morning, dwell at the End of the Sea;

10. There alſo thy Hand would lead me, and thy right Hand hold me.

11. Or ſhould I ſay, Certainly the Darkneſs will hide me; the Night too would be light about me.

Ver. 9. *diſperſes*] The *Heb.* Verb, which is a common one, and ſo its Meaning certain and well known, ſignifies thus, and not *daſheth*; but it is ſuppoſed the *diſperſing* or *ſcattering* here was to be by *daſhing*, which is not proved: and as here, is it not better to keep to the ſimple Senſe? which may be *diſperſing the Children among the Rocks, or turning them out into the Wilderneſs*; whereas the other requires *their Brains* alſo to be underſtood, that ſhould be *diſperſed* or *ſcattered*, but by the Text it was the *Children themſelves*; and if *daſhing* had been intended, why was it not expreſſed? ſince the *Heb.* has another Verb, viz. רפש for it, uſed on ſuch Occaſion, 2 *King.* viii. 12. *Iſa.* xiii. 16, 18. *Hoſ.* x. 14. & xiii. 16. As it ſtands in the *com. Tranſ. &c.* it ſeems very ſhocking; but *Barton* expreſſes it more horribly,

He ſhall be bleſſed for his Pains,
That daſheth out their Infant-brains;

and thus *Ford*, with *Patr.*

Ib. *thy*] *Vulg. Lat. their.*

Ver. 1. *David* ſeems to have made this *before* he was King; and though according to *Patrick*, as I now ſee, *after*, I ſhall let mine ſtand: the *Pſalm* being ſhort, the Reader may ſoon take it into Conſideration.

Ib. *Magiſtrates*] for *gods* ſounds ſtrangely; and *Angels* of the *Gr.* and *old Lat.* as if it was to be in Heaven: the former has alſo at the End of the Verſe, *becauſe thou haſt heard all the Words of my Mouth*, but the latter in the Middle without *all.*

Ver. 2. *above all thy Name*] above all that is reported concerning thee; but ſee the *Pſalt.* with the Addition of [and] to *Munſter.*

Ver. 5. *in the Ways of the Lord*] being in his Ways.

Ver. 8. *performs*] The *Pſalter* not penurious, has *his loving kindneſſe.*

Ver. 1. This and the two following *Pſalms* are ſuppoſed to be written during *David*'s Troubles under *Saul.*

Ver. 3. *where I lie down*] from the *Chald.* and the *Heb.* otherwiſe ſignifying *a Square*, to the imaginary Bounds of that I aſcribe the LXX's turning it *my Line.*

Ver. 4. *When*] before he ſpoke; for when he did ſpeak, Man might know it.

Ib. *Word*] The LXX. put to it *unrighteous*, to favour their annexing this to the latter Member of the preceding Verſe.

Ver. 5. *beſetteſt*] The Meaning of *faſhioned* in the *Pſalt. &c.* is taken from another Verb, and leſs ſuitable.

Ib. *behind and before*] Theſe ſtanding firſt in the *Heb.* Ver. are by the LXX coupled with the laſt Part of the foregoing (ſo they ſplit the three Verſes) and rendered *the latter and the former.*

Ver. 7. *Whither ſhall I go from thy Spirit?*] *hwyder ic gange fram gaſte thinum* in the *Sax.*

Ver. 9. *taking the Wings of the Morning*] to fly all Day with the Sun: ſo *Smyth* has this Verſe,

If mounted on the airy Wings
Of the grey-feather'd Morn,
I ſhould unto the farther Shores
Of weſtern Seas be born.

Ib. *at the End of the Sea*] in the Weſt, beyond the *Mediterranean*, as the Sun does from that Country in the Evening.

Ver. 11. *Or*] not *If* as at Ver. 8.

12. Even the Darkneſs does not darken from thee, but the Night gives light like the Day: the Darkneſs is the ſame as the Light.

13. For thou didſt poſſeſs my Reins, didſt cover me in my Mother's Womb.

14. I will give thanks to thee, becauſe by the aweful Doings I am wonderful, thy Works being ſo; which my Soul is very ſenſible of.

15. My Strength was not concealed from thee, when I was made in Secret, embroidered in the lower Parts of the Earth.

16. Thy Eyes ſaw my Lump, and in thy Book all Parts of it were written (which in Time were formed) when there was not one of them.

17. How precious therefore are the Thoughts of thee to me, O God! how many is the Sum of them!

18. Should I count them up, they are more than the Sand: when I awake, I am ſtill with thee.

19. Since thou wilt kill the Wicked, O God; depart from me, you bloody Men:

20. Thoſe who ſpeak of thee heinouſly, thy Adverſaries that utter themſelves vainly;

21. Do not I hate them that hate thee, O Lord, and loath ſuch as raiſe themſelves up againſt thee?

22. I hate them with perfect Hatred, they are to me for Enemies.

23. Search me out, O God, and know my Heart: try me, and know my Thoughts.

24. And ſee whether I am in a grievous Way; ſo lead me in the everlaſting one.

PSALM CXL.

FOR the chief Muſician. A Pſalm of David.

Deliver me, O Lord, from bad Men, keep me from the very violent Perſon;

2. Who contrive bad Things with the Heart, come together every Day *for* Wars.

3. They ſharpen their Tongue like a Serpent: the Venom of an Aſp is under their Lips. A Pauſe.

4. Preſerve me, O Lord, from the Hands of the Wicked, keep me from the very violent Perſon; who contrive to thruſt away my Feet.

5. The Proud hide a Gin for me, and Cords, ſpread a Net at the Side of the Road; they ſet Snares for me. A Pauſe.

6. I ſay to the Lord, Thou art my God; give ear, O Lord, to the Voice of my Supplications.

7. O Sovereign Lord, the Strength of my Salvation, thou protecteſt my Head on the Day for Armour.

8. Do not grant the Deſires of the Wicked, O Lord, let not his Heinouſneſs be brought forth, *that* they may exalt themſelves. A Pauſe.

9. *As for* the Head of thoſe who ſurround me, let the Trouble of their own Lips cover them.

10. Let burning Coals be removed upon them: let him caſt them into the Fire, into Pits, *ſo that* they may not riſe up.

Ib. *hide*] The *Sept.* *tread on*, from the Word's other Meaning, as it ſeems, *bruiſe*.

Ib. *about me*] בְּעַדְנִי being here ſpell'd with נ paſſed with the *Gr. Tranſlators* I perceive for בְּעֶדְנִי *in my Delight*, and ſo it might with us but for the Points.

Ver. 13. *poſſeſs*] *Bp. Hare*, *create*: for if you alter *kanitha* into *kannotha* in a Conjug. which that Verb has not, it will ſignify *make a neſt*. Ten thouſand ſuch new Criticiſms might be made in the *Bib.*

Ib. *didſt cover me in*] *Sept. receivedſt me from*, if the *Vulg. Lat.* was made right from the *Gr.* (as made from that it evidently was in this *Book*) but they might put ἀντελάβῃ in another Senſe, viz. *to help*; which I am the more inclined to think, as they might deduce that from סכן which Letters the Word has in it, but not any to mean *receive*.

Ver. 14. *I am wonderful*] ſhewing by the exceeding wiſe Formation a Reverence to the Creator; of which ſee particularly the great Phyſician *Galen* throughout his Treatiſe *De Uſu Partium*.

Ver. 15. *embroidered*] *Sept. and my Subſtance*, inſtead of *Stature* from קומי *it* with a worſe Fault of taking ר to be ו *and*.

Ib. *Earth*] which his Mother might be termed, to be literal; ſee *Job* i. 21.

Ver. 16. *Lump*] which ſingly well expreſſes the ſingle *Heb.* Word.

Ib. *Parts*] ſo in the Ver. before.

Ver. 17. *How*] *Gr. exceedingly*, as the Senſe of the other, or from מאד for מה and the *Vulg. Lat.* a Stretch further *too much*.

Ib. *Thoughts*] In the Margin of the Popiſh *Doway Bible* it is ſaid, "New Traſlaters pervert this Place, tranſlating "[thoughts] for [frendes;]" when in that *Verſion cogitations* is put for the ſame *Heb.* Word, Ver. 2. of our *Bib.* and ſo *Pagn.* and *Montan.* beſides the *Proteſtant Tranſlators* have it here; ſee alſo *Hulſe*.

Ver. 18. *Should*] Here is no more Need of adding *If* than in the *Heb.*

Ver. 19. *Since*] *Heb. If*, including ו that follows, as in other Places.

Ver. 20. *Adverſaries*] *Sept. Cities*, in a very different Senſe, and neglecting *thy*; the Conſonants ſerving for either.

Ver. 8. *Do not grant the Deſires of the Wicked*] whereas the LXX have, *Do not deliver* (the *Heb.* being *give*) *me to the Sinner from my Deſire*; reckoning מ a Prep. and the laſt י a Pron.

Ib. *his Heinouſneſs*] rendered by the LXX, *they contrived*, and pieced out with *againſt me*, on the Suppoſition, that ו ſtood for ו and not overſkilled in Grammar.

Ib. *be brought forth*] The LXX have, *do not leave me*, by not being aware of this Meaning of the Verb from the *Chald.* and miſtaking the 2d *Perſ.* through the Noun being fem. for the 3d.

Ver. 9. *thoſe who ſurround me*] The LXX having it *their Compaſſings*, ſhews they left the *Heb.* for their own Notion, as I preſume they did not read ם for י

Ver. 10. *be removed*] So the *Heb.* but if *Mudge* may change the Letters ימ or ומ into מר beſides the Pointing, as he ſays, *It is probable it ſhould be read*, it would become *be rained*.

Ib. *let him*] namely the *Lord*, Ver. 8.

11. Let

11. Let not the prating Perſon be eſtabliſhed on the Earth: let Harm hunt the violent one, to the driving him about.

12. I know that the Lord will manage the Cauſe of the Afflicted, the Judgment of the needy ones.

13. Certainly the Righteous will give thanks to thy Name, the Upright will dwell in thy Preſence.

PSALM CXLI.

A PSALM of David.

O Lord, I call upon thee, make haſte to me: give ear to my Voice, when I call to thee.

2. My Prayer ſhall be prepared *as* Incenſe before thee, the lifting up of my Hands *as* the Evening-offering.

3. Set a Watch, O Lord, for my Mouth, keep cloſe the Door of my Lips.

4. Do not let my Heart incline to an evil Thing, to do Deeds in Wickedneſs, with Men that are Workers of Iniquity; nor let me eat of their pleaſant Things.

5. Let the Righteous beat me in Kindneſs, and reprove me, let Oil for the Head, not break my Head: for yet even my Prayer is in their Adverſities.

6. Their Judges being thrown down at the Sides of the Rock, will hear my Words, for they are pleaſant.

7. As with one who cuts, and cleaves

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lb. *Pits*] for the Proof of this, as it is a ſolitary Word in the *Heb.* conſult *Pagnine*'s great *Lexicon*.

Ver. 11. *prating Perſon*] *Heb. Man of Tongue*, as *of Violence* after, being general.

Ver. 4. *to do Deeds in Wickedneſs*] *Sept. to make Excuſes for Sins*; not by miſtaking the *Heb.* Words, but their Meaning.

lb. *eat of their pleaſant Things*] *Sept. communicate with their choſen ones*, as before, but more widely. *Barton* in *Hymn* 566,

Nor let me of their Dainties eat,
That ſwallow Sin as Men do Meat.

Ver. 5. *beat*] in *Crit. Notes teach*, by אוֹת for יִרְדֳּמֵנִי which our Unbelievers may believe.

lb. *in Kindneſs*] not be ſevere like the Wicked. As the following *not* requires *let* with it by the *Heb.* ſo that Senſe ſeems to require this to agree with it, as likewiſe *for* that comes after. Thus alſo the *Tig. Verſ.* and ours in the *Com. Pray. friendly*.

lb. *let Oil*] *Mudge* in his *Notes* after the LXX has, *let not the Unguent of the Wicked perfume my Head*, which he ſays would carry an eaſy Senſe. But is that ſufficient to make the *Scripture* ſo, when it is not? And how is it to be done! By turning רֹאשׁ into רָשָׁע and יָגִי into יָגִיחַ which is changing, tranſpoſing, and adding even the Letters: as if by the former one ſhould make *fall* to be *fail*, *Iſa.* xl. 30. 2 *Pet.* i. 10. *flayed ſlayed*, 2 *Chron.* xxxv. 11. *fet ſet*, 2 *King* xi. 4. *hand land*, *Mic.* v. 12. *found ſound*, *Hoſ.* xiv. 8. *feller ſeller*, *Iſa.* xiv. 8. *fight ſight*, *Heb.* x. 32. and on the contrary *ſound found*, *Tit.* i. 13. & ii. 2. *favour favour*, 2 *Cor.* ii. 15, 16. with *light ſight*, *Prov.* xv. 30. *bands hands*, *Pſa.* ii. 3. *Act.* xvi. 26. *bear hear*, *Joh.* xvi. 12. and contrarily *hear bear*, Ch. vi. 60. *ſkirt ſhirt*, *Deut.* xxvii. 20, *hunt hurt*, *Ezek.* xiii. 18, 20. *breaches*, *breeches*, *Judg.* v. 17. *both doth*, 2 *Cor.* ix. 10. *liver river*, *Ezek.* xxi. 21. *fine find*, *Job.* xxviii. 1, *ſeaſon*, *reaſon*, 1 *Pet.* i. 6. *naughtineſs haughtineſs*, 1 *Sam.* xvii. 28. *corner cornet*, *Zech.* x. 4. *require requite*, 2 *Chron.* xxiv. 22. *Pſa.* x. 13. pretending only that a Letter was altered a little, as it would then make ſome Senſe: ſo by other ſmall Variation *hand head*, *Zeph.* ii, 15. *ſet ſent*, *Zech.* viii. 10 *ſent ſet*, 1 *Pet.* ii. 14. *bought brought*, 2 *Pet.* ii. 1. *ſtraits ſtairs*, *Lam.* i. 3. *led held*, *Jer.* ii. 17. *devoured: coals* to be *devouring coals*, *Pſa.* xviii. 8. and *Myſtery Miſtreſs*, *Rev.* xvii. 2. it ſhall *he take, be taken* away, *Lev.* iii. 15. *death dearth*, 2 *King.* ii. 21. *not fear what man can*, *Pſa.* cxviii. 6. *taught tare*, *Judg.* xvi. 8. *palaces places*, *Ezek.* xix. 7. *ſpirit of falſhood*, *Mic.* ii. 11. Now our *New Tranſlator* coming off with no better Succeſs, notwithſtanding his Diligence in muſtering up thoſe few Places (tho' ready done for him by *Bythner* and *Hare*) to ſhew that the *Seventy* had the *Scripture* in *Heb.* different from us (for how elſe could they read it ſo, as he ſays?) What is to be candidly thought of it upon the Whole, as there are numerous more Places wherein the *Verſion* of the *Seventy* is ſo wide from the *Heb.* that it is not, indeed cannot, be owing to the Variation of ſimilar or ſingle Letters? Did the *Seventy* always tranſlate literally and exactly? How can it be with ſo many Additions, &c? If they differed much in ſome Places from the *Heb.* why might they not a little in others, without imagining the *Original* was changed in the latter? And this is the Point to be inſiſted on; anſwer it, him that can. Why all ſuch Pains and Pother about Letters and Points, to make Pretence that the *Heb.* is altered, when there are ſo many Words and Expreſſions, wherein the *old Tranſlators* vary from it, and from one another? And how, but by their wide tranſlating? So that the *Original*, notwithſtanding any Thing in thoſe *Verſions*, might be the ſame then as now; and is much ſafer to be depended upon, as an *Original* ſhould. Nay I have here pretty largely ſhewn, in various Inſtances, ſufficient to judge of the reſt, how the LXX made their Miſtakes from the preſent Reading; as was moſt ſuitable for this *Book*, where they are followed by the *Vulg. &c.* which was done by conſidering and ſearching the *Heb.* without *Bythner*, yet compared with him ſince, and ſome added. But I found it otherwiſe with the *Targum*, where the Variations from the *Heb.* are generally mere Paraphraſe or Additions, not Grammatical Faults; and therefore lay out of my Way, as not belonging to cloſe Tranſlation. The farther Service of theſe Lucubrations will appear by the 24th *Critical Canon* in *Wetſten*'s *Nov. Teſt.* which has, *Cognita origine variantis Lectionis, perit plerumque varians Lectio: the Riſe of a various Reading being known, it moſtly becomes none.*

lb. *the Head*] the ſame Noun that follows with *my*.

lb. *Adverſities*] With the LXX *pleaſant Things*: it appears they ſtumbled at the Letter *y* which they took as *v* tho' to *Byth.* otherwiſe, from the Matter.

Ver. 6. *Their Judges*] The LXX here in a gloſſing Humour have, *Their ſtrong ones are devoured cloſe by the Rocks*, inferior to the *Original*.

Ver. 7. *cuts, and cleaves*] which *L. de Dieu* ſays the *Chald.* and *Syr.* underſtand better of *ploughing*, than *cleaving Wood*, and *on* might as well be rendered *in*; yet on Conſideration that the ſcattering of Bones rather reſembles the Pieces of Wood, I prefer the latter Meaning, but would not add it to the Text: the *com. Met.* has both,

As he that heweth wood, or he
that diggeth up the ground.

The LXX have, *As the Thickneſs of the Ground is broke aſunder*; by which it is clear, tho' I ſuppoſe unnoticed before, that ו *and* paſſed with them for י in the fut. Tenſe, as *poleah* the Participle did for the Noun ſignifying *a Piece*, whence they ſtrained *Thickneſs* or *Cruſt*.

aſunder

aſunder on the Ground, our Bones are ſcattered at the Grave's Mouth.

8. For my Eyes are to thee, O Sovereign Lord: I truſt in thee; do not let my Soul be made bare.

9. Preſerve me from the Power of the Gin which they have laid for me, and the Snares of the Workers of Iniquity.

10. Let the Wicked fall each into his own Nets, whilſt I withal paſs over.

PSALM CXLII.

AN inſtructing Poem of David, being a Prayer when he was in the Cave.

I cry to the Lord with my Voice, make ſupplication with my Voice to the Lord.

2. I pour out my Meditation before him, declare before him my Diſtreſs.

3. When my Spirit is overwhelmed in me, thou knoweſt my Path: they hiding a Gin for me, in that Way which I walk.

4. To look at the right Hand, and ſee, there is even none acknowledges me, Refuge is periſhed from me: none enquires for my Soul.

5. I cry to thee, O Lord: I ſay, Thou art my Shelter, my Portion in the Country of the Living.

6. Hearken to my Cry, for I am impoveriſhed exceedingly: deliver me from my Perſecutors, for they are too ſtrong for me.

7. Bring my Soul out of Priſon, to give thanks to thy Name: let the Righteous compaſs me, becauſe thou art bountiful to me.

PSALM CXLIII.

A PSALM of David.

O Lord, hear my Prayer, give ear to my Supplications: in thy Faithfulneſs anſwer me, in thy Righteouſneſs.

2. And do not enter into Judgment with thy Servant; ſince no one living will be juſtified before thee.

3. For the Enemy perſecutes my Soul, bruiſes my Life to the Earth, cauſes me to dwell in dark Places, like thoſe that have been dead long ago.

4. And my Spirit is overwhelmed in me, my Heart is within me deſolate.

5. I remember the Days of old Time, meditate on all thy Work, muſe on the Doing of thy Hands.

6. I ſpread forth my Hands to thee: my Soul is to thee as a faint Country. A Pauſe.

7. Anſwer me ſpeedily, O Lord; my Spirit fails: hide not thy Face from me, leſt I ſhould become like thoſe who go down to the Pit.

8. Cauſe me to hear thy Kindneſs in the Morning, for I truſt in thee: let me know that Way which I ſhould go, for to thee I lift up my Soul.

9. Deliver me from my Enemies, O Lord: I hide with thee.

10. Teach me to do thy Will, for thou art my God, whoſe Spirit is good: lead me into a Country of Uprightneſs.

11. For thy Name's ſake, O Lord, keep me alive: in thy Righteouſneſs bring my Soul out of Diſtreſs.

12. In thy Kindneſs too cut off my Enemies, and make all the Adverſaries of my Soul periſh: for I am thy Servant.

Ver. 10. *his own Nets*] Which *Beza* in *Paraph.* the Pronoun being ſing. calls *the Nets of God*, as if becauſe he had ordained them.

Ver. 1. *Cave*] of *Adullam*, 1 *Sam.* xxii. 1. as ſeems moſt ſuitable, and to diſtinguiſh the Place, Time, and Occaſion of this *Pſalm*, from thoſe of the 57th. *Wither* has a notable *Prayer* on it, applied to *Jeſus*.

Ib. *cry*] This and the following Verbs are of the future Tenſe in the *Heb.* and by *Jun.* and *Trem.* with *Caſtal.* rendered in the preſent, as that *Heb.* Tenſe denotes for Want of the preſent; beſides that it appears *David* was praying now, not telling he had prayed.

Ver. 5. *Shelter*] Shrunk to *hope* in the *Pſalter*.

Ver. 7. *compaſs*] *Sept. will wait for*, from the *Chald.*

Ib. *becauſe*] How unſuitable *for thou ſhalt!* And how looſely is this Particle turned by *which thing if* in the *Pſalt.*

Ver. 1. The Matter of this *Pſalm* ſhews it was compoſed before *David*'s Deliverance out of his Troubles: the *Gr.* ſays *when Abſalom purſued him*; but as that is of no Authority, the laſt Verſe alſo ſeems inconſiſtent with *David*'s Care and Concern for that rebellious Son, 2 *Sam.* xviii. 5, 33.

Ib. *A Pſalm of David*] which *Mudge* puts as throughout, *A Pſalm*; *One of David:* leſs oddly, if it be conſidered that a Part is to accord with the Whole.

Ver. 6. *a faint Country*] So the great Linguiſt, as well as Hiſtorian, *Livy* writes, Lib. xl. 35. *Otioſam Provinciam Coſſ. habuerunt, the Conſuls had an idle Province*, where they had Little or Nothing to do. *Payne* inſtead of mending (which he had made his Buſineſs) follows a corrupt *Copy* of the *old Metre* with,

as doth the thirſty lands.

The LXX give it an ingenious Turn, but ſuch are to have no Place in the *Sacred Text*, *as Earth* (ſo thoſe of *Doway*, *&c.* render, tho' better, *Land* or *Ground*) *without Water*.

Ver. 9. *I hide*] the *Heb.* Verb being of the 1ſt Perſon, as in *Buxt. Conc.* and not the infin. Mood and a Prepoſ. beſides which there is Nothing in the *Original* for *I flee*.

Ver. 10. *good*] where the *Heb.* grand Partition of the Verſe is.

Ib. *a Country of Uprightneſs*] Where the People loved Honeſty and Juſtice, and he might live at Peace from his Enemies, *Patr.* and Auth. of *Holy David clear'd*.

Ver. 11. *in*] not *for—ſake* as before.

PSALM CXLIV.

BY David.
Bleſſed is the Lord my Rock, who teaches my Hands Battle, my Fingers War;

2. Being my Kindneſs, and Fortification, my high Place, and a Deliverer to me, my Shield, in whom I truſt: he makes my People ſubject under me.

3. O Lord, what is Man that thou acknowledgeſt him; the Son of Man, that thou thinkeſt of him?

4. Man is as it were Vanity, his Days are like a Shadow which paſſes away.

5. O Lord, bend thy Heaven, and come down: touch the Mountains, ſo that they may ſmoak.

6. Lighten with Lightning, and ſcatter them: ſend thy Arrows, and rout them.

7. Stretch forth thy Hand from on high, deliver me, and reſcue me from much Water, from the Power of ſtrange People;

8. Whoſe Mouth ſpeaks Vanity, and their right Hand is a falſe one.

9. O God, I will ſing a new Song to thee: with the Lute, the ten ſtringed Inſtrument, will I ſing to thee melodiouſly:

10. Who gives Salvation to Kings, delivers his Servant David from the bad Sword.

11. Deliver me, and reſcue me from the Power of ſtrange People; whoſe Mouth ſpeaks Vanity, and their right Hand is a falſe one:

12. That our Sons may be as Plants grown up in their Youth, our Daughters as the carved Corners of the Building of a Palace;

13. Our Store-houſes full producing of each Kind, our Sheep becoming Thouſands, ten Thouſands in our Grounds;

14. Our Oxen bearing *the Yoke*, with no Breach, no going forth, nor yet crying out in our Streets.

15. The People are bleſſed to whom it is thus; the People being bleſſed whoſe God is the Lord.

PSALM CXLV.

A PRAISE of David.
א I will extol thee, my God O King, and bleſs thy Name for ever and evermore.

2. ב I will bleſs thee every Day, and praiſe thy Name for ever and evermore.

3. ג The Lord is great, and highly to be praiſed; nay there is no ſearching out of his Greatneſs.

4. ד One Generation praiſes thy Works to another, and declares thy powerful Things.

5. ה I diſcourſe of the glorious Honour of thy Majeſty, and thy wonderful Matters.

6. ו As ſome ſpeak of the Strength of thy terrible Things, I alſo tell of thy Greatneſs it ſelf.

7. ז They utter forth the Remembrance of thy large Goodneſs, and ſing of thy Righteouſneſs.

8. ח The Lord is gracious and merciful, forbearing of Anger, and of great Kindneſs.

Ver. 1. It is ſuppoſed this was made a little after *David* came to the Crown; and probably before *Pſa.* xviii. in which two there is a Reſemblance: the *Gr.* indeed adds *περὸς τον γολιάθ*, *againſt Goliath*; but the Plurals, Ver. 7, 11. and *my People*, Ver. 2. indicate otherwiſe.

Ver. 2. *Kindneſs*] *Litur. hope*, as it was thought I ſuppoſe the other was improper: but the Penman of *H. Dav. clear'd* would make it up by ſaying, *Hope ſignifies the thing hoped for*; while the *Heb.* Word means no more of *hoped* than *hope*, nor does it ſignify his *covenanted Mercy* that I know of.

Ib. *my People*] who otherwiſe might be diſaffected and rebellious. By adding ם *my* would be taken away, which *Mudge* ſuppoſes rather to be right; if we are diſpoſed to new make the *Scripture*.

Ver. 8. *right Hand*] given in Treaty, which it ſeems they broke.

Ver. 12. *That our Sons*] *Sep. Whoſe Sons*, and ſo *their Daughters*, with the reſt throughout the 2 next Verſes; the Variation beſides the Points is ו and ם however the laſt Verſe ſpoils it all, ſo that there is added in the *Vulg. they have ſaid*.

Ib. *Building*] Much more conſonant to the Root, that ſignifies *to build*, than *ſimilitude*; the latter alſo requiring כ *according to*.

Ver. 13. *Store-houſes*] *Sax. horderna*.

Ib. *of each Kind*] *Sept. out of this into that*, ſuppoſing ו for ן

Ver. 14. *bearing*] as the *Heb.* is; the *Gr. thick*, and others alſo widely, as *Patr.* expounds it *Cows great with young*.

Ib. *going forth*] *Pſalt. leading into captivitie*, which may be the Meaning of it.

Ver. 1. The Verſes of this *Pſalm*, made I ſuppoſe in *David*'s Proſperity, are Alphabetical, only the 14th *Heb.* Letter נ is omitted; for which is added in the *Greek*, *The Lord is faithful in his Words, and holy in all his Works*, which in *Heb.* might begin on that Letter: whereon *Grotius* ſeems to triumph, as if this was loſt there, ſaying, *How will they anſwer to this, who bid us ſtand in all Things by the Decrees of the Maſorites?* But could this learned Man be ignorant, that there is ſuch Defect too in other Places, and not ſupplied in the *Gr.* as in *Pſa.* xxv, and xxxiv, and xxxvii? for which ſee my *Notes*; and what Anſwer would he have made to thoſe? He might have ſaid God's Spirit is not confined to Man's Alphabet; as the Stars do not ſtand in Ranks, nor in the Shape of our Conſtellations, &c. which Anſwer would ſerve for this; nay is it not manifeſt, that this is added with a little Alteration from the 17th Verſe? See likewiſe *Buxtorf*'s Anſwer to *Capellus*, *Vindic.* p. 437, 438.

Ib. *for ever and evermore*] aptly and exactly to the *Heb.* but the *Dow. Verſ.* has here, with Ver. next and laſt, *for ever, and for ever and ever*.

Ver. 6. *I*] *Sept. they*, which the *Heb.* does not countenance at all.

Ver. 8. *forbearing*] by *Wither*,

How prone to pitty, and to Wrath how ſlowe;

who has ſubjoined to this *Pſalm* a zealous *Prayer* againſt *decreed Reprobation*.

9. ט The

9. ט The Lord is good to all, and his Mercies are upon all his Works.

10. י All thy Works give thanks to thee, O Lord; and thy pious ones bleſs thee.

11. כ They ſpeak of the Glory of thy Kingdom and talk of thy Power:

12. ל To make known his powerful Things to Mankind, and the honourable Glory of his Kingdom.

13. מ Thine is a Kingdom of all Ages, and thy Dominion is in every particular Generation.

14. נ The Lord upholds all who are falling, and raiſes up all who are bowed down.

15. ס The Eyes of all wait for thee, and thou giveſt them their Food in its Seaſon.

16. פ Thou openeſt thy Hand, and ſatisfieſt the Will of every living one.

17. צ The Lord is righteous in all his Ways, and kind in all his Works.

18. ק The Lord is near to all that call upon him, to all who do it truly.

19. ר He accompliſhes the Will of ſuch as fear him; both hears their Cry, and ſaves them.

20. ש The Lord preſerves all who love him; but will deſtroy all the Wicked.

21. ת My Mouth ſhall talk of the Lord's Praiſe; and all Fleſh will bleſs his holy Name for ever and evermore.

PSALM CXLVI.

PRAISE the Lord, praiſe him, O my Soul.

2. I will praiſe the Lord while I live, will ſing melodiouſly to my God as long as I have a Being.

3. Do not truſt in Princes, in the Son of Man of whom there is no Safety.

4. His Breath goes forth, he returns to his Ground, on which Day his Thoughts periſh.

5. He is bleſſed that has the God of Jacob for his Help, whoſe Expectation is upon the Lord his God;

6. Who made the Heaven and the Earth, the Sea and all that is in them: who keeps Truth for ever;

7. Who executes Judgment for the Oppreſſed, gives Food to the Hungry: the Lord lets looſe the Priſoners.

8. The Lord opens the Blind, the Lord raiſes up ſuch as are bowed down, the Lord loves the Righteous.

9. The Lord preſerves the Strangers, ſupports the Fatherleſs and Widow; but overthrows the Way of the Wicked.

10. The Lord will reign for ever, thy God, O Zion, to all Ages. Praiſe the Lord.

PSALM CXLVII.

PRAISE the Lord; for it is good to ſing melodiouſly to our God; nay pleaſant, Praiſe being comely.

2. The Lord builds up Jeruſalem, gathers together thoſe who are driven away of Iſrael.

3. He heals ſuch as are of a broken Heart, and binds up their Sores.

4. He reckons up the Number of the Stars, calling them all by Names.

5. Our Lord is great, and of much Might: his Underſtanding is infinite.

6. The Lord ſupports the Meek, humbles the Wicked to the Earth.

7. Sing to the Lord with Thankſgiving, ſing melodiouſly to our God with the Harp:

8. Who covers the Heaven with thick Clouds, prepares Rain for the Earth, makes the Graſs ſprout forth on the Mountains.

Ver. 9. *upon*] as more proper than *over*.

Ver. 12. *honourable*] not a contemptible, vain, or falſe Glory: by Tranſpoſition of the two Words, Ver. 5. being there *the Honour of Glory*, here *the Glory of Honour*; but the latter of two Subſtantives in *Heb.* often anſwers to an Adjective of ours.

Ver. 13. *Dominion*] *Sax. klafordſcipe* for *Lordſhip*.

Ver. 14. *upholds*] ſo that they do not fall: for if they *fall*, how does he *uphold* them?

Ver. 17. *is*] *K. James*,

The Lord, in every Way of his,
he righteous doth remaine;

where *he* is redundant, and not allowable even in Poetry, but ſuch Inſtances are too frequent to mention in him and others, as here alſo Ver. 3, 14.

Ver. 1. All theſe *Pſalms* to the End of the Book, may I ſuppoſe be aſcribed to *David*, after he was King over all *Iſrael*; notwithſtanding the *com. Gr.* and *Lat.* aſcribe this to *Haggai* and *Zechariah*.

Ver. 8. *loves*] *Pſalt. tareth for*, with too much Liberty.

Ver. 1. *comely*] This the LXX *Tranſlators* ſkipt over, or more favourably miſtook it for the Verb-ſubſtantive הוה in *Niph.* as there is to היה with א for its Kindred-letter ה they rendering, *Praiſe is ſweet to our God.*

Ver. 2. Of this *Grotius* ſays, *It ſuits beſt to the Times of Nehemiah*: but with due Deference to the Opinion of ſo great a Man and his Followers, this *building up of Jeruſalem* might have been in the Time of *David*, as it ſeems by 2 *Sam.* v. 9. and likewiſe the *gathering together*, &c. from 1 *Sam.* xxxi. 7. whereas the other was of *Judah* as a Nation, and not *Iſrael*; and as the *Nation* is called by this Name again, with *Jacob*, Ver. 19. and that ſignified to be *one Nation*, Ver. 20. I muſt remain in the ſame Mind as at the Entrance of the foregoing *Pſalm*.

Ver. 8. *makes the Graſs*, &c.] by *Sandys*, that fine Decypherer of Nature,

With Graſs he cloaths the pregnant Hills,
And hungry Beaſts with Herbage fills.
He feeds the Ravens croaking Brood,
(Left by the Old) that cry for Food:

and by *Jonſt.*

Gramine qui montes operit; pecorique miniſtrat
Pabula, quæſitas et tibi; corve! dapes;

which in the *Pref. Diſc.* is remarked to be *worthy of great Attention*, for the fine Mixture of Singulars and Plurals;

9. He gives to the Beaſt its Food, to the young Ravens that call.

10. He takes no Pleaſure in the Power of a Horſe, does not delight in the Legs of a Man.

11. The Lord delights in thoſe who fear him, in thoſe who wait for his Kindneſs.

12. Give thanks to the Lord, O Jeruſalem: praiſe thy God, O Zion.

13. For he ſtrengthens the Bars of thy Gates, bleſſes thy Children within thee,

14. Makes peace in thy Bounds, ſatisfies thee with the beſt of the Wheat.

15. He ſends forth his Speech *on* the Earth: his Word runs very ſpeedily.

16. He gives Snow comparable to Wool, diſperſes the white Froſt like Aſhes,

17. Caſts his Ice as if in Bits: who can ſtand before his Cold?

18. He ſends forth his Word, and melts them: making his Wind blow, the Water flows.

19. He declares his Word to Jacob, his Ordinances and Judgments to Iſrael.

20. He does not deal ſo with any Nation; as for the Judgments, they do not know them. Praiſe the Lord.

PSALM CXLVIII.

PRAISE the Lord, praiſe the Lord from Heaven, praiſe him in the Heights.

2. Praiſe him, all his Angels: praiſe him, all his Armies.

3. Praiſe him, Sun and Moon: praiſe him, all you Stars of Light.

4. Praiſe him, O Heaven of Heavens, and Water which is above the Heavens.

5. Let them praiſe the Name of the Lord: for when he commanded, they were created.

6. And he makes them remain perpetually for ever: he gave an Ordinance, which ſhall not paſs away.

7. Praiſe the Lord from the Earth, O Whales, and all Depths,

8. Fire and Hail, Snow and Smoak, tempeſtuous Wind performing his Word,

9. Mountains and all Hills, Fruit-trees and all Cedars,

10. Beaſts and all Cattle, creeping Things and winged Fowls,

11. Kings of the Earth and all Nations, Princes and all Judges of the Earth,

12. Young Men and alſo Virgins, old Men with Children.

13. Let them praiſe the Name of the Lord; ſince his Name alone is high, his Majeſty above the Earth and the Heaven.

14. And he exalts the Horn of his People, is the Praiſe of all his pious ones, of the Iſraelites a People near to him. Praiſe the Lord.

PSALM CXLIX.

PRAISE the Lord, ſing to the Lord a new Song, his Praiſe in the Congregation of the pious ones.

2. Let Iſrael be glad through his Maker, the Children of Zion rejoice through their King.

3. Let them praiſe his Name with Dancing, ſing to him melodiouſly with the Timbrel and Harp.

4. For the Lord delights in his People, he adorns the Meek with Salvation.

5. Let the Pious triumph gloriouſly, ſing aloud upon their Beds.

6. Let there be Extollings of God in their Throat, and a Sword with Edges in their Hand;

---

in *Eng.* thus, *Who covers the Mountains with Graſs; as alſo to the Herd affords Proviſions, and the Sacrifice-feaſts that are aſked for to thee, O Raven.*

Ib. *Mountains*] The *Gr.* proceeds with (whence our *Pſalt.*) *and Herb for the Service of Men*, as *Pſa.* civ. 14. for ſo the LXX borrow, chop and change.

Ver. 9. *Ravens*] So one *Cambridge Sax. Copy* has *hrefn*, but another *crawan*, and *Spelman's broca*, being Birds not much unlike.

Ver. 10. *does not delight in the Legs of a Man*] *Non curat celeres curſores, Cares not for ſwift Runners, Grot.*

Ver. 16. *Snow comparable to Wool*] As at the Time when I write this; with a ſtriking Reſemblance, ſeveral Flakes ſeeming about an Inch long.

Ib. *Wool*] *Sax. wulle.*

Ver. 4. *Water which is above the Heavens*] the Air below being alſo called Heaven, as *Grotius* obſerves.

Ver. 5. *for*] Here the LXX thruſt in, *he ſpoke, and they were made*; from whom the *vulg. Lat.* and *Litur.* have theirs.

Ib. *when he commanded*] The *Pſalt.* having before it, *he ſpake the Word, and they were made*, from the *Gr.* or *Lat.* is but a different Rendering of the ſame *Heb.* Words, like that in *Pſa.* xxix. 1. as the Author of the *State of the Pr. Heb.* obſerves, p. 505.

Ver. 7. *Earth*] including the whole Globe, and even its Atmoſphere; ſince Hail, Snow, Wind and Fowls are comprehended, as well as Whales.

Ib. *Whales*] So *Jun.* and *Trem.* with *Caſt.* have it *cete*, agreeing beſt with *Depths.*

Ver. 14. *is*] with what Advantage is eaſily ſeen.

Ib. *near to*] *Litur. that ſerveth.*

Ver. 1. *Song*] *Sax. lofſang*, which ſounds like *Lovſong*, and might be taken ſo in other Places of the *Pſalms*; but is not, for the *Sax. lof* is *Praiſe*, as it follows in this Verſe.

Ver. 3. *Timbrel*] By the *E. of Dartf. drum.*

Ver. 4. *adorns the Meek with Salvation*] For this the *Lit.* has *helpeth the meek-hearted*; which puts the great *Defender* hard to it for a Plea, with *help importing all manner of Divine Favours, &c.* The *Sept.* have *exalts*; how does not appear, otherwiſe than looſely from the right Verb.

Ver. 5. *glorioufly*] ב with Nouns being uſed in *Heb.* for Adverbs, *Buxt. Gram.* Lib. ii. Cap. 20. whereas *Mudge* turns it *in their Heart*, taking *Glory* for *Heart* inſtead of *Tongue*, *Pſa.* xvi. 9.

Ver. 6. *Sword*] by which they were evidently to do

7. To execute Vengeance among the Gentiles, Rebukes in the Nations;
8. To bind their Kings with Chains, and their honourable ones with iron Fetters;
9. To execute among them the Judgment that is written: it being the Honour of all his pious ones. Praiſe the Lord.

PSALM CL.

PRAISE the Lord, praiſe God in his holy Place, praiſe him in the Firmament of his Strength.

2. Praiſe him in his powerful Things, praiſe him according to the Abundance of his Greatneſs.
3. Praiſe him with the Sound of the Trumpet, praiſe him with the Lute and Harp.
4. Praiſe him with the Timbrel and Dancing, praiſe him with the ſtringed Inſtruments and Organ.
5. Praiſe him with the loud Cymbals, praiſe him with the ſounding ones.
6. Let the whole Breath praiſe the Lord. Praiſe you the Lord.

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what follows, that is the *Iſraelites* to their Enemies: and cannot be *that Power which God hath given to the church to rule the conſciences of men*, as ſaid in the *Contents* of the *com. Bible*; nay even thoſe were but *to execute the Judgment written*, Ver. ult.

Ver. 7. *Vengeance*] *Sax. wræce.*

Ver. 8. *bind*] *Sax. yewrithenne.*

Ib. *Chains—Fetters*] Id. *fotcopſum—handcopſum.*

Ver. 1. *holy Place*] *Litur. holineſſe*, unintelligible. The *Dowayiſts* gravely inſtruct their Readers in the Fooleries of *Auguſtine* (for his being ever ſo great a Doctor or Father will not make them otherwiſe) as that 150, the Number of the *Pſalms*, *ſignifies the Concord of the two Teſtaments: for in the old the Sabbath, which is the ſeventh Day, in the new ours, that is the eight* (it ſhould be *eighth* to be Senſe, but it is the *firſt*) *making* fifteen (the 7th Day and 1ſt or 8th Day make but two) *multiplied by ten, the Commandments, riſe unto* 150. *Again 7 multiplied by 7* (for the old Sabbath, which was only one, not 7) *whereto one, the 8th* (tho' it was 8 before) *being added make* 50, *which multiplied by* 3, *ſignifying the B. Trinity, make* 150.

Ib. *in the Firmament*] This I ſuppoſe may mean on Earth, being within the Concave of the mighty Firmament; the Sight and Conſideration of which, might be a Means of ſtirring up the Mind to praiſe God.

Ver. 2. *in*] the ſame as in the preceding Verſe.

Ib. *the Abundance* (*or Multitude*) *of his Greatneſs*] as the *Heb.* is, and the *Sax. mæniyfealdnyſſe mucelnyſſe his.*

Ver. 6. *the whole Breath*] as joined in Conſort with the foregoing Inſtruments, it alſo appearing to be only Man that is called on to praiſe God in this and the *Pſalm* before; and in the 148th where other Animals were, inanimate Things were likewiſe. I conclude this *Book* with my Remarks, that I found the following *Pſalms*, by reaſon of their Sublimity, difficult to tranſlate, viz. liii, lviii, lxviii, lxxiii, lxxiv, lxxvi, lxxxiv, lxxxvii, xc, xcv, cx, cxxxix, cxl, cxli; and ſo in a leſs Degree, the iv, x, xxii, lxxv, xciii, cvii; but the xlvii, lxvii, xcvi, xcvii, xcviii, xcix, c, cxxxvi, and cxlv, plain and eaſy.

The END of the FIRST VOLUME.

A NEW AND LITERAL

TRANSLATION

OF

ALL THE BOOKS

OF THE

OLD and NEW TESTAMENT;

WITH

NOTES,

CRITICAL and EXPLANATORY.

BY

ANTHONY PURVER.

IN TWO VOLUMES.

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NOTES
UPON THE
BIBLE,
CRITICAL and EXPLANATORY, &c.

NOTES upon the PROVERBS.

CHAP I.

THE Proverbs of Solomon the Son of David, King of Iſrael:

2. To know Wiſdom and Inſtruction, to underſtand the Sayings of Prudence;

3. To receive the Inſtruction of Underſtanding, Righteouſneſs, and Judgment, and Uprightneſs;

4. To give the Simple Direction, the Youth Knowledge and Sagacity;

5. (*Even* the Wiſe ſhall hear, and proceed in Doctrine, and the Prudent get Policy;)

6. To underſtand a Proverb and the Interpretation, the Words of the Wiſe, and their obſcure Speeches.

7. The Fear of the Lord is the Beginning of Knowledge: Fools deſpiſe Wiſdom and Inſtruction.

8. My Son, hear the Inſtruction of thy Father, and forſake not the Law of thy Mother.

9. For they will be a graceful Dreſs to thy Head, and Chains to thy Neck.

10. My Son, if Sinners entice thee, do not conſent.

11. If they ſay; Come with us, let us lie in wait for Blood, hide for the Innocent undeſervedly;

12. Let us ſwallow them up alive like the Grave, and whole as thoſe who go down to the Pit;

13. Let us find all the precious Subſtance, fill our Houſes with Spoil:

14. Caſt thy Lot amongſt us, let us all have one Purſe.

15. My Son, go not in the Way with them, with-hold thy Foot from their Path;

16. Since their Feet run to Miſchief, and they make haſte to ſhed Blood.

Ver. 1. *King*] namely *Solomon*; not *David*, which it is parted from by a *Heb.* Point: *our Tranſlation*, ſays *Croſs*, *is wrong*, *making but one Propoſition of the Verſe*, *and making* David *King when* Solomon *wrote*, *or leaving it doubtful who*, *Tagh. Art.* p. 180. publ. 1698, and patronized by the *Archbp.* of *Cant.*

Ver. 2. *Prudence*] See *L. de Dieu Anim.* and Ch. ii. 3.

Ver. 3. *Underſtanding*] different from that in Ver. 2.

Ib. *Righteouſneſs*] as uſually rendered in the *com. Tranſ.* and Ch. ii. 9. where theſe Words are: this, according to *Grotius*, ſignifies what belongs to *Bonitas*, *Goodneſs*; the next to *Right* (and ſo that might be called *Juſtice*) and the 3d whatever belongs to any other Virtue.

Ver. 6. *their obſcure Speeches*] *Diogenes Laertius* ſpeaks in his Preface, of the *Gymnoſophiſts* and *Druids*, even among the *Barbarians*, delivering their Philoſophy in Ænigmas and obſcure Problems, while they exhorted Men to worſhip God, to do Nothing that was evil, and to practiſe Fortitude.

Ver. 7. *Beginning*] For ſays *Diogenes Appoloniates*, in the Entrance of his *Treatiſe*, preſerved by *Diog. Laert.* *He that undertakes to teach any Thing*, *ſhould in my Opinion lay down a certain Beginning*, *and*, adds he, *uſe plain and proper Speech:* both which *Solomon* may be obſerved to do.

Ver. 9. *graceful*] which *of grace* muſt mean, if it means with Propriety.

Ver. 16. *they make*] the ſame as in *Iſa.* lix. 7. and we are not to ſuppoſe *the feet ſhed Blood.*

17. For in vain is the Net ſpread in the Sight of any that has Wings.

18. Nay they lie in wait for their own Blood, hide for their own Lives.

19. So are the Paths of every one who is given to Gain; which takes away the Life of the Owners of it.

20. Wiſdom cries out abroad, gives forth its Voice in the Streets.

21. It calls at the Head of the Croud, at the Enterings of the Gates; in the City it declares its Sayings:

22. How long, ſimple ones, will you love Simplicity, Deriders deſire for themſelves Deriſion, and Fools hate Knowledge?

23. Return at my Reproof: behold I would utter my Mind to you, would let you know my Words.

24. Becauſe I call, and you refuſe, ſtretch out my Hand, and none attends;

25. But you reject all my Counſel, and conſent not to my Reproof:

26. I alſo will ſmile at your Calamity, will mock when your Dread comes.

27. When your Dread comes as Waſting, and your Calamity approaches like a Whirlwind, when Diſtreſs and Streightneſs come upon you;

28. Then may they call upon me, but I will not anſwer, may ſeek me early, but ſhall not find me:

29. Foraſmuch as they hated Knowledge, and did not chooſe the Fear of the Lord.

30. They conſented not to my Counſel, contemned all my Reproof.

31. So they ſhall eat of the Fruit of their own Way, and be filled from their own Counſels.

32. For the turning away of the Simple will ſlay them, and the Quietneſs of Fools make them periſh.

33. Whereas he who hearkens to me ſhall dwell ſecurely, and be quiet from the Dread of Harm.

CHAP. II.

MY Son, if thou receiveſt my Sayings, and layeſt up my Commandments with thee;

2. Cauſing thy Ears to attend to Wiſdom, inclineſt thy Heart to Underſtanding:

3. Nay if thou calleſt for Prudence, giveſt forth thy Voice for Underſtanding;

4. If thou ſeekeſt for her as Silver, and ſearcheſt for her as Treaſures:

5. Then wilt thou underſtand the Fear of the Lord, and find the Knowledge of God.

6. For the Lord gives Wiſdom, from his Mouth is Knowledge and Underſtanding.

7. He lays up ſubſtantial Matter for the Upright, is a Shield to ſuch as walk with Integrity;

8. Keeping the Paths of Judgment, and preſerves the Way of his pious ones.

9. Then wilt thou underſtand Righteouſneſs, and Judgment, and Uprightneſs, every good Way.

10 For Wiſdom will come into thy Heart, and Knowledge be pleaſant to thy Soul.

11. Sagacity will preſerve thee, Underſtanding keep thee:

12. Reſcuing thee from the Way of Evil, from the Man that ſpeaks Frowardneſs:

13. Thoſe who leave the Paths of Virtue, to go in the Ways of Darkneſs;

14. Who are glad to do Evil, rejoice in the Frowardneſs of it;

15. Whoſe Paths are perverſe, and they are froward in their Roads:

16. Reſcuing thee from the ſtrange Woman, from the unknown one that flatters with her Sayings;

17. Who leaves the Guide of her Youth, and forgets the Covenant of her God.

18. For her Houſe bends down to Death, and her Ways to the deceaſed.

19. Not any who come to her return, nor reach the Paths of Life.

Ver. 17. *For*] Thou mayeſt eaſily ſhun their Way, when it is now ſhewn to thee, as the winged Species do. It is the ſame Conjunction (denoting the Reaſon of a Thing) that begins the preceding Verſe.

Ib. *in vain*] which *Patrick* to expound contradicts, *Be not as the ſilly Birds, who uſe to run into the Net, which they ſee the Fowler lay before their Eyes.*

Ver. 18. *Nay*] not only ſhewing that their wicked Proceeding would be in vain, excepting on the weak and ſimple, Ver. 17. but alſo the Miſchief of it to themſelves, as ſtrong Arguments of Diſſuaſion. How variouſly this Place is underſtood, ſee in *De Dieu's Lat. Animadverſions on the Old Teſtament*, curiouſly printed at *Leyden* by *Elzevir*, 1648.

Ib. *for their own*] This *Patrick* ſays is like the Fowler's catching the Birds, when it is quite contrary.

Ver. 22. Somebody ſaying to *Diogenes*, *I am not fit for Philoſophy*; he anſwered, Τί ἂν ζῇς, εἰ τῷ καλῶς ζῆν μὴ μέλει σοι; *Why doſt thou live then, if thou haſt no care to live well? Diog. Laert.* in his *Life*.

Ver. 32. *turning away*] To this is put in the *Eng. Marg.* or *eaſe*; which ſhould belong to *proſperity*, as *Gell.* obſerves, *Eſſay*, p. 437. though *of the ſimple* be added to it; and that ought to have been omitted when in the Text, if *eaſe* was referred hither.

Ver. 3. *Prudence*] Here is the ſame *Heb.* Word as in Ch. i. 2. and that for *Knowledge* is another, Ver. 5, 6, 10.

Ib. *giveſt forth*] the ſame Verb as in Chap. i. 20. which abundantly is uſed for *give*.

Ver. 10. *For*] the ſame Particle that begins Ver. 6, 18, 21.

Ver. 17. *the Guide*] her Huſband: but *Grotius* ſays *God*; whereas if that had been the Meaning, *his Covenant* would have been proper, and it would intimate as if Adultereſſes in general had God for their Guide when young.

20. That thou mayeſt go in the Way of the Good, and obſerve the Paths of the Righteous.

21. For the Upright will dwell in the Country, and the Perfect remain in it.

22. But the Wicked will be cut off from the Earth, and the Treacherous be plucked away from it.

CHAP. III.

MY Son, forget not my Law, but let thy Heart keep my Commandments.

2. For Length of Days, Years of Life, and Peace ſhall they add to thee.

3. Let not Kindneſs and Truth leave thee; tie them upon thy Neck, write them upon the Table of thy Heart.

4. So find Favour and good Underſtanding, in the Sight of God and Man.

5. Truſt on the Lord with thy whole Heart, and do not depend on thy own Prudence.

6. Acknowledge him in all thy Ways; and he will make thy Paths right.

7. Do not think thy ſelf wiſe: fear the Lord, and depart from Evil;

8. Which will be healing to thy Navel, and watering to thy Bones.

9. Honour the Lord with thy Subſtance, and with the Firſt-fruits of all thy Increaſe.

10. Thus will thy Barns be filled with Sufficiency, and thy Wine-preſſes burſt with new Wine.

11. The Inſtruction of the Lord, my Son, do not deſpiſe, nor be weary of his Reproof.

12. For whom the Lord loves he reproves, even as a Father the Son he delights in.

13. Happy is the Man who finds Wiſdom, and the Man who obtains Underſtanding.

14. For its Merchandiſe is better than that of Silver, and the Increaſe of it than Gold.

15. It is more precious than Pearls, and all the Things of thy Deſire are not equal with it.

16. Long Life is in its right Hand, in its left Riches and Honour.

17. The Ways of it are pleaſant ones, and all its Paths peaceable.

18. It is a Tree of Life to thoſe who hold it faſt, and he is happy that retains it.

19. The Lord founded the Earth by Wiſdom, eſtabliſhed the Heaven by Underſtanding.

20. By his Knowledge the Depths were cleaved, and the Skies diſtil the Dew.

21. My Son, let them not depart from thy Sight, keep ſubſtantial Matter and Sagacity.

22. Theſe will be Life to thy Soul, and Embelliſhment to thy Neck.

23. Then wilt thou walk ſecurely in thy Way, and thy Foot not ſtumble.

24. When thou lieſt down, thou wilt not be in dread; nay thou wilt lie down, and thy Sleep will be ſweet.

25. Be not in fear of Dread ſuddenly, nor of the Waſting of the Wicked, though it comes;

26. Since the Lord will be for thy Hope, and will preſerve thy Foot from being taken.

27. Do not with-hold Good from the Owners of it, when it is in the Power of thy Hand to do *it*.

28. Do not ſay to thy Neighbour, Go and return, and to Morrow I will give; when it is with thee.

29. Contrive not Harm againſt thy Neighbour, when he dwells ſecurely with thee.

30. Do not contend with a Man undeſervedly, if he has requited thee no Ill.

31. Envy not a violent Man, nor chooſe any of his Ways.

32. For the Froward is an Abomination to the Lord; but his Secret is with the Upright.

33. The Curſe of the Lord is in the Houſe of the Wicked; whereas he bleſſes the Habitation of the righteous ones.

34. Though he derides the Deriders, yet he gives Grace to the Meek.

35. The Wiſe will poſſeſs Honour; but the exalting of Fools will be Baſeneſs.

Ver. 4. *find*] imperative.

Ver. 7. *not—wiſe*] It was an Obſervation of *Zeno*, that *nothing is ſo unbecoming as Haughtineſs or Self-conceit, eſpecially in young People, Diog. Laert.*

Ver. 8. *Navel*] as being the middle of the Body, I ſuppoſe; ſince it is not ſpoken to Infants in the Womb.

Ver. 11. *Inſtruction*] So *Jun.* and *Trem.* render it *eruditionem, Caſt.* and the *Vulg. Lat. Tranſ. diſciplinam*; as παιδείας alſo *Heb.* xii. 5. ſignifies more than *chaſtening*.

Ver. 12. *reproves*] the *Heb.* Verb not ſignifying *correcteth*.

Ver. 13. *Happy*] *Hippodamus Thurius* the *Pythagorean* Philoſopher ſays in his Book *Of Happineſs*, Εὐδαιμονία ἐκ ἄτερθεν ἀρετας, *There cannot be Happineſs without Virtue*; and *Theagus* in his *Of Virtues*, Ἀρχὰ καὶ αἰτία καὶ κανών ἐντι τᾶς ἀνθρωπίνας εὐδαιμοσύνας, ἃ τῶν θειών καὶ τιμιωτάτων ἐπίγνωσας, *The Beginning, Cauſe, and Rule of human Happineſs, is the Knowledge of divine and very excellent Things.*

Ib. *Underſtanding*] Of which may be ſaid with *Diogenes*, that *it is Sobriety to the Young, Comfort to the Old, Riches to the Poor, and an Ornament to the Rich, Laert.* in *Vit.*

Ver. 15. *It*] as in the Ver. before.

Ib. *Pearls*] See *Bochart's Hierozicon de Sacr. Animal.* Lib. 5, 6.

Ver. 28. *Do not ſay*] Thus *Marcus Aurelius Antoninus* in the firſt Book of his *Meditations* obſerves, one ſhould not put off the Duties that are due to Friends and Acquaintance, under Pretence of other Buſineſs.

Ver. 34. *Though*] and not *Surely*.

CHAP.

CHAP. IV.

HEAR, O Sons, the Inſtruction of a Father, and hearken to know Underſtanding.

2. For I give you good Doctrine: forſake not my Law.

3. Since I being the Son of my Father, the tender and only one before my Mother;

4. He taught me, and ſaid to me, Let thy Heart retain my Words; obſerve my Commandments, and live.

5. Get Wiſdom, get Underſtanding: do not forget, nor turn away from the Sayings of my Mouth.

6. Forſake it not, and it will preſerve thee: love it, and it will keep thee.

7. Wiſdom is the chief Thing, get Wiſdom, and with all thy Getting get Underſtanding.

8. Extol it, and it will exalt thee: it will dignify thee, becauſe thou embraceſt it.

9. It will give a graceful Dreſs to thy Head, a Crown of Glory will it deliver to thee.

10. Hear, my Son, and receive my Sayings; ſo the Years of Life will be many to thee.

11. I teach thee in the Way of Wiſdom, cauſe thee to go in the Roads of Virtue.

12. When thou walkeſt, thy Step will not be ſtreightened; and if thou runneſt, thou wilt not ſtumble.

13. Hold faſt Inſtruction, leave not off: keep it, for it is thy Life.

14. Do not enter into the Path of the Wicked, nor go in the Way of the evil ones.

15. Withdraw from it, paſs not in it: turn aſide from it, and paſs away.

16. Since they ſleep not, unleſs they do evil; and their Sleep is taken away, if they cauſe not to fall.

17. For they eat the Bread of Wickedneſs, and drink the Wine of Violence.

18. But the Path of the Righteous is like the ſhining Light, that goes on in being Light to the eſtabliſhed Day.

19. The Way of the Wicked is like Darkneſs, they know not what they ſtumble at.

20. My Son, hearken to my Words, incline thy Ear to my Sayings.

21. Do not cauſe them to depart from thy Sight, preſerve them within thy Heart.

22. For they are Life to thoſe who find them, and Healing to all the Fleſh of each:

23. Keep thy Heart more than any Charge: for from it are the goings forth of Life.

24. Put away from thee the Perverſeneſs of the Mouth, and the Frowardneſs of the Lips remove far from thee.

25. Let thy Eyes look ſtraight forward, and thy Eye-lids be right before thee.

26. Conſider the Road of thy Foot, ſo that all thy Ways may be eſtabliſhed.

27. Incline neither to the right Hand nor left, put away thy Foot from Evil.

CHAP. V.

MY Son, hearken to my Wiſdom, incline thy Ear to my Underſtanding;

2. To obſerve ſagacious Things, and that thy Lips may keep Knowledge.

3. For the Lips of a ſtrange Woman drop *as* a Honey-comb, and her Mouth is ſmoother than Oil.

4. But the End of her is bitter like Wormwood, ſharp like a Sword with Edges.

5. Her Feet go down to Death, her Steps take hold of Hell.

6. That thou mayeſt not conſider the Path of Life, her Roads are removed thou doſt not know how.

7. And now, O Sons, hear me, and depart not from the Sayings of my Mouth.

8. Remove thy Way far from her, and do not come near the Door of her Houſe:

Ver. 4. *ſaid to me*] which *Patrick* extends to Ver. 10. and may be, as he ſays, to the End of the Chap. but I do not think *Solomon* would either remember or repeat ſo many of his Father's Words once ſpoken, or that *David* uſed a Form in ſpeaking to him; and rather ſuppoſe they are limited by this Verſe, as being adapted and ſufficient to inforce what was ſaid, Ver. 1, 2.

Ver. 5. *do not forget*] *the Sayings* following; it being parted from the foregoing in *Heb.* as here in *Eng.*

Ver. 6. *it*] as added in the *com. Tranſ* though wrong, in the preceding Verſe.

Ver. 7. *get Wiſdom*] So wiſe *Bias* adviſed, Ἐφόδιον ἀπὸ νεότητος εἰς γήρας ἀναλάμβανε σοφίαν, *Take Wiſdom for Proviſion in the Journey from Youth to old Age, Diog. Laer.*

Ib. *get Underſtanding*] or *Learning*, as diſtinct from the other: *which*, as *Metrocles* taught, *is not to be purchaſed with Money, like a Houſe, but with Time and Diligence*, Id. *Diog.* in ejus *Vit.* The ſame Author tells us of *Hipparchia* the Woman-Philoſopher, that being flouted at by *Diodorus* the Atheiſt, for coming from her Weaving, which was then Women's Work; aſked him *whether he really thought ſhe had done Ill for her ſelf, by ſpending her Time in Learning, inſtead of the Loom?*

Ver. 16. *is taken away*] *Lat. rapitur*, as in *Clement*'s and ſome *Copies* of the *Vulg.* in others *non capitur, is not taken.*

Ver. 18. *to the eſtabliſhed Day*] *Duport* in *Gr. Metre*,

Ἕως ἠέλιος μέσον οὐρανὸν ἀμφιβέβηκε,

till the Sun goes round to the Middle of the Heaven.

Ver. 21. *Do not cauſe them to depart from thy Sight*] Mind them often, as Ch. iii. 21. but the Verb is in the Conj. *Hiphil* here.

Ver. 23. *more than*] So our *Tranſlators* own in the *Marg.* the *Heb.* is *above*, which *Gell.* approves of, *Eſſay*, p. 635. and likewiſe *Trem.* and *Jun.* render it *ſupra.*

Ib. *goings forth of Life*] to the Soul, as to the Body.

Ver. 25. *look ſtraight forward*] in the Way of Providence, minding thy own Concern.

9. Leſt

9. Leſt thou ſhouldeſt give thy Reputation to others, and thy Years to a cruel one;

10. Leſt Strangers ſhould be filled with thy Ability, and thy Labours be in the Houſe of one unknown;

11. And thou groan in the End, when thy Fleſh and Body are conſumed;

12. And ſay; How have I hated Inſtruction, and my Heart contemned Reproof!

13. I have neither hearkened to the Voice of my Inſtructors, nor inclined my Ear to my Teachers;

14. Being almoſt in all Evil, within the Congregation and Aſſembly.

15. Drink of the Water from thy own Ciſtern, and of the Brooks from within thy Well.

16. Let thy own Springs be diſperſed abroad, Streams of Water in the Streets.

17. Let them be thy own alone, and not Strangers with thee.

18. Let thy Fountain be bleſt, and be glad through the Wife of thy Youth;

19. *As* a Hind much beloved, and a favoured She-goat, let her Breaſts intoxicate thee at all Times, and go aſtray continually in her Love.

20. And why wilt thou go aſtray, my Son, with a Stranger, and embrace the Boſom of one unknown?

21. For the Ways of a Man are before the Eyes of the Lord, and he conſiders all his Roads.

22. As for the Wicked, his Iniquities will take him, and he will be held with the Cords of his Sin:

23. He will die without Inſtruction, and go aſtray in the Multitude of his Folly.

CHAP. VI.

MY Son, if thou art engaged for thy Neighbour, haſt ſtruck thy Hand to a Stranger;

2. Thou art inſnared with the Sayings of thy Mouth, art taken with the Sayings of thy own Mouth.

3. Do this now, my Son, and get free, ſince thou art come into thy Neighbour's Power; go, ſubject thy ſelf, and be earneſt with thy Neighbour:

4. Give no Sleep to thy Eyes, nor Slumber to thy Eye-lids;

5. Reſcue thy ſelf as a Roe out of the Power, and as a Bird out of that of the Fowler.

6. Go to the Ant, O Slothful, ſee her Ways, and be wiſe;

7. Who having no Leader, Officer, or Governor,

8 Prepares her Food in the Summer, gets together her Meat in the Harveſt.

9. How long wilt thou lie down, O Slothful? When wilt thou riſe up from thy Sleep?

10. As there is a little Sleep, a little Slumber, a little folding of the Hands to lie down;

11. Poverty will ſtride along as it were to thee, and Want as a Man with a Shield.

12. A Perſon of Naughtineſs, a Man of Iniquity, goes with a perverſe Mouth.

13. He winks with his Eyes, talks with his Feet, teaches with his Fingers.

14. There is Frowardneſs in his Heart, he contrives Miſchief at all Times, ſends forth Contentions.

Ver. 9. *Reputation*] *Lowth* in his *Commentary* on *Dan.* x. 8. ſays of this Word here, 'it ſhould be tranſlated '*Strength* or *Vigour*, as appears by comparing that Verſe 'with the parallel Text, *Prov.* xxxi. 3.' Whereas in the other Place the *Heb.* Word tranſlated *Strength*, is different both in the Meaning and in every Letter. At this modern Faſhion of commenting, what may not the *Scripture* be turned to? Nay the Texts are ſo far from being parallel, that *others* here is maſculine, and therefore not the ſame as *Women* there.

Ib. *thy Years*] by being killed or inſlaved.

Ib. *a cruel one*] her Huſband.

Ver. 14. *within*] even publickly.

Ver. 15. *Drink of the Water*] Quench thy Thirſt, or ſatisfy thy Deſire.

Ib. *Ciſtern*] *Wife*, *Vatab.* *De Dieu* and *Mercer.*

Ver. 16. *own Springs*] a Man's own Children by his own Wife, according to the next Ver. and not the ſame as Ver. 18. This will alſo take off the Cavil of the Author of the Preſent *State of the Printed Hebrew Text*, p. 551. that *not* and *nor* are omitted in this Verſe.

Ver. 18. *Fountain*] Fruitfulneſs by the Wife, from whence the *Springs*, Ver. 16.

Ver. 19. As *a Hind*] Be as loving to thy Wife, as a Buck and He-goat remarkably are, to their beloved favourite Females, which notable Compariſon our *Tranſlators* have ſpoiled, eſpecially the firſt Part, by turning it contrary.

Ib. *much beloved*] *Heb. of Loves.*

Ib. *She-goat*] as in the other Gender every where, *viz.* 2 *Sam.* xxiv. 2. *Job* xxxix. 1. *Pſa.* civ. 18.

Ib. *go aſtray*] the ſame Verb that there is in Ver. 23. The *Septuagint* having, *going about with her in her Love, thou wilt be many*, *Grotius* ſays, it appears that they read this *Heb.* Verb differently, ſo that it ſignified *to multiply*; whereas it is evident, it was the following *Heb.* Word for *continually*, which they took in a different Senſe. If any Reader ſhould underſtand that the *Jewiſh Rabbins* interpret it *to go aſtray in other Things*, I would have him conſider the Text ſays, it is *in her Love.*

Ver. 3. *be earneſt*] *Heb. be ſtrong*, to get releaſed.

Ver. 10. *As*] the *Heb.* Conjunction at the Beginning of the next Verſe which ſignifies this as much as *So*; and how imperfect is it in the *com. Tranſ.* thus in Ch. xxv. 3, 25, *&c.*

Ver. 11. *as a Man with*] who is not to be deſtroyed as he approaches.

Ver. 13. *Feet*] by treading on the Toes, to give intimation of Something.

Ib. *Fingers*] by making Signs with them.

15. Therefore his Calamity will come ſuddenly; he will be broken at an inſtant, and without Healing.

16. The Lord hates theſe ſix Things, and ſeven are an Abomination to his Soul;

17. Lofty Eyes, a falſe Tongue, and Hands that ſhed innocent Blood,

18. A Heart which contrives Devices of Iniquity, Feet that make haſte to run to Evil,

19. A falſe Witneſs who utters Lyes, and he that ſends forth Contentions between Brethren.

20. Keep, my Son, the Commandment of thy Father, and forſake not the Law of thy Mother.

21. Bind them upon thy Heart continually, tie them upon thy Neck.

22. When thou walkeſt about, it will lead thee; preſerve thee when thou lieſt down; and *when* thou awakeſt, it will converſe with thee.

23. For the Commandment is a Lamp, the Law a Light, and the Reproofs of Inſtruction are the Way of Life;

24. To preſerve thee from the evil Woman, from the Flattery of the Tongue of one unknown.

25. Do not deſire her Beauty in thy Heart, nor let her take thee with her Eye-lids.

26. For by a Woman *who* is a Whore *thou wilt be reduced* to a Piece of Bread, and a Man's Wife will hunt for the precious Life.

27. May a Man receive Fire into his Boſom, and his Garments not be burnt?

28. Can a Man walk upon burning Coals, and his Feet be not ſcorched?

29. So is he that goes in to the Wife of his Neighbour: there will not any who meddles with her be innocent.

30. People do not deſpiſe a Thief, when he ſteals to fill his Appetite, becauſe he is hungry:

31. Yet being found he muſt pay ſeyenfold, muſt give all the Subſtance of his Houſe.

32. *But* he who commits Adultery with a Woman wants Senſe, he that does it deſtroys his Soul.

33. He will find a Stroke and Vileneſs, and his Reproach will not be wiped off.

34. For Jealouſy is the Wrath of a Man, and he will not ſpare in the Day of Vengeance.

35. He will not accept of any Ranſom, nor acquieſce though thou multiplieſt Gifts.

CHAP. VII.

MY Son, obſerve my Sayings, and lay up my Commandments with thee.

2. Obſerve my Commandments and live, and my Law as the Apple of thy Eyes.

3. Bind them upon thy Fingers, write them upon the Table of thy Heart.

4. Say to Wiſdom, Thou art my Siſter; and call Underſtanding a Kinſwoman:

5. To preſerve thee from the ſtrange Woman, from the unknown who flatters with her Sayings.

6. For at the Window of my Houſe, looking out at my Caſement;

7. I ſaw among the Simple, conſidered among the Sons, a young Man wanting Senſe;

8. Who paſſed through the Lane by her Corner, and went on the Way to her Houſe;

9. In the Twilight, in the Evening of the Day, in the black Night and Darkneſs.

10. When behold a Woman met him with the Dreſs of a Whore, and of a cloſe Heart;

11. (Who is noiſy and obſtinate, her Feet not ſtaying at home;

12. Being one time in the Court, another time in the Streets, and lies in wait by every Corner)

13. And ſhe took hold of him, kiſſing him; hardened her Face, and ſaid to him:

14. There are Peace-offerings with me, to Day have I performed my Vows.

15. Therefore am I come forth to meet thee, to ſeek thy Face early, that I might find thee.

16. I have furniſhed my Couch with Tapeſtries, carved Things, Linen of Egypt.

17. I have perfumed my Bed with Myrrh, Aloes and Cinnamon.

Ver. 19. *ſends forth*] *ſoweth* being from the *vulg. Lat.* whence the *old Eng.* was firſt tranſlated, and ſo continued; and it appears that *ſow* was in the *Lat.* (which is not in the *Gr.*) made comparatively from *ſend forth*, ſince *seminat* could ſcarce be corrupted from *immittit*, which ſeems the neareſt in either of the three Languages.

Ver. 21. *Bind them*] as it were.

Ver. 22. *converſe*] One aſking *Antiſthenes* what he got by Philoſophy? He anſwered, Τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν, *To be able to converſe with myſelf*, *Diog. Laert.*

Ver. 31. *ſevenfold*] *ſeven* being uſed in the Scripture-language for *divers*; ſee the real Law for it *Exod.* xxii. 1.

Ib. *all*] as might be commonly the Caſe with ſuch a poor Thief as is here deſcribed, who ſtole for Hunger.

Ver. 4, *&c.* turned into Verſe by *Ward*;

Let all thy homage be to wiſdom paid,
Seek her protection, and implore her Aid;
That ſhe may keep thy Soul from harm ſecure,
And turn thy footſteps from the harlot's door;
Who with curs'd charms lures the unwary in,
And ſooths with flattery their ſouls to ſin.
Once from my window as I caſt my eye
On thoſe that paſs'd in giddy Numbers by,
A youth among the fooliſh youths I ſpy'd,
Who took not ſacred Wiſdom for his guide.

Ver. 13. *ſaid*] which *Solomon* may be ſuppoſed to overhear.

Ver. 14. *performed*] *Vulg. payed*, yet I find it right *paid* in 1613, and one late *Oxf. Edit.*

18. Come,

18. Come, let us be intoxicated with beloved Things till the Morning, let us rejoice our ſelves in Love.

19. For the Huſband is not at home, he is gone a long Way off.

20. He took a Bag of Money with him, will come home at the Day appointed.

21. She made him turn aſide by a great deal of her Inſtruction, and compelled him with the Flattery of her Lips.

22. He walks after her preſently, as an Ox goes to the Slaughter, and as one fettered to the Correction of the Fooliſh;

23. Till an Arrow cuts his Liver aſunder, like a Bird which makes haſte to the Snare, being ignorant that it is for his Life.

24. And now, O Sons, hear me, and hearken to the Sayings of my Mouth.

25. Let not thy Heart decline to her Ways, go not aſtray in her Paths.

26. For ſhe cauſes many pierced to fall, and numerous ones are all her ſlain.

27. Her Houſe is the Ways to the Grave, that go down to the Chambers of Death.

CHAP. VIII.

DOES not Wiſdom call, and Underſtanding give forth its Voice?

2. In the Head of the high Places upon the Way, at the Houſe of the Paths does it ſtand.

3. At the Side of the Gates, at the Paſſage into the City, the Entrance of the Doors, it cries:

4. To you, O Men, I call, and my Voice is to the Sons of Man.

5. Underſtand, O ſimple ones, Diſcretion; and, ye Fools, underſtand with the Heart.

6. Hear, for I will ſpeak like the Rulers, and the opening of my Lips ſhall be with upright Things.

7. For my Mouth ſhall diſcourſe Truth, Wickedneſs being an Abomination to my Lips.

8. All the Sayings of my Mouth are in Righteouſneſs, there is nothing froward or perverſe in them.

9. All of them are right to him that underſtands, and upright to thoſe who find Knowledge.

10. Receive my Inſtruction, and not Silver, and Knowledge rather than choice Gold.

11. For Wiſdom is better than Pearls, and all deſirable Things are not equal to it.

12. I Wiſdom dwell with *Diſcretion*, and find out the Knowledge of ſagacious Things.

13. The Fear of the Lord being to hate Evil; Haughtineſs, Pride, the evil Way, and the froward Mouth I hate.

14. Of me are Counſel and ſubſtantial Matter: I am Prudence, to me belongs Power.

15. By me Kings reign, and Princes decree Juſtice.

16. By me Princes have the Sovereignty, and Nobles, all the Judges of the Earth.

17. I will love thoſe that love me; and they who ſeek me early ſhall find me.

18. Riches and Honour are with me, durable Subſtance and Righteouſneſs.

19. My Fruit is better than Gold, nay than pure Gold, and my Increaſe than choice Silver.

20. I cauſe to walk in the Path of Righteouſneſs, within the Foot-paths of Judgment;

21. To make them that love me poſſeſs what there is, whoſe Treaſures I fill.

22. The Lord poſſeſſed me at the Beginning of his Way, before his Works from that Time.

23. I have been anointed from everlaſting, from the Beginning, from before the moſt ancient Times of the Earth.

24. When there were no Depths I was

Ver. 21. by the ſame *Ward*,

Th' unguarded youth in ſilken fetters ty'd
Reſign'd his Reaſon, and with eaſe comply'd.

Ib. *turn aſide*] to her Houſe.

Ver. 23. *Arrow*] ſhot by her Huſband.

Ver. 26. *numerous*] Since the *Heb.* Word has this Meaning, and the next is *all*, not *many*, it is requiſite here; becauſe *the ſtrong all* would not be true, though in the *Gen. Verſ.* ſo *Jun.* and *Trem.* have *numeroſi*.

Ver. 3. *it cries*] *Jun.* and *Trem.* tranſlate the Verb plurally, *recantant, they chant over*; *ſapientia nimirum & intelligentia*; *ut ſupra* i. 20. *namely Wiſdom and Underſtanding* (Ver. 1.) *as before Ch.* i. 20. ſay they in a *Note*; though there they render this very ſame Word ſingularly, and here thoſe in Ver. 2, 4, *&c.* and though not only the Spelling of the Word ſhews it to be ſingular, but alſo the great *Buxtorf ſen.* produces it for ſuch in his *Heb. Gram.* Lib. i. cap. 19. having קֹרֵאת *clamitat, (it cries) Prover.* i. 20. yet *Buxtorf*'s Son following them, puts it for *cantant* in the *Concordance:* for which one Thing may be ſaid, that *Wiſdom* Ch. i. 20. is plural; but ſo it is Ch. ix. 1, *&c.* with ſingular Verbs and Pronouns, and may therefore be taken for *conſummate Wiſdom*, as *Jun.* and *Trem.* have their *ſumma ſapientia*.

Ver. 13. *to hate*] *Jun.* and *Trem.* turn it *odium, Hatred*, and join it to the foregoing Verſe; whereas that in *Heb.* is *ſinath*, but this *ſenoth*, an infinitive Verb; nor are here Conjunctions ſo to join it, nor would it be ſuitable: ſo that thoſe great Men were not infallible.

Ver. 20. *I cauſe*] So *Juvenal* writes, *Sat.* 13.

——————Plurima felix
Paulatim vitia, atque errores exuit omnes
Prima docens rectum Sapientia——————

Which *Creech* having ſkipt over in his *Tranſlation*, is, *Happy Wiſdom that firſt teaches what is right, by degrees ſtrips off the many Vices, and all Errors.*

Ver. 22. *at the Beginning*] The very ancient and famous Poet *Linus* begins his *Poem of the Creation* thus,

Ἦν ποτέ τοι χρόνος ὅτε ἐν ᾧ ἅμα πάντ' ἐτετύκτο.

There was a Time in which all Things were created together.

Ver. 23. *anointed*] Nothing of *ſet up*.

brought

brought forth, when no Fountains repleniſhed with Water:

25. So was I before the Mountains were ſettled, antecedent to the Hills;

26. While he had not made the Earth, or the Lawns, or the Top of the Mould of the habitable World.

27. When he prepared the Heaven I was there, when he appointed a Compaſs upon the Surface of the Deep,

28. When he fortified the Skies above, when he ſtrengthened the Fountains of the Deep,

29. When he ſet the Sea its Appointment, that the Waters ſhould not paſs his Command, when he appointed the Foundations of the Earth.

30. Nay I was nouriſhed with him, and was delightful Day by Day, ſmiling before him at all Times:

31. Smiling in the habitable Part of his Earth, and my Delights were with the Sons of Man.

32. And now, O Sons, hear me; ſince they are bleſſed who obſerve my Ways.

33. Hear Inſtruction, and be wiſe, and do not reject.

34. The Man is bleſſed who hears me, watching at my Gates Day by Day, obſerving at the Poſts of my Doors.

35. For he who finds me, finds Life, and ſhall obtain Favour from the Lord.

36. But he that ſins againſt me, does Violence to his Soul; all who hate me, love Death.

CHAP. IX.

WISDOM builds its Houſe, cuts out its ſeven Pillars;

2. Slays what it has to be ſlain, mixes its Wine, furniſhes alſo its Table;

3. Sends forth its Maids, calls upon the high Battlements of the City,

4. Whoever is ſimple, let him turn aſide hither: to him that wants Senſe ſhe ſays;

5. Come, eat of my Bread, and drink of the Wine I have mixed.

6. Forſake the Simple, and live, and go in the Way of Underſtanding.

7. He who corrects a Scorner, receives Baſeneſs himſelf; and he who reproves the Wicked, his Blemiſh.

8. Do not reprove a Scorner, leſt he ſhould hate thee: reprove the Wiſe, and he will love thee.

9. Give to the Wiſe, and he will be wiſe the more: make known to the Righteous, and he will proceed in Doctrine.

10. The Beginning of Wiſdom is the Fear of the Lord, and the Perception of the holy ones is Underſtanding.

11. For by me thy Days ſhall be many, and Years of Life ſhall be added to thee.

12. If thou art wiſe, thou wilt be wiſe for thy ſelf; or doſt deride, thy ſelf alone wilt bear.

13. A fooliſh Woman is noiſy, ſimple, and does not know what.

14. Such a one ſits at the Door of her Houſe, upon a Seat at the high Places of the City;

15. To call to thoſe who paſs along the Way, that are right in their Paths,

16. Whoever is ſimple, let him turn aſide hither: as for him that wants Senſe, ſhe alſo ſays to him,

17. Liquor ſtolen is ſweet, and Victuals in private Places is pleaſant.

18. Whereas he does not know that the Deceaſed are there, her Gueſts in the Depths of the Grave.

CHAP. X.

THE Proverbs of Solomon. A wiſe Child makes the Father glad; but a fooliſh one is the Sorrow of its Mother.

2. Treaſures of Wickedneſs are unprofitable; whereas Righteouſneſs delivers from Death.

3. The Lord will not let the Stomach of the Righteous be hungry, but will drive away the Subſtance of the Wicked.

4. He will be poor who works with a deceitful Hand; but the Hand of the Diligent will make rich.

5. He that gets together in the Summer

Ver. 30. *ſmiling*] Since the *Heb.* Word does not ſignify *rejoycing*, as may be ſeen by comparing other Places, by *Buxt. &c.* this ſeems more ſuitable than either *laughing* or *playing*.

Ver. 33. *Inſtruction*] *Demophilus* ſays in his *Similitudes*, Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ· καὶ γὰρ τιμὴν ἔχει καὶ τὸ λυσιτέλες. *To be well inſtructed is like a golden Crown; for it is both honourable and profitable.*

Ib. *reject*] Our *Tranſlators* might take [it] from the *old Lat.* but not from the *Heb.* unleſs by miſtaking the laſt Letter of the Verb for a Prepoſition, which ſeems to be the Caſe.

Ver. 1. *its Houſe*] *Grotius* ſays *Corpus humanum, the Body of Man*; and interprets the ſeven Pillars to be the five Senſes, with the Voice and Memory.

Ver. 3. *Battlements*] *Heb. Wings.*

Ver. 1. *Father*] as his Affairs would lead him to obſerve it more than the Mother; but *Sir Fran. Bacon* ſays, becauſe he knows the Value of it better, *Advanc. of Learn.* Lib. viii. 2.

Ib. *Mother*] as being moſt apt to be affected with Grief.

Ver. 4. *deceitful*] that ſpoiling the Work, and being diſhoneſt is unproſperous; ſee *Annot.* of *Jun.* and *Trem.* there being Nothing of *ſlack* in the *Heb.*

Ib. *diligent*] *La diligenza*, ſays the *Italian* Proverb, *è madre de la buona ſorté, Diligence is the Mother of good Fortune.*

is

is a Son who conſiders: he who is faſt aſleep in the Harveſt, is one that makes aſhamed.

6. Bleſſings are on the Head of the Righteous; but Violence covers the Mouth of the Wicked.

7. The Remembrance of the Righteous is for a Bleſſing; but the Name of the Wicked will rot.

8. He that is of a wiſe Heart will receive the Commandments; but a fooliſh Talker will be diſquieted.

9. He who walks in Integrity goes ſecurely: but he that perverts his Way will be made known.

10. He who winks with the Eye gives Grief; and a fooliſh Talker will be diſquieted.

11. The Mouth of the Righteous is a Spring of Life; but Violence covers the Mouth of the Wicked.

12. Hatred ſtirs up Contentions; but Love covers over all Tranſgreſſions.

13. Wiſdom is found in the Lips of the Prudent; but a Stick is for the Back of him who wants Senſe.

14. The Wiſe lay up Knowledge; but the Mouth of the Fooliſh is near Calamity.

15. The Wealth of the Rich is his ſtrong City; the Calamity of the Poor is their Poverty.

16. The Work of the Righteous is for Life; the Increaſe of the Wicked for Sin.

17. The Path to Life is of him who keeps Inſtruction; but he that leaves Reproof cauſes to go aſtray.

18. He who covers Hatred with falſe Lips, and brings forth an ill Report, is a Fool.

19. Tranſgreſſion does not ceaſe in a Multitude of Words; but he who reſtrains his Lips conſiders.

20. The Tongue of the Righteous is *as* choice Silver; the Heart of the Wicked is of little Value.

21. The Lips of the Righteous feed many; but the Fooliſh die for want of Senſe.

22. The Bleſſing of the Lord is what makes rich; and he adds no Grief with it.

23. It is as Sport to a Fool to do Miſchief; but a Man of Underſtanding has Wiſdom.

24. The very Dread of the Wicked that will come on him; whereas the Deſire of the Righteous will be given.

25. As the Whirlwind paſſes away, thus the Wicked is gone; but the Righteous is founded for ever,

26. As Vinegar to the Teeth, and as Smoak to the Eyes, ſo is the Slothful to thoſe who ſend him.

27. The Fear of the Lord adds Days; but the Years of the Wicked will be ſhortened.

28. The Hope of the Righteous is Gladneſs; but the Expectation of the Wicked periſhes.

29. The Way of the Lord is Strength to the Perfect; but Calamity is for the Workers of Iniquity.

30. The Righteous will never be moved; but the Wicked ſhall not inhabit the Earth.

31. The Mouth of the Righteous is fruitful with Wiſdom; but a froward Tongue will be cut off.

32. The Lips of the Righteous know Favour, but the Mouth of the Wicked Frowardneſs.

CHAP. XI.

DECEITFUL Scales are Abomination to the Lord; but a perfect Weight is to his liking.

2. Pride coming, Baſeneſs will come; but Wiſdom is with the Modeſt.

3. The Integrity of the Upright will lead them; as the Perverſeneſs of the Treacherous will waſte theſe.

4. Wealth will be unprofitable in the Day of Wrath; but Righteouſneſs will deliver from Death.

5. The Righteouſneſs of the Perfect will make his Way right; whereas the Wicked will fall in his Wickedneſs.

Ver. 6. *Violence, &c.*] his own violent Dealing ſtops him from ſpeaking; ſee Ver. 11. where the Oppoſition of the Sentences is clearer.

Ver. 8. *diſquieted*] as the two famous *Jewiſh* Writers *Sol. Jar.* and *Levi* expound it, as *Jun.* and *Trem.* tranſlate, and *Buxt.* has it in his Lexic. and *Concord.* It is paſſive in the *Original* as here.

Ver. 10. *and*] *For Vice*, as *Mercer* and *Poole* write, *is not here oppoſed to Virtue, but one Vice is compared to another*; and the Repetition from Ver. 8. need not be wondered at, if we conſider the Frequency of them in the *Scripture* and other *Books* too. Yet two or three of the old *Tranſlators* ſtumbling at it, have *but he that reproves with Freedom makes Peace*; which the Author of the *Preſent State of the Printed Hebrew Text* lays hold of, and ſtruggles to make the *Heb.* appear mistranſcribed from Ver. 8. but we are not to part with the *Original* for Imaginations, nor yet for *Tranſlations*, ſo few too, following one another; when he did not find his Amendment in any of the 70 *MS Copies*, with which he would correct the printed ones.

Ver. 15. *Calamity*] not *deſtruction*.

Ver. 17. *leaves*] and not *refuſes* in the *Orig.* and the following Verb is in the Conjug. which ſignifies *to cauſe* or *make* ſome other do Something; whence we may conclude, with *De Dieu*, this is ſpoken of ſuch as are to give, not receive Reproof, as likewiſe the former Part.

Ver. 1. *Scales*] *Don't ſtep*, ſaid *Pythagoras*, *over the Beam of the Scales*, *Diog. Laert.*

Ver. 5. *Righteouſneſs*] *Plato*, according to *Diog. Laertius* in his *Life*, made perfect Virtue to conſiſt in four Things, φρόνησις, δικαιοσύνη, ἀνδρεία, σωφροσύνη; *Prudence*, *Juſtice*, *Fortitude* and *Temperance*. And *Metopus* in his Book *Of Virtue* writes, Ἀρετὰ ἐντὶ ἀνθρώπω τελειότας φύσι ἀνθρώπω, *Man's Virtue is the Perfection of human Nature*.

Ib. *will make his Way right*] How ineſtimable is this divine Sentence!

6. The Righteouſneſs of the Upright will deliver them; but the Treacherous will be taken in Frowardneſs.

7. When a wicked Man dies, Expectation periſhes, as does alſo the Hope of Power.

8. The Righteous is delivered from Diſtreſs, and the Wicked comes in his room.

9. A Hypocrite deſtroys his Neighbour by the Mouth; but the Righteous are delivered by Knowledge.

10. The City triumphs in the Good of the Righteous, and when the Wicked periſh there is Singing.

11. The City is exalted by the Bleſſing of the Upright, but it is thrown down by the Mouth of the Wicked.

12. He who wants Senſe, deſpiſes his Neighbour; but a Perſon of Underſtanding holds his peace.

13. He that goes with Backbiting reveals a Secret; but one of a faithful Mind covers a Matter.

14. Without Policy a People falls; whereas there is Safety in the Multitude of Counſellors.

15. He will be utterly broke that is engaged for a Stranger; but he who hates ſtriking Hands is ſecure.

16. A Woman of Grace holds Honour, as terrible Men do Riches.

17. A kind Man is bountiful to his Soul; but the cruel troubles his own Fleſh.

18. The Wicked does the Work of Falſehood; but for him who ſows Righteouſneſs is the Reward of Truth.

19. Righteouſneſs is right for Life; and he that purſues Evil for his Death.

20. Thoſe of perverſe Heart are Abomination to the Lord; but thoſe of perfect Way are to his liking.

21. With Hand to Hand, the Evil will not be quit; but the Offspring of the Righteous will be delivered.

22. *As* a Jewel of Gold in a Hog's Noſe, is a Woman who is fair, and void of Reaſon.

23. The Deſire of the Righteous has only Good: the Expectation of the Wicked has Wrath.

24. There is he who diſperſes, and there is ſtill Increaſe; and he who keeps back more than is right, only to be in Want.

25. The Perſon that bleſſes will be made fat; as for him who waters, he will alſo be watered.

26. Him that with-holds Wheat, the Nation will curſe; but a Bleſſing will be on the Head of him who ſells.

27. He who enquires early for Good, aſks for Favour; and he that ſeeks for Evil, it will come to him.

28. He will fall who truſts in his Riches; but the Righteous will flouriſh as a Leaf.

29. He that diſturbs his Family will poſſeſs the Wind, and the Fool will be Servant to him of a wiſe Heart.

30. The Fruit of the Righteous is a Tree of Life, and he who gains Souls is wiſe.

31. Behold the Righteous is recompenſed on the Earth, much more the Wicked and Sinner.

CHAP. XII.

HE who loves Inſtruction, loves Knowledge; but he that hates Reproof is brutiſh.

2. The Good obtains Favour from the Lord; but a Man of heinous Things he will condemn.

3. Mankind is not eſtabliſhed in Wickedneſs; but the Root of the Righteous will not be moved.

4. A Woman of Ability is a Crown to her Huſband; whereas ſhe who makes aſhamed is like Rottenneſs in his Bones.

Ver. 7. *Power*] as the Word indiſputably ſignifies, and *Mercer* comments: accordingly *Mont.* tranſlates it *roborum, the ſtrong*; *Jun.* and *Trem.* have *ſpes valentiſſima, the moſt powerful Hope.*

Ver. 13. *a Secret*] *Chilo* being aſked what was difficult? anſwered notably, Τὸ τὰ ἀπόῤῥητα σιωπῆσαι, καὶ σχολὴν εὖ διαθέσθαι, καὶ ἀδικούμενον δύνασθαι φέρειν. *Not to divulge Secrets, to diſpoſe of one's Leiſure-time well, and to be able to bear Injuries, Diog. Laert.* in Vit.

Ver. 16. *Honour*] The *Gr.* has thruſt in here, *but the Woman who hates Righteouſneſs is a Throne of Diſgrace. Slothful ones with Riches become needy*; which ſeems to have been an *additional Paraphraſe*, and ſo brought into that *Text*, and from thence to the *Syr.* and *Arab.*

Ver. 17. *bountiful*] not niggardly, as Miſers.

Ib. *Fleſh*] brings Puniſhment on his own Body, as well as Soul.

Ver. 18. *The Wicked does the Work*] but the Righteous has the Reward, and how different! according to what follows; which might be finely unfolded and expatiated on, but too large for me here, and ſpoiled in the *com. Tranſ.*

Ver. 19. *right*] This otherwiſe ſignifies *ſo*, though not *as*, but has a wrong Poſition in the *Heb.* for that.

Ver. 21. *Hand*] *Upon which*, writes *Patrick*, *there are as many Gloſſes almoſt as Interpreters:* I take it with him to mean Confederacy with others.

Ver. 23. *has*] or as *Jun.* and *Trem.* render, *To the Deſire of the Righteous comes to paſs only Good.*

Ib. *Wrath*] of God: as if he had ſaid, A virtuous Perſon will have what he deſires, with a Bleſſing; and a wicked one not what he properly deſires at all, but what he looks for, with a Curſe, that is generally.

Ver. 29. *diſturbs his Family*] *ſtulta adminiſtratione ſua, by his own ſilly Management*, *Jun.* and *Trem.* as *Grot.* expounds it to be one, *qui neque ordinem neque modum ſervat in adminiſtratione rei familiaris, who keeps neither Order nor Meaſure in managing his houſhold Affairs.*

Ib. *poſſeſs the Wind*] have but little Subſtance left to poſſeſs.

Ver. 31. *recompenſed*] for doing Ill, agreeable to 1 *Pet.* iv. 17, with *Jun. Merc.* and *Patr.*

5. The Thoughts of the Righteous are Judgment, the Policies of the Wicked Deceit.

6. The Words of the Wicked are to lie in wait for Blood; but the Mouth of the Upright will deliver them.

7. The Wicked are overthrown, and gone, but the Family of the Righteous ſtands.

8. A Man is praiſed after the Manner of his Underſtanding; but he who is of a perverſe Heart becomes contemptible.

9. Better is he who is baſe, and has a Servant, than he who honours himſelf, and wants Bread.

10. The Righteous knows the Deſire of his Beaſt; but the Compaſſions of the Wicked are cruel.

11. He who tills his Ground will be filled with Bread; but he that purſues after vain Things wants Senſe.

12. The Wicked deſires the Fortification of the evil ones; but the Root of the Righteous brings forth.

13. In the Tranſgreſſion of the Lips is the Snare of an evil Man; but the Righteous comes out of Diſtreſs.

14. A Perſon is filled with Good by the Fruit of *his* Mouth, and the Recompence of a Man's Hands is rendered to him.

15. The Way of a Fool is right in his own Sight; but he that hearkens to Counſel is wiſe.

16. A Fool is known at the Time of his Indignation; but the Diſcreet covers Baſeneſs.

17. He who utters Truth declares Righteouſneſs, but a Witneſs of Falſehoods Deceit.

18. There is he that pronounces like the Piercings of a Sword; but the Tongue of the Wiſe is Healing.

19. The Lip of Truth is eſtabliſhed for evermore; whereas the Tongue of Falſehood is but for a Moment.

20. Deceit is in the Mind of thoſe who contrive Evil; but the Counſellors of Peace have Gladneſs.

21. There does not any Thing bad fall out to the Righteous; but the Wicked are full of Evil.

22. Lips of Falſehood are Abomination to the Lord; but thoſe who do faithfully are to his liking.

23. A diſcreet Man covers Knowledge; but the Heart of the Fooliſh proclaims Folly.

24. The Hand of the Induſtrious will have Dominion; but the Deceitful will be for Tribute.

25. Trouble in the Heart of Man cauſes it to bow down; but a good Word makes it glad.

26. The Righteous is more excellent than his Neighbour; but the Way of the Wicked cauſes them to go aſtray.

27. The Deceitful does not roaſt what he catches by hunting; but the Subſtance of an induſtrious Man is precious.

28. In the Path of Righteouſneſs is Life, and at the Way of the Foot-path no Death.

CHAP. XIII.

A WISE Son hears the Inſtruction of a Father, but a Derider not Rebuke.

2. A Man from the Fruit of his Mouth will eat Good, but the Soul of the Treacherous Violence.

3. He who keeps his Mouth, preſerves his Life: he that puts open his Lips, has Calamity.

4. The Stomach of the Slothful deſires, and there is Nothing; but the Stomach of the Induſtrious will be made fat.

Ver. 6. *them*] for whoſe Blood the Wicked lie in wait, which is to be underſtood.

Ver. 10. *Deſire*] or *Appetite*; *and knows*, as the *Heb.* Verb is, how his Beaſt is fed.

Ib. *cruel*] attended with Cruelty, ſo as to be cruel rather than compaſſionate; which plain Meaning, it may be wondered, any ſhould expound away.

Ver. 11. *things*] as *Jun.* and *Trem.* render, and ſhew, and which ſeems a fitter Oppoſite to *tilling Ground* than *Perſons*.

Ver. 12. *Fortification*] *matzud*, as *Job* xix. 6. from *tzud*, *to hunt*, being a *Net*; not *matzod*, as here, from *metzad*, *a Fort*: ſo *Jun.* and *Trem.* render it *præſidium*.

Ver. 16. *Diſcreet*] I have obſerved that this *Heb.* Adjective, which oftenеſt occurs, with the Subſtantive and Verb, are all ſtill uſed in a good Signification throughout this *Book*, or by *Solomon*, but every where elſe in the *Scripture* with a bad Meaning of *crafty*, *&c.*. If it is of any Uſe to inform the Reader, I may add, that there is another Word for *Prudent*, as Ch. xviii. 15.

Ver. 18. *pronounces*] By *Theodotion*, *is confident*, as if בוטח had been בוטח

Ver. 19. *is but for a Moment*] As the Truth will ſoon be diſcovered.

Ver. 25. *cauſes—makes*] according to the *Heb.*

Ver 27. *Deceitful*] So the Word is here and Ver. 24. not *ſlothful*; it being ſhewn that a deceitful Perſon, who is not truſty in Buſineſs, will be kept under, and not enjoy what he gets.

Ver. 28. *no*] By taking אַל for אֶל have been produced the following Interpretations: with the *Seventy*, ὁδοὶ δὲ μνησικάκων εἰς θάνατον, *but the Ways of thoſe who are mindful of Injuries are to Death*; in the *Targum*, וְאוֹרַח דְּיַוְתָנָא לְמוֹתָא *and the Way of a perverſe one is to Death*; *vulg. Lat. iter autem devium ducit ad mortem, but the byway* (as the *College of Doway* render that into *Eng.*) *leadeth to death*; ſo *Caſtal.* has, *via devia ducit ad mortem*; and the *Tigur. Verſ.* both Senſes thus, *et hæc ipſa ad mortem nequaquam ducet, and this it ſelf will not at all lead to Death.* But if thoſe *Tranſlators* had kept as ſtrictly to the reſt of the *Heb.* Words as אל they would not have coined ſuch foreign Meanings.

5. The Righteous hates a falſe Word; but the Wicked cauſes to ſtink, and makes aſhamed.

6. Righteouſneſs keeps him of a perfect Way; but Wickedneſs perverts the Sinner.

7. There is he who feigns himſelf rich without any Thing, he who feigns himſelf poor with much Subſtance.

8. The Ranſom of a Perſon's Life are his Riches; but the Poor does not hear Rebuke.

9. The Light of the Righteous will be glad; but the Lamp of the Wicked be extinguiſhed.

10. By Pride is given only Contention; but with thoſe who take counſel is Wiſdom.

11. Subſtance by Vanity will become little; but of him who gathers together by the Hand it will be much.

12. Hope delayed makes the Heart ſick; but the Deſire coming is a Tree of Life.

13. He that deſpiſes the Word will be deſtroyed himſelf; but as for him who fears the Commandment, he will be recompenſed.

14. The Law of the Wiſe is a Fountain of Life, to depart from the Snares of Death.

15. Good Underſtanding gives Favour; but the Way of the Treacherous is rugged.

16. Every diſcreet one acts with Knowledge; but the Fooliſh ſpreads abroad Folly.

17. A wicked Meſſenger falls into Evil; but an Ambaſſador of faithful Things is Healing.

18. Poverty and Baſeneſs will be to him that rejects Inſtruction; whereas he who obſerves Reproof will be honoured.

19. The Deſire brought to paſs is ſweet to the Soul; but it is an Abomination to the Fooliſh to depart from Evil.

20. He who goes with the Wiſe will be wiſe; but he that joins in fellowſhip with the Fooliſh will become evil.

21. Evil purſues Sinners; but Good recompenſes the Righteous.

22. A good Perſon gives a Poſſeſſion to Children's Children; and the Wealth of the Sinner is laid up for the Righteous.

23. There is a great deal of Food in the new-broke Ground of the Poor; and there is he who is conſumed without Judgment.

24. He that reſtrains his Rod, hates his Son; but he who loves him, ſeeks Correction for him early.

25. The Righteous eats ſo as to ſatisfy his Appetite; but the Belly of the Wicked wants.

CHAP. XIV.

A *Wise Woman builds up her Houſe*; whereas the Fooliſh pulls it down with her own Hands.

2. He who goes on in his Virtue, fears the Lord; but one froward of his Ways deſpiſes him.

3. There is a Rod of Pride in the Mouth of a Fool; but the Lips of the Wiſe preſerve them.

4. Without Oxen the Rack is clean; but much Increaſe is by the Strength of the Ox.

5. A Witneſs of faithful Things will not lye; but a Witneſs of Falſehood will utter Lyes.

6. A Derider ſeeks for Wiſdom, and there is none; but Knowledge is eaſy to him who underſtands.

7. Go at a diſtance from a fooliſh Man, when thou knoweſt there are not the Lips of Knowledge.

8. The Wiſdom of the Diſcreet is to underſtand his Way, but the Folly of the Fooliſh Deceit.

9. Fools deride Guilt; but Favour is among the Upright.

10. The Heart knows the Bitterneſs of it ſelf; and a Stranger does not mix himſelf with its Gladneſs.

11. The Houſe of the Wicked will be deſtroyed; but the Tent of the Upright will flouriſh.

Ver. 5. *makes*] Theſe two Verbs are in the Conjug. *Hiphil*, which is active in the ſtrongeſt Degree; and thus *Kimhi* takes it.

Ver. 7. *feigns*] as Words of this peculiar Conjugation are rendered in the *com. Tranſ.* 2 *Sam.* xiv. 2. 1 *King.* xiv. 6. and as is evidently meant here.

Ver. 8. *but*] A poor Man eſcapes Reproof, in Caſes where the Life of the rich is in danger, as in publick Affairs.

Ver. 15. *gives Favour*] to thoſe themſelves who have good Underſtanding.

Ver. 17. *Meſſenger*] The *Septuag.* ſay *King*, miſtaking מלאך for, or rather interpreting it by מלך

Ver. 20. *become evil*] *Jun.* and *Trem. efficietur pejor, will be made worſe*; *Caſt. malo afficietur, will be made bad*, and the *Tig. Verſ.* the like.

Ver. 22. *is laid up for the Righteous*] Since the Sinner or Miſer who lays it up, does no Good with it, but perverts the Uſe of it; *Money*, as our *Engliſh Solomon, Sir Fran. Bacon* ſays, *being like Muck or Dung, not good except it be ſpread, Eſſay* 15.

Ver. 23. *a great deal*] *viz.* by their Induſtry.

Ib. *new-broke Ground*] as the Farmers call it, and according to the *Heb.* with *Jer.* iv. 3. *Hoſ.* x. 12. theſe being all the Places where it is.

Ver. 1. *own*] without which *with her Hands* might be no more neceſſary than to the firſt Part.

Ver. 7. *at a diſtance from*] Look towards the End of the *Pref.* for the various Ways of turning this in the *com. Tranſ.* from whence *Patrick* imagining the *Heb.* alſo ſignifies *before*, expounds it too in that Senſe by, *Obſerve a Fool:* whereas if that Meaning had any Foundation, it would be overturned here by what follows.

Ver. 8. *Deceit*] *viz.* to underſtand it, which makes good Senſe, and *is Deceit* ſcarce any: thus alſo *Jun.* as I obſerved after.

12. There is a Way that is right before a Man, but the End of it is the Avenues of Death.

13. Even in Laughter the Heart may grieve, and the End of Joy it ſelf may be Sorrow.

14. He who is turned away in Heart, will be filled from his own Ways; but a good Man from above himſelf.

15. The Simple believes every Word; but the Diſcreet conſiders his Going.

16. The Wiſe fears, and departs from Evil; but the Fooliſh is in a Wrath, and confident.

17. He who is ſoon angry acts fooliſhly; and a Man of heinous Things is hated.

18. The Simple poſſeſs Folly; but the Diſcreet compaſs Knowledge.

19. The Evil bow before the Good; and the Wicked at the Gates of the Righteous.

20. The Poor is hated even by his Neighbour; but the Lovers of the Rich are many.

21. He that deſpiſes his Neighbour ſins; but he who ſhews Favour to the Meek is bleſſed.

22. Do not they err that contrive Evil? but Kindneſs and Truth is of thoſe who contrive Good.

23. There is Advantage in all Labour; but the Talk of the Lips is only for Want.

24. The Crown of the Wiſe are their Riches; the Folly of Fools is moſt fooliſh.

25. A true Witneſs delivers Lives, and a deceitful one utters Lyes.

26. In the Fear of the Lord is ſtrong Confidence, and there is Refuge for his Children.

27. The Fear of the Lord is a Fountain of Life, to depart from the Snares of Death.

28. In the Multitude of People is the Honour of the King; but in the Deficiency of them is the Calamity of the Prince.

29. He who is delaying of Anger is of much Underſtanding; but one of a quick Temper exalts Folly.

30. A healing Mind is Life to the Fleſh; but Envy is Rottenneſs to the Bones.

31. He that oppreſſes the Poor, reproaches his Maker; but he who honours him, ſhews pity to the Needy.

32. The Wicked is driven away in his Evil; but the Righteous has reliance at his Death.

33. Wiſdom reſts in the Heart of the Prudent; but *what* is within the Fooliſh is made known.

34. Virtue advances a Nation; whereas Sin is a Reproach to ſeveral.

35. The Favour of the King is for an underſtanding Servant; but his Indignation for him who makes aſhamed.

CHAP. XV.

A Soft Anſwer turns away Wrath; but a grievous Word brings up Anger.

2. The Tongue of the Wiſe uſes Knowledge well; but the Mouth of the Fooliſh utters forth Folly.

3. The Eyes of the Lord are in every Place, watching the Evil and the Good.

4. The Healing of the Tongue is a Tree of Life; but Perverſeneſs in it is a Breaking to the Spirit.

5. A Fool contemns the Correction of his Father; but he who obſerves Reproof is diſcreet.

Ver. 14. *from his own Ways*] *viz.* from the ill Effects of them.

Ib. *a good Man*] who is not turned away; like the other, from Good.

Ib. *from above himſelf*] from Something divine, as Chap. xv. 24. which being exactly literal from the *Heb.* as *Montan.* has it *deſuper*, makes a good Antitheſis, or ſuitable Oppoſite to the foregoing Member; but in the *com. Bib.* contrary Perſons are made much the ſame.

Ver. 16. *fears, and departs*] *Cleanthes* was reproached for being fearful; *But therefore*, ſaid he, *I ſeldom do amiſs*, *Diog. Laert.* in *Vit.*

Ib. *Evil*] When *Antiſthenes* was aſked what Learning was moſt neceſſary? He anſwered, ſays *Diog. Laert.* Τὸ κακὰ ἀπομαθεῖν, *To unlearn what is evil.*

Ib. *is in a Wrath*] *Chald. Targ.* מִתְחַלַּט בְּסַכְלוּתָא *mingles himſelf with Fooliſhneſs*, which laſt Word is neither in *Buxtorf*'s great *Chal. Lexicon*, nor in *Caſtellus*'s; and the LXX have μίγνυται ἀνόμῳ, *mingles with the Unrighteous*: both taking, as *Schindler* notes in his *Lex.* the *Heb.* Word מִתְעַבֵּר from עִרְבֵּב inſtead of עִבֵּר by Metatheſis or Tranſpoſition of two Letters, Faults which they are divers times guilty of.

Ver. 18. *compaſs*] active, and even in the Conjug. *Hiphil.*

Ver. 23. *Talk*] *Zeno*, when he was aſked why we have two Ears, and but one Mouth, ſaid, *Becauſe we ſhould hear more than we ſpeak*, as *Diog. Laert.* writes in his *Life*.

Ver. 24. *moſt fooliſh*] as *Heb.* Words may ſignify ſuperlatively.

Ver. 26. *his*] who fears the Lord, underſtood from the Foregoing.

Ver. 30. *Mind*] For the *Heart* is *Fleſh* it ſelf.

Ib. *Envy*] *As Iron by the Ruſt*, ſaid *Antiſthenes*, *ſo are envious Perſons conſumed by Envy*, *Diog. Laert.*

Ver. 34. *ſeveral*] Being here plural, and of the ſame Meaning as *Nation* before.

Ver. 3. *watching*] *Diocles* the *Magneſian* in his *Excurſion of the Philoſophers*, quoted by *Diog. Laertius* in the *Life of Zeno*, ſays that *according to the* Stoics, *the Apprehenſion of ſome Things is by Senſe, as white and black, rough and ſmooth* (which the *Lat.* and *Eng. Tranſ.* have differently tranſpoſed) *of others by* Λόγος, *the Intelligence of the Mind, as that there is a God, and that he takes care of this World; which admit of Demonſtration.*

Ver. 4. *Perverſeneſs in it is a Breaking to the Spirit*] But the *Sept.* *he that preſerves it will be filled in Spirit*: for which *Simon* ſays, *Crit. Hiſt.* B. ii. Ch. 5. he thinks συντηρῶν was before φθείρων; a ſtrange Corruption indeed! I will attempt at a likelier, I ſuppoſe then שבר was miſtaken for שכר and that סלף being ſcarce, and ſo more uncertain, was accommodated thus to the other.

Ver. 5. *Correction*] as rendered Ver. 10. and by *Pagn. Munſt. Leo Jud.* and *Merc.* which may anſwer better to *Reproof*, and well to *Father*.

6. There is much Store in the Houſe of the Righteous; whereas it is troubled by the Increaſe of the Wicked.

7. The Lips of the Wiſe ſcatter about Knowledge, but the Heart of the Fooliſh not ſo.

8. The Sacrifice of the Wicked is Abomination to the Lord; but the Prayer of the Upright is to his liking.

9. An Abomination to the Lord is the Way of the Wicked; but him who purſues after Righteouſneſs he loves.

10. Correction is ill to him who forſakes the Path, he that hates Reproof ſhall die.

11. Hell and Perdition are before the Lord, much more the Hearts of Mankind.

12. A Derider does not love one who reproves him, he will not go to the Wiſe.

13. A glad Heart makes the Face look well; but by Grief of the Heart is a bruiſed Spirit.

14. An underſtanding Heart ſeeks Knowledge; but the Mouth of the Fooliſh feeds on Folly.

15. All the Days of the Afflicted are ill; but a chearful Heart is a continual Feaſt.

16. A Little with the Fear of the Lord, is better than much Treaſure, and Vexation with it.

17. Proviſion of Pot-herbs, and Love there, is better than a fatted Ox, and Hatred with it.

18. A Man of Wrath mixes Contention; but he who is delaying of Anger pacifies Strife.

19. The Way of the Slothful is like a Hedge of Briers; but the Path of the Upright is caſt up.

20. A wiſe Son makes the Father glad; but the Fooliſh among Men deſpiſes his Mother.

21. Folly is Gladneſs to him who wants Senſe; but a Man of Underſtanding cauſes to go right.

22. Thoughts are each made void without Counſel; whereas by the Multitude of Counſellors it ſtands.

23. A Man has Gladneſs by the Anſwer of his Mouth; and how good a Word is in its Time!

24. The Path of Life is above for him who conſiders, that he may depart from Hell below.

25. The Lord will pluck away the Houſe of the Proud; but will ſet up the Bounds of the Widow.

26. The Thoughts of the Evil are Abomination to the Lord; but of the Pure are pleaſant Sayings.

27. He troubles his Family that is wholly given to Gain; but he who hates Gifts will live.

28. The Heart of the Righteous meditates how to anſwer; but the Mouth of the Wicked utters forth evil Things.

29. The Lord is far off from the Wicked; but he hears the Prayer of the Righteous.

30. The Light of the Eyes makes the Heart glad, good News makes the Bones fat.

31. The Ear that hears the Reproof of Life, will abide among the Wiſe.

32. He that rejects Inſtruction, deſpiſes his own Soul; but he who hears Reproof, gets Senſe.

33. The Fear of the Lord is the Inſtruction of Wiſdom; and Humility is before Honour.

CHAP. XVI.

OF Men are the Diſpoſitions of the Heart; but the Anſwer of the Tongue is from the Lord.

2. All the Ways of a Man are pure in his own Sight; but the Lord conſiders the Spirits.

3. Commit thy Deeds to the Lord, and thy Thoughts will be eſtabliſhed.

4. The Lord works all Things for his own ſake; and even the Wicked is for the Day of Ill.

Ver. 6. *it is troubled)* viz. *a Houſe*, according to the *Jewiſh Rab. Levi* and others, as *Mercer* relates; for thus the *Heb.* is, being a paſſive Verb.

Ver. 7. *ſcatter about*] *Symmachus* turned it φυλάσσουσιν *keep*, which was as if the Letter *zain* in the *Heb.* Word had been *zade*, that being like *s* ſoft, this like a hard *z*.

Ver. 8. *Abomination*] *Bias* being once on a Voyage with ſome wicked Perſons in a Tempeſt, when they called upon God, Σιγᾶτε (ἔφη) μὴ αἴσθωνται ὑμᾶς ἐνθάδε πλέοντας, *Hold your tongues (ſaid he) leſt he ſhould take notice you are ſailing here*, *Diog. Laert.* in his *Life*.

Ver. 15. *chearful*] but *merry* ſeems much to debaſe it; nor is this the ſame as in Ver. 13.

Ver. 16. *Vexation*] For according to the *Italian* Proverb, *Alta Fortuna alto Travaglio apporto*, *Great Fortune brings great Misfortune*.

Ver. 19. *Briers*] denoting Difficulties and Perplexities, by reaſon of Sloth.

Ver. 30. *Light*] for Sight.

Ib. *glad*] by ſeeing delightful Things.

Ver. 1. *Diſpoſitions*] So *Mont.* has *diſpoſitiones*, *Caſt. compoſitio*, *Leo Jud. eſt diſponere*, *it is to diſpoſe*, and the *vulg. Lat. eſt præparare*.

Ib. *but*] Thus *Jun.* and *Trem. Munſt. Caſtal. Leo Jud. Mercer*, and the *Geneva Bib.* agreeable to Ver. 9. and Ch. xix. 21. and *Patrick* ſays, *our Tranſlation ſeems to have miſſed the Senſe, by aſcribing both to the Lord.*

Ver. 4. *works*] which this *Heb.* Word properly ſignifies, and others commonly *made*.

Ib. *is*] this latter Part of the Verſe being ſeparated from the other by a great Point, and ſo unlikely to belong to the Verb there, eſpecially as the Verb-ſubſtantive is frequently underſtood, or implied, in *Heb.*

Ib. *for the Day of Ill*] to be puniſhed for the ſake of God's Juſtice; ſee alſo *Grotius's Letter* 91.

5. Every

5. Every one of a lofty Heart is an Abomination to the Lord, with Hand to Hand he will not be quit.

6. Iniquity is purged away by Kindneſs and Truth, and there is departing from Evil by the Fear of the Lord.

7. When the Lord is pleaſed with the Ways of a Man, he makes even his Enemies have peace with him.

8. A little with Honeſty, is better than Abundance of Increaſe without Right.

9. The Heart of Man contrives his own Way; but the Lord eſtabliſhes his Step.

10. There is an Oracle in the Lips of a King, his Mouth does not plead falſely in Judgment.

11. The Balance and Scales of Judgment are of the Lord, all the Weights of the Bag are his Work.

12. It is Abomination for Kings to do Wickedneſs; becauſe the Throne is eſtabliſhed by Righteouſneſs.

13. The Will of Kings is the Lips of Righteouſneſs, and each loves the Speaker of upright Things.

14. The Wrath of the King is Meſſengers of Death; but a wiſe Man pacifies it.

15. In the Light of the King's Countenance is Life, and his Favour is as a thick Cloud of the latter Rain.

16. How good it is to get Wiſdom rather than Gold! And to get Underſtanding is to be choſen more than Silver.

17. The High-way of the Upright is to depart from Evil: he who keeps his Way, preſerves his Soul.

18. Pride is before Breaking, and a lofty Spirit before a Fall.

19. One of a humble Spirit with the Afflicted, is better than he that divides the Spoil with the Proud.

20. He who conſiders of a Thing finds Good; and he who truſts in the Lord is bleſſed.

21. A Perſon of a wiſe Heart will be called prudent; and the Sweetneſs of the Lips adds Doctrine.

22. Underſtanding is a Fountain of Life to the Owners of it; but the Inſtruction of Fools is Folly.

23. The Heart of the Wiſe inſtructs his Mouth, and adds Doctrine to his Lips.

24. Pleaſant Sayings are *as* a Honey-comb, ſweet to the Soul, and healing to the Bones.

25. There is a Way that is right before a Man, but the End of it is the Avenues of Death.

26. A troubleſome Perſon troubles himſelf; for his Mouth turns back upon him.

27. An ungodly Man digs up Evil, and in his Lips there is like burning Fire.

28. A froward Man ſends forth Contention; and a Whiſperer ſeparates a Leader.

29. A violent Man entices his Neighbour, and cauſes him to go in a Way not good:

30. He winks his Eyes to contrive Frowardneſs, wagging his Lips he accompliſhes Evil.

31. A Crown of Glory is grey Hair that is found in the Way of Righteouſneſs.

32. He who is delaying of Anger, is better than the Powerful; and he who has dominion over his Temper, than he that takes a City.

33. The Lot is caſt into the Boſom, but all the Judgment of it is from the Lord.

CHAP. XVII.

A DRY Bit, and Quietneſs with it, is better than a Houſe full of Sacrifices with Strife.

2. An underſtanding Servant will have dominion over a Son who makes aſhamed, and will divide the Poſſeſſion among the Brethren.

3. The trying Veſſel is for Silver, and the Furnace for Gold; but the Prover of Hearts is the Lord.

4. An Evil-doer hearkens to the Lip of Iniquity: a falſe one gives ear to the Tongue of Frowardneſs.

5. He that ſcoffs at the Poor, reproaches

Ver. 5. *Hand*] See Ch. xi. 21.

Ver. 6. *by the Fear*] So *Henry Lord*, in his little Treatiſe ſo much eſteemed, intitled, *The Religion of the Perſees*, pr. at *Lond.* in quarto 1630, gives it as one of their Rules of Living for every one, *To have ſuch a Fear of God always preſent with them, as not to commit Sin.*

Ver. 15. *In the Light*] when he looks pleaſed.

Ver. 26. *turns back*] as the *Heb.* Verb ſignifies, not *craveth*; in which Manner *Munſt.* with *Jun.* and *Trem.* tranſlate the Verſe: but this latter Part is done ſtrangely by the *Sept. and forces his own Deſtruction; but he that is perverſe in his Mouth brings Deſtruction*; perhaps they tranſlated it twice, for fear once ſhould not be right.

Ver. 27. *there is like*] *Septuag. he treaſures up*; which *Maldonate* the *Jeſuit*, as quoted by *Patr.* confirms by the *Spaniſh* Inquiſition, *whereby he that ſpeaks raſhly againſt the Faith, is deſervedly delivered up to the Fire, which*, adds he, *I wiſh were done every where:* yet I find his great Skill in expounding the *Scripture* (in his *Commentaries*) is much extolled, particularly by *Jackſon on the Creed*, Lib. iii. Cap. 13, 15.

Ver. 28. *ſeparates a Leader*] from thoſe whom he leads; the *Heb.* Word being ſingular, and ſignifying thus.

Ver. 31. *that is found*] *Non cani, non rugæ repente auctoritatem arripere poſſunt; ſed honeſte acta ſuperior ætas fructus capit auctoritatis extremos:*

Not from gray Hairs Authority doth flow,
Nor from bald Heads, nor from a wrinkled Brow;
But our paſt Life, when virtuouſly ſpent,
Muſt to our Age thoſe happy Fruits preſent.
Cic. of old Age tranſ. by *Denh.*

his

his Maker: he who is glad at Calamity, will not be quit.

6. The Crown of the Ancient are Children's Children; and the Ornament of Children are their Fathers.

7. The Lip of Excellency is not comely to a vile Perſon, much leſs the Lip of Falſehood to a Noble.

8. A Gift is a Stone of Favour in the Sight of him who has it, whitherſoever it turns, it proſpers.

9. He who covers Traſgreſſion, ſeeks Love, but he that repeats a Thing, ſeparates a Leader.

10. A Rebuke goes down into him who underſtands, more than a hundred Strokes into the Fooliſh.

11. The Evil ſeeks only Rebellion, ſo a cruel Meſſenger will be ſent againſt him.

12. A Bear deprived of its Young may meet a Man, but not the Fooliſh in his Folly.

13. He that returns Evil for Good, Evil will not depart from his Houſe.

14. The Beginning of Contention is *like* one letting out Water, ſo leave Strife before it is meddled with.

15. He that juſtifies the Wicked, and he that condemns the Righteous, are even both of them Abomination to the Lord.

16. Why is the Pay with the Fooliſh, to get Wiſdom, when there is no Senſe?

17. A Friend loves at all Times, and a Brother is born for Diſtreſs.

18. A Man that wants Senſe ſtrikes the Hand, entering into an Engagement before his Friend.

19. He who loves Debate, loves Tranſgreſſion: he that exalts his Gate, ſeeks Breaking.

20. One of a perverſe Heart does not find Good; and he who is changeable with his Tongue, falls into Evil.

21. He that begets the Fooliſh it is to his Sorrow, and the Father of a vile Perſon is not glad.

22. A glad Heart makes a good Medicine; but a bruiſed Spirit dries up the Bones.

23. The Wicked takes a Gift from the Boſom, to turn aſide the Paths of Judgment.

24. Wiſdom is in the Countenance of him who underſtands; but the Eyes of the Fooliſh are at the End of the Earth.

25. A fooliſh Son is Indignation to his Father, and Bitterneſs to her who bore him.

26. Even to puniſh the Righteous is not well, to ſmite Nobles for Right.

27. He who is acquainted with Knowledge reſtrains his Sayings: a Man of Underſtanding is of a precious Spirit.

28. Even a Fool who holds his peace is eſteemed wiſe, he that ſhuts his Lips prudent.

CHAP. XVIII.

HE who with Deſire ſeeks being ſeparated, meddles with all ſubſtantial Matter.

2. The Fooliſh does not delight in Underſtanding, but for his Heart to diſcover it ſelf.

3. When the Wicked comes, there comes alſo Contempt, and with Vileneſs Reproach.

4. The Words of a Man's Mouth are

Ver. 6. *The Crown*] which is the Order of the latter Part of the Verſe in the *com. Tranſ.* and of both in *Heb.*

Ver. 9. *a Leader*] the ſame as Chap. xvi. 28.

Ver. 13. *not depart*] and ſo ſupply the Defect of human Laws againſt that heinous Crime Ingratitude, which Heaven particularly puniſhes for; ſee alſo *Pſa.* cix. 5.

Ib. *from his Houſe*] On which *Patrick* gloſſes, *but ſhall deſcend upon his poſterity to all generations*; an Inference, neither deducible from the Text, nor conſiſtent with the Tenor of its Doctrines.

Ver. 14. *leave*] better than *leave off*, which neither accords well with the reſt, nor its own *Heb.* Word.

Ver. 17. *Friend*] *Demetrius Phalereus* ſays, *Friends ſhould viſit in Proſperity when they are called, but in Adverſity of their own accord without being called*; ſo *Diog. Laert.* in Vit. which latter Part is left out in the *Eng. Tranſ.*

Ver. 19. *exalts his Gate*] makes the Entrance into his Houſe fine and grand, according to *Kimhi* in the *Book of Roots*, and *Duport* in the following *Gr. Metre*,

Ὃς δ' ὑπεροπλίῃσι θύρας μεγάροισιν ἐοῖσιν
Ὑψηλὰς ἐπέθηκεν, ὃ ὄἴζεται αἰπὺν ὄλεθρον,

and he who for Pride puts a lofty Gate to his Houſe, ſeeks heavy Ruin: for the literal Senſe may claim the Preference.

Ver. 26. *puniſh*] for Something amiſs, when he is otherwiſe righteous; ſince his Righteouſneſs will correct him.

Ib. *well*] Theſe being Matters of Prudence, rather than Virtue.

Ib. *for Right*] to have one's Right; as that may occaſion him to do more Wrong.

Ver. 27. *reſtrains*] One of the wiſe Sayings of *Thales*, as given by *Diogenes Laertius* in his *Life*, is, Οὔ τι τὰ πολλὰ ἔπη φρονίμην ἀπεφήνατο δοξάν. Which the *Eng. Tranſlation*, from the *Lat.* one, *Non multa Verba prudentis animi Indicium ſunt*, inſtead of the *Original*, has, *Few Words are the Sign of a prudent Judgment.* Whereas it ſhould be, *Not to have many Words ſhews a prudent Reputation*, or *a Perſon in Credit:* for ſuch as are not in Reputation commonly endeavour to talk themſelves into it, as the imprudent are apt to talk themſelves out of it.

Ver. 28. *holds his peace*] *Theophraſtus* obſerving a Man ſilent in Company, ſaid to him, *If thou art a Fool, thou actſt wiſely; but if a wiſe Man, fooliſhly*, *Diog. Laert.*

Ver. 1. *He*] Moſt *Interpreters* taking this for *the Fooliſh* in the next Ver. expound accordingly; but to me *with Deſire ſeeks* and *does not delight in* the ſame, are too inconſiſtent for the ſame Perſon.

Ib. *ſeparated*] Somebody that blamed *Chryſippus*, for not keeping Company with others: at another Philoſopher's Houſe, was anſwered by him, *If I ſhould mind much Company, I ſhall not be a right Philoſopher*, *Laertius* in *Vit.*

Ver. 2. *diſcover it ſelf*] i. e. ſhew its Folly and Diſpoſition.

deep

deep Water, the Fountain of Wiſdom is a ſpringing Flood.

5. To reſpect the Face of the Wicked is not good, to turn aſide the Righteous in Judgment.

6. The Lips of the Fooliſh enter into Strife, and his Mouth calls for Blows.

7. The Mouth of the Fooliſh is Calamity to him, and his Lips are the Snare of his Soul.

8. The Words of a Whiſperer are like thoſe who beat, and they go down to the inner Parts of the Body.

9. Even he that is negligent in his Work, is Brother to a Maſter of Deſtruction.

10. The Name of the Lord is a ſtrong Tower; the Righteous runs into it, and becomes high.

11. The Subſtance of the Rich is his ſtrong Town, and as a high Wall in his Imagination.

12. The Mind of a Man is lofty before Breaking; and Humility is before Honour.

13. To him who returns Word before he hears *it* out, that is Folly and Shame.

14. The Spirit of a man may ſuſtain his Diſeaſe; but as for a bruiſed Spirit, who can bear it?

15. The Heart of the Prudent gets Knowledge, and the Ear of the Wiſe ſeeks for the ſame.

16. The Gift of a Man makes way for him, and leads him before the Great.

17. He that is firſt in his Cauſe is juſt; but his Neighbour comes and ſearches him out.

18. The Lot cauſes Contentions to ceaſe, and parts between the Strong.

19. A Brother treſpaſſed againſt is more than a ſtrong Town, and the Contentions are as the Bar of a Caſtle.

20. By the Fruit of a Man's Mouth will his Belly be ſatisfied: he will be ſatisfied with the Increaſe of his Lips.

21. Death and Life are in the Power of the Tongue; and they that love it, will eat the Fruit of it.

22. He who finds a Wife finds Good, and obtains Favour from the Lord.

23. The Poor ſpeaks with Supplications; but the Rich anſwers with hard Things.

24. A Man with Friends is to make himſelf friendly; and there is a Lover who cleaves faſter than a Brother.

CHAP. XIX.

THE Poor who walks in his Integrity, is better than he that is perverſe with his Lips, and fooliſh.

2. Both for the Soul to be without Knowledge is not good, and he who is haſty with the Feet does amiſs.

3. The Folly of Man perverts his Way, and then he repines in his Heart at the Lord.

4. Subſtance adds many Friends; but the Decayed is ſeparated from his one.

5. A Witneſs of Falſehoods will not be quit, nor he that utters Lyes eſcape.

6. Many make ſupplication before a Noble, and every one is Friend to a Man of Gifts.

7. All the Brothers of the Poor flight him, much more are his Friends far off from him; though he follows with Words, they are Nought.

8. He who gets Senſe, loves his own Soul: he who keeps Underſtanding, finds Good.

9. A Witneſs of Falſehoods will not be quit, and he that utters Lyes will periſh.

10. Delight is not comely for the Fooliſh, much leſs for a Servant to have dominion over Princes.

Ver. 4. *a ſpringing Flood*] that has continual freſh Supplies.

Ver. 5. *of the Wicked*] The *Vulg.* adds to it *in Judgment.*

Ver. 6. *calls for Blows*] Sets People from Quarrelling to Fighting.

Ver. 11. *high*] *Watts* has Something like this in his *Lyric Poem* of *Falſe Greatneſs*,

So might the Plough-Boy climb a Tree,
When Cræſus mounts his Throne,
And both ſtand up, and ſmile to ſee
How long their Shadow's grown.
Alas! how vain their Fancies be
To think that Shape their own!

Ver. 14. *Spirit*] An Ailment of the Body is far more tolerable, than a troubled Conſcience or Mind.

Ver. 21. *Tongue*] *Diog. Laertius* relates it was inſcribed on the Statues of *Anacharſis*, Γλώσσης, γαστρὸς, αἰδοίων κρατεῖν, *The Tongue, Belly, and ſecret Parts are to be reſtrained.*

Ib. *love it*] the Tongue; that is love to talk.

Ver. 22. *a Wife*] To one who enquired of *Menedemus*, whether a good Man ſhould marry? (not *a wiſe Man* as in the *Lat. Tranſ.* nor *whether he* himſelf *ſhould marry*, as in the *Eng.* but σπουδαῖον *a good Man*) the Philoſopher ſaid, *Doſt thou think me ſuch a one?* which the Man allowing; *Then*, replied he, *I am married*, *Diog. Laert.*

Ver. 24. *friendly*] *Cleobulus*, as writes *Diog. Laertius* in his *Life*, ſays, Φυλάσσεσθαι τῶν μὲν φίλων, τὸν ψόγον· τῶν δὲ ἐχθρῶν, τὴν ἐπιβουλήν, *One ſhould take care of being blamed by Friends, and of being inſnared by Foes:*

Ver. 1. *Lips, and fooliſh*] *Syr. Ways, and rich*, to make an exact Antitheſis, which *Solomon* might not intend; and neither the Ver. before nor the two following have. The Pains taken by the Author of the *Preſent State of the Printed Hebrew Text* ſeem therefore ſuperfluous.

Ver. 2. *Both*] Ignorance and Hurry are both cautioned againſt, as being generally wrong.

Ver. 3. *Folly*] by want of Knowledge and by hurrying, as before.

Ver 4. *one*] Friend, as juſt before; and with how great Advantage!

Ver. 7. *Nought*] while our *Engliſh* turn it, as *Amama* takes notice, as if there was לא לו when לו *to him* is only put in the *Marg.* for לא *Antibarb. Bib.* p. 473.

11. The Underſtanding of Man delays his Anger, and it is his Glory to paſs over Tranſgreſſion.

12. The Indignation of a King is like the Roaring of a young Lion, but his Favour as the Dew upon the Graſs.

13. A fooliſh Son is the Calamity of his Father; and the Contentions of a Wife are a continual Dropping.

14. The Poſſeſſion of Fathers is a Houſe and Subſtance; but a prudent Wife is from the Lord.

15. Slothfulneſs cauſes to fall into a ſound Sleep; and the deceitful Perſon will be hungry.

16. He who keeps the Commandment, keeps his own Soul: he that deſpiſes his own Ways, will die.

17. He who ſhews Favour to the Decayed, lends to the Lord, who will pay him that which he beſtows.

18. Correct thy Son, when there is Hope; and let not thy Affection excuſe to the letting him die.

19. He that is of great Wrath will ſuffer Puniſhment; nay if thou delivereſt, thou muſt alſo do it again.

20. Hear Counſel, and receive Inſtruction, that thou mayeſt be wiſe at thy End.

21. There are many Thoughts in the Heart of a Man, but the Counſel of the Lord that will ſtand.

22. The Deſire of Mankind is his Kindneſs; and the Poor is better than a Man of Lyes.

23. The Fear of the Lord is for Life, and he who ſhall abide full of *it*, will not be viſited with Evil.

24. The Slothful hides his Hand in the Boſom, he will not even bring it back to his Mouth.

25. Smite the Scorner, ſo the Simple will be diſcreet; and reprove him that has Underſtanding, who will underſtand Knowledge.

26. He that waſtes a Father, that cauſes a Mother to flee, is a Son who makes aſhamed, and brings to Confuſion.

27. Leave off hearing Inſtruction, my Son, to err from the Sayings of Knowledge.

28. An ungodly Witneſs derides Judgment; and the Mouth of the Wicked ſwallows down Iniquity.

29. Judgments are prepared for Scorners, and Strokes for the Back of the Fooliſh.

CHAP. XX.

WINE is ſcornful, ſtrong Drink tumultuous; and any one who errs by it is unwiſe.

2. The Terror of the King is like the Roaring of a young Lion; he that puts him in a Wrath, offends againſt his own Life.

3. Ceaſing from Strife is Glory to a Man; but every Novice will be tampering.

4. The Slothful not ploughing becauſe of the Winter, begs at Harveſt, and there is Nothing.

5. Counſel in the Heart of a Man is *as* deep Water; but a Man of Underſtanding draws it up.

6. A Multitude of Men proclaim their reſpective Kindneſs; but a faithful Man who can find?

7. The Righteous going on continually in his Integrity, his Children are bleſſed after him.

8. The King ſitting upon the Throne of Judgment, ſcatters away all Evil with his Eyes.

Ver. 12. *like—as*] ſuitable to the different Matter, of terrible and mild.

Ver. 14. *prudent Wife*] *Daughters ought to be married*, ſays the wiſe *Cleobulus*, *being Virgins in Age, and Women in Prudence*: δεῖν συνοικίζειν τὰς θυγατέρας, παρθένους μὲν τὴν ἡλικίαν, τὸ φρονεῖν δὲ γυναῖκας, *Diog. Laert.*

Ver. 15. *deceitful*] not *idle*, the ſame as before.

Ib. *be hungry*] Becauſe People will not employ him, or deal with him.

Ver. 16. *own*] which is neceſſary, that it may be known whoſe *his* is, but is not neceſſary to *Soul*.

Ver. 18. *to the letting* or making *him die*] ſince by correcting him he will not die, Chap. xxiii. 13. that is in Hell, as the next Ver. ſhews; there being ſuch Likeneſs between divers of the *Proverbs* in diſtant Places: in this Senſe it is taken by the *Septuagint*, the *Targummiſt*, the *vulg. Lat. Tranſlator*, *Pagnine*, *Jun.* and *Trem. Leo Judæ*, *Caſtalio*, *Grotius* and *Mercer*; and there is no Proof of any ſuch Noun made from המה to ſignify *crying*.

Ver. 19. *nay if*] See on *Jer.* xxxvii. 10.

Ver. 22. *Deſire*] Good-will.

Ib. *Poor*] who can do no Kindneſs beſides wiſhing well.

Ib. *Lyes*] falſe Promiſes. In this Senſe the Terms, like the primary and ſecondary Planets, enlighten one another; and this I dare truſt for the right and beſt, though I know no other *Interpreter* that has it.

Ver. 25. *Smite—reprove*] Neither of theſe are imperative in *Heb.* but of that beautiful Expreſſion deſcribed at *Hag.* ii. 16. and with Variety here, the former being the 2d, the latter the 3d Perſon.

Ver. 2. *Terror*] for *fear* is improper, and ſcarce ſignified by the *Heb.* Word, which properly denotes this.

Ver. 5. *draws it up*] The *Lord Bacon*, as *Patrick* produces him, gives ſix Ways of knowing Men, *by their Countenances, Words, Deeds, Nature, Ends, and the Relations of others*; with this Obſervation among the reſt, that *the weakeſt and ſimpleſt Sort of Perſons are beſt known by their Natures* (or Inclinations) *but the wiſeſt and moſt reſerved by their Ends and Aims, Advanc. of Learn.* Lib. viii. 7.

Ver. 6. *Kindneſs*] which the *Heb.* Word properly ſignifies, ſcarce *goodneſs* at all in any other Senſe; and thus it is connective with the following, and the whole perſpicuous.

Ver. 8. *ſcatters*] *Plato* being aſked, what was the Duty of one that would govern well? anſwered in this Manner, *To make the Condition of his Subjects better*, *Olympiodorus* in his *Life*.

9. Who

9. Who can ſay, I have purified my Heart, I am clean from my Sin?

10. Different Weights, different Meaſures are even both of them Abomination to the Lord.

11. Even a Child makes himſelf known by his Doings, whether his Work is pure, and whether right.

12. The Ear for hearing, and Eye for ſeeing, were even both of them made by the Lord.

13. Do not love Sleep, leſt thou ſhouldeſt become poor: open thy Eyes, have Victuals enough.

14. It is bad, bad, ſays the Buyer; but being gone away, then he brags.

15. There is Gold, and a Multitude of Pearls, but the Lips of Knowledge are a precious Inſtrument.

16. Take his Garment, when one is engaged for a Stranger; and of him who is for an unknown Woman, receive it in pawn.

17. Food of Falſehood is ſweet to a Man, but afterwards his Mouth is full of Gravel.

18. Thoughts are reſpectively eſtabliſhed by Counſel, and by Policies make War.

19. He reveals a Secret who goes about backbiting; and mix not thy ſelf with him that is *ſo* ſimple with his Lips.

20. He who curſes his Father or Mother, ſhall have his Lamp extinguiſhed in black Darkneſs.

21. A Poſſeſſion may be hurried up at firſt, but the End of it will not be bleſſed.

22. Do not ſay, I will reward Evil; wait for the Lord, and he will ſave thee.

23. Different Weights are an Abomination to the Lord, and Scales of Deceit are not good.

24. The Steps of a Perſon are from the Lord; how then ſhall Man underſtand his own Way?

25. It is a Snare for Man to ſwallow down a holy Thing, and after vows to enquire.

26. A wiſe King diſperſes the Wicked, and cauſes the Wheel to return over them.

27. The Spirit of Man is the Lamp of the Lord, ſearching all the inner Parts of the Body.

28. Kindneſs and Truth keep the King, and he ſupports his Throne by Kindneſs.

29. The Ornament of young Men is their Strength, the Comelineſs of old Men is grey Hair.

30. Corrupt Matter of a Wound is a Cleanſing for Ill, and Strokes for the inner Parts of the Body.

CHAP. XXI.

THE Heart of the King is *as* Streams of Water in the Hand of the Lord, he turns it aſide whitherſoever he pleaſes.

2. Every Way of a Man is right in his own Sight; but the Lord conſiders the Hearts.

3. To do Righteouſneſs and Judgment, is choſen by the Lord more than Sacrifice.

4. The Height of the Eyes, and the Largeneſs of the Heart, being the Lamp of the Wicked, are Sin.

Ver. 13. *Sleep*] There is a Proverb of the *Italians*, *Chi dorme groſſe mattinata, va mendicando la giornatia: he who ſleeps all the Morning, may go a begging all the Day after.*

Ver. 14. The *Italian* Proverb is very ingenious, *Chi biaſima vuol comprare, he that finds fault intends to buy.*

Ver. 16. *who is for*] What do I ſee in the *com. Bible?* Or what is the Meaning of it? Is *take a Pledge of him for a ſtrange Woman*, to let out a Proſtitute on pawn? Or is it to give the Pledge to her? Or was [for] to mean [by reaſon of,] *viz.* becauſe it was a ſtrange Woman, as badly expreſſed in the *Biſh. Bib. for the unknowne ſake?* The firſt would be wicked, but though the plaineſt to the Words, was ſurely not intended; the ſecond would be ridiculous, therefore doubtleſs not deſigned; and the laſt is very obſcure and ill phraſed for that Senſe, which perhaps the *Heb.* Word has not, and the ſtrongeſt Inſtance for it ſeems to be in *Jer.* xi. 14. *for their trouble*, but that may ſignify for Help in it, or Deliverance from it; beſides this latter Part of the Verſe would then depend on the former, and ſo *ſtrange woman* to be the ſame with *ſtranger* maſc. would be abſurd.

Ib. *an unknown Woman*] *Marginal* to be as in Ch. xxvii. 13. but *textual, unknown Men.*

Ver. 17. *Falſehood*] ſo, and not *deceit*, the original Word ſignifies.

Ver. 19. *ſimple*] not *flattereth*, nor yet *enticeth* as in the *Eng. Marg.* the firſt being alſo almoſt oppoſite to *Backbiting* or a *Backbiter*, as the other *Heb.* Word means (not merely a *tale-bearer*) and *enticeth* very different from it.

Ver. 25. *ſwallow down*] Inſtead of *devorare* the chief *Editions* of the *vulg. Lat.* have *devotare*, and all *ſanctos Saints.*

Ib. *to enquire*] how his Vows may be performed, which ſhould be enquired before, that he might not vow what he could not do. I chooſe this Meaning that is ſo literal, and alſo mild, which *Snare* ſeems rather to denote, than enquiring how to make the Vows void, according to the *Aſſembly's Annot. Patrick, &c.* which would be more than *a Snare.*

Ver. 26. *the Wheel*] Some think it means to threſh them as it were, according to *Iſa.* xxviii. 28. but this is another *Heb.* Word for *Wheel*, and ſo may ſeem another Sort of Wheel; beſides threſhing is done before winnowing: for they would alſo have *winnows* inſtead of *diſperſes.* The literal Senſe may be moſt juſtifiable.

Ver. 30. *Corrupt Matter*] from the Root *to aſſociate together*; whence *blueneſs* muſt be diſcarded, as well as from Surgery and Truth too.

Ib. *inner Parts*] the Heart.

Ver. 4. *Height*] for *Pride*, as *Eyes* for *Look*; and both ſhould be literal or metaphorical.

Ib. *Largeneſs*] for *Ambition*, and ſo *Heart* for *Mind.*

Ib. *being*] or *which are*, as *Mercer* expounds it, both in his *Commentary* and on *Pagnine's Lexicon*, and as *Caſt.* tranſlates; here being alſo no Conjunction, and the Advantage of Senſe may ſhew the ſame.

Ib. *Lamp*] according to the *Gr. Chald. vulg. Lat.* and *Genev. Tranſlations*, with *Caſtal.* as likewiſe *Elias* in his *Animadverſions* added to *Kimhi's Book of Roots*; nay the *Heb. Bibles* of *Plantine* and *Stephens*, the *Lexic.* too of

5. The

5. The Thoughts of the Diligent are only for Advantage, but of every one who is haſty only for Want.

6. The getting of Treaſures by a falſe Tongue, is a driven Vanity of thoſe that ſeek Death.

7. The Waſting of the Wicked will cut them aſunder, becauſe they refuſe to do Judgment.

8. The Way of a Man is turning and ſtrange; but as for the Pure, his Work is right.

9. It is better to dwell upon a Corner of the Roof, than with a Woman of Contentions, and in a Houſe of Company.

10. The Soul of the Wicked deſires Evil, his Neighbour is not in Favour with him.

11. When the Scorner is puniſhed, the Simple becomes wiſe; and when the Wiſe conſiders, he takes Knowledge.

12. The Righteous conſiders the Family of the Wicked, *that* it perverts the wicked ones to Evil.

13. He who ſtops his Ear at the Cry of the Decayed, will call alſo himſelf, and none will anſwer.

14. A Gift in ſecret ſuppreſſes Anger, and a Bribe in the Boſom ſtrong Wrath.

15. It is Gladneſs to the Righteous to do Judgment; but there is Calamity for the Workers of Iniquity.

16. A Man who goes aſtray from the Way of Underſtanding, will reſt in the Congregation of the Deceaſed.

17. He will be a Perſon of Want, who loves Mirth: ſuch a one as loves Wine and Oil, will not be rich.

18. The Wicked will be a Ranſom for the Righteous, and the Treacherous in the room of the Upright.

19. It is better to dwell in the Country of the Wilderneſs, than with a Woman of Contentions and Indignation.

20. There is a deſirable Treaſure, with Oil, in the Habitation of the Wiſe; but the Fooliſh among Mankind ſwallows it up.

21. He who follows after Righteouſneſs, and Kindneſs, will find Life, Righteouſneſs and Glory.

22. The Wiſe climbs up the City of the Powerful, and caſts down the Strength of its Confidence,

23. He that keeps his Mouth and Tongue, keeps his Mind from Diſtreſſes.

24. Proud, haughty, ſcornful may be his Name, who acts with Wrath in Pride.

25. The Wiſh of the Slothful cauſes him to die, becauſe his Hands refuſe to work.

26. Every Day he wiſhes for what is deſirable; while the Righteous can give without keeping back.

27. The Sacrifice of the Wicked is Abomination, much more on bringing it heinouſly.

28. A Witneſs of Lyes will periſh; but a Man can always ſpeak *what* he heard.

29. A wicked Man hardens his Face; but as for the Upright, he conſiders his Way.

30. There is no Wiſdom, no Underſtanding, nor any Counſel before the Lord.

31. The Horſe is prepared for the Day of Battle, but Safety is of the Lord.

CHAP. XXII.

RENOWN is to be choſen more than much Riches; Favour is better than Silver, or than Gold.

2. The Rich and Poor are met; the Lord is the Maker of them all.

3. The Diſcreet ſees Harm, and hides; but the Simple go on, and are puniſhed.

4. The Reward of Meckneſs, of the Fear of the Lord, is Riches, Honour and Life.

5. Prickles, Snares are in the Way of the Perverſe; he who keeps his Soul, will be far off from them.

Buxtorf the Father, and *Vindic.* of the Son, p. 515, 516; for which perhaps more might be ſaid from the *Heb.* beſides its making far better Senſe, as it ſeems to me. than taking the Word the other Way, in which it would ſignify *fallow ground*, that lies ſtill after it has been plowed, not *plowing*, as in *Jer.* iv. 3. *Hoſ.* x. 12. where it cannot be *plowing*; and *fallow ground* would be abſurd here, if *plowing* is not.

Ver. 6. *The getting of*] *Sept. he that gets. Vulg. gathers*; taking the *Heb.* Noun for a Participle.

Ib. *is a driven Vanity of thoſe that ſeek Death*] *Sept. follows vain Things in the Snares of Death, Vulg. is vain and ſenſeleſs, and ſhall ſtumble at the Snares of Death:* ſuppoſing מבקשי to be מוקשי would make *Snares*, wherein they hold together againſt the *Original*; *ſtumble*, and ſome more, is added, *&c.*

Ver. 12. *it perverts*] of which *Mercer* writes, מסלף *pervertit* 'ad dominum referri non poteſt, cujus non eſt 'facta mentio,' *i. e.* meſalleph, it perverts, *cannot be referred to God, of whom there is no Mention made.* It is thus rendered in our *vulg. Tranſ.* Ch. xix. 3. *Exod.* xxiii. 8. *Deut.* xvi. 19. and the Noun from it *perverſeneſs*, Ch. xi. 3. & xv. 4. and the Family might properly be ſaid to pervert, by the Proſperity of it, like *Job* xxi. 7, 8, 9, 14. *Pſa.* lv. 19. beſides their perverting perſonally.

Ver. 25. *Wiſh*] being continued, as Ver. 26. by not obtaining it.

Ver. 28. *heard*] to be diſtinguiſhed from *heard of.*

Ver. 31. *Safety is of the Lord*] Thus in *Pope's Homer*, B. 3.

Whoſe Arms ſhall conquer, and what Prince ſhall fall
Heav'n only knows, for Heav'n diſpoſes all.

Ver. 1. *better*] ſo the *Heb.* and not the ſame as before.

Ver. 2. *are met*] by the Diſpoſal of divine Providence, that they may be uſeful to each other.

Ver. 4. *Reward*] Thus *Jun.* and *Trem.* have it *præmium*, the *Tig. Verſ.* and *Caſt.* the ſame; and ſo *Mercer* expounds it.

6. Put a Child at firſt into the Entrance of his Way, and even when he is old he will not depart from it.

7. The Rich has dominion over the poor ones; and he that borrows is a Servant to the Man who lends.

8. He that ſows Iniquity will reap Vanity, and the Rod of his Fury will fail.

9. He who is of a good Eye will be bleſſed, becauſe he gives ſome of his Victuals to the Poor.

10. Drive out the Derider, and Contention will go forth; nay Strife, and Baſeneſs will ceaſe.

11. He who loves to be of a pure Heart, by the Favour of his Lips will the King be his Friend.

12. The Eyes of the Lord preſerve Knowledge; but he overthrows the Words of the Treacherous.

13. The Slothful ſays, There is a Lion abroad, I ſhall be ſlain within the Streets.

14. The Mouth of ſtrange Women is a deep Pit, he that is abhorred of the Lord will fall in there.

15. Folly being bound in the Heart of a Child, the Rod of Correction will cauſe it to be far from him.

16. He who oppreſſes the Poor to multiply to himſelf, he who gives to the Rich, each verily tends to Want.

17. Incline thy Ear, and hear the Words of the Wiſe, and ſet thy Heart to my Knowledge:

18. For it is pleaſant when thou preſerveſt them in thy Inſide, *when* they are prepared together in thy Lips.

19. For thy Truſt to be in the Lord I make known this Day, even to thee thy ſelf.

20. Do not I write to thee principal Things, in Counſels and Knowledge;

21. To make known to thee the Verity of the Sayings of Truth, for thee to bring them back to thoſe who ſend thee?

22. Do not rob the Poor, becauſe he is poor, nor bruiſe the Afflicted at the Gate:

23. For the Lord will plead their Cauſe, and ſpoil the Soul of thoſe that ſpoil them.

24. Do not join thy ſelf in Fellowſhip with one given to Anger, nor go in with a wrathful Man;

25. Leſt thou ſhouldeſt learn his Ways, and receive a Snare to thy Soul.

26. Be not among them who ſtrike the Hand, among ſuch as are engaged for Debts:

27. If thou haſt Nothing to pay, why ſhould he take thy Bed from under thee?

28. Remove not the old Bounds, which thy Fathers made.

29. Shouldeſt thou ſee a Man ready at his Work, he will ſtand before Kings; will not ſtand before the Obſcure.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a Governor, conſider throughly what is before thee:

2. For thou wilt put a Knife to thy Throat, if thou art a Man of Appetite.

3. Deſire not his Dainties; for each is very falſe Food.

4. Do not labour to be rich, refrain from thy own Prudence.

5. Wilt thou cauſe thy Eyes to fly to it, ſince it will not be? For it will throughly make it ſelf Wings, will fly away as an Eagle in the Air.

6. Do not eat the Victuals of a Man with an evil Eye, nor deſire his Dainties:

7. For as he judges in his Mind, ſo that is: Eat and drink, he ſays to thee; but his Heart is not with thee.

8. Thy Bit that thou eateſt thou wilt vomit up, and loſe thy pleaſant Words.

Ver. 6. *Put a Child*] When *Ariſtippus* was aſked, what it was Children ſhould learn? He anſwered, ſays *Diog. Laertius*, Οἷς ἄνδρες γενόμενοι χρήσονται, *Thoſe Things that they are to practiſe when they are Men.* And to the 35th Queſtion, propoſed by *Ptolemy Philadelphus* King of *Egypt*, to the *Greek Tranſlators*, *What is the greateſt Neglect in the World?* as related by *Ariſteus*, it was anſwered, *Not to regard our Children, and take care of their Education.*

Ver. 8. The *Sept.* have additionally at the End, *God bleſſes* (the *Complut. Edit. The Lord loves*) *the chearful and the Giver, &c.* which *Wall* on 2 *Cor.* ix. 7. ſays is cited there (but more truly alluded to) and by *St. Paul's* citing it is right here; which is a *non ſequitur* or inconcluſive, and the 70 took great Liberty.

Ver. 11. *pure*] *ſincere*, an Adj.

Ib. *the Favour of his Lips*] his making petition.

Ver. 12. *Knowledge*] metonymical for thoſe who do according to Knowledge.

Ver. 17. *Patrick* makes this the Beginning of another Part, having a new Form of Speech; and the *Vulg.* begins it with *My Son.*

Ver. 21. *Sayings of Truth*] *There being*, as *Parmenides* obſerves in *Diog. Laert.* which the *Lat. Tranſlator* has omitted, ſome *Doctrine according to Truth, and ſome according to Opinion.*

Ver. 22. *at the Gate*] where judicial Cauſes were tried.

Ver. 29. *Shouldeſt*] not a Queſtion, but as *If*, like Ch. xxiv. 10. ſee *Nold.* at כִּי

Ib. *ready*] not *diligent*, but better.

Ver. 2. *wilt put*] the *Heb.* being not imperative, and the Senſe harſh that Way: ſo *Pagn.* and *Mont.* have *pones*, the *Tig. Bib. intentabis*, both in the fut. Tenſe; *Jun.* and *Trem.* render *alioquin inderes, otherwiſe thou wouldeſt put*; and in this Manner *Mercer* explains it.

Ver. 3. *Dainties*] *Diogenes* ſeeing a young Man going to Supper with ſome great Perſons, took him away home to his Friends, and bid them take care of him, *Diog. Laert.*

Ver. 4. *Prudence*] in labouring to be rich.

Ver. 5. *it*] the being rich.

Ver. 7. *judges*] from the Noun *Gate*, where they judged.

Ib. *Mind*] *heart* in our *Tranſ.* might be taken by Miſtake from the following.

9. Do not ſpeak in the Hearing of the Fooliſh: for he will deſpiſe the Senſe of thy Speeches.

10. Remove not the old Bounds, nor enter into the Fields of the Fatherleſs:

11. For their Redeemer is ſtrong, he will plead their Cauſe with thee.

12. Bring thy Heart to Inſtruction, and thy Ears to the Sayings of Knowledge.

13. Do not with-hold Correction from a Child: for ſmiting him with a Rod, he ſhall not die.

14. Thou ſhalt ſmite him with a Rod, and deliver his Soul from Hell.

15. My Son, if thy Heart is wiſe, my own Heart it ſelf ſhall be glad;

16. And my Reins ſhall triumph, when thy Lips ſpeak upright Things.

17. Let not thy Heart envy Sinners, but be in the Fear of the Lord every Day:

18. Foraſmuch as there is a Remainder, and thy Expectation will not be cut off.

19. Hear thou, my Son, and be wiſe; and guide thy Heart in the Way.

20. Be not among the Drinkers of Wine, among thoſe who glut themſelves with Fleſh:

21. For the Drunkard and Glutton will be poor, and Slumbering will cloath with Rags.

22. Hearken to this thy Father who begot thee, and do not deſpiſe thy Mother when ſhe is old.

23. Buy the Truth, and ſell not; *ſo* Wiſdom, Inſtruction and Prudence.

24. The Father of the Righteous will throughly rejoice; and having begot a wiſe one, will be glad of him:

25. Thy Father and Mother will be glad, particularly ſhe who bore thee will rejoice.

26. Give me thy Heart, my Son, and let thy Eyes keep my Ways:

27. For a Whore is a deep Pit, and an unknown Woman a narrow Well;

28. She alſo lies in wait as for a Prey, and adds to the Treacherous among Mankind.

29. To whom is Wo? To whom Alas? To whom Contentions? To whom Prating? To whom Wounds without Cauſe? To whom Redneſs of Eyes?

30. To them that ſtay at the Wine, to ſuch as go in to ſearch for the Mixture.

31. Do not look on the Wine, though it be red, though it give its Colour in the Cup, ſparkling very rightly.

32. At its End it will bite like a Serpent, and ſting as a Cockatrice.

33. Thy Eyes will ſee ſtrange Things, and thy Heart ſpeak perverſe ones.

34. Nay thou wilt be as he who lies in the middle of the Sea, or like one lying on the Top of the Maſt.

35. *Yet ſayeſt*, They ſmiting me, I was not ill, beating me, I did not know; when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE neither envious againſt evil Men, nor deſire to be with them:

2. For their Heart meditates Waſting, and their Lips ſpeak Trouble.

3. By Wiſdom a Houſe is built, and by Underſtanding eſtabliſhed;

4. Nay by Knowledge the Chambers are filled with all precious and pleaſant Subſtance.

5. A wiſe Man is in Strength, and a Perſon of Knowledge ſtrengthens Ability:

6. For by Policies thou ſhouldeſt make war for thy ſelf; and Safety is in the Multitude of Counſellors.

7. Wiſe Things are high to a Fool; he does not open his Mouth at the Gate.

8. Him who contrives to do Evil, will they call a very heinous Man.

9. Sin is the Heinouſneſs of Folly; and a Scorner is an Abomination to Mankind.

10. Shouldeſt thou be negligent on the Day of Narrowneſs, thy Strength will be narrow.

11. If thou with-holdeſt delivering thoſe

Ib. *that*] *Jun. the Meat*; but it may be rather *the eating*, ſo *Mont. hoc*; and it may be hard to make Senſe with *he*.

Ver. 13. *die*] as ſaid on Ch. xix. 18. not that triſling Senſe, *Beating wont kill* or *hurt him*, which too it might do.

Ver. 23. *Truth*] *D. Laertius* in the *Life of Plato* quotes him ſaying in his *Laws*. Καλὸν μὲν ἡ ἀλήθεια, καὶ μόνιμον· ἔοικε δὲ ἃ ῥάδιον πείθειν. *Excellent is Truth and ſtedfaſt, but it does not ſeem eaſy to perſuade to it.*

Ib. *ſell not*] In *Reflections on Languages*, publiſhed by *Stackhouſe*, p. 115. it is ſaid the Senſe of this is, to communicate it to others freely.

Ver. 29. *To whom Alas?*] In the *vulg. Lat. To whoſe Father Wo?* Either by taking אבוי to be two Words, as has been ſuppoſed, (or which ſeems likelier) the Fore-part of it for *Father*.

Ver. 33. *ſtrange Things*] as after *perverſe things*, the *Heb.* being alike, without *Women*: ſo *Grotius* expounds the Matter, *Res miras videre tibi videberis, thou wilt ſeem to ſee ſtrange Things*, as drunken People do; and *Mercer*, *Thou wilt ſee ſtrange Sights.*

Ver. 6. *for thy ſelf*] *id eſt, bono tuo, that is, for thy Good*, ſay *Trem.* and *Jun.*

Ver. 10. *on the Day*] This *Jun.* and *Trem.* with *Merc.* join to the following, which the Accents do not allow of.

Ib. *will be*] If People do not exert themſelves in Diſtreſs, they will be weakened, and ſuffer.

Ver. 9. *Heinouſneſs*] as the Word frequently ſignifies, ſcarce ever *thought*: ſo *Jun.* and *Trem.* have *ſcelus*, the *Tig. Verſ. facinus*. It may be taken for the worſt Degree of Folly.

who are taken away to Death, and removed to the Slaughter;

12. Since thou ſayeſt, Behold we did not know it: does not he underſtand who conſiders the Hearts, and he know who keeps thy Soul, and will render to Man according to his Work?

13. Eat Honey, my Son, for it is good; and the Honey-comb that is ſweet to thy Palate:

14. So will the Knowledge of Wiſdom be to thy Soul, if thou findeſt *it*, and there is the Conſequence; thus thy Expectation will not be cut off.

15. Do not lay wait, O Wicked, at the Habitation of the Righteous: do not waſte his Lodging-place.

16. Though the Righteous falls ſeven times, yet he riſes up; but the Wicked fall down into Evil.

17. When thy Enemy falls, do not be glad; and when he ſtumbles, let not thy Heart rejoice:

18. Leſt the Lord looking, ſhould be diſpleaſed with it, and he turn away his Anger from him.

19. Be not exaſperated againſt Evil-doers: be not envious againſt the Wicked:

20. For there will be no Remainder to the Evil, the Lamp of the Wicked will be extinguiſhed.

21. Fear the Lord, my Son, and the King: mix not thy ſelf with thoſe who change:

22. For their Calamity will riſe up ſuddenly; and who knows the Oppreſſion of their Years?

23. Theſe Things are peculiarly for the Wiſe: to take notice of the Face in Judgment is not good:

24. He that ſays to the Wicked, Thou art righteous, People will curſe him, Nations will abhor him;

25. But to thoſe who reprove, it will be pleaſant, and the Bleſſing of Good will come upon them.

26. A Man will kiſs the Lips of him who returns right Words.

27. Fit thy Work without, and prepare it for thee in the Field; afterwards alſo build thy Houſe.

28. Be not a Witneſs againſt thy Neighbour undeſervedly, when thou haſt ſeduced with thy Lips.

29. Do not ſay, According as he has done to me, ſo will I do to him; I will render to the Man according to his Work.

30. I paſſed over the Field of the ſlothful Perſon, and over the Vineyard of the Man wanting Senſe;

31. And behold on all of it came up Thiſtles, Nettles covered the Surface of it, and its Stone-fence was thrown down.

32. And looking, I took notice; ſeeing, I received Inſtruction:

33. As there is a little Sleep, a little Slumber, a little folding of the Hands to lie down;

34. Poverty will ſtride on to thee apace, and manifold Want as a Man with a Shield.

CHAP. XXV.

THESE alſo are the Proverbs of Solomon, which the Men of Hezekiah King of Judah copied out.

2. It is the Glory of God to conceal a Thing, and the Glory of Kings to ſearch a Thing out.

3. As the Heaven is for Height, and the

Ver. 14. *Conſequence*] ſo the *Heb.* and its great Stop is here.

Ve. 16. *falls*] *in afflictiones ſcilicet, that is to ſay, into Afflictions, Jun.* and *Trem.* as alſo *Grotius* writes, *Cave de peccatis hæc accipias, Beware of taking this as belonging to Sin*; nay *Patrick* ſays, *The Word fall never ſignifies falling into Sin, as Abundance of learned Men have obſerved:* beſides there being Nothing of *day* in the Text, how groſsly wrong are theſe Words in *The Complaint of a Sinner*, bound up at the End of *Bibles?*

The Scripture plain tells me,
The righteous man offendeth
Seven times a day 'gainſt thee,
Whereon thy Wrath dependeth.

Ver. 19. *againſt—be not*] as *Pſa.* xxxvii. 1.

Ver. 21. *Fear*] Διδάσκειν δεῖ τοὺς νέους ἐξ ἀρχῆς τὰν τε θεῶν τιμὰν καὶ τὰν τῶν νόμων, *Young Men ſhould be taught to reverence God and the Laws*, writes *Clinias* the Pythagorean.

Ver. 22. *their Years*] for ſo the *Heb.* may be, and the very ſame is, *Job* xxxvi. 11. which ſeems to agree far beſt to the Context, denoting the future Trouble, or Continuance of it anſwerable to *ſuddenly*, for thoſe that make Changes in Government; whereas *both* has not proper Antecedents anſwerable to it, nor a Prepoſit. before it to denote them; ſee alſo *De Dieu.*

Ver. 23. *for the Wiſe*] as the next for a Judge, and the following for a Miniſter of State, *People*, like *Nations*, ſignifying in the *Original* thoſe of different Countries; but what are *Theſe* Things in the *preſ. Tranſ.* with a full Point at the End of the Verſe?

Ver. 27. *prepare*] It is reported that *Anacharſis* enquiring of the Oracle, whether there was any one wiſer than himſelf, received for Anſwer that one *Myſo* was; upon this he went to the Village where he lived, and found him fitting up a Plough, which being in the Summer, he ſaid, *O Myſo, it is not the Time now for ploughing*; *But*, ſaid the other, *It is to prepare for it*, *Diog. Laert.* in the Life of *Myſo.*

Ver. 28. *when thou haſt*] the *Heb.* having no *not*, nor being here imperative, but in the preterperfect Tenſe; and thus makes a good and concurrent Leſſon of Dehortation.

Ver. 32. *Inſtruction*] The *Vulgate* ſubjoins here Ch. vi. 9. only with the latter Part, *How long art thou riſing up from Sleep?*

Ver. 34. *manifold Want*] plur. here, *&c.* ſee Ch. vi. 10, 11.

Ver. 1. *copied*] From the Death of *Solomon* to the Commencement of *Hezekiah's* Reign being two hundred and ſixty Years, and this was probably done from the *Prototype* or *firſt Exemplar.*

Earth

Earth for Depth, there is no ſearching out the Heart of Kings.

4. Take away the Droſs from the Silver, and there will come forth a Veſſel for the Founder:

5. Take away the Wicked before the King, and his Throne will be eſtabliſhed in Righteouſneſs.

6. Do not honour thy ſelf before the King, nor ſtand in the Place of the Great:

7. For it is better to be ſaid to thee, Come up hither; than for thee to be put down before the Prince, whom thy Eyes have ſeen.

8. Go not forth to contend ſpeedily, leſt there ſhould be what thou muſt do at the End of it, when thy Neighbour puts thee to Confuſion.

9. Plead thy Cauſe with thy Neighbour, and do not diſcloſe the Secret to another;

10. Leſt he who hears ſhould put thee to reproach, and the ill Report of thee not turn away.

11. *As* Apples of Gold in Pictures of Silver, is a Word ſpoken in its Turn.

12. *As* an Ear-ring of Gold, and a Jewel of famous Gold, is a wiſe Reprover upon an attentive Ear.

13. Like the Cold of Snow in the Time of Harveſt, is a faithful Ambaſſador to thoſe who ſend him; and he reſtores the Soul of his Maſter.

14. *As* Clouds and Wind, with no Rain, is the Man that boaſts of a falſe Gift.

15. In delaying of Anger a Leader is perſuaded, and a ſoft Tongue breaks the Bone.

16. Having found Honey, eat *but* thy Sufficiency; leſt thou ſhouldeſt be glutted with it, and vomit it up.

17. Let thy Foot be rare at thy Neighbour's Houſe: leſt he ſhould be cloyed with thee, and hate thee.

18. *As* a Hammer, a Sword, and an Arrow ſharpened, is the Man who gives Evidence againſt his Neighbour being a falſe Witneſs.

19. *As* a broken Tooth, and a Foot out of Joint, is Confidence in the Treacherous at the Time of Diſtreſs.

20. *As* he that takes away a Garment in a cold Day, *and* Vinegar to Salt-petre, is he alſo who ſings Songs to a ſad Heart.

21. If he who hates thee is hungry, cauſe him to eat Victuals; and if he is thirſty, make him drink ſome Liquor:

22. For thou wilt receive Coals upon his Head, and the Lord will recompenſe thee.

23. The north Wind diſturbs the Rain, and an angry Look a lurking Tongue.

24. It is better to dwell upon a Corner of the Roof, than with a Woman of Contentions, and in a Houſe of Company.

25. Like cold Water to the faint Soul, is good News from a Country far off.

26. *As* a Fountain trampled, and a Spring corrupted, is the Righteous who is moved before the Wicked.

27. To eat much Honey is not good, nor is it Honour for any to ſearch out their own Honour.

28. As a City broke down with no Wall, is the Man in whom there is no Reſtraint to his Temper.

CHAP. XXVI.

LIKE Snow in Summer, and like Rain in Harveſt; ſo Honour is not comely for the Fooliſh.

2. As a Bird in wandering, as the Swallow in flying; ſo a Curſe will not come undeſervedly.

3. A Whip is for a Horſe, a Bridle for an Aſs, and a Stick for the Back of the Fooliſh.

Ver. 6. *nor ſtand*] *Lacydes*, it is ſaid, being ſent for to King *Attalus*, returned anſwer that Images ſhould be viewed at a diſtance; as in his *Life* by *Diog. Laert.*

Ver. 11. As *Apples*] The Order of the *Heb.* being thus, here and in Ver. 14, 18, 19, 26, 28, as at Ver. 12, 13, 20, 25.

Ver. 14. *a falſe Gift*] which he falſely pretends he will give.

Ver. 15. *Bone*] Inveterateneſs or Stiffneſs.

Ver. 16. *eat*] enjoy Proſperity with Moderation; which I cannot but think is better, than with others to underſtand it of Wiſdom, Friendſhip or Pleaſure.

Ver. 17. *rare*] or *precious*, according to the *Heb.*

Ver. 20. After this Verſe follows in the *Vulg. Lat. As a Moth the Garment, and a Worm the Wood, ſo the Grief of a Man hurts the Heart*; as likewiſe in the *Gr.* with, *in a Garment*, &c. and the *Chald.* not much different: but marked for additional by *Origen*, as *Patrick* ſays from *Jerome* on *Iſa.*

Ver. 22. *receive*] as the Word is, and never *heap*, but that taken from *Rom.* xii. 20. and *Coals* may well denote *divine Vengeance*, ſuppoſing he who hates ſtill continues to do ſo. Thus this uncertain Text in the *com. Tranſ.* has a determinate Meaning.

Ver. 23. *diſturbs*] as I have particularly obſerved this Day; ſo truly does the *Scripture* repreſent Nature. The *Heb.* Word ſignifies ſtrictly *makes to be in labour* (as a Woman) or *in anguiſh*, &c. not *driveth away*; nor here *beget*, as *Jun.* and *Trem.* render, for which they are forced to tranſpoſe the Words of the next Member, which the *Heb.* muſt be very uncertain to allow of in ſuch a comparative Sentence; and the *Wind* is ſtrangely made to repreſent a *(ſimulantis) diſſembling Tongue*, rather than an *angry Look*; beſides being contrary to *Job* xxxvii. 22.

Ver. 24. Quite left out of the *Bible* of *Pope Sixtus*, though not ſo in others of the *Vulgate.*

Ver. 26. *moved*] which anſwers both to the *Heb.* and the Compariſons, *falling down* to neither; ſo that we need not be at a ſtand with *Patrick*, &c. to know whether it is falling into Sin or Calamity: but *moved* may ſignify any being *diſturbed* or *troubled.*

Ver. 2. *in wandering*] i. e. goes away in the Air without alighting; ſo the Curſe will.

Ib. *not come*] *Duport* in his *Gr. Verſe*, when he leaves

4. Do not anſwer the Fooliſh according to his Folly; leſt thou alſo ſhouldeſt be on a level with him:

5. Anſwer the Fooliſh according to his Folly; leſt he ſhould think himſelf wiſe.

6. He cuts off the Feet, drinks down Injury, who ſends a Meſſage by the Miniſtry of the Fooliſh.

7. The Legs of the lame are contracted, and a Proverb in the Mouth of the Fooliſh.

8. Like the tying up of a Stone in a Sling, ſo is the giving Honour to a Fool.

9. As a Thorn going up into the Hand of a Drunkard, is a Proverb in the Mouth of the Fooliſh.

10. The great Former of all both rewards the Fooliſh, and rewards Tranſgreſſors.

11. As a Dog returns to his Vomit, the Fooliſh does to his Folly.

12. Shouldeſt thou ſee a Man who thinks himſelf wiſe, there is more Hope of the Fooliſh, than of him.

13. The Slothful ſays, There is a fierce Lion in the Way, a Lion within the Streets.

14. A Door turns about upon its Hinge, and the Slothful upon his Bed.

15. The Slothful hides his Hand in the Boſom, it is weariſome to bring it back to his Mouth.

16. The Slothful thinks himſelf wiſer than ſeven who render Reaſon.

17. As one that takes hold of a Dog's Ears, is he who paſſing by is in a Wrath about Strife which does not belong to him.

18. Like a Madman who throws Sparks, Arrows and Death;

19. So is the Man that cheats his Neighbour, and ſays, Am not I in jeſt?

20. By want of Wood the Fire is quenched, and by there being no Whiſperer Contention is ſtill.

21. As Coal to burning Coals, and Wood to Fire, is a Man of Contentions to kindle Strife.

22. The Words of a Whiſperer are like thoſe who beat, and they go down to the inner Parts of the Body.

23. *As* Silver Droſs covering over an earthen Veſſel, are perſecuting Lips, and an evil Heart.

24. He that hates ſhews himſelf otherwiſe with his Lips, but lays up Deceit within him:

25. Though he be gracious with his Voice, do not believe him; for there are ſeven Abominations in his Heart.

26. The Evil of him, whoſe Hatred covers it ſelf with Deception, will be diſcloſed in the Congregation.

27. He that digs a Pit will fall into it; and to him who rolls a Stone, it will return.

28. A falſe Tongue hates thoſe it has bruiſed, and a flattering Mouth makes driving away.

CHAP. XXVII.

DO not boaſt of the next Day; for thou doſt not know what a Day will bring forth.

2. Let a Stranger praiſe thee, and not thy own Mouth; the unknown, and not thy own Lips.

3. A Stone *has* Heavineſs, and Sand Weight; but the Indignation of a Fool is heavier than both of them.

4. Wrath is Cruelty, and Anger a Flood; but who can ſtand before Envy?

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the *com. Tranſ.* is apt to do it by frigid Additions, as here he ſubjoins, *after it has fled the Hedge of the Teeth, the Wind carries it away, nor is the Word ſtedfaſt.*

Ver. 4. *Do not anſwer*] *Diog. Laertius* acquaints us, that a young Man talking inſolently, *Arceſilaus* ſaid, *Is there Nobody will go to play with this Boy?* In *Vit.*

Ver. 4, 5. *Do not anſwer—Anſwer*] How can theſe be conſiſtent? Thus, Do not anſwer the Fooliſh, unleſs (thou thinkeſt) thy not doing it will make him ſelf-conceited.

Ver. 8. *tying up*] which is thereby made uſeleſs in ſlinging, which ſeems to me the beſt Meaning: for why *tying up* elſe, inſtead of *putting in?*

Ver. 9. *into the Hand*] As a Drunkard pricks himſelf by meddling with Thorns, ſo the Fooliſh expoſes himſelf by uſing a Proverb.

Ver. 12. *Shouldeſt*] Like Ch. xxii. 29. and again Ch. xxix. 20.

Ver. 23. *perſecuting Lips*] of a wicked Zealot, or any one who ſpeaks ſeverely againſt others for being bad, and is bad himſelf. This Interpretation indeed I have laboured for, becauſe I found none to ſatisfy me: for how can perſecuting or burning denote flattering? And how can angry Language merely be compared to a tinſel Covering? *Buxtorf* too quotes *Sol. Jarhi* on *Pſa.* vii. for the *Heb.* Word always to ſignify *perſecuting.*

Ver. 25. Like this are thoſe ancient *Greek* Verſes of *Solon* in *Diog. Laert.*

Πεφυλαγμένῳ ἄνδρα, &c.

Beware, for wicked Man muſt ſtill be watch'd,
Leſt ſecret Miſchief in his Heart be hatch'd;
When ſmooth he ſpeaks, and with a Smile as fair
As new-blown Flow'rs exhaling fragrant Air:
Man's double Tongue can flatter, or can howl,
When prompted by a black corrupted Soul.

Ver. 28. *hates*] according to the ingenious foreign Proverb, *The Injurer bears a ſpite to him that he has injured.*

Ib. *flattering*] *Antiſthenes*, as *Diog. Laert.* writes from *Hecato*, ſaid it was better to fall among *coracas*, *Ravens*, than *colacas*, *Flatterers*; becauſe thoſe devoured the Dead, but theſe the Living.

Ver. 1. *will bring forth*] on which *Duport* adds,

Ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ,

Sometimes a Day is a Step-mother, ſometimes a Mother; but not quite ingeniouſly, ſince a Step-mother does not bring forth whom ſhe is ſuch to.

Ver. 3. *both of them*] If not combined with the Genitive, it ſhould be *they both*, viz. *are.*

Ver. 4. *Anger*] *Diog. Laertius* relates concerning *Plato*, that he ſaid to *Xenocrates*, *Beat this Boy: for I can't my ſelf, becauſe I am angry*; and to a Servant, *I would beat thee, if I was not angry.*

5. Reproof publiſhed is better than Love that is hid.

6. The Wounds of him who loves are faithful; but the Kiſſes of him that hates ſhould be intreated.

7. A full Perſon treads upon the Honey-comb: but to a hungry Perſon every bitter Thing is ſweet.

8. As a Bird that wanders from its Neſt, ſo is a Man who wanders from his Place.

9. Ointment and Perfuming make the Heart glad, and the Sweetneſs of its Friend by the Counſel of the Soul.

10. Do not leave thy Friend and thy Father's Friend, nor come to thy Brother's Houſe at the Time of thy Calamity; a near Dweller being better than a Brother far off.

11. Be wiſe, my Son, and make my Heart glad, that I may return him Word who reproaches me.

12. The Diſcreet ſeeing the evil, becomes hid; the ſimple paſſing on, are puniſhed.

13. Take his Garment, when one is engaged for a Stranger; and of him who is for an unknown Woman, receive it in pawn.

14. He that bleſſes his Friend aloud, riſing early in the Morning, it will be reckoned a Curſe to him.

15. A continual Dropping in a ſhowery Day, and a Wife of Contentions are alike:

16. One of thoſe who hide her, may hide the Wind, and the Ointment of his right Hand that will be publiſhed.

17. Iron ſharpens Iron, and a Man makes ſharp the Face of his Friend.

18. He who keeps the Fig-tree, will eat the Fruit of it; and he who obſerves his Maſter, will be honoured.

19. As in Water Face is to Face, ſo is the Heart of Man to Man.

20. The Grave and Perdition are not ſatisfied, nor are the Eyes of Man.

21. The trying Veſſel is for Silver, and the Furnace for Gold, and a Man for the Mouth to praiſe him.

22. If thou ſhouldeſt pound a Fool in a Mortar, among ground Corn with a Peſtle, his Folly would not depart from him.

23. Know fully the Sight of thy Flock, take notice of thy Herds:

24. For Store is not for ever; and is the Crown to every Generation?

25. The Graſs diſcovers it ſelf, the Herbage appears, and the Herbs of the Mountains are to be gathered;

26. The Lambs are for thy cloathing, and the He-goats the Price of the Field;

27. And there is Milk enough of the She-goats for thy own Food, for that of thy Family, and for thy Maids to live on.

CHAP. XXVIII.

THE Wicked is one of them who flee when none purſues; but the righteous ones are each as bold as a young Lion.

2. By the Tranſgreſſion of a Country the Princes of it are many; but by an underſtanding, knowing Man, the Settlement is prolonged.

3. A Man poor, and oppreſſing the Decayed, is *like* Rain which ſweeps away, ſo that there is no Food.

4. They that forſake the Law, praiſe the Wicked; but thoſe who obſerve the Law, contend with them.

5. Evil Men do not underſtand Judgment; but ſuch as ſeek the Lord, underſtand all Things.

Ver. 5. *publiſhed*] which thereby may cauſe Amendment.

Ib. *hid*] without ſhewing any Effect of it, as in *Jam.* ii. 16. and this rightly, with no ſtrained and improbable Diſtinction of effeminate Friendſhip, *&c.*

Ver. 6. *ſhould be intreated*] not admitted without ſuch Intreaty or Deſire, as may ſhew the Hatred gone; the *Heb.* Word ſignifying Nothing of *deceitful.*

Ver. 10. *Friend*] One of *Solon*'s Precepts, as given by *Diog. Laertius* from *Apollodorus*, is, φίλως μὴ ταχὺ κτῶ· ὃς δ' ἂν κτήσῃ μὴ ἀποδοκίμαζε. *Do not get Friends quickly; but when they are got, do not caſt them off.*

Ib. *Dweller*] properly, and more ſuitable than *neighbour* with *near.*

Ver. 11. *I*] *Pope Clem.* has it in the 2d Perſ.

Ver. 14. *riſing early*] being very forward to do it.

Ib. *a Curſe to him*] He who is extolled at ſuch a Rate, will be thought the worſe for it, as Obſervation ſhews.

Ver. 19. *ſo is the Heart*] A Man's Mind is like his Behaviour generally, though he may alter it ſometimes. *Patrick* makes great Difficulty of this Verſe, which by keeping ſtrictly to the Words as elſewhere may be got over: it is not *Heart to Heart*, nor *Man to Man*, *&c.*

Ver. 21. *the Mouth*] which reſembles a *Veſſel* and *Furnace*; and ſo the *Heb.* is.

Ib. *to praiſe him*] *Heb. of his Praiſe.* As Silver and Gold ſhould be purified, ſo ſhould a Man behave that he may be praiſed.

Ver. 24. *is not for ever*] does not laſt without taking care of it.

Ver. 26. *Price*] Value of it, according to the Number kept there.

Ver. 1. *Wicked is one*] being a Noun ſing. to a Verb plur.

Ib. *when none purſues*] By reaſon of the Terrors of his own Conſcience. To this Purpoſe *Juvenal* begins his 13th *Satyr*; tranſlated by *Creech*,

He that commits a Sin, ſhall quickly find
The preſſing Guilt lie heavy on his Mind;
Though Bribes or Favour ſhall aſſert his Cauſe,
Pronounce him guiltleſs, and elude the Laws:
None quits himſelf; his own impartial Thought
Will damn, and Conſcience will record the Fault.

Ib. *righteous ones are each*] A Noun plur. by a beautiful Contraſt, to a Verb ſing. of which Nothing appears in the *com. Verſ.*

Ver. 3. *ſo that there is*] But the *Heb.* has here Nothing that ſignifies *leaveth*; which was *Italick* in the *Geneva Tranſ.* ſuch Careleſsneſs has there been in the *preſent.*

6. The

6. The poor who goes in his Integrity, is better than he that is perverſe with two Ways, though he is rich.

7. He who keeps the Law is an underſtanding Son; but he that aſſociates with Gluttons, puts his Father to Confuſion.

8. He that increaſes his Subſtance by Uſury and Intereſt, gathers it together for him who ſhews pity to the Decayed.

9. He that turns away his Ear from hearing the Law, even his Prayer is an Abomination.

10. He who cauſes the upright to err in an evil Way, will fall himſelf into his own Pit; but the perfect will poſſeſs Good.

11. The rich Man thinks himſelf wiſe; yet the underſtanding decayed one ſearches him out.

12. When the Righteous triumph, there is great Glory; but when the Wicked riſe up, Man is to be ſearched for.

13. He that covers his Tranſgreſſions, will not proſper; but he who confeſſes and forſakes, will obtain Mercy.

14. The Man is bleſſed who fears continually; whereas he that hardens his Heart, will fall into Evil.

15. *As* a Lion roaring, and a Bear running to and fro, is a wicked Governor over a decayed People.

16. When a Nobleman wants Underſtanding, there are great Oppreſſions; by hating Covetouſneſs, he prolongs Life.

17. A Man who is ſeized for the Murder of a Perſon, ſhould go away to the Pit, let none hold him.

18. He who goes with Integrity, will be ſaved; but he that is become perverſe with two Ways, will fall in one.

19. He who tills his Ground, will be filled with Victuals; but he that purſues after vain Things, will be filled with Poverty.

20. A Man of Faithfulneſs is of great Bleſſings; but he that is haſty to be rich will not be innocent.

21. To acknowledge the Face is not well, ſince a Man will tranſgreſs for a Bit of Bread.

22. He that hurries on to Wealth is a Man of an evil Eye, and does not know that Want will come to him.

23. He who reproves a Man will afterwards find Favour, more than he that flatters with the Tongue.

24. He who robs his Father or Mother, and ſays, It is no Tranſgreſſion, is himſelf a Companion to a Man of Deſtruction.

25. He that is puffed up in Mind, makes Contention; but he who truſts upon the Lord, will be made fat.

26. He that truſts in his own Heart is fooliſh; but he that walks in Wiſdom, will deliver himſelf.

27. He who gives to the Poor, will not want; whereas he that hides his Eyes, will have large Curſes.

28. When the Wicked riſe up, Man is hid; but when they periſh, the Righteous multiply.

CHAP. XXIX.

THE Man that being much reproved hardens the Neck, will be broke at an Inſtant, and there will be no Healing.

2. When the Righteous multiply, the People are glad; but when the Wicked has dominion, the People ſigh.

3. The Man who loves Wiſdom, makes his Father glad; but he that aſſociates with Whores, cauſes Subſtance to periſh.

4. The King makes the Country ſtand faſt by Judgment; but a Perſon of Preſents deſtroys it.

5. A Man that flatters his Friend, ſpreads a Net for his Goings.

6. In the Tranſgreſſion of an evil Perſon is a Snare; but the Righteous ſings, and is glad.

7. The Righteous knows the Cauſe of the Poor; the Wicked does not underſtand the Knowledge.

8. Men of Deriſion inſnare a Town; but the Wiſe turn back Anger.

9. A wiſe Man comes to Judgment with a fooliſh one; but he is moved, or laughs, and there is no Reſt.

Ver. 12. *is to be ſearched for*] ſo, and not as at Ver. 28.

Ver. 17. *ſeized*] paſſively, ſo that he ſhould not be reſcued from the Hand of Juſtice.

Ver. 18. *ſaved*] *Lat. Vulgate praiſed.*

Ib. *with two Ways, will fall in one*] as the *Heb.* is, the Word for *Ways* being the dual Number; ſee the like Ver. 6. and *Mercer* there.

Ver. 19. *Things*] ſee Ch. xii. 11.

Ib. *filled with Poverty*] according to the *Heb.* and our *Genev.* and as before *with Bread*; but *enough* ſeems ludicrous.

Ver. 23. *flatters*] ſo *Maximus Tyrius* the Philoſopher has his 4th *Diſſertation* intituled, Τίσι χωριστέον τὸν κόλακα τῆ φίλᾳ λόγῳ, *How a Friend ſhould be diſtinguiſhed from a Flatterer*; which let the Curious conſult.

Ver. 26. *he that walks*] as *he that truſts* in *Heb.* and *whoſo* is obſolete.

Ver. 1. *hardens the Neck*] Alluding to Oxen in the Yoke, according to *Bochart, De Sacr. Animal.* Lib. iii. Cap. 41.

Ver. 2. *multiply*] as in Ch. xxviii. ult.

Ver. 4. *Preſents*] *Heb. Lifted-offerings, Preſents* being made of ſuch.

Ver. 6. *is a Snare*] to himſelf.

Ver. 8. *Deriſion inſnare*] The Juſtneſs of which ſee in the *Lord Bacon's Advanc. of Learn.* B. viii. Ch. 2. or as quoted by *Patrick.*

Ver. 9. *but he is moved, or laughs*] which I think ſuits the *fooliſh* more than the *wiſe*, and makes a better Saying: accordingly *Munſt.* ſays, *Senſus eſt, quando ſapiens lo-*

10. Men

10. Bloody Men hate the Perfect; but the Upright enquire after his Soul.

11. The Fooliſh brings forth all his Mind, but the Wiſe reſtrains it back.

12. A Governor hearkening to the Word of Falſehood, all his Miniſters will be wicked.

13. The Poor and the Man of Frauds meet, the Lord enlightens the Eyes of them both.

14. The King who judges the Decayed in Truth, his Throne will be eſtabliſhed for evermore.

15. The Rod of Reproof gives Wiſdom; but a Child let go makes his Mother aſhamed.

16. When the Wicked increaſe, Tranſgreſſion increaſes; but the Righteous ſee their Fall.

17. Correct thy Son, and he will cauſe thee to reſt, and will give Delights to thy Soul.

18. When there is no Viſion, the People become bare; but he who obſerves the Law is bleſſed.

19. A Servant will not be corrected by Words; though he underſtands, yet he will not anſwer.

20. Shouldeſt thou ſee a Man haſty in his Words, there is hope of the Fooliſh more than of him.

21. One breeding up his Servant delicately from his Childhood, he will become a Son at his End.

22. A Man of Anger makes Contention, and a Maſter of Wrath has much Tranſgreſſion.

23. The Pride of Man will humble him; but Honour will uphold him of a humble Spirit.

24. He that divides with a Thief, hates his own Soul; he that hears Curſing, and does not tell *it*.

25. By Fearfulneſs Man puts a Snare; but he who truſts in the Lord will be exalted.

26. Many ſeek the Face of the Governor; but the Judgment of a Man is from the Lord.

27. The Abomination of the righteous ones is the Man of Iniquity; and the Abomination of the Wicked is he of an upright Way.

CHAP. XXX.

THE Words of Agur the Son of Jakeh, the Burden that the Man expreſſed to Ithiel, not only to him but alſo Ucal.

2. Becauſe I am more ſtupid than a Man, and have not the Underſtanding of Mankind;

3. Having neither learned Wiſdom, nor am acquainted with the Knowledge of holy Perſons;

4. Who goes up to Heaven, and comes down? Who gathers up the Wind in his double Hand? Who binds up the Waters in a Cloth? Who eſtabliſhes all the Limits of the Earth? What is his Name? And what is the Name of his Son, that thou knoweſt?

5. Every Saying of God is pure: he is a Shield to thoſe that truſt in him.

6. Do not add to his Words; leſt he ſhould reprove thee, and thou be a Liar.

7. I aſk two Things of thee; do not withhold from me before I die.

8. Remove far from me Vanity, and lying Words: do not give me Poverty nor Riches, nouriſh me with the Bread of my Allowance;

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quitur, ſtultus vel ridet, vel furit: the Meaning is, when one who is wiſe ſpeaks, the fooliſh either laughs, or is in a fury.

Ver. 10. *enquire after his Soul*] to ſave it, as *Pſa.* cxlii. 4. which may determine this.

Ver. 12. *will be wicked*] See the *Lord Bacon's Advancement of Learning*, B. VIII. Ch. ii. Parab. 13.

Ver. 13. *the Lord enlightens the Eyes of them both*] agreeable to Ch. xxii. 2. and *Mat.* v. 45. as *Mercer* well obſerves; which Places I think unfold this.

Ib. *them both*] one not to be impoveriſhed, and the other not to impoveriſh him by Frauds. He that can find a better Interpretation, let him.

Ver. 15. *gives Wiſdom*] *Lyco*, as writes *Diog. Laertius*, ſaid, δεῖν παρεζεῦχθαι τοῖς παισὶ τὴν αἰδῶ καὶ φιλοτιμίαν, ὡς τοῖς ἵπποις μυώπα καὶ καλινόν· *Shame and Emulation were as neceſſary for Children, as a Bridle and Spur for Horſes.*

Ib. *a Child let go*] *Ariſtippus* the Philoſopher demanding 500 Drachmas of a Man to teach his Son, the other ſaid he could buy a Slave for that; to which he replied, Πριῶ, καὶ ἕξεις δύο, *Do, and then thou wilt have two, Diog. Laert.* in *Vit.*

Ib. *Mother*] The *Italian* Proverb is, *La buona madre non dice, volete? The good Mother does not ſay, Will you?*

Ver. 18. *When*] more ſuitable to the *Heb.* than *where.*

Ib. *obſerves the Law*] For, as *Archytas* ſpeaks in his Book *Concerning the Doctrine of Manners*, ἡ ἀ κτῆσις τᾶς ἀρετᾶς εὐδαιμονία ἦν, ἀλλὰ χρᾶσις, *Bleſſedneſs does not conſiſt in poſſeſſing Virtue, but in making uſe of it.*

Ver. 21. Where ſee the great *Sir Fran. Bacon Ld. Verulam* again.

Ver. 25. *Man puts*] for *Man*, and not the foregoing Word, belongs to the Verb, as the *Heb.* Genders ſhew.

Ib. *exalted*] the *Heb.* Word not ſignifying *ſafe.*

Ver. 1. *Burden*] It being difficult for an unlearned Man, as *Agur* deſcribes himſelf, to make a Speech to the Learned, which the others probably were; as it was for the Prophets to deliver their minatory Commiſſions to the unbelieving perſecuting Rulers; whence *prophecy*, but ſo inconſiſtently and abſurdly here, by our *Tranſlators.*

Ver. 2. *Becauſe*] How good a Connection this (which the *Heb.* Conjunction, not Adverb, ſignifies, inſtead of *Surely*) makes of the 4th Ver. to the 3d, and without which the 4th is a detached, disjointed, incoherent Matter, need not be remarked.

Ver. 4. *that thou knoweſt*] as *De Dieu* would have it rendered, and *Mont.* does it literally; it being not *if.*

Ver. 8. *do not give*] Τὸ γὰρ ἄπαξ ὑπὲρ τὸ μέτρον ὀρ-

9. Leſt

9. Leſt I ſhould be filled, and lye, and ſay, Who is the Lord? or leſt I ſhould be poor, and ſteal, and take hold of the Name of my God.

10. Do not talk againſt a Servant to his Maſter, leſt he ſhould curſe thee, and thou be guilty.

11. There is a Generation that curſes its Father, and does not bleſs its Mother.

12. There is a Generation that thinks it ſelf clean, yet is not waſhed from its Filthineſs.

13. There is a Generation, how lofty are its Eyes, and its Eye-lids lifted up!

14. There is a Generation whoſe Teeth are Swords, and its Eye-teeth Knives; to conſume the Poor from the Earth, and the Needy from Mankind.

15. The Horſe-leach has two Daughters *ſaying*, Give, give; theſe three Things are not filled, four do not ſay, Here is Plenty;

16. The Grave, and the barren Womb, the Earth that is not filled with Water, and the Fire which does not ſay, Here is Fuel.

17. The Eye which ſcoffs at a Father, and deſpiſes the gathering of a Mother, that the Ravens of the Valley will pick out, and the young Eagles eat.

18. Thoſe three Things are too wonderful for me, nay four which I do not know;

19. The Way of an Eagle in the Air, the Way of a Serpent upon a Rock, the Way of a Ship in the middle of the Sea, and the Way of a Man with a Maid.

20. So is the Way of a Woman *who* is an Adultereſs, that eats, and wipes her Mouth; and ſays, I have done no Iniquity.

21. Under three Things is the Earth diſturbed, nay under four, *which* it cannot bear;

22. Under a Servant when he reigns, and a vile one when he is filled with Food,

23. Under a hateful Woman when ſhe is married, and a Handmaid when ſhe is the Heireſs of her Miſtreſs.

24. Thoſe four Things are little on the Earth, but they are the wiſeſt of the wiſe ones:

25. The Ants *that* are a People not ſtrong, but prepare their Food in the Summer;

26. The Rabbets *that* are a People not ſtout, but make their Houſe in the Rock;

27. The Locuſt *that* has no King, but goes forth every one of them deſtroying;

28. The Spider *that* takes hold with the Hands, and is it ſelf in the Palaces of the King.

29. Thoſe three Things do march well, or four go well along:

30. An old Lion *that* is powerful among the Beaſts, and does not turn away from the Face of any;

31. He that is girded on the Loins, or a He-goat, and a King with whom there is no riſing up.

32. If thou haſt fallen by ſetting thy ſelf up, or if by heinous Things, let the Hand be to the Mouth.

33. For the preſſing of Milk brings forth Butter, as the preſſing of the Noſe does Blood; and the preſſing of Anger brings forth Contention.

ἀδείς ἐστιν, *For there is no Bounds to what is once above Meaſure*, ſays *Epictetus*, Ch. 61. And *Horace*, *Od.* Lib. iii. 16.

——*Bene eſt cui Deus obtulit*
Parca quod ſatis eſt manu:

Which *Creech* tranſlates,

Happy, to whom indulgent Heav'n
Enough, and ſparingly hath giv'n.

Ib. *nor Riches*] *Demophilus* in his *Greek Similitudes* ſays, *Immoderate Riches are a Hindrance to the Mind, as long Garments are to the Body.*

Ib. *nouriſh me*] *Having Food and Raiment*, ſays the Apoſtle, *let us be therewith content*, 1 *Tim.* vi. 8. and the Author of *Night Thoughts*,

Man wants but little, nor that little long.

Ver. 9. *take hold of*] as *Exod.* xx. 7. *Deut.* v. 11.

Ver. 11, 12, 13, 14. He here brands the *Undutiful*, the *Hypocrites*, the *Proud*, and the *Oppreſſors*, as ſuch perhaps who eſcaped the Law.

Ver. 15. *two Daughters*] theſe *Annotators* interpret to be its forked Tongue.

Ib. *Plenty*] *Heb. Subſtance.*

Ver. 17. *ſcoffs*] looks ſcornfully.

Ib. *pick out*] The Body being left unburied after ſome unnatural Death.

Ver. 18. *Thoſe*] which the *Heb.* has, and ſo at Ver. 24, 29.

Ver. 19. *with a Maid*] I am aſhamed of the Obſcenity that is fillily thrown upon this Paſſage by Expoſitors! while *Way* according to the Meaning of it in all the three foregoing Caſes is where a Man and Maid go, that is in uncertain By-places at the Time of Courtſhip.

Ver. 20. *So*] to wit unknown likewiſe.

Ib. *eats*] as it were.

Ver. 27. *deſtroying*] *Heb. cutting off*, which in that Tongue is uſed for *deſtroying*; or it may be taken ſtrictly *cutting* or *biting off*, that is *the Vegetables*, as in *Buxt.* and *Pagn. Lexicons*, and as rendered in the *com. Tranſ. Job* xxi. 21. ſee alſo *De Dieu's* Explication; who ſays that *by bands* is from mere Conjecture, ſince the Verb has not ſuch a Meaning elſewhere, nor any Noun derived from it.

Ver. 31. *He that is girded on the Loins*] namely *a Horſe*, not *a Grey-hound*, as may be eaſily underſtood: ſo *Jun.* and *Trem.* render *accinctus lumbis* equus, a Horſe *girt on the Loins.*

Ib. *or a He-goat*] The worſt of them, and properly the laſt, making up the three *or* four, but joined with the Beaſts, as being one: for the *Heb.* Particle is *or*, never ſignifying *alſo* nor *and.* This, no *Commentator* that I know of, meddles with to unfold, not even the curious *Mercer*, though he mentions it; but being in the *Scripture*, it claims ſome Notice, and would not have been ſo overlooked in one of the heathen *Claſſics.*

Ver. 32. *fallen*] very aptly; and I don't obſerve this Verb elſewhere ſignifies *to do fooliſhly*; though that was ſtarted by *Ab. Ezra*, one fond, like ſome Moderns, of new Meanings.

CHAP. XXXI.

THE Words of King Lemuel, the Burden in which his Mother inſtructed him.

2. What, my Son? And what, O Son of my Womb? And what, thou Son of my Vows?

3. Give not thy Strength to Women, nor thy Ways to that which deſtroys Kings.

4. It is not for Kings, O Lemuel, it is not for Kings to drink Wine; nor is the Deſire of ſtrong Drink for Princes;

5. Leſt by drinking, he ſhould forget what is decreed, and change the Cauſe of any of thoſe that are afflicted.

6. Give ye ſtrong Drink to him who is periſhing, and Wine to them of a bitter Soul.

7. Let him drink, and forget his Poverty, remembring his Labour no more.

8. Open thy Mouth for the Dumb, in the Cauſe of all thoſe that are paſſing away.

9. Open thy Mouth, judge with Righteouſneſs; and plead for the Afflicted and Needy.

10. א Who finds a Wife of Ability? for her Price is far more than Pearls.

11. ב The Heart of her Huſband truſts in her, and does not want Spoil.

12. ג She recompenſes him with Good, and not Evil, all the Days of her Life.

13. ד She ſeeks for Wool and Flax, and works willingly with her Hands.

14. ה She is like the Merchants Ships, ſhe fetches her Victuals far off.

15. ו And ſhe riſes up while it is Night, giving Food to her Family, and the Allowance to her Maids.

16. ז She thinks of a Field, and takes it: with the Fruit of her Hands ſhe plants a Vineyard.

17. ח She girds her Loins with Strength, and makes her Arms ſtrong.

18. ט She taſtes that her Merchandice is good: her Candle is not put out at Night.

19. י She ſtretches out her Hands to the Spinning-wheel, and the Palms of them hold the Spindle.

20. כ She ſpreads forth the Palm of her Hand to the Afflicted, and ſtretches out her Hands to the Needy.

21. ל She does not fear for her Family, becauſe of the Snow: for they are all cloathed with Scarlet.

22. מ She makes her ſelf Tapeſtries: her Cloathing is fine Linen and Purple.

23. נ Her Huſband is known at the Gates, when he ſits with the Elders of the Country.

24. ס She makes Lawn, and ſells; and gives the Girdle to the Dealer.

25. ע Strength and Honour is her Cloathing; and ſhe will ſmile at the laſt Day.

26. פ She opens her Mouth with Wiſdom, and the Law of Kindneſs is upon her Tongue.

27. צ She watches the Goings of her Family, and does not eat the Bread of Slothfulneſs.

28. ק Her Children riſe up, and call her bleſſed; her Huſband, and he praiſes her.

29. ר Many Daughters act with Ability, but thou aſcendeſt above them all.

30. ש Favour is Falſehood, and Beauty is Vanity: that Woman who fears the Lord will glory.

31. ת Give her of the Fruit of her Hands, and let her Doings praiſe her at the Gates.

Ver. 1. *his Mother*] So the virtuous and admired *Roman* Emperor *Marcus Aurelius*, *Meditat.* Lib. 1. relates, that he learned of his Mother to be religious and generous, not to do, nor even intend any Thing evil, to be contented with moderate Diet, and to ſhun the Exceſs that Wealth and Grandeur is liable to: in which there is a Reſemblance to Ver. 4, 9. particularly.

Ib. *Burden*] Being Self-denial, Ver. 3, 4. and Nothing of *prophecy*.

Ver. 4. *to drink Wine*] So on the other hand *Prince Hector*, in *Homer*, to his *Mother-Queen*,

Inflaming Wine, pernicious to Mankind,
Unnerves the Limbs, and dulls the noble Mind.
Let Chiefs abſtain———— *Il.* B. 6.

And it may be obſerved, that *Samſon* the ſtrongeſt Man, as being a *Nazarite*, drank no ſtrong Liquor from his Birth, as probably alſo *Methuſelah* the longeſt Liver, and *Solomon* the wiſeſt Man is here forbid it on the Authority of a Parent.

Ib. *nor*] as it is in the preceding Verſe: for the *Vulgate* renders this ſtrangely indeed, *becauſe there is no Secret where Drunkenneſs reigns*; and the *Septuag.* in the *Copies* that have it, *Princes will be angry, let them not drink Wine*; which take only for a Taſte.

Ib. *Deſire*] The Word in the Text being אן appears to come from אוה which ſignifies *to deſire*, by only leaving out the laſt Letter; rather than to be put for אין *not* or rather *none*, which though of frequent Uſe, is no where elſe contracted ſo, nor even to אי with the ſame Vowel, and *not* each time before is denoted by אל beſides the Place of its ſtanding may determine this Matter, being next before that for *ſtrong Drink*: accordingly *Trem.* and *Jun.* render it *deſyderium*.

Ver. 8. *paſſing away*] thus the Verb ſignifies, but there is no Proof that it ever does *to cut off*, and that it ſignifies *to deſtroy* ſimply is not pretended.

Ver. 10. The Verſes begin here, and continue to the End, alphabetical in *Heb.* as the Letters are prefixed.

Ib. *Wife*] as the following ſhews, and as rendered Ch. xviii. 22. where it is with the ſame Verb.

Ib. *Ability*] according both to the *Heb.* Word, and the Deſcription.

Ver. 21. *Scarlet*] for an additional Garment, or warm one.

NOTES upon the BOOK of ECCLESIASTES.

CHAP. I.

SAYINGS of the Preacher, the Son of David, King at Jeruſalem.

2. Every Thing is Vanity, ſays he, very and utterly vain.

3. What Profit has Man of all his Labour, which he does under the Sun?

4. One Generation goes away, and another comes; though the Earth remains continually.

5. The Sun both riſes and ſets; and haſtening to his Place, he riſes there *again*.

6. The Wind goes to the South, and turns round to the North, fetching a Compaſs about, and returning in its Circuits.

7. All the Rivers run into the Sea, and yet it is not full: to the Place from whence they came, thither they return to come *afreſh*.

8. All Things are ſo laborious one cannot tell it: the Eye is neither ſatisfied by ſeeing, nor the Ear filled with hearing.

9. What is, the ſame has been; that which is done, is ſuch as has been done: for there is Nothing new under the Sun.

10. Of what Matter can it be ſaid, See, this is new? It has been already in Ages that were before us.

11. There is no Remembrance of former Things; neither will there be any of them that are later, nor of thoſe which ſhall be after.

12. I the Preacher, being King over Iſrael at Jeruſalem,

13. Gave my Heart to ſeek, and ſearch out by Wiſdom, concerning all that is done under Heaven; which is a grievous Exerciſe that God has given Mankind to be afflicted with.

14. I conſidered all the Works which are done under the Sun, and behold all are Vanity and Vexation of Mind.

15. That which is confuſed cannot be put in order, nor what is wanting be numbered up.

16. I ſaid thus to my ſelf; Lo I am great, and have more Wiſdom than any who has been before me in Jeruſalem, and my Heart is acquainted with much Wiſdom and Knowledge:

17. I having applied it to underſtand Wiſdom, as alſo the Knowledge of Madneſs and Folly; yet know withal that it is Vexation of Mind.

18. For in Abundance of Wiſdom there is much Diſpleaſure: and he who increaſes Knowledge does increaſe Grief.

CHAP. II.

COME now, thought I in my ſelf, I will try thee with Mirth, and mind Pleaſure; but doubtleſs that alſo was Vanity.

2. Of Laughter, I concluded it was a mad Thing; and of Mirth, what would that avail?

3. I ſought in my Heart, whilſt I guided it with Wiſdom, to attract my Fleſh with Wine, that I might take hold of Folly, till I

Ver. 2. *very and utterly vain*] to be proper and intelligible, as the *Tranſlation* ought, when the Meaning of the *Original* is plain: *Jun.* and *Trem.* repeat *vanitas vaniſſima, very vain Vanity*, and ſo *Bibliander* in the *Tigur. Bib. inanitas extrema*, our *Tyndal al is but playne vanite.*

Ver. 4. *One Generation*] *Homer* has it under a fine Similitude;

Οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρων.
Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὣς ἀνδρῶν γενεὴ, ἡ μὲν φύει, ἡ δ' ἀπολήγει. *Il. Z.*

Like Leaves on Trees the Race of Man is found,
Now green in Youth, now with'ring on the Ground;
Another Race the following Spring ſupplies,
They fall ſucceſſive, and ſucceſſive riſe;
So Generations in their Courſe decay,
So flouriſh theſe, when thoſe are paſt away.

And the *Son of Sirach* the ſame in the ſame Tongue, Ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος· τὰ μὲν καταβάλλει, ἄλλα δὲ φύει, οὕτως καὶ γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται. *Ecclus.* xiv. 18.

Ver. 5. *haſtening*] *Heb. panting*, being a Participle. The *old Lat.* has *returns*, as *Symmachus* and *Theodotion* had *runs back:* it is poſſible *ſhoeph* was ſuppoſed to have the Meaning of *ſhabh* from *ſhubh*.

Ver. 7. *not full*] the Water being carried up in Vapours by the Heat of the Sun. Of which *Dr. Halley* has a curious Diſcourſe in the *Philoſophical Tranſactions*, Num. 189. applied to the *Mediterranean Sea*, which flows on the Country of *Iſrael*, and to which theſe Words may be ſuppoſed moſt particularly relative; concluding that much more Water is expended that Way, than the nine great Rivers, the *Iberus*, *Rhone*, *Tiber*, *Po*, *Danube*, *Neiſter*, *Boryſthenes*, *Tanais* and *Nile*, with all the little ones that run into it, ſupply; which however does not empty the Sea, as it falls back in Rain and Dew; ſee alſo *Martin's Philoſoph. Gram.* Part IV. Chap. iii. p. 272.

Ib. *full*] whereby the Rivers might ceaſe running.

Ver. 8. *laborious*] Having firſt ſhewed that ſome of the principal Things in Nature are ſo, Ver. 4, 5, 6, 7.

Ver. 15. *That which*] in human Affairs, as *done under the Sun.*

Ib. *cannot*] by the Ability of Man, Chap. vii. 13.

Ib. *numbered up*] made up in Number; a Senſe wanting in *Commentators*, whom I do not find ſpeaking any Thing to the Purpoſe; and *Jerome* at the Head of them tranſlates, *the Number of Fools is infinite.*

Ver. 1. *thought I*] Inſtead of *ego, I*, the *vulg. Lat.* has *ergo, therefore*; an Erratum, one may think, of the Scribes.

ſhould

ſhould ſee what was beſt for Mankind, to do under Heaven, as long as they live.

4. I did great Matters: built me Houſes, planted me Vineyards,

5. Made me Gardens, and Orchards in which I planted Fruit-trees of all Sorts,

6. Making me Pools of Water, to water Nurſeries for young Trees;

7. I got Servant-men and Maids, and had Children of the Family, beſides more Poſſeſſion of Herds and Flocks, than any who were before me in Jeruſalem;

8. I alſo gathered me Silver, and Gold, with the Rarities of Kings and Provinces; prepared me Singing-men and Women, as well as Concerts of Muſick, the Delights of Mankind.

9. Thus was I greater, and increaſed more than any who was in Jeruſalem before me, my Wiſdom too remaining with me.

10. Whatever my Eyes ſought I did not keep from them, nor with-hold my Heart from any Joy: for this belonged to me out of all my Labour, that my Heart ſhould be joyful by it.

11. Then looking on all the Deeds that my Hands had done, and on what I had laboured to do; behold all was Vanity, and Vexation of Mind, and there was no Profit under the Sun.

12. Beſides I looked to ſee Wiſdom, Madneſs and Folly: for what can the Man *do* who ſhall come after the King, *but* that which they have done already?

13. However I ſaw that there is more Profit of Wiſdom than Folly, the ſame as of Light more than Darkneſs:

14. The Eyes of the Wiſe are in his Head, but the Fool goes in Darkneſs; yet I knew alſo that the ſame Event falls out to them all.

15. Therefore I ſaid in my Heart, Since it falls out to me even as it does to the Fooliſh, why am I any wiſer? Hence I concluded in my ſelf, that this too was Vanity.

16. For there is no Remembrance of the wiſe Man nor fooliſh for ever, ſince that which is already will all be forgotten in Time to come; and the Wiſe dies in the ſame manner with the Fooliſh.

17. So I hated Life, becauſe the Work which is done under the Sun was grievous to me: for all is Vanity, and Vexation of Mind.

18. I likewiſe hated all my Labour that I had performed there, which I muſt leave to the Man who ſhall ſucceed me:

19. And who knows whether he will be wiſe, or fooliſh? Yet will he rule over all this in which I have laboured and been wiſe under the Sun: which is alſo Vanity.

20. Upon this I turned about to make my Heart deſpair, of all my Labour which I had done there.

21. For one whoſe Labour has been with Wiſdom, Knowledge and Equity, gives it to another *for* his Part, who does not labour in that Manner: this is alſo Vanity, and a great Evil.

22. And what has a Man by all his Labour that he does under the Sun, and the Vexation of his Heart;

23. When all his Days are ſorrowful, his Exerciſe diſpleaſing, and his Mind does not lie ſtill even at Night? this is likewiſe Vanity.

24. There is Nothing better for Man, *than* to eat, and drink, and let his Soul enjoy the Good of his Labour; which I ſaw is from the Hand of God:

25. (For who can eat, or do *ſo* faſter than I?)

26. Becauſe he gives Wiſdom, Knowledge and Gladneſs, to the Man who is good in his Sight; and to the Sinner Exerciſe, in gathering and getting together, to give him who is good before God: this is Vanity too, and Vexation of Mind.

CHAP. III.

FOR every Thing there is a Seaſon, and a Time for every Affair under Heaven.

Ver. 11. *Then looking*] *Prior* paraphraſes thus,

My full Deſign with vaſt Expence atchiev'd,
I came, beheld, admir'd, afflicted, griev'd.
I chid the Folly of my thoughtleſs Haſte:
For, the Work perfected, the Joy was paſt,
Solomon on the Vanities of the World, B. 2.

Ib. *Vexation*] So of the Perſons of Pleaſure *Young* writes, *Inſtead of rejoicing in tribulation (of which few amongſt us ever heard) we ſorrow in delight: for to ſpeak the truth (tho' we would not have it divulg'd) we tread this eternal round of vanities, leſs for the pleaſure it brings, than for the pain it ſuſpends, Cent. not Fab.* Let. 2.

Ver. 12. *the King*] *Solomon* himſelf.

Ib. *they have done*] who were before him.

Ver. 20. *turned about*] *Vulg. Lat. ceaſed, and*; there being ſome Likeneſs between the *Heb.* Words for *turn about* and *ceaſe*, with [and] ſupplied to make the latter Senſe.

Ver. 24. *enjoy the Good*] live contentedly as Providence diſpoſes of him, which he cannot otherwiſe.

Ver. 26. *who is good—and to the Sinner*] So that our Great *Young* does not now ſtick to aſſert, 'Heaven and 'Hell, how diſtant ſoever ſome think them, are *really*, though not *fully*, on Earth, *The Centaur not Fabul.* Let. 4.

Ver. 1. *a Time for every Affair*] On the other Hand *Theophraſtus*, who ſucceeded *Ariſtotle* over the School of the Peripatetick Philoſophers, has in his Treatiſe called *Characters of the Gentiles*, a Chapter, viz. 13. of doing Things untimely, or out of Seaſon.

Ib. *Affair*] tranſlated in the *com. Bible*, *Matter*, Ch. v. 8. never ſignifying *purpoſe* that I find.

2. There

2. There is a Time to be born, and a Time to die; a Time to plant, and a Time to root up what is planted;

3. A Time to kill, and a Time to cure; a Time to break down, and a Time to build up;

4. A Time to weep, and a Time to laugh; a Time to lament, and a Time to dance;

5. A Time to caſt away Stones, and a Time to gather them together; a Time to embrace, and a Time to be far from it;

6. A Time to ſeek, and a Time to loſe; a Time to keep, and a Time to throw away;

7. A Time to tear, and a Time to ſew up; a Time to be ſilent, and a Time to ſpeak;

8. A Time to love, and a Time to hate; a Time of War, and a Time of Peace.

9. What Profit *has* the Doer in that which he labours in?

10. I have ſeen the Exerciſe which God has given to Mankind to be afflicted with.

11. He makes every Thing beautiful in its Time; he alſo puts Eternity into their Hearts, without which Men would not find out the Work that God does, from the Beginning to the End.

12. I know that there is Nothing good for them, but to be chearful, and to do well in their Lives;

13. And alſo that every Man ſhould eat, drink, and enjoy the Good of all his Labour: it is the Gift of God.

14. All which he does, I know, muſt ſtill be; Nothing can be added to it, nor taken from it: thus God does that they may ſtand in awe before him.

15. That which is, or ſhall be, has been already; and God requires what is to follow.

16. Seeing further under the Sun, that *in* the Place both of Judgment and Righteouſneſs, Wickedneſs was there;

17. I ſaid in my Heart, that God would judge the Righteous and Wicked; ſince there is a Time for every Affair, and for every Work there.

18. I ſaid in like manner concerning the State of Mankind, that God would manifeſt them, and they ſhould ſee that they themſelves are *as* Beaſts.

19. For the Event of Men and Beaſts is the very ſame, both dying alike, all having the ſame Breath; ſo that Man has no more Excellency than a Beaſt, ſince all are Vanity.

20. All go to one Place: all are of Earth, and all turn to it again.

21. Who knows the Spirit of Man that goes upward, and the Spirit of the Beaſt that goes downward to the Ground?

22. So I ſaw that there is Nothing better than that a Man ſhould be chearful in his Doings, ſince this belongs to him: for who can bring him to ſee what will be after him?

CHAP. IV.

AS I was ſeeing again all the Oppreſſions which were done under the Sun, behold the Tears of the Oppreſſed, who had no Comforter at all, while there was Power on the Side of their Oppreſſors.

2. Upon which I praiſed thoſe that are already dead, above them who are yet living:

3. And he that has not yet been is better than both of them, who has not ſeen the evil Work which is done under the Sun.

4. I alſo ſaw in all Labour, that one is envied by another for every right Work: which is likewiſe Vanity, and Vexation of Mind.

5. A Fool folds his Hands together, and eats his own Fleſh.

6. A Handful with Quietneſs, is better than both the Hands full with Labour, and Vexation of Mind.

7. Moreover I ſaw Vanity again under the Sun.

Ver. 4. *Time to laugh*] *Myſo* one of the ancient wiſe Heathens, was found laughing to himſelf, and being aſked why he laughed when there was Nobody preſent? Anſwered, Δι' ἀυτὸ τῦτο, *For this very Reaſon I do*; ſignifying that he ſhould not have laughed in Company, *Ariſtoxenus Var. Hiſt.* in *Diog. Laert.*

Ver. 11. *beautiful*] So *Thales* who lived in the Time of *Cræſus* King of *Lydia*, whom *Cyrus* of *Perſia* conquered, and was one of the ſeven wiſe Men of that Age, had to ſay, κολλίσον κόσμ☉, ποίημα γὰρ Θεῦ· *the World is the moſt beautiful Thing, ſince it is the Work of God, Diog. Laert.* in *Thalet.*

Ib. *puts—into their Hearts*] makes them ſenſible, or convinces them, of it.

Ib. *Eternity*] aptly anſwering to *Time* before, and according to the frequent Signification of the *Heb.* Word, which is never *World* that I find; as *Ab. Ezr.* ſays *it always ſignifies in Scripture a long Time or Eternity.*

Ib. *without which*] literally from the *Heb.* the former Word being rendered thus in the *com. Tranſ. Job* vi. 6. & xxiv. 7. having no Signification of *ſo*, and the latter is the ſame that follows in this Verſe, whereas the two *thats* in the *com. Tranſ.* are of very different Meaning. It may alſo be aſked with *Noldius* in his *Concord.* Not. 1569. *How does Man not find out what is ſet in his Heart?* The farther Refutation of wrong tranſlating this Verſe ſee in *De Dieu.*

Ver. 12. *Sandys* in his *Paraphraſe*,

What other Good can Man from theſe produce,
But to take pleaſure in their preſent Uſe?

Ib. *to be chearful*] as fitter than *to rejoice*; and for this, and againſt Sadneſs, may be read *Hermas's Shepherd*, B. ii. 10.

Ib. *to do well*] referring the unknown Event to Providence, according to the preceding Verſe; and as *Crateſiclea* the Mother of *Cleomenes* King of *Sparta* wiſely ſaid to him, *Our Actions are all that are in our own Power, and Events wholly belong to Providence.*

Ver. 15. *follow*] viz. the Event or Reward: the *Heb.* not *paſt*, nor yet *driven away* as the *Eng. Marg.* ſays.

Ver. 17. *for every Work there*] under the Sun, Ver. 16. as Ver. 1. otherwiſe it is referred to the Place, and to God.

8. There was one without a ſecond, having no Child nor Brother, and yet there was no End to all his Labour, neither was his Eye ſatisfied with Riches, nor *did he ſay*, For whom do I labour, and let my ſelf want what is good? this alſo is Vanity, and a grievous Exerciſe.

9. Two are better than one, becauſe they have a better Reward for their Labour.

10. Nay if they fall, one will help up the other: but wo is to him that falls alone, and there is not another to help him up.

11. Beſides if two lie together, they are warm: but how can it be warm to one?

12. In caſe one alſo prevails over another, two will ſtand before him, and a threefold Cord is not ſoon broke aſunder.

13. A poor and wiſe Child, is better than an old and fooliſh King, who does not know what Advice to take further:

14. Since he came out of Priſon to reign, and the other being born in his Kingdom is poor.

15. I conſidered all the Living who go about under the Sun, with the next Child that ſhall ſtand in his room:

16. There is no End to all the People, *nor* was to all who were before them; they alſo that ſhall be after will not be glad of him: for this too will be Vanity, and Vexation of Mind.

CHAP. V.

TAKE care of thy Foot when thou goeſt to the Houſe of God, and be nigher to hear than to give the Sacrifice of Fools: for they know not that they do evil.

2. Be not in a hurry with thy Mouth, nor let thy Heart be haſty to utter any Thing before God: for he is in Heaven, and thou art on the Earth; therefore let thy Words be few.

3. For as a Dream comes with a Multitude of Exerciſe, a Fool's Voice is with a Multitude of Words.

4. When thou makeſt a Vow to God, do not delay to perform what thou haſt vowed; for he has no Delight in Fools.

5. It is better for thee not to vow, than to vow without performing.

6. Do not ſuffer thy Mouth to make thy ſelf ſin, nor ſpeak before the Angel, that it may be an Error: why ſhould God be in a Wrath at thy Voice, and deſtroy the Work of thy Hands?

7. For as there are Vanities in a Multitude of Dreams, ſo *in* many Words; but do thou fear God.

8. If thou ſeeſt Oppreſſion of the Poor, and Spoil of Judgment and Juſtice in a Province, wonder not at the Affair: for the high One from above the high obſerves, there being high ones above thoſe.

9. As to the Profit of the Ground, that is for all, the King is ſerved of the Field.

10. He who loves Money will not be ſatisfied with it, nor he that loves Abundance with Increaſe: this alſo is Vanity.

11. When there is much Subſtance, there are many to conſume it; and what Advantage has its Owner, excepting the Sight of his Eyes?

Ver. 8. *Eye*] *which is well mentioned*, according to *Grotius*, *becauſe that alone enjoys Riches with the Covetous.*

Ver. 9. *Sandys*,

Two better are than one, of more Regard:
Their Labour leſs, and greater their Reward.

Ver. 13. *fooliſh King*] The Philoſopher *Sphærus* was charged with denying *Ptolemy Philopater* to be a King; *But*, ſaid he, *if Ptolemy be ſuch a manner of Perſon* (as a King ought) *I ſay he is a King*, *Diog. Laert.*

Ver. 14. *he*] How much more proper and unforced is it to underſtand this of the neareſt antecedent *King*, than of the fartheſt *Child!* If we conſider alſo the Unlikelineſs of the Child's being in Priſon; and how unſuitable it is to apply *born* to the *old King*, as ſome do, inſtead of the *Child*. Beſides how inſignificant would it be to mention the King's being born in his own Kingdom! And he could not in the Child's.

Ib. *is poor*] becauſe a fooliſh King does not promote his wiſe Subjects, but by bad Government keeps or makes them poor.

Ver. 16. *no End*] of ill Government, as the Context both before and after ſhews; though others would have it the fickle Humour of the People.

Ib. *to all the*] So the *Heb.* indicates in the moſt expreſs Manner; and *all* may denote thoſe in the foregoing Verſe, who were then living.

Ver. 1. *the Sacrifice of Fools*] Thus *Perſius* at the End of his 2d *Satyr*,

Quin damus id ſuperis, de magna quod dare lance
Non poſſit magni Meſſalæ lippa propago?
Compoſitum jus, faſque animi, ſanctaſque receſſus
Mentis, & incoctum generoſo pectus honeſto.

Rendered by *Dryden*,

But let us for the Gods a Gift prepare,
Which the Great Man's great Charges cannot bear:
A Soul, where Laws both Human and Divine,
In Practice more than Speculation ſhine:
A genuine Virtue, of a vig'rous kind,
Pure in the laſt Receſſes of the Mind.

Ver. 6. *nor ſpeak*] Or *nor ſay* any Thing *before the Angel, that may be an Error*; which agrees with the Context.

Ib. *before the Angel*] at the Place of Divine Worſhip, as Ver. 1, 2.

Ver. 7. *ſo* in *many Words*] This being after *Vanities* in *Heb.*

Ver. 9. In the *vulg. Lat.* thus, *And moreover the King of the whole Earth rules over him that ſerves:* among other very obvious Miſtakes, the *Tranſlator* appears to me to have taken לשדה *of the Field*, for לשרה *to be like a Prince*, wrongly ſuppoſing that was infinitive, which ſo ſhould be לשרות not to mention the Points; as alſo to have turned יתרון *inſuper, moreover*, like יתר *the reſt*, inſtead of *Profit.*

12. The

12. The Sleep of him who works is ſweet, whether he eats little or much: but the Fulneſs of the Rich will not let him ſleep.

13. There is a ſore Evil *that* I have ſeen under the Sun; Riches kept for the Owner of them to his Hurt.

14. Which Riches periſh in grievous Exerciſe, ſo that the Child whom he begets has Nothing in his Cuſtody.

15. As he came naked out of his Mother's Womb, ſo he goes away again; and there is Nothing of his Labour which he carries with him.

16. This alſo is a ſore Evil, that he muſt go altogether ſo as he came: for what Profit has he who labours for the Wind?

17. Nay all his Days he eats in Darkneſs, with much Diſpleaſure, Diſeaſes that he has, and Wrath.

18. Behold what I have ſeen to be good, what comely, is to eat, and to drink, and *for a Man* to enjoy the Good of all his Labour which he does under the Sun, the whole Time of his Life which God gives him: for it is what belongs to him.

19. Even every Man to whom God gives Riches, and Subſtance, and lets him have Power to eat of the ſame, to take his Part, and to be glad in his Labour, this is the Gift of God.

20. For he does not much remember the Days of his Life, becauſe God anſwers to the Gladneſs of his Heart.

CHAP. VI.

THERE is an Evil that I have ſeen under the Sun, which is much among Men;

2. A Perſon to whom God gives Riches, Subſtance and Honour, and he wants Nothing for his Mind of all that he deſires, yet God does not let him have Power to eat of it, but a ſtrange Perſon eats it: this is Vanity, and a grievous Diſeaſe.

3. If a Man begets a hundred *Children*, and lives many Years, ſo that he is of a great Age, yet his Mind is not ſatisfied with Good, and he alſo has no Burial; I ſay, an untimely Birth is better than he.

4. For he comes into Vanity, and goes away into Darkneſs, with which his Name is covered.

5. That having neither ſeen nor known the Sun, has more Reſt than this;

6. Even if he ſhould live twice a thouſand Years, and ſee no Good: do not all go to one Place?

7. All the Labour of Man is for his Mouth, and yet the Appetite is not filled.

8. For what has the Wiſe more than the Fooliſh? What has the Poor who knows how to walk before the Living?

9. The Sight of the Eyes is better than the Wandering of the Mind: this alſo is Vanity, and Vexation of Mind.

10. That which is, has been called by its Name already, and it is known what Man himſelf is; who cannot debate with him that is ſtronger than he.

11. Since there are many Things that increaſe Vanity, what has Man more?

12. For who knows what is good for Man while he lives, the whole Time of his vain Life, which he paſſes away as a Shadow? Becauſe who can tell a Man, what will be after him under the Sun?

CHAP. VII.

REPUTATION is better than the beſt Ointment, and the Day of Death than that of one's Birth.

2. It is better to go into a Houſe of Mourning than one of Feaſting, becauſe that is the End of all Men; which he who is living ſhould mind.

3. Diſpleaſure is better than Laughter: for in the Sadneſs of the Countenance the Heart becomes better.

Ver. 13. *Riches*] One of *Chilo*'s Sayings was, Ἐν λιθίναις ἀκόναις ὁ χρύσος ἐξετάζεται, διδοὺς Βάσανον φανερὰν· ἐν δὲ χρυσῷ ανδρῶν ἀγαθῶν τε καὶῶν τε νοῖς ἔδωκε ἔλεγχον. *Gold is tried on Touch-ſtones, which make manifeſt what it is; and the Minds both of good and bad Men the ſame on Gold.*

Ver. 18. *what*] literal from the *Heb.* which has the Relative twice as here it ſtands, the latter rendered by our *Tranſlators and.*

Ver. 4. *he*] the ſame as at the Concluſion of the foregoing Verſe, and in Ver. 6. not the *untimely birth*, as our *Tranſlators* intimate by beginning the next Verſe with *Moreover he*, and then *Poole* ſo expounds it.

Ver. 8. *What has the Poor*] What does ſuch a one get, though he is a Perſon of Underſtanding? This Interpretation ariſes eaſily from the Words, notwithſtanding *Patrick*'s great Difficulty, which I cannot but think he makes greater, and that neither of his Meanings are ſuitable, I may ſay at all, to the Matter.

Ver. 9. *Wandering*] To one who ſaid it was the greateſt Good for every one to enjoy what he deſired, *Menedemus* made anſwer, *It is much greater to deſire what he ought, Diog. Laert.*

Ver. 10. *what Man himſelf is*] which the *Heb.* points out ſo directly, that it may be wondered why our *Tranſlators* and ſome others ſhould make ſo little Senſe of it! But the *Septuagint* like this: for the firſt Word is much more the Relative, than a Conjunction. The *Targ.* widely, *from the Day that there was Man firſt.*

Ib. *him that is ſtronger*] God.

Ver. 12. *good for Man*] in the Affairs of this Life.

Ib. *after him*] viz. the Event of what he has or does, eſpecially after his Deceaſe.

Ver. 1. *Reputation*] ſo *Jun.* and *Trem.* render it *fama.*

Ver. 2. *is the End*] The Houſe of dying being the Houſe of Mourning.

4. The

4. The Heart of the Wife is in the Houſe of Mourning, but the Heart of the Fooliſh in the Houſe of Mirth.

5. It is better to hear the Rebuke of the Wiſe, than for a Man to hear the Song of Fools.

6. For a Fool's Laughter is no other than as the Noiſe of Thorns under a Pot: this alſo is Vanity.

7. Since Oppreſſion makes the Wiſe mad, and a Gift deſtroys the Heart;

8. The End of an Affair is better than the Beginning of it, a forbearing Spirit better than a haughty one.

9. Be not quickly paſſionate in thy Mind: for Paſſion reſts in the Boſom of Fools.

10. Do not ſay, How was it that the former Days were better than theſe? For thou doſt not aſk wiſely concerning this.

11. Wiſdom is good with a Poſſeſſion, and profitable to thoſe who ſee the Sun.

12. For Wiſdom is for Shelter, as well as Money; and the Profit of Knowledge is, that Wiſdom keeps the Owners of it alive.

13. Conſider the Work of God: for who can put in order, what he has brought to confuſion?

14. In the Time of Proſperity remain in it, and in the Time of Adverſity conſider: God has alſo made one over againſt the other, to the end that Man may not find out any Thing after it.

15. I have ſeen all in the Days of my Vanity: there is a righteous one periſhes in his Righteouſneſs, and a wicked one continues in his Evil.

16. Be not exceſſively righteous, nor make thy ſelf too wiſe; why ſhouldeſt thou become deſolate?

17. Be not exceſſively wicked, nor be fooliſh; why ſhouldeſt thou die before thy Time?

18. It is good for thee to take hold of this, and not let it go with thy Hand: for he who fears God will come out of all thoſe Things.

19. Wiſdom ſtrengthens the Wiſe, more than ten Governors who might be in the City.

20. For there is no righteous Man on the Earth, who does good, and ſins not.

21. Do not mind even all Words that are ſpoken, leſt thou ſhouldeſt hear thy own Servant curſe thee;

22. Eſpecially when thou knoweſt in thy Heart, that thou haſt likewiſe curſed others many times.

23. All this have I proved by Wiſdom; thinking I would be wiſe, but it was far from me.

24. *For* who can find out what is far diſtant, and very deep?

25. I turned about with my Heart, to know, ſearch out, and ſeek for Wiſdom, and Contrivance; as alſo to know the Wickedneſs of Folly, and the Fooliſhneſs of Madneſs.

26. And I find the Woman more bitter than Death, who is *like* Fortifications, her Heart Nets, her Hands Bonds: he that is good before God will eſcape from her, but the Sinner will be taken by her.

27. See, I have found this, ſays the Preacher, by each one, doing *it* by Contrivance.

28. Whom my Mind ſtill ſeeks for, without finding: though I find one Man out of a thouſand, yet not a Woman among all theſe.

Ver. 7. *Since*] Since Oppreſſion and Bribery may prevail in going to law, &c. it is better to ſee a Matter ended, and to bear Things. So *Jun.* and *Trem.* have *Cum*, and likewiſe join this Verſe to the following.

Ver. 8. *better*] Becauſe the Trouble and Fatigue of it is then over.

Ver. 12. *Shelter*] *Heb. Shadow*, as *Pſa.* xci. 1. It may alſo be taken for *Comfort* or *Refreſhment*, *Shadow* in that hot Country being as *Sun-ſhine* in our cold one.

Ib. *Profit*] thus tranſlated Ch. i. 3. & ii. 11. & iii. 9. & v. 9, 16. & x. 10.

Ib. *Wiſdom*] *Diog. Laertius*, on the Authority of *Demetrius Magneſius*, writes of *Crates* the Philoſopher, that he delivered his Money to a Banker, to be kept for his Children, if they ſhould be ſilly; but if wiſe Men or Philoſophers, to be given to the Poor, as they would not then want it.

Ib. *alive*] wiſe Men lengthening (or not ſhortening) their Lives by Piety, Temperance, Moderation, Caution and Underſtanding.

Ver. 14. *Time*] Φαμὶ δὴ τὸν ἀγαθὸν ἄνδρα, τῦτον ἥμεν τῶν πράγμασι μεγάλοις καὶ καιροῖς καλῶς χρεόμενον. ἔτος δέ κε εἴη ὁ ἐυτυχίαν τε δυνάμενο& καλῶς φέρειν καὶ πάλιν ἀτυχιαν. *I ſay he is a good Man, who uſes Things and Times of great Moment well, who can indeed bear both Proſperity and Adverſity rightly, Archytas, Concerning a good and happy Man.*

Ib. *remain*] The Verb-ſubſtantive *be*.

Ib. *one over againſt the other*] as if Man paſſed between them, ſo that he could not tell which would come upon him next.

Ib. *after it*] the preſent Time; by which the Meaning is both plain and proper, but neither appears by *him*, nor who the *him* belongs to.

Ver. 20. *For*] Becauſe every one's Imperfections require Wiſdom; and ſo the Verſes are properly joined together by this Particle.

Ver. 22. *Eſpecially*] which to render *For*, ſhews *Solomon* only ſpeaking to Curſers.

Ver. 26. *Fortifications*] the very ſame Word as in Chap. ix. 14. of which ſee *Prov.* xii. 12.

Ver. 27. *Contrivance*] according to that in Ver. 25, 29. & Ch. ix. 10.

Ver. 28. *Whom*] This may ſeem to be the *good one before God*, Ver. 26. and not to be [Which] for Ver. 27. to make the direct Contradiction, *this have I found—— but I find not.*

Ib. *one Man*] *Empedocles* telling *Xenophanes it was difficult to find a wiſe Man; that is likely*, ſaid he, *becauſe he who does it muſt be wiſe himſelf*, *D. Laertius.*

29. This

29. This only have I found, that God has made Man upright, but they have ſought many Contrivances.

CHAP. VIII.

WHO is like the Wiſe, and him that knows the Meaning of a Matter? A Man's Wiſdom enlightens his Countenance, ſo that the Boldneſs of it is altered.

2. As to me, obſerve the King's Command; and as to the High One, the Matter of the Oath of God.

3. Do not go troubled from his Preſence, nor ſtand in an evil Matter: for he does all that he pleaſes.

4. There is Authority in what the Word of a King is: and who will ſay to him, What art thou doing?

5. He that obſerves the Commandment, will know no evil Thing: and the Mind of the Wiſe knows the Time and Manner.

6. For there is a Time and Manner for every Affair; becauſe the Adverſity of Man is much upon him:

7. Since he does not know what will come to paſs; for who can tell him how it will be?

8. No Man is Ruler over the Spirit to with-hold it, and there is no Authority at the Time of Death, nor any Artillery in *that* Battle; neither will Wickedneſs deliver the Owners of it.

9. I have ſeen all this, and given my Mind to every Work that is done under the Sun. There is a Time in which one Man rules over another to his own Hurt.

10. And thus have I ſeen the Wicked buried, who came, being gone from the holy Place, and are forgot in the City where they did ſo: this alſo is Vanity.

11. Becauſe the Decree is not executed *on* an evil Deed ſpeedily, therefore the Hearts of Men in them are full of doing Evil;

12. By which a Sinner may do Evil a hundred times, and it may be prolonged to him: though I know too that it will be well with them that fear God, who ſtand in awe of his Preſence.

13. But it will not be well with the Wicked, nor will *his* Time be long, *which* is like a Shadow; becauſe he does not ſtand in awe before God.

14. There is a Vanity which is done upon the Earth, that there are righteous Perſons to whom it falls out according to the Work of the Wicked, and wicked ones to whom it falls out according to the Work of the Righteous; which I thought was Vanity.

Ver. 29. *Man*] or *Men*, as tranſlated elſewhere: *the Heb. Word*, ſays *Gell*, *is appellative, not proper*; *God made thee, and me, and every Perſon upright*; *as appears by the Oppoſition following*, *Eſſay tow. Amendm.* p. 244. ſee likewiſe p. 601.

Ver. 1. *altered*] to which *Duport* adds by way of Paraphraſe in *Gr. Verſe*, *He is neither ſo much with a downcaſt Look, nor impudent, as he was before, when he did not know ſo many Things of Advice*; *but is very aweful, and a grave Brightneſs ſhines upon, as alſo Boldneſs, mix'd with Meekneſs on, his Countenance.*

Ver. 2. *As to me*] This is directly in the *Heb.* Manner of Expreſſion, and has an Accent that makes a Stop.

Ib. *High One*] Where is *great Zakeph* another Stop, nor is this joined to the next Word by *Makkaph*, as in Ch. iii. 18. & vii. 14. for which it has been taken; but being thus doubly ſeparated, is to be ſuppoſed this Noun, extant alſo in *Hoſ.* vii. 16. & xi. 7. 2 *Sam.* xxiii. 1. and according to Ch. v. 8. *the ſame eaſy Senſe*, ſays *Croſs*, *with Prov.* xxiv. 21. 1 *Pet.* ii. 17. whoſe *Tagh. Art* ſee, p. 99, 100.

Ver. 3. *troubled*] for it will be in vain to be diſcontented at what he orders, which may alſo gain his Diſpleaſure; and thus the Verb commonly ſignifies.

Ver. 5. *knows the Time*] Accordingly *Pittacus* adviſes, Καιρὸν γνῶθι, *Know the Time*, *Diog. Laert.* in *Vita* ejus.

Ver. 6. *becauſe*] Here is the ſame *Heb.* Particle as at the Beginning of the Ver. ſignifying *for* or *becauſe*, but not *therefore*; ſo *Pagn.* and *Merc.* have this *quia*, *Munſt. eò quod*, and *Caſt. quoniam:* beſides *therefore* ſpoils the Senſe; for *Becauſe there is*, as in the *com. Tranſ. a time to every purpoſe*, why *therefore is the miſery of man great?* That would rather leſſen it, by giving him Hope, which often exceeds the Enjoyment of earthly Things, that he ſhall ſome time obtain his Purpoſe.

Ver. 7. *what will come to paſs*] In the *com. Lat. the Things that are paſt*, wrong both in Tenſe and Number.

Ib. *how*] *Heb. according as*; but *when* in the *com. Tranſ.* directly oppoſite to what is juſt before, ſuppoſes *man does know that which ſhall be*, only not the Time of it.

Ver. 8. *to with-hold it*] from his giving up the Ghoſt, as the Expreſſion is plain for, and the reſt of the Verſe concerning Death: yet the *Paraphraſts* twiſt it, as *Patrick*, that *no Prince can hinder Men from thinking what they pleaſe*; or as others, that no Subject can ſave himſelf againſt the King's Authority. But when I look back upon thoſe Meanings to the Words, I can't ſee the Reſemblance that ſhould be in them, nor why they muſt be ſpoken of Kings and their Subjects.

Ib. *Artillery*] no offenſive Weapons to ſend at the Enemy; as the Word ſeems to import, and agrees beſt with the foregoing: ſo *Broughton* renders it *armour*; *Jun.* and *Trem. miſſile*, *Dart*; *Bibliander* in the *Tig. Verſ.* (*telorum*) *emiſſionem*, *throwing darts*, and *Merc.* the like.

Ver. 10. *the Wicked buried*] whoſe ruling had procured their Death, this Verſe being neceſſarily connected to the former by *thus*; and *Solomon* ſeems to have mentioned *buried*, becauſe he had ſeen that himſelf.

Ib. *being gone*] before they came to the City, where they perpetrated their Wickedneſs.

Ib. *the holy Place*] which may denote their having been religious.

Ib. *forgot*] *Sept.* and *vulg. Tranſlations*, *were praiſed*; which only counting כ to be ב might make: ſo the *Jewiſh Rabbies* play with this and other Words, but in theſe *Verſions* it was rather a Miſtake.

Ib. *where they did ſo*] The Author of the *vulg. Lat.* to help out his foregoing; turns it, *as if they were of juſt Deeds*; and here the prefixing but of כ to אשר might bring it to the ſame Senſe, viz. *as they who had done rightly*, which *Capellus* it ſeems overlooked.

15. And I praiſed Chearfulneſs, becauſe Man has no Good under the Sun, but to eat, drink, and be chearful: for that of his Labour will cleave to him, the Days of his Life which God gives him there.

16. As I was giving my Mind to know Wiſdom, and to ſee the Buſineſs which is done upon the Earth, that there is he who does not even ſee Sleep Day nor Night with his Eyes;

17. I ſaw that of all the Work of God, Man cannot find out that which is done under the Sun; for the ſake of which ſhould a Man labour to ſeek, he could not find *it*; nay not if the Wiſe ſhould think to know *it*.

CHAP. IX.

FOR I applied all this to my Mind, to manifeſt it all, that the Righteous, and the Wiſe, with their Services, are in the Hand of God: Men know neither *his* Love nor Hatred, by all that is before them.

2. All Things are alike to all; there is the ſame Event to the Righteous, and the Wicked; to the Good and Clean, and the Unclean; both to him who ſacrifices, and him who does not: the Good and the Sinner are alike; he that ſwears, is as he that fears an Oath.

3. This is a grievous Thing among all which is done under the Sun, that there is the ſame Event to all; ſo that even Men's Hearts are full of Evil, and Madneſs is in them while they live, though after that they muſt be with the Dead.

4. Becauſe there is *ſome* Truſt for him who is joined to all the Living; for a living Dog himſelf is better than a dead Lion.

5. Though the Living know that they ſhall die; but the Dead know nothing, nor have they a Reward any more, ſince the Remembrance of them is forgot.

6. Both their Love and Hatred, with their Envy is now periſhed; and they have no Part any more for ever of all that is done under the Sun.

7. Go, eat thy Food with Gladneſs, and drink thy Wine with a good Heart: for now God is pleaſed with thy Deeds.

8. Let thy Cloaths be white at all times, and let not Oil be wanting on thy Head.

9. Enjoy Life with the Wife whom thou loveſt, all the Days of thy vain Life, and of thy Vanity, which are given thee under the Sun: for that is what belongs to thee of Life, and of thy Labour which thou doeſt there.

10. Do all that thy Hand finds to do, with thy Might: for there is no Work, Contrivance, Knowledge, nor Wiſdom in the Grave whither thou art going.

11. I ſaw again under the Sun, that the Race is not for the Swift, nor the Battle for the Strong, neither Food for the Wiſe, nor yet Riches for Men of Underſtanding, nay nor Favour for thoſe who have Knowledge; becauſe Time, and Caſualty falls out to them all.

12. For even Man does not know his Time, like the Fiſhes which are taken in an ill Net, and as the Birds that are ſo in a Snare: like them are Men inſnared at an ill Time, when it falls ſuddenly upon them.

13. However I ſaw this Wiſdom under the Sun, which was great to me:

14. There was a little City, and few Men in it, to which a great King came, incloſed it about, and built great Ramparts againſt it;

15. And there was a poor wiſe Man found in it, who delivered the City by his Wiſdom: yet the People did not remember that poor Man.

16. Upon which I ſaid, Wiſdom is better than Strength: though the Wiſdom of a poor Perſon is deſpiſed, and his Words not hearkened to.

17. The Words of the Wiſe are hearkened to in Quietneſs, more than the Cry of him who has dominion among Fools.

Ver. 15. *Chearfulneſs*] better than *Mirth*, Chap. vii. 4. and though the *Heb.* Word is the ſame there, that might have a more extenſive and different Meaning.

Ver. 1. *in the Hand of God*] as if concealed, as well as preſerved there.

Ib. *know neither* his *Love*] God's Love or Hatred is not known by the outward View of Things, Proſperity or Adverſity; and *his* ſeems neceſſarily and plainly to be underſtood from *God* expreſſed juſt before.

Ver. 2. *to the Good*] The *Sept.* and *vulg. Lat. Tranſ.* add *and to the Bad*; but *Unclean* may be oppoſite both to *Good* and *Clean*, according to *Ab. Ezra*, eſpecially as there is [and] between them.

Ver. 3. *ſo that*] which is connective, and agreeable to Chap. viii. 11.

Ib. *though*] alike connective and well; but [and] makes it weak.

Ver. 4. *Becauſe there is* ſome *Truſt*] Becauſe they have a Dependance on this Life; which I think clears up the Difficulty of underſtanding the Drift of this Verſe well.

Ver. 5. *Reward any more*] He ſpeaks in Regard to the Things of this Life only, as the following Words ſhew.

Ver. 7. *for now God*] Where *Sandys*,

Why ſhould unfruitful Cares our Souls moleſt?
Pleaſe thou thy God, and in his Favour reſt.

Ver. 10. *Do*] *Pittacus* being aſked, What is beſt? Made anſwer, Τὸ παρὼν εὖ ποιεῖν, *To do well what is preſent*, *Diog. Laert.* in *Vit.* Accordingly the famous *Roman* Emperor *Marcus Aurelius Antoninus* ſays ingeniouſly, in his *Meditations*, B. viii. 38. Τοῦτον ἰδὲ τὸν χρόνον σεαυτῷ χάρισαι, *Know how to beſtow the preſent Time upon thy ſelf.*

18. Wiſdom is better than Weapons of War; but one Sinner deſtroys much Good.

CHAP. X.

DEAD Flies make the Apothecary's Ointment ſend forth a Stink, *ſo* a little Folly *does* him who is valued for Wiſdom and Honour.

2. The Heart of the Wiſe is at his right Hand, but a Fool's Heart at his left.

3. And even when the Fooliſh goes along the Way his Heart fails, and he declares to all that he is fooliſh.

4. If the Spirit of the Governor get up againſt thee, leave not thy Place: for Healing pacifies great Faults.

5. There is an Evil I have ſeen under the Sun, as an Error which comes forth from before the Ruler:

6. Folly is put in many high Places, and the Rich ſit in a low one.

7. I have ſeen Servants upon Horſes, and Princes walking like Servants upon the Ground.

8. He who digs a Ditch, will fall into it; and him that breaks down a Hedge, a Serpent will bite:

9. He that removes Stones will be in pain by them; he who cleaves Wood, will be in danger by that.

10. If one has made the Iron blunt, and does not whet the Edge, he muſt increaſe the Force; but Wiſdom is an Advantage to direct.

11. If a Serpent bites out of the Charming, he who charms with the Tongue has no Advantage.

12. The Words of a wiſe Man's Mouth are a Favour, but a Fool's Lips devour himſelf.

13. The Beginning of the Words of his Mouth is Folly, and the End of the ſame grievous Madneſs.

14. The Fooliſh has alſo much Talk; a Man does not know what it is, and who can tell him what will be after it?

15. The Labour of Fools tires each of them, becauſe he knows not how to go to the City.

16. Wo is to thee, O Country, whoſe King is a Child, and thy Princes eat in the Morning.

17. Happy art thou, O Country, whoſe King is a Son of the Nobility; and thy Princes eat in Seaſon, for Strength, and not for Feaſting.

18. By much Slothfulneſs a Building decays, and by the Slackneſs of the Hands a Houſe drops down.

19. Some dreſs Victuals for Mirth, and Wine makes the Living chearful; but Money anſwers all Things.

20. Do not curſe the King, even in thy Mind, nor the Rich in thy Bed-chamber: for a Bird of the Air will carry the Voice, and that which has Wings will tell the Matter.

CHAP. XI.

CAST thy Breaſt atop of the Water; for thou wilt find it in many Days.

2. Give a Part to ſeven, and even to eight: for thou doſt not know what Adverſity may be on the Earth.

Ver. 18. *better*]
Great Actions leſs from Courage, Strength and Speed,
Than from wiſe Counſels and Commands proceed,
Denham's Tranſ. of *Cicero's Treatiſe of old Age.*

Ver. 3. *declares to all*] *Ariſtippus* being aſked, what Difference there was between a wiſe and a fooliſh Man; made anſwer, *Send them both naked to thoſe who are unacquainted with them, and thou wilt know, Diog. Laert.*

Ver. 4. *pacifies*] Not to provoke the Indignation of Superiors, *Pythagoras* expreſſed by, *Do not ſtir up the Fire with a Sword, D. Laert.* in *Pythag.*

Ver 11. *If*] So the *Heb.* is, not *ſurely.*

Ib. *out of*] or *when there is not Charming*, viz. bites before or after it; ſo that the right Time ſhould be minded as well as the Matter, according to Chap. viii. 5. and *without* may have a double and oppoſite Meaning.

Ib. *Charming*] See *Jer.* viii. 17. *Pſa.* lviii. 5.

Ib. *Advantage*] the ſame Word as in the foregoing Verſe. This may be brought for an Inſtance of the Benefit of Wiſdom to direct. *Jun.* and *Trem.* have *nullum emolumentum* incantationis, *no Advantage* of charming; thus alſo the learned *Dieu* expounds it; and *Sandys* turns the whole Verſe,

If Serpents bite before the Charm be ſung,
What then avails th' Inchanter's babbling Tongue?

Ver. 12. *Lips*] by indiſcreet talking with them.

Ib. *devour*] as the Lips do Food; but *to ſwallow* is the Office of the Throat.

Ver. 14. *after it*] See *Jun.* and Ch. vii. 14. but *after him* ſeems to ſtand out of joint.

Ver. 15. *to the City*] in the moſt plain Road.

Ver. 18. *Slothfulneſs*] Οὐδὲν καλὸν ὑπὸ ῥᾳθώμης γίγνεται, *No Good comes of Sloth* or *Idleneſs*, writes *Max. Tyrius, Diſſert.* 34.

Ver. 19. *Some dreſs*] act. and plur.

Ib. *Victuals*] not *a feaſt.*

Ver. 20. *for*] *Sandys,*
For Birds will bear thy Whiſp'rings on their Wings,
To the wide Ears of death-inflicting Kings.

Ver. 1. *Caſt*] If the Bread thou giveſt to the Poor, ſeems as much loſt as if thou ſhouldeſt throw it on the Water; yet thou mayeſt conſider, that even the Water in Time being drawn up into the Air, will fall upon the Ground, and make the Corn grow, whereby thou wilt have thy Bread again. The Meaning of this Verſe is explained by the next; but ſee alſo *Patrick's Par.*

Ib. *the Water*] *wet faces* in the *Biſhops Bible*, by which one would think thoſe who weep, but their *marginal Note* is, *Be liberal to the poore, although it ſeme to be caſt into the Sea, yet it ſhal profit thee at the laſt. Matthews's Bible* has, *Sende thy vittailes over the waters.*

Ver. 2. *Adverſity*] when thou mayeſt want Help thy ſelf.

3. If the Clouds are full of Rain, they empty themſelves on the Ground; and a Tree will be in the Place where it falls, whether it is to the South, or the North.

4. He who obſerves the Wind, will not ſow; nor will he that minds the Clouds, reap.

5. As thou knoweſt not what is the Way of the Spirit, nor of the Bones in the pregnant Womb; ſo doſt thou not know the Work of God who makes all Things.

6. Sow thy Seed in the Morning, and ceaſe not thy Hand at the Evening: for thou doſt not know which will be right, this or that, or whether both of them will be alike good.

7. The Light indeed is ſweet, and it is good for the Eyes to ſee the Sun:

8. But when a Man lives many Years, being merry in them all; let him remember the Days of Darkneſs, for they will be many. All that comes is Vanity.

9. Be merry, young Man, in thy Youth, and let thy Mind make thee chearful in thy youthful Days, go in the Ways of thy own Heart, and by the Sight of thy Eyes; but know that God will bring thee into Judgment for all theſe Things.

10. Therefore put away what diſpleaſes from thy Mind, and remove that which is evil from thy Fleſh: for Youth and early Time are Vanity.

CHAP. XII.

AND remember thy Creator in the Days of thy Youth; while the bad Days are not come, nor the Years approached, of which thou wilt acknowledge, thou haſt no Delight in them;

2. Whilſt the Sun, with the Light, as alſo the Moon and Stars, are not become dark, nor the Clouds return after the Rain:

3. The Time in which the Keepers of the Houſe will tremble, the ſtout ones overthrow themſelves, the Grinders ceaſe, as being become few, and thoſe that look out at the Windows will be darkened;

4. When the Doors will be ſhut in the Street with the low Noiſe of the Grinding, he will riſe up at the Voice of the Bird, and all the Daughters of Singing will be brought down;

5. They will alſo be afraid of being high, there will be Terrors in the Way, the Almond-tree will bloſſom, the Graſhopper be burdenſome, and Deſire pine away; becauſe Man is going to his everlaſting Home, and the Mourners go about in the Street:

Ver. 3. *Clouds*] which ſhould be imitated in being charitable: for as a Man lives and dies, like a Tree that inclines and falls one Way, ſo it will be with him after.

Ver. 4. *He &c.*] Intimating by theſe beautiful and ſtriking Allegories, that we ſhould not refrain from Charity or doing Good, by every Thing that we hear (like the Wind) or ſee (as the Clouds) to the contrary; nor loſe the Seaſon or Opportunity for it, as more obſcurely hinted by Seed-time and Harveſt.

Ver. 5. *the Work of God*] his Providence according to its preſent Circumſtances; yet, as in the next Verſe, we are to continue doing well.

Ver. 8. *But*] which the two *Heb.* Particles unitedly ſignify, as I here render them.

Ver. 9. *Be merry*] Said ironically, according to almoſt all *Interpreters*, and the plain Purport of the Expreſſions; which need not be mentioned, but that *Bp. Patrick* takes it for a *Permiſſion* to do theſe Things.

Ver. 10. *what diſpleaſes*] viz. God, who will bring to Account for it; ſo *Jun. &c.* but *ſorrow*, which I do not find the *Heb.* Word ever ſignifies, leads quite away from it, though forced back again by its Expoſitors.

Ver. 2. An allegorical Deſcription of the gloomy State of old Age.

Ib. *as alſo*] Our *Tranſlators* ſeem ſimply to have uſed [or] becauſe the *Heb.* Verb is ſing. as ſuppoſing it belonged to the Nouns ſeverally; which it would not to *Stars*, and ſurely *Solomon* did not mean it would be one only, without the other. Whereas it is a beautiful Figure of Speech, and not uncommon, to make Verbs agree with their neareſt Subject, as here in the *Original* the *Sun*.

Ib. *the Clouds return*] to bring more Rain.

Ver. 3. *Keepers*] namely the Hands.

Ib. *ſtout ones*] the Legs.

Ib. *overthrow*] The *Heb.* Word not ſignifying *bow*.

Ib. *themſelves*] one another, by their ſtriking together through Weakneſs.

Ib. *Grinders*] the Teeth.

Ib. *thoſe that look*] the Eyes.

Ver. 4. *Doors*] the Lips.

Ib. *in the Street*] comparatively *without*, or as Doors are in the Street; the *Heb.* being not *Streets*, as if real or proper ones, though ſo perhaps properly expounded.

Ib. *with the low*] *low* being an Adjective; not *when—is low*, as if a Verb.

Ib. *low Noiſe*] viz. *Mumbling*, as by ancient People.

Ib. *at the Voice*] early when the Birds begin ſinging, for want of Sleep.

Ib. *Daughters of Singing*] the Inſtruments of Speech, by which Singing is produced; not *all the Daughters of Muſick*.

Ver. 5. *afraid of being high*] leſt they ſhould fall, through Weakneſs and Giddineſs, belonging to old Age; and ſo *Mercer* explains it, *timent loca alta conſcendere, they are afraid to get up high Places*.

Ib. *Almond-tree*] The Head will yield white Hairs. Though this Tree does not ſeem to be mentioned rather than any other for the Colour of its Bloſſoms, ſince they are reddiſh; but for blooming before Winter is over, which is an Emblem of old Age. This *Interpretation* however new, may ſtand faireſt for what *Solomon* himſelf, who is not to be thought uſing an unmeaning Expreſſion, intended.

Ib. *the Graſhopper*] which an aged Perſon, withered, lean, and with the Bones ſticking out, may be thought to reſemble the moſt of any Thing, as the Poets feigned old *Tithon* to be turned into a Graſhopper; and this *Interpretion Lyra* gives, and *Poole* ſeems to like beſt. One may illuſtrate it by remarking, that the nimble ſprightly Graſhopper becomes burdenſome to himſelf at the End of Summer.

Ib. *the Mourners*] thoſe who viſit the Sick; rather than the Funeral Mourners, ſince a Perſon is here ſpoken of as not yet dead, nor is *go about* ſo apt to the latter.

6. While

6. While the ſilver Cord is not become diſtant, the golden Bowl cracked, the Pitcher broken at the Spring, nor the Wheel cracked at the Ciſtern;

7. When Earth will return to the Ground as it was, and the Spirit to God who gave it.

8. Every Thing is Vanity, ſays the Preacher, very vain.

9. Which is the more *certain* becauſe the Preacher was wiſe; who ſtill teaches the People Knowledge, has been attentive, ſearched, *and* put in order many Proverbs.

10. He endeavoured to find agreeable Words; however what is written is right, the Words of Truth.

11. The Words of the Wiſe are like Goads, and like Stakes ſet in, that keep the Cattle together; which are put by the ſame Shepherd.

12. So be the more admoniſhed by them, my Son; there being no End of making many Books, and much Study being a Labour to the Fleſh.

13. Let us hear the Concluſion of the whole Matter: Fear God; and obſerve his Commandments, for this is all that is for Man.

14. For God will bring every Work into Judgment, even every hidden Thing, whether it be good or evil.

Ver 6. *ſilver Cord*] the Marrow of the Back, according to *Grotius*, *Poole*, *Patrick*, *the Geneva Notes*, *&c.*

Ib. *become diſtant*] ſhrunk away from the Vertebræ or Bones: thus the *Heb.* Verb ſignifies, not *looſed.*

Ib. *golden Bowl*] the Dura Mater, or the Membrane that covers the Brain, *Poole*, *Patr.* and *Gen. Not.*

Ib. *Pitcher*] the Vena Cava, on the right Side of the Heart, carrying the Blood like a Pitcher.

Ib. *Spring*] the right Ventricle or Cell of the Heart, according to *Poole* and *Patrick*; rather than the Bladder after *Grotius.*

Ib. *Wheel*] the Vena Pulmonalis, and may be called the Wheel by reaſon of the Circulation of the Blood, in Alluſion to the drawing Water with a Wheel.

Ib. *Ciſtern*] the left Ventricle of the Heart, it having two which hold the Blood; but *Grotius* would have this the Belly.

Ver. 10. by *Sandys*, worthy to be tranſcribed for the Poetry,

He found out Matter to delight the Mind;
And every Word he writ, by Truth was ſign'd.

Ver. 11. *Stakes*] differing from Nails in one *Heb.* Letter.

Ib. *ſet in*] *Heb. planted*; Stakes being ſet in a Row, and at about an equal Diſtance, as Plants are.

Ib. *that keep the Cattle together*] *Broughton* tranſlates it *in the ſheep-folds*; *Jun.* and *Trem. ad caulas*, *at the Folds*; and thus it is coherent with *Shepherd.* But *Hyde* in Not. 15. on Chap. xiv. of *Itin. Mund.* ſays it is in the *Eng. Bib. ſenſu plane nullo*, i. e. *evidently without any Senſe: for*, adds he, *it is hard to divine, who are the maſters of aſſemblies; and harder to believe, that it belonged to them, to drive and faſten nails with a hammer, as Smiths or Carpenters.*

Ver. 12. *Labour*] To omit other Inſtances, *Diog. Laertius* tells concerning *Carneades*, that he was intent at his Study, till his Sight was ſo affected he could not ſee; and then ordering the Boy to bring a Candle, bid him read, as if it was Night.

Ver. 14. *every Work*] As *Plutarch*, writing *About ſuch as are puniſhed ſlowly by the Deity*, ſays, Ἀγωνίζεσθαι ὥσπερ ἀθλητὰς κατὰ τον βίον, ὅταν δὲ διαγωνίσησθαι τότε τυγχάνει τῶν προσηκόντων, *In this Life there is to be ſtriving like Wreſtlers, and when it is lived out, then the Reward belonging to it is received.*

NOTES upon The POEM of SOLOMON.

CHAP. I.

THE chief of Solomon's Poems.

SHE.

2. Let him give me ſome Kiſſes with his Mouth, whoſe Love, which is thy own, is better than Wine.

3. According to the Smell of thy excellent Ointments, thy Name is *like* Ointment poured out: therefore do the Virgins love thee.

4. O pull me! and we will run after thee; the King who brought me into his Parlours: we will be glad and rejoice through thee, will remember thy Love more than Wine: the Sincere cannot but love thee.

5. Though brown, I am beautiful, Daughters of Jeruſalem, like the Tents of Kedar, like Solomon's Curtains.

6. Look not at me *however*, ſince I am brown, becauſe I am ſun-burnt: *for* my Mother's Children diſpleaſed with me, made me keep the Vineyards, *and yet* I kept not my own.

7. Tell me, thou whom my very Soul loves, where thou feedeſt *thy Flock*, where thou letteſt *it* lie down at Noon: for why ſhould I be concealed as it were by thoſe of thy Companions?

HE.

8. If thou doſt not know, O faireſt of the fair Sex, come forth in the Tracks of the Flock, and keep thy Kids by the Shepherds Huts.

9. I compare thee, my dear one, to the Horſes in Pharaoh's Chariots:

Ver. 1. *Poem*] *Song* being of profane Uſe, perhaps as much as *Ballet* formerly, when it was called in the *Old Engliſh Bible*, *The Ballet of Balletes*, nay in the *Biſhops Tranſ.* made but in *Q. Elizabeth*'s Reign, and was therefore altered.

Ib. *She*] which with [he] and [they] I annex throughout this *Book*, as neceſſary to make it plainer, ſince it is a Dialogue: which Manner of writing was much uſed in very ancient Times, as appears by *Diogenes Laertius*, who in his *Lives of the Philoſophers*, mentions ſucceſſively *Stilpo* writing 9 *Dialogues*, *Crito*, 17, *Simo* 33, *Glauco* 9, *Simmias* 23, *Cebes* 3; and the Speakers are diſtinguiſhed in *Matthewe's Bib.* 1537.

Ver. 2. *give me*] as we ſay.

Ib. In the ſpiritual, which is the principal Senſe, *Solomon* ſeems to begin as with the ſaving Work of Regeneration; where tho' the Soul firſt expreſſes her Love, yet it is in Conſequence of the Divine Love firſt acting in a previous and powerfull Call, according to 1 *John* iv. 19. and as the Bridegroom compoſed this by Ver. 1. notwithſtanding the Bride firſt ſpeaks.

Ib. *Kiſſes*] the common Sign of Love.

Ib. *than Wine*] The Soul ſoon becomes ſenſible, that the Love of God exceeds any earthly Enjoyment, which urges her on to obtain it.

Ver. 3. *According to*] Beſides this, which is ſeveral times the Meaning of the *Heb.* Prepoſition, as any one may be ſatisfied by the Plenty of Inſtances produced by *Noldius*, I don't know any that makes agreeable Senſe; however not the poor Compliment, that the Virgins loved *Solomon becauſe of* the Smell of his Ointments, much leſs that his very Name was as Ointment becauſe of that Smell.

Ver. 4. *O pull me!*] feeling, as the yet feeble Soul does, her owh Sluggiſhneſs, while ſcarce or but juſt riſen from the Earth.

Ib. *we will run*] I with others who do.

Ib. *who brought*] The Soul does not arrive to ſuch holy Deſire, till it has had ſome Experience of the Preſence and Favour of its Saviour, as it was with *Jacob*, *Gen.* xxviii. 16, &c.

Ib. *Parlours*] the beſt Rooms of Entertainment, where ſhe was treated with Wine, but minded and remembred his Love more than that, according to what follows: better Senſe, I preſume, than is to be made of *Chambers*; however being not a ſingle one, the Libertine may eaſe himſelf of his looſe Thoughts. The Word is rendered by our preſent *Tranſlaters* in 1 *Chr.* xxviii. 11. *parlours*, tho' belonging to the Temple, and I turn it ſo, *Judg.* iii. 24. where it is diſtinguiſhed from *Chamber*, as I do alſo in 2 *King.* ix. 2.

Ver. 5. *beautiful*] Although I make a poor Appearance of my being religious, I am ſincere and hearty in it, which is truly beautiful.

Ver. 5, 6.] Nothing perhaps in all the celebrated ancient and modern Paſtorals comes up to theſe two Verſes, even excluſive of their divine Signification, in the rural Ingenuity, and beautiful Simplicity, of the Thoughts; which to repeat in another Manner for Illuſtration, might be only to leſſen.

Ver. 6. *ſun-burnt*] not with the ſame Verb as before.

Ib. *my Mother's Children*] The mean Show I make is owing to the ill Profeſſors of my Church, who inſtead of helping have hurt me.

Ib. *made me*] Having Power over her, it may be ſuppoſed, by her being younger, and alſo Envy to her for her being fairer, ſo forced her out to work, and be tanned in the Sun.

Ver. 7. *Tell me*] The Soul in Love with the Lord, wants to follow him; and ignorant how to do it rightly, ſeeks it properly by Prayer from himſelf.

Ib. *why, &c.*] which I have in *manuſcript Verſe*, deſignedly plain and cloſe,

Why ſhould thy Shepherdeſs, as hid, repine
At others Company, and want of thine?

Ib. *concealed as it were*] concealing her ſelf from the other Shepherds, while ſhe did not ſeem to do it, leſt ſhe ſhould be taken notice of: the Caſe of thoſe who are among falſe Teachers, and ſuch a Church, ſeeking for the true one. It is undeniable that it is *covered* or *concealed*, but ſeems to have been altered becauſe *Tranſlators* did not underſtand the Meaning of it; and thus it ſuits with *come forth* in the next Verſe.

Ver. 8. *keep thy Kids*] as an inferior Shepherdeſs.

Ib. *by the Shepherds Huts*] whither they would be ſure to come.

Ver. 9. *dear one*] The *Hebrew* Word might perhaps be rendered moſt naturally *Friend*, or in Latin *Amica*: but this ſeems not ſufficiently endearing, as belonging to Friendſhip rather than to connubial Love. *My Dear*, though tender, is trite; and I recollect not at preſent any Word in our Language more juſtly expreſſive of the Original.

Ib. *the Horſes*] that ſeem by what follows to have had fine Collars on their Necks, and *Rows* (as is denoted in

10. They

10. Thy Cheeks being beautified along with Ringlets, thy Neck around with Rib-bands.

11. *But* we will make thee ſuch Ringlets of Gold, and Beads of Silver.

SHE.

12. While the King is in his Circle, my Spikenard gives a good Scent.

13. My Love is to me *like* a Bundle of Myrrh, lying all the Night long between my Breaſts:

14. My Beloved is to me *as* a Bunch of Camphire, the Growth of the ſcented Grounds at Engedi.

HE.

15. Behold, thou art fair, my dear one, thou thy ſelf exceeding fair: thy Eyes, to name no more, are *like* Doves.

SHE.

16. Lo not fair alone art thou, my Love, but good-tempered too; agreeable to our Bed being green,

17. The Rafters of our Houſes Cedar, our Gallery Cypreſs.

CHAP. II.

HE.

TO be fragrant with the Roſe of Sharon, fair with the Lilly of the Vallies, are mine.

2. *But* like a Lilly among Thorns, ſo is my dear one among the Daughters.

SHE.

3. As an Apple-tree amongſt the Trees of the Wood, ſo is my Love among the Sons; in whoſe Shade I ſhould like to ſit, and his Fruit would be pleaſant to my Palate.

4. He introduced me into the Banqueting-houſe, the Sign of which over me was Love.

5. Support me with Cordials, ſtrew Choice of Apples for me; becauſe I am ſick with Love.

6. Let his left Hand be laid under my Head, and his right put round my Waiſt:

7. I ſtrictly charge you, Daughters of Jeruſalem, who are among the wild Roes or Hinds, not any how to make *his* Love be ſtirred up, till it would.

8. That is the Voice of my Beloved! look yonder he comes! leaping upon the Mountains, ſkipping over the Hills;

9. My Love, even not unlike a Roe, or youthful Deer. Lo *already* he ſtands but behind our Wall, looks through the Windows, appears plainly at the Caſement,

10. *And* pleaſantly thus beſpeaks me: Get ready, my dear one, my fair one, and come along.

11. For ſee the Winter is fled away, the rainy Seaſon is quite gone.

12. Earth's Lap diſplays her infant Flowers, the warbling Spring is welcomed in, and hark how the Turtle-dove cooes in our Clime.

13. The Parent-tree produces its green Figs, and the Vines teeming with Grapes afford a pleaſant Smell. Get ready, my dear one, my fair one, and come along.

14. My Dove, who dwelleſt in the Cleſts of the Rock, in the Covert of the ſteep Place,

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both the next Verſes) of Ornaments on their Bridles down their Cheeks.

Ver. 10.] This Ver. in the *Biſhops Bib.* *Thy cheekes and thy necke is beautifull as the turtles, and hanged with ſpangs.*

Ib. *with—with*] *vulg. Lat.* and *Gr.* for both *as*, by the Likeneſs of the Letters ב and כ and inſtead of *Rows* plur. *a Turtle-dove's* ſing. but wrong, as ſhewn by *Mercer* in *Comment.*

Ib. *Ringlets*] ſuch as were ſuitable for a Shepherdeſs, but he would give her ones proper for a Princeſs.

Ver. 11. But *we will make thee*] The Accompliſhments of a Perſon before Converſion, whether natural or acquired, are heightened by the divine Benediction after.

Ver. 12. *Circle*] ſurrounded by his Courtiers; the Manner in which they uſed to ſit.

Ver. 13. *lying*] as here is not *he* in the *Heb.* that ſeems too immodeſt at the beſt. Nay thus the beſt *Tranſlators* have rendered it; and to put Myrrh into the Boſom, ſays *Patrick*, was the Manner in thoſe Countries.

Ver. 14. *Grounds*] *Incloſures* or *Plats*, more ſuitable than *Vineyards* for *Camphire.*

Ver. 15. like *Doves*] looking pretty and innocent; ſee Chap. iv. 1. & v. 12. ſo *Sandys*,

In either Eye there ſits a Dove;
So mild, ſo full of artleſs Love.

Ver. 17. *Houſes*] The Pleaſure-houſes ſeem to be intended, where the Rafters and Gallery were in Sight.

Ib. *Gallery*] as Chap. vii. 5.

Ver. 2. *Lilly among Thorns*] ſurpaſſingly beautiful.

Ver. 5. *ſtrew*] or *ſpread*, as the *Heb.* Word ſignifies, and is rendered *Job* xli. 30.

Ver. 6. *Let*] The Verb here is in the direct Form for the Imperative or *let*, which in the 3d Perſon is the ſame with the fut. Tenſe.

Ver. 7. *I ſtrictly charge you*] being concerned leſt the young Women abroad in the Country, from whence ſhe was expecting him to come, according to the next Verſe, ſhould endeavour to gain his Affection before he got to her; but ſhe ſignifies it would be in vain. It ſeems a lively Image of the Jealouſy, the Fear, and yet the Confidence of a Lover.

Ib. *who are among*] at their Country-ſeats, Hunting, &c.

Ib. *among*] for how profane would it have been in *Solomon* to make Swearing by ſuch Creatures? *Ainſw.* ſays, 'here may be underſtood, *yee that are by the Roes*, or 'abide *with the Roes*;' *Jun.* and *Trem.* have imperatively, *emanete cum capreis, remain out with the Roes.*

Ib. *it would*] The Verb belonging to *Love*, and not to *him.*

Ver. 8. *leaping*] *Biſh. hoppyng.*

Ver. 9. *through*] not *forth*, he being repreſented as without, which *behind*, and his coming thither from the Hills ſhew.

Ib. *appears plainly*] *Heb. flouriſhing:* diſcovering himſelf gradually, as it is done divinely.

Ver. 13. *teeming*] The pleaſant Smell being while the Vines are in Bloſſom.

Ver. 14. *ſteep Place*] *Stairs* in a Houſe does not ſuit very well, either with *Rock* abroad, or with *Dove.*

let

let me ſee thy Countenance, hear thy Voice: for this is pleaſant, and that is beautiful.

15. Catch the Foxes for us, the little Foxes that ſpoil the Vineyards; for ours *have* young Grapes.

16. I have a Love of my own, and I am his, who feeds *his Flock* amidſt the Lillies.

17. Againſt the Day dawns, and the ſable Shades flee faſt away, turn about my Love, reſemble the Roe, in Swiftneſs the Fawn, upon the boaſted Mountains of Bether.

CHAP. III.

I CONSIDERED where to find him, whom my Soul loved, on my Bed in the Night; but conſidered alas in vain.

2. I will get up now, *thought I*, and go about in the City, through the Lanes and Streets, to ſeek for him, with a Lover's Fondneſs; *but* ſought, and could not find him.

3. The Watchmen who went about there meeting with me, *I ſaid*, Did you ſee ſuch a one, to whom my Affection is engaged?

4. From them was I gone but a little, before I found him out: I caught hold of him, and held him faſt, till I had led him along to my Mother's Houſe, and into the very Parlour of her who conceived me.

5. I ſtrictly charge you, Daughters of Jeruſalem, who are among the wild Roes or Hinds, not any how to make *his* Love be ſtirred up, till it would.

THEY.

6. Who is this comes up out of the Wilderneſs like Pillars of Smoak, perfumed with Myrrh and Frankincenſe, more than any Powder of the Merchants?

SHE.

7. Behold there are threeſcore ſtout Men, round about his Bed, namely Solomon's, ſome of the ſtouteſt in Iſrael:

8. All of them can handle a Weapon, being inſtructed in War; *and* each have their Swords on their Thighs, by reaſon of Danger dreaded in the Night.

9. King Solomon made him a Marriage-bed of the Wood of Lebanon:

10. To which he put the Poſts of Silver, the Covering of Gold, the Canopy of Purple; the Middle of it being ſpread for Love by the Daughters of Jeruſalem.

11. Go forth, you Daughters of Zion, and ſee King Solomon with the Crown which his Mother crowned him with, on the Day of his Marriage-contract, on the Day of his Heart's Rejoicing.

CHAP. IV.

HE.

BEHOLD thou art fair, my dear one, thou thy ſelf exceeding fair: thy Eyes are *as* Doves by thy Locks; thy Hair is like a Herd

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Ver. 15.] ending the Speech of the Beloved that began Ver. 10. as in *Barton's Hymns*, p. 727. which I prefer to *Patrick*'s making the foregoing Verſe and this, a Reply of his to the other, as unapt and confuſed.

Ver. 16. *I have a Love of my own*] That in the *com. Tranſ.* being Nothing, and I hope it won't be pretended the *Original* is ſo; on the contrary what is there turned *my* is properly *I have*.

Ib. *feeds*] the Flock, as Ch. i. 7. *Gen.* xxxvii. 13, 16.

Ver. 17. *Day dawns*] The heavenly Mind craves for the Coming of her new admired one ſoon. The Progreſs of Regeneration may be ſeen, notably as well as experimentally deſcribed, in *Bromley's Sabbath of Reſt*.

Ib. *reſemble the Roe*] to make haſte in coming to her, as Ver. 8, 9. Chap. viii. 14. and as עד ſignifies *againſt* as well as *till*, *Gen.* xliii. 25. it is more likely to be meant by Day than by Night; ſee alſo Ch. iv. 6. He ſhould get ready to come away ſpeedily as ſoon as ever he had the Morning-Light for it. *Turn about* may ſignify her Fear that he was not then coming towards her.

Ib. *Bether*] *Vulg. Lat. Bethel*, where uncommon Names are divers times changed for more common ones.

Ver. 1. *Bed.*] The Emblem of Sloth or Negligence, by being in which as a Bed, the Soul's Beloved is loſt, according as at Ch. v. 2, 3.

Ver. 2. *get up*] He being ſought without Effect in a State of Negligence, a good Reſolution of Diligence well proſecuted, and perſevered in, was proper and neceſſary.

Ver. 3. *Watchmen*] whom *Quarles* in a *Note* on his Verſe of this *Book* expounds to be *The Miniſters of the Word*, and *Patrick* the like.

Ib. *Did you*] The Perſon divinely reached, and afterwards coming to a Loſs, is upon the Enquiry from the Watchmen; but finds Chriſt again, after ſeeking there in vain.

Ver. 4. *gone but a little*] When ſhe turned from them, ſhe ſoon found her Love. A Sarcaſm, it may be doubted whether more ſharp or juſt.

Ib. *held him faſt*] The Favour of God being regained, great Care is taken not to loſe it again.

Ib. *very Parlour*] the beſt Room in the Houſe, and that for Entertainment; look to Ch. i. 3.

Ver. 6. *this*] viz. ſhe, as Ch. viii. 5. which the *Heb.* Verb and Participle here ſhew.

Ib. *more than*] not *with* as before.

Ver. 8. *inſtructed in*] the ſame as in 1 *Chr.* xxv. 7.

Ver. 9. *Marriage-bed*] which the two foregoing Verſes, and the following one, as well as the Root ſhew: ſo *Jun.* and *Trem.* have it *Thoro* for *Toro*, noting it to be that mentioned Ch. i. 16. *Matthewe's Bib. bedſteade*; but the *Biſh.* and *Gen. pallace*.

Ver. 10. *Covering*] or *Counterpane*, or *Coverlet*, were not the firſt too little known, and the latter too vulgar. *Heb. Spreading*.

Ib. *ſpread for Love*] made well for the Wedding-night. Others make this Part of it not real, but imaginary: an unſuitable Compound.

Ib. *Love*] *Patrick*, *&c. lovely Figures*, rather *Figures of Love*; and if ſo, on the Covering.

Ib. *by*] Thus have it *Montan. Jun.* and *Patr.* ſeveral *Tranſlators by reaſon of*, ſeveral others only genit. *of*, the *Heb.* ſcarce allows of the latter, leſs of *for*.

Ib. *Daughters of Jeruſalem*] thoſe whom *Solomon* had married.

Ver. 1. as *Doves*] Beſides *Doves Eyes* being unapt of it ſelf, as may further appear by Ch. v. 12. ſuch a leſſening Simile does not ſeem to agree with the following.

of

of Goats that brouſe on the Side of Mount Gilead;

2. Thy Teeth are like a Flock to be ſhorn, that come up from Waſhing, which all bring forth Twins to Perfection;

3. Thy Lips are like a ſcarlet Line, and thy Speech graceful; as a Piece of Pomegranate are thy Temples by thy Locks;

4. Thy Neck is like the Tower of David built for an Arſenal of Arms, on which there hang a thouſand Bucklers, being all the Shields of valiant Warriors;

5. Thy two Breaſts are like two young Twin-Roes, that graze among the Lillies.

6. Againſt the Day dawns, and the ſable Shades flee faſt away, I will take a Tour to the Mountain of Myrrh, and to the Hill of Frankinceniſe.

7. Thou art all over beautiful, my dear one, there is no Blemiſh in thee.

8. Thou ſhalt come with me from Lebanon, O Spouſe, along with me from Lebanon; ſhalt look from the Top of Amanah, from the Summit of Shenir and Hermon, from the Lions Dens, from the Mountains of Leopards.

9. Thou haſt tranſported my Heart, my Siſter-Spouſe; thou haſt tranſported my very Heart with one of thy Eyes, with one Chain of thy Neck.

10. How comely is it to love thee! my Siſter-Spouſe: how much better this than Wine! and the Smell of thy Ointments than any Aromaticks!

11. Thy Lips, thou Spouſe, with the Honey-comb drop Sweetneſs: Honey and Milk flow from thy Tongue, and thy Garments ſmell like Lebanon.

12. *Thou* art *as* a Garden that is barred, my Siſter-Spouſe, *like* a Spring bolted, a Fountain locked up;

13. Whoſe Product is an Orchard of Pomegranates, and other precious Fruits, Camphire together with Spikenard-trees,

14. Spikenard it ſelf and Saffron, ſweet Cane and Cinnamon, nay every Sort of Trees bearing Frankincenſe, Myrrh and Aloes, as likewiſe all the principal Spices:

15. There being a Garden-fountain, a Well of Spring-water, and Brooks from Lebanon.

SHE.

16. Rouze up, O North-wind, and come, thou South, blow alternately on my Garden, *that* its fragrant Spices may flow forth: *then* let my Love come into the Garden, no more mine, but his own, and eat his precious Fruits.

Nay if the *Eyes* are to be underſtood as compared to *Doves Eyes*, ſo might the *Hair* to *Goats Hair*, and the *Teeth* to *Sheep's Teeth*.

Ib. *by*] not *within*, with her Hair hanging over her Eyes, nor Ver. 3. with her Temples hid by it. *Nold. Caſtal.* and *Tigur. without*.

Ib. *brouſe*] for which may be ſeen only *Jun.* and *Trem.* with *Buxt.*

Ver. 2. *to be ſhorn*] for Sheep are waſhed firſt, to cleanſe their Wool fit for Shearing; and as to the Word *even* in the *com. Tranſ.* which is turned *Italick* by wrong Printing, I ſee no Foundation for it in the *Original*, the Verb ſignifying *to cut*, as in 2 *King.* vi. 6.

Ib. *that come up*] as they are waſhed one after another in a Rank, as Teeth ſtand.

Ver. 3. *ſcarlet Line*] *roſe coloured rybond, Tynd.*

Ib. *Temples*] where the fine Veins appear.

Ver. 4. *the Shields of valiant Warriors*] of ſuch noted Warriors as had been ſlain by *Iſraelites*, according to the Cuſtom of other Nations, of which I ſuppoſe *Goliath*'s the chief, and moſt ſuitable for that Place, 1 *Sam.* xvii. 54. the Strength of whoſe Armour of Defence might beſt ſhew the Valour of thoſe who overcame them. If they had been the *Iſraelites* Arms, their offenſive Weapons, as Swords, &c. would have been more proper; beſides a thouſand ſeem too few of theirs, 1 *Chron.* 12.

Ib. *valiant Warriors*] *Mat.* and *Biſh. the gyauntes.*

Ver. 6. *Againſt*] to be there early in the Morning, to gather the Myrrh and Frankincenſe. I cannot make Senſe of *until*, and the *Heb.* Particle denoting both, I choſe the other, as Ch. ii. 17. There is the ſame Word in the ſame Senſe, *Exod.* xxii. 26.

Ver. 8. *ſhalt come*] He promiſes to fetch her from the deſolate and dangerous Places.

Ib. *Spouſe*] called but *dear one* before.

Ib. *Shenir*] ſo Part of Mount *Hermon* ſeems to be called from its ancient Name, *Deut.* iii. 9.

Ver. 9. *tranſported*] with the *Biſhops bewitched.*

Ib. *Siſter-Spouſe*] Like *Mother-Church*, *Parent-Plant*, nay *Siſter-Plaintiff* by *Dryden*, and *Siſter-Fruits* by *Pope*; and *my* being omitted to the latter, points it out here. Otherwiſe I ſhould prefer *and* added in, before *my*.

Ib. *one of thy Eyes, with one Chain*] The Conjunction *and* being elegantly left out, *Patrick* from *Alcuinus*, more fruitful in inventing than exact in comparing, paraphraſes both to be, *that lovely unity which I ſee between thy Paſtors, and between the People that live in holy obedience to them*: for how did the Eye obey the Chain? Was not the former preferable to the latter? &c.

Ver. 11. *with*] But the *New-Eng. Meetre* has,

My Spouſe thy lips drop honey-comb,
both Honey and milk are on;

honey being for one Syl. and *on* inſtead of *under*: as in the next Ver. there is *ſhut* and *up* for Rhime, and Ver. 15. *'live* (for *alive*, inſtead of *living*) *Waters*.

Ver. 12. *barred*] The righteous Spouſe is preſerved from the World.

Ib. *Spring*] Inſtead of this the *Gr.* and *old Lat.* have *Garden* again, as tho' their Authors took the *Heb. gal.* for *gan*.

Ib. *Spring—Fountain*] Thoſe which *Solomon* is thought to allude to, being about an Hour and a quarter diſtant from *Bethlehem* ſouthward, have no Paſſage to them but by a little Hole about four Yards directly down, where in two vaulted Rooms (that might be this *Spring* and *Fountain*) the Water riſes in four Places, and is from thence convey'd under Ground into Pools, and ſo into a Valley (ſuppoſed to be the *Garden*) incloſ'd on both Sides with high Mountains, *Maundr. Jour. to Jeruſ.* p. 87, 88.

Ver. 15. *There being*] which is neceſſary to connect what follows, and make it intelligible; this belonging to the Speech of the Bridegroom or Beloved before, according to *Mercer*; though ſome would have it ſaid by the Bride or Spouſe; but ſurely the Matter ſuits beſt with the foregoing, and may eaſier be joined to it.

Ib. *Brooks from Lebanon*] which, as *Rauwolff* relates, have pleaſant Groves by them, and ariſe from Springs making a ſweet Noiſe, *Travels*, Pt. 2. Ch. 12.

CHAP. V.

HE.

I AM come into this my Garden, my Sister-Spouse; I gather my Myrrh with my Spice, I eat my Honey-comb with my Honey, I drink my Wine with my Milk: eat Friends; drink, and carouse, ye *my* Favourites.

SHE.

2. I was asleep, but my Mind awake, *when* the Voice of my Love knocking was, Let me in, my Sister, my dear one, my Dove, my most exquisite one; because my Head is full of Dew, my Hair of the Drops by Night.

3. I have undressed my self, *said I*, how can I dress me again? I have washed my Feet, how can I daub them so?

4. But yet my Beloved reaching his Hand through the Hole, my Bowels yerned for him.

5. *So* I got up to let him in, my Hands dropping Myrrh, and my Fingers liquid Myrrh, upon the Handles of the Bolt.

6. When I had opened for my Love, he was withdrawn, gone away: my Soul was departing for the Speech of him; I sought after him, but could not find him; I called him, but he did not answer me.

7. The Watchmen who went about in the City meeting with me, beat me, wounded me; the Watchmen of the Walls pulled off my Veil from me.

8. I strictly charge you, Daughters of Jerusalem, if you find my Beloved, that you tell him I am sick with Love.

THEY.

9. What is thy Beloved more than another, O fairest of the fair Sex? What is thine above any other, that thou chargest us in such a Manner?

SHE.

10. My Beloved is white and red, *like* a Standard set up over ten thousand Men:

11. His Head is *like* a Piece of the finest Gold; his Hair is curled, *and* as black as a Raven;

12. His Eyes are like Doves at the Channels of Water, washing themselves milk-white, *and* sitting plump;

13. His Cheeks are like a Bed of Spice, *and* Heaps of Ointments; his Lips *as* Lillies dropping liquid Myrrh;

14. His Hands are *like* Rings of Gold set with Beryl; his Belly *like* bright Ivory covered with Sapphires;

15. His Legs *as* Pillars of Marble set on Bases of solid Gold; his Countenance is like Lebanon, as excellent as the Cedars;

16. His Mouth is very sweet; and he is all over desirable. This is my Beloved, and this is my dear one, O Daughters of Jerusalem.

Ver. 3. *dress me again*] *Mat.* and *Bish. do it on agayne.*

Ib. *daub*] *Mat. fele, Bish. fyle,* for *defile,* it seems.

Ver. 4. *reaching*] or putting forth, as the *Heb.* Word signifies, from him: which according to my understanding it, was to open the Door; but *Patrick* says, *in a threatning manner to punish her*; incoherent with the next, because that would have raised her Fear instead of Affection.

Ver. 5. *dropping Myrrh*] which she might have for Perfume or Ointment, according to Chap. i. 13. & 36. *Est.* ii. 12. and in her Haste, and Commotion of Mind, not put out of her Hands, or cleanse them from.

Ver. 6. *for the Speech of him*] wanting him to speak to her; not *when he spake,* since she says not only that he was gone, but also did not answer her; and it seems quite overstrained and improper, to be referred to his speaking before, Ver. 2. when, as it appears too, she was not much affected with his Words, but at his putting his Hand through.

Ver. 7. *Watchmen*] whom *Patrick* says he takes in a good Sense, i. e. for Priests, and what they did to her to be out of love and charity: but it was wrong of her then to complain of them; and if such was the Effect of Love, would not Hatred have been better, as producing the contrary?

Ib. *beat me*] Those appointed for religious Watchmen are apt to treat the tender Seekers hardly.

Ib. *Veil*] *Mat. garment, Bish. kercheffe.*

Ver. 10. *white and red*] particularly in the Face, as a Standard in the Colour displayed at the Top of it.

Ver. 11. *curled*] as the *Gen.* but *Mat.* and the *Bish. bushed,* whence the present *bushy.*

Ib. *as black as a Raven*] in *Mat. Bib. browne as the evenynge: Bish.* for *Raven, crowe.*

Ver. 12. *like Doves*] What Excellency or Difference have *the Eyes of Doves* when they are by the Waters? On the other hand, the Sparkling of the Eyes has a pretty Resemblance to the fluttering of Doves in washing, and their Stillness to the sitting. So *Patrick* writes, washed *and* sitting *do not refer unto the* Eyes, *but unto* Doves.

Ib. *milk-white*] as the *washing* is active, it must belong to the *Doves*; and that it should be with Milk seems quite inconsistent, especially at the Water: ב before a Noun is not only used for a Preposition, but to shew the Manner of a Verb, as here of *washing.*

Ib. *plump*] *Heb. in* or *with Fulness.* In *Mat. Bib.* the last Member is, *and remaining in a plenteous Place,* in the *Gen.* and *remaine by the* vessels, *Bish. and are set like pearles in gold.*

Ver. 13. *a Bed*] in a Garden, parted into two by a Path.

Ib. *Heaps*] *Heb. Towers.*

Ib. *Ointments*] from whence our *Translators* made *sweet.*

Ver. 14. *Belly*] But *Patr.* widely fancies the Habit of the High Priest is here represented, and in the next worse; it being as much as that of a Priestess at Ch. vii. 2.

Ib. *Beryl*] The Nails set in the roundish Compass of the Hand, when viewed on the Backside, may be denoted by this.

Ver. 15. *Bases*] which is the proper Meaning of the *Heb.* Word, tho' used also for *Sockets*; but it appears that these were the *Feet,* on which the *Legs* stand, much like *Pillars* on their *Bases*; whereas *Sockets* are hollow to receive Something *into,* not have it *upon* them.

CHAP. VI.

THEY.

WHITHER is thy Beloved gone, O faireſt of the fair Sex? Whither is he turned away, that we may ſeek for him with thee?

SHE.

2. My Beloved is gone down into his Garden, to the ſpicy Parterres; to eat *Fruit* in the Walks there, and to gather Flowers.

3. My Love has me for his own, and he is mine, who feeds *his Flock* amidſt the Lillies.

HE.

4. Thou art beautiful, my dear one, with Tirzah it ſelf, magnificently fine like our Jeruſalem, aweful as ſtately Standards erected.

5. Turn about thy Eyes, over againſt me; that they may ſtrengthen me: thy Hair is like a Herd of Goats that brouſe on the Side of Gilead;

6. Thy Teeth are like a Flock of Sheep, that come up from Waſhing, which all bring forth Twins to Perfection;

7. As a Piece of Pomegranate are thy Temples by thy Locks.

8. Among the threeſcore Queens, fourſcore Concubines, and Virgins without Number;

9. That one is my Dove, my exquiſite one, ſhe who is her Mother's only *Child*, and the pure one of her that ſhe was born of: whom the Maidens bleſs, when they behold, the very Queens and Concubines extol.

10. Who is this appears as if it were the Morning, as fair as the Moon, clear like the Sun, with the dread Preſence of a Banner diſplayed?

11. As I went down into the Garden that is pruned, to view the green Fruits of the Valley, to ſee whether the Vine budded, *and* the Pomegranates bloſſomed;

12. My Mind made me, I did not know how, *like* the Chariots of my free People.

13. Return, return, O Shulammiteſs, come back again, that we may ſee thee. What will you ſee in the Shulammiteſs? As it were the Company of Mahanaim.

CHAP. VII.

HOW handſome thy Feet are in the Shoes, O Prince's Daughter! The Joints of thy Thighs are like Jewels, when wrought by a Jeweller's Hands;

2. Thy Navel is *like* a round Bowl that holds choice Liquor, thy Belly *like* a Heap of Wheat, incloſed about with Lillies;

3. Thy two Breaſts are like two young Roes that are Twins;

Ver. 2. *Parterres*] If ſuch Words are thought not common enough for Paſtoral, let it be remembred that this is between a King, and a Prince's Daughter, Chap. vii. 1. whom we are not to imagine unacquainted with the politeſt Terms, eſpecially in a Garden their frequent Reſort.

Ib. *eat* Fruit] conſentaneouſly to Ch. v. 1. while *feed* is doubtful, whether tranſitive or intranſitive; by which the *Tranſlators* might mean either, or neither.

Ver. 5. *over againſt*] as rendered in the *com. Tranſ. Gen.* xxi. 16. *Neh.* iii. 19, 25, 27. and cannot ſignify merely *from*; but is not in 1 *Cor.* xii. 23. as *Patr.* refers.

Ib. *that*] the *Heb.* never ſignifying *for*.

Ib. *ſtrengthen*] not *overcome*, the Verb not having that Signification: ſo *Jun.* and *Trem.* render, *Adverte oculos tuos ex adverſo mei, ut illi efferant me, Turn thy Eyes over-againſt me, that they may exalt me*; *Ainſworth, Turne-about thine eyes over-againſt me: for they haue lifted me up*; which Senſe he pleads for in his *Annotations:* and no Wonder ſince her Eyes were ſo pleaſing to this her Beloved, Chap. iv. 9. But *Matthewe* has *make me to proude*; the *Biſhops have ſet me on fyre.*

Ib. *thy Hair*] *as before*, Ch. iv. 1. *to aſſure her that he had ſtill the ſame Eſteem of her, notwithſtanding what had happened, Patr.*

Ver. 7.] The *Sept.* have the whole 3d Verſe of the 4th Chap.

Ver. 8. *threeſcore Queens, fourſcore Concubines*] *Solomon* having married ſo many, as it ſeems, when he wrote this, being not yet turned from the Lord; which he was as he afterwards increaſed the Number to a thouſand, 1 *King.* xi. iii. where I ſince find *Grotius* ſpeaking in the ſame manner, as likewiſe *Bochart.*

Ver. 11. *Garden that is pruned*] *Heb. Garden of Pruning:* גנת being from נזז *to cut* or *prune*, as אשכול from שכל and others of like Sort. Beſides *Nuts* is plural, and not agreeable to what follows. The beſt Tranſ. *Jun.* and *Trem.* have *hortos putatos, pruned Gardens*; but the *Heb.* Words are both ſing.

Ver. 12.] *Patrick* aukwardly puts this Verſe as ſpoken by the Spouſe. It is ſtrangely in *Matthewe's Bible, Then the charettes of the Prince of my people made me ſodenly afrayed.*

Ib. *made me*] *Solomon* having in the Ver. before repreſented himſelf going into the Garden, to divert the Thoughts of her whom he was then in Love with being gone, ſhews here the Tranſport of Love that broke through thoſe Amuſements, even to the talking incoherently to himſelf, as in the next Verſe. For an Emblem ſhould be natural or congruous, and perhaps he could not have choſen a fitter Subject than the Love of the Sexes, to ſhadow the Divine Love between God and the Soul; and particularly here that holy Enthuſiaſm of the latter, to be felt, but not deſcribed, though by Change of the Parties, ſuch as muſt be allowed to Similies.

Ib. like *the Chariots*] tranſported, elevated, unconfined, from the low, mean View of a Garden, in Compariſon of exalted noble Love. And how vaſtly will this be enhanced, by taking it in a religious Senſe, on the Contraſt of heavenly with earthly Things.

Ib. *my free People*] which is the *Engliſh* of *ammi nadib* two diſtinct *Heb.* Words, and not a proper Name either of Perſon or Place.

Ver. 13. *Shulammiteſs*] *Com. Lat. Sunamite, Biſh.* the firſt time, *thou perfect one.*

Ib. *Company of Mahanaim*] the Angels who were there, *Gen.* xxxii. 1, 2. *Mat.* has *more than when ſhe daunceth amonge the men of warre*, the *Biſh. She is lyke men of war ſinging in a companie*; both very vulgar.

Ver. 1. *like Jewels*] for the Symmetry, and her good Gait in Walking.

4. Thy Neck is like an ivory Tower; thy Eyes *as* the Fiſh-ponds in Heſhbon, at the Gate of Bath-rabbim; thy Noſe is like the Tower of Lebanon looking towards Damaſcus:

5. Thy Head is like Carmel upon thee; and the curled Hair of it as Purple: *thus* the King is confined in the Galleries.

6. How fair and how pleaſant thou art, O Love, with Delights!

7. This Height of thine may be compared to the Palm-tree, and thy Breaſts to the Bunches.

8. I thought I would climb up the Palm-tree, taking hold of its Branches; ſince now thy Breaſts are like the Bunches on the Vine, and the Smell of thy Noſe like Apples;

9. Thy Mouth alſo is like the beſt Wine, which ſparkles very rightly for my Beloved, making the Lips of thoſe who are aſleep to ſpeak.

SHE.

10. I have a Love of my own, and his Affection is towards me.

11. Come, my Love, let us walk forth into the Field, *and* lodge in the Villages.

12. Let us riſe early *to go* into the Vineyards, *that* we may ſee if the Vine is budded, the young Grapes appear, *and* the Pomegranates are in bloom: there will I grant thee my Love.

13. The Mandrakes emit a ſweet Smell, and at our Doors are all manner of fine *Fruits*, new and old; *which* I have laid up for thee, my beloved one.

CHAP. VIII.

OH that thou wert as my own Brother, who ſucked the Breaſts of my Mother! *that* meeting with thee abroad, I might kiſs thee, and not be deſpiſed.

2. I would lead thee along into my Mother's Houſe, who ſhould teach me: I would make thee drink ſome fine flavoured Wine, the Juice of my own Pomegranates.

3. His left Hand ſhould be laid under my Head, and his right put round my Waiſt.

4. I ſtrictly charge you, Daughters of Jeruſalem, that ye will not any how make *his* Love be ſtirred up, till it would.

THEY.

5. Who is this comes up out of the Wilderneſs, leaning upon her Beloved? [SHE.] I *that* rouſed thee up under the Apple-tree; where thy Mother brought thee forth, where ſhe was delivered who bore thee.

6. Put me as a Seal upon thy Heart, as a Signet on thy Arm: for Love is ſtrong like Death, Jealouſy as rigid as the Grave; the former burning *like* Coals of Fire, with a divine Flame.

7. Much Water cannot quench Love, nor can even Floods drown it: if a Man would give all the Subſtance he has for Love, that all would be utterly contemned.

Ver. 4. *towards*] *Lebanon* being on the weſt Side of *Damaſcus*.

Ver. 5. *Carmel*] *Gen. Verſ. ſcarlet*, which might be thought a Blunder of the Printer, if but in one *Edition*.

Ib. *in the Galleries*] by looking there at her; the Galleries being for Sight of Things. *Gen. tied in the rafters*; the *Biſh.* have *and lyke a king dwelling among many water conduites*, and *Mat.* with the foregoing *the heare of thy heade is lyke the Kynges purple folden up in plates*.

Ver. 7. *Bunches*] The Fruit of the Palm-tree, or Dates, which grow in Bunches or Cluſters.

Ver. 8. *the Palm-tree*] viz. the Spouſe, whoſe Height he compared to it.

Ib. *Smell of thy Noſe*] having a ſweet Breath, very proper to be deſcribed; though the Ignorant may laugh, as is not uncommon, at their own Ignorance.

Ver. 9. *ſparkles very rightly*] as *Prov.* xxiii. 31. where are the like Words, and both of *Solomon*; nor has the *Heb.* here any Meaning of *ſweetly*.

Ib. *my Beloved*] the Bridegroom's Friend. What other *Interpretations* I have met with, as in *Mercer*, *&c.* that the Spouſe, or the Daughters of *Jeruſalem* ſpoke this, or the Beloved of himſelf, are each ſo ſtrained and improper, that I cannot be ſatisfied either of them was intended.

Ib. *making the Lips*, *&c.*] *Duport* in *Gr.* Verſe,

Καὶ τόμ' ἄνοιξε βροτῶν, τὰς κεν γλυκὺς ὕπνος ἔχῃσιν,

and opens the Mouth of Mortals, who are held in ſweet Sleep. Let it not be wondered why I have ſo ſeldom quoted ſuch a learned, curious, and copious Performance of our own Countryman on this and the four foregoing Books; ſince he is a ſtrict Follower of the *com. Eng. Tranſ.* and my *Notes* are generally upon my leaving it. With the *Vulg. Lat.* there is in the Place of this, *and for his Lips and Teeth to chew over*, but the *Sept.* have turned it, *fit for my Lips and Teeth*; both as if the firſt Letter ו in *jeſhenim* had been ו &c.

Ver. 13. *at our Doors*] Fruit, as Apples, &c. being put in Heaps when gathered, without or within, where there is great Plenty; but the old ſeem plainly in the Houſe, where they are alſo laid in the ſame Manner, ſo not at the *Gates*, but *Doors*.

Ver. 1. *as my own Brother*] a very natural and ſtriking Wiſh! which with the reſt may exhibit the ſuperior Senſe *Solomon* was endued with.

Ver. 5. *thee up*] namely the Bridegroom; for this, with *thy* and *thee* that follow, are maſc. in *Heb.* therefore *Poole's Interpretation*, making theſe the Bridegroom's Words, and expounding this, 'When thou wert dead in 'Treſpaſſes, I revived thee,' &c. muſt be quite wrong.

Ib. *Apple-tree*] which might ſpread over the Houſe or Tent.

Ib. *brought thee forth*] But the *Vulg. Lat.* is, *was corrupted*, and for *delivered*, *defloured*, as in the *Doway Engliſh* of it: whereas it is the ſacred Text that is thus corrupted, and abhorrent of thoſe Words, with the Omiſſion of *thee*; notwithſtanding the Canon or Decree in the 4th Seſſion of the *Council of Trent*, Apr. 8, 1546, *Si quis libros ipſos integros cum omnibus ſuis partibus, prout in veteri vulgata latina editione habentur, pro ſacris & canonicis non ſuſceperit, anathema ſit: Whoever ſhall not receive all the Scripture for holy and canonical, entirely as it is throughout the vulgar Latin Bible, let him be accurſed.*

Ver. 6. *upon thy Heart — on thy Arm*] firſt ſecretly, then openly.

Ib. *a divine Flame*] Thus *Trem.* and *Jun.* have *flammæ divinæ*, as the *Heb.* properly is.

8. We

8. We have a little Sister, whose Breasts are not grown; what shall we do for her, at the Time that she shall be spoken for?

9. If she was a Wall, we might build a Palace of Silver upon it; and if she were a Door, we might inclose it about with Planks of Cedar.

10. I was *as* a Wall, and my Breasts like Towers; then was I as if agreeable to him.

11. Solomon having a Vineyard at Baal-hamon, which he let to Farmers, the Man bringing for its Fruit a thousand *Shekels* of Silver;

12. The Vineyard being mine, that I have before me, there are not only a thousand for thee, Solomon, but two hundred for those who keep the Vintage of it.

HE.

13. Let me hear thee who sittest in the Gardens, with thy Associates listening to what thou sayest.

SHE.

14. Come away *then*, my Love, as swift as a Roe, or a Fawn upon the famous Mountains of Spices.

Ver. 9. *was a Wall*] The Advantage here is apparent: if she was, not *be* or *is*, only Part of a House, that might receive a proper advantageous Addition.

Ib. *upon it*] as a Wall, not *upon her* as a Girl.

Ib. *Planks*] for the Lintels and Posts.

Ver. 10. *I was*] viz. the Spouse her self; as at Chap. vii. 8. not the little Sister, as has been thought.

Ib. *agreeable*] or *well*, which the *Heb.* Word frequently signifies, not *favour*.

Ver. 12. *The Vineyard*] spoken of Chap. i. 6. for that this and the foregoing Verse are Part of the Spouse's Speech, not only the Matter and Manner of Expression shew, but likewise *Ainsw.* and *Mercer* at the End of his *Comment* on it.

Ib. *The Vineyard being mine*] Otherwise I desire the *Interpreters* to give me any tolerable Account of it.

Ib. *two hundred*] shewing her commendable Generosity, and the Advantage of the Vineyard being in her Occupation.

Ver. 13. *sittest*] fem. in *Heb.* as it were, *thou Woman* or *Spouse who sittest*.

Ib. *what thou sayest*] The holy Lore that so spontaneously flows from the consecrated Lips of one newly espoused to *Christ*, who as a Child delights to tutor the lesser Children. Since an experienced Child of God must know the exceeding Suitableness of this, and the few other Things of the same Kind here remarked; I have thought over and over, that the present *Poem* represents principally, if not only, the reciprocal Love and Regard of *Christ Jesus*, and the Soul, at the Season of its first Conversion, or during its being initiated into the State of Renovation.

NOTES upon the BOOK of ISAIAH.

CHAP. I.

THE Viſion of Iſaiah the Son of Amoz, which he ſaw concerning Judah and Jeruſalem, in the Time of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah.

2. Hear, O Heaven, and liſten, thou Earth, for the Lord ſpeaks: I bred up and advanced Children, and they themſelves have rebelled againſt me.

3. The Ox knowing his Owner, and the Aſs his Maſter's Rack; Iſrael does not know, my People do not underſtand.

4. Ah, it is a ſinful Nation, a People heavy with Iniquity, an Offspring of Evil-doers, Children that corrupt themſelves! they have forſaken the Lord, contemned the holy One of Iſrael, are turned backward in Alienation.

5. Why will you be ſmitten any more, *by* proceeding in Apoſtacy? The whole Head is diſeaſed, and the whole Heart languiſhing.

6. From the Sole of the Foot to the Head, there is no Soundneſs in it; Wounds, and Swellings, and corrupted Sores; that have neither been ſqueezed, bound up, nor ſoftened with Ointment.

7. Your Country is deſolate, your Cities are burnt with Fire: your very Ground Strangers conſume before you, and it is deſolate as with an Overthrow by Strangers.

8. And the Daughter of Zion is left as a Booth in a Vineyard, as a Tent in a Cucumber-garden, like a beſieged City.

9. Unleſs the Lord of Armies had left us ſome little Remainder, we ſhould have been as Sodom, ſhould have been like Gomorrah.

10. Hear the Lord's Commiſſion, you Leaders of Sodom: give ear to the Law of our God, O People of Gomorrah.

11. For what is the Multitude of your Sacrifices to me? ſays the Lord: I am cloyed with the Burnt-offerings of Rams, and the Fat of fat Cattle; and do not delight in the Blood of Bullocks; Sheep, and He-goats.

12. When ye come to appear before me, who requires this of you, to trample my Courts?

13. Bring an Offering no more in vain,

Ver. 1. *Iſaiah*] *Heb. Jeſhahyahu*, not *Jeſaihahi* as is ſaid in *Henry's Expoſition*.

In the Courſe of my tranſlating this Prophet, I obſerved that he is very ſublime, with various Elegancies of Language, to Chap. xxxvi. as is alſo *Hezekiah's Prayer*; and on to Chap. lvii. in a good moderate Style, not without ſome Flights of the former Kind; then to the End more ſublime. Which three Sorts of Writing are obſerved in the Prince of the *Latin* Poets, but, to add my own Obſervations, with much Diſadvantage: for inſtead of that copious and beautiful Variety of Expreſſion in *Iſaiah*, one might almoſt think *Virgil* compoſed his *Æneids*, like a School-boy, by a *Phraſe-book*. Next *Iſaiah* has doubtleſs ranged thoſe three Kinds in the beſt Order; firſt engaging, and poſſeſſing himſelf of, his Reader's Attention and Admiration (I ſpeak as to Language) whom he pleaſantly leads on, and leaves with freſh Endearments; like the Impetuoſity and Roaring of a mighty Flood from the Mountain; which then runs ſmoothly through the Plain, and becomes deep and ſpacious as it approaches the Sea: ſo is the Prophet in his Style, engaging and pleaſing in this Manner from the Beginning to the End; the Hiſtorical Part being as a Reſt to the wanting Auditor, accommodated with a peculiar Agreeableneſs, becauſe it is the fulfilling of what was juſt before predicted. Thus we ſee *Iſaiah*'s Abilities from the very Entrance; unlike *Virgil*, who ſeems to have commenced Author premature, and written his *Eclogues* as uncapable of the *Georgics*, and theſe as of the *Æneids*.

Ib. *of Uzziah*] Look at Chap. vi. 1.

Ver. 2. *bred up and advanced*] So *Jun.* and *Trem.* tranſlate, *educavi & extuli*, and the *Heb.* Words ſignify, from *making great* and *lifting up*; the firſt not *nouriſhed* or *fed*, nor the other *brought* or *bred up*.

Ver. 3. *underſtand*] which is the proper Meaning, and agrees with the Compariſon.

Ver. 4. *heavy*] as we ſay *with Sleep*, the *Heb.* Word being ſo.

Ib. *contemned*] *Caſtal. deſpicati ſunt*, *Jun.* and *Trem.* to look in no more, *ſpreverunt*, i. e. *deſpiſed*, as the Verb ſignifies, and is rendered in this *Book*, Chap. v. 24. & lx. 14.

Ib. *turned*] *Heb. alienated backward*, paſſive of a Verb *to alienate* or *be ſtrange*. *Pagn. & Montan. alienaverunt ſe.*

Ver. 6. *ſqueezed*] to get out what the Surgeons call *Pus, the corrupt Matter*: ſo the Deſcription is proper to the dreſſing Ulcers.

Ver. 7. *conſume*] that is, the Product of it.

Ver. 9. *Unleſs*] as this was ſpoken concerning the Kingdom of *Judah* by Ver. 8, 11, 21, &c. which was proſperous both under *Uzziah* and *Jotham*, 2 *Chron.* xxvi, & xxvii. and as *Iſaiah* is thought to be ſawed aſunder by *Manaſſeh*, *Heb.* xi. 37. between whoſe Reign and *Uzziah*'s were 58 Years, he could ſcarce begin propheſying till the latter End of *Uzziah*, who reigning 52 Years, hinders this from reſpecting the Time before; it was conſequently in the Reign of *Ahaz*, when we find it ſo to a great Degree, 2 *Chron.* xxviii. 5, 6, 7, 8, 17, 18, 19, 20. This particular Declamation might be put firſt for the Excellence of it; and ſeveral in *Jeremiah* are apparently diſplaced.

Ib. *ſome*] by turning back thoſe who were going into Captivity, 2 *Chon.* xxviii. 8,—15.

Ver. 10. *of Sodom*] which they came up to in Sin, though they had eſcaped its Puniſhment.

Ver. 12. *requires*] *Wm. Tyndal* in his *Prologue* to *Geneſ.* ſays, *To ſow a Shoe at the Commandment of God, to do thy Neighbour Service withal, is much better than to build an Abbey of thine own Imagination. What God commandeth not, getteth no Reward with God*; how agreeable and illuſtrative to this Paſſage of *Holy Writ!*

Incenſe

Incenſe it ſelf is an Abomination to me: of the New-moon and Sabbath, the Calling of the Convocation, I cannot bear with the Iniquity, and of the ſolemn Day.

14. My Soul hates your New-moons, and appointed Times: they are a Fatigue to me, *which* I am weary of bearing.

15. And when you ſpread forth your Hands, I will hide my Eyes from you; even though you make many Prayers, I will not hear: your Hands being full of Blood.

16. Waſh, purify your ſelves, put away the Evil of your Deeds from before my Eyes, leave off doing evil:

17. Learn to do good, ſeek Judgment, direct the Oppreſſed, judge the Fatherleſs, plead for the Widow.

18. Come now, and let us reaſon, ſays the Lord: if your Sins are as it were Scarlet, they ſhall be as white as Snow; if they are as red as Crimſon, they ſhall be like Wool.

19. If you are willing, and be obedient, you ſhall eat the Good of the Country;

20. But if you refuſe, and rebel, you ſhall be conſumed with the Sword: for it is the Mouth of the Lord ſpeaks.

21. How is the faithful Town become a Harlot! it was full of Judgment, Righteouſneſs lodged in it, but now Murderers.

22. Thy Silver is become Droſs, thy Wine is mixed with Water.

23. Thy Princes are obſtinate, and Companions of Thieves; every one loves a Bribe, and follows after Recompences: they do not judge for the Fatherleſs, nor does the Cauſe of the Widow come to them.

24. Therefore ſays the Sovereign Lord of Armies, the ſtrong One of Iſrael: Ah, I will be comforted for my Adverſaries, and revenged on my Enemies.

25. However I will turn back my Hand upon thee, and having refined out thy Droſs as it were purely, and put away all thy Tin;

26. I will reſtore thy Judges as at firſt, and thy Counſellors as in the Beginning: afterwards thou ſhalt be called, The righteous City, the faithful Town.

27. Zion ſhall be redeemed with Judgment, and thoſe who return of her with Righteouſneſs.

28. Whereas the Breaking of the Rebellious and Sinners ſhall be together; and ſuch as forſake the Lord ſhall be conſumed.

29. For they ſhall be aſhamed, becauſe of the Oaks which you have deſired; and you ſhall be in Confuſion, by reaſon of the Gardens that you have choſen.

30. Since you ſhall be like an Oak whoſe Leaf is withered, and as a Garden which has no Water.

31. The Strong alſo ſhall become Tow, and his Work a Spark; both of them burning together, and none quenching.

CHAP. II.

THE Matter which Iſaiah the Son of Amoz ſaw concerning Judah and Jeruſalem.

2. In the latter Days, will the Mountain of the Lord's Houſe be eſtabliſhed on the Top of the Mountains, and raiſed up above the Hills: and all Nations will aſſemble together to it.

3. Nay many People will go, and ſay, Come, and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob; that he may teach us of his Ways, and we may walk in his Paths: for the Law ſhall go forth from Zion, and the Word of the Lord from Jeruſalem.

4. He will alſo judge between the Nations, and determine for many People: ſo that they

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Ver. 13. *bear*] *Johnſon* in his great *Dictionary* ſays, *Perhaps* cannot away with *may mean* cannot travel with: if ſo, it ſuits not well here; and if its Meaning is uncertain, it is alſo unfit.

Ib. *the Iniquity*] being the Object of the Verb before, by the *Heb.* Accents and *Lat. Tranſlators.*

Ib. *ſolemn Day*] properly the laſt Day of a Feſtival, *Buxtorf. Lex.* See *Lev.* xxiii. 36. *Deut.* xvi. 8. *Neh.* viii. 18. *John* vii. 37. *Jun.* and *Trem.* have *interdicti die.*

Ver. 17. *direct*] ſo it ſignifies, Chap. iii. 12. *Prov.* xxiii. 19. never *relieve.*

Ver. 26. *reſtore*] In the next Reſtoration under *Hezekiah*, 2 *Chron.* Chap. xxix, & xxx, & xxxi. which I apply it to, much rather than by miſſing this and another under *Joſiah*, to interpret it as *Lowth* does in his *Commentary* of that after the 70 Years Captivity, to which it alſo leaſt agrees.

Ver. 27. *return*] not only they that were left in the Country, but thoſe who ſhould return from Captivity, 2 *Chron.* xxxix. 9.

Ver. 29. *Oaks—Gardens*] where after the heathen Manner they worſhipped Idols, *Ezek.* vi. 13. Chap. lxv. 3. and at this Time, 2 *King.* xvi. 4.

Ver. 31. *become*] or *be for*, not *as.*

Ib. *Work*] The ſingle Word might be either *Work* or *Worker*, not *Maker*, and the beſt *Tranſlators* as well as the Context make it the former.

Ib. *a Spark*] His own wicked Work ſhould conſume him. A fine Simile!

Ver. 2. *latter Days*] of the Goſpel.

Ib. *Mountain*] *Chriſt* on whom the Goſpel Temple or Church is built, *Eph.* ii. 20, 21, 22. 1 *Cor.* iii. 11, 16. 1 *Pet.* ii. 5.

Ib. *raiſed up*] Its natural Situation being ſomething lower; for the Knowledge of which fine Alluſion I am beholden to *Perry*'s Account as on *Pſa.* cxxv.

Ver. 3. *from Jeruſalem*] as *Luk.* xxiv. 47, 49. *Acts* i. 4.

Ver. 4. *determine*] which *Buxtorf.* ſays is the Meaning of this Word when it has a Dative as here; and the Senſe requires it.

Ib. *Nations*] thoſe of them who receive and obey the Goſpel, as deſcribed Ver. 3, 5. See Chap. xi. 9.

will

will beat their Swords into Spades, and their Spears into Pruning-hooks; one Nation will not lift up the Sword againſt another, nor will they learn War any more.

5. O Family of Jacob, come, and let us go in the Light of the Lord.

6. For thou haſt forſaken thy People, the Family of Jacob; becauſe they are filled from the Eaſt, are Soothſayers like the Philiſtines, and clap *Hands* for the Race of Strangers.

7. As their Country is full of Silver and Gold, and there is no End of their Treaſures; as it is full of Horſes, and there is no End of their Chariots:

8. Their Country is likewiſe full of Idols; they bow down to the Work of their own Hands, to that which their Fingers have made.

9. Since the Men therefore are bowed down, and each one is low; do not thou lift them up.

10. Enter into the Rock, and hide in the Mould, by reaſon of the Dread of the Lord, and for his excellent Majeſty.

11. The lofty Eyes of Men will be humbled, and the Height of Mortals bowed down; while the Lord alone will be exalted at that Time.

12. For the Lord of Armies will have a Time againſt every one that is proud and high, and againſt every one who is lifted up, ſo that he ſhall be humbled;

13. And againſt all the Cedars of Lebanon, which are high and mounted up, and againſt all the Oaks of Baſhan,

14. And againſt all the high Mountains, and againſt all the Hills that are raiſed up,

15. And againſt every lofty Tower, and againſt every fortified Wall,

16. And againſt all the Ships of Tarſhiſh, and againſt all the deſirable Images.

17. Thus the Loftineſs of Men will be bowed down, and the Height of Mortals humbled; while the Lord alone will be exalted at that Time.

18. And he will wholly make the Idols paſs away.

19. So they ſhall enter into the Caves of the Rocks, and into the Caverns of the Ground, by reaſon of the Dread of the Lord, and for his excellent Majeſty, when he riſes up to ſhake the Country violently.

20. At that Time Men will throw their ſilver Idols, and their golden ones, which they have made them to bow down to, both to the Moles and Bats;

21. To enter into the Holes of the Rocks, and into the Crags of the Quarries, by reaſon of the Dread of the Lord, and for his excellent Majeſty, when he riſes up to ſhake the Country violently.

22. Refrain your ſelves from Man, whoſe Breath is in his Noſtrils: for wherein is he to be regarded?

CHAP. III.

FOR behold the Sovereign Lord of Armies will take away from Jeruſalem and Judah, the Staff of both Kinds, the whole Staff of Victuals, and the whole Staff of Drink,

2. The ſtout Man and the Warrior, the Judge and the Prophet, with the Diviner and the Elder,

3. The Captain of Fifty, and him who is of a reſpected Face, as alſo the Counſellor, the ſkilful Artificer, and him who underſtands Eloquence.

4. And I will make Boys their Princes, and Children ſhall rule over them.

5. The People too ſhall be exacted upon, one by another, and a Man by his Neighbour: they ſhall be haughty, the Boy againſt the Elder, and the Baſe againſt the Honourable.

6. Though a Man takes hold of his own Brother, of his Father's Family, *ſaying*, Thou haſt Cloaths, thou ſhalt be our Leader, that this Diſaſter may be under thy Hand:

Ver. 5. *let us go*] that what is foretold in the preceding Verſe may be fulfilled.

Ver. 6. *For*] So there was need of the Exhortation in the foregoing Verſe, that the Lord who had forſaken them, might return to them again. The *Heb.* Particle is no more *therefore*, than the Connection or Senſe of the Paſſage is.

Ib. *filled*] with Idols, as Ver. 8.

Ib. *from the Eaſt*] by the *Aſſyrians*, who came to help King *Ahaz*, 2 *King.* xvi. 7, 10. 2 *Chr.* xxviii. 16, 20, 23.

Ib. *Philiſtines*] See 1 *Sam.* vi. 2.

Ver. 7. *full*] by the foreign Nations, Ver. 6.

Ver. 9. *not thou lift*] This proper and uſual Signification of tne Verb, makes a very adequate and beautiful Paſſage.

Ver. 10. *Enter*] Here ſeems to begin a new Prophecy, belonging to the next Chapters, and in Time prior to that which ſtands before in this Chap. See on Ver. 6. Chap. iii. 1, 2. & iv. 1. and the *Chron. Tab.*

Ver. 11. *at that Time*] *of the Dread of the Lord*, Ver. 10.

Ver. 19. *Country*] of *Judah*, concerning which the Prophecy was, Ver. 1. and as Chap. iii. 1, 8. ſhew.

Ver. 1. *take away*] See 2 *Chron.* xxviii. 19. and as *Jotham* is mentioned Ch. i. 1. this ſeems to be propheſied in his Time and Proſperity, Ch. iii. 14, 15. with 2 *Chr.* xxvii. 4.

Ib. *both Kinds*] *Heb. the Staff.* maſc. and *Staff.* fem. See Chap. vi. 13.

Ver. 2. *ſtout &c.*] as 2 *Chron.* xxviii. 6, 7.

Ver. 4. *make*] in the room of thoſe in the two foregoing Verſes.

Ib. *Children*] denoting ſilly as well as weak Rulers, by the Detail of thoſe whom they were to ſucceed, which firſt Quality is not ſhewn by *Babes* in the *preſ. Tranſ.*

7. He

7. He will lift up *his Hand* at that Time, proteſting; I will not be one to bind up, for there is no Victuals nor Cloaths in my Houſe; do not make me a Leader of the People:

8. Since Jeruſalem is ſtumbled, and Judah fallen; becauſe their Tongue and Doings towards the Lord, were to provoke his glorious Eyes.

9. The Impudence of their Face teſtifies againſt them, and they declare their Sin like Sodom, they do not conceal *it*: wo is to their Soul, for they recompenſe Evil to themſelves.

10. Say to the Righteous, that it will be well: for they ſhall eat the Fruit of their Doings.

11. Wo is to the Wicked, it will be ill: for the Recompence of his Hands ſhall be done to him.

12. *As for* my People, Children are Exacters on them, and Women rule over them: my People, thoſe who direct thee cauſe to go aſtray, and devour the Way of thy Paths.

13. The Lord ſtands to plead, and ſtands up to judge the People.

14. The Lord will enter into Judgment with the Elders of his People, and the Princes of them: for you feed on the Vineyard, the Spoil of the Poor is in your Houſes.

15. What Buſineſs have you to bruiſe my People, and grind the Faces of the Poor? ſays the Sovereign Lord of Armies.

16. And the Lord ſays, becauſe the Daughters of Zion are lofty, and go ſtretching out the Neck, and winking with the Eyes, walking along mincing as they go, and wear Fetters on their Feet;

17. That he will make the Crown of the Daughters of Zion ſcabbed, and the Lord will make naked their ſecret Parts.

18. At that Time will the Lord take away the Fetter-ornaments, and the Cauls, and the Studs,

19. The Perfume-boxes, and the Chains, and the Spangles,

20. The Tires, and the Bracelets, and the Ribbands, and the Shrines, and the Amulets,

21. The Rings, and the Jewels of the Noſe,

22. The Suits of Cloaths, and the Mantles, and the Aprons, and the Pockets,

23. The Looking-glaſſes, and the Lawn, and the Hoods, and the Veils.

24. And inſtead of Spice there ſhall be Corruption, inſtead of a Girdle cutting off, inſtead of trimmed Work Baldneſs, inſtead of a Gown girding with Sackcloth, burning inſtead of Beauty.

25. Thy Perſons ſhall fall by the Sword, and thy Power by the War.

26. Her Gates ſhall alſo ſorrow and mourn, and ſhe being cleanſed ſhall ſit on the Ground.

CHAP. IV.

AND ſeven Women will take hold of one Man at that Time, ſaying, We

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Ver. 7. *lift up*] *Gen.* xiv. 22. *Deut.* xxxii. 40.

Ib. *Victuals nor Cloaths*] It is proper the Expreſſion ſhould be vulgar, as it was to be ſpoken by ſuch Perſons: ſo Chap. iv. 1.

Ver. 9. *Impudence*] If this *Heb.* Word comes from הָכַר it ſignifies thus, if from נָכַר *Acknowledgment*; which laſt would rather be *Shame*, and not ſo ſuitable to the following Words, as *Impudence* is. Beſides I find ſeveral heemantic or verbal Nouns of this Form, derived like it from perfect Verbs in *Pihel*, but none from the imperfect beginning with נ See *Buxtorf Append. Theſ. Gram.* Lib. 1.

Ver. 16. *Fetters*] to make them ſtep ſhort, and regulate their Gait; ſee the *Jewiſh Writers* quoted by *Buxtorf* in *Verbo*.

Ver. 18. *Fetter-ornaments*] as Ver. 16. Conſiderable, and more than once repeated, Care has been taken in rendering theſe Words.

Ib. *Studs*] called in the *preſ. Tranſ.* only by the general Name of *Ornaments*, *Judg.* viii. 21, 26. and from their *Roundneſs* ſhewn by the *Original*, ſeem to have been *Studs*, ſuch as were ſet in Girdles or Necklaces, which both the Camels and Women might have about them. It is not likely they had their Name from the *Chaldee* Word for *Moon* ſo early; nor does *Tires* for the Head agree with *Judg.* viii. 21.

Ver. 19. *Perfume-boxes*] modernized by the *Snuff-boxes*. It is a Kindred-noun to *Stacte*, *Exod.* xxx. 34. a precious Ointment which the *Jewiſh Rabbies* ſay theſe were Boxes to hold.

Ib. *Chains*] the allowed Word.

Ib. *Spangles*] from a Root ſignifying *to tremble* or *quiver*. Little Bits of Gold, &c. wrought into other Things.

Ver. 20. *Tires*] as *Ezek.* xxiv. 17, 23.

Ib. *Bracelets*] The like Word is ſo tranſlated, 2 *Sam.* i. 10. and ſaid to belong to the *Arm*, not the *Legs*.

Ib. *Shrines*] *Heb. Houſes of the Soul*, as in the *Eng. Marg.* by which may be underſtood *religious Houſes*, or *Shrines for Images*, *Acts* xix. 24. Chap. xxviii. or for the *Amulets* or *Charms* which follow.

Ib. *Amulets*] Charms or Spells, to preſerve from Inchantment or other Harm, from the Root *to charm* or *inchant*; ſee Chap. ii. 6.

Ver. 22. *Aprons*] or *Scarfs*: but the firſt is more probable, from the *ſwaddling* Children on them in their Laps, *Lam.* ii. 20, 22. to which this Word belongs, as alſo becauſe it was the likelieſt for *Ruth* to carry the Corn in, *Ruth* iii. 15. and ſo *Jun.* and *Trem.* render it *ventralia*, and thus *Grot.*

Ver. 22. *Pockets*] as the Meaning of the Word is in the Plural, 2 *King.* v. 23. and *Grot.* gives it, with *Fuller*, *Miſc. Sac.* L. v. 10.

Ver. 23. *Hoods*] which were cloſe on the Head.

Ib. *Veils*] hanging looſe over the Head, as the *Jews* wear them.

Ver. 24. *burning*] by being expoſed to the Sun.

Ver. 26. *cleanſed*] as a City of its Inhabitants and Effects.

Ver. 1. *one*] Becauſe there ſhould be few Men left, according to the two foregoing Verſes, and what is recorded to be done, 2 *Chron.* xxviii. 5, 6, 17, 18.

will eat our own Victuals, and wear our own Cloaths; only let us be called by thy Name, to take away our Reproach.

2. At that Time will the Sprout of the Lord become beautiful and glorious, and the Fruit of the Earth excellent and comely, to thoſe who are eſcaped of Iſrael.

3. And he that is left in Zion, and he that remains in Jeruſalem, will be called holy, every one who is written as being alive in Jeruſalem;

4. When the Lord has waſhed away the Filthineſs of the Daughters of Zion, and waſhed off the Blood of Jeruſalem from within it, by the Spirit of Judgment, and that of Burning.

5. The Lord too will create upon every Settlement of Mount Zion, and upon the Convocations of it, a Cloud by Day with Smoak, and the Shining of a flaming Fire at Night: for there will be a Protection over all the Glory.

6. And there will be a Tabernacle for a Shadow by Day, from the Heat; as alſo for a Shelter and a Covert, from the overflowing Storm and Rain.

CHAP. V.

I WILL ſing now of my Beloved, my beloved One's Song concerning his Vineyard. My Beloved has a Vineyard in a very plentiful Place:

2. Which he fenced about, gathered the Stones out of it, planted it with a choice Vine, built a Tower within it, and alſo cut out a Wine-preſs therein; but when he expected it ſhould yield Grapes, it yielded rotten ones.

3. And now, O Inhabitants of Jeruſalem, and Men of Judah, I would have you judge between me and my Vineyard.

4. What was there more to be done to my Vineyard, that I did not do in it? Why when I expected it ſhould yield Grapes, did it yield rotten ones?

5. Now therefore I would let you know, what I will do to my Vineyard: I will take away its Hedge, and it ſhall be fed on; break down its Fence, and it ſhall be trampled upon.

6. Nay I will make it deſolate, it ſhall neither be pruned, nor weeded, but the Briers and Brambles ſhall come up; and I will command the Clouds to rain down no Rain upon it.

7. For the Family of Iſrael is the Vineyard of the Lord of Armies, and the Men of Judah are the Plant of his Delight: ſo he expects Judgment, but there is Banding together; Juſtice, but there is Clamour.

8. Wo be to thoſe who join Houſe to Houſe, who put Field to Field, till there is no Place *left*; that you alone may be ſettled within the Country.

9. In my Hearing the Lord of Armies *ſaid*, that many Houſes ſhould become deſolate, great and good ones, without Inhabitant.

10. For ten Acres of Vineyard ſhall yield *but* one Bath, and a Homer of Seed ſhall yield *but* an Ephah.

11. Wo be to thoſe who riſing early in the Morning, follow ſtrong Drink, after which in the Evening Wine inflames them;

12. And there is the Harp and Lute, Timbrel and Pipe, as well as Wine at their Entertainments: but they do not mind the Work of the Lord, nor conſider the Doing of his Hands.

13. Therefore my People go away captive, by being without Knowledge; and thoſe of their Glory are hungry Perſons, and their Multitude are dried up with Thirſt.

Ver. 2. *the Sprout*] *Hezekiah* ſtrictly *at that Time*, 2 *Chron.* xxix. 1, 2, 3, &c. but ultimately and fully in the Evangelical Senſe *Chriſt*.

Ib. *Fruit*] after the Scarcity, Chap. iii. 1. As it relates to *Chriſt Jeſus*, the *Sprout of the Lord*, and *Fruit of the Earth*, may denote his being *God* and *Man*.

Ver. 5. *Cloud*] He will protect them as he did in the Wilderneſs, *Exod.* xiii. 21.

Ib. *Glory*] the Temple and ſacred Things which were on Mount *Zion*.

Ver. 6. *Tabernacle*] to which he compares the divine Protection.

Ib. *overflowing Storm*] *Heb. Flood.*

Ver. 1. *very*] This is one of the moſt particular *Hebraiſms* in *Scripture*, viz. *the Horn of the Son of Oil*; which I thus reſolve, *Horn* uſually in a metaphorical Senſe ſignifies *Strength*, not *a Hill*, *Son* as it ſeems here *Place*, and *Oil* ſince it is not proper to a Vineyard *Plenty*: ſo in the *Bibles* both of *Matthewe* and the *Biſhops*, *a very fruteful plenteous grounde*. *Symmachus* a *Gr. Tranſ.* turned the latter Words, *in the midſt of Olives*, taking בן for בין See *Druſius Vet. Interp. Frag.*

Ver. 2. *alſo*] *of it, and alſo made a wine-preſs there* is left out in my *Eng. Bible* printed at *London*, 1708, which I may well mention as a Caution concerning the Preſs.

Ver. 5. *I would*] or *let me I pray*, Ver. 3.

Ver. 7. *Banding together*] as the Root ſhews, to hinder *Judgment* and *Juſtice* by *Clamour*. The *Original* is harmonious in this Manner, He expects *miſhpat*, but there is *miſpah*; *zedakah*, but there is *zegnakah*.

Ver. 8. *you*] He elegantly turns it on themſelves. *they* in *com. Tranſ.* ſeems to be through meer Careleſſneſs, eſpecially as ſo many had it under their Care.

Ib. *Country*] Any one's Senſe may tell him that the Earth in general is not here meant.

Ver. 10. *For*] the Reaſon of the foregoing, as the Particle ſignifies.

Ib. *Bath*] nearly about ſeven Gallons and a half Wine-meaſure.

Ib. *Ephah*] but the tenth Part of what was ſown, *Ezek.* xlv. 11. Theſe were, the former for liquid, and this for dry Meaſure.

Ver. 13. *captive*] 2 *Chron.* xxviii. 5, 8, 17. I have choſen to render this and the next Verſe in the preſent

14. There-

14. Therefore the Grave enlarges it ſelf, and opens its Mouth out of Meaſure; and their Honour, Multitude and Tumult, with the Triumphing, go down into it.

15. So Man will be bowed down, each one be low, and the Eyes of the Lofty be humbled.

16. And the Lord of Armies will be lofty in Judgment, and the holy God ſanctified in Juſtice.

17. Then will the Sheep feed as their Manner is, and Strangers eat the waſte Places of the fat ones.

18. Wo be to them that draw Iniquity with Cords of Vanity, and Sin as with Cart-ropes:

19. Who ſay, Let him make ſpeed, let him haſten his Doing, that we may ſee *it*; and let the Counſel of the Holy One of Iſrael approach, and come, for us to know *it*.

20. Wo be to thoſe who call Evil Good, and Good Evil; who put Darkneſs for Light, and Light for Darkneſs; put bitter for ſweet, and ſweet for bitter.

21. Wo be to thoſe who are wiſe in their own Sight, and of Underſtanding before their own Face.

22. Wo be to thoſe who are powerful to drink Wine, and valiant Men to mix ſtrong Drink:

23. That juſtify the Wicked for a Bribe, and take away the Righteouſneſs of the Righteous from them.

24. Therefore as a Flake of Fire conſumes the Stubble, and the Flame makes the Litter ceaſe; their Root will be as Corruption, and their Flower will fly up like the Duſt: for they reject the Law of the Lord of Armies, and contemn the Sayings of the Holy One of Iſrael.

25. For this Cauſe the Lord is angry with his People, and he ſtretches out his Hand againſt them, and ſmites them; ſo that the Mountains are moved, and their dead Bodies are as the Sweepings within the Streets: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

26. And he will lift up a Standard for the Nations far off, and whiſtle for it from the utmoſt Part of the Earth; that will behold come with Speed ſwiftly.

27. None will be weary, nor yet ſtumble among them, they will not ſlumber nor ſleep; neither will the Girdle of their Loins be let looſe, nor the Latchet of their Shoes be broken aſunder.

28. Whoſe Arrows are ſharpened, and all their Bows bended: the Hoofs of their Horſes are counted like the Rock, and their Wheels like the Whirlwind.

29. The Roaring of them will be as of a ſtout Lion, and they will roar like young Lions; nay rage, lay hold of the Prey, take away, and none will deliver.

30. They will even rage againſt them at that Time, like the Raging of the Sea: and when one looks at the Country, there will be Darkneſs, Diſtreſs, and the Light will be darkened in the Ruins of it.

CHAP. VI.

IN the Year that King Uzziah died, I ſaw the Lord ſitting upon a Throne high and raiſed up, and his Skirts filled the Temple.

2. There ſtood Seraphs above it, having each ſix Wings: with two he covered his Face, with two his Feet, and with two he flew.

3. And one cried thus to another, Holy, holy, holy is the Lord of Armies, the whole Earth is full of his Glory.

4. The Poſts of the Door then moved at the Voice of him who cried, and the Houſe was filled with Smoak.

5. Upon which I ſaid, Wo is to me, for I am ruined, becauſe I am a Man of unclean Lips, and dwell among a People of the

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Tenſe, as the whole was evidently to be together, not ſome paſt and ſome to come when the Prophet delivered it, ſee Chap. ix. 2.

Ver. 14. *the Grave*] by reaſon of the Famine, according to the preceding Verſe.

Ver. 17. *feed*] by the Country being ſo deſolate and uninhabited.

Ver. 24. *reject*] not *caſt away*, according to Ch. viii. 6. & vii. 15, 16. & liv. 6.

Ver. 25. *as the Sweepings*] or *Scraping*; having the ſame radical Letters with the Noun in *Lam.* iii. 45. and the Verb. in *Ezek.* xxvi. 4. and being ſo interpreted by *Jarhi* and the *Targumiſt*, the two beſt Jewiſh Expoſitors. On Suppoſition that ב the Letter of Similitude belongs to the Root, it would read *dead Bodies are a cutting*, not *torn*, which I do not ſee to be agreeable.

Ib. *for all*] when they had been afflicted as before, in the Reign of *Ahaz*.

Ver. 26. *far off*] belonging to *Nebuchadnezzar*, Ch. xxxix. 3. *Jer.* v. 15. for it is plain by the foregoing Verſe, that this was to be another future Puniſhment, and ſo brought to paſs after the Time of *Joſiah*.

Ib. *it*] How elegantly the *Babylonian* Empire is deſcribed, as being one, but containing ſeveral Nations, by the Uſe of the ſingular and plural Numbers!

Ver. 29. *take away*] This ſhews they were not the *Aſſyrians* under *Hezekiah*, as the next Words do that they were not thoſe others who invaded *Judah* under *Ahaz*, becauſe the *Aſſyrians* then delivered, 2 *King.* xvi. 9. but were the *Babylonians*.

Ver. 30. *rage*] as they did, 2 *Chron.* xxxvi. 17, 18, 19, 20. *Jer.* lii. 10, 13, 14, 15.

Ib. *Ruins*] ſtrictly *Beheadings*, or *Breakings of the Neck*.

Ver. 1. *In the Year*] By Ver. 5, 7, 8, 9. Chap. i. 1. with the *Scholium* on Ch. ii. 10. and *References* there, it is ſufficiently clear that now was the Beginning of *Iſaiah*'s Propheſying; ſee alſo on Ch. i. 9.

Ib. *Skirts*] which the *Heb.* is, perhaps as of a *Gown* or *Robe*; but a *Train* is drawn behind.

Ib. *Temple*] added in the *Sixtine Bib. and the Houſe was filled by his Majeſty*.

ſame:

ſame: for my Eyes have ſeen the King, the Lord of Armies.

6. But one of the Seraphs flew to me, with a Coal in his Hand, which he had taken off with the Tongs from the Altar.

7. And he put *it* to touch my Mouth, and ſaid, Behold this touching thy Lips, thy Iniquity is taken away, and thy Sin purged.

8. Then I heard the Voice of the Lord ſay, Whom ſhall I ſend, and who will go for us? And I anſwered, Here am I, ſend me.

9. Go, replied he, and tell this People; Hear ſtill, *though you will not underſtand*, and ſee ſtill, though you will not know.

10. Cauſe the Heart of this People to be fat, their Ears heavy, and their Eyes dim; leſt they ſhould ſee with their Eyes, hear with their Ears, underſtand with their Heart, and when they are converted, be healed.

11. And I ſaid, How long, O Lord? Who anſwered; Until the Cities are waſte without Inhabitant, and the Houſes without Man, as alſo the Ground is laid waſte with Deſolation.

12. And the Lord has removed Man far off, ſo that there is a great Forſaking within the Country.

13. But there ſhall yet be a Tenth in it, that ſhall return, and ſhall be fed on: like the Oak of both Kinds, of which there are Pillars at the Gate Shallecheth, the holy Seed ſhall be the Pillar of it.

CHAP. VII.

AND in the Time of Ahaz, the Son of Jotham, the Son of Uzziah, King of Judah, Rezin King of Syria, and Pekah the Son of Remaliah King of Iſrael, came up to Jeruſalem to war againſt it; but could not overcome it.

2. However when it was told the Family of David, that Syria reſted upon Ephraim, the Heart of it was moved, and that of its People, as the Trees of the Wood are by means of the Wind.

3. Upon this the Lord ſaid to Iſaiah: Go *forth now to meet Ahaz*, with thy Son Shear-jaſhub, to the End of the Conduit of the upper Fiſh-pond, at the Highway of the Fuller's Field.

4. To whom thou ſhalt ſay; Take care to be quiet, be not afraid, nor let thy Heart be diſcouraged at the two Tails of theſe ſmoaking Firebrands, for the Heat of the Anger of Rezin with Syria, and of the Son of Remaliah;

5. Becauſe Syria, Ephraim, and the Son of Remaliah, have conſulted this Harm againſt thee,

6. Let us go up againſt Judah, fatigue it, and part it aſunder for us, or make the Son of Tabeal King within it.

7. Thus ſays the Sovereign Lord; It ſhall not be eſtabliſhed, nor come to paſs.

8. Though Damaſcus is the Head of Syria, and Rezin the Head of Damaſcus; yet within the ſixty five Years Ephraim ſhall be broken from being a People.

Ver. 7. *this &c.*] *I have touched thy Lips with this* in *Vulg. Lat.* by only loſing one Letter.

Ver. 9. *ſtill*] The *Heb.* Idioms here of an Infinitive following its own finite Verb have this Meaning, according to *Buxtorf Theſ. Gram.* Lib. 2. Cap. 16. Reg. 2. as rendered, *Joſh.* xxiv. 10. *Jer.* xxiii. 17. and by *Trem.* and *Jun.* here *indeſinenter*.

Ib. *will*] thoſe Verbs being plural, and not in the imperative Mood like *hear* and *ſee*.

Ver. 10. *Cauſe*] for warning them muſt in ſome Senſe make them worſe, becauſe they would reject it, if not be more wicked (as is uſual) for being reproved.

Ver. 11. *How long*] ſhall they be thus warned?

Ver. 13. *a Tenth*] which ſhould return from the *Babylonian* Captivity.

Ib. *fed on*] afflicted and oppreſſed, as they were afterwards.

Ib. *both Kinds*] Male and Female in the *Heb.*

Ib. *Shallecheth*] one of the Gates at the weſt Side of the outer Court round the Temple, 1 *Chron.* xxvi. 16. according to *Lightfoot*, and *Prideaux's Ichnography of the Temple* in *Connect.* Pt. 1. B. 3. at the Sides of which ſeem then to be two ſuch large remarkable Trees for Poſts. *Jun.* and *Trem.* ſuppoſed they grew at the Sides of the Cauſey going to this Gate, and kept up the Earth there; but that is too wide from the *Heb.* Words.

Ver. 13. *holy Seed*] The virtuous Offspring of their Forefathers ſhould be ſuch a Pillar, after the Captivity; as were *Ezra*, *Nehemiah*, *Zerubbabel*, *the Maccabees*, *&c.* very remarkably.

Ver. 1. *to Jeruſalem*] as 2 *King.* xvi. 5.

Ver. 2. *reſted*] the ſame Verb as in Ver. 19, which does not ſignify *to be confederate*. *Syria* being the Principal in the War, 2 *Chron.* xxviii. 5. ſeems to have depended on *Iſrael* as an Auxiliary.

Ib. *Heart of it*] of *David*'s Family; which *Grotius* applies to the *Iſraelites*, but without any Grounds that I can ſee.

Ver. 6. *part*] The Verb is uſually for *cleave*, or *cut aſunder*.

Ib. *for us*] The *Heb.* being alſo a Prepoſition and Pronoun.

Ib. *or*] So *Jun.* and *Trem.* have *aut*, agreeable to the foregoing Part.

Ib. *the Son of Tabeal*] who might be *Zichri*, 2 *Chron.* xxviii. 7. ſee on Ver. 5. there.

Ver. 8. *Though*] As the *Heb.* Particle ſignifies either *for* or *though*, I preferred that which only would make Senſe; viz. though *Ephraim* had ſuch a potent Friend in *Rezin*, yet, &c.

Ib. *within*] or *in ſixty five Years more*, which may be full ones, as Ch. xxi. 16. *Jer.* xxviii. *Joſh.* i. 11. with iii. 2.

Ib. *ſixty*] of which ſee the *Chronology* at the End of *Dan.* The Writer of *Critical Notes on ſome Paſſ.* expoſes the Conceit of *Louis Capellus*, and of *Grotius*, who would have the 60 be 6, by leaving out ה, which he ſays was above ſeven Years after the Death of *Reſin* and *Pekah*; as he does another extravagant Attempt of *Vitringa*, to make it 16, by ſuppoſing the ו after *ſix* to be a Numeral for 10; yet he himſelf would make it the latter, both by putting in עשר and putting out ם a very odd

9. Not-

9. Notwithſtanding Samaria is the Head of Ephraim, and the Son of Remaliah the Head of Samaria: *I proteſt* if you will not believe, that you ſhall not be confirmed.

10. The Lord alſo ſpoke further to Ahaz as follows,

11. Aſk for a Sign for thee from the Lord thy God; aſking either in the Depth, or the Height above.

12. But Ahaz anſwering, I will not aſk, nor tempt the Lord.

13. He replied: Hear now, O Family of David; Is it little with you to weary Men, that ye weary my God alſo?

14. Therefore the Lord himſelf will give you a Sign; Behold a Virgin ſhall conceive, and bear a Son, whoſe Name ſhe ſhall call Immanu-el.

15. He ſhall eat Butter and Honey, till he knows how to reject Evil, and to chooſe Good.

16. For before a Child ſhall know how to reject Evil, and to chooſe Good, the Country ſhall be forſaken, with which thou art fatigued by means of its two Kings.

17. The Lord will cauſe to come upon thee, upon thy People, and Fathers Family, Times that have not come, even from the Time Ephraim departed from Judah, by the King of Aſſyria.

18 At which Time the Lord will whiſtle for the Flies that are at the End of the Rivers of Egypt, and for the Bees which are in the Country of Aſſyria.

19. So that they ſhall come, and reſt all of them in the deſolate Valleys, in the Holes of the Rocks, in all thorny Places, and in all commendable ones.

20. At that Time the Lord will ſhave with a Razor which is hired, *even* with thoſe beyond the River, with the King of Aſſyria, the Head and the Hair of the Feet; and it ſhall alſo conſume the Beard.

21. At which Time a Man ſhall keep alive a young Cow, and two Sheep.

22. And through the Abundance of Milk that they will give, he ſhall eat Butter: for every one ſhall eat Butter and Honey, who is left in the Country.

23. In the ſame Time every Place, where there were a thouſand Vines at a thouſand Pieces of Silver, ſhall be for Briers and Brambles.

24. They ſhall come thither with Arrows and Bow: for the whole Country ſhall be Briers and Brambles.

Thing when ſo done, and not like the different Periods in *Dan.* ix. 25. which he would juſtify it by; ſee his pag. 65—70.

Ver. 9. *Notwithſtanding*] Though *Pekah* King of *Iſrael* was ſo powerful in the manner related in the preceding Verſe, yet they ought to believe what was ſaid, as it would certainly be.

Ver. 11. *aſking*] *it* in the *Eng.* is by miſtaking ה for a Pronoun, which requires other Pointing.

Ver. 14. *Virgin*] See *Mat.* i. 22, 23. That this *Heb.* Word always ſignifies ſo in *Scripture*, may be ſeen in *Kidder's Demonſtration of the Meſſias*, P. ii. Ch. 5. *Virgil* has,

Jam redit et Virgo,
And the bleſt Maid reſtores, *Lauderdale.*

Ib. *a Son*] Thus *Virgil*,

Jam nova progenies cælo demittitur alto,
A golden Progeny from Heav'n deſcends, *Dryd.*

Ver. 15. *Butter and Honey*] By Alluſion to the general Diet now foretold, Ver. 22. and as to *Jeſus* it might denote his mean Education, in Contradiſtinction to Fleſh and Dainties.

Ib. *till*] *Heb. to his knowing how*, which is the ſame reſpecting Time; and this is the apparent Meaning of ל before the infinitive Mood, *Pſa.* xxxvi. 2. and before a Noun, *Deut.* xvi. 4. *Ezek.* xxxix. 19. as alſo there rendered, and likewiſe here in the *Chal. Targum* by עד and by *Grotius donec. Lowth* produces for parallel Inſtances *Lev.* xxiv. 12. *Job.* xxxviii. 13. but the firſt of them is leſs clear, and the latter will ſcarce be allowed that Meaning. However it is not to be thought, that the Knowledge is aſcribed to the eating Butter and Honey.

Ib. *knows*] See *Luk.* ii. 40, 52. It might be partly mentioned to found the Prophecy of the following Verſe upon.

Ver. 16. *a Child*] any one newly born when the Prophet ſpoke this; for it could not be *the child Jeſus.*

Ib. *the Country*] *Syria* might be principally intended, which had King *Pekah* to aſſiſt it, Ver. 2.

Ib. *forſaken*] *Pekah* King of *Iſrael* being ſlain in the 5th Year of *Ahaz*, their Captivity ſeems to be the Year before, 2 *King.* xv. 29, 30. as that of *Syria* might be a Year ſooner, 2 *King.* xvi. 9.

Ib. *fatigued*] the ſame Verb as in Ver. 6. which never ſignifies *to abhor*. *Iſaiah* was not only fatigued through the Kings with the reſt, but by his fruitleſs propheſying, Ver. 13.

Ib. *by means*] as this Word frequently ſignifies, but not ſimply *of*; and the Kings been ſlain is unapt to *forſaken*; ſee *De Dieu, Animad.*

Ver. 17. *thee*] for it began upon *Ahaz*, 2 *Chron.* xxviii. 20.

Ib. *by*] for *the King of Aſſyria* was not the *Days*, as in the *pref. com. Tranſ.* ſo *Jun.* and *Trem.* have *per* with *Grot.*

Ver. 18. *Egypt*] The King of *Aſſyria* having ſubdued *Egypt* before he went againſt *Judah*, Chap. xx. 1. probably took People from thence to help him, Ch. xx. 4. who are repreſented by *Flies*, as being weaker Inſects than *Bees.*

Ver. 19. *deſolate*] the fear of *Sennacherib's* Troops driving the Inhabitants into the fortified Cities, 2 *King.* xviii. 13..

Ib. *commendable*] fit for ſuch Inſects, from the Root *to praiſe* or *commend*; *Vulgate, Holes*, by miſtaking ח for ח *Schind. Lex.*

Ver. 20. *ſhave*] As *Sennacherib's* Invaſion of *Judah* did, rather than *cut.*

Ib. *hired*] becauſe the King of *Aſſyria* was by *Ahaz*, 2 *King.* xvi. 7, 8.

Ib. *River*] *Euphrates*, beyond which *Aſſyria* lay.

Ib. *Feet*] modeſtly ſo expreſſed.

Ver. 22. *Butter*] ſhewing hereby the Scarcity of Corn, &c. ſee Chap. xxxii.

Ver. 24. *thither*] to hunt, *Gen.* xxvii. 3. but I do not ſuppoſe with other Expoſitors, that the Country was overrun with wild Beaſts in a Year or two.

25. However as for all Mountains which are weeded with the Weeding-hook, there ſhall not come thither the Fear of Briers and Brambles; but it ſhall be for the ſending forth of Oxen, and for the treading of ſmall Cattle.

CHAP. VIII.

THE Lord ſaid to me further, Take thee a great Volume, and write in it with a Man's Pen, concerning Maher-ſhalal-haſh-baz.

2. And I had faithful Witneſſes to teſtify for me, Uriah the Prieſt, and Zechariah the Son of Jeberechiah.

3. Having gone to the Propheteſs, who had conceived, and born a Son: and the Lord ſaid unto me; Call his Name Maher-ſhalal-haſh-baz.

4. For before the Child ſhall know how to call, My Father, and My Mother; the Wealth of Damaſcus, and the Spoil of Samaria, ſhall be carried away before the King of Aſſyria.

5. And the Lord proceeded to ſpeak to me again as follows:

6. Becauſe this People reject the Water of Shiloah that runs gently; and there is Joy with Rezin, and the Son of Remaliah:

7. Now therefore behold the Lord will bring up over them, the Waters of the River ſtrong and many, even the King of Aſſyria and all his Glory; that ſhall come up over all its Channels, and run over all its Banks.

8. It ſhall alſo paſs through Judah, overflow, and go over, reaching to the Neck; and the Stretching out of his Wings ſhall fill the Wideneſs of the Country, O Immanu-el.

9. Join in Confederacy, O People, yet you ſhall be broke in pieces; and give ear, all who are of the remote Places of the Earth: gird your ſelves, yet ye ſhall be broke in pieces; gird your ſelves, yet you ſhall be broke in pieces.

10. Take counſel, yet it ſhall become void; ſpeak the Word, yet it ſhall not ſtand: for it is Immanu-el.

11. For thus ſpoke the Lord to me with a ſtrong Hand, and inſtructed me from going in the Way of this People thus:

12. You ſhall not ſay, a Confederacy, of any of whom this People ſay, a Confederacy; neither ſhall you fear as they do, nor be in Dread.

13. Sanctify the Lord of Armies himſelf; and let him be whom you fear, and whom you dread.

14. So will he become a Sanctuary; but a tripping Stone, and a ſtumbling Rock to the two Families of Iſrael, a Gin and a Snare to the Inhabitants of Jeruſalem.

15. Among whom many will ſtumble, fall, be broke, inſnared, and taken.

16. Bind up the Teſtimony, ſeal up the Law among my Scholars.

17. And I will tarry for the Lord, who hides his Face from the Family of Jacob, and will wait for him.

18. Behold I and the Children that the Lord has given, are Signs, and Tokens in Iſrael, from the Lord of Armies who dwells on Mount Zion.

19. And though they ſay to you, Seek to ſuch as have familiar Spirits, and to Sorcerers that chirp and mutter; Should not the People ſeek to their God? *What* to the Dead for the Living?

20. It ſhould be to the Law, and to the Teſtimony; if they do not ſpeak according to this Word, it is not Morning with them.

21. And they ſhall paſs through it with Difficulty, and Hunger: and when they are hungry, and enraged; they will curſe their King and God, looking upward.

22. Then will they look on the Earth;

Ver. 25. *Mountains*] whither the People betook themſelves for Safety, as Ver. 19.

Ib. *Oxen*] to till the Land.

Ib. *Cattle*] to feed.

Ver. 3. *Having gone*] not after he had the Witneſſes.

Ib. *Maher-ſhalal-haſh-baz*] that is *Speedy for the Spoil, haſtening to the Prey*; מַהֵר being an Adjective, not an inf. Verb, as others expound it.

Ver. 6. *this People*] of *Judah*, to whom *Iſaiah* belonged.

Ib. *Shiloah*] a Brook at *Jeruſalem*, *Neh.* iii. 15. *John* ix. 7. By this the Lord ſeems to blame them for diſtruſting and diſregarding his Help, who would defend *Jeruſalem*, 2 *King.* xix. 34. and hiring the King of *Aſſyria* to ſave them, 2 *King.* xvi. 7, 8. as if they humanly compared their own Ability and the *Aſſyrian* King's to *Shiloah* and *the Euphrates* at *Aſſyria*, the Prophecy being continued under that Simile.

Ib. *Joy*] for the intended Conqueſt of *Judah*, Ch. vii. 6. As here is a Noun, and not a Verb, it alſo appears that it does not belong to the foregoing Part, or to the People.

Ver. 7. *them*] *Syria* and *Iſrael*, where *Rezin* and *Pekah* the Son of *Remaliah* reigned.

Ver. 8. *Judah*] of which ſee the fulfilling, 2 *King.* 18.

Ib. *to the Neck*] not quite drowning, aptly expreſſing *Sennacherib's* Invaſion.

Ib. *Immanu-el*] *Chriſt* being born there, who is ſo called, *Mat.* i. 23. It might alſo denote God's Preſence with them then, according to the Meaning of the Word.

Ver. 9. *Join*] ſpoken ironically, meaning *though you join.*

Ver. 10. *it is*] the Country, as Ver. 8.

Ver. 14. *Stone*] See this explained *Rom.* ix. 32, 33. 1 *Pet.* ii. 8.

Ib. *ſtumbling Rock*] according to the *Heb.* by which underſtand, like ſuch a one as is uneven and craggy to be gone over.

Ver 18. *Tokens*] as in *Ezek.* xii. 11.

Ver. 20. *Morning*] as the Word ſignifies, not *Light*; thoſe being unconverted.

Ver. 21. *with Difficulty*] Does one in ten thouſand of the common People know that *beſtead* means *profited* or *ſupplied?* uſed by *Milton* in the former Senſe; and then *hardly* may rather be taken wrong for *ſcarcely*, or however be uncertain.

and

and there will be Diſtreſs and Darkneſs, Obſcurity by Streightneſs, and being driven away in the Dark.

CHAP. IX.

THOUGH the Obſcurity will not be ſuch to thoſe who are ſtreightened in it, as at the Time he firſt inflicts it lightly in the Country of Zebulun, and that of Naphtali, and afterwards heavily: at the Way of the Sea, the Side of Jordan, in Galilee of the Gentiles,

2. The People that went in Darkneſs ſee a great Light; they who dwelt in the Country of the Shadow of Death have the Light ſhining upon them.

3. Thou haſt increaſed the Nation, haſt not thou made the Gladneſs great? They are glad before thee as with the Gladneſs at Harveſt, as Men rejoice when they divide the Spoil.

4. For the Yoke of his Burden, and the Staff of his Shoulder, the Rod of the Exacter on him, haſt thou broke in pieces as at the Time of Midian.

5. Though every Combat of the Combatant is with Commotion, and Cloaths rolled in Blood; yet this will be with Burning, Fuel of Fire.

6. For we ſhall have a Child born, ſhall have a Son given, upon whoſe Shoulders will be the Principality; and his Name will be called, The Wonderful One, the Counſellor, the Powerful God, the Everlaſting Father, the Prince of Peace.

7. Of the Abundance of Principality and Peace there will be no End, he being upon the Throne of David, and in his Kingdom, to eſtabliſh it, and ſupport it, with Judgment and Righteouſneſs: henceforth even for ever, the Zeal of the Lord of Armies will do this.

8. The Lord has ſent the Word into Jacob, and it has fallen in Iſrael.

9. And the People ſhall all of them know, Ephraim and the Inhabitants of Samaria, who in Pride and Greatneſs of Heart are ſaying,

10. The Bricks being fallen down, we

Ver. 1. The Affliction will not be ſo great during the Captivity of *Iſrael*, ſpoken of in the two laſt Verſes, as at the very Time of deſtroying their Country, and carrying them into Captivity; which would firſt be done lightly in Compariſon of the following, at thoſe Places, as it was by *Tiglath-pileſer* King of *Aſſyria*, 2 *King*. xv. 29. and afterwards heavily, as it was by *Shalmaneſer*, 2 *King*. xviii. 9, 10, 11. ſee Chap. viii. 7.

Ib. *at the Way*] See the fulfilling and applying of this, *Mat*. iv. 13, 14, 15, 16. from which, as alſo from the *Heb*. Pauſe, and the Judgment of the beſt *Interpreters*, it is to be thus parted.

Ib. *Sea*] that of *Galilee* or *Tiberias*, *Joh*. vi. 1.

Ver. 2. *ſee*] The Prophets having a Knowledge or View of future Things as if preſent, might ſpeak of them accordingly; and as it is not ſo eaſy to conceive how, or why, they ſhould have a View of them as paſt, the variable *Heb*. Tenſe of the Verb ſeems beſt rendered in the *Eng*. preſent Tenſe.

Ver. 3. *haſt not*] By not taking this interrogatively, how inconſiſtently *Interpreters* have exhibited it, we have an Example in the *com. Bible*. And ſufficient might be ſaid againſt the Ways taken by *Grot*. and *Dieu* to reconcile it.

Ib. *Harveſt*] See Chap. xvi. 9. *Deut*. xvi. 13, 14.

Ver. 4. *Staff*] for carrying Burdens I ſuppoſe between two, as *Num*. xiii. 23. ſee Chap. x. 27.

Ib. *Midian*] *Judg*. vii. 21, 22. ſee Chap. x. 26.

Ver. 5. *every &c.*] The *Chald. Targum* widely thus, *All that they receive and give is with Wickedneſs; they have polluted themſelves with Iniquities, even as a Garment ſtained with Blood, from which the Marks of the Spots are not cleanſed: ſo as that is no more uſeful for any Thing, but to be burnt in the Fire; ſo will he put againſt thoſe People them that are as ſtrong as Fire, and they ſhall kill them.*

Ib. *Burning*[As *Mal*. iv. 1.

Ver. 6. *upon whoſe Shoulders*] *Virgil* in his *Pollio* or 4th *Eclogue*. partly taken from the *Cumæan Sibyl's Prophecy* of *Chriſt*, as by his Ver. 4. *Ultima Cumæi, &c.* writes,

Aſpice convexo nutantem pondere mundum,
Terraſque, tractuſque maris, cœlumque profundum;
See lab'ring Nature calls thee to ſuſtain
The nodding Frame of Heav'n, and Earth, and Main,
Dryden.

Ib. *The Wonderful One*] Since *Poole*, whoſe *Annotations* are noted and frequent, pretty ingeniouſly pleads that the Words may beſt be taken jointly, *Wonderful Counſellor*, and conſequently it might be thought I ſhould have rendered them ſo: to obviate this, the Reader may be informed, that the *Heb*. does not admit of that Conſtruction; a Subſtantive, as *Buxtorf* aſſerts, is always put before its Adjective, *Theſ. Gram*. Lib. ii. Chap. 1. Reg. 2. for which reaſon *Wonderful* is not an Adjective to *Counſellor*, but has another Subſtantive underſtood. viz. *Perſon* or *one*; ſo that if the Words are joined, the latter muſt be the Genitive of the firſt, and will then read, *The wonderful (one) of Counſellor*, which is abſurd. There are indeed divers Inſtances, where ſuch an Adjective is followed by a Subſtantive not Perſonal, or denoting a Perſon, as in *Pſa*. xcvii. 11. *the upright (ones) of Heart*; and ſo it may by a Perſonal Subſtantive that is plural, an Example of which occurs *Dan*. iv. 17. *the loweſt of Men*, that is *among Men*: but, as it may now clearly appear, a ſingular Subſtantive of the latter Kind cannot be thus connected. Nor will this Criticiſm I preſume be uſeleſs, beſides its Application to thoſe Words in the Text. Next as for the Senſe of them, *Poole's* Propoſal reſtricts *Chriſt's* being *wonderful* only to *Counſel*, and alſo makes him a *Counſellor* only *wonderful*; whereas he was wonderful in all Accompliſhments, and a Counſellor in all reſpects.

Ib. *Everlaſting Father*]

Thus ſhall Mankind his guardian Care engage,
The promis'd Father of the future Age,
Pope's Meſſiah.

Ib. *Prince of Peace*] The ſame *Virgil*,

Pacatumque reget patriis virtutibus orbem:
The jarring Nations he in Peace ſhall bind,
And with paternal Virtues rule Mankind.

Ver. 7. *he being*] For want of this the *com. Verſion* is quite imperfect.

Ib. *do this*] continue doing it; the original *Heb*. as alſo the *Tranſ*. of *Jun*. and *Trem*. being thus divided.

Ver. 10. *fallen down*] *Pul* King of *Aſſyria* having invaded their Country, and impoſed a Contribution on them, 2 *King*. xv. 19, 20.

Ib. *build up*] by joining with *Rezin* King of *Syria*; Ch. vii. 1. 2 *King*. xvi. 5.

will build up with hewn Stone: the Sycomores being cut down, we will change *them to* Cedars.

11. Whereas the Lord will exalt the Adverſaries of Rezin againſt him, and mingle his Enemies together;

12. Syria being before, and the Philiſtines behind, they ſhall eat up Iſrael with the whole Mouth: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

13. Since the People do not return to him who ſmites them, nor ſeek the Lord of Armies.

14. So the Lord will cut off from Iſrael, the Head and Tail, the Branch and Ruſh, at one Time.

15. The Elder, who is of a reſpected Face, he is the Head; and the Prophet that teaches Falſehood, he is the Tail.

16. Even thoſe who guide this People cauſe to go aſtray, and ſuch as are guided by them are devoured.

17. Therefore the Lord will not be glad for their young Men, nor have Mercy upon their Fatherleſs and Widows; ſince every one of them is a Hypocrite, and an Evildoer, and every Mouth ſpeaks Vileneſs: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

18. For Wickedneſs burns like Fire, it will conſume the Briers and Brambles; and kindle in the Brakes of the Wood, ſo that they will mount up in lofty Smoak.

19. Through the Wrath of the Lord of Armies is the Country darkened; and the People will be as the Fuel of Fire, they will not ſpare one another.

20. And they will cut on the right Hand, yet be hungry; and eat on the left, yet be not ſatisfied: they will eat each one the Fleſh of his Arm;

21. Manaſſeh Ephraim, and Ephraim Manaſſeh; who will be together againſt Judah: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

CHAP. X.

WO be to thoſe who make Decrees of Iniquity, and write ſuch grievous Things as they do:

2. To turn aſide the Poor from Judgment, and to take away by force the Right of the Afflicted of my People; for Widows to be their Spoil, and that they may prey upon the Fatherleſs.

3. And what will you do at the Time of Viſitation, and at the Waſting that ſhall come far off? To whom will you flee for Help? and where will you leave your Glory?

4. Without me they will bow down in the Place of Priſoners, and fall in the Place of the Slain: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

5. Wo be to Aſſyria the Rod of my Anger, in whoſe Hand my Indignation is a Staff.

6. Whom I ſend into a hypocritical Nation, and command againſt the People of my Wrath; to take the Effects for Spoil, and what there is for Plunder, nay to make it be trod on as the Dirt of the Streets.

7. But he does not imagine ſo, nor his Heart think ſo: for it is in his Heart to deſtroy, and cut off Nations not a few.

8. For he ſays; are not my Princes together Kings?

9. Is not Calno like Carchemiſh? Is not Hamath like Arpad? Is not Samaria like Damaſcus?

10. According as my Hand found the idolatrous Kingdoms, whoſe carved Images were above both thoſe of Jeruſalem, and thoſe of Samaria;

11. Shall not I, as I have done to Samaria and its Idols, ſo do to Jeruſalem and its Images?

12. Therefore when the Lord has accompliſhed all his Work on Mount Zion, and Jeruſalem; I will puniſh the Fruit of the Greatneſs of the King of Aſſyria's Heart, and the Glory of his lofty Eyes.

13. For he boaſts; By the Power of my Hand have I done *it*, and by my Wiſdom; becauſe I am prudent: ſo I have taken away the Bounds of the People, plundered their prepared Things, and caſt down the Inhabitants like a ſtrong one.

14. My Hand too has found the Wealth of the People like a Neſt; and as one gathers up Eggs that are left, have I gathered up all

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Ver. 11. *Rezin*] he being ſlain, 2 *King*. xvi. 9.

Ver. 12. *Syria*] when the King of *Aſſyria* had conquered it, and joined it to his own Dominions, ibid.

Ib. *Philiſtines*] they being on the South of *Iſrael*, as *Syria* was on the North; ſee 2 *Chron*. xxviii. 18.

Ver. 14. *one Time*] by the final Deſtruction and Captivity of *Shalmaneſer*, 2 *King*. xviii. 10, 11.

Ver. 18. *in lofty Smoak*] by being burnt, as juſt before: a ſublime Sentiment and Expreſſion! which is flattened, and ſpoiled, by adding *like*.

Ver. 20. *cut*] not *ſnatch*.

Ver. 21. *Manaſſeh Ephraim*] they being as Arms to each other.

Ver. 1. *do*] The Verb is *write* as before, and properly rendered by this Auxiliary.

Ver. 4. *in the Place of*] The *Heb*. Particle ſignifies either this or *under*, the Senſe is to determine it.

Ver. 5. *Wo*] the ſame as Ver. 1. and agreeing with what follows, Ver. 7, 12, &c. but has Nothing at all of the Signification of *O* for the Vocative Caſe.

the

the Earth: and there was none that wagged a Wing, opened the Bill, or chirped.

15. Shall the Ax glory againſt him who cuts with it? Shall the Saw magnify it ſelf againſt him who moves it? As if a Rod ſhould ſhake at thoſe that lift it up, as if a Staff ſhould ſet it ſelf up not to be Wood.

16. The Lord, the Lord of Armies, will therefore ſend Leanneſs into his fat ones, and make a Burning under his Glory like that of a Fire.

17. For the Light of Iſrael will become a Fire, and his Holy One a Flame; which will burn up, and conſume his Brambles and Briers at one Time.

18. Nay will waſte the Glory of his Woods and arable Land, both Inſide and Outſide; and it will be like the fainting of an Enſign.

19. Moreover the reſt of the Trees of his Woods will be ſo few, that a Child may write them down.

20. At which Time the reſt of Iſrael, and thoſe who are eſcaped of the Family of Jacob, will again no more depend upon him that ſmote them, but will truly depend upon the Lord, the Holy One of Iſrael.

21. The reſt will return, the reſt of Jacob, to the powerful God.

22. For if thy People Iſrael are as the Sand of the Sea, it is the reſt of them will return; the Conſummation determined will overflow with Righteouſneſs.

23. Since a Conſuming, and that determined, will the Sovereign Lord of Armies make within the whole Country.

24. Therefore thus ſays the Sovereign Lord of Armies; O my People, who dwelleſt at Zion, be not afraid of Aſſyria, that ſmites thee with a Rod, and lifts up his Staff againſt thee, in the Manner of Egypt.

25. For within a very little while the Indignation ſhall be conſumed, and my Anger for their Conſumption.

26. And the Lord of Armies will ſtir up a Scourge againſt him, like the Slaughter of Midian on the Rock Oreb; and his Staff upon the Sea, which he will lift up in the Manner of Egypt.

27. At which Time his Burden will depart from thy *Shoulder*, and *his* Yoke from thy Neck; and the Yoke will be ſpoiled by reaſon of the Oil.

28. He comes by Aijath, paſſes through Migron; at Michmaſh will he lay up his Arms.

29. They go over the Paſſage, lie all Night in the Lodging-place at Gebah: Ramah is afraid, Gibeah of Saul flees.

30. Squeak with thy Voice, O Daughter of Gallim; make *them* hear to Laiſh, O poor Anathoth.

31. Madmenah removes, the Inhabitants of Gebim who are gathered together.

32. That Day ſtanding yet at Nob, he will ſhake his Hand at the Mountain of the Daughter of Zion, the Hill of Jeruſalem.

33. Behold the Sovereign Lord of Armies will lop the Branch with Violence; and thoſe who are of high Stature will be cut down, and the Lofty humbled.

34. He will alſo chop down the Brakes of the Wood with Iron; and Lebanon ſhall fall by a magnificent one.

Ver. 15. *moves*] *ſhaking* being not the proper Action of a *Saw*.

Ver. 18. *Inſide and Outſide*] unleſs the foregoing Things have *ſoul and body*: as for thoſe who put it *ſpirit and fleſh*, that is worſe.

Ver. 20. *the reſt*] Thoſe ſeem to be ſome of the Kingdom of *Iſrael*, who eſcaped the *Aſſyrian* Captivity, or were left behind, Chap. xvii. 6, 9. as *Nebuchadnezzar* afterwards left ſome in *Judah*; who lived in Subjection to the King of *Aſſyria*, but after his Overthrow in *Hezekiah*'s Reign, joined themſelves to *Judah*, and returned to the true God: which clearly accounts for this and the two next Verſes. *White* in his *Commentary* expounds it to be thoſe who were cooped up by the Army of *Sennacherib* in *Jeruſalem*: to which *Lowth* objects, as well he might, that they were to return, Ver. xxi. 22. and ſo he refers it to the Converts under the Goſpel, that perhaps leſs agrees with *at which Time*, or *in that day*. Beſides what Converſion was there of the reſt of the *Jews*, who eſcaped the Deſtruction by the *Romans* under *Veſpaſian*? Though many were converted before, that does not agree with this Term *the reſt*, *Reſidue*, or *Remainder*. Notwithſtanding *Lowth*'s oppoſing *White*'s Interpretation, he himſelf ſays, *the Remnant preſerved in* Jeruſalem *from* Sennacherib's *Invaſion, were a Type or Figure of Converts under the Goſpel*, implying that Remnant to be partly intended; nay he ſays it was *the ſame Remnant mentioned chap.* xxxvii. 32. and writes on [no more ſtay] thus, viz, *as* Ahaz *did on the King of* Aſſyria: ſo that both thoſe Authors ſeem to apply it to the Kingdom of *Judah*, whereas the Prophet twice mentions *Iſrael*, they being then two Nations under thoſe Names.

Ver. 22. *if*] ſee *Gell Eſſay*, p. 596.

Ib. *with Righteouſneſs*] thoſe who eſcaped from the Deſtruction would be righteous, as in Ver. 20, 21.

Ver. 23. *Conſuming*] not the ſame Word as in the Ver. before.

Ver. 27. *by reaſon of*] The Yoke ſhould not come on them, when they dreſſed and anointed, as the Manner was, with Oil. Myſtically and ſpiritually it may refer to *Chriſt*..

Ver. 28. *comes*] *The Prophet deſcribes the March of* Sennacherib's *Army*, *Lowth's Comment*.

Ver. 31. *gathered*] *removes* belonging to both, as *Jun.* and *Trem.* ſupply it by the ſame Word, and *to flee* ſhould be *Italick* in the *Eng. Tranſ.*

Ver. 33. *will lop the Branch with Violence*] Inſtead of which there in the *Chald. caſts Slaying on his Army, as the Treading of one who treads on a Wine-preſs*; and the foregoing Verſe has a long Paraphraſe on it: though in other Places that *Tranſlation* is very literal, eſpecially the firſt Part by *Onkelos*.

Ver. 34. *Lebanon*] to which he compares the *Aſſyrian* Army.

Ib. *magnificent one*] namely an Angel, Chap. xxxvii. 36.

CHAP. XI.

AND a Sprout will come out of the Stem of Jeſſe, even a Shoot will ſpring out of his Roots.

2. Upon whom the Spirit of the Lord will reſt, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Power, the Spirit of Knowledge and the Fear of the Lord.

3. Which will make him ſo ſenſible of the Fear of the Lord, that he will not judge after the Sight of his Eyes, nor determine after the Hearing of his Ears.

4. But will judge the Poor with Righteouſneſs, and determine for the Meek of the Earth with Uprightneſs; ſmiting the Earth with the Rod of his Mouth, and killing the Wicked with the Breath of his Lips.

5. The Girdle of whoſe Reins will be Righteouſneſs, and Faithfulneſs that of his Loins.

6. Then will the Wolf lodge with the Lamb, the Leopard lie down with the Kid; and the Calf, young Lion, and fat Beaſt be together, with a little Boy guiding them.

7. The Cow and the Bear too will feed, their young Ones lying down together; and the Lion will eat Straw like the Ox.

8. Nay the ſucking Child will delight himſelf upon the Hole of the Aſp, and he that is weaned put forth his Hand upon the Cockatrice's Den.

9. They will not hurt, nor deſtroy on all my holy Mountain: for the Earth will be full of knowing the Lord, as the Waters cover the Sea.

10. Since there will be a Root of Jeſſe at that Time, who will ſtand up for the Standard of the People, to whom the Gentiles will ſeek; and his Reſt will be glorious.

11. At which Time the Lord will proceed again with his Hand, to get the Reſidue of his People that are left, from Aſſyria, Egypt, Pathros, Cuſh, Elam, Shinar, Hamath, and the Iſles of the Sea.

12. And lifting up a Standard to the Nations, he will gather thoſe who are driven away of Iſrael, and bring together the Diſperſed of Judah, from the four Coaſts of the Earth.

13. The Envy of Ephraim will then depart, and the Diſtreſſings of Judah be cut off: Ephraim will not envy Judah, nor Judah diſtreſs Ephraim.

14. And they will fly on the Shoulders of the Philiſtines to the Weſt, will plunder the eaſtern Race together; ſtretching forth their Hand to Edom and Moab, and the Ammonites obeying them.

15. The Lord will alſo utterly deſtroy the Bay of the Egyptian Sea, ſhake his Hand over the River with the Strength of his Wind, and ſtriking it at the ſeven Floods, cauſe to go through with Shoes.

16. And there will be a High-way for the

Ver. 1. *a Sprout*] *Jeſus Chriſt* indiſputably; and the *Heb.* Word being *nezer* may alſo ſignify a *Nazarite*, to be the Prophecy ſpoken of, *Mat.* ii. 23. which has been ſo difficult to find out; ſee *Jerome* here.

Ib. *Jeſſe*] *Chriſt* himſelf being repreſented as *David*, *Jer.* xxx. 9. *Ezek.* xxxvii. 24, 25. *Hoſ.* iii. 5.

Ib. *even*] the *Sprout* and *Shoot* being the ſame.

Ib. *Shoot*] *Ill turned* a Branch, *which grows out of the* Root, *Gell's Eſſay*, p. 236.

Ver. 2. *Power*] to do Miracles, &c.

Ib. *Fear*] or *Reverence*; ſee *Heb.* v. 7.

Ver. 3. *determine*] as Chap. ii. 4. though here is no Object for the dative Caſe.

Ver. 6. *Wolf*] This Union and Familiarity of the Creatures, who may repreſent People of different Natures, ſeems to mean no more than the Peace and Unity of the true *Chriſtians*; ſee Chap. ii. 4. or according to *Maimonides*, being no longer like ſuch Beaſts, *More Nevoch.* Pt. ii. Ch. 29.

Ver. 9. *Mountain*] That is *Chriſt*, as in Chap. ii. 2, 3. and here obſerve a Diſtinction between *Mountain* and *Earth*: the Knowledge of *Chriſt* would be much in the Earth, but they would be ſuch as were really on him, who would not hurt nor deſtroy, according to Chap. ii. 2, 3, 4.

Ver. 11. *At which Time*] By this and the foregoing Expreſſions, with Ver. 12. it appears that all which follows in this Chapter was to be after the Coming of *Chriſt*, and as theſe Words with the great Goſpel Converſion ſhew, about that Time; which *Grotius* forcibly ſtrains to *Hezekiah*'s.

Ib. *again*] as he did before from *Egypt*, Ver. 16. *again* relating to *People*, not to *Reſidue*.

Ver. 12. *gather*] to *Chriſt*, purſuant to Ver. 9. and eſpecially *Gen.* xlix. 10. whereas other Expoſitors thinking they were to make a real Journey to *Jeruſalem*, interpret it yet to be fulfilled: if ſo it muſt be the material Mount *Zion* in Ver. 9. and that Mountain muſt actually be raiſed up above others, if not be removed and placed upon them, to fulfil Ch. ii. 2. According to their Expoſition *the Breath* Ver. 4. is to be underſtood in the ſame Manner, and as the *Jews* underſtand it; one of whom blowing with his Mouth, ſaid to me, ſo *Chriſt* would do when he comes, and kill the Wicked. On the contrary this Prophecy muſt begin figuratively, Ver. 1. and muſt be ſo interpreted further, if it is conſiſtently applied to the true *Jeſus Chriſt* and Chriſtianity.

Ver. 13. *Diſtreſſings*] which is evident and elegant, by conſidering the Verſe together, ſince the *Heb.* Word ſignifies this as well as *Adverſaries*.

Ver. 14. *fly*] that is *ride apace*, in the literal Senſe; ſee Ch. xlix. 22. which has been heretofore weakly unfolded.

Ib. *Race*] or *Heb. Sons*.

Ver. 15. *utterly deſtroy*] That is, ſays *Sol. Jar.* ליבשו כדי שיעברו בי גלויות ישראא ממצרים *to dry it up, that the Captives of Iſrael may paſs through it from Egypt*; and *Ab. Ez.* שיעברו בו ישראל ביבשה ולא יעכבם הים שישובו מהרה *that Iſrael may paſs through it on dry Ground, and the Sea may not ſtop them from returning quickly*; and *Jon.* turns it יַבֵּשׁ *dry up*.

Ib. *ſeven*] The River *Nile* in *Egypt* ran into the *Mediterranean* by ſeven Channels, which *Diodorus* names, Lib. i. 3. but now only by two, *Prideaux*, *Connec.* Anno 374. ſo that this is another ſure Sign the Prophecy is fulfilled.

Reſidue of his People that are left, from Aſſyria; as there was for Iſrael, at the Time he came up from the Country of Egypt.

CHAP. XII.

AT which Time thou wilt ſay; I will praiſe thee, O Lord; though thou haſt been angry with me, thy Anger is turned away, and thou doſt comfort me.

2. Behold God is my Salvation; I will truſt, and not be afraid: for the Lord Jehovah is my Strength and Pſalm, and is become Salvation to me.

3. You will alſo draw Water with Joy out of the Wells of Salvation.

4. And will ſay at that Time; Praiſe the Lord, call on his Name, cauſe his Deeds to be known among the People, make mention that his Name is exalted.

5. Sing melodiouſly to the Lord, for he does what is excellent: this is made known in the whole Earth.

6. Shout joyfully, and ſing, O Inhabitant of Zion: for great is the Holy One of Iſrael within thee.

CHAP. XIII.

THE Burden of Babylon, which Iſaiah the Son of Amoz ſaw.

2. Lift up a Standard upon the eminent Mountain, elevate the Voice to them, ſhake the Hand, that they may enter the Gates of the Nobles.

3. I have commanded my Sanctified, have alſo called my powerful ones for my Anger, thoſe who triumph in my Excellency.

4. There is the Noiſe of a Multitude on the Mountains, the Likeneſs of a great People, a tumultuous Noiſe of the heathen Kingdoms gathered together; the Lord of Armies muſtering the Army for War.

5. They come from a Country far off, from the End of the Heaven; *even* the Lord, and the Weapons of his Indignation, to ſpoil the whole Country.

6. Lament, for the Day of the Lord is near; it will come as Waſting from the Almighty.

7. Therefore all Hands will be ſlack, and every Heart of Man melt.

8. And they will be troubled, Pains and Torments will take hold, they will be in Anguiſh as a Woman in Labour; will be aſtoniſhed one at another, their Faces being in a Flame.

9. Behold the Day of the Lord is coming, fierce, and with Wrath, and fervent Anger, to make the Country deſolate; and he will deſtroy its Sinners out of it.

10. For the Stars of Heaven, and its Conſtellations, will not cauſe their Light to glitter: the Sun will be darkened when it goes forth, and the Moon not make its Light ſhine.

11. Then will I puniſh the World for Vice, and the Wicked for their Iniquity; as alſo make the Pride of the Lofty ceaſe, and will humble the Haughtineſs of the Violent.

12. I will cauſe a Man to be more precious than pure Gold, and Mankind than the famous Gold of Ophir.

13. Therefore will I move the Heaven, and the Earth ſhall remove from its Place, in the Wrath of the Lord of Armies, and at the Time of his fervent Anger.

14. So that as a Roe driven away, and as a Flock when none gathers together, they ſhall turn to their reſpective People, and flee to their ſeveral Countries.

15. Every one who is found ſhall be run through, and every one who is added fall by the Sword.

16. Their Children alſo ſhall be daſhed to pieces before their Eyes, their Houſes be plundered, and their Wives raviſhed.

17. Behold I will ſtir up the Medes againſt them; who will not eſteem Silver, nor delight in Gold it ſelf.

18. And the Bows will daſh the Youths to pieces; as they will ſhew no Compaſſion to the Fruit of the Womb, their Eye will not ſpare the Sons.

19. Thus Babylon the Glory of the Kingdoms, the Ornament of the Chaldeans Excellency, will be as God's Overthrow of Sodom and Gomorrah.

20. It will never be inhabited, nor dwelt in to all Ages; the Arabian will neither there pitch a Tent, nor the Shepherds cauſe to lie down there.

Ver. 5. *excellent*] The *Heb.* Word is not plural.

Ver. 7. *ſlack*] the Meaning of the *Heb.* Word, and properly applicable to *Hands*; but *faint* is neither.

Ver. 8. *troubled*] the uſual and proper Signification of this Verb.

Ib. *Torments*] the moſt grievous Pains, as the Word ſignifies.

Ver. 10. *the Stars*] He deſcribes a total Darkneſs in Nature, to ſet forth the Greatneſs of the Calamity; ſee Ch. v. 30. & viii. 22.

Ver. 14. *turn*] as *Cræſus* King of *Lydia* and others did, who going to help the *Babylonians* were routed by *Cyrus*, *Xenophon*, *Cyropedia* Lib. 6. *Herodotus*, Lib. 1.

Ver. 20. *never*] *Seleucus*, one of the Princes and Succeſſors of *Alexander* called the great, building the City *Seleucia* on the River *Tigris*, a Day and a half's Journey eaſtward from *Babylon*, where *Bagdad* now ſtands, and granting it ſpecial Privileges; whereas the Situation of ancient *Babylon* on the *Euphrates* was ſpoiled by turning the River, Chap. xiv. 23. ſo that it became uninhabited as a

21. But

21. But there the wild Beaſts of the Deſarts will lie down, and their Houſes be full of ſavage Creatures; there too will the young Oſtriches dwell, and the Satyrs ſkip there.

22. Nay the wild Creatures of the Iſlands will cry out in their deſtitute Places, and the Dragons in the delicate Palaces: its Time being near to come, and its Days will not be prolonged.

CHAP. XIV.

FOR the Lord will ſhew Jacob compaſſion, and yet chooſe Iſrael, placing them in their own Country: the Strangers will alſo be joined to them, and gathered to the Family of Jacob.

2. Whom the People will take, and introduce them to their Place, ſo that the Family of Iſrael will take poſſeſſion of them in the Lord's Country, for Servant-men and Maids; nay they will take thoſe Priſoners who took them ſo, and rule over their Exacters.

3. And at the Time the Lord cauſes thee to reſt from thy Grief, Diſturbance, and the hard Service which thou haſt done;

4. Then ſhalt thou take up this Proverb concerning the King of Babylon that follows: How the Exacter is ceaſed! the golden one ceaſed!

5. The Lord has broke the Staff of the Wicked, the Rod of the Governors.

6. He who ſmote the People in Wrath with a continual Stroke, he who ruled the Nations in Anger is perſecuted, none reſtraining.

7. The whole Earth reſts, is quiet: they break out into Singing.

8. The Fir-trees alſo are glad for thee, the Cedars of Lebanon, *ſaying*, Since thou haſt been laid down, there is no Feller come up againſt us.

9. The Grave from below is moved for thee, to meet thee coming, it ſtirs up the Deceaſed for thee, all the Chief of the Earth, raiſes up all the Kings of the Nations from their Thrones.

10. All of them will ſpeak to thee in this Manner, Thou art alſo made as weak as we, thou art become like us.

11. Thy Pride, the Noiſe of thy Lutes, is brought down to the Grave: the Worms are ſpread under thee, and the Earth-worms cover thee.

12. How thou art fallen from Heaven, O Day-ſtar, the Offspring of the Morning, cut down to the Ground, become more feeble than the Nations!

13. Though thou ſayeſt in thy Heart, I will get up to Heaven, will make my Throne high above the Stars of God, and ſit on the Mountain of the ſolemn Aſſembly, at the north Sides:

14. I will get up above the high Places of the Clouds, will be like the Higheſt One;

15. Yet thou wilt be brought down to the Grave, to the Sides of the Pit.

16. Thoſe that ſee thee will take a View of thee, look at thee, *ſaying*, Is this the Man who moved the Earth, who ſhook the Kingdoms;

17. Who made the World like a Wilderneſs, and demoliſhed the Cities of it, who did not releaſe his Priſoners home?

City, *Pliny* Lib. vi. 26. *Strabo* Lib. 16. and is become a little Village called *Elugo*, as *Rauwolff* a *German* Phyſician writes in his *Travels* there An. Dom. 1574. Pt. ii. Ch. 6, 7.

Ver. 21. *wild Beaſts*] *Jerome* in his *Comment* on this and the next Chap. writes that *Babylon* was wholly deſolate in his Time, only the Walls were repaired to keep in wild Beaſts for the King's Hunting.

Ib. *young*] which is omitted in the *com. Tranſ.*

Ib. *Oſtriches*] according to *Bochart*, *De Animalibus* Lib. ii. 14. So the *old Lat.* and *Tigur. Verſions* have it, with thoſe of *Munſter* and *Caſtellio*, beſides that there are other *Heb.* Names for *Owls*.

Ver. 22. *Creatures*] it being uncertain whether Birds or Beaſts, but by coming from the Iſlands it may ſeem the former.

Ib. *Dragons*] *Benjamin* the *Jew* in his *Itinerary* pag. 76. ſays, יראים בני אדם ליכנס בו מפני ד נחשים והעקרבים שוש בתוכו *People were afraid to go into Nebuchadnezzar's Palace, for the Serpents and Scorpions that were within it.* And *Rauwolff* relates, that it was dangerous going within half a Mile of the Tower of *Babylon*, built by the Children of *Noah* (Part of which remained when he was there, and was half a League in Diameter) for the Reptiles, ſome of which called *Eglo* are very poiſonous, excepting two Months in the Winter when they keep in their Holes, Ch. 7.

Ver. 1. *gathered*] or *aſſociated*: the Verb is once in the paſſive Form beſides here, and thus rendered, *Job.* xxx. 7.

Ver. 3. *Diſturbance*] from a Verb ſignifying *to be moved* or *diſturbed*: the Word occurs once more, but fem. and is rendered *trembling*, *Ezek.* xii. 18. as the like Noun is *Trouble*, *Job* iii. 26. & xiv. 1.

Ver. 4. *golden one*] viz. the *King of Babylon* juſt mentioned, and ſpoken of after; not the *City*, for which there is no *Heb.* Word here. *The Prophet*, ſays *Buxt.* *derides the King of Babylon with a Babylonian Word.* *Aquila* rendered it *Famine*, interpreting דהב wrong by דאב which the *Sept.* ſometimes turn *to be hungry*, according to *Buxt. jun. Vind.*

Ver. 9. *Grave*] The *Heb.* Word is the ſame as in Ver. 11. *Trem* and *Jun. Sepulchrum.*

Ver. 10. *Thou art*] Here is not the *Heb.* Prefix which is put for a Queſtion: nor do I ſee why it ſhould be ſuch any more than the next Verſe.

Ver. 12. *more than*] or *Heb. above*; *Jun.* and *Trem. ſupra quam.*

Ib. *feeble*] the Verb being paſſive without an Object, as in *Job.* xiv. 10.

Ver. 13. *north Sides*] of *Jeruſalem*, where Mount *Zion* was according to the *Note* on *Pſa.* xlviii. 2.

Ver. 17. *home*] which is very apt to the *Heb.* and ſuitable with *Jer.* l. 33. and cannot be *the Houſe of.*

18. All the Kings of the Nations do univerſally lie in Glory, in their ſeveral Houſes.

19. But thou art caſt out of thy Sepulchre as an abominable Shoot, the Cloaths of thoſe who are ſlain, being thruſt through with the Sword, that go down to the Stones of the Pit, like a dead Body which is trod upon.

20. Thou wilt not be united with them in Burial, becauſe thou haſt deſtroyed thy Country, ſlain thy People: the Poſterity of Evil-doers will never be renowned.

21. Prepare Slaughter for his Sons, for the Iniquity of their Fathers; *that* they may not riſe up, and inherit the Earth, and fill the Surface of the World with Cities.

22. Nay I will riſe up againſt them, ſays the Lord of Armies; and will cut off from Babylon the Name and Reſidue, even Son and Grandſon, ſays the Lord.

23. And I will make it the Inheritance of the Bittern, and Pools of Water, as alſo ſweep it with the Beſom of Deſtruction, ſays the Lord of Armies.

24. The Lord of Armies has ſworn thus; As I have intended, ſo ſhall it come to paſs, and as I have taken counſel, it ſhall be confirmed;

25. To break Aſſyria in my Country, and that I will tread him down upon my Mountains, that his Yoke ſhall be taken off from them, and his Burden taken off from the Shoulder of each.

26. This Counſel is taken againſt the whole Earth, and this Hand is ſtretched out againſt all the Nations.

27. For the Lord of Armies takes counſel, and who ſhall make void? And his Hand is ſtretched out, then who ſhall turn it back?

28. In the Year that King Ahaz died, there was this Burden.

29. Be not glad, O Philiſtia all of thee, though the Rod that ſmote thee is broken: for there will come forth a Cockatrice from the Serpent's Root, whoſe Fruit will be a flying fiery Serpent.

30. Whereas the Firſt-born of the Poor ſhall feed, and the Needy lie down ſecurely; but I will cauſe thy Root to die with Famine, and he ſhall ſlay the Remainder of thee.

31. Lament, O Gate, cry, O City; all of thee, Philiſtia, ſhall be diſſolved: for there comes a Smoak from the North, and none is alone of his Companies.

32. And what ſhall be anſwered to the Ambaſſadors of the Nation? That the Lord has founded Zion, and the Afflicted of his People will truſt in it.

CHAP. XV.

THE Burden of Moab. Becauſe in the Night Ar of Moab is waſted, periſhed, becauſe in the Night Kir of Moab is waſted, periſhed;

2. It goes up to Baïth and Dibon the high Places, with Weeping: Moab will lament for Nebo, and for Medeba; on all the Heads of it will be Baldneſs, every Beard be cut off.

3. In its Courts they will be girded with Sackcloth; upon her Roofs and in her Streets every one of it will lament, going down with Weeping.

4. Both Heſhbon and Elaleh will cry,

Ver. 19. *Shoot*] which growing out of the Root beſides the Body of a Tree, is pulled or cut up, and thrown away. The ſame Word is uſed Chap. xi. 1. & lx. 21. *Dan.* xi. 7. and does not ſignify *Branch*, as appears by what it is joined with in each Place.

Ver. 22. *Son*] *Evil-merodach* mentioned 2 *King.* xxv. 27. *Jer.* lii. 31. who was ſlain by his own Relations, when he had reigned only two Years, *Megaſthenes* in *Euſebius Præparat. Evangel.* Lib. 9. *Beroſus* in *Joſephus againſt Apion*, Lib. 1.

Ib. *Grandſon*] ſee *Jer.* xxvii. 7. and *Prideaux*'s *Connection*, Anno 539.

Ver. 23. *Pools*] *Cyrus* turned the River out of its Channel into a Lake, to take *Babylon*, as deſcribed on *Jer.* li. 36. which being left ſo, overflowed that Side of the Country, *Arrian, De Expeditione Alexandri*, Lib. 7. as it ſtill continues.

Ver. 25. *Aſſyria*] One great and general Fault I have frequently obſerved in our Scripture-Expoſitors, is making their *Interpretations* from the *com. Eng. Bible*, and laying Streſs upon Words there which the *Original* does not ſupport: an Inſtance of this Kind is here in *Lowth*'s *Commentary*, he imagining *then* to imply the final Deliverance of God's People at that Time, rejects the plain Meaning of their Deliverance by the Deſtruction of *Sennacherib*'s Army, and conceits *that by the* Aſſyrian *may be meant ſome remarkable Enemies, particularly* Gog *and* Magog; though the *Heb.* has no Adverb of Time for it, but only a mere Conjunction to couple the Parts of the Sentence together.

Ib. *his Burden*] *Sept. their Glory*, doubtleſs by miſtaking סבל to ſignify *Glory* as well as *Burden*, like כבד as *Hammond* remarks at *Mark* xiii. and then changing *his* into *their*.

Ver. 28. *this*] which follows; ſee *Jun. &c.* the foregoing being propheſied after this Year, Chap. x. 11, 12. compared with this Ver. 25. ſo that the preſent Sect. is wrong.

Ver. 29. *not glad*] at taking ſome of *Judah*, 2 *Chron.* xxviii. 16, 18.

Ib. *Rod*] King *Uzziah*, 2 *Chron.* xxvi. 6.

Ib. *Cockatrice*] ſignifying *Hezekiah*, 2 *King.* xviii. 8.

Ver. 31. *North*] *Jeruſalem* being northward from the Country of the *Philiſtines*, and it might be invaded on the north Side.

Ib. *Companies*] according to the *Eng. Marg.* as well as other *Interpreters*, and affording the beſt Senſe..

Ver. 32. *Nation*] *Philiſtia*, when it ſends as *Aſſyria* did, 2 *King.* Ch. xviii. and xix. Its being ſingular diſproves *Kings* for *Ambaſſadors*, as moſt of the *Gr. Tranſlators* have, as if *malache* was *malche*.

Ver. 1. *periſhed*] ſo, or according to others *cut off*, the Verb ſignifies in the Conjugation *Niphal*, as it is here, and Chap. vi. 5. *Pſa.* xlix. 12, 20. *Hoſ.* x. 7, 15. *Obad.* v. *Zeph.* i. 11. *Jer.* xlvii. 5. and in the active Form *to ceaſe*, *Jer.* xiv. 17. *Lam.* iii. 49.

Ver. 3. *going down with Weeping*] in the ſame Manner as they ſhould go up, Ver. 5. *abundantly* is very odd, not to ſay ignorant, tranſlating; the Pretence for it may be ſeen in the *Marg.*

their Voice will be heard to Jahaz: therefore the armed Men of Moab will cry out, their own Lives will be ill to them.

5. My Heart ſhall cry for Moab, *for* its Barriers to Zoar, *as* an Heifer of the third Year: for at the Aſcent of Luhith it will go up into it with Weeping, and at the Way of Horonaim will they ſtir up a Cry of Ruin;

6. For the Water of Nimrim will be deſolate, and the Graſs will be dried up, the Herbs conſumed, there will be no green Thing.

7. Therefore the Reſidue that it has got, and thoſe Things which they have put up, will be carried into the Valley of Willows.

8. For the Cry will go about the Brder of Moab, her Lamentation to Eglaim, and the ſame to Beer-elim.

9. For the Water of Dimon ſhall be full of Blood, and I will put more Things upon Dimon; a Lion to thoſe who are eſcaped of Moab, and to the Remainder of the Country.

CHAP. XVI.

SEND the Governor of the Country's Sheep, that are from the Rock even to the Wilderneſs, to the Mountain of the Daughter of Zion.

2. For the Daughters of Moab will be as a wandering Bird ſent out of the Neſt, at the Paſſages of Arnon.

3. Bring Counſel, manage with Judgment, make thy Shadow like Night at the very Noon, hide the expelled ones, do not diſcover the Wanderer.

4. Let my expelled ones ſojourn in thee; O Moab, be a Hiding-place to them from the Face of him who waſtes: for the Preſſer will have an end, the Waſter will fail, thoſe that tread down be conſumed out of the Country.

5. And the Throne will be eſtabliſhed with Kindneſs, upon which he will ſit with Truth, in the Tent of David, judging and ſeeking Judgment, and being ready in Juſtice.

6. We have heard of the Pride of Moab, that is very proud, of his Haughtineſs, Pride, and Wrath; his falſe Deviſings will not be ſo.

7. By reaſon of which Moab will lament for it ſelf, every one of it will wail: for the Foundations of Kir-hareſheth will you muſe, they being ſurely bruiſed.

8. For the Fields of Heſhbon are a languiſhing Place, the Vine of Sibmah, the Lords of the Nations beat down the choice Branches of it; they reach to Jazer, ſtray in the Wilderneſs; the Shoots of it are ſpread abroad, they paſs over the Sea.

9. Therefore will I weep with the Weeping of Jazer, *for* the Vine of Sibmah; I will

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Ver. 5. *My Heart*] as *Moab* might be a Place of Safety for the expelled People of *Judah*, Chap. xvi. 4.

Ib. *cry*] ſee *Jer.* xlviii. 34.

Ib. *Barriers*] The *Heb.* Word in other Places ſignifies *a Bar* or *Bars*, never *fugitives*; and as applied here to a Country, is very aptly *Barriers*, agreeable to Ver. 8. ſee *Jun.* and *Trem. Annot.*

Ib. as] which is to be ſupplied or underſtood to make Senſe, as often in the *Scripture*; and the former is of Neceſſity required here, that *Zoar* may not be made a Heifer.

Ib. *it will go up*] viz. *Moab*, as Ver. 2. the *Heb.* Verb being ſingular. Whence the *vulg. Lat.* has *Weeping will go up*, which the great *Grotius* calls *Egregia alluſio, a choice alluſion*, and expounds it, *if they ſhould climb up the Mountains, Weeping would go up with them*; but it might be rather *from them*, or according as they are ſaid to *ſtir* or *raiſe up a Cry*, however the *Original* is miſinterpreted, if only becauſe it has *with* before *Weeping*.

Ver. 6. *Graſs*] Upon the *com. Tranſ.* I would juſt remark, that it is well for *Hay to be withered*, or it muſt be ſo, but of its *withering away* I do not remember to have read elſewhere.

Ver. 7. *Reſidue*] ſee *Buxt. Lex.*

Ib. *Valley of Willows*] as *Prideaux* ſays *the Words ought to be rendred*, *Connec.* An. 570. *Babylon* ſtanding in a low Place where Willows grew, *Pſa.* cxxxvii. 1, 2.

Ver. 8. *Beer-elim*] The Conjecture of *Grotius* here is probable and ingenious, that this was the ſame Place with that in *Num.* xxi. 16. and thus called becauſe the Princes dug it, Ver. 18. *Beer-elim* being *the Well of the mighty ones.*

Ver. 1. *Country's Sheep*] thoſe that belonged to the Governor of *Moab*, according to which others underſtand and render it. But our *Eng. Tranſ.* orders the Lamb to be ſent to two or three.

Ib. *Sheep*] The *Moabites* being made tributary to *David*, 2 *Sam.* viii. 2. and giving their Tribute in *Sheep* to the Kings of *Iſrael* after the Partition of the two Kingdoms, 2 *King.* iii. 4. which they had with-held, Ver. 5. are adviſed to ſend it to the King of *Judah*, *David*'s legal Succeſſor, to whom it belonged, that he might help them againſt the *Aſſyrians.*

Ib. *from*] Collect the Tribute of Sheep from all Parts of *Moab.*

Ver. 3. *like Night*] to hide, as follows.

Ver. 4. *expelled*] Thoſe who were ſo by the Troubles and Wars in *Judah*, at the latter Part of *Ahaz*'s Reign, 2 *Chron.* xxviii. That Kingdom being oppreſſed by the *Edomites* on the South, the *Philiſtines* on the Weſt, and the *Aſſyrians*, if not the *Iſraelites*, on the North, 2 *Chron.* xxviii. 17, 18, 20. the Prophet very properly made this digreſſive Addreſs to *Moab*, which was on the Eaſt.

Ib. *for*] as the preſent Affliction would ſoon be over, when *Hezekiah* reigned, of whom he accordingly ſpeaks in the next Verſe; ſee 2 *King.* xviii. 7, 8.

Ver. 5. *ready*] the proper Meaning of the Word, *Ezr.* vii. 6. *Pſa.* xlv. 1. *Prov.* xxii. 29.

Ver. 6. *falſe Deviſings*] *Lowth* ſays, rather *Strength*, from the *Vulgar Latin.* How little Deference is paid to the *Original!*

Ver. 7. *bruiſed*] So *Jun.* and *Trem. contrita ſunt*, from the Root נאה *to bruiſe*, without the Alteration of any Letter: whereas to make it *ſtricken*, it is ſuppoſed to come from נכה when inſtead of ה being changed into א as it is ſometimes done, and may ſeem to have been thought the Caſe here; א in this Word will be quite redundant, as appears by the Form of the Participle in *Niphal*, when the third Radical Letter is ה and the firſt נ *Buxt. Gram.* Lib. 1. Cap. 34.

Ver. 8. *Fields*] *Theodotion* turned it ἄγροι θανάτου, *Fields of Death*, as though שדמות had been for שדי מות

Ib. *reach*] *Jer.* xlviii. 32.

water thee with my Tears, O Heſhbon and Elaleh: becauſe the Acclamation for thy Summer-fruits and Harveſt is fallen.

10. The Gladneſs and Rejoicing is alſo withdrawn from the arable Land, and there will be no Singing, nor Shouting in the Vineyards: the Treader ſhall not tread out Wine in the Wine-preſſes; I have cauſed the Acclamation to ceaſe.

11. My Bowels ſhall therefore make a Noiſe like a Harp for Moab, and my inward Part for Kir-hareſh.

12. And when it is ſeen that Moab is become weary upon the high Place, and comes to his Sanctuary to pray, he will not prevail.

13. This is the Matter which the Lord has ſpoken concerning Moab hitherto.

14. And now he ſpeaks as follows, In three Years as the Years of one hired, the Glory of Moab ſhall be baſe, in all the great Multitude; and the Reſidue being very little, ſhall not be ſtout.

CHAP. XVII.

THE Burden of Damaſcus. Behold Damaſcus is taken away from being a City, and is become a Heap of Ruin.

2. The Cities of Aroer are forſaken: they ſhall be for Flocks, which ſhall lie down, and none make afraid.

3. Both the ſtrong Hold ſhall be aboliſhed from Ephraim, and the Kingdom of Damaſcus with the Reſidue of Syria; which ſhall be like the Glory of the Iſraelites, ſays the Lord of Armies.

4. At which Time the Glory of Jacob ſhall be impoveriſhed, and the Fatneſs of his Fleſh become lean.

5. And it ſhall be like a Reaper's gathering together the ſtanding Corn, that he may reap the Ears with his Arm: it ſhall even be as one gathers the Ears in the Giants Vale.

6. But there ſhall be Gleaning-grapes left in it, as at the Bruſhing of an Olive-tree, two or three Berries in the Top of the uppermoſt Branch, four or five in the fruitful Branches of it, ſays the Lord God of Iſrael.

7. At that Time Man will have regard to his Maker, and his Eyes will look to the Holy One of Iſrael.

8. And he will not have regard to the Altars, the Work of his own Hands; nor look to that which his own Fingers have made, whether Groves or ſun-burnt Images.

9. His ſtrong Cities at that Time will be as a forſaken Bough and an uppermoſt Branch, which will be left, by reaſon of the Iſraelites; though there will be Deſolation.

10. For thou haſt forgot the God of thy Salvation, and not remembred the Rock of thy Strength: therefore thou having planted pleaſant Plants, and ſet it with a ſtrange Slip;

11. Making thy Plant grow in the Day, and cauſing thy Seed to flouriſh in the Morning; the Harveſt will be a Heap, at the Time of Sickneſs and mortal Pain.

12. Wo be to the many noiſy People, who make a Noiſe like that of the Seas; and to the tumultuous Nations, which are in a Tumult like that of ſtrong Waters.

13. The Nations are in a Tumult like that of many Waters, but he will rebuke them, ſo that they ſhall flee far off; being purſued like the Chaff of the Mountains before the Wind, and like whirling Stuff before the Whirlwind.

14 At the Evening-time alſo there will be Trouble, before the Morning he will not be: this will be the Share of thoſe who plunder us, and the Lot of them that prey upon us.

Ver. 14. *three*] from the Year in which *Ahaz* died, Ch. xiv. 28. at whoſe Death *Hezekiah* being in the firſt Year of his Reign, as by the *Table of the Kings*, conſequently this ſeems accompliſhed upon *Moab* in his 4th Year, by the King of *Aſſyria*, before he began his War againſt *Samaria*, 2 *King*. xviii. 9.

Ib. *as the Years*] barely fulfilled, without any Overplus; but muſt be full Years for ſuch, as Chap. xxi. 16. whereas *Uſher* makes it but two.

Ver. 3. *Damaſcus*] whoſe Inhabitants being carried away, 2 *King*. xvi. 9. was probably peopled again from the Country.

Ib. *Reſidue*] that were left at the former Captivity, 2 *King*. xvi. 9.

Ver. 4. *At which Time*] whereby the *Chronology* of it is ſettled.

Ver. 5. *Giants Vale*] ſo *Joſh*. xv. 8.

Ver. 8. *whether*] this being right, and *either* wrong, as Engliſh; which however he who can give a proper Diſtinction of, muſt have ſome Skill in our Language: I have attempted it in my *Grammatical Queſtions and Obſervations*, Part i. N° 902. MS.

Ib. *ſun-burnt Images*] Probably thoſe on the Roofs of the Houſes, ſo ſcorched by the Sun, and called thus by the Prophet in Deriſion.

Ver. 9. *left*] *which the Aſſyrians will leave*, as *Jun*. and *Trem*. tranſlate.

Ib. *by reaſon of*] Through God's Favour remaining to his People, their ſtrong Cities ſhall not be deſtroyed, 2 *Chron*. xxxii. 1.

Ver. 10. *pleaſant*] In the *vulg*. *Lat*. *faithful*; neither ſuitable to the Context, nor true, ע being miſtaken for נ but in the *Gr*. worſe *unfaithful*, by imagining that was more ſuitable perhaps.

Ver. 11. *Sickneſs*] The Verb ſignifying *to be ſick*, and not *to grieve*. Beſides Sickneſs and ſuch Pain hinder People from getting in their Harveſt, ſo that it lies in Heaps, and is ſpoiled.

Ver. 12. *noiſy*] being a Noun from the Verb that follows repeatedly.

Ver. 14. *Morning*] How exactly this came to paſs on the *Aſſyrian* Army! Chap. xxxvii. 36.

CHAP. XVIII.

WO be to the Country ſhady with Wings, which is on the ſide of the Rivers of Ethiopia;

2. That ſends Ambaſſadors on the Sea, and in Veſſels of Ruſhes atop of the Water, Go, O ſwift Meſſengers, to the Nation drawn out and made bare, to the People terrible not only where they are but further, the Nation meaſuring by a Line, and treading down, whoſe Country the Rivers have preyed upon.

3. All Inhabitants of the World, and Dwellers on the Earth, when the Standard is lifted up at the Mountains, ſee; and when the Trumpet is ſounded, hear.

4. For thus ſaid the Lord to me; I will be quiet and look in my Settlement, as the clear Heat in the Sun-ſhine, like a Cloud of Dew in the Heat of Harveſt.

5. For before Harveſt, while the Bud is whole, and the green Grape ripening with a Flower; he will both cut off the Suckers with Pruning-hooks, and remove, cut away the Sprouts.

6. They ſhall be left together for the Fowls of the Mountains, and for the Beaſts of the Earth: inſomuch that the Fowls ſhall ſummer upon them, and all the Beaſts of the Earth winter upon them.

7. At that Time a Preſent will be brought to the Lord of Armies, by the People drawn out and made bare, and from the People terrible not only where they are but further, the Nation meaſuring by a Line, and treading down, whoſe Country the Rivers have preyed upon; to the Place of the Name of the Lord of Armies, the Mountain of Zion.

CHAP. XIX.

THE Burden of Egypt. Behold the Lord will ride on a ſwift Cloud, and come to Egypt; at whoſe Preſence the Idols of Egypt will be moved, and its Heart melt within it.

2. And I will mingle Egypt with it ſelf, ſo that they ſhall fight each with his Brother, and each with his Neighbour, City with City, Kingdom with Kingdom.

3. For the Spirit of Egypt ſhall be emptied within it, and I will devour its Counſel: when they will ſeek to the Idols, the Charmers, thoſe that have familiar Spirits, and the Sorcerers.

4. I will alſo ſhut up Egypt in the Power of hard Lords, and a fierce King ſhall rule over them, ſays the Sovereign Lord of Armies.

5. The Water too ſhall fail from the Sea, and the River waſte away, and dry up.

Ver. 1. *Wings*] large Mountains, according to *Strabo*'s Deſcription, Lib. ult. not the Sails of Ships, which did not make the Country ſhady.

Ib. *on the ſide of*] as *Num.* xxi. 1. 1 *Sam.* xiv. 4. for which ſee *Grot.* with *Jun.* and *Trem. Annot.* What Violence is done to the Text, by expounding the Country to be *Egypt*, undeſerving a particular Confutation!

Ver. 2. *That ſends*] or *ſending*, it being a Participle to *Country* or *Ethiopia*: ſo not *God ſends*, according to the Senſe *Lowth* prefers; nor is it probable the *Aſſyrians* went againſt *Ethiopia* by Sea, but through *Egypt*. In Support of his Opinion, he interprets *that Time*, Ver. 7. not to mean *the ſame Time*.

Ib. *ſends*] to *Sennacherib* King of *Aſſyria*, Chap. xxxvii. 9. *Sevechus* the 2d of the *Ethiopian* Line being then King of *Egypt*, with whom *Sennacherib* was at War, and beſieging *Peluſium*, the Fear of *Tirhakah* King of *Ethiopia* drove him from thence, *Joſephus Antiq.* Lib. x. 1.

Ib. *Sea*] the *Red Sea*, at the farther End of which from *Ethiopia Peluſium* lay.

Ib. *drawn out*] the *Aſſyrian* Army being come from Home, and alſo diſperſed in ſeveral Places, Chap. xxxvi. 2. & xxxvii. 8.

Ib. *made bare*] either for want of Riches to carry on ſo much War, or by the Multitude of People taken out of their Country for that Purpoſe.

Ib. *meaſuring*] making new Provinces and Colonies; of which look *Grotius*'s excellent *Note*.

Ib. *preyed*] This ſeems to me as if the *Aſſyrians* under the Pretence that their Country was overflowed or ſtreightened by the *Tigris*, &c. went to war with their Neighbours.

Ver. 3. *when*] at the Time the deciſive Battle was to be fought between *Sennacherib* and *Tirhakah*, in which the latter was defeated, Ch. xx. 4.

Ver. 4. *quiet*] as though Providence would not much interfere in it, the *Ethiopians* and *Aſſyrians* being both wicked, and ſhould ſhortly be puniſhed, as the latter were ſoon after, Chap. xxxvii. 36.

Ib. *clear Heat*] which is ſeen to ſparkle in a hot Summer's Day, continuing in the ſame Place.

Ib. *Sun-ſhine*] *Heb. Light* frequently; and is not pretended to be *Herbs* that I know of elſewhere, though another Noun from the ſame Root is in Chap. xxvi. 19. 2 *King.* iv. 39.

Ib. *Cloud*] which in the ſtill hot Weather ſcarce moves.

Ver. 5. *before*] Signifying hereby the Nearneſs of their Deſtruction.

Ver. 6. *They*] thoſe who are ſlain of their Armies.

Ver. 7. *a Preſent*] of what was left by the great Slaughter of the *Aſſyrians*, 2 *King.* xix. 35.

Ver. 2. *fight*] After the Death of *Setho* or *Tirhakah*, the Succeſſor of *Sevechus*, in whoſe Reign *Sennacherib* invaded *Egypt*, Chap. xx. 1. the Country was two Years without any ſettled Government, in Confuſion and Contention, *Diodorus Siculus*, Lib. 1.

Ver. 4. *hard*] *Heb.* as it were *Lords each hard*.

Ib. *Lords*] After the two Years of Anarchy, twelve Noblemen ſeized the Kingdom, and parted it between them 15 Years, *Herodotus*, Lib. 2. *Diod. Sicul.* ib.

Ib. *King*] Next reigned *Pſammitichus* one of them whom the reſt firſt expelled, but he returning with an Army of Robbers, Pirates, &c. overcame them all, and was King many Years, *Herod.* and *Diod. Sic.* ib.

Ver. 5. *fail*] by turning it out of the *Nile* at that Time, into the Lake *Mareotis* or *Marea* 100 Miles in Circumference, on the weſt Side of the River, before it reached the *Levant* or *Mediterranean Sea*, *Herodotus* in *Euterpe*; and thus all theſe Things might not be figurative, as *Grotius* ſays they are. In which View read to Ver. 11.

6. And

6. And the Rivers ſhall go off, the Streams of Fortification be drawn out, and waſte away; the Reeds and the Flags ſhall wither.

7. The Paper-reeds at the Stream, at the Mouth of it, and every ſown Thing of the Stream ſhall dry up, be driven away, and not be.

8. And the Fiſhermen ſhall ſorrow, all that caſt Hooks into the Stream mourn, and ſuch as ſpread Caſting-nets atop of the Waters languiſh.

9. Thoſe likewiſe ſhall be aſhamed who work the fine Threads of Flax, with them that knit the Nets.

10. And all who make the Lake, Ponds of Pleaſure, ſhall be bruiſed in the Purpoſes of it.

11. Certainly the Princes of Zoan are Fools, the Counſel of Pharaoh's wiſe Counſellors is become ſenſeleſs: how can you ſay of Pharaoh, I am the Son of the wiſe ones, the Son of the ancient Kings?

12. Where be they that are thy wiſe ones now? For let them tell thee, I pray, and make known, what Counſel the Lord of Armies has taken againſt Egypt.

13. The Princes of Zoan are become fooliſh, the Princes of Noph are deceived: thoſe make Egypt go aſtray, who are the Corner of its Tribes.

14. The Lord has mixed a Spirit of perverſe Things within it; and they make Egypt go aſtray in every Work of it, as a Drunkard does in his Vomit.

15. So that Egypt will have no Work, which the Head or Tail, Branch or Ruſh can do.

16. At that Time Egypt will be like Women: as it will be afraid, and in dread; by reaſon of the Shaking of the Hand of the Lord of Armies, which he ſhakes againſt it.

17. And the Country of Judah will be a Staggering to Egypt, every one who brings it to his Remembrance will be in dread; by reaſon of the Counſel of the Lord of Armies, which he takes againſt it.

18. At the ſame Time there will be five Cities in the Country of Egypt, that ſpeak the Language of Canaan, and ſwear to the Lord of Armies; one will be called The City of Deſtruction.

19. There will be an Altar to the Lord at that Time in the Middle of the Country of Egypt, and a Statue at the Border of it to the Lord.

Ver. 7. *Paper-reeds*] the Reeds of which Paper was firſt made growing at the Sides of the *Nile*, with a triangular Stalk about fifteen Feet high, and a Foot and a half in Compaſs, having ſeveral Rinds one within another, *Pliny*, Lib. xii. 13.

Ib. *Mouth*] of the *Nile* at the *Mediterranean Sea*. *Pſammitichus* retiring into the Fens by the Sea-ſide, as the Hiſtory relates, might be a ſecond Occaſion to that mentioned on Ver. 5. of ſpoiling the Buſineſs done there, according to theſe Verſes.

Ver. 10. *the Lake*] properly from the *Heb.* Root to *ſhut up*: a Place, as *Buxtorf* ſays in *Lexic.* wherein Water is ſhut up; ſee Ver. 5.

Ib. *Pleaſure*] for which that great Work was at leaſt partly performed. *Heb. the Soul* or *Deſire*, by which is not likely to be meant *Fiſh*. Thus *Jun.* and *Trem.* tranſlate *ſtagna voluptaria*.

Ib. *bruiſed*] as Ver. 4.

Ver. 11. *of Pharaoh*] that is by perſonating him, or introducing him to ſay ſo of himſelf, as uſed both in Diſcourſe and Writing; and *unto* muſt needs be leſs, if at all proper.

Ib. *ancient Kings*] the Line of whom ſhould fail, Ver. 2, 4.

Ver. 12. *now*] This Word is very different from the firſt, of which ſee *Hoſ.* xiii. 10. and that [where are they] is not a Queſtion by it ſelf appears by the Accent *Kadma*, which is no Point of Diviſion.

Ib. *I pray*] which is very frequent.

Ver. 13. *become fooliſh*] a Verb, as that in Ver. 11. was a Noun.

Ver. 14. *they*] the perverſe Things, which is plural in the *Heb.*

Ver. 17. *Judah*] which lying between *Egypt* and the King of *Aſſyria*'s Dominions, was in the Time here propheſied of conquered by that King, 2 *Chron.* xxxiii. 11. at which the *Egyptians* might well be afraid.

Ver. 18. *Cities*] by the fleeing thither, I ſuppoſe, of ſome of the Inhabitants of *Judah*, when the King of *Aſſyria* made that Conqueſt of it in the Reign of *Manaſſeh*: thus it is properly joined with the foregoing Verſe, and agrees with the 20th, which ſtrongly hints this Meaning. Thoſe People might not improbably be allowed five Cities in *Egypt*, as that was in Alliance with *Judah*, Ch. xxx. 6, 9. So *David* and his Men had *Ziklag* from *Achiſh*, 1 *Sam.* xxvii. 6.

Ib. *one*] which the *Aſſyrians* might carry their Conqueſts ſo far as to deſtroy. The *Aſſembly*'s *Annotation* ſeems notably abſurd, *each of them ſhall be called a Citie, ſaved from Deſtruction.*

Ver. 19. *Altar*] Through Providence the better Sort might get thither, partly for the Idolatry at Home, 2 *Chron.* xxxiii. and that ſuch might be ſaved; who then ſerved God there. The Objection that they were blamed for going into *Egypt*, loſes its Force, becauſe it was on other different Occaſions: at *Sennacherib*'s Invaſion, they ſent ſome to *Egypt* for Help, Chap. xxxi. 1. when the Lord would wonderfully deliver them himſelf, and not be deprived of that Honour, and the good Effects of it, by the *Egyptians*; after the Captivity by *Nebuchadnezzar*, God would have preſerved the Reſidue in their own Country, and *Egypt* was to be deſtroyed, *Jer.* xlii. thoſe were cogent Reaſons for their not going then, neither of all which operated, when *Judah* was conquered in the Reign of *Manaſſeh*. If the Prohibition to go into *Egypt* or live there was perpetual, this Prophecy muſt never be fulfilled; ſee Chap. xxvii. 12, 13. It may not be amiſs to mention, that in the Time of the *Maccabees* one *Onias* being diſappointed of the high Prieſthood, went into *Egypt* where there was a conſiderable Number of the *Jews*, and getting into the King's Favour, built a Temple in the Diſtrict of the City *Heliopolis*, became the high Prieſt of it himſelf, and Sacrifices were offered there as at *Jeruſalem*, *Joſephus*, *Antiq.* Lib. xiii. 6. & xx. 8. which continued till a little after the laſt Deſtruction of *Jeruſalem*, when that too was deſtroyed by the ſame Emperor *Veſpaſian*, *Joſephus*, *De Bello Judaico*, Lib. vii. 30. *Onias* perſuaded the *Jews* there to join with him in it, by pretending it was here propheſied of; but *at that Time* ſhews it was fulfilled when the other Things before were.

20. And it will be for a Sign and a Witneſs to the Lord of Armies, in that Country: for when they cry to the Lord becauſe of the Oppreſſors, he will ſend them a Saviour, and a great one, who will deliver them.

21. Thus the Lord will not be unknown to the Egyptians, who will know him at that Time, and ſerve with Sacrifice and Offering, as alſo make Vows to the Lord, and perform.

22. So the Lord will ſmite Egypt, and having ſmitten, heal; ſince they will return to the Lord, who will be intreated by them, as heal them.

23. At that Time there will be a Highway from Egypt to Aſſyria, ſo that the Aſſyrian will go into Egypt, and the Egyptian into Aſſyria; nay the Egyptians will ſerve with the Aſſyrians.

24. At the ſame Time will Iſrael be the third to Egypt and Aſſyria, a Bleſſing in the midſt of the Country:

25. Whom the Lord of Armies will bleſs, ſaying, Bleſſed is Egypt my People, Aſſyria the Work of my Hands, and Iſrael my Poſſeſſion.

CHAP. XX.

IN the Year of Thartan's coming to Aſhdod, when Sargon King of Aſſyria ſent him, and fighting againſt Aſhdod, he took it;

2. At that Time the Lord ſpoke by the Miniſtry of Iſaiah, the Son of Amoz, as follows, Go, and undo the Sackcloth from thy Loins, and pull off thy Shoe from thy Foot; and he did ſo, walking naked and barefooted.

3. According as my Servant Iſaiah, continued the Lord, walks naked and bare-

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Ver. 20. *Witneſs*] of the true Religion in that Heathen Country.

Ib. *a Saviour*] *Eliakim*, as Ch. xxii. 20 to 25. to whom it appears very agreeable, though overlooked by the *Annotators*.

Ver. 22. *heal*] Since the *Egyptians* not only permitted the true Service of God in their Country, but joined in it, and repented; he would heal their Troubles and Diviſions, which they had while they were without a King: as he did by reſtoring Monarchical Government to them, a few Years after the Conqueſt of *Judah*, and as appears about the Time of the Settlement of that Kingdom under *Eliakim*'s Adminiſtration.

Ver. 23. *Aſſyria*] which was alſo in Agreement with *Judah*, by *Manaſſeh*'s returning from Captivity, 2 *Chron.* xxxiii. 13.

Ver. 25. *Work*] As ſome of the *Aſſyrians* might be converted to the true God in that Captivity, as well as the *Egyptians*, this will amply account for the whole. We find *Eſar-haddon* the King then reigning, ſent a Prieſt to teach his Colony in *Iſrael* the Fear of the Lord, that they might be preſerved from the Lions, 2 *King.* xvii. 27. which ſhews ſome Belief in the true God, and Acknowledgment of his Power; ſee Ch. lvi. 3, 6, 7, 8.

Ver. 1. *Year*] *Prideaux* expounds this to follow the coming of *Sennacherib*, here called *Sargon*, againſt *Judah*, in the 14th Year of *Hezekiah*'s Reign, 2 *King.* xviii. 13. that he afterwards made war on *Aſhdod*, next on *Egypt* and *Ethiopia* three Years, *Connect.* An. 713. and then came againſt *Judah* the ſecond time, ſo that his Army was deſtroyed, and he went home in the 18th Year of *Hezekiah*, having twice beſieged *Lachiſh*, *Connect.* An. 710. But to me it appears otherwiſe; namely that *Sargon* (which I take to be the Name of this King of *Aſſyria* while he reigned with his Father *Shalmaneſer*, or till he began reigning at his Father's Death, which by the Times of the Kings of *Aſſyria* and *Judah* at the End of *Dan.* 23. was at the 12th, but according to *Prideaux* the 14th Year of *Hezekiah*, *Iſaiah* himſelf calling him *Sennacherib* afterwards, Ch. xxxvi. 1. & xxxvii. 37.) did firſt ſend *Tartan* a principal Man, 2 *King.* xviii. 17. through the Country of *Iſrael*, then an *Aſſyrian* Province, to *Aſhdod* in the Way to *Egypt*, which being taken, he went the firſt Year into *Edom* and *Arabia*, *Pſa.* xxi. 11, 13, 16. next haraſſed *Egypt* and *Ethiopia* three Years, Ver. 3, 4. but that while he or his Army was there, the *Egyptians* roſe up againſt him behind, and upon returning to ſubdue them, thoſe Inſurgents fortified themſelves in *Peluſium*, at the eaſtermoſt Mouth of the *Nile*, which he beſieged, but could not take, and retreated from thence for Fear of *Tirhakah* King of *Ethiopia*, who had raiſed an Army in the mean Time, and was coming againſt him, *Joſephus*, *Antiq.* Lib. x. 1. that now he *came up* againſt the Cities of *Judah*, Chap. xxxvi. 1. intending to conquer them for himſelf, 2 *Chron.* xxxii. 1. and *Lachiſh* lying towards *Egypt*, he inveſted that; whither *Hezekiah* ſent, and paid what *Sennacherib* appointed, 2 *King.* xviii. 14, 15, 16. who notwithſtanding ſent *Rabſhakeh* with Part of his Army forward to *Jeruſalem*, after he had got the Money, Chap. xxxvi. 2. 2 *King.* xviii. 17. 2 *Chron.* xxxii. 9. to have it delivered up to him, 2 *King.* xviii. 31. and to join with him, Ver. 23. or upon *Hezekiah*'s Refuſal (which ſeems to be meant by the Charge of his rebelling, 2 *King.* 18, 20. 2 *Chron.* xxxii. 10. together with his preparing for the Defence of the City, 2 *Chron.* xxxii. 2—6.) to beſiege it with the Forces ſent; which *Sennacherib* might think he could then ſpare, ſince he was gone out of the *Egyptian* Territories; but *Tirhakah* making uſe of the Advantage, with the others Flight before, purſued him; upon which he decamped from *Lachiſh*, 2 *King.* xix. 8. 9. that the Inhabitants might not iſſue out upon him in the Battle, and going to meet the *Ethiopian* Army, overthrew it, Chap. xviii. 6. after which Time his own Army before *Jeruſalem* was deſtroyed, Chap. xxxvii. 36. & xviii. 7. finally that having defeated *Tirhakah*, he made great Havock in *Edom*, Ch. xxxiv. as being near, and againſt him; then laid ſiege to *Libnah* a City thereabouts, not belonging then to *Judah*, 2 *King.* viii. 22. but when *Rabſhakeh* returned to him with the News of his Loſs, he went home, 2 *King.* xix. 8. 36. According to this Order the Sabbatical and Jubilee Years fall together as computed at the End of *Dan.* and *thoſe Days* 2 *King.* xx. 1. referring to the laſt, muſt be in the 14th Year of *Hezekiah*, as ſhewn there.

Now as to the other, how unlikely it is that *Sennacherib* ſhould go firſt to *Lachiſh* from Home, as that lay beyond *Jeruſalem* from *Aſſyria!* but in the Way to it from *Egypt*. Nor is there any Intimation at the Beginning of 2 *King.* xviii. 17. that it was three or four Years after what is related in the foregoing Verſe, as would ſeem neceſſary if it were ſo: on the contrary we find the King of *Aſſyria* at *Lachiſh* as he was before, 2 *King.* xviii. 14. Again, what Appearance or Probabiliy is there of ſo much Space of Time between Ver. 1, and 2, of *Iſa.* xxxvi? *Bedford* however more ſtrangely puts the Siege of *Libnah*, and coming of *Tirhakah* againſt *Sennacherib*, when the latter was marching into *Egypt*, *Scrip. Chr.* B. vi. 3. 14. with other Inconſiſtencies there and in *Table* 46.

Ib. *Thartan's*] the firſt Letter here being an Aſpirate, not as in 2 *King.* xviii. 17.

footed;

footed; *for* a three Years Sign and Token, againſt Egypt and Ethiopia:

4. So ſhall the King of Aſſyria lead away the Captives of Egypt, and the Exiles of Ethiopia, young Men and old, naked and bare-footed; even with the Breech uncovered, the Nakedneſs of Egypt.

5. Daunted and aſhamed at this, of Ethiopia their Expectation, and of Egypt their Glory;

6. The Inhabitants of this Iſle will ſay at that Time, Behold ſuch is our Expectation, whither we flee for Help, to be delivered from the Face of the King of Aſſyria; and how ſhall we eſcape?

CHAP. XXI.

THE Burden of the Wilderneſs of the Sea. Like Whirlwinds in the South paſſing through, it comes from the Wilderneſs, from a terrible Country.

2. There is a hard Viſion declared to me: the treacherous one deals treacherouſly, and the Waſter waſtes (go up, Elam, beſiege, O Media; all its Sighing I have cauſed to ceaſe)

3. Therefore my Loins are full of Diſeaſe, Pains ſeize me like thoſe of a Woman in Labour; I am diſtorted by hearing, troubled by ſeeing.

4. My Heart pants, Horror terrifies me: the Twilight that I deſire is made fearful to me.

5. In providing the Table, keeping the Watch, eating, drinking; get ready, O Princes, anoint the Shield.

6. For thus ſaid the Lord to me, Go, cauſe a Watchman to ſtand, who may tell what he ſees.

7. And he ſaw a Chariot, a Couple of Horſemen, a Chariot with Aſſes, a Chariot with Camels; having hearkened diligently with much Attention.

8. Upon this he cried out *like* a Lion; While I have ſtood upon the Watch-tower, my Lord, continually by Day, and have been placed upon my Ward all Night;

Ver. 3. *three Years Sign*] *Trem.* and *Jun.* have *tertii anni ſignum, a Sign of the third Year.* The Point *Athnah* for the main Partition of the Verſe is at *bare-footed.* And with the Incredibility of *Iſaiah*'s going ſo three Years, the Affair being alſo foreign; it may be obſerved there was not three nor two Years Space for the Prophet to do it, before it was fulfilled: ſo that to denote the three Years, it might be done three Days or Times.

Ib. *Token*] rather than *Wonder*, as the Word ſignifies either; ſee Chap. viii. 18.

Ver. 6. *this Iſle*] to which *Iſaiah* himſelf belonged, Chap. xxxi. & xxxvii. 9. and ſeems to be ſpoken in reſpect to the People, rather than the Country, the *Iſraelites* being ſeparated from the reſt of the World: for would the *Aſhdodites* ſay, *How ſhall we eſcape?* when they were already taken.

Ver. 1. *Wilderneſs*] as what it would be.

Ib. *Sea*] *Babylon* which is here ſpoken of, Ver. 9. having much Water about it, *Jer.* li. 13.

Ib. *Whirlwinds*] which in the Deſarts of *Arabia* and *Lybia* blow up the Sand terribly, ſo that People are ſuffocated and buried in it, in which Manner *Cambyſes* the Son of *Cyrus* King of *Perſia* loſt an Army.

Ver. 2. *hard*] *Lowth* writes here in his *Commentary*; "The Words may be thus tranſlated more agreeably "both to Grammar and Senſe: *A grievous Viſion: there "is made known* (or declared) *to me an Oppreſſor of* (or "for) *the Oppreſſor, and Spoiler for the Spoiler;*" *Poole* alſo in his *Annotations* to the ſame Purpoſe, and before them *Lightfoot, Harm. of Old Teſt.* Whereas *Lowth* has altered the Pointing from the *Heb.* according to which the Colon ſhould be after *me*, nor does the Word ſignify an *Oppreſſor*, beſides the repeated Words for that Meaning ſhould have ל prefixed; and as to the Senſe, let it be conſidered what was the Prophet ſo troubled at, Ver. iii. 4. but for the Hardſhips which he foreſaw his own People would ſuffer by *Babylon?* Was it becauſe *Babylon* ſhould be waſted, and the Sighing of *Judah* ceaſe?

Ib. *Elam*] See *Jer.* xlix. 34, 39.

Ib. *its*] *Judah*'s; of which Kind ſee Inſtances in *Pſa.* lxxxvii. 1. *Jer.* xxxiii. 2.

Ver. 4. *Twilight*] as the Word ſignifies, not *Night*, and very apt to *Deut.* xxviii. 67. Yet *Poole*, in the Manner of our *Eng. Annotators.* infers from *night* in the *com-Tranſ.* that this Viſion was in the Night, and that it ſignified the Deſtruction of *Babylon* at that Time; and ſo *Lightfoot.*

Ver. 5. *In providing*] while the Table is providing with the different Courſes of Dainties; the Completion of this ſee *Dan.* v. Theſe four Verbs are infinitive, not imperative like the two next.

Ib. *Princes*] Several take it for the chief of the Enemies who ſhould ſurprize the City, but by *the Shield*, a defenſive Weapon, it was rather the *Babylonians* themſelves.

Ver. 6. *to ſtand*] as if it were to watch for the Viſion, Ver. 2.

Ver. 7. *a Chariot with*] Perhaps it might be truly rendered, but that I would not be too bold with the Original *Scripture*, thus, *the Chariot* (before mentioned) *both with Aſſes and Camels*; however literal as it is, it may be ſo underſtood; and will then agree, as it ſhould, with the Relation of it in Ver. 9. from whence it appears *Iſaiah* had the Account, ſince he did not ſee that Appearance himſelf; which may ſeem to be, one Chariot drawn with Aſſes and Camels, having Men in it, attended by two Horſemen. But ſeveral *Interpreters* would have it *Horſes* inſtead of *Horſemen*, with which it is pretended the firſt Chariot was drawn, and for which Signification of the Word 1 *Sam.* viii. 11. 2 *Sam.* i. 6. are cited, to no Purpoſe, nor is ſuch an invented, unknown, and unlikely Meaning of the Word to be allowed, which is the Way to endleſs Uncertainty, how much ſoever patronized by great Names. Suppoſing now there were three Chariots, what is the Meaning that one is deſcribed without Beaſts, the other with nothing in them? It is evident the firſt and foremoſt was not ſtanding ſtill, and as for the other being Carriages, that is not very ſuitable to Chariots; and would not Foot-ſoldiers rather than ſuch be mentioned, if an Army was to be repreſented?

Ib. *Aſſes*] as the two Horſemen might typify *Darius* and *Cyrus*, who conquered *Babylon* and its Empire, ſo might the two Kinds of Beaſts the *Medes* and *Perſians.*

Ver. 8. like *a Lion*] following herein the beſt Expoſitors: for the Particle of Compariſon is frequently underſtood, and the Watchman to begin his Speech with, *A Lion*, ſeems very odd, and unſuitable to the reſt.

Ib. *all*] he conſequently ſaw all that came, and ſo his was a certain Account.

9. Behold

9. Behold this is come, a Chariot of Men, a Couple of Horſemen, who ſpeak in this manner, Babylon is fallen, is fallen, and he has broke down all the carved Images of her gods to the Ground.

10. *This* is what I have threſhed, and the Product of my Floor: that which I hear from the Lord of Armies, the God of Iſrael, I declare to you.

11. The Burden of Dumah. He calls to me from Seir, Watchman, what of the Night? Watchman, what of the Night?

12. The Watchman ſays, The Morning comes, as well as the Night: if you will enquire, do, turn back, come.

13. The Burden of Arabia. In the Wood of Arabia will you lodge, O travelling Companies of Dedanim.

14. Come with Water to meet the Thirſty, you Inhabitants of the Country of Teman, prevent him who flees with Bread for him.

15. For they flee by reaſon of the Swords, of the extended Sword, as alſo by reaſon of the bended Bow, and of the Weight of the Battle.

16. For thus ſaid the Lord to me; within a Year, as the Years of one who is hired, all the Glory of Kedar ſhall fail.

17. And the Reſidue of the Number with the Bow, the powerful ones of the Race of Kedar ſhall be few: for the Lord God of Iſrael has ſpoken *it*.

CHAP. XXII.

THE Burden of the Valley of Viſion. What is the Matter with thee now, that thou art gone up all of thee to the Roofs?

2. Full of Acclamations! a noiſy City! a triumphing Town! thy Slain are not ſlain with the Sword, nor dead by Battle.

3. All thy Leaders who fled together from the Bow are bound: all that are found of thee are bound together, who have run away far off.

4. Therefore I ſay, Turn away from me, that I may make bitter Weeping; be not urgent to comfort me, for the Waſting of the Daughter of my People.

5. For it is a Time of Vexation, treading down and Perplexity, by the Sovereign Lord of Armies, in the Valley of Viſion; of deſtroying the Wall, and crying out to the Mountain.

6. Since Elam carries the Quiver with Chariots of Men, with Horſemen, and Kir makes bare the Shield.

7. So that the choiceſt of thy Vales are full of Chariots, and the Horſemen are fully put at the Gate.

8. He alſo uncovers the Covering of Judah, and thou lookeſt at the ſame Time to the Armour of the Houſe of the Wood.

Ver. 10. This *is what*] to wit this Viſion or Matter; ſo *this* is underſtood *Jer.* xxiii. 26. &c.

Ib. *have threſhed*] obtained by careful conſtant Watching according to Ver. 7, 8. as alſo with great Pain and Trouble, Ver. 3, 4. In the other Way, *my Threſhing* is thought to mean the *Babylonians*; which is incoherent, becauſe *Iſaiah* did not declare it to them, as appears both by the Diſtance of Time and Place, as it is likewiſe to [my:] or otherwiſe the *Iſraelites*; but to them the Prophecy did not belong, and to either *threſhed ones* in that Senſe would ſeem more proper than *Threſhing*.

Ib. *Product*] the *Heb.* being *Son*.

Ib. *of my Floor*] the ſame repeated in other Words, which ſeems unapplicable to People.

Ver. 11. *from Seir*] at a Diſtance as he is running away.

Ver. 12. *as well as*] q. d. Why doſt thou aſk ſo much of the Night? Stay till the Morning: but if thou wilt enquire, turn back, and come to hear what there is. Thus he ſeems to repreſent the *Edomites* ſo haſty in fleeing by Night, that they would enquire of Things at a Diſtance, and not ſtay for an Anſwer, *Lowth* ſays, "This Verſe "hath puzzled all the Commentators;" it was well he did not except himſelf, who expounds it nearly like others.

Ver. 14. *Come*] the two Verbs being imperative as here rendered.

Ver. 1. *Valley*] ſtrictly I ſuppoſe the lower Part of *Jeruſalem*, where it is probable *Sennacherib*'s Army beſieged it, Ver. 7. and where it was deſtroyed, Chap. xxx. 33. and from thence the City it ſelf as compaſſed with Mountains, *Pſal.* cxxv. 2.

Ib. *Viſion*] particularly becauſe this Viſion belonged to it, and more generally as being the principal Place for divine Viſions.

Ib. *now*] This ſeems to have been uttered or written in the very Time of the *Aſſyrian* Invaſion, which Obſervation will give conſiderable Light to the whole: not before, becauſe the Prophet complains of their Sin done at that Time, Ver. xi. 13. and Ver. 9, 10, 11. eſpecially are not like a Prophecy; not after, becauſe it is inconſiſtent with *now* here, nor is there any Mention of the remarkable Deliverance, which would have been the principal Thing to have aggravated their Sin, beſides to what Purpoſe ſhould ſuch a Narrative as this to the 15th Verſe be?

Ib, *Roofs*] to ſee what the Enemy was doing: for though ſome lamented there, yet not all, Chap. xv. 3. *Jer.* xlviii. 38.

Ver. 2. *triumphing*] He calls it as it had been, not was then; which latter in the *Eng. Tranſ.* is inconſiſtent with what follows.

Ib. *by Battle*] but by the Executioner, as it appears to me from the next Verſe, as in *Jer.* lii. 10, 27. *Lowth* has it, *are dead with Fear*; but I think it is a Trope too much ſtrained for thoſe who are afraid to be called *Slain*; and is it not expreſſive in the Text, that they were ſuch *Slain* as *the Sword* and *Battle* makes?

Ver. 3. *fled together from the Bow are bound*] which is not only quite literal, but the very Order of the original Words; concurring with the next Part, and Ch. xxi. 15. whereas *bound by the Archers* ſeems an odd Thing, if the Words would bear to be ſo rendered, which I think they will not.

Ib. *all that*] *Lowth* would have it rendered, *all that are found in thee—have fled*; not conſidering perhaps there would then be none left in the City.

Ib. *far off*] as Chap. xxiii. 7. & lvii. 9.

Ver. 6. *Elam*] See *Jer.* xlix. 34, 35.

Ver. 8. *uncovers*] diſmantled the frontier Places.

9. And

9. And you ſee the Breaches of the City of David, as being many: and gather together the Water of the lower Fiſh-pond.

10. Nay you number the Houſes of Jeruſalem, and break down Houſes to fortify the Wall.

11. And have made a Pool between the two Walls, for the Water of the old Fiſh-pond; but do not look to the Maker of it, nor mind him who formed it long ago.

12. And the Sovereign Lord of Armies calls at the ſame Time to Weeping, Lamentation, Baldneſs, and girding with Sackcloth.

13. When behold there is Joy and Gladneſs, killing Oxen and ſlaying Sheep, eating Fleſh and drinking Wine; *with* Let us eat and drink, though we die to Morrow.

14. But it was revealed in my Hearing *by* the Lord of Armies, This Iniquity ſhall not be purged away from you, till ye do die, ſays the Sovereign Lord of Armies.

15. Thus ſaid the Sovereign Lord of Armies: Go, get thee in to this Treaſurer Shebna, the Steward of the Houſe, *ſaying*,

16. What haſt thou here? And whom haſt thou here, that thou haſt cut thee out here a Sepulchre? *like* one cutting out his Sepulchre on high, carving him a Dwelling-place in the Rock.

17. Behold the Lord who covers thee with a Man's Covering, and throughly cloaths thee;

18. Will roll thee along *as* a Ball rolls, to a Country of large Space: there thou ſhalt die, and there ſhall the Chariots of thy Glory be *for* the Baſeneſs of thy Maſter's Houſe.

19. So will I drive thee from thy Station, and he ſhall throw thee down from thy State.

20. Moreover at that Time I will call my Servant Eliakim, the Son of Hilkiah.

21. Whom I will cloath with thy Coat, ſtrengthen with thy Belt, and give thy Government into his Hand: inſomuch that he ſhall be a Father both to the Inhabitants of Jeruſalem, and the Family of Judah.

22. And I will put the Key of David's Family upon his Shoulder: ſo that he ſhall open, and none ſhut; as likewiſe ſhut, and none open.

23. I will fix him a Pin too in a firm Place; and he ſhall be a Throne of Glory to the Family of his Father.

24. Upon whom they ſhall hang all the Glory of his Father's Family, of the Offſpring and Iſſue, all the little Veſſels, from thoſe of Bowls to all thoſe of Pitchers.

25. At that Time, ſays the Lord of Armies, ſhall the Pin that is fixed in a firm Place be removed, cut down, and fall, nay the Weight which is upon it ſhall be cut off; for the Lord has ſpoken *it*.

Ver. 9. *Breaches*] See 2 *Chron.* xxxii. 5.

Ver. 11. *made*] 2 *Chron.* xxxii. 3, 4.

Ver. 15. *this Treaſurer*] With the *Vulgate*, *him who dwells in the Tabernacle*: by the Infrequency of *Sochen*, it is ſcarce to be doubted but the Author ſought the Meaning of it in *Shochen*, and put the reſt at Will.

Ver. 17. *covers*] or *the Lord covering thee*, the *Heb.* being a Participle מְטַלְטֶלְךָ by doubling the firſt radical Letter ט as ל the other is. Belonging thus to the Root טלל it has indiſputably this Signification; and ſo other Verbs of this Kind have Inſtances alſo of the firſt Letter repeated, as גלל *Jer.* li. 25. מרר *Dan.* viii. 7. & xi. 11. חרד *Prov.* xxvi. 21. קלל *Eccleſ.* x. 10. *Ezek.* xxi. 21. להה *Prov.* xxvi. 18. כרר 2 *Sam.* vi. 14. which agrees well with the next Verb, and the whole, particularly Ver. 2. and is thus tranſlated by *Trem.* and *Jun.*

Ib. *Man's*] as the *Heb.* is, by which may be meant one in high Station.

Ib. *Covering*] טַלְטֵלָה is a Noun from the ſame Root by Duplication of the firſt Letter as before; which Manner of Words ſee in the *Lexicons*, from all the following ſimilar Roots, חרר, זול, דרר, גרר, גלל, ברר, בקק, קלל, קדד, צנן, צלל, צחח, סלל, כרר, כדד, חתת, תלל. But how little can be ſaid for thoſe two Words being derived from טול? which alſo ſignifies *to caſt* or *throw*, inſtead of *carry into Captivity*.

Ver. 18. *Country*] whither he was carried with King *Manaſſeh* into Captivity, 2 *Chron.* xxxiii. 11.

Ib. *Baſeneſs*] being Matter of Reproach.

Ver. 20. *that Time*] when *Manaſſeh* was reſtored to his Kingdom, *Eliakim* being then, as it appears, prime Miniſter of State, if not alſo high Prieſt, *Prideaux*, *Connect.* Anno 677.

Ver. 23. *a Pin*] to hang Things on againſt a Wall, &c.

Ver. 24. *of the*] The Offspring and Iſſue being the Family, it was the Glory of them, and not they themſelves, were to hang upon him. The whole Family ſhould contribute to honour him, and derive their Honour from him. To avoid this, as it ſeems, which our *Eng. Tranſlators* have taken to, others have rendered the Words out of their Meaning: thus *Jerome*, or he who paſſes for him, has turned both Words, *vaſorum diverſa genera*, *ſeveral Sorts of Veſſels*; *Jun.* and *Trem.* *proventus ejus & reditus ejus*, *his Income and his Revenue*; the *Septuagint* more widely, including the next Words, ἀπὸ μικρῦ ἕως μεγάλου, *from the ſmall to the great*. Both which Inconveniencies are ſhunned by putting thoſe two Words in the Genitive Caſe, as governed of *Glory*, and not being the ſame with it, but with the *Family*.

Ib. *Offspring and Iſſue*] *Kimhi* in his *Commentaries* expounds it, הבני והבנות *Sons and Daughters*, ſo he does in his *Book of Roots*, with whom agrees *Aben Ezra*, as indeed the latter Word is fem. and herein *Eliakim* might be a Type of *Chriſt*, in whom Male and Female are one, *Gal.* iii. 28. But the *Chald. Targum* of *Jonathan Ben Uzziel*, which *Sol. Jarhi* follows, has בְּנַיָּא וּבְנֵי בְנַיָּא *Sons and Grandſons*, and the male Sex were more likely to be concerned with a prime Miniſter. However as there appears no more Authority for either than the Opinion of its Votaries, both ſeem too particular; and ſince the firſt Word is uſed with *Seed* or *Poſterity* in a general Manner, Ch. xliv. 3. & xlviii. 19. *Job* xxi. 8. it may be rather ſo here, and the latter Word for *Iſſue* of the like Meaning with that for *Poſterity* in thoſe Places.

CHAP. XXIII.

THE Burden of Tyre. Lament, O Ships of Tarſhiſh, becauſe it is waſted from *having* Houſe, or Entrance; thoſe that it is diſcovered to from the Country of Chittim.

2. Be ſilent, you Inhabitants of the Iſle, which the Merchants of Zidon, who paſs the Sea, have filled.

3. And the Seed of Shihor, the Harveſt of the River at great Waters is her Crop; and ſhe is the Market of the Nations.

4. Be aſhamed, O Zidon; for the Sea ſpeaks, the Fortreſs of the Sea thus, I am neither in Labour, nor bear, nor breed up young Men, advance Virgins.

5. As at the News concerning Egypt, they will be in Anguiſh at that of Tyre.

6. Paſs to Tarſhiſh, lament, you Inhabitants of the Iſle.

7. Is this your triumphing one! whoſe Feet ſhall carry her away, from her old State of ancient Time, to ſojourn far off?

8. Who has conſulted this againſt crowning Tyre, whoſe Merchants are Princes, her Dealers the Honourable of the Earth?

9. The Lord of Armies has conſulted it, to pollute the Pride of all the Glory, to make all the Honourable of the Earth baſe.

10. Paſs through thy Country like a River, Daughter of Tarſhiſh: there is no Girdle any more.

11. He has ſtretched out his Hand over the Sea, has moved the Kingdoms; the Lord has commanded concerning the Dealer, to deſtroy her Fortreſſes.

12. And he ſays, Thou ſhalt triumph no more: O oppreſſed Virgin, Daughter of Zidon, riſe up, paſs to Chittim; there alſo will be no Reſt for thee.

13. Behold the Country of the Chaldeans, this being not a People, the Aſſyrian founded it for thoſe of the deſart Places: they having ſet up his Towers, raiſed up its Palaces, he made it a Ruin.

14. Lament, O Ships of Tarſhiſh, becauſe your Fortreſs is waſted.

Ver. 1. *Chittim*] It being called thus ſomewhere, or rather any where on the north Coaſt of the *Mediterranean Sea*, the News of the Siege of *Tyre* would go readily to the Ports there, and ſo be communicated to the Ships. Yet what a Pother *Interpreters* make about it!

Ver. 2. *Iſle*] namely *Tyre*; Places at the Sea being called by the Name here uſed.

Ver. 3. *of Shihor*] viz. beyond it, that being the Boundary of *Egypt* towards *Tyre*; ſee *Gen.* xv. 18. *Poole* and *Lowth* plead for this River to be the *Nile* running through the Middle of *Egypt*, to whom *Joſh.* xiii. 3. is ſufficient Anſwer.

Ib. *the River*] *Nile*, by whoſe overflowing *Egypt* produced great Plenty of Corn.

Ver. 4. *Fortreſs*] *Tyre* it ſelf, as Ver. 14. ſee the like Word Ver. 11.

Ver. 5. *concerning Egypt*] See *Exod.* xv. 14, 15, 16. *Joſh.* ii. 9, 10. In the *vulg. Lat. &c.* it is tranſlated to a different Meaning, but with ſuch Impropriety both of the original and pretended Words, that inſtead of juſtifying it with *Poole*, I do not count it worth refuting.

Ver. 7. *triumphing*] *Elulæus* King of *Tyre* making war upon *Gath*, the Inhabitants called *Shalmaneſer* King of *Aſſyria* to their Aſſiſtance, with whom ſeveral Ports of *Phenicia* joined, but the *Tyrian* Fleet of twelve Ships defeated the others of ſixty; then the *Aſſyrians* beſieging the City, it was freed five Years after by the Death of *Shalmaneſer*, *Joſephus* from *Menander*, *Antiq.* Lib. ix. 14. and *againſt Apion* Lib. i. Now the latter falling out according to my *Tables* at the 12th Year of *Hezekiah*, it ſeems evident that this Prophecy againſt *Tyre* was made at, or ſoon after, the Time of *triumphing* for the Deliverance above mentioned; comp. Chap. xx, 1, 2.

Ib. *ancient*] See *Joſh.* xix. 29. *Strabo* the *Greek* Geographer writes, Lib. xvi. that *Tyre* was the moſt ancient *Phenician* City next to *Sidon*; of which there is read *Gen.* x. 19.

Ib. *far off*] I refer this to the Time of *Alexander*'s beſieging *Tyre*, when many of its Inhabitants, before it was taken, went to *Carthage* in *Africa*, *Juſtin*, Lib. xi. 10. *Quin. Curtius*, Lib. iv. 3, 4. for their Removal at the Siege of *Nebuchadnezzar* was but about half a Mile, Ver. 10.

Ver. 10. *River*] a very apt Similitude: for the *Tyrians* invaded by *Nebuchadnezzar*, at laſt left their Country, and betook themſelves to an Iſland in the Sea, as obſerved on *Ezek.* xxix. 17, 18.

Ib. *Tarſhiſh*] *Tyre* having a deal of Merchandice from thence, Ver. 14. *Grot.* ſays it is *in Heb. to the Daughter*; but there is Nothing between *River* and *Daughter*.

Ib. *Girdle*] as this Word is rendered in the other Place where it is found, *Pſa.* cix. 19. and here may ſignify the *Fortreſſes*, Ver. 11. or all that the Principality of *Tyre* had for Defence on its Frontiers; which being deſtroyed, it was adviſed to leave that Country, as the foregoing Expreſſion is.

Ver. 12. *Zidon*] The *Phœnicians* frightened by an Earthquake left their Country, and at length built *Zidon*; where being conquered after ſeveral Years by the *Philiſtines* of *Aſkalon*, divers of them eſcaped in their Ships, and built *Tyre*, *Juſtin*, Lib. xviii. 3. agreeable to Ver. 2. two hundred and forty Years before the building of *Solomon*'s Temple, according to *Joſephus*, *Antiq.* Lib. viii. 2. but it was much longer by the *Note* on Ver. 7.

Ver. 13. *Behold*] what a greater known Ruin the Lord had wrought long ago, ſo might now well deſtroy *Tyre*.

Ib. *the Aſſyrian*] *Nimrod* who might be ſo called, becauſe he firſt brought a Colony into *Aſſyria*, and built Cities there, *Gen.* x. 11, 12.

Ib. *founded*] As this muſt be the firſt Settlement of the *Chaldeans* in their Country, by building as the following Words ſhew, it neceſſarily leads us to the building of *Babylon* there, and the Kingdom which *Nimrod* had, *Gen.* x. 10. & xi. 2, 5. *Marſham*'s Interpretation in *Can. Chron.* p. 478. that it was *Nabonaſſar*'s late beginning a new Monarchy at *Babylon*, ſeems ſhort of the Matter; as it does not appear that he built the Towers, &c. or that it was done for ſuch People, the Kingdom of *Babylon* being a Part of the *Aſſyrian* Empire which was then divided into two; nor does the future referring the Ruin to the Conqueſt of *Cyrus*, ſuit with the Scope of enforcing the Prophecy againſt *Tyre*, by an Example of the *Chaldeans*.

Ib. *deſart*] who travelled or wandered in Places yet uninhabited, *Gen.* xi. 2.

Ib. *his—its*] The Pronouns being different.

Ib. *he*] *the Lord*, as continued from Ver. 11, 12. ſee *Gen.* xi. 8. *Eſar-haddon* King of *Aſſyria* obtaining the Kingdom of *Babylon* at a Time of Interregnum there, does not ſeem to anſwer well to *Ruin*, and appears to be divers Years after *Iſaiah*'s Death.

15. At

15. At which Time Tyre will be forgot ſeventy Years, as the Time of one King: at the End of the ſeventy Years Tyre will be like a Harlot who ſings.

16. Take a Harp, go round about the City, O forgotten Harlot; play well, ſing much, that thou mayeſt be remembred.

17. For at the End of the ſeventy Years the Lord will viſit Tyre, and ſhe will return to her Hire, and go a whoring with all the Kingdoms of the Earth, upon the Surface of the Ground.

18. Both her Merchandice and Hire will be holy to the Lord; it will not be treaſured, nor ſtored up: for her Merchandice will be for thoſe who dwell before the Lord, to eat ſufficiently, and for durable Covering.

CHAP. XXIV.

BEHOLD the Lord will empty the Earth, and make it void, as alſo turn its Surface upſide-down, ſcattering the Inhabitants of it.

2. And it will be as with the People ſo with the Prieſt, as with the Servant ſo with his Maſter, as with the Maid ſo with her Miſtreſs, as with the Buyer ſo with the Seller, as with the Lender ſo with the Borrower, as with the Uſurer juſt ſo with the Giver of Uſury to him.

3. The Country will be quite emptied, and throughly preyed upon: for the Lord has ſpoken this Thing.

4. The Earth mourns, it fades; the World languiſhes, it fades: the high People of the Earth languiſh.

5. And the Earth is polluted under the Inhabitants of it: for they tranſgreſs the Law, change the Ordinance, break the everlaſting Covenant.

6. Therefore the Curſe conſumes the Earth, and the Inhabitants on it are deſolate: therefore the Inhabitants of the Earth are burnt up, and few Men left.

7. The new Wine mourns, the Vine languiſhes, all who were of a glad Heart ſigh.

8. The Joy of the Timbrels is ceaſed, the Noiſe of Triumphings is ended, the Joy of the Harp is ceaſed.

9. They do not drink Wine with Singing, ſtrong Drink is bitter to thoſe who drink it.

10. The empty Town is broke down, every Houſe is ſhut up from Entrance.

11. There is a crying out for Wine in the Streets: all Gladneſs is obſcured, the Joy of the Earth is removed away.

12. Deſolation is left in the City, and the Gate is battered with Waſting.

13. When it is thus in the midſt of the Earth, among the People; there will be as at the Bruſhing of an Olive-tree, like the Gleaning-grapes when the Vintage is finiſhed.

14. They will raiſe up their Voice, will ſing: through the Excellency of the Lord will they ſhout joyfully from the Sea.

15. Therefore honour the Lord in the Fires, the Name of the Lord God of Iſrael in the Iſles of the Sea.

16. We hear Pſalms from the Coaſt of the Earth, Glory to the Righteous One; but I ſay, I have Leanneſs, I have Leanneſs, wo is to me; the Treacherous deal treacherouſly, even treacherous ones deal perfidiouſly with Treachery.

17. Dread, a Pit, and a Snare are for thee, O Inhabitant of the Earth.

18. So that he who flees from the Sound of the Dread, will fall into the Pit; and he who gets up from within the Pit, will be taken in the Snare: for the Flood-gates will be opened from on high, and the Foundations of the Earth will ſhake.

19. The Earth will be throughly bruiſed, the Earth will be throughly broke, the Earth will be throughly moved;

20. The Earth will throughly ſtagger like one drunk, and be removed about like a Tent: 'nay its Tranſgreſſion will be ſo heavy upon it, that it will fall, and not riſe up again.

Ver. 15. *forgot ſeventy*] from the Beginning of *Nebuchadnezzar*'s Reign, till the *Babylonians* who kept it down were ſubdued by *Cyrus*. Though *Tyre* was not conquered at firſt, yet doubtleſs its Commerce, for which it was ſo noted, *Ezek.* xxvii. was ſpoiled by *Nebuchadnezzar*'s ſubduing and plundering the neighbouring Countries, and beſieging it ſelf; ſo that *Tyre*, which was much minded for its Merchandice and Wares, was *at that Time* ſtrictly *forgot ſeventy Years*; ſee *Ezek.* xxix. 17, 18.

Ib. *the ſeventy*] that is thoſe ſeventy already mentioned.

Ver. 17. *return to her Hire, &c.*] Accordingly it appears that in the Time of the *Perſian* Empire, *Tyre* had the Trade of the *Red Sea* from the ſouth and eaſt Countries, viz. *Arabia*, *Africa*, *Perſia*, and the *Eaſt Indies*, through the Port of *Elath* on that Sea, and of *Rhinocorura* on the *Mediterranean*, which is diſperſed to the weſt and north Countries, *Strabo*, Lib. xvi.

Ver. 18. *holy*] See *Ezr.* iii. 7. Others apply it to the Goſpel, *Act.* xxi. 3, 4.

Ver. 1. *Earth*] Having before propheſied diſtinctly againſt particular Countries, he ſeems now to ſpeak of the whole together: this appears not only by mentioning none particularly, but by *the World*, Ver. 4. *People* being plural in the *Heb.* Ver. 13. *the Iſles*, Ver. 15. and *the Kings*, Ver. 21.

Ver. 2. *as*] becauſe they would be deſtroyed, or ſtript of all they had, according to the next Verſe.

Ver. 5. *Law*] *Rom.* ii. 14, 15.

Ver. 5. *everlaſting Covenant*] properly this was not confined to the *Jews*; ſee *Heb.* viii. 8. to the End, Chap. lix. 21.

Ver. 10. *Town*] The ſingular collectively for the plural Number is frequent, as Ver. 12, 17.

Ver. 11. *for Wine*] by reaſon of the People's fainting.

Ver. 15. *Fires*] Afflictions and Puniſhments.

Ver. 17. *Dread*] In *Heb. pahad*, *pahath* and *pah*, with a Similitude of Sound, as obſerved on Chap. v. 7.

21. At

21. At which Time the Lord will puniſh the Army of the high one on high, as well as the Kings of the Ground upon the Ground.

22. Who will be gathered *as* Priſoners are into a Pit, and ſhut up in a Priſon; but will be viſited a great while after.

23. And the Moon will bluſh, and the Sun be aſhamed; when the Lord of Armies reigns on Mount Zion, in Jeruſalem, and before his Elders with Glory.

CHAP. XXV.

O Lord, thou art my God, I will extol thee, will praiſe thy Name: for thou doeſt Wonders, the Counſels long ago were faithful *and* true.

2. For thou makeſt of a City a Heap, a fortified Town Ruin, of a City that will never be built up a Palace of Strangers.

3. Therefore will the ſtrong People honour thee, the Town of the terrible Nations fear thee.

4. For thou art a Fortreſs to the Poor, a Fortreſs to the Needy in his Diſtreſs, a Shelter from the overflowing Storm, a Shadow from the Heat; when the Wind of the Terrible is as an overflowing Storm at the Wall.

5. Thou wilt bring down the Noiſe of the Strangers, as the Heat it ſelf in a dry Place is by the Shadow of a thick Cloud: the Singing of the Terrible will be humbled.

6. And the Lord of Armies will make for all People, on this Mountain, an Entertainment of fat Things, an Entertainment of Wine from the Lees, of fat Things full of Marrow, of Wine from the Lees refined.

7. And he will devour on this Mountain the Sight of the Wrapping that is wrapt over all People, and the Covering that covers over all Nations.

8. He will devour Death eternally, and the Sovereign Lord will wipe off the Tears from all Faces, and take away the Reproach of his People from the whole Earth; for the Lord has ſpoken *it*.

9. At which Time it will be ſaid, Behold this is our God, for whom we have waited, and he will ſave us: this is the Lord, for whom we have waited; we will rejoice, and be glad in his Salvation.

10. For the Hand of the Lord will reſt on this Mountain, and Moab will be trod under him, as Straw is for the Dunghil.

11. And he will ſpread forth his Hands within it, as a Swimmer does to ſwim, humbling its Haughtineſs along with the Floodgates of his Hands.

Ver. 21. *high one*] the King of *Babylon*, *Dan.* v. 23. the *Heb.* Word being ſingular.

Ib. *Kings*] the inferior ones. Thus it notably accords with *Jer.* xxv. 26.

Ver. 22. *after*] when the Empire of *Babylon* ſhould be diſſolved.

Ver. 23. *aſhamed*] of their inferior Light, Chap. lx. 19. *Rev.* xxi. 23. but eſpecially that they had been worſhipped, *Deut.* iv. 19. and xvii. 3. *Job.* xxxi. 26, 27.

Ib. *when*] after the *Babylonian* Captivity, when the Temple and *Jeruſalem* were rebuilt.

Ib. *his Elders*] his ancient People the *Iſraelites*: firſt effected at the Reſtoration from the *Babylonian* Captivity, and afterwards in the Time of *Chriſt*.

Ver. 2. *of a City*] the ſame both times.

Ib. *Palace*] When a City was deſtroyed by Strangers, they might keep there a Sort of Palace or Manor-houſe, or the Word may be rendered *Caſtle*. The *Eng. Bib.* has a very remote Senſe, if any.

Ver. 4. *at the Wall*] when the *Aſſyrian* Army was without the City of *Jeruſalem* beſieging it, Chap. xxxvi. 2, 3. to whoſe Invaſion and Deliverance from it, this and the ten next Chapters ſeem to have Reference, with other Things annexed; ſee Chap. xxxii. 1.

Ver. 5. *Singing*] which is explicative of, or accords with, *Noiſe*; and the Word being uſed but once more in *Scripture*, is thus tranſlated, *Cant.* ii. 12.

Ver. 6. *this Mountain*] Mount *Zion*; but ſpiritually, *Chriſt*, as Chap. ii. 2. & xi. 9.

Ib. *Entertainment*] ſuch as was made after the Overthrow of *Sennacherib*'s Army; in the Evangelical Senſe the Bleſſings that are received from *Chriſt*.

Ver. 7. *the Wrapping that is wrapt*] *Symmachus*, *the Ruler who rules*; *Jonathan* the *Targumiſt*, *the Prince*, *the Prince*; *Aquila*, *Darkneſs* twice, and *Theodotion* once: the former might underſtand חלום by שלם being more uſed.

Ib. *Wrapping—Covering*] the Sorrow and Mourning for which they were covered; but as relating to the Goſpel *Ignorance*, *Act.* xvii. 30. 2 *Cor.* iii. 14.

Ib. *all*] As the *Aſſyrian* Power and Conqueſts ſpread a general Conſternation and Sorrow, their Deſtruction would be the means of removing it; however the Work of Chriſtianity was more extenſive.

Ver. 8. *eternally*] which is the obvious Meaning of the Word by other Places; *Paul* taking *in Victory*, 1 *Cor.* xv. 54. from the *Septuagint*, tho' differently expreſs'd, of which ſee on *Gen.* xlvii. 31. *Amama* ſays this *Heb.* never ſignifies *in Victory*, and that the *Greek* ſignifies *for ever* or *eternally* there in *Cor. Anti-barb. Bibl.* in *Prov.* viii. 22. p. 580.

Ib. *Reproach*] I am at a Loſs to know from whence *rebuke* came into our *Eng. Tranſlations*, ſince neither from the *Hebrew*, *Chaldee*, *Greek* nor *vulgar Latin*.

Ver. 10. *Moab*] Look Chap. xvi. 14. which may ſettle the Time when this Prophecy was delivered, as early as the Beginning of *Hezekiah*'s Reign, and to this Chap. xxviii. 1, 2, 3. is a Confirmation. I cannot be of the Belief, that *Moab* is put here for the Enemies of the Church in general; how general ſoever that Expoſition is, eſpecially as it agrees ſo aptly with that Country.

Ver. 11. *Swimmer*] God would afflict *Moab*, as one who ſwims daſhes and ſtrikes the Water about.

Ib. *Haughtineſs*] Look how this agrees to *Moab* in particular, Ch. xvi. 6.

Ib. *along with*] depreſſing *Moab*'s Pride, when he plunges down his Hands in ſwimming.

Ib. *Flood-gates*] which the Hands as ſpread in ſwimming reſemble, and might alſo be ſo called as being repreſented to be in the Water: theſe might be mentioned, becauſe with them a Perſon who ſwims beats the Water moſt forcibly; which may ſignify that God would powerfully puniſh *Moab*. See this Signification of its Kindred-noun, Chap. xxiv. 18. *Gen.* vii. 11. & viii. 2. 2 *King.* vii. 19. *Mal.* iii. 10. and it is rendered *cataractis* by *Jun.* and *Trem. ſpoils* is a mere invented Word of our laſt *Tranſlators*.

12. The

12. The ſtrong Hold, the high Place of thy Walls, will he alſo lay proſtrate, humble, bring to the Ground, to the Duſt.

CHAP. XXVI.

AT that Time this Poem will be ſung in the Country of Judah: We have a ſtrong City, Salvation is put *for* Walls and Forts.

2. Open the Gates that the virtuous Nation, obſerving faithful Things, may enter in.

3. Thou keepeſt the ſupported Mind in conſtant Peace; becauſe it truſts in thee.

4. Truſt in the Lord for evermore: for in the Lord Jehovah is everlaſting Strength.

5. For he will lay proſtrate thoſe who dwell on high, the exalted Town: he will humble it, humble it to the Ground, will bring it to the Duſt.

6. The Foot ſhall tread it down, the Feet of the Afflicted, the Steps of the Poor.

7. The Path of the Righteous is Uprightneſs: O Upright One, thou doſt make level the Road of the Righteous.

8. Even in the Path of thy Judgments, O Lord, we wait for thee; to thy Name and Remembrance, is the Deſire of the Soul.

9. With my Soul I deſire thee in the Night, even with my Spirit within me I ſeek thee early: for when thy Judgments are on the Earth, the Inhabitants of the World learn Righteouſneſs.

10. Let Favour be ſhewn to the Wicked, he will not learn Righteouſneſs; he will do unjuſtly in the Country of Equity, and not ſee the Excellency of the Lord.

11. O Lord, thy Hand being lifted up, they do not behold: let them behold, and be aſhamed of the Envy at the People, nay let the Fire for thy Adverſaries conſume them.

12. O Lord, thou diſpoſeſt Peace for us; ſince thou even performeſt for us all our Works.

13. O Lord our God, Maſters beſides thee having born rule over us, through thee alone we make mention of thy Name.

14. The Dead will not live, the Deceaſed will not riſe up: therefore doſt thou viſit and deſtroy them, and cauſeſt the whole Remembrance of them to periſh.

15. Thou addeſt to the Nation, O Lord, thou addeſt to the Nation, art honoured; who didſt remove far off *to* all the Ends of the Earth.

16. O Lord, they viſit thee in Diſtreſs; pour forth Prayer, thy Correction being upon them.

17. As a Woman that is pregnant, who draws near to bring forth, is in Anguiſh, cries out in her Pangs; ſo have we been at thy Preſence, O Lord.

18. We have been pregnant, been in Anguiſh, as it were brought forth Wind: we made no Safety *on* the Earth, nor did the Inhabitants of the World fall.

19. Thy Dead will live, *with* my Corpſe will they riſe up: awake, and ſing, ye who dwell in the Mould; for thy Dew is the Dew of Herbs, and the Earth ſhall caſt out the Deceaſed.

Ver. 2. *Open the Gates*] after the Siege was over; though more largely reſpecting the Converſion under the Goſpel.

Ver. 3. *conſtant Peace*] It is the ſame as Chap. lvii. 19. *Jer.* vi. 14. the Word for *Peace* being repeated; and had one of them been in the conſtructed Form to be *Peace of Peace*, it would have been nearer the *preſ. Tranſ.* but now is rather thus; rendered by *Jun.* and *Trem. continuam pacem.*

Ver. 5. *the exalted Town*] *Nineveh* the Metropolis of the *Aſſyrian* Empire, Chap. xxxvii. 37.

Ver. 7. *Uprightneſs*] or *very even*, only it would not be proper to render the next Word in that Manner.

Ib. *level*] as the Beam or Scales are made in weighing, agreeable to Chap. xl. 4. and the former Part of this Verſe; in which Senſe ſee this Word *Pſa.* lxxviii. 50.

Ver. 10. *Wicked*] A Complaint upon ſuch as were among themſelves, continued in the next Verſe.

Ver. 11. *let*] which I cannot but prefer to *ſhall.*

Ver. 12. *for us*] both Times the ſame; and ſo the latter Part has ſuch an Agreement with the former, as the connective *for* requires. I might add, *all our Works* are not *in us.*

Ib. *Works*] Thoſe ſtrictly intended here, ſeem to be ſuch as God did for his People, and upon that Account called *theirs:* for they could not be univerſal, ſince evil Works muſt be excluded.

Ver. 13. *Maſters*] thoſe recorded 2 *Chron.* xxviii. in the Time of *Ahaz.*

Ib. *make*] Thou haſt ſtill preſerved us a People to praiſe thee.

Ver. 14. *The Dead*] in particular thoſe who were deſtroyed of *Sennacherib*'s Army, Chap. xxxvii. 36.

Ib. *therefore*] thou deſtroyeſt them with the Intent, that they ſhall not live again.

Ver. 15. *addeſt*] by bringing home the Captives, and thoſe that fled away for Fear.

Ver. 18. *made*] neither kept themſelves ſafe, nor deſtroyed their Enemies. This Verſe may be counted the Concluſion of the *Poem* begun Ver. 1.

Ib. *Inhabitants of the World*] the Enemies of *Judah*, perhaps called thus for their great Number, and being of divers Nations, 2 *Chron.* xxviii.

Ver. 19. *Thy dead*] the People of *Judah* or *Jeruſalem*, who were appointed to Death by the Enemy: for the Condition which *Rabſhakeh* offered was Captivity, if they went out to him, Chap. xxxvi. 16, 17. ſo that it may be ſuppoſed no leſs than Death was their Doom, as they kept the City againſt him.

Ib. *my Corpſe*] *Iſaiah* himſelf being one among them. *Lowth*'s *Commentary* has it remarkably, he ſays it is *God's Anſwer*, and *thy dead are the Church's dead*, and *my dead God's or Chriſt's dead*, both being the ſame, which he applies to the laſt Reſurrection: whereas that is to be both of the Juſt and Unjuſt, *Act.* xxiv. 15.

Ib. *caſt out*] The Simile of *dead Bodies* being continued. This laſt Member of the Verſe is indeed rendered in other very different Meanings, which I have conſidered, and prefer that in our *Eng. Bible.*

20. Go, my People, enter into thy Chambers, and ſhut thy Door upon thee: hide as it were a little Moment, till the Indignation is paſſed over.

21. For behold the Lord will come out of his Place, to puniſh the Inhabitants of the Earth for their Iniquity; and the Earth ſhall diſcover its Blood, and cover over the Slain of it no longer.

CHAP. XXVII.

AT that Time the Lord will puniſh, with his hard, great, and powerful Sword, Leviathan the ſtretching Serpent, even Leviathan the crooked Serpent; and will ſlay the Whale which is in the Sea.

2. At the ſame Time ſing of it, There is a Vineyard of red Wine.

3. I the Lord will keep it, will water it every Inſtant: leſt any ſhould hurt it, I will keep it Night and Day.

4. I having no Wrath, who would put againſt me Briers *and* Brambles in Battle? which I would march through, burning them up together.

5. Otherwiſe by taking hold of my Strength, *that* he might make peace with me, he ſhould make it.

6. He will cauſe thoſe who come of Jacob to take root; Iſrael ſhall bloſſom, and bud forth: and they ſhall fill the Surface of the World with Fruit.

7. Does he ſmite it, as the Smiter of it is ſmitten? Is it ſlain according to the Slaughter of his ſlain ones?

8. When it ſhoots forth, thou wilt contend with it in Meaſure: he will take away with his hard Wind, at the Time of the Eaſt-wind.

9. Therefore by this will the Iniquity of Jacob be purged away, and this is all Fruit to put away his Sin: when he makes all the Stones of the Altar as Chalk-ſtones ſcattered about, the Groves and Sun-burnt Images will not ſtand up.

10. For the fortified City will be ſolitary, the Habitation removed, and it will be left like the Wilderneſs: there the Calf will feed, and there he will lie down, and conſume the Branches of it.

11. When its Bough is withered, they will be broke off, the Women coming will light them: ſince they are a People of no Underſtanding, therefore he who made them will not have mercy upon them, nor he who formed them be gracious to them.

12. At which Time the Lord will beat off from the Flood of the River to the Stream of Egypt; and you will be gathered up one by one, O Iſraelites.

13. At the ſame Time the great Trumpet will be ſounded, and they will come who

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Ver. 20. *Door*] *doors* appears to be by miſunderſtanding the ' which as *Buxt.* ſays, and the *Heb. Keri* ſhews, is redundant.

Ib. *Moment*] the ſmall Time of the *Aſſyrian* Invaſion, or Siege of *Jeruſalem*; but may be occaſionally applied to many other Things, publick and private.

Ver. 21. *puniſh*] as it ſeems particularly by the *Aſſyrian* Conqueſts and Slaughters, which were very great for ſeveral Years after the Time this was propheſied, as Chap. xxv. 10. Thoſe who conſult the *Commentators*, may often obſerve how they trifle in general Meanings.

Ib. *diſcover*] through the Multitude of thoſe who are ſlain, and the few left to bury them.

Ib. *no longer*] as dead Bodies uſed to be buried after Battles, &c.

Ver. 1. *hard*] I ſee no Reaſon why this Epithet alone ſhould be turned out of its proper Meaning. The LXX have *holy*, as if with ק added.

Ib. *Leviathan*] *Aſſyria*, or *Sennacherib* its King, as ſtinted by *at that Time:* yet myſtically it may denote *Antichriſt*; not *Satan*, which *Rev.* xii. 9. & xx. 2. are cited to prove in the *Aſſembly's Annotations*; for he was *caſt out* and *bound*, not *ſlain*.

Ib. *ſtretching*] ſtraight like *a Bar*, according to the Etymology of the Word, as well as turning crooked, the two Properties of a Serpent here deſcribed. *Buxt. extenſus.*

Ib. *Whale*] the ſame, as being at the great River *Tigris*, &c.

Ver. 2. *ſing of it*] of *Judah*, an Antecedent underſtood, as in *Pſa.* lxxxvii. 1.

Ib. *red Wine*] being the beſt Sort, *Prov.* xxiii. 31.

Ver. 7. *Does he ſmite it*] does God ſmite *Judah*.

Ib. *the Smiter*] the *Aſſyrian* Nation or King.

Ib. *his*] the Lord's, Chap. xxxvii. 36. which otherwiſe ſhould be *its*; whereas *him* in the *com. Tranſ.* would rather belong to the latter *he*, and be the ſame *him* as the other, wrong.

Ver. 8. *take away*] ſome of the Leaves, &c. not blow the Tree down. *ſtayeth* in the *preſ. Tranſ.* is without any Foundation in the *Heb.* and I believe in all other *Verſions* whatever, the Prepoſition for *with* being alſo left out; yet *Lowth* expounds by it, as the certain Senſe.

Ver. 9. *this is all Fruit*] viz. all the fore-mentioned Chaſtiſement, which *the* before *Fruit* ſpoils.

Ib. *Chalk-ſtones*] when the Stones of the idolatrous Altars of *Manaſſeh*, 2 *Chron.* xxxiii. 3, 4, 5. or of that in particular which K. *Ahaz* had made, 2 *King.* xvi. were ſcattered about (for the Verb does not ſignify *beaten in ſunder*) like Chalk-ſtones, which lie neglected as unfit for building.

Ver. 10. *For*] conſonant to the two foregoing Verſes, and the proper Meaning of the *Heb.* Particle.

Ib. *City*] *Jeruſalem*; which our *Tranſlators* ſeem to have taken for ſome Heathen City, and ſo turned the foregoing *Heb.* Particle out of its proper Meaning *for*, into *yet*.

Ib. *ſolitary*] at the Captivity of *Manaſſeh*, 2 *King.* xxi. 13. 2 *Chron.* xxxiii. 11,

Ib. *removed*] *Heb. ſent away.*

Ver. 11. *Bough*] on which the Branches grow, being ſing. and might mean the King. He deſcribes the Deſolation of the City under the Similitude of a Tree.

Ver. 12. *beat off*] as Fruit from the Tree where it hung, Ver. 11. & Ch. xvii. 6. not as Corn is threſhed, by which ſome expound it; for that ſignified Puniſhment, and does not ſuit with being *gathered up one by one.*

Ib. *the River*] *Euphrates* at *Aſſyria*.

Ver. 13.] the ſame in Senſe with the foregoing Verſe, but expreſs'd in another Manner, as alſo more plainly and fully. By this being joined in Time to that in the 10th Verſe, as the Beginning of both theſe Verſes ſhews, it

are

are periſhing in the Country of Aſſyria, as alſo thoſe who are driven away in that of Egypt; and will worſhip the Lord on the holy Mountain at Jeruſalem.

CHAP. XXVIII.

WO be to the Crown of Pride, to the Drunkards of Ephraim, whoſe fine Glory will be a fading Flower; which is at the Head of the Valley of the fat ones, who are knocked down with Wine.

2. Behold a powerful and ſtrong one of the Lord, like an overflowing Storm of Hail, a Tempeſt of Deſtruction, like an overflowing Storm of mighty Water that runs over, will lay to the Ground with the Hand.

3. The Crown of Pride, the Drunkards of Ephraim, will be trod down with the Feet.

4. And his fine Glory, which is at the Head of the Valley of the fat ones, will be a fading Flower; like the Firſt-fruit before the Summer-fruit, which as he who ſees is looking on, while it is yet in his Hand, he is devouring it.

5. At that Time will the Lord of Armies be for a Crown of Glory, and for a fine Diadem to the Reſidue of his People;

6. As alſo for a Spirit of Judgment to him that ſits in Judgment, and for Power to them who turn back the Battle to the Gate.

7. Since theſe likewiſe err with Wine, and go aſtray with ſtrong Drink; the Prieſt and Prophet err with ſtrong Drink, are ſwallowed up by Wine, go aſtray by ſtrong Drink; they err in ſeeing, ſtagger *in* judging.

8. For all Tables are full of Vomit, of Filthineſs, without any Room.

9. Whom ſhall he teach Knowledge? And whom ſhall he cauſe to underſtand the Report? Such as are juſt weaned from the Milk, taken from the Breaſts?

10. For there is Precept to Precept, Precept to Precept, Line to Line, Line to Line, here a little, there a little.

11. For with mimicking Lips, and with another Tongue he ſpeaks to this People.

12. To whom he ſays, Make this a Reſt for the tired one to reſt, and this a Quietneſs; yet they will by no means hearken.

13. So the Lord's Commiſſion will be to them, Precept to Precept, Precept to Precept, Line to Line, Line to Line, here a little, there a little; that they may go, and fall backward, as alſo be broke, inſnared and taken.

14. Therefore hear the Lord's Commiſſion, O ſcornful Men, that rule this People who are in Jeruſalem.

15. Becauſe you declare, We have made a Covenant with Death, and made Proviſion againſt the Grave: though the overflowing Scourge paſſes on, it will not come to us; for we have put Lying for our Shelter, and hid our ſelves in Falſehood.

16. Therefore thus ſays the Sovereign Lord; Behold I will found a Stone in Zion, a proved Stone, a precious Corner of a Foundation laid: he who believes will not be in haſte.

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falls out, as well as agrees, with what is deſcribed at the End of Chap. xix. the Account of which may likewiſe ſerve for this.

Ver. 13. *in the Country*] *Lat. Vulg. from the Country* both times.

Ver. 1. *Ephraim*] This appears not to be another Diſcourſe, only a Digreſſion concerning the Country of *Iſrael*, to Ver. 5.

Ib. *Head*] *Samaria*, as being the Metropolis, and ſituate on a Hill, 1 *King*. xvi. 24.

Ib. *Valley*] the *Heb*. Word for which is ſing. and that for *fat ones* plur. as this is alſo fem. and that maſc.

Ver. 2. *one*] *Shalmaneſer* King of *Aſſyria*, 2 *King*. xviii. 9, 10, 11.

Ib. *a Tempeſt*] *De Dieu* obſerves that according to the Point in the *Heb*. Word it ſignifies *Gate*, and by adding to it ſtrains it to that Meaning; but in *Buxtorf*'s *Concordance* the Pointing is for this.

Ver. 3. *The Crown of Pride*] The Verb being fem. and plur. *Lewis de Dieu* argues for it to be *the Crown*, *the Pride*, both which are alſo fem. in *Heb*. but it cannot be ſo, becauſe *Crown* is there in the conſtructed Form for *Crown of*, as in Ver. 5. as well as Ver. 1. and the Verb might be put fem. as being nearer to *Crown* in the *Heb*. than to *Drunkards*, or for the neut. Gender.

Ver. 4. *devouring*] having a greedy Deſire for it, as the *Aſſyrians* for *Samaria*.

Ver. 5. *Reſidue*] the other two Tribes, with whom the true Worſhip of God then was, 2 *Chron*. xxix, & xxx, & xxxi.

Ver. 6. *Battle*] 2 *King*. xviii. 7, 8.

Ib. *to the Gate*] beating, and driving the Enemies thither.

Ver. 9. *weaned*] Shall he teach thoſe who are as ſilly as Children?

Ver. 11. *mimicking*] as Parents and Nurſes ſpeak, when they mimick the Child's Talk: whereas *ſtammering* is different both to the Meaning of the Word and Matter, ſince the next Verſe and [For] in this ſhew it not to be a future puniſhing them by a ſtrange People, as commonly interpreted.

Ver. 12. *make*] the Verb being imperative.

Ib. *this a Reſt*] Hearken to the preſent Inſtruction mentioned in the three preceding Verſes, that there may be Reſt from ſuch Labour.

Ib. *tired one*] *Iſaiah*, if not God himſelf, tired of inſtructing them ſo much to no Purpoſe.

Ver. 13. *So*] Since they would not hearken, it would be to their Condemnation.

Ver. 15. *made*] by the Agreement with *Sennacherib*, 2 *King*. xviii. 14, 15, 16. while others apply it to Nothing.

Ib. *made Proviſion*] as in *Buxt. Lex.* or *acted with Sight* or *Foreſight*, from the Verb *to ſee*.

Ib. *though*] notwithſtanding the *Aſſyrians* go on conquering.

Ib. *Lying*] Probably many of them did not intend to fulfil the Treaty with *Sennacherib*, only for the Preſent till he was gone, whatever *Hezekiah* did.

Ver. 16. *Therefore*] agreeable to Ch. vii. 14.

Ib. *not be in haſte*] to ſee it done before the Time,

17. And

17. And I will put Judgment to the Line, and Righteouſneſs to the Plummet; then ſhall the Hail remove away the Shelter of Lying, and the Waters overflow the Hiding-place.

18. Your Covenant too with Death ſhall be aboliſhed, and your Proviſion againſt the Grave ſhall not ſtand: when the overflowing Scourge paſſes on, you ſhall be trod down by it.

19. At its paſſing on it ſhall take you; for Morning by Morning it ſhall paſs on, both in the Day and Night; and it will be Nothing but Diſturbance to underſtand the News.

20. For the Bed is too ſhort for one to ſtretch himſelf out, and the Covering narrow when he crouches together.

21. For the Lord will riſe up as at Mount Perazim, will be moved as at the Vale of Gibeon; to do his Deed, his ſtrange Deed, and to work his Work, his unknown Work.

22. And now do not deride, leſt your Bonds ſhould become ſtrong: for a Conſuming, and that determined, have I heard from the Sovereign Lord of Armies upon the whole Country.

23 Give ear, and hear my Voice: hearken, and hear my Speech.

24. Does the Ploughman plough all Day to ſow? Does he open and harrow his Ground?

25. Does he not, when he has made the Surface of it level, ſcatter the Coriander, ſprinkle about the Cummin, put the principal Wheat, the remarkable Barley, and the Rye in its Bounds?

26. Since his God inſtructs him in what is right, he teaches him.

27. For the Coriander is not threſhed with the Threſhing-inſtrument, nor the Wheel of the Cart turned about upon the Cummin; but the Coriander is beat out with a Staff, and the Cummin with a Stick.

28. Bread-*corn* is bruiſed, though he will not threſh it perpetually; and he breaks with the Wheel of his Cart, what he does not bruiſe with his Horſemen.

29. This alſo comes forth from the Lord of Armies, who performs Counſel wonderfully, does great Matters.

CHAP. XXIX.

WO be to Ariel, to Ariel the Town *where* David encamped: add Year to Year, the Feaſts ſhall be cut off.

2. And I will ſtrengthen Ariel, ſo that there ſhall be Sorrow and Sorrowing; and it ſhall be as Ariel to me.

3. And I will encamp againſt thee with a Battalion, laying ſiege againſt thee with a Camp, and will raiſe up Forts againſt thee.

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becauſe he depends on the Truth of it. The *Sept.* taking ח for or as ב have *aſhamed*, as quoted *Rom.* ix. 33. & x. 11. 1 *Pet.* ii. 6.

Ver. 18. *aboliſhed*] for *Sennacherib* ſent his Army through the Country to *Jeruſalem*, for all the Treaty of Peace.

Ver. 20. *Bed*] ſignifying the Agreement with *Sennacherib* as before.

Ib. *when*] So this Prefix ſignifies, which does not make a comparative Degree.

Ib. *crouches together*] *Heb. gathers himſelf together*; not *wrap himſelf*, which it appears might be done when he was ſtretched out.

Ver. 21. *Perazim*] Look 2 *Sam.* v. 20. 1 *Chron.* xiv. 11.

Ib. *Gibeon*] See *Joſh.* x. 10. & 1 *Chron.* xiv. 15, 16.

Ver. 22. *Country*] See the like Chap. x. 23. and that it is particular is confirmed by Ver. 14.

Ver. 24. *Does*] The Meaning intended appears to be, that God who teaches the Huſbandman to do thus, Ver. 26. will not himſelf always correct, as this Verſe may denote, but withal beſtow Grace and Favour, according to the next; however their preſent Wickedneſs might cauſe it to be concealed from them by ſuch a Similitude; ſee *Mat.* xiii. 13.

Ver. 25. *Coriander*] or *Gith*, a ſort of Cockle; the Seed of which as *Kimbi* writes in the *Book of Roots* is black, and adds *Ab. Ezra*, leſs than *Cummin*. The *Septuagint* who might beſt know ſuch a Word have it μελάνθιον, and ſo *Jun.* and *Trem. melanthium*, in *Eng. Coriander*.

Ver. 27. *beat out*] in a milder Manner, as the Lord ſometimes corrects his People.

Ver. 28. *bruiſed*] Though the Puniſhment of the Lord's People may upon other Occaſions be ſharp, it will not always continue like that of the Wicked. By the Huſbandman's ſowing thoſe ſeveral Kinds, Ver. 25. as likewiſe by the farther Uſe made of them in this and the foregoing Verſe, it appears that the Whole was to repreſent the *Iſraelites*.

Ib. *and he breaks*] This Member of the Sentence is affirmative, not negative.

Ib. *does not*] Though our *Tranſlators* were to make no *Comment*, is there not one wanting to explain, *Bread-corn is bruiſed, becauſe he will not—bruiſe it?*

Ver. 29. *performs*] both thoſe Verbs are active.

Ib. *does great Matters*] *Heb. makes Matter great.*

Ver. 1. *Ariel*] which may be interpreted *a ſtrong Lion*, denoting *Jeruſalem*.

Ib. *add*] that is though you add, as *Jer.* xlvi. 11. The Feſtivals ſhould be hindered or ſpoiled for more than a Year, as Chap. xxxii. 10.

Ib. *Feaſts*] the common and obvious Meaning of the Word, which has alſo no Article for the Object or Accuſative Caſe.

Ib. *cut off*] which is the allowed Signification of the Word; and not only the *Targumiſt* tranſlates בזמן יבטלון *when the Feaſts ſhall ceaſe*, but *Ab. Ezra* expounds it in the ſame Manner, and in the *Tigurin Verſion* is *feſti dies evertentur*, *the feaſt days ſhall be overthrown*, as there is in the *vulg. Lat. ſolenitates evolutæ ſunt*.

Ver. 2. *Sorrow and Sorrowing*] like the *Heb.* Words *taaniyah* and *aniyah* of the ſame Meaning, and Affinity in Sound.

Ib. *as Ariel to me*] by dealing with it roughly as with a ſtrong Lion.

Ver. 3. *encamp*] by the *Aſſyrian* Army, according to *Lowth* and *White*, in their *Commentaries*; which God cauſed or permitted to come, to humble that City, Ver. 4. Others have underſtood it of the *Chaldeans* in *Zedekiah*'s Reign, which is not only out of the Courſe of the Prophecy, but appears not to be meant, becauſe here is

4. Thus

4. Thus ſhalt thou be brought down, mutter from the Ground, and thy Speech ſhall be whiſpering from the Duſt: thy Voice ſhall be even from the Ground like one that has a familiar Spirit, and thy Speech chirp from the Duſt.

5. Moreover the Multitude of thy Strangers ſhall be like ſmall Duſt, as ſhall the Multitude of the Terrible be like Chaff that paſſes away; nay it ſhall be at an Inſtant ſuddenly.

6. Thou ſhalt be viſited from the Lord of Armies with Thunder, and with an Earthquake, and a great Noiſe, a Whirlwind, and Tempeſt, and the Flame of a conſuming Fire.

7. And like a Dream, a Viſion of the Night, will be the Multitude of all the Nations that come to war againſt Ariel, even all that are at war with it and its Fortification, and ſtreighten it.

8. For it will be as when a hungry Man dreams plainly that he eats, but he awakes, and his Stomach is empty; and as when a thirſty Man dreams plainly that he drinks, but awakes, and behold he is faint, and his Stomach longing: ſo will be the Multitude of all the Nations that come to war againſt Mount Zion.

9. Stay, and be aſtoniſhed; be amazed, and cry out: they are drunk, but not with Wine; they ſtagger, but not with ſtrong Drink.

10. For the Lord has poured out the Spirit of ſound Sleep upon you, and cloſed up your Eyes: the Prophets, and your chief ones, the Seers has he covered.

11. And the Viſion of all is to you like the Words of a ſealed Book, which ſome give to one that is a Scholar, ſaying, Do read this; and he anſwers, I cannot, becauſe it is ſealed:

12. On the other hand the Book being given to one who is not a Scholar, ſaying, Do read this; he anſwers, I am no Scholar.

13. The Lord having ſaid; Becauſe this People come nigh with their Mouth, and honour me with their Lips, but remove their Heart far from me, and their Fear to me is taught by the Commandment of Men:

14. Therefore behold I will proceed to do wonderfully to this People, what is wonderful and a Wonder; ſo that the Wiſdom of their wiſe Men ſhall periſh, and the Underſtanding of their learned ones be hid.

15. Wo be to thoſe that get deep to hide Counſel from the Lord, whoſe Works are in Darkneſs; and they queſtion, Who ſees us? And who knows us?

16. Will not your turning upſide down, be counted like the Potter's Clay, when the Work ſhould ſay of him who made it, He did not make me; or the Thing formed ſay of him who formed it, He did not underſtand?

17. Shall not Lebanon within a very little while be turned into arable Land, and the arable Land be counted a Wood?

18. At which Time the Deaf will hear

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no Mention of the City being taken, which would ſcarce have been omitted for leſſer Circumſtances, nay the contrary is plain, Chap. xxx. 19. and if Particulars agree as well, nay better, to the former, there need be no Heſitation of applying it to that, as coming to paſs alſo next after the Prediction; ſee Chap. xxx. 31. which the LXX by great Miſtake have *as David*.

Ib. *Battalion*] the Part of the main Army that was ſent before, Chap. xxxvi. 2. It is not an Adverb, but a Noun, *Buxt. Lex.*

Ib. *a Camp*] as the like Nouns ſignify *a Garriſon*, 1 *Sam.* xiv. 1, 12. this *Jun.* and *Trem.* accordingly render *ſtativis*.

Ver. 5. *thy Strangers*] the *Ethiopian* and *Egyptian* Army, Chap. xxxvii. 9. *Joſephus*, *Antiq.* Lib. x. 1. This ſeems ill applied to the *Aſſyrians*, nor does it appear that their Overthrow is ſpoken of till the latter Part of the following Chapter.

Ver. 6. *with*] as with.

Ib. *Whirlwind*] thus rendered Ch. v. 28. & xvii. 13. & xxi. 1. and commonly, in particular at *Nah.* i. 3. where what our *Eng. Tranſlators* have turned here *ſtorm and tempeſt*, is *whirlwind and ſtorm*; the two Words *Storm and Tempeſt* denoting the ſame Thing.

Ver 7. *like a Dream*] how the next Verſe ſhews.

Ib. *a Viſion*] by Appoſition, as Grammarians ſpeak, not by Government.

Ib. *Multitude*] not of Nations, but of the People of them.

Ib. *Nations*] there being divers under the *Aſſyrian* Empire, as well as afterwards under the *Babylonian* or *Chaldean*.

Ver. 8. *but*] though they receive large Preſents, as we read 2 *King.* xviii. 14, 15, 16. and ſeem to be ſatisfied like the Dreamer, yet they will be as craving as before; accordingly it was demanded afterwards that the Inhabitants of *Jeruſalem* ſhould yield themſelves up to the King of *Aſſyria*, 2 *King.* xviii. 31, 32.

Ver. 9. *be amazed*] For *Buxtorf* puts the Meaning of שׁעו in *Hithpahel*, *Stupere*, *Obſtupeſcere*, as in Chap. xli. 10, 23. which ſeems to ſuit beſt with the Context, and the Verb has no ſuch Signification as *to cry out*; *cry out* and *cry* being alſo ſo unrhetorical, as to be an *Anticlimax*.

Ver. 13. *and their Fear to me is taught by the Commandment of Men*] The *Sept.* tranſlate after the Manner of *Mat.* xv. 9. which is cited from them; and this I confeſs appears to be in the Manner *Hammond* ſpeaks of on *Heb.* viii. but not as he ſays, that *the* Heb. *was otherwiſe read, when they ſo rendered it*; *is* being *in vain* by taking ' for ו and *taught* may be *teaching* with different Vowels.

Ver. 14. *to do wonderfully*] which is an infinite Verb in *Heb.* and the like Words are here tripled after the Manner in Ver. 2.

Ver. 16. *Will not*] הֲלֹא is uſed in aſking a Queſtion, as *Jun.* and *Trem.* here tranſlate, though not negatively; which both the Senſe requires, and the Particle has that Uſe frequently.

Ib. *when*] Thus *Jun.* and *Trem.* turn it *quum*, the known Meaning; nor is there any Thing here to make it interrogative. And if we attend to the Senſe, *ſhall the Work ſay* is as though it was *the Work of Clay does not ſay*; which makes it unlike what thoſe People did, while it is compared to that.

the Words of the Book, and the Eyes of the Blind will ſee out of Dimneſs and Darkneſs.

19. The Meek will alſo increaſe Gladneſs through the Lord, and the Needy among Men rejoice through the Holy One of Iſrael.

20. For the Terrible ſhall have an End, the Derider fail, and all who watch for Iniquity be cut off;

21. Thoſe that make a Man an Offender for a Word, lay a Snare for him who reproves at the Gate, and turn aſide the Righteous with an empty Pretence.

22. Therefore thus ſays the Lord concerning the Family of Jacob, who redeemed Abraham; Jacob now ſhall not be aſhamed, nor ſhall his Face be pale.

23. For when he ſees his Children, the Work of my Hands within him, they will ſacredly reverence my Name, as they will the Holy One of Jacob, and be in fear of the God of Iſrael.

24. Such too as err in Spirit will know Underſtanding, and the Murmurers learn Doctrine.

CHAP. XXX.

WO be to the Perſons who are rebellious, ſays the Lord, to perform Counſel, but not from me, and to cover with a Covering, but not of my Spirit; that they may add Sin to Sin;

2. Who go to get down to Egypt, without aſking of my Mouth, to be ſtrengthened with the Strength of Pharaoh, and to truſt in the Shelter of Egypt.

3. So the Strength of Pharaoh ſhall become Shame to you, and the Truſt in the Shelter of Egypt Confuſion.

4. Though his Princes are at Zoan, and his Ambaſſadors come to Hanes:

5. Every one ſhall be aſhamed of a People that do not profit them, that are neither Help, nor Profit; but Shame, and alſo Reproach.

6. The Burden of the Beaſts of the South: Into a Country of Diſtreſs and Streightneſs, from whence are the ſtout Lion and the old one, the Viper and flying fiery Serpent, they carry their Wealth upon the Shoulders of Aſs-colts, and their Treaſures upon the Bunches of Camels, to a People that will not profit.

7. As the Egyptians will help in vain, and to no Purpoſe; therefore do I call concerning this, The Strength of them is to ſit ſtill.

8. Now come, write it upon a Table to them, and deſcribe it in a Book, that it may be for the future Time, perpetually for evermore.

9. For it is a rebellious People, lying Perſons, Perſons that are not willing to hear the Law of the Lord:

10. Who intimate to the Lookers, Do not look; and to the Seers, Do not ſee right Things for us, ſpeak to us Flatteries, ſee Deluſions:

11. Depart from the Way, turn aſide from the Path, cauſe the Holy One of Iſrael to ceaſe from our Preſence.

12. Therefore thus ſays the Holy One of Iſrael; Becauſe you deſpiſe this Word, and truſt in Oppreſſion and Frowardneſs, depending upon it:

13. This Iniquity ſhall therefore be to you like a falling Breach, ſwelling out in a high Wall: whoſe Breaking comes ſuddenly at an Inſtant.

14. And he will break it as a Potter's Pitcher is broke, beating in pieces without ſparing; inſomuch that there will not be found, when it is beat in pieces, a Sherd to take Fire from the Hearth, or to take Water out of the Lake.

15. For thus ſays the Sovereign Lord, the Holy One of Iſrael; In returning and Reſt you ſhall be ſaved, in Quietneſs and Truſt ſhall be your Power; but you will not.

16. On the contrary you vaunt, No, for we will flee upon Horſes; for this cauſe you ſhall flee: and we will ride upon the Swift; for this cauſe thoſe who purſue you ſhall be ſwift.

17. One thouſand from before the Rebuke of one, from before the Rebuke of five ſhall you flee; till you are left like a Pole upon the Top of a Mountain, and like a Standard upon a Hill.

Ver. 20. *Terrible*] the three Sorts mentioned in this Verſe ſeem to point out the Wicked among themſelves, and this the higher Rank ſpoken of in the next Verſe.

Ver. 21. *who reproves*] the Prophets eſpecially.

Ib. *at the Gate*] where the great Men uſed to ſit, to tranſact the publick Affairs.

Ver. 2. *to Egypt*] That this was in the Time of *Hezekiah*, not of *Zedekiah* as ſome expound it, the three laſt Verſes ſhew, as alſo the next Chap. Ver. 1, 5, 8. See too Ch. xxxvi. 6, 9. and *Grot.* on Ver. 1.

Ver. 4. *Though*] which the Sentence that follows does ſhew.

Ver. 6. *South*] the Beaſts which carried the Preſents that Way to *Egypt*, according to the following Expreſſions.

Ib. *Serpent*] according as the Wilderneſs between *Judea* and *Egypt* is deſcribed, *Deut.* viii. 15.

Ver. 11. *Holy One*] The Prophet notwithſtanding immediately delivers his Meſſage in that Name.

Ver. 14. *he will break it*] *God* would break their *high Wall* or Defence; not break the *Iniquity*, as in *Poole*'s and the *Aſſembly*'s *Annotations* it is weakly interpreted.

Ver. 15. *the Holy One*] not in the *Vulg. Lat.*

Ver. 17. *from before*] as commonly rendered in the *preſ. Tranſ.* eſpecially with this Verb.

18. And

18. And therefore will the Lord wait to be gracious to you, and therefore will he be exalted to have mercy upon you: for the Lord is a God of Judgment, all who wait for him are bleſſed.

19. For the People will abide at Zion in Jeruſalem: thou wilt not weep at all, he will be exceeding gracious to thee at the Voice of thy Cry; as ſoon as he hears it, he will anſwer thee.

20. And though the Lord gives you the Bread of Diſtreſs, and the Water of Oppreſſion; thy Teachers will fly away no more, but thy Eyes will ſee them.

21. And thy Ears will hear a Word following thee ſay, This is the Way, walk in it; when you are going either to the right Hand, or the left.

22. Then will you defile the Covering of the carved Images of Silver, and the Surplice of thy molten Image of Gold: thou wilt ſeparate them like her who has the Infirmity; wilt ſay to it, Get thee out.

23. And he will give Rain for thy Seed, with which thou ſhalt ſow the Ground, and Bread of the Crop of the Ground, that will be fat and groſs: thy Cattle, at that Time, will feed on an enlarged Paſture.

24. Both the Oxen and the Aſs-colts that till the Ground, ſhall eat grown Provender, which is winnowed with the Fan, and the Winnowing-inſtrument.

25. There will alſo be Streams, Rivers of Water upon every high Mountain, and upon every Hill that is raiſed up, at the Time of the great Slaughter, when the Towers fall.

26. Moreover the Light of the Moon will be like that of the Sun, and the Light of the Sun will be ſevenfold, like that of ſeven Days, on the Day the Lord binds up the Breaking of his People, and heals the Stroke of their Wound.

27. Behold the Name of the Lord comes far off, burning with his Anger, and the Burden is heavy: his Lips are full of Indignation, and his Tongue is as a conſuming Fire.

28. His Breath too like an overflowing Flood will be up to the middle of the Neck, to ſhake the Nations with the Shaking of Vanity; and there will be a Bridle upon the Jaws of the People, cauſing to go aſtray.

29. You will have a Poem as at the Night the Feaſt is ſanctified, and Gladneſs of Heart as when one walks with a Pipe, to come to the Mountain of the Lord, to the Rock of Iſrael.

30. And the Lord will make the Majeſty of his Voice be heard, and cauſe the coming down of his Arm to be ſeen, in the Wrath of Anger, and the Flame of conſuming Fire; by ſcattering, with an overflowing Storm, and Hail-ſtones.

31. For by the Voice of the Lord will Aſſyria be broke in pieces, that ſmites with a Rod.

32. And every Paſſing of the founded Staff, which the Lord will cauſe to reſt upon him, will be with Timbrels and Harps; and with Battles of Shaking will he fight againſt it.

33. For Tophteh was provided heretofore,

Ver. 18. *therefore*] becauſe they would be in ſuch Need of it.

Ib. *Judgment*] againſt their Enemies; for even in this he would be gracious and merciful to his People, by delivering them from their Enemies. What Shifts do the *Annotators* uſe, to make this Word ſuit with the Text!

Ver. 19. *abide at Zion*] not flee as from other Places, Ver. 16, 17.

Ib. *at all*] See *Gen.* iii. 4.

Ver. 20. *Oppreſſion*] This is diſtinguiſhed from *Affliction*, *Deut.* xxvi. 7. *Job.* xxxvi. 15. *Pſa.* xliv. 24. and is ſuitable here, becauſe of its being done by their Enemies the *Aſſyrians*.

Ib. *fly away*] This Verb being made from a Noun ſignifying *a Wing*; as if one ſhould ſay, *will wing it no more*.

Ver. 21. *following*] continuing to warn, and direct; but how *behind* does not concern me to examine.

Ver. 22. *Surplice*] *Heb. aphudah*, like an Ephod, or another Name for it, as in *Exod.* xxviii. 8. & xxxix. 5. where there is the ſame Word.

Ib. *her who has the Infirmity*] See *Lev.* xii. 2. & xv. 19, 20.

Ver. 23. *Rain for thy Seed*] as ſhewn on *Deut.* xi. 14.

Ver. 24. *grown*] as Malt is when it is made, from the Root *to be leavened*; which it might be by ſoaking it in Water, to be eat ſo.

Ib. *Fan*] what the *Heb.* Words belonging to it ſhew.

Ver. 25. *upon every high*] hereby denoting an unuſual Bleſſing, as alſo in the following Verſe.

Ib. *Towers*] erected by the *Aſſyrians* to ſtorm *Jeruſalem*.

Ver. 28. *Bridle*] agreeable to 2 *King.* xix. 7, 28. Chap. xxxvii. 7, 29.

Ver. 28. *cauſing to go aſtray*] from the intended Way.

Ver. 29. *as at the Night the Feaſt is ſanctified*] *Vulg. Lat. as the Voice of the ſanctified Solemnity*, where *vox*, *Voice*, is to be ſuppoſed crept in for *nox*, *Night*.

Ib. *Rock*] according as the ſame Word is literally rendered in the like Senſe, *Deut.* xxxii. 31.

Ver. 31. *Aſſyria*] as fulfilled, Chap. xxxvii. 36.

Ib. *ſmites*] as we read 2 *King.* xv. 19, 20, 29. 2 *Chron.* xxviii. 20. 2 *King.* xviii. 9, 10, 11, 13, &c.

Ver. 32. *every Paſſing*] by which I underſtand *every Stroke*.

Ib. *founded*] ſettled as a Foundation for this.

Ib. *Timbrels*] according to Ver. 29. and alluding to the Cuſtom, when the Children were ſacrificed to *Molech* at *Topheth*, 2 *King.* xxiii. 10. of playing on *toph*, *a Timbrel*, to drown the Crying, from whence was the Name of the Place, *Lib. Jalkut* on *Jer.* vii.

Ib. *Shaking*] The Peſtilence, with which, as *Beroſus* ſays in *Joſephus*, *Ant.* Lib. x. 2. the *Aſſyrians* were ſlain, 2 *King.* xix. 35. ſeizing Perſons with violent Pains, Vomiting, Intermiſſions of Heat and Cold, &c. aptly denoted by *Battles of Shaking*.

Ver. 33. *Tophteh*] elſewhere called *Topheth*, by *Jeruſalem*, *Jer.* xix.

Ib. *for the King*] for the King of *Aſſyria*'s Overthrow, that being the Place where, according to *Joſephus*, he loſt ſo many Men, Chap. xxxvii. 36.

even

even for the King was it prepared; he has made *it* deep *and* large; its Bon-fire is Fire and much Wood, the Breath of the Lord like a Flood of Brimſtone kindles it.

CHAP. XXXI.

WO be to thoſe who go down to Egypt for Help, depending upon Horſes, and truſting upon Chariots, becauſe they are many, as alſo upon Horſemen, becauſe they are very numerous; and have no Regard to the Holy One of Iſrael, nor ſeek the Lord.

2. Whereas he being wiſe, will bring Adverſity, and not put away his Words; but will riſe up againſt the Houſe of the Evil-doers, and againſt the Help of the Workers of Iniquity.

3. The Egyptians on the contrary are Men, and not God; as their Horſes are Fleſh, and not Spirit: and the Lord will ſtretch out his Hand, ſo that the Helper ſhall ſtumble, and he who is helped fall, all of them failing together.

4. For thus ſaid the Lord to me; As a Lion roaring, even a young Lion for his Prey, againſt whom a Multitude of Shepherds is called, that is not daunted at their Voice, nor humbled at their Noiſe; ſo will the Lord of Armies come down to make war for the Mountain of Zion, and for the Hill of it.

5. As Birds flying, ſo will the Lord of Armies protect Jeruſalem; protecting he will reſcue, paſſing over will deliver.

6. Return to him, *from* whom the Iſraelites have made deep Apoſtacy.

7. For at that Time ſhall each one reject his ſilver Idols, and his golden ones, which your Hands have made you *for* Sin.

8. Then ſhall Aſſyria fall by the Sword of no Perſon, and the Sword of no Man ſhall conſume him; but he ſhall flee from the Preſence of the Sword, and his choſen ones be for Tribute.

9. So he ſhall paſs on to his Rock for Dread, and his Princes ſhall be daunted at the Standard, ſays the Lord, whoſe Fire is at Zion, and his Oven at Jeruſalem.

CHAP. XXXII.

BEHOLD the King will reign with Righteouſneſs, and as for the Princes, they will rule with Judgment.

2. A Man will alſo be like a Hiding-place from the Wind, and a Covert from the overflowing Storm, like Streams of Water in a dry Place, as the Shadow of a huge Rock in a faint Country.

3. Then will the Eyes of the Seers not be dim, and the Ears of the Hearers will hearken.

4. The Heart too of the Haſty will underſtand Knowledge, and the Tongue of thoſe who ſtammer ſoon ſpeak plain Things.

5. The Vile will no more be called noble, nor the Niggard be ſaid to be liberal.

6. For the Vile ſpeaks Vileneſs, and his Heart commits Iniquity; to act Hypocriſy, and ſpeak to the Lord erroneouſly, to make the Stomach of the Hungry empty, and the Drink of the Thirſty to be wanting.

7. And the Inſtruments of the Niggard

Ib. *deep*] as being in a Valley, 2 *King*. xxiii. 10. *Jer*. vii. 31.

Ib. *Bon-fire*] by Alluſion to that which uſed to be made for the Children, 2 *Chron*. xxviii. 3. & xxxiii. 6. *Jer*. vii. 31.

Ver. 1. *to Egypt*] as we find the People of *Judah* did, 2 *King*. xviii. 24. Chap. xxxvi. 9.

Ver. 5. *flying*] as eaſily and readily as they fly, and as they careſully hover over their Young.

Ver. 7. *reject*] like Chap. v. 24. ſo in Chap. xli. 9.

Ver. 8. *Sword of no*] The Deſtruction being made by an Angel, Chap. xxxvii. 36. ſee 1 *Chron*. xxi. 16, 27.

Ib. *flee*] that is *Sennacherib* himſelf, Chap. xxxvii. 37.

Ib. *choſen ones*] who were deſtroyed in *Judah*, and ſo given to it as Tribute.

Ib. *for Tribute*] which is exactly and undeniably from the *Heb*. and never rendered in the Meaning of *diſcomfited*, but always by that of *Tribute*, elſewhere in the *com. Tranſ*. the ſame being divers times uſed in the *Original*.

Ver. 9. *his Rock*] the City of *Nineveh*, with ſtrong Walls and Caſtles, Chap. xxxvii. 37.

Ib. *at Jeruſalem*] ſhewing that the Deſtruction of the *Aſſyrian* Army was there, but not *in* the City; ſee 2 *King*. xix. 35.

Ver. 1. *the King*] *Hezekiah*. From the Beginning of Chap. xxv. to the End of Chap. xxxv. appears to be one Prophecy, chiefly concerning *Sennacherib*'s Expedition againſt *Judah* and *Jeruſalem*, the Accompliſhment of which immediately follows: only there is a Prediction of the Deſtruction of *Edom*, Chap. xxxiv. being made by *Sennacherib* at the ſame Time, and the Captivity and Return of *Judah* under *Manaſſeh*, being ſoon after, in Ch. xxvii. as alſo Addreſſes to God and the People, with Goſpel Prophecies intermix'd, according to the Manner of thoſe Writings, *Iſaiah*'s eſpecially, and a Digreſſion concerning *Iſrael* in Chap. xxviii. and that at Ver. 15. It further appears that this was propheſied in *Hezekiah*'s Reign, and at the Beginning of it by Chap. xxv. 10. becauſe the People are blamed for ſeeking Help from *Egypt*, Ch. xxx, & xxxi. with which there might be an early Alliance, or the Speech prophetical; whereas in the Time of *Ahaz* they applied for Aid to *Aſſyria*, 2 *King*. xvi. againſt which *Hezekiah* rebelled, 2 *King*. xviii. 7. and as the *Heb*. Word ſignifies either *the* (preſent) *King*, or *a* (future) *King*, and the like may be ſaid of *the Princes*; I do not ſee Cauſe to think with any, that this Chapter was compoſed before the preceding ones, and in a former Reign.

Ib. *the Princes*] Such as thoſe mentioned Ch. xxxvi. 3. who we find behaved well, Ch. xxxvi. 11, 22. & xxxvii. 2. ſee alſo 2 *Chron*. xxxii. 3.

Ver. 2. *A Man*] *Hezekiah*, according to 2 *Chron*. xxxii. 2—8.

are

are evil: he conſults heinous Things, to deſtroy the Poor with falſe Sayings, even when the Needy ſpeaks what is right.

8. But the Noble conſults noble Things; and by noble Things will he ſtand.

9. You Women who are at eaſe, riſe up, hear my Voice: you confident Daughters, give ear to my Saying.

10. Days above a Year will you be moved, O confident ones; for the Vintage will fail, the Gathering not come.

11. Tremble, you who are at eaſe, be moved, O confident ones, pulling off, and making naked, then girding *Sackcloth* upon the Loins.

12. They will be making Lamentation for the Teats, for the deſirable Fields, for the fruitful Vine.

13. Upon the Ground of my People the Thorns, the Briers will come up; Burning will be upon all the joyful Houſes of the triumphing Town.

14. For the Palace will be forſaken, the Tumult of the City left; the Aſcent and Tower will be for Dens a long Time; the Joy of wild Aſſes, the Paſture of Flocks:

15. Till the Spirit is poured out upon us from on high, and the Wilderneſs becomes arable Land, and the arable Land is reckoned a Wood;

16. And Judgment dwells in the Wilderneſs, and Righteouſneſs inhabits the arable Land;

17. And the Work of Righteouſneſs is Peace, and the Service of Righteouſneſs Quietneſs and Security, a long Time;

18. And my People dwell in a peaceable Habitation, in ſecure Dwellings, and in quiet Reſting-places.

19. Though it hails coming down on the Wood, and the City is humbled with Humiliation;

20. You will be bleſſed who ſow by all Waters, ſending forth the Foot of the Ox and the Aſs.

CHAP. XXXIII.

WO be to thee that waſteſt, and thou art not waſted; and that art treacherous, and People are not treacherous to thee: when thou finiſheſt waſting, thou ſhalt be waſted; when thou makeſt an end of being treacherous, they will be treacherous to thee.

Ver. 8. *conſults*] So excellently in the late noble *Poem* called *Night-Thoughts*, Night 2.

If nothing more than Purpoſe in thy Power,
Thy Purpoſe firm is equal to thy Deed:
Who does the beſt his Circumſtance allows,
Does well, acts nobly; Angels could no more.

Ver. 9. *Women*] becauſe they uſed to gather Grapes, as in the next Verſe.

Ver. 10. *Days above a Year*] Theſe being the literal Words, ſeem to be thus fulfilled: the 14th and 15th Years of *Hezekiah*, as computed in the *Chronology* at the End of *Dan.* were one a Sabbatical Year, and the other a Year of Jubilee, which began in Autumn, *Lev.* xxv. 9. when they were not to ſow Corn, nor prune the Vines, but live on the old Stock, *Lev.* xxv. 4, 11, 21. and the King of *Aſſyria* came againſt *Judah* in the 14th Year, Chap. xxxvi. 1. which according to the uſual Time of warlike Expeditions, was probably before the Seaſon for Harveſt and Vintage, which his Troops deſtroying in ſome Places, and hindering the People from gathering in at others, muſt make a Scarcity for the next whole Year, though the *Aſſyrians* did not ſtay ſo long; in which Manner thoſe Words in the Text appear to be exactly accompliſhed.

Ver. 13. *Ground*] becauſe the *Aſſyrians* hindered them from putting it in order, againſt the Years of Reſt mentioned Ver. 10.

Ib. *Burning*] the ſame Word as in Chap. iii. 24. and ſo *Jun.* and *Trem.* render it: for were Thorns and Briers to grow upon all the Houſes? Neither can it ſignify *yea*.

Ib. *Town*] which may be put indeterminately for *Towns*, and being a different Word from that for *Cities*, 2 *King.* xviii. 13. 2 *Chron.* xxxii. 1. both may indicate that *Sennacherib* took and burnt the Towns where his Army went, but did not ſtay long enough to take the fortified Cities, which could hold out a tedious Siege againſt him.

Ver. 14. *Palace*] which might be without the Metropolis, as it is uſual for Kings to have.

Ib. *Tumult*] ariſing from the Buſineſs and Pleaſures, which ceaſed in the Siege. It comes from a Verb ſignifying *to be tumultuous*, and there is the ſame Word ſo rendered in Chap. xxxiii. 3.

Ib. *the Aſcent*] into *Jeruſalem* at the eaſt Side, *Neh.* iii. 26. which was incloſed with a great Wall, 2 *Chron.* xxvii. 3.

Ib. *Tower*] of which ſee *Neh.* iii. 26, 27. Thoſe Words in the *Heb.* are both ſingular.

Ib. *a long Time*] Thoſe Places might be ſpoiled by the *Aſſyrians*, eſpecially as they were by *Topheth*, where their chief Camp was, Chap. xxx. 33. and ſo lay waſte till *Manaſſeh*'s Return from Captivity, who rebuilt them, 2 *Chron.* xxxiii. 14. *till* ſhews it could not be *for ever*.

Ver. 15. *Till*] When could this and the three next Verſes be better fulfilled, than in the latter good Part of *Manaſſeh*'s Reign and the whole of *Joſiah*'s? The only happy Times the Kingdom of *Judah* enjoyed after *Hezekiah*, and doubtleſs the beſt that People have known ever ſince: in which *Amon*'s two Years Reign, eſpecially as he was young, could make no great Interruption.

Ver. 17. *Quietneſs*] *The End*, ſaid *Democritus* in *Diog. Laert.* *is a quiet Mind, not the ſame as Pleaſure, but that by which the Soul is bleſs'd with Tranquillity and Conſtancy, not diſturbed by Fear, Superſtition, nor any other Paſſion.*

Ver. 17. *a long Time*] viz. *that Peace, &c.* ſhould be ſo.

Ver. 19. *hails*] Though it is bad Weather (as we ſay) and you hear a Storm coming, by the Hail rattling on the adjacent Wood where you are ſowing; it will be well for you not to leave off, after ſuch a Time of Scarcity: According to *De Dieu*, this Place is ſo very difficult, that he deſerves to be praiſed, who endeavours to explain it.

Ib. *humbled*] by the Famine which the *Aſſyrians* made, ſo that they could leſs ſpare Corn for ſowing.

Ver. 20. *bleſſed*] as doing well for the Nation.

Ib. *by all Waters*] in the Vales, which produce the beſt Crops.

Ib. *Ox and*] with which they ploughed their Ground, *Deut.* xxii. 10. Chap. xxx. 24.

Ib. *Aſs*] Though Aſſes were not ſo frequently employed in this Work, it would be well to uſe them now, to ſow the more Land.

Ver. 1. *thee*] the King of *Aſſyria*.

Ib. *art treacherous*] as we read, 2 *King.* xviii. 14, 17.

2. O Lord, be gracious to us, we wait for thee: be thou the Arm of theſe every Morning, our Safety alſo in the Time of Diſtreſs.

3. By the Sound of the Tumult the People flee, by thy being high the Nations are diſperſed.

4. And your Spoil is gathered *as* the Caterpillar gathers: as Graſhoppers run to and fro, he does upon it,

5. The Lord is exalted, for he dwells on high; he fills Zion with Judgment and Righteouſneſs.

6. And the Stedfaſtneſs of thy Time, the Strength of Safety, will be Wiſdom and Knowledge; the Fear of the Lord that will be his Treaſure.

7. Behold their mighty ones cry abroad, the Ambaſſadors of Peace weep bitterly.

8. The Highways are deſolate, he who paſſed in the Path is ceaſed: he breaks the Covenant, deſpiſes the Cities, regards no Man.

9. The Country mourns, it languiſhes; Lebanon is aſhamed, it withers; Sharon is like a Deſart; Baſhan alſo ſhakes off, and Carmel.

10. Now will I riſe up, ſays the Lord, now will I make my ſelf high, now will I be lifted up.

11. You conceive Litter, bring forth Stubble: your Breath is a Fire that conſumes you.

12. And the People are *like* the Burnings of Lime, Thorns cut down that are burnt in the Fire.

13. Hear, you who are far off, what I do; and acknowledge my Power, you who are near.

14. The Sinners in Zion are afraid, Trembling ſeizes the Hypocrites: Which of us can lodge in conſuming Fire? Which of us can lodge in everlaſting Hearths?

15. He who goes on in righteous Matters, and ſpeaks upright Things, who rejects the Gain of Oppreſſions, ſhakes his Hands from holding a Bribe, ſtops his Ear from hearing Blood, and cloſes up his Eyes from ſeeing Evil;

16. Such a one will dwell in the Heights, the Fortifications of the Rocks will be his high Place: his Victuals will be given, his Drink ſure.

17. Thy Eyes will look on the King in his Beauty, they will ſee the Country in remote Places.

18. Thy Heart will meditate Terror: Where is the Secretary? Where is the Paymaſter? Where is the Counter of the Towers?

19. Thou wilt not ſee a People who are ſtrong, a People of too deep Things in Language for the Hearing, of a mimicking Tongue unintelligible to thee.

20. Look on Zion the Town of our ſolemn Aſſemblies; let thy Eyes ſee Jeruſalem, a quiet Habitation, a Tent that will not be pulled down; none of its Pins will be removed perpetually, nor any of its Cords be broke aſunder.

21. But there will the Lord be magnificent to us, a Place of Rivers, Streams of a very large Space; in which a Fleet with Oars cannot go, nor a ſtately Ship paſs it.

22. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us.

23. Thy Cords being ſtretched out, will not ſtrengthen their Maſt right, will not ſpread the Sail: then will the Plunder of the large Spoil be divided, the Lame will take what there is for Prey.

Ver. 3. *Tumult*] occaſioned by the Death in the *Aſſyrian* Army.

Ver. 4. *Spoil*] of the *Aſſyrian* Army that died.

Ver. 6. *thy*] as Ver. 17, &c. not as ſome would *Hezekiah*'s.

Ib. *his*] ſuch a one's, as *their* Ver. 2.

Ver. 7. *Ambaſſadors*] *Tartan*, *Rab-ſaris*, and *Rab-ſhakeh*, 2 *King*. xviii. 17. to *cry* and *weep* being alike, the *Annot*. of the *Aſſembly* and *Grot*. ſeems inconſiſtent, that theſe were *Hezekiah's Meſſengers*, and the *valiant ones Senacherib's Captains*.

Ib. *Peace*] which they offered, 2 *King*. xviii, 23, 31. but it being on ſuch hard Conditions, this ſeems uſed ironically.

Ver. 8. *he*] *Sennacherib*, Ver. 1.

Ver. 9. *withers*] as Chap. xix. 6. the only Place where this Verb is found beſides.

Ver. 12. *People*] of the *Aſſyrian* Army from ſeveral Countries, the *Heb*. Word being plural.

Ver. 14. *ſeizes*] *ſurpriſed* being rather *aſtoniſhed* or *amazed*, and ſo at leaſt doubtful; thus *Jer*. li. 41.

Ver. 15. *rejects*] as, without ſpecifying Particulars, I have obſerved in general the Verb is to be underſtood, when conſtructed with ב as it is here.

Ver. 17. *King*] *Hezekiah*.

Ib. *they*] *the Eyes*, it being fem. When thou art rid of the *Aſſyrians*, thou mayeſt travel any where in the Country.

Ver. 18. *meditate Terror*] be thinking of the Terror thou art delivered from.

Ib. *Where*] are the *Aſſyrian* Officers and Directors of the Siege, who ſtruck ſuch a Terror? They are now not to be ſeen, according to the following Verſe.

Ib. *Paymaſter*] of the Army: the Soldiers being animated by their great Pay. As the Word ſignifies to *weigh* (Silver as formerly) or *pay*, not *receive*.

Ver. 21. *Rivers*] which had been ſtopped up, 2 *Chron*. xxxii. 3, 4.

Ib. *in which*] their ſmall Rivers being not navigable, they were in no Danger of the Enemy from thence.

Ver. 23. *Thy*] Having ſpoken of Ships, Ver. 21. he directs his Prophecy to *Aſſyria* under that Compariſon.

Ib. *Cords*] So the *Original* undeniably ſignifies, agreeable to the Context, but never *Tacklings* that I know of.

Ib. *ſtretched out*] by becoming ſlack, and ſo weak; or elſe to do what follows, which they were inſufficient for: the Word has this Meaning, but I think not that of *looſed*; which if they had been, they might eaſily have been tied again.

Ib. *the Lame*] as having but a little Way to go.

24. And

24. And the Inhabitant will not complain, I am ill: the Iniquity of the People who dwell in it will be forgiven.

CHAP. XXXIV.

COME near, you Nations, to hear; and hearken, O People: let the Earth hear, and what it is filled with; the World, and all its Offspring.

2. For the Fury of the Lord is againſt all the Nations, and Wrath againſt all their Army: he will utterly deſtroy them, deliver them to the Slaughter.

3. So that their Wounded ſhall be caſt down, their Stink come up from their dead Bodies, and the Mountains be diſſolved by their Blood.

4. As alſo the whole Army of the Heaven will waſte away, the Heaven will be rolled up like a Book; and all its Army fall like a Leaf falling from the Vine, and as it does from the Fig-tree.

5. For my Sword ſhall be ſoaked in Heaven; behold it ſhall come down againſt Edom, and againſt the People of my Curſe to Judgment.

6. The Sword of the Lord will be filled with Blood, fattened with Fat, with the Blood of Lambs and He-goats, with the Fat of the Kidneys of Rams: for there will be a Sacrifice of the Lord in Bozrah, and a great Slaughter in the Country of Edom.

7. Nay the Unicorns will come down with them, and the Bullocks with the Bulls; inſomuch that their Country will be ſoaked with Blood, and their Mould fattened with Fat.

8. For it will be the Day of the Lord's Vengeance, the Year of Recompences for the Contention of Zion.

9. The Brooks of it will alſo be turned into Pitch, the Mould of it into Brimſtone, and its Land will be burning Pitch.

10. It will not be quenched by Night nor Day, the Smoak of it will go up for ever: it will be waſte from Age to Age, none will paſs through it to all Eternity.

11. But the Pelican and Bittern will inherit it, as likewiſe the Owl and Raven dwell therein: he will alſo ſtretch out upon it the Line of Emptineſs, and the Stones of Vacancy.

12. They will call for the Nobles of it *in* the Kingdom, but none will be there; and all its Princes will be Nought.

13. Thorns too will come up *in* the Palaces of it, the Thiſtle and Bramble in its ſtrong Holds; and it will be a Habitation of Dragons, a Court for young Oſtriches.

14. And the wild Creatures of the Deſarts will meet thoſe of the Iſlands, and the Satyr call to his Companion; the Screech-owl will certainly be quiet there, and find Reſt for her ſelf.

15. There the great Owl will make a Neſt, lay, hatch, and put together in her Shadow; the Kites will certainly be gathered there one to another.

16. Seek from the Book of the Lord, and read; there will not one of theſe be lacking, they will not want one another: for it is my Mouth commands, and it is his Spirit gathers them.

17. Moreover he caſts the Lot for them, and his Hand divides it to them by Line: they will inherit it for ever, dwell in it to all Ages.

Ver. 24. *the Iniquity*] for which the *Aſſyrians* would be ſuffered to afflict *Judah*.

Ver. 2. *all the Nations*] thoſe in general of that Part of the Earth, whom the *Aſſyrians* over-ran.

Ver. 4. *Army*] like that which was foretold of *Babylon*, Chap. xiii. 10. and of *Egypt*, *Ezek.* xxxii. 7, 8. as this is of *Edom*, Ver. 5, 6.

Ver. 5. *Edom*] See the *Note* on Chap. xx. 1.

Ver. 6. *Lambs*] the People ſo called, becauſe the Slaughter is termed *a Sacrifice*.

Ver. 8. *Zion*] to which the *Edomites* were Enemies, 2 *Chron.* xxviii. 17. *Amos* i. 11.

Ver. 9. *turned*] like *Sodom* and *Gomorrah*, as was alſo ſaid of *Babylon*, Chap. xiii. 19.

Ver. 10. *waſte*] Beſides the Devaſtation which *Edom* ſuffered by War, through a Sedition that was among its own People, one Party left the Country, removing into the South-weſt of *Judea*, and the reſt joined themſelves to the *Iſhmaelites*, *Strabo* Lib. 16.

Ib. *none will paſs*] as in a Road.

Ver. 11. *Pelican*] as *Pſa.* cii. 6. *Lev.* xi. 18. *Deut.* xiv. 17. in the former of which it is diſtinguiſhed from *a Cormorant*.

Ib. *inherit*] To the End of this Chapter, omitting the next Verſe, it accords with what is expreſſed concerning *Babylon* at the Concluſion of Chap. xiii. and thoſe Creatures remaining there does not ſuit to the future Deſtruction of the whole Earth, or End of the World; nor does the Verſe after this.

Ib. *Emptineſs*] for which ſee *Gen.* i. 2. In the *com. Bib.* it is rendered *a thing of nought*, Chap. xxix. 21. *nothing*, *Job.* vi. 18. in other Places uſually *vanity* or *vain*.

Ver. 12. in *the Kingdom*] where none will be found, as *there* is local; ſo that *in* ſeems better ſupplied, as in the next Verſe, than *to*, which ſhould be *Italick* in the *com. Tranſ.* It is variouſly rendered.

Ver. 13.] *Cowley* from this and Ver. 11.

Then ſhall the Market and the Pleading-place,
Be choak'd with Brambles, and o'ergrown with Graſs.
The Serpents through thy Streets ſhall rowl,
And in thy lower Rooms the Wolves ſhall howl,
And thy gilt Chambers lodge the Raven and the Owl.

Ib. *Thiſtle*] The plural Word is turned *thorns*, *Prov.* xxiv. 31. where it is diſtinguiſhed from *Nettles*; ſee *Buxt. Lex.*

Ib. *young*] *Heb. Daughters of*, omitted in the *vulg. Tranſ.*

Ib. *Oſtriches*] See Chap. xiii. 21.

Ver. 16. *Book*] the Decree.

CHAP.

CHAP. XXXV.

THE Wilderneſs and dry Place will be joyful at them, nay the Deſart will rejoice, and flouriſh like a Roſe.

2. It will flouriſh exceedingly, and rejoice even with Joy and Singing; the Glory of Lebanon will be given to it, the Comelineſs of Carmel and Sharon: they will ſee the Glory of the Lord, the Comelineſs of our God.

3. Strengthen the weak Hands, and make the ſtaggering Knees ſtout.

4. Say to thoſe who are of a haſty Mind; Be ſtrong, do not fear: behold your God will come with Vengeance, God with a Recompence; he will come, and ſave you.

5. Then will the Eyes of the Blind be opened, and ſo will the Ears of the Deaf.

6. Then the Lame will leap like a Stag, and the Tongue of the Dumb ſing: for Waters will break out in the Wilderneſs, and Floods in the Deſart.

7. The parched Place will likewiſe become a Pond, and the thirſty one Springs of Water: in the Habitation of Dragons, at the Place of lying down in it, there will be Graſs, with Reeds and Ruſhes.

8. And a Road will be there, even a Way which will be called The holy Way; the Unclean will not paſs along it, but it will be for thoſe: ſuch as walk in the Way, even the Simple, will not go aſtray.

9. No Lion will be there, nor Beaſt that breaks through go up it, *they* will not be found there; where the Ranſomed will walk.

10. And the Redeemed of the Lord will return, and come to Zion with Singing, and laſting Gladneſs upon their Head: they will obtain Joy and Gladneſs, whereas Sorrow and Sighing will flee away.

CHAP. XXXVI.

AND it came to paſs in the fourteenth Year of King Hezekiah, *that* Sennacherib King of Aſſyria came up againſt all the fortified Cities of Judah, that he might take them.

2. The King of Aſſyria alſo ſent Rabſhakeh from Lachiſh to Jeruſalem, againſt King Hezekiah with a huge Army; and he ſtood at the Conduit of the uppermoſt Fiſh-pond, in the High-way of the Fuller's Field.

3. And there went out to him Eliakim the Son of Hilkiah, who was Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder.

4. To whom Rabſhakeh ſaid: Tell now Hezekiah; thus ſays the great King, the King of Aſſyria; What Truſt is it wherein thou truſteſt?

5. Is it, I ſay (but ſayeſt in vain) There is Counſel and Power for War? Now upon whom doſt thou truſt, that thou rebelleſt againſt me?

6. Behold thou truſteſt upon the Staff of this bruiſed Reed Egypt; which a Man leaning upon, it will enter into his Hand, and pierce it: ſo will Pharaoh King of Egypt be to all that truſt upon him.

7. And though thou ſayeſt to me, We truſt on the Lord our God; is it not he whoſe Chapels and Altars Hezekiah has taken away, and ſaid to Judah and Jeruſalem, You ſhall worſhip before this Altar.

8. Therefore now engage thy ſelf, I pray,

Ver. 1. *Wilderneſs*] of *Judah*, adjacent to *Edom*, *Pſa.* lxiii. 1. whoſe Verdure was heretofore conſumed by the *Idumean* Cattle.

Ver. 2.] On which *Pope* in his *Poem* intitled *Meſſiah*,

See Nature haſtes her earlieſt Wreaths to bring,
With all the Incenſe of the breathing Spring:
See lofty Lebanon *his Head advance,*
See nodding Foreſts on the Mountains dance,
See ſpicy Clouds from lowly Sharon *riſe,*
And Carmel's *flow'ry Top perfume the Skies!*

And farther on Ver. 1, 7.

The Swain in barren Deſarts with Surprize
Sees Lillies ſpring, and ſudden Verdure riſe;
And ſtarts, amidſt the thirſty Wilds, to hear
New Falls of Water murm'ring in his Ear:
On rifted Rocks, the Dragon's late Abodes,
The green Reed trembles, and the Bulruſh nods.

Ib. *given*] meaning it would be like *Lebanon* in Fruitfulneſs. Finely expreſs'd!

Ib. *ſee*] as being frequented by the People of *Judah*, not of *Edom*.

Ver. 4. *come*] this being notably accompliſhed on *Sennacherib*'s Army.

Ver. 5. *will*] metaphorically fulfilled then, Chap. xxxiii. 24. but ultimately under the Goſpel, to the End of the Chapter.

Ib. *and ſo will*] the Verb being repeated.

Ver. 6. *Waters*] that were ſtopped, as Chap. xxxiii. 21.

Ver. 7. *it*] the *Heb.* having a ſing. fem. Pronoun, anſwerable to *Habitation*; whereas the Word for *Dragons* is plur. and maſc.

Ver. 8. *holy*] as leading to the holy City, or as *Grotius* ſays *to the Temple*.

Ib. *paſs*] *paſs over* is as if it were going acroſs the Way, which does not appear to be the Meaning, and there is no Particle for *over*.

Ib. *thoſe*] mentioned in Verſe, 5, 6.

Ib. *the Simple*] it will be ſo plain, and eaſy to find.

Ver. 10. *return*] having been driven, or kept away by the Siege.

Ib. *to Zion*] to bring their Offerings, and worſhip God there.

Ver. 1. *it came to paſs*] This is not in the ſame Narration beginning 2 *King.* xviii. 13. which is however moſtly in the ſame Words, ſo far as the Matter is alike; whither I refer the Reader for *Notes*. This Piece of Hiſtory is very properly inſerted, not only to ſhew the fulfilling of the foregoing Prophecy, but to illuſtrate the obſcure Paſſages, and is a Confirmation of the general *Expoſition* given to the preceding Chapters.

Ver. 5. *Is it*] very aptly from the foregoing.

to my Maſter the King of Aſſyria; and I will give thee two thouſand Horſes, if thou art able to put thee Riders upon them.

9. How then wilt thou turn back the Face of one Captain, of the leaſt of my Maſter's Servants; and put thy Truſt upon Egypt, for Chariots and Horſemen?

10. And am I now come up without the Lord againſt this Country, to deſtroy it? The Lord ſaid to me, Go up to this Country, and deſtroy it.

11. Then ſaid Eliakim, Shebna and Joah, to Rabſhakeh, Speak, we pray, to thy Servants in Syriack, for we underſtand *it*; and do not talk to us in the Jewiſh Language, in the Hearing of the People who are upon the Wall.

12. But Rabſhakeh replied, Has my Maſter ſent me to thine and thee, to ſpeak theſe Words? Was it not to the Men who ſit upon the Wall, to eat their Dung and drink their Piſs with you?

13. So Rabſhakeh ſtood, and called aloud in the Jewiſh Language as follows: Hear the Words of the great King, the King of Aſſyria.

14. Thus ſays the King, Let not Hezekiah deceive you: for he is not able to deliver you.

15. Nor let Hezekiah make you truſt on the Lord by ſaying, The Lord will throughly deliver us, this City ſhall not be given into the Power of the King of Aſſyria.

16. Do not hearken to him: for thus ſays the King of Aſſyria; Make a Bleſſing for me, and come out to me; then eat each one of his own Vine, and each one of his own Fig-tree, as alſo drink each the Water of his Ciſtern:

17. Till I come, and fetch you away to a Country like your own, a Country of Corn and Wine, a Country of Bread and Vineyards:

18. Leſt Hezekiah ſhould perſuade you thus, The Lord will deliver us. Have the gods of the Nations delivered their reſpective Lands, from the Power of the King of Aſſyria?

19. Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? For have they alſo delivered Samaria from my Power?

20. Which are they among all the gods of theſe Countries, who have delivered their Country from my Power, that the Lord ſhould deliver Jeruſalem from it?

21. They however held their Peace, and did not anſwer him a Word: for this was the King's Commandment, Do not anſwer him.

22. Next Eliakim the Son of Hilkiah who was the Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder, went to Hezekiah with the Cloaths torn; and told him the Words of Rabſhakeh.

CHAP XXXVII.

WHICH when King Hezekiah heard, he tore his Cloaths, covered himſelf with Sackcloth, and went to the Houſe of the Lord.

2. He alſo ſent Eliakim who was the Steward of the Houſe, Shebna the Scribe, and the Elders of the Prieſts, having covered themſelves with Sackcloth, to Iſaiah the Son of Amoz the Prophet.

3. To whom they ſaid; Thus ſays Hezekiah, This Day is a Day of Diſtreſs, Rebuke and Contempt: for the Children are come to the Birth, and there is no Might to bring forth.

4. Perhaps the Lord thy God will hear the Words of Rabſhakeh, whom the King of Aſſyria his Maſter has ſent to reproach the living God, and will rebuke the Words which the Lord thy God has heard: therefore put up a Prayer for the Reſidue that is found.

5. Accordingly the Servants of King Hezekiah went to Iſaiah.

6. And he ſaid to them; So ſhall you tell your Maſter; Thus ſays the Lord, Be not afraid by reaſon of the Words that thou haſt heard, with which the young Men of the King of Aſſyria have blaſphemed me.

7. Behold I will put ſuch a Spirit into him, and he ſhall hear ſuch News, that he ſhall return to his own Country: in which I will cauſe him to fall by the Sword.

8. And Rabſhakeh returned, and found the King of Aſſyria fighting againſt Libnah: for he had heard that he was marched from Lachiſh.

9. Who heard ſay concerning Tirhakah King of Ethiopia, He is come forth to fight with thee; and when he heard *it*, he ſent Meſſengers to Hezekiah with Orders:

10. Thus ſhall you make a Speech to Hezekiah King of Judah; Let not thy God deceive thee, in whom thou truſteſt, by ſaying, Jeruſalem ſhall not be given up into the Power of the King of Aſſyria.

11. Behold thou haſt heard what the Kings of Aſſyria have done to all Countries, to deſtroy them utterly; and ſhalt thou be delivered?

12. Did the gods of the Nations deliver them whom my Fathers deſtroyed, Gozan, Haran, Rezeph, and the Edenites who were in Thelaſſar?

13. Where is the King of Hamath, the King of Arpad, and the King of the City of Sepharvaim, of Hena and Ivah?

14. And when Hezekiah had received the Letter from the Hands of the Meſſengers, and read it; he went up to the Houſe of the Lord, and ſpread it before him.

15. To whom he prayed, ſaying:

16. O Lord of Armies, the God of Iſrael, who inhabiteſt the Cherubs, thou thy ſelf art God, alone, of all the Kingdoms of the Earth: thou having made the Heaven, and the Earth.

17. Incline thy Ear, O Lord, and hear; open thy Eyes, O Lord, and ſee: even hear all the Words of Sennacherib, who has ſent to reproach the living God.

18. Indeed, O Lord, the Kings of Aſſyria have laid waſte all the Countries, and their Land;

19. And he put their gods into the Fire: for they were not gods, but the Work of Men's Hands, Wood and Stone; ſo they deſtroyed them.

20. Now therefore, O Lord our God, ſave us from his Power; for all the Kingdoms of the Earth to know, that thou art the Lord alone.

21. Then Iſaiah the Son of Amoz ſent Word to Hezekiah: Thus ſays the Lord God of Iſrael, of what thou haſt prayed to me concerning Sennacherib King of Aſſyria;

22. This is the Matter that the Lord ſpeaks againſt him; The Virgin, the Daughter of Zion deſpiſes thee, mocks thee, the Daughter of Jeruſalem ſhakes the Head after thee.

23. Whom haſt thou reproached, and blaſphemed? And againſt whom haſt thou raiſed the Voice, and looked up on high? At the Holy One of Iſrael?

24. Thou haſt reproached the Lord by the Miniſtry of thy Servants, and ſaid; I will go up to the Height of the Mountains, to the Sides of Lebanon, with the Multitude of my Chariots: where I will cut down his tall Cedars, the choiceſt of his Fir-trees; and come to the Height of his Border, to the Wood of his Carmel.

25. I have dug, and drunk Waters; and dried up all the Streams of the Siege with the Soles of my Feet.

26. Haſt not thou heard long ago I made it? From Days of old Time that I formed it? Now have I brought it to paſs, that thou ſhouldſt be to lay waſte fortified Cities to ruinous Heaps.

27. Therefore were their Inhabitants ſhort-handed, were daunted, and aſhamed: they were *like* the Herb of the Field, and the tender Pot-herb, Graſs of the Roofs, and a Field of Corn blaſted before it is grown up.

28. And I know thy Dwelling, going out and coming in, as alſo thy being moved againſt me.

29. Becauſe thy being moved againſt me, and thy Tumult is come up into my Ears, therefore will I put my Hook into thy Noſe, and my Bridle into thy Lips, and make thee return in the Way wherein thou cameſt.

30. And this ſhall be a Sign to thee; the eating this Year that which grows of it ſelf, and in the ſecond Year what grows up again (then in the third Year ſow you, and reap, and likewiſe plant Vineyards, and eat the Fruit of them)

31. That a Remnant eſcaped of the Family of Judah which is left, ſhall again take root below, and yield Fruit above.

32. For a Reſidue ſhall go forth from Jeruſalem, and a Remnant eſcaped from Mount Zion: the Zeal of the Lord of Armies will do this.

33. Therefore thus ſays the Lord concerning the King of Aſſyria; He ſhall not come to this City, nor ſhoot an Arrow there, nor come before it with a Shield, nor make a Rampart againſt it.

34. In the ſame Way wherein he came, ſhall he return, and not come to this City, ſays the Lord.

35. But I will defend this City to ſave it, for my own ſake, and for the ſake of my Servant David.

36. And the Angel of the Lord went out, and ſlew a hundred eighty and five thouſand in the Camp of Aſſyria; ſo that when they roſe early in the Morning, behold all of them were dead Corpſes.

37. So Sennacherib King of Aſſyria marched, and going back again, dwelt at Nineveh.

38. And as he was worſhipping in the Houſe of Niſroch his god, Adrammelech and Sharezer his Sons ſlew him with the Sword; who eſcaped to the Country of Ararat: and Eſar-haddon his Son reigned in his room.

Ver. 18. *Countries*] The Author of *State of the Heb.* p. 510. ſays, *The true Engliſh is*, which he puts in Capitals, *ALL THE LANDS AND THEIR LAND*, then aſks, *Can we doubt of a Miſtake here?* adding *The other Copy in* 2 *King.* xix. 17. *reads* Nations. From which who would not think it was *Lands* he takes offence at? But the Correction he propoſes is *Lands*, as he rendered it before, inſtead of *Land*, to be *the Lands and their Lands*; but is not this worſe inſtead of better!

Ver. 21, *of what*] it being a Relative in *Heb.* as it is alſo tranſlated in the *com. Bib.* 2 *King.* xix. 20.

Ver. 27. *a Field of Corn blaſted*] the *Heb.* Word, a little different from that in 2 *King.* xix. 26. thus ſignifying, *Burt.*

CHAP.

CHAP. XXXVIII.

IN thoſe Days Hezekiah was ſick likely to die, to whom Iſaiah the Son of Amoz the Prophet came, and ſaid unto him; Thus ſays the Lord, Make thy Will, for thou wilt die, and not live.

2. Upon this Hezekiah turned about his Face to the Wall, and prayed to the Lord,

3. And ſaid, I beſeech thee, O Lord, remember now, how I have walked continually before thee in Truth, and with a perfect Heart, and have done what thou waſt pleaſed with; and Hezekiah wept a great deal.

4. Then Iſaiah had the Lord's Commiſſion as follows;

5. Go, and tell Hezekiah; Thus ſays the Lord God of thy Father David, I have heard thy Prayer, ſeen thy Tears; behold I will add to thy Time fifteen Years:

6. As alſo deliver thee and this City from the Power of the King of Aſſyria; and will defend this City.

7. And this ſhall be a Sign to thee from the Lord, that he will do this Thing which he has ſpoken.

8. Behold I will cauſe the Shadow of the Degrees, that is gone down upon thoſe of Ahaz on the Sun-dial, to return backward ten Degrees. So the Sun returned ten Degrees, upon thoſe which it was gone down.

9. The Writing of Hezekiah King of Judah, when he had been ſick, and was recovered from his Sickneſs.

10. I ſaid in the cutting off of my Days, I ſhall go to the Gates of the Grave, ſhall want the reſt of my Years.

11. I ſaid; I ſhall not ſee the Lord, the Lord in the Country of the Living; I ſhall behold Man no more with the Inhabitants of the World.

12. My Age is removed, and carried away from me, like a Shepherd's Tent: I cut off my Life like a Weaver, he cuts me from the Thrums: both Day and Night thou art making an end of me.

13. I propoſe that againſt the Morning, like a Lion, ſo he will break all my Bones: both Day and Night thou art making an end of me.

14. Like a Crane, a Swallow, ſo I chirp; I make moan like a Dove: my Eyes are drawn out on high; O Lord, it oppreſſes me, engage for me.

15. What ſhall I ſay? He has both ſaid *it* to me, and done: I ſhall go gently along all my Years, for the Bitterneſs of my Soul.

16. O Lord, in theſe Things People live, and among all in thoſe is the Life of my Spirit: as thou haſt made me recover, and kept me alive.

17. Behold for Peace I had continual Bitterneſs: but thou hadſt a love for my Soul, to be out of the Ditch of Conſumption; for thou didſt caſt all my Sins behind thy Back.

18. For the Grave will not give Thanks to thee, Death will not praiſe thee: thoſe who go down to the Pit will not wait for thy Truth.

19. The living one himſelf will give thanks to thee, like me this Day: the Father to the Children will make known thy Truth.

20. There was the Lord to ſave me: therefore we will play on my ſtriking Inſtruments all the Days of our Life, in the Houſe of the Lord.

21. Iſaiah had alſo ſaid, Let them take a Bunch of Figs, and bruiſe upon the Boil, and he ſhall recover.

22. Hezekiah too ſaid, What ſhall be the Sign that I ſhall go up to the Houſe of the Lord?

CHAP. XXXIX.

AT that Time Merodach-baladan, the Son of Baladan, King of Babylon ſent a Letter, and a Preſent to Hezekiah; becauſe he heard that he had been ſick, and was got well.

2. And Hezekiah was glad of them, ſhewing them the Houſe of his Odour, the Silver, Gold, Spices, the good Oil, the whole Houſe of his Veſſels, and all that was found in his Treaſures: there was Nothing, which he did not ſhew them, in his Houſe, and in all his Dominion.

3. Afterwards Iſaiah the Prophet came to King Hezekiah, and ſaid to him, What did

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Ver. 9. *The Writing*] *H. Dod*, who made the *Pſalms* into Verſe, and ſeems to have been a Man of religious Experience, has in the *Contents* to this, "*The worthieſt of* "*all the elect are ſubject to the greateſt torments of this lyfe,* "*both in body and mynde.*"

Ver. 12. *from the Thrums*] whence a Piece of Cloth is cut off, when it is weaved. So *Jun.* and *Trem.* render *a peniculis*, and ſuitable to this the Word is tranſlated *Hair*, *Cant.* vii. 5.

Ver. 15. *ſaid* it] had engaged for *Hezekiah's* living longer, Ver. 5, 7, 8.

Ib. *for*] as the *Heb.* Particle divers times ſignifies: that is the Afflictions would make him humble, and keep him as it would others ſpiritually alive, according to the following Expreſſions: *Grot.* expounds it thus, *toto vitæ meæ tempore cogitatio hujus amaritiei mihi recurret, I ſhall remember this grievous Affliction as long as I live.* The *preſent Tranſ.* is indefenſible.

Ver. 16. *haſt*] as Ver. 9. ſhews.

Ver. 17. *continual*] as the like is rendered *Jer.* xlviii. 5.

Ver. 18. by *Wither*,

For nor the Grave nor Death can honour Thee;
Nor hope they for thy Truth that buried be.

theſe Men ſay? And from whence did they come to thee? And he anſwered, They came to me from a Country far off, from Babylon.

4. And upon his enquiring, What did they ſee in thy Houſe? Hezekiah acknowledged, They ſaw all that was in it; there was Nothing which I did not ſhew them, in my Treaſures.

5. Then ſaid Iſaiah to him; Hear the Commiſſion of the Lord of Armies,

6. Behold the Days are coming, when all that is in thy Houſe, and what thy Fathers have treaſured up to this Day, ſhall be carried away to Babylon; there ſhall be Nothing left, ſays the Lord.

7. Nay they ſhall take of thy Sons who ſhall proceed out from thee, whom thou ſhalt beget; and they ſhall be Officers in the Palace of the King of Babylon.

8. Whereupon Hezekiah ſaid to him, The Lord's Commiſſion that thou ſpeakeſt is good: becauſe, as he ſaid, there will be Peace and Truth in my Days.

CHAP. XL.

COMFORT, comfort my People, ſays your God.

2. Speak kindly to Jeruſalem, and cry to it, that its War is fulfilled, and its Iniquity is finiſhed, that it has received double from the Hand of the Lord for all its Sins.

3. There is the Voice of one crying in the Wilderneſs, Prepare the Way of the Lord, make a ſtraight Road in the Deſart for our God.

4. Every Valley ſhall be raiſed up, and every Mountain and Hill be put down; the crooked ſhall become ſtraight, and the uneven Places a Plain.

5. Since the Glory of the Lord will be revealed, and all Fleſh will ſee *it* together: for the Mouth of the Lord has ſpoken *it*.

6. The Voice ſays, Cry; and he aſks, What ſhall I cry? All Fleſh is Graſs, and all the Kindneſs of it like the Flower of the Field.

7. The Graſs withers, the Flower fades, becauſe the Wind of the Lord blows on it: ſurely the People are Graſs.

8. The Graſs withers, the Flower fades; but the Word of our God will ſtand for ever.

9. Get you up on the high Mountain, O Zion Preachers; elevate your Voice with Strength, O Jeruſalem Preachers: elevate, do not fear; ſay to the Cities of Judah, Behold your God!

10. Lo the Sovereign Lord will come with Power, and his Arm will rule for him: behold his Reward will be with him, and his Work before him.

11. He will feed his Flock like a Shepherd, will gather together the Lambs in his Arm, and carry *them* in his Boſom; will lead thoſe gently that are with Young.

12. Who is it meaſures the Waters by his Handful, computes the Heavens by a Span, contains the Duſt of the Earth in a Cup, weighs the Mountains on a Balance, and the Hills in Scales?

13. Who diſpoſes the Spirit of the Lord, or is a Man of his Counſel that informs him?

14. With whom is there counſel taken, that cauſes him to underſtand, inſtructs him in the Path of Judgmont, teaches him Knowledge, and makes known to him the Way of Underſtanding?

15. Behold the Nations are as a Drop from the Bucket, and are counted like the ſmall Duſt of the Scales: lo he can take up the Iſles as a little Thing.

Ver. 1. *Comfort*] The *Babylonian* Captivity being foretold in Ver. 6. of the foregoing Chapter, *Iſaiah* goes on to ſpeak of the Deliverance and Return from it, as we ſee very expreſly, Chap. xliii. 14. & xliv. 28. & xlv. 1. nevertheleſs the Holy Spirit ſeems to intend it more largely of the Goſpel, whatever the Prophet did, 1 *Pet.* i. 10, 11, 12.

Ver. 2. *War*] *Malitia*, *malice*, being erroneouſly got into the *vulg. Lat.*

Ib. *double*] not double what they deſerved, but what was or would have been the Puniſhment of others, becauſe they had received far greater Knowledge and Bleſſings, *Dan.* ix. 12. *Am.* iii. 2.

Ver. 3. *Way*] This is incongruouſly expounded of the Return from Captivity, eſpecially by thoſe who are for referring ſuch prophetical Paſſages to the Goſpel Times, to be underſtood in ſome ſecondary Senſe, as they apprehend, not in their primary one; ſince *the Way* is that *of the Lord*, and *for God*, i. e. *Chriſt*, as the Evangeliſts directly interpret it, *Mat.* iii. 3. *Mark.* i. 1, 2, 3. beſides it is *all Fleſh* that is ſpoken of, Ver. 5.

Ver. 3, 4. On theſe *Pope* as follows,

Hark! a glad Voice the lonely Deſart chears,
Prepare the Way; a God, a God appears:
A God, a God! the vocal Hills reply;
The Rocks proclaim th' approaching Deity.
Lo Earth receives him from the bending Skies;
Sink down ye Mountains, and ye Vallies riſe:
With Heads declin'd, ye Cedars, Homage pay;
Be ſmooth ye Rocks, ye rapid Floods give way.

Ver. 6. *Kindneſs*] So the *Heb.* not *goodlineſs*.

Ver. 9. *Preachers*] The original Word is ſingular and feminine to agree with the City; but that the Place it ſelf is not meant, *get up upon the Mountain* ſhews. It agrees notably well with the firſt Preachers of the Goſpel, who received their Commiſſion there, *Luk.* xxiv. 49. *Act.* i. 8, 12. & ii. 4.

Ver. 11. *carry in his Boſom*] This fine Expreſſion is dropped in the *Gr. Sept. Verſ.* ſee alſo on Chap. li. 18.

Ver. 12. *by his Handful*] the Waters being all but one Handful of his, and ſo of the reſt; whereby his containing the Duſt in a Cup or Meaſure agrees with them, otherwiſe not.

Ver. 15. *can take*] rather than does do it. *Hervey* in his very late *Meditations*, Vol. ii. p. 130. ſpeaks of *a ſolid Correction* of tranſlating this Paſſage by *Vitringa*, *the Iſles are as ſome light thing which flies about*; when the Verb does not ſignify *to fly* of any Kind, nor in any Lan-

16. And

16. And Lebanon is not ſufficient to burn, nor are the Beaſts of it ſufficient for a Burnt-ſacrifice.

17. All Nations are as Nothing before him, they are counted with him to be of nought and Emptineſs.

18. To whom therefore will you liken God? And what Likeneſs will you compare to him?

19. The Artificer covers the carved Image, and the Goldſmith ſpreads it over with Gold, and caſts Chains of Silver.

20. He who is poor for Offering chooſes a Tree that will not rot; he ſeeks him a ſkilful Artificer, to prepare a carved Image that ſhall not be moved.

21. Do not ye know? Do ye not hear? Has it not been told you from the Beginning? Have not ye underſtood *from* the Foundations of the Earth?

22. That he ſits upon the Compaſs of the Earth, and the Inhabitants of it are as Graſhoppers; that he ſtretches out the Heavens like a Canopy, and extends them like a Tent to dwell in?

23. That he cauſes Princes to be Nothing, makes the Judges of the Earth as Emptineſs?

24. They are alſo not planted, alſo not ſown, their Stem alſo does not take root in the Earth: and he too blows on them, ſo that they wither; and the Tempeſt carries them away as Stubble.

25. To whom then will you liken me, and am I equal? ſays the Holy One.

26. Look up on high, and ſee who created theſe, that brings forth their Army by Number: he calls them all by Name; by the Abundance of Might and ſtrong Power, there is not one lacking.

27. Why doſt thou ſay, Jacob, and ſpeak, Iſrael, My Way is hid from the Lord, and my Judgment paſſed from my God?

28. Doſt not thou know? Doſt thou not hear? *that* the everlaſting God, the Lord, the Creator of the Ends of the Earth, is neither faint, nor weary? There is no ſearching out of his Underſtanding.

29. He gives Power to the Faint, and makes Strength abound to him that is of no Might.

30. The Youths will be both faint and weary, and the young Men will ſtumble down.

31. But thoſe who wait for the Lord will renew Power, they will mount up with the Wing like Eagles, will run, and not be weary; will go, and not be faint.

CHAP. XLI.

BE ſilent to me, O Iſles, and let the People renew Power: let them come nigh, then let them ſpeak; let us draw near together to Judgment.

2. Who ſtirs up the righteous one from the Eaſt, will call him to his Foot, deliver up the Nations before him, and cauſe *him* to rule Kings; will make *them* as Duſt by his Sword, as driven Stubble by his Bow?

3. He ſhall purſue them, ſhall paſs peaceably, in the Way that he has not come with his Feet.

4. Who did work, and perform, calling the Generations from the Beginning? I the Lord, the firſt and laſt, it was I.

5. The Iſles ſee, and fear; the Ends of the Earth are afraid, draw near, and come.

6. Each one helps his Neighbour, and ſays to his Brother, Be ſtrong.

7. And the Artificer ſtrengthens the Goldſmith, he that makes ſmooth with the Hammer him who ſmites on the Anvil: he ſays of the Joint, It is good; and ſtrengthens it with Nails, *that* it may not be moved.

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guage, neither has it any Relative *which* before it, nor is the Noun *a light thing*. And I am perſuaded that *Hervey* himſelf, who writes ſo honourably of the *Holy Scripture*, would not have the Truth of it give way even to his own ſublime Eloquence.

Ver. 17. *to be of Nought*] as the *Heb.* very well ſignifies; and *all Nations* cannot be *counted leſs than nothing*.

Ver. 19. *covers*] as *carved* or *graven* Things are *cut*, not *melted*: ſo *Jun. tegit*.

Ver. 21. from] Our *Tranſlators* may ſeem to have miſtaken the firſt Letter of the *Heb.* to *Foundations* for this, by not marking it *Italick* as an Addition to the *Original*.

Ver. 22. *That*] ה

Ver. 29. *Strength abound*] *making it to abound, where it did not ſo much as exiſt*, *Hervey*, Ib. p. 150. but not properly *increaſeth*.

Ver. 2. *the righteous one*] The *Annotators* are here put to it, to know whether this was *Abraham* or *Cyrus*: my Reaſons for the latter are, 1. though the *Heb.* preterperfect Tenſe is frequently uſed in the Prophets for the Time to come, yet not the future Tenſe without a Conjunction for the Time paſt, and all the Verbs in this and the next Verſe are future, excepting the firſt; 2. *Abraham*'s Victory *Gen.* xiv. 15. is unlikely to be called *ruling Kings*; 3. this Speech is directed to the *Iſles*, Ver. 1, 5. not to the *Iſraelites*. As for this agreeing to *Cyrus*, ſee Chap. xlv. 1, 13. & xlvi. 11. & xiii. 3. and *De Dieu*, *Animad*.

Ver. 3. *ſhall purſue*] *Lowth* writes in his *Commentary*, "The Preterperfect Tenſe is here put for the Future." What Preterperfect Tenſe? That of the *com. Eng. Bible*? For the *Heb.* Verbs are in the Future Tenſe. This Way of commenting I have complained of before. As for the *Eng. Tranſlators*, they evidently put it ſo becauſe they underſtood it of *Abraham*, as the *marginal Note* to *Q. Elizabeth*'s *Bible* expreſſes it.

Ver. 5. *draw near*] as the remote Nations towards *Europe* by the Seas, did to aſſiſt *Nerigliſſar* King of *Babylon* againſt *Cyrus*, and afterwards to help *Cræſus*, the famous Auxiliary of *Belſhazzar* the laſt King of *Babylon*, *Xenoph. Cyroped*.

Ver. 7. *Joint*] This Word occurs but twice beſides, in the plur. Num. and is there rendered *joynts*, 1 *King*. xxii. 34. 2 *Chr*. xviii. 33.

Ib. *good*] as the *Heb.* is, and not *ready*.

8. But thou art Iſrael my Servant, Jacob whom I have choſen, the Offspring of Abraham one who loved me:

9. Whom I took hold of from the Ends of the Earth, and called thee from the Nobles of it, ſaying to thee, Thou art my Servant, I have choſen thee, and not rejected thee.

10. Do not fear, for I am with thee; be not amazed, for I am thy God: I will ſtrengthen thee, alſo help thee, alſo uphold thee with the right Hand of my Righteouſneſs.

11. Lo all who are incenſed againſt thee ſhall be aſhamed, and put to confuſion: they ſhall be as Nothing, and the Men that ſtrive with thee ſhall periſh.

12. When thou ſeekeſt them, thou ſhalt not find thoſe Men who contend with thee: the Men that are at war with thee ſhall be as Nought, even like Nothing at all.

13. For I the Lord thy God hold thy right Hand faſt, ſaying to thee, Do not fear, I will help thee.

14. Do not fear, worm Jacob, O Men of Iſrael; I will help thee, ſays the Lord, even thy Redeemer, the Holy One of Iſrael.

15. Behold I will put thee for a Flail, a new Threſhing-inſtrument that has Edges: thou ſhalt threſh the Mountains, beat ſmall, and make the Hills like Chaff.

16. Thou ſhalt winnow them, and the Wind ſhall carry them away, and the Whirlwind ſcatter them: whereas thou ſhalt rejoice through the Lord, ſhalt glory through the Holy One of Iſrael.

17. The Afflicted and Needy ſeek for Water, and there is none, their Tongue fails with Thirſt: I the Lord anſwer them, the God of Iſrael do not leave them.

18. I open Rivers upon the high Places, and Fountains within the Vales; I make the Wilderneſs a Pond of Water, and a dry Country Springs of Water.

19. I put in the Wilderneſs the Cedar, the beſt Cedar, with the Myrtle, and the Tree of Oil; I place in the Deſart the Fir, Pine, and Box together;

20. In order for them to ſee, know, apply and conſider together; that the Hand of the Lord has done this, and the Holy One of Iſrael created it.

21. Draw near with your Cauſe, ſays the Lord: bring nigh your ſtrong Matters, ſays the King of Jacob.

22. Let them bring nigh, and declare to us what Things will come to paſs: let them declare of the former Things what they are; that we may apply our Mind, and know their End; or let them publiſh to us the Things that will come.

23. Declare the Things which will arrive hereafter; for us to know that you are gods: do both Good and Hurt; that we may be amazed and ſee together.

24. Lo you are of nothing, and your Work is of the Viper: he that chooſes you is abominable.

25. I have ſtirred up one from the North, who ſhall arrive, from the Riſing of the Sun ſhall he call on my Name; and he ſhall come to the Rulers as to Mortar, as the Potter treads the Clay.

26. Who has declared from the Beginning, that we may know? And aforetime, that we may ſay, *He* is righteous? Even none declares, even none cauſes to hear, even none hears your Sayings.

27. *I* the firſt *ſay* to Zion, Behold, behold them; and I give a Preacher to Jeruſalem.

28. Well I ſee that there is no Man, and of theſe that there is no Counſellor, when I aſk them, who does return Word.

29. Lo all of them are Vanity, their Deeds nought; their molten Images are Wind and Emptineſs.

Ver. 9. *Ends of the Earth*] from *Egypt*, as I think *Jun.* and *Trem.* with *Grot.* beſt explain it; rather than the future bringing them from Captivity, or *Abraham* from *Chaldea*, as others interpret it; which ſeems doing Violence to the Context.

Ver. 15. *a Flail*] this being the general Name, and the other particular, as *Buxt.* ſays under חרץ and is turned *threſhing-inſtruments* in the other Places, 2 *Sam.* xxiv. 22. 1 *Chr.* xxi. 23. having no Meaning at all of *ſharp*.

Ib. *Threſhing-inſtrument*] *Varro* deſcribes one, *fit e tabulâ lapidibus aut ferro exaſperatâ, quæ impoſito auriga, aut pondere grandi, trahitur jumentis junctis, ut diſcutiat e ſpica grana; made of a Board ſtudded with Stones or Iron, which is drawn by Cattle harneſſed together, with either the Driver himſelf or ſome great Weight on it, that it may ſhake the Corn out of the Ear, De Re Ruſt.* Lib. i. 52. agreeing with *Buxtorf*'s Account from the *Jews* at this Word: and what *Smith* ſays of the *Turks* illuſtrates this and the next Ver. well, viz. *They tread out their Corn with Oxen, drawing a ſquare Plank-board, about a Foot and half or two Feet over, ſtudded with Flints; and winnow it upon their Threſhing-floors in the open Air, the Wind blowing away the Chaff, Ray's Collect. of Trav.* Tom. 2.

Ver. 20. *apply*] or *put*, as Ver. 22.

Ver. 21. *nigh*] not *forth* by the *Heb.*

Ver. 22. *come to paſs*] which I prefer before *happen*.

Ib. *former Things*] which though done, are yet unknown.

Ib. *our Mind*] not *them*, which our *Tranſlators* add, and ſhorten the other.

Ver. 24. *Viper*] the like Word being ſo, Chap. xxx. 6. & lix. 5. *Job* xx. 16. in which Places only they are found. Thus *Jun.* and *Trem.* render it *viperæ*, and *Grot. viperino*.

Ver. 25. *one*] *Cyrus*.

Ib. *Riſing*] *Media* lying northward, and *Perſia* eaſtward.

Ib. *call on*] See *Ezr.* i. 2, 3.

Ver. 27. I *the firſt*] as Ver. 4. and agreeable to the next Verb. So *Caſt.* and the *Tig. Bib.* have, and *Munſt.* with *Grot.* expound it.

Ib. ſay] or *declare*, from the foregoing Verſe.

Ib. *behold them*] God ſhews thoſe Things to his People, which the Idols cannot.

CHAP.

CHAP. XLII.

LO my Servant whom I uphold, my choſen one *that* my Soul is pleaſed with; I have put my Spirit upon him, he ſhall bring forth Judgment to the Nations.

2. He ſhall neither cry out, raiſe up, nor make his Voice be heard in the Street.

3. A ſhaken Reed ſhall he not break, nor quench the dim Flax, he ſhall bring forth Judgment to Truth.

4. He ſhall not be dim, nor ſhake, till he has put Judgment on the Earth; and the Iſles ſhall wait for his Law.

5. Thus ſays God the Lord, who created the Heaven, and ſtretched it out, ſpread forth the Earth and its Offspring, gave Breath to the People upon it, and Spirit to them that go thereon;

6. I the Lord call thee in Righteouſneſs, take hold of thy Hand, keep thee, and make thee the Covenant of the People, the Light of the Nations:

7. To open the Eyes of the Blind, to bring the Priſoner out of the Priſon, thoſe who ſit in Darkneſs out of the Houſe of Reſtraint.

8. I am the Lord, that is my Name; and I will not give my Glory to another, nor my Praiſe to carved Images.

9. The former Things behold they are come, and I declare new ones; before they ſpring forth, I publiſh them to you.

10. Sing a new Poem to the Lord, his Praiſe from the End of the Earth, you who go down to the Sea, and what it is filled with, the Iſles and their Inhabitants.

11. Let the Wilderneſs and the Cities of it chant up, the Villages *which* Kedar inhabits: let the Inhabitants of the Rock ſing aloud, let them cry out from the Top of the Mountains.

12. Let them render Glory to the Lord, and declare his Praiſe in the Iſlands.

13. The Lord will go forth as a ſtrong one, will ſtir up Zeal like a Warrior: he will ſhout, nay cry; will ſtrengthen himſelf againſt his Enemies, *ſaying:*

14. I have held my Peace long ago, have been ſilent, reſtrained my ſelf: like a Woman in labour I will cry out, I will make deſolate and ſwallow up together.

15. I will cauſe the Mountains and Hills to be waſte, and dry up all their Graſs; as alſo make the Rivers Iſles, and dry up the Ponds.

16. And I will make the Blind go in a Way they know not, will cauſe them to tread in Paths they are ignorant of; I will make Darkneſs Light before them, and crooked Things ſtraight: theſe Things will I do for them, and not leave them.

17. They ſhall be turned back, be confounded with Shame, that truſt in a carved Image, who ſay to a molten Image, You are our gods.

18. O Deaf, hear; and you Blind, look that you may ſee.

19. Who is blind unleſs my Servant is; and ſo deaf as my Meſſenger *that* I ſend? Who is ſo blind as the Perfect; and ſo blind as the Servant of the Lord?

20. Seeing many Things, yet thou doſt not obſerve: he opens the Ears, but does not hear.

21. The Lord is delighted by reaſon of his Righteouſneſs: he will make the Law great, and magnificent.

22. Whereas this is a People preyed upon, and plundered, the choſen ones all of them being inſnared, and hid in Houſes of Reſtraint: they are a Prey, and none delivers; *for* Plundering, and none ſays, Reſtore.

23. Who among you will give ear to this; will hearken, and hear what is behind?

24. Who gave Jacob for Plundering, and Iſrael to thoſe that take the Prey? Did not the Lord? It is he whom we have ſinned againſt; and they were not willing to go in his Ways, nor hearkened to his Law.

25. So he poured out the Wrath of his Anger upon him, and the Strength of War: and it ſet him on fire round about, yet he did not underſtand; and burnt him, but he did not lay *it* to Heart.

Ver. 1. *my Servant*] *Jeſus Chriſt*, *Mat.* xii. 17, 18, &c. as doing the Will and Work of God, *Joh.* iv. 34. & vi. 38. & xvii. 4. ſee Chap. lii. 13. & liii 11. *Zech.* iii. 8.

Ver. 3. *dim*] an Adjective from the Verb in the next Verſe; *ſmoaking* being made from the *Sept. Tranſ.* and not from the *Original.*

Ver. 4. *be dim*] *id eſt, ignorantia falletur, that is, be miſtaken through Ignorance, Grot.* thus rendered *Gen.* xxvii. 1. *Deut.* xxxiv. 7. (as it ſhould *Job* xvii. 5.) and *darkned, Zech.* xi. 17.

Ver. 5. *Heaven*] being repreſented as one Thing by ſtretching, and the View of it; which its being only plural in the *Heb.* is not to make ſo here.

Ver. 11. *chant up*] according to that both before and after; and if active, the *Poem* or *Praiſe*, Ver. 10.

Ib. *Kedar*] See Chap. lx. 7.

Ver. 19. *unleſs my Servant is*] which is evidently the Meaning; and *but* not right, as *Noldius* obſerves on it in his *Concord.* Since there were others blind; as indeed the latter Part of the Verſe ſhews, which this muſt not contradict. By *my Servant* underſtand *Iſrael* as a People.

Ver. 22. *People*] a Deſcription of them as they would be in the Time of the *Babylonian* Captivity.

Ib. *the choſen ones*] The *Heb.* Word *bahurim* ſignifies either this or *young men*, and is rendered the latter in the *com. Lat.* and *Tig. Bibles*, as alſo by *Jun.* and *Trem.* but the other ſeems more ſuitable. *In holes* is with the *Heb. bahorim.*

CHAP.

CHAP. XLIII.

HOWEVER now thus ſays the Lord thy Creator, O Jacob, and the Former of thee, O Iſrael; Do not fear, for I have redeemed thee, have called thee by Name, thou art mine.

2. Though thou paſſeſt through the Waters, I will be with thee; and through the Rivers, they ſhall not overflow thee: though thou goeſt through the Fire, thou ſhalt not be ſcorched, nor ſhall the Flame burn thee.

3. For I am the Lord thy God, the Holy One of Iſrael, thy Saviour: I give Egypt *for* thy Ranſom, Cuſh and Seba inſtead of thee;

4. Than whom thou art more precious in my Sight, art honourable, and I love thee: ſo I give Men inſtead of thee, and People inſtead of thy Life.

5. Do not fear, for I will be with thee: I will bring thy Offspring from the Eaſt, and gather thee from the Weſt.

6. I will ſay to the North, Deliver up; and to the South, Do not reſtrain; bring my Sons from far off, and my Daughters from the End of the Earth:

7. Every one that is called by my Name, and whom I have created for my Glory, whom I have formed, even whom I have made.

8. Bring forth the blind People that has Eyes, and the deaf ones to whom are Ears;

9. All the Nations being gathered together, and the People aſſembled; who among them ſhall declare this, and publiſh to us former Things? Let them produce their Witneſſes, that they may be juſtified; or let them hear, and ſay, It is Truth.

10. You are my Witneſſes, ſays the Lord, and my Servant whom I have choſen; that you know, and believe me, and underſtand that I am he: there was no God formed before me, nor ſhall there be after me.

11. I my ſelf am the Lord, and there is no Saviour beſides me.

12. I declared, ſaved, and cauſed to hear, when there was no ſtrange one among you; and you are my Witneſſes, ſays the Lord, that I was God.

13. From that Time alſo I am he, and none delivers from my Power: I work, and who ſhall turn it back?

14. Thus ſays the Lord your Redeemer, the Holy One of Iſrael; For your ſake I ſend to Babylon, and bring down the Bars all of them, with the Chaldeans, their Noiſe in the Ships.

15. I am the Lord your Holy One, the Creator of Iſrael your King.

16. Thus ſays the Lord, who made a Way in the Sea, a Path in the ſtrong Waters;

17. Who brought forth the Chariot and Horſe, the Force and Strength: they lay down together, did not riſe up; were extinguiſhed, were quenched like Flax:

18. Do not remember former Things, nor conſider old Times.

19. Behold I will do a new Thing; now it ſhall ſpring forth, ſhall you not know it? I will even make a Way in the Wilderneſs, Rivers in the Deſart.

20. The Beaſt of the Field ſhall honour me, the Dragons and young Oſtriches; becauſe I give Waters in the Wilderneſs, Rivers in the Deſart, to make my People, my Choſen drink.

21. I have formed this People for my ſelf, they ſhall declare my Praiſe.

Ver. 3. *give Egypt*] The latter Part of the following Verſe evidently means the ſame, therefore both are to be conſidered together. Next *Seba* is known or allowed to be in *Arabia*, where we are to look for the other Country as adjacent, of which ſee *Gen.* ii. 13. By the Agreement of thoſe very Names, and the Matter ſpoken of, this appears to be the ſame with that in Chap. xlv. 14. which was plainly by the foregoing Verſe there about the Time of the Return from the *Babylonian* Captivity; conſequently this was too; nay do not the 5, 6, & 14 Verſes of this Chapter confirm it? Others interpret it of *Sennacherib*'s invading thoſe Countries, and *Judah*'s eſcaping by that means: but I imagine they did not conſider the laſt-mentioned Particulars, as pointing out a more coherent Senſe; beſides there is no Mention of that King's Wars with *Cuſh* and *Seba*, nor did his other Wars hinder him from going againſt *Judah*, which was alſo delivered in another Manner.

Ver. 4. *Than*] *Since* ſeems made to juſtify another *Interpretation* of the foregoing Ver.

Ver. 8. *People*] the Idols.

Ib. *that has*] This being ſing. in the *Heb.* and the Difference of Expreſſion very fine.

Ver. 9. *former*] See Chap. xli. 22.

Ver. 10. *Servant*] as I think *Cyrus*.

Ver. 13. *From*] the ſame as in Ver. 5, 6. not ſignifying *before*.

Ver. 14. *Noiſe*] It ſignifies rather *Singing* than *Crying*, from the Root *to ſing*, and may denote the Greatneſs of their Buſineſs and Jollity there. *Poole* interprets it by *outcries as they flee away from the Perſians in Ships*; whereas *Cyrus* turned the Water out of the River at *Babylon*, and got into the City at the Channel, as ſhewn on *Jer.* li. 36. ſo that he might have ſeized the Ships firſt if there had been Occaſion. The *Aſſembly* in their *Annotations*, being aware that the River was turned away, repreſent the Cry to be *while they ſeek to flie away by ſhipping*; but as they certainly would not get into the Ships for that Purpoſe, when they ſaw the Water gone, their Cry would be out of them. Such as this comes of commenting upon a *Tranſlation*, inſtead of the *Original*.

Ver. 16. *a Way in the Sea*] By there being no Sea at *Babylon*, nor Chariots and Horſes brought forth when it was taken, this appears not to be then; but a Commemoration of what God did at the *Red Sea*, which it particularly ſuits, as alſo with Ver. 18, 19. following: ſo is not, with the next or intermediate Verſe, to be rendered in the preſent and future Tenſe.

Ver. 19. *a Way in the Wilderneſs*] inſtead of that before in the Sea, Ver. 16.

Ver. 21. *this People*] the *Chriſtians*.

22. Whereas thou haſt not called upon me, O Jacob; for thou haſt been weary of me, O Iſrael.

23. Thou haſt not brought me the ſmall Cattle of thy Burnt-offerings, nor honoured me with thy Sacrifices: I have not cauſed thee to ſerve with a Preſent, nor made thee weary with Frankincenſe.

24. Thou haſt not bought me ſweet Cane with Money, nor filled me abundantly with the Fat of thy Sacrifices; but haſt cauſed me to ſerve with thy Sins, haſt made me weary with thy Iniquities,

25. I my ſelf am he who will blot out thy Tranſgreſſions for my own ſake, and not remember thy Sins.

26. Cauſe me to remember, let us come together to Judgment: do thou declare, that thou mayeſt be juſtified.

27. Thy firſt Father ſinned, and thy Interpreters tranſgreſſed againſt me.

28. So I profaned the Princes of the holy Place, and made Jacob a Curſe, and Iſrael Revilings.

CHAP. XLIV.

BUT now hear, Jacob my Servant, and Iſrael whom I have choſen.

2. Thus ſays the Lord thy Maker, and the Former of thee from the Womb, who will help thee: Do not fear, my Servant Jacob, and Jeſhurun whom I have choſen.

3. For I will pour forth Waters upon the Thirſty, and Brooks upon the dry Ground: I will pour forth my Spirit upon thy Poſterity, and my Bleſſing upon thy Offspring.

4. And they ſhall ſpring forth amongſt the Graſs, as Willows by the Rivers of Water.

5. One ſhall ſay, I am the Lord's, another call himſelf by the Name of Jacob, and another ſhall write with his Hand, The Lord's, and ſurname himſelf by the Name of Iſrael.

6. Thus ſays the Lord the King of Iſrael, and his Redeemer the Lord of Armies; I am the firſt, and I am the laſt, and there is no God beſides me.

7. Moreover who, like me, can call, declare, and ſet in order to me, ſince I placed the ancient People? And let thoſe declare to them the Things that approach, and ſuch as ſhall come.

8. Be you not in dread, nor afraid; have not I publiſhed to thee, and declared from that Time? And you are my Witneſſes: is there a God beſides me? There is even no Rock, I know none.

9. The Formers of a carved Image are all of them Emptineſs, and their deſirable Things do not profit: nay they are their own Witneſſes, *that* they do not ſee, nor know, that they may be aſhamed.

10. Whoever forms a god, and covers a carved Image, it is profitable for Nought.

11. Lo all his Companions ſhall be aſhamed, and the Artificers themſelves more than *other* Men: all of them ſhall gather themſelves, ſtand up, be in dread, be aſhamed together.

12. The Smith for the Ax, both works with the Coal, and forms it with the Hammers; as alſo works it with his ſtrong Arm, being even hungry, and of no Strength, drinking no Liquor, and being faint:

13. (The Carpenter ſtretches forth the Line, marks it out by the Rule, makes it with the Chiſels, marks it out with the Compaſſes; and makes it like the Shape of a Perſon, according to the Comelineſs of Man, to abide in the Houſe)

14. That he may cut him down Cedars; and he takes the Cypreſs and Oak, and fortifies himſelf with the Trees of the Wood: he plants an Aſh, and the Rain makes *it* grow up.

15. Then it is for Men to burn, and he takes ſome of them, and is warm; he even kindles *it*, and bakes Bread: he alſo makes a god, and bows down to *it*; makes it a carved Image, and worſhips them.

16. Half of it he burns in the Fire, upon half of it he eats Fleſh; he roaſts Meat, and is ſatisfied; he is alſo warm, and ſays, Ha, I am warm, I ſee the Fire.

Ver. 27. *firſt Father*] *Adam*.

Ver. 7. *People*] the *Iſraelites*, not Mankind at the Creation, the *Heb.* Word being ſingular, whereas it is frequently plural for *People* in general; and *you are my Witneſſes from that Time* in the next Verſe confirms it: yet *Poole* and *Lowth* both have it doubtful which is meant; and the *Aſſembly* expound them to be *the Elect*, as if they were more ancient than others.

Ib. *thoſe*] the pretended gods.

Ver. 8. *Rock*] no other god that is ſo.

Ver. 10. *Whoever*] or *Who* indefinite, which muſt appear preferable to *Who* interrogative, the *Heb.* ſignifying either.

Ib. *covers*] as Chap. xl. 19.

Ver. 11. *more than*] thus *Jun.* and *Trem.* render *magis quam*, and *Grot. præ cæteris*, *more than others*.

Ver. 12. *Ax*] according to *Pagn. Mont. Munſt.* and *Grot.* nay as in *Jer.* x. iii. where this Word only is beſides; and the Image here deſcribed a wooden one.

Ver. 13. *Line*] which may be *ſtretched out*, rather than a *Rule*; ſee alſo *Grot.* So this Word is tranſlated in the *com. Bibl.* Chap. xxviii. 10, 13, 17. & xxxiv. 11, 17. and joined with the ſame Verb, *Job* xxxviii. 5, *Lam.* ii. 8. *Zech.* i. 16. nor is it turned *rule* any where elſe. The other Word is found but this once.

Ver. 14. *That he may cut*] or *to cut*; for ſo the *Heb.* is, and thus agrees with *Ax* in Ver. 12.

17. And the Reſidue of it he makes a god, his carved Image: he worſhips it, bows down to *it*, prays to it, and ſays, Deliver me, for thou art my god.

18. They do not know, nor underſtand: for it covers over their Eyes from ſeeing, their Hearts from conſidering.

19. And he does not recall to Mind, neither is there Knowledge, nor Underſtanding to ſay, Half of it have I burnt in the Fire, and have alſo baked Bread upon the Coals of it, I have roaſted Fleſh, and eat; and I make the reſt of it an Abomination, worſhip the Growth of a Tree.

20. He *feeds* on Aſhes, a deluded Heart turns him aſide; ſo that he does not deliver his Soul, nor ſay, Is there not Falſehood in my right Hand?

21. Remember theſe Things, O Jacob and Iſrael, for thou art my Servant: I have formed thee, thou art a Servant to me, O Iſrael, thou ſhalt not be forgot by me.

22. I aboliſh thy Tranſgreſſions as a thick Cloud, and thy Sins like a common one: return to me, for I redeem thee.

23. Sing, O Heavens, for the Lord does *it*; ſhout you lower Places of the Earth; break out, O Mountains, into Singing, the Wood and every Tree in it: for the Lord redeems Jacob, and glorifies himſelf in Iſrael.

24. Thus ſays the Lord thy Redeemer, and the Former of thee from the Womb; I am the Lord, who made all Things, ſtretched out the Heaven alone, ſpread forth the Earth of my ſelf;

25. He who fruſtrates the Signs of the falſe Deviſers, and makes the Diviners mad, turns the Wiſe back, and cauſes their Knowledge to be fooliſh;

26. Who makes the Word of his Servant ſtand, and will perform the Counſel of his Meſſengers; who ſays to Jeruſalem, Thou ſhalt be inhabited; and to the Cities of Judah, You ſhall be built up, and I will raiſe up the waſte Places of it;

27. Who ſays to the Depth, Be waſted away, and I will dry up thy Rivers;

28. Who ſays of Cyrus, *He* is my Shepherd, and ſhall perform all my Will; even ſaying to Jeruſalem, Thou ſhalt be built up; and to the Temple, Thou ſhalt be founded.

CHAP. XLV.

THUS ſays the Lord to his anointed one, namely Cyrus, whoſe right Hand I take hold of, to ſubdue the Nations before him, and that I may let looſe the Loins of Kings; to open the Doors before him, and that the Gates may not be ſhut up:

2. I will go before thee, and make the crooked Places ſtraight; will break the Doors of Braſs, and cut off the Bars of Iron.

3. So will I give thee the Treaſures of Darkneſs, and the Things laid up in hidden Places; in order for thee to know that I the Lord, who call thee by Name, am the God of Iſrael.

4. For the ſake of my Servant Jacob, and Iſrael my choſen one, I even call thee by thy Name, I ſurname thee, though thou doſt not know me;

5. I am the Lord, and there is none elſe, there is no God excepting my ſelf: I will gird thee, though thou doſt not know me;

6. In order that they may know from the Riſing of the Sun, and from the Weſt, that there is none beſides me: I am the Lord, and there is none elſe.

7. The Former of Light, and Creator of Darkneſs, the Maker of Peace, and Creator of Harm; I the Lord am the Doer of all theſe.

8. Diſtil, O Heavens, from above, and let the Skies flow down with Righteouſneſs; let the Earth open, and let them be fruitful with Salvation, and let Righteouſneſs ſpring forth together: I the Lord have created it.

9. Wo be to him that contends with the Former of himſelf; *let* an earthen Veſſel with the earthen Veſſels of the Ground: ſhall the Clay ſay to the Former of it, What doſt thou make? or thy Work, He has no Hands.

10. Wo be to him that ſays to a Father, What haſt thou begot? Or to the Woman, What haſt thou brought forth?

11. Thus ſays the Lord, the Holy One of Iſrael, and his Former; Aſk of me Things

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Ver. 17. *a god*] It is related that one *Phidias* having made a Statue or Image of *Minerva*, *Stilpo* the Philoſopher aſked whether *Minerva* the Daughter of *Jupiter* was a goddeſs? And being told *Yes*; made Reply, *But that is not the Daughter of* Jupiter, *but of* Phidias, *therefore no goddeſs*, *Diog. Laert.* in his *Life*. A noble Teſtimony for a Heathen, againſt the Religion of his own Country!

Ver. 18. *it*] Idolatry as before deſcribed; not [he] *to wit God*, as our *Tranſ.* render, and *Poole* expounds it.

Ver. 22. *Tranſgreſſions*] greater than common Sins, *Pſa.* xix. 13. & xxxii. 1. & lix. 3. xxxvi. 1.

Ib. *as a thick Cloud*] which, notwithſtanding its Appearance, ſoon evaporates away; but does not ſuit well with *blotted out*. This I preſer of the ſeveral *Interpretations* put on it.

Ver. 26. *his Servant*] *Iſaiah* himſelf.

Ver. 27. *dry up*] See *Jer.* li. 36.

Ver. 1. *let looſe the Loins of Kings*] diſrobe them; the Apparel of thoſe Times and Countries being faſtened on with Girdles, *Lev.* viii. 7. *Job.* xii. 18.

Ver. 2. *Braſs*] the City of *Babylon* having a hundred ſuch Gates; ſee the *Note* on *Dan.* iv. 30.

Ver. 3. *Treaſures*] 34000 Pound-weight of Gold, beſides other Things, as *Pliny* relates, *Nat. Hiſt.* xxxiii. 3.

Ver. 7. *Harm*] Puniſhment for Sin.

to come, concerning my Children and the Work of my Hands command me.

12. I made the Earth, and created Man upon it: I, *even* my Hands, ſtretched out the Heaven, and I commanded all that belonged to it.

13. I will ſtir one up in Righteouſneſs, and make all his Ways right: he ſhall build up my City, and ſend away my Captives, not for Price nor Gift, ſays the Lord of Armies.

14. Thus ſays the Lord; The Labour of Egypt, and Merchandice of Cuſh and the Sebaïtes, huge Perſons, ſhall paſs to thee; and they ſhall be thine, ſhall go after thee, ſhall paſs in Chains: nay they ſhall bow down to thee, make ſupplication to thee, *ſaying*, Certainly God is in thee, and there is none elſe, no other God.

15. Surely thou waſt a God who hiddeſt thy ſelf, O God of Iſrael, the Saviour.

16. They will be aſhamed, and alſo put to confuſion all of them: the Artificers of the painful Idols will go to confuſion together.

17. Iſrael will be ſaved through the Lord, with the Salvation of Ages: they will not be aſhamed, nor put to confuſion for eternal Ages.

18. For thus ſays the Lord, the Creator of the Heaven, God himſelf the Former of the Earth and Maker of it, he who eſtabliſhed it, did not create it in vain, formed it to be inhabited; I am the Lord, and there is none elſe.

19. I have not ſpoken in Secret, in a dark Place of the Earth, have not ſaid to the Offſpring of Jacob in vain, Seek me: I the Lord ſpeak Righteouſneſs, declare upright Things.

20. Gather, and come, and get your ſelves nigh together, you who are eſcaped of the Nations: thoſe do not know who lift up the Wood of their carved Image, and pray to a god that cannot ſave.

21. Declare, and bring nigh, let them alſo take counſel together: who has publiſhed this from old Time, has declared it from then? Have not I the Lord? And there is no God beſides me, a righteous God, and a Saviour, there is none excepting my ſelf.

22. Look to me, and be ſaved, all you Limits of the Earth: for I am God, and there is none elſe.

23. I have ſworn by my ſelf, the Word is gone out of my Mouth in Righteouſneſs, and ſhall not come back; that to me every Knee ſhall bow, every Tongue ſwear.

24. Certainly through the Lord, ſhall it be aſſerted, have I Righteouſneſs and Strength: to him ſhall there be coming, and all that are incenſed againſt him ſhall be aſhamed.

25. Through the Lord ſhall the whole Offſpring of Iſrael be juſtified, and ſhall glory.

CHAP. XLVI.

BELL bends, Nebo ſtoops; their Images are on the Beaſts and Cattle: your Things that are carried, are loaded up, are a Burden to the tired one.

2. They ſtoop, they bend together, they cannot deliver the Burden; but go themſelves into Captivity.

3. Hearken to me, O Family of Jacob, and all the Reſidue of the Family of Iſrael, that are loaded up from the Belly, carried from the Womb.

4. To old Age alſo I am he, and to grey Hairs I bear: I make, and I carry, as likewiſe I bear and deliver.

5. To whom will you liken me, make equal, and compare me, that we may be alike?

6. They ſquander Gold out of the Bag, and weigh Silver on the Balance: they hire a Goldſmith, and he makes it a god: they worſhip, even bow down.

7. They carry him upon the Shoulder, bear him, and cauſe him to reſt in his Seat; and he ſtands, without removing from his Place: each of them alſo cries to him, but he does not anſwer, ſaves him not from his Diſtreſs.

8. Remember this, and ſhew your ſelves Men; bring *it* again to Mind, O Tranſgreſſors.

9. Remember the former Things long ago: for I am God, and there is none elſe; the God, and there is none like me:

10. Who declare the End from the Be-

Ver. 13. *one*] that is *Cyrus*, Ver. 1.

Ver. 14. *The Labour of Egypt*] the Product of the *Egyptians* Labour. As the preceding Verſe ſhews to what Period of Time this belongs, thoſe Places and People were within a few Years of it conquered by the *Perſians*, who freed the *Jews* from Captivity; and the latter perhaps not only aſſiſted the *Perſians* in the Conqueſt of thoſe Countries, but had a Superiority over them afterwards, as alſo a Tribute from thence according to *Ezr.* i. 4. & vi. 8, 9. & vii. 21, 22. and ſome might be proſelyted to the Belief of the true God and Religion; all which might contribute to the fulfilling of this Verſe. Yet it may be allowed a final Accompliſhment by the Goſpel Converſion.

Ib. *thee*] which being each of them feminine in *Heb.* cannot belong to *Cyrus*, but to the City of *Jeruſalem*, or Country of *Judah*.

Ver. 15. *waſt*] as being the Speech continued from the End of the foregoing Verſe.

Ver. 19. *Seek me*] *in vain* is before this, and manifeſtly not a Part with it; which is quite abſurd.

Ver. 1. *bends—ſtoops*] by being taken down from where they ſtood, to be carried away.

Ver. 3. *loaded up*] put up for a Load to be carried; the ſame Verb as in Ver. 1.

ginning,

ginning, and the Things which are not done from old Time; who ſay, My Counſel ſhall ſtand, and I will do all my Will;

11. Who call a Bird from the Eaſt, the Man of my Counſel from a Country far off: I have both ſpoken, and will bring it to paſs; I have formed, I will alſo do it.

12. Hearken to me, you Stout-hearted, who are far off from Righteouſneſs.

13. I have brought my Righteouſneſs near, it ſhall not be far off, nor ſhall my Salvation ſtay; and I will put Salvation in Zion, for Iſrael my Glory.

CHAP. XLVII.

COME down, and ſit in the Duſt, O Virgin Daughter of Babylon, ſit on the Ground; there is no Throne, O Daughter of the Chaldeans: for thou ſhalt no more have People call thee tender and delicate.

2. Take the Mill, and grind Meal; uncover thy Locks, make the Path bare, uncover the Leg, paſs through the Rivers.

3. Thy Nakedneſs ſhall be uncovered, thy Reproach alſo be ſeen: I will take vengeance, and not meet *like* Man;

4. *Even* our Redeemer, whoſe Name is the Lord of Armies, the Holy One of Iſrael.

5. Sit ſilent, and enter into Darkneſs, O Daughter of the Chaldeans: for thou ſhalt no more have People call thee the Miſtreſs of Kingdoms.

6. I was in a Wrath againſt my People, made profane my Poſſeſſion, and delivered them into thy Power; who didſt ſhew no compaſſions to them, madeſt thy Yoke very heavy upon the Ancient.

7. Nay thou haſt boaſted, I ſhall be Miſtreſs for ever; while thou didſt not lay theſe Things to thy Heart, didſt not remember the End of it.

8. Now therefore hear this, *that* art ſhe who dwells ſecurely with Pleaſure, who ſays in her Heart, I am, and there is none elſe but me; I ſhall not ſit a Widow, nor know Loſs of Children.

9. Whereas theſe two Things ſhall come to thee at an Inſtant in one Day, Loſs of Children and Widowhood: according to their Perfection ſhall they come upon thee, for the Multitude of thy Witchcrafts, for the Strength of thy Enchantments ſo much.

10. For thou haſt truſted in thy Wickedneſs, haſt fancied none ſees thee; thy Wiſdom and Knowledge it ſelf turned thee away: and thou haſt ſaid in thy Heart, I am, and there is none elſe but I.

11. Therefore ſhall Evil come upon thee, which thou knoweſt not the Riſe of; and Calamity fall upon thee, which thou canſt not pacify; nay Waſting ſhall come upon thee ſuddenly, *that* thou knoweſt not of.

12. Stand up now in thy Enchantments, and in the Multitude of thy Witchcrafts, wherein thou haſt laboured from thy Youth; if perhaps thou canſt profit, if perhaps thou ſhalt be terrible.

13. Thou art wearied in the Multitude of thy Counſels: let the Obſervers of the Heaven, the Lookers on the Stars, thoſe that make known concerning the Months ſtand up now, and ſave thee from the Things which ſhall come upon thee.

14. Behold they ſhall be like Stubble, the Fire ſhall burn them, they ſhall not deliver themſelves from the Power of the Flame: there ſhall not be a Coal to warm, a Fire to ſit before it.

15. So ſhall they be to thee with whom thou haſt laboured: thy Merchants from thy Youth ſhall ſtray to their ſeveral Paſſages, none ſhall ſave thee.

CHAP. XLVIII.

HEAR this, O Family of Jacob, who are called by the Name of Iſrael, and came forth from the Waters of Judah; who ſwear by the Name of the Lord, and make mention of the God of Iſrael, neither in Truth nor Righteouſneſs:

2. Though they are called thoſe of the holy City, and lean upon the God of Iſrael; whoſe Name is the Lord of Armies.

Ver. 11. *a Bird*] *Cyrus*, who ſhould come ſwiftly and eaſily; and *ravenous* does not ſeem a proper Epithet to add. *Pope Sixtus* in his *Bibles* has, *the juſt one*, but arbitrarily.

Ver. 2. *Path*] as *Pſa.* lxxvii. 19. *Jer.* xviii. 15. and not *leg*.

Ib. *bare*] by treading it.

Ver. 4. Even] The Words of this Verſe being the Prophet's own; which are thus connected properly with the foregoing.

Ver. 7. *while*] as this Particle ſignifies; neither *that*, nor *ſo that*.

Ver. 9. *two Things*] *Babylon* revolting from under the *Perſians* in the Reign of *Darius Hyſtaſpis*, upon his beſieging it, the Inhabitants that they might not want Proviſion, killed the Women and young Children, only allowing each Man to ſave one of his Wives and a Servant-maid, *Herodotus*, Lib. iii. by which *Prideaux* counted this Prophecy *ſignally fulfilled*, *Connect.* Anno 517. and *Blackwell*, *Introd. to Claſ.* p. 90.

Ib. *according to*] *in* by Miſtake of one ſimilar Letter for another.

Ver. 10. *fancied*] as *thought*, to be ſeen on 1 *Sam.* xviii. 17.

Ver. 11. *Riſe*] *Heb. Morning.*

Ver. 14. *not be a Coal*] The Fire ſhall ſo conſume all, that it ſhall burn quite out.

Ver 2. *Though*] according to *Grot.* the beſt *Tranſlators*, and what the Context requires.

3. I declared the former Things at that Time, they came out of my Mouth, and I publiſhed them; I did *them* ſuddenly, and they came to paſs:

4. By reaſon I know that thou waſt ſtubborn, thy Neck being *like* a Sinew of Iron, and thy Forehead Braſs.

5. So I declared to thee at that Time, publiſhed to thee before it came; leſt thou ſhouldeſt pretend, My idol did them, and my carved and molten Image commanded them.

6. Thou haſt heard, look on all of it; and will you not declare *it?* I publiſh to thee at preſent Things new and kept, which thou haſt not known.

7. They are created now, and not at that Time, or before this Day, and thou haſt not heard them; leſt thou ſhouldeſt ſay, Behold I knew them.

8. Thou haſt even not heard, even not known, even thy Ear was not opened at that Time: for I know that thou art throughly treacherous, and haſt been called a Tranſgreſſor from the Womb.

9. For the ſake of my Name I will delay my Anger, and for my Praiſe will I cloſe up towards thee; without cutting thee off.

10. I try thee indeed, but not with Silver: I chooſe thee in the Furnace of Affliction.

11. For my own ſake, my very own ſake I do *it*; for how ſhould it be profaned? And I will not give my Glory to another.

12. Hearken to me, O Jacob, and Iſrael my called one; I am he, I am the firſt, I alſo am the laſt.

13. My Hand too founded the Earth, and my right Hand palmed the Heaven: I calling to them, they ſtood up together.

14. Be gathered together, all of you, and hear; who among them has declared theſe Things? The Lord loves one that ſhall do his Will on Babylon, and his Arm will be *on* the Chaldeans.

15. I my ſelf ſpeak, do alſo call him, bring him, and he ſhall make his Way proſperous.

16. Come near to me, hear this; I have not ſpoken in Secret from the Beginning, I have been there from the Time that it was: and now the Sovereign Lord and his Spirit ſends me.

17. Thus ſays the Lord thy Redeemer, the Holy One of Iſrael; I the Lord thy God make thee learn to profit, cauſe thee to go in the Way thou ſhouldeſt walk.

18. Oh that thou wouldeſt hearken to my Commandments! then ſhould thy Peace be like a River, and thy Righteouſneſs like the Waves of the Sea:

19. Nay thy Poſterity ſhould be like the Sand, and the Offspring of thy Bowels like the Gravel of it; its Name ſhould not be cut off, nor deſtroyed from before me.

20. Go out of Babylon, flee from the Chaldeans with the Voice of Singing; declare, publiſh this, make it go forth to the End of the Earth: ſay, The Lord has redeemed his Servant Jacob.

21. And they were not thirſty in the waſte Places *in which* he cauſed them to walk, he made the Water flow to them from the Rock; cleaving the Rock, ſo that the Water guſhed out.

22. The Wicked, ſays the Lord, have no Peace.

CHAP. XLIX.

HEARKEN to me, O Iſles, and liſten, O People far off; the Lord called me from the Womb, made mention of my Name from my Mother's Bowels.

2. And he made my Mouth like a ſharp Sword, he hid me in the Shelter of his Hand; and made me a bright Arrow, concealed me in his Quiver.

3. Moreover he ſaid to me, Thou art my Servant, an Iſraelite by whom I will be glorified.

4. To which I anſwered, I having laboured in vain, conſumed my Might for Emptineſs and Vanity; ſurely my Judgment is with the Lord, and my Work with my God.

5. And now ſays the Lord, who formed me from the Womb for a Servant of his, to bring back Jacob to him, and Iſrael that is not gathered; ſo ſhall I be honoured in the Sight of the Lord, and my God will be my Strength;

Ver. 3. *that Time*] *Heb. then*; the ſame as in Ver. 8. and different from that in Ver. 16.

Ver. 6. *will you not*] *Grotius* following the *vulg. Lat.* which has [not] left out, and putting *can* inſtead of *will*, aſcribes it to the Idolaters; in which Manner any Thing may be made to have a quite contrary Meaning: as here the Power of performing the Deed, is aſcribed to the People (if not other People) as Idolaters; when it ſhould be the Will or Deed it ſelf, to them as *Iſraelites*, Ver. 1.

Ver. 14. *one*] *Cyrus*, as Chap. xlv. 13.

Ver. 16. *I*] namely, *the Lord*, as Ver. 3, 5. Ch. xlv. 19.

Ib. *ſends me*] *Iſaiah* himſelf.

Ver. 19. *its*] thy Poſterity's.

Ver. 1. *me*] *Jeſus Chriſt*, whom *Iſaiah* perſonates.

Ver. 3. *an Iſraelite*] for it is evident not to be ſpoken to the People *Iſrael*, Ver. 5, 6.

Ver. 5. *and Iſrael*] as the Connection is between *Jacob* and this in the next Verſe; and which the great *Heb.* Partition being at *gathered*, and not at *him*, favours: thus *Caſtal.* renders, *et Iſraelitas ei allegendos, and to gather the Iſraelites to him*; and *De Dieu* I find ſince juſt as I do, *et Iſraelem qui non colligitur*.

6. He even ſays, It is too light for thee to be a Servant to me, to raiſe up the Tribes of Jacob, and bring back the preſerved of Iſrael; ſo I will put thee for the Light of the Nations, and to be my Salvation to the End of the Earth.

7. Thus ſays the Lord the Redeemer of Iſrael, the Holy One of it, to him whom Perſons deſpiſe, the Nation abhors, a Servant of Governors; Kings ſhall ſee, and riſe up, Princes, and ſhall bow down; by reaſon of the Lord that is faithful, the Holy One of Iſrael, who will chooſe thee.

8. Thus ſays the Lord; I anſwer thee in the Time of Favour, and help thee on the Day of Salvation: nay I will keep thee, and put thee for the Covenant of the People, to eſtabliſh the Earth, to cauſe to poſſeſs the deſolate Poſſeſſions;

9. To ſay to the Priſoners, Come forth; to thoſe who are in Darkneſs, Diſcover your ſelves: they ſhall feed on the Ways, and their Paſture ſhall be in all high Places.

10. They ſhall not be hungry nor thirſty, neither ſhall the Heat nor Sun ſmite them: for he who has compaſſion upon them will guide them, and lead them gently by the Springs of Water.

11. Beſides I will make all my Mountains a Way, and my High-ways ſhall be exalted.

12. Behold ſome ſhall come from far, behold ſome from the North and the Sea, and others from the Country of the Sinites.

13. Sing, O Heaven, rejoice, O Earth, and break out, you Mountains, in ſinging; becauſe the Lord has comforted his People, and had compaſſion upon his afflicted ones.

14. Notwithſtanding Zion ſays, The Lord has forſaken me, and my Lord forgot me:

15. Does a Woman forget her Babe, not to have compaſſion upon the Child of her Womb? Even forget as theſe may, I will not forget thee.

16. Lo I have engraved thee upon the Palms of *my* Hands; thy Walls are before me continually.

17. Thy Children ſhall make haſte; thoſe who deſtroy thee, and cauſe thee to be waſte, ſhall go out of thee.

18. Look up round about, and ſee; all of them are gathered together, they are coming to thee: By my living, ſays the Lord, thou ſhalt put them all on like an Ornament, and tie them on as a Bride *does*.

19. Though there have been thy waſte and deſolate Places, and the Country of thy Deſtruction; yet now thou ſhalt be too narrow for the Inhabitants, and they ſhall be far off who devoured thee.

20. The Children when thou haſt been deſtitute, ſhall yet ſay in thy Hearing, The Place is narrow for me, make me Room that I may inhabit.

21. And thou ſhalt ſay in thy Heart, Who begot me theſe, I being deprived of Children, and ſolitary? I was a Captive, and one gone away, who then bred up theſe? Lo I being left alone, theſe where were they?

22. Thus ſays the Sovereign Lord; Behold I will lift up my Hand to the Nations, and raiſe my Standard to the People: at which they ſhall bring thy Sons in the Arms, and thy Daughters ſhall be lifted up on the Shoulders.

23. Nay Kings ſhall be thy Nouriſhers, and their Princeſſes thy Nurſes; they ſhall bow down to thee with the Face to the Ground, and lick up the Duſt of thy Feet: thus ſhalt thou know that I am the Lord; for whom they that wait ſhall not be aſhamed.

24. May the Prey be taken from the Powerful? Or will the juſt Captivity be delivered?

25, Yet thus ſays the Lord; Even the Captivity of the Powerful ſhall be taken, and the Prey of the Violent be delivered: for I will contend with him who contends with thee, and will ſave thy Children.

26. Making thy Oppreſſors eat their own Fleſh, and they ſhall be drunk with their own Blood as with new Wine: ſo all Fleſh ſhall know that I am the Lord thy Saviour, and thy Redeemer, the Strong One of Jacob.

CHAP. L.

THUS ſays the Lord; Where is the Writing of your Mother's Divorce, whom I have ſent away; Or which of my Creditors is it to whom I have ſold you? Lo ye were ſold by your own Iniquities, and your Mother was ſent away by your own Tranſgreſſions.

Ver. 6. *too—for*] which ב here ſignifies.

Ver. 7. *to him*] *Chriſt Jeſus.*

Ib. *a Servant*] to wit a Subject, inſtead of being a Governor himſelf; which Expreſſion *De Dieu* ſeemed to think did not agree to *Chriſt.*

Ver. 15. *Does*] for *Can* ſignifies ſhe cannot, contrary to *may* which follows.

Ver. 20. *yet*] rather than *again*, as *Poole* obſerves.

Ib. *narrow*] as *too* was left out Ver. 6. ſo it is here put in wrongly in the *vulg. Tranſ.*

Ver. 23. *for whom*] for which ſee *L. de Dieu*'s *Animad.* and certainly it ſhould not be turned *for*, the caſual Conjunction.

Ver. 24. *May*] Can ſuch great Deliverance be wrought?

2. Why

2. Why when I came, was there no Man? When I called, did none anſwer? Is my Hand at all diminiſhed from redeeming? And is there not Strength in me to deliver? Behold with my Rebuke I dry up the Sea, I make the Rivers a Wilderneſs; their Fiſh ſtinks, and dies with Thirſt, becauſe there is no Water.

3. I cloath the Heaven with Gloomineſs, and make Sackcloth its Covering.

4. The Sovereign Lord gives me the Tongue of Scholars, to know how to ſpeak a Word ſeaſonably to the Faint: he awakes Morning by Morning, awakes my Ear to hear like Scholars.

5. The Sovereign Lord opens my Ear, and I do not rebel; am not turned back.

6. I give my Body to thoſe who ſmite, and my Cheeks to ſuch as pluck off the Hair: I do not hide my Face from Confuſion, and Spitting.

7. However the Sovereign Lord helps me, therefore I am not put to confuſion; therefore I ſet my Face like a Flint, and know that I ſhall not be aſhamed.

8. He that juſtifies me is near; Who will contend with me? Let us ſtand up together: Who has a Trial with me? Let him approach to me.

9. Behold the Sovereign Lord helps me; who is it ſhall condemn me? Lo all of them will decay like a Garment, the Moth will eat them.

10. Whoever among you fears the Lord, hearkens to what his Servant ſays; who walks in Darkneſs, and to whom there is no Shining: let him truſt in the Name of the Lord, and depend on his God.

11. Lo all of you who light a Fire, who ſurround the Sparks; Go by the Burning of your Fire, and by the Sparks ye kindle: from my Miniſtry here is this for you, that ye ſhall lie down with Grief.

CHAP. LI.

HEARKEN to me, you who follow Righteouſneſs, who ſeek the Lord; look to the Rock you were cut from, and to the Cavity of the Pit you were dug out of.

2. Look to Abraham your Father, and to Sarah who bore you: for I called him alone, bleſſed him, and multiplied him.

3. For the Lord will comfort Zion, will comfort all its waſte Places, and make its Wilderneſs like Eden, and its Deſart like the Garden of the Lord: Joy and Gladneſs ſhall be found in it, Thankſgiving and the Voice of a Pſalm.

4. Attend to me, my People; and, my Nation, give ear to me: for a Law ſhall go forth from me, and I will cauſe my Judgment to reſt for the Light of the People.

5. My Righteouſneſs is near, my Salvation goes forth, and my Arms ſhall judge the People: the Iſles ſhall wait for me, and hope for my Arm.

6. Look up to the Heaven, and behold on the Earth that is under; though the Heaven ſhall vaniſh away like Smoak, the Earth decay like a Garment, and thoſe who inhabit it die even ſo; yet my Salvation ſhall be for ever, and my Righteouſneſs not be broken.

7. Hearken to me, you that know Righteouſneſs, the People in whoſe Heart is my Law: do not fear the Reproach of Man, nor be daunted by their Revilings.

8. For the Moth ſhall eat them like a Garment, as ſhall the Worm like Wool; whereas my Righteouſneſs ſhall be for ever, and my Salvation to the lateſt Age.

9. Awake, awake, put on Strength, O Arm of the Lord: awake as in Days of old Time, the Ages long ago: art not thou the ſame that cut Rahab, that made the Dragon in Anguiſh?

10. Art not thou the ſame that dried up the Sea, the Waters of the great Gulf? That made the Depths of the Sea a Way for the Ranſomed to paſs?

11. So the Redeemed of the Lord ſhall return, and come to Zion with Singing, and everlaſting Gladneſs upon their Head: they ſhall obtain Joy and Gladneſs, Sorrow and Sighing ſhall flee away.

12. I my ſelf am he who will comfort you: who art thou, that thou ſhouldeſt be in fear of Man who ſhall die, and of the Son of Man who ſhall be made *like* Graſs;

13. And ſhouldeſt forget the Lord thy Maker, the Stretcher out of the Heaven, and Founder of the Earth; and be in dread continually every Day by reaſon of the Wrath of him that ſtreightens, according as he is prepared to deſtroy? And where is the Wrath of him that ſtreightens?

14. The Ranger makes haſte to be releaſed, that he may not die in the Pit, nor want his Bread.

15. But I am the Lord thy God, who cleaved the Sea, when the Waves of it were

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Ver. 7. *However*] *For* being improper here, as well as leſs ſignified by the *Heb.* Conjunction.

Ver. 11. *ſurround the Sparks*] for People uſe to get round a Fire, and not have a Fire round them.

Ver. 9. *Awake, awake*] So we repeat the Imperative, as *Come, come, &c.*

Ver. 13. *to deſtroy?*] being a ſingle Queſtion, by *Jun.* and *Trem.* to look no further, with *who art, &c.* in the foregoing Verſe, which may vindicate itſelf.

tumultuous;

tumultuous; whoſe Name is the Lord of Armies.

16. And I will put my Words into thy Mouth, and cover thee in the Shelter of my Hand; to plant the Heaven, and found the Earth, and ſay to Zion, Thou art my People.

17. Awake thy ſelf, awake thy ſelf, riſe up, O Jeruſalem, who drinkeſt from the Hand of the Lord the Cup of his Wrath, that drinkeſt the Dregs of the Cup of Horror, wringing *them* out.

18. There is no Leader for her of all the Sons whom ſhe bore, and none who takes hold of her Hand of all the Sons that ſhe bred up.

19. Thoſe two Things are befallen thee; who bemoans thee? Waſting and Breaking, even Famine and Sword; By whom ſhall I comfort thee?

20. Thy Sons are fainted, they lie in the Top of all the Streets, like a wild Bull in a Net: they are filled with the Wrath of the Lord, the Rebuke of thy God.

21. Therefore now hear this, O afflicted, and drunken one, but not with Wine.

22. Thus ſays thy Sovereign Lord, and thy God, who contends for his People; Behold I will take the Cup of Horror out of thy Hand, the Dregs of the Cup of my Wrath, thou ſhalt drink it again no more.

23. And I will put it into the Hand of thoſe that make thee ſorrowful, who ſay to thee thy ſelf, Bow down, that we may go over; then thou layeſt thy Body as the Ground, and like the Street to them who paſs over.

CHAP. LII.

AWAKE, awake, put on thy Strength, O Zion; put on the Garments of thy Glory, O Jeruſalem the holy City: for the Uncircumciſed and Unclean ſhall come into thee again no more.

2. Shake thy ſelf from the Duſt, ariſe, ſit up, O Jeruſalem: releaſe thy ſelf from the Bonds of thy Neck, O captive Daughter of Zion.

3. For thus ſays the Lord, You are ſold for Nothing, and you ſhall be redeemed without Money.

4. For thus ſays the Sovereign Lord, My People went down to Egypt, formerly to ſojourn there, and Aſſyria has oppreſſed them, for Nought.

5. And now what have I here? ſays the Lord, for my People are taken for Nothing: *their Governors cauſe to lament*, ſays the Lord, and continually every Day is my Name contemned.

6. Therefore my People ſhall know my Name, even at the ſame Time that I am he who ſpeak, behold I my ſelf.

7. How beautiful upon the Mountains will be the Feet of him who preaches, who publiſhes Peace, preaches Good, publiſhes Salvation, who ſays to Zion, Thy God reigns!

8. Thy Watchmen will raiſe up the Voice, with the Voice will ſing together: for they will ſee Eye to Eye, when the Lord brings back Zion.

9. Break out, ſing together, you waſte Places of Jeruſalem: for the Lord will comfort his People, will redeem Jeruſalem.

10. The Lord will make bare his holy Arm, in the Sight of all the Nations; and all the Limits of the Earth ſhall ſee the Salvation of our God.

11. Depart, depart, go forth from thence, do not touch the Unclean: go forth from within it, be pure, you who carry the Lord's Things.

12. For you ſhall not go forth in Haſte, nor go in Flight; ſince the Lord will go before you, and the God of Iſrael be your Rearguard.

13. Behold my Servant ſhall proſper: he ſhall be exalted, advanced, and be very high.

Ver. 17. *Awake thy ſelf*] as the *Heb.* is here.

Ver. 18. *Leader*] By the *Septuag. Symmachus*, and *Targum*, *Comforter*, wrong interpreting נחל by נחם as the former of the three alſo do, in Chap. xl. 11. *Exod.* xv. 13.

Ver. 19. *even*] being waſted by Famine, and deſtroyed by the Sword, the two Things here mentioned; whereas in the *com. Tranſ.* there are four. And thus I ſince find *Grotius* expounding it, viz. *Hæc duo ſunt fames & cædes; ſed utrumque bis nominat: idem enim ſunt vaſtitas & fames; item contritio & gladius. Theſe two Things are Famine and Slaughter; but he names each of them twice: for Waſting and Famine are the ſame, as alſo Deſtruction and the Sword.* But *Jun.* and *Trem.* put them tranſverſely. Inſtead of *even*, *Pagn.* has *ſeu, or*; and *Munſt. hoc eſt, that is.*

Ver. 20. *Net*] made probably, to catch ſuch wild Beaſts as would not gnaw it aſunder, of Ropes; as now of Twine for Rabbits in Warrens.

Ver. 23. *ſelf*] as undoubtedly the Meaning is; and how does *ſoul* ſort with *body*, nay be the ſame?

Ver. 2. *ſit up*] from lying in the Duſt; and concordant with *ariſe*.

Ver. 4. *Nought*] God had or got Nothing of either of thoſe Nations for this. Thus the *Heb.* ſignifies, and is rendered by *Pagn.* with *Jun.* and *Trem. pro nihilo*; which the latter expound *ſine pretio, without Price.*

Ver. 5. *here*] He had no more of the *Chaldeans* for his People, than he had of the others, even Nothing at all, and beſides was contemned by them; therefore he would bring them back from Captivity, Ver. 6, 8. The [therefore] and [that] in the *com. Tranſ.* of this Verſe, ſeem each of them to ſpoil the Senſe.

Ver. 10. *make bare*] as the right Arm was for War or other Buſineſs, by turning up the Veſt, according to the Figure of Heroes in the ancient Medals and Statues.

Ver. 12. *in Haſte*] as they did from *Egypt*, *Exod.* xii. 33, 39.

Ver. 13. *my Servant*] *Jeſus Chriſt.*

Ib. *advanced*] *extolled*, being *praiſed* or *celebrated*, this *Heb.* Word, though very much uſed, I preſume never ſignifies.

14. As many are aſtoniſhed at thee, ſo disfigured is his Appearance more than a Man, and his Form more than Mankind;

15. So ſhall he ſprinkle many Nations, the Kings ſhall ſhut up their Mouth at him: for that which has not been told them they ſhall ſee, and what they have not heard ſhall they underſtand.

CHAP. LIII.

WHO believes our Report? And to whom is the Arm of the Lord revealed?

2. For he grows up before him as a Sprout, and like a Root out of dry Ground; he has neither Shape nor Comelineſs: and when we ſee him, there is no Appearance that we ſhould deſire him.

3. He is one deſpiſed and ſhunned of Men, a Man of Griefs, and who knows Illneſs; and as it were hiding of the Face by us, being deſpiſed, and we not eſteeming him.

4. Surely he carries our Illneſs, and bears our very Griefs; yet we eſteem him ſtriken, ſmitten of God, and afflicted.

5. Whereas he is pierced for our Tranſgreſſions, bruiſed for our Iniquities: the Correction of our Peace is upon him, and by his Sore are we healed.

6. All of us have ſtrayed like Sheep, we have turned each one to his own Way; and the Lord cauſes the Iniquity of us all to meet on him.

7. Exacted upon, and afflicted as he is, he does not open his Mouth: like a Lamb is he brought to the Slaughter, and is dumb as a Sheep before her Shearers, without opening his Mouth.

8. He is taken from Reſtraint and Judgment; yet who can tell his Generation, though he is cut off from the Country of the Living, being ſtriken for the Tranſgreſſion of my People?

9. Moreover he makes his Grave with the Wicked, and with the Rich at his Death: for no Wrong that he does, nor Deceit being in his Mouth.

10. But the Lord is pleaſed to bruiſe him, he cauſes *him* to be ill: though thou makeſt his Life a Sacrifice for Guilt, he will ſee an Offspring, will have the Time long, and the Pleaſure of the Lord will proſper in his Hand.

11. From the Labour of his Soul that he ſees he will be ſatisfied: my righteous Servant will make many righteous by his Knowledge; as he will bear their Iniquities.

12. Therefore will I divide to him for many, and he ſhall divide the Spoil with the Strong; foraſmuch as he pours out his Soul to Death, and is numbered with Tranſgreſſors: for he carries the Sin of many, and interceeds for the Tranſgreſſors.

CHAP. LIV.

SING, O barren one, who doſt not bear; break out in Singing and ſhout joyfully, thou that doſt not bring forth: for the Children of the Deſolate ſhall be more than thoſe of the married one, ſays the Lord.

2. Enlarge the Place of thy Tent, and let them ſtretch out the Curtains of thy Tabernacles, do not with-hold: lengthen thy Cords, and make thy Pins ſtrong.

3. For thou ſhalt break out at the right Hand and the left; thy Offspring inheriting the Nations, and they ſhall make the deſolate Cities be inhabited.

4. Do not fear, ſince thou ſhalt not be aſhamed; and be not confounded, ſince thou ſhalt not bluſh: for thou ſhalt forget the Shame of thy Youth, and remember the Reproach of thy Widowhood no more.

5. For thy Maker is thy Huſband, whoſe Name is the Lord of Armies; and thy Redeemer the Holy One of Iſrael, who is ſtyled the God of the whole Earth.

6. For the Lord calls thee, as a Wife left and grieved in Spirit, and a Wife of Youth who haſt been rejected, ſays thy God.

Ver. 3. *Illneſs*] Affliction of Body or Mind, *Mat.* iv. 1, 2. & viii. 20. *Joh.* xi. 33, 35. *Mat.* xxvi. 38. *Luk.* xxii. 44. *Mat.* xxvii. 46. the *Heb.* Word more ſtrictly denotes *Sickneſs* or *Diſeaſe*.

Ver. 3, 4. *eſteem*] This Word here nicely anſwers to the *Heb.* one in the double Meaning of *value* or *regard*, and *think* or *count*.

Ver. 4. *he*] See the fulfilling of this, *Mat.* viii. 16, 17.

Ver. 8. *Reſtraint*] while he was had to *Annas*, *Caiaphas*, *Pilate*, *Herod*, and back to *Pilate* again, who ſentenced him to Death, *Joh.* xviii 13, 24, 28, 29. *Luk.* xxiii. 7, 11, 24.

Ib. *Generation*] his innumerable Poſterity of *Chriſtians*, and his own eternal Age, according to Ver. 10.

Ib. *though*] *for* being unſuitable.

Ver. 9. *Wicked*] near the Malefactors, *Joh.* xix. 41, 42.

Ib. *Rich*] *Joſeph* of *Arimathea*, *Mat.* xxvii. 57, 60. Accordingly the *Heb.* Word for *Rich* is ſingular, as that for *Wicked* is plural.

Ib. *Death*] The *Original* is *Deaths*; *Jeſus* being both crucified, and pierced to the Heart with a Spear, from whence the Water came, *Joh.* xix. 18, 34.

Ib. *for no*] agreeable with the ſame Conjunction of thoſe *Hebrew* Particles, *Job* xvi. 17. and in divers other Places עַל ſignifies *for*, but not *becauſe*, which alſo ſpoils the Senſe. What Confuſion and Impertinence have been made of theſe two Verſes!

Ver. 12. *for many*] The *Heb.* Prepoſition here rendered *for* is different from that which follows for *with*; on the other hand *many* is the ſame here as further in the Verſe: ſo *Jun.* and *Trem.* tranſlate *pro multis*.

7. I left thee for a little Moment, but will gather thee with great Compaſſions.

8. In an Inſtant of Wrath I hid my Face a Moment from thee; but with everlaſting Kindneſs will I have compaſſion upon thee, ſays the Lord thy Redeemer.

9. For this is *as* the Waters of Noah to me, who ſware thoſe Waters ſhould paſs over the Earth no more: ſo have I ſworn I would not be in a Wrath againſt thee, nor rebuke thee.

10 Though the Mountains ſhould depart, and the Hills be removed; yet my Kindneſs ſhall not depart from thee, nor the Covenant of my Peace be removed, ſays the Lord who has compaſſion upon thee.

11. O afflicted one, driven tempeſtuouſly, not comforted; behold I will cauſe thy Stones to lie with Paint, and will lay thy Foundation with Sapphires.

12. I will alſo make thy Caſements of Pyropus, thy Gates of Carbuncle Stones, and all thy Bounds with Stones of Delight.

13. Nay all thy Children ſhall be taught by the Lord, and their Peace ſhall be much.

14. Thou ſhalt be eſtabliſhed in Righteouſneſs: ſhalt be far from Oppreſſion, for thou ſhalt not fear; and from Calamity, for it ſhall not come near thee.

15. Behold none ſhall come together at all from me; whoever comes together againſt thee, ſhall fall for thy ſake.

16. Lo I created the Smith who blows the Coal in the Fire, and brings forth the Inſtrument for his Work; and I created the Deſtroyer to ſpoil.

17. Every Inſtrument which is formed againſt thee ſhall have no Succeſs, and thou ſhalt condemn every Tongue that riſes up againſt thee to Judgment: this ſhall be the Poſſeſſion of the Servants of the Lord, and their Righteouſneſs ſhall be from me, ſays the Lord.

CHAP. LV.

HO every one that is thirſty, come you to the Waters, and he who has no Money; come, buy, and eat; even come, buy Wine and Milk, without either Money or Price.

2. Why do you ſpend Money for what is not Bread, and your Labour for what does not ſatisfy? Hearken attentively to me, and eat that which is good, and let your Soul delight it ſelf in Fatneſs.

3. Incline your Ear, and come to me; hear, and your Soul ſhall live: and I will make with you an everlaſting Covenant, the ſure Favours of David.

4. Behold I give him *for* a Witneſs to the People, a Ruler and Commander to them.

5. Lo thou ſhalt call a Nation thou didſt not know, and a Nation that did not know thee ſhall run to thee; for the ſake of the Lord thy God, and for the Holy One of Iſrael, becauſe he makes thee glorious.

6. Seek the Lord when he is to be found, call upon him when he is near.

7. Let the Wicked leave his Way, and the Man of Iniquity his Thoughts: and let him return to the Lord, who will have mercy upon him; and to our God, for he will abundantly pardon.

8. For your Thoughts are not mine, nor my Ways yours, ſays the Lord.

9. Since *as* the Heaven is high above the Earth; ſo are my Ways high above yours, and my Thoughts above yours.

10. For according as the Rain comes down, and the Snow from the Heaven, and does not return thither, but waters the Earth, makes it bear, and cauſes *it* to ſpring forth; yielding Seed to the Sower, and Bread to the Eater:

11. So ſhall my Word be which goes out of my Mouth, it ſhall not return to me empty; but ſhall do what I deſire, and have Succeſs in that for which I ſend it.

12. For you ſhall go out with Gladneſs, and be had forth with Peace: the Mountains and Hills ſhall break out into Singing before you, and all the Trees of the Field clap Hands.

13. The Fir-tree ſhall come up in the room of the Thorn, the Myrtle-tree ſhall in that of the Bramble; and it ſhall be to

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Ver. 8. *but*] To this Purpoſe is that excellent Sentence in the famous *Perſian* Book, entituled *Giavidan Khird*, *The Wiſdom of all Times*, exhibited in the *Univer. Hiſt.* B. 1. Chap. xi. 5. from *Beauchamp's Eſſays on important Subjects*, Sect. 11. i. e. 'Thunder is ſeldom heard, but 'the Sun ſhines every Day: we ſee ten thouſand In-'ſtances of God's Goodneſs, for one extraordinary Act 'of Vengeance.'

Ver. 10. *Though*] evidently better than *For*.

Ver. 15. *at all*] See on 1 *King*. ix. 6.

Ver. 16. *created*] and conſequently had Power over thoſe whom he himſelf made.

Ib. *the Smith*] who makes the Inſtruments of War.

Ver. 4. *him*] *Chriſt*, the *David* juſt mentioned; and not *Jeremiah*, of whom *Grotius* wretchedly interprets this, with Chap. liii. &c.

Ver. 5. *thou*] *Jeſus Chriſt*.

Ib. *a Nation*] the latter ſingular like the former, only having a Verb, that is plural, as to a Noun of Multitude with the Grammarians.

Ib. *becauſe*] *Lat. quia*; but *Sixtus* dropping the *a*, has *qui*, *who*. Chap. liii, &c.

Ver. 9. *my Thoughts above yours*] This Manner of Expreſſion is ſo natural to our Language, that I heard a very ignorant Man reading this in the *com. Bible*, after repeating *Ways* uncouthly, ſay *yours* for *your Thoughts*; and if *yours* as here were to be turned into *Heb.* the Way to do it would be as it is now in the *Original*.

the

the Lord for a Name, for an everlaſting Sign which ſhall not be cut off.

CHAP. LVI.

THUS ſays the Lord; Keep Judgment, and do Righteouſneſs: for my Salvation is near to come, and my Righteouſneſs to be revealed.

2. The Man is bleſſed who does this, and the Son of Man who takes hold of it; that keeps the Sabbath from profaning it, and keeps his Hand from doing any Evil.

3. And let not the Son of a Stranger who is joined to the Lord ſpeak thus, The Lord has quite put me apart from his People; nor let the Eunuch ſay, Lo I am a dry Tree.

4. For thus ſays the Lord concerning the Eunuchs who keep my Sabbaths, chooſe that which I deſire, and take hold of my Covenant;

5. Even to them will I give in my Houſe, and within my Walls a Space, and a Name better than of Sons or Daughters: I will give each of them an everlaſting Name, which ſhall not be cut off.

6. And the Sons of a Stranger who are joined to the Lord, to miniſter to him, and to love the Name of the Lord, to be Servants to him; every one that keeps the Sabbath from profaning it, and thoſe who take hold of my Covenant;

7. Even them will I bring to my holy Mountain, and make them glad in the Houſe of my Prayer; their Burnt-offerings and Sacrifices ſhall be with Favour upon my Altar: for my Houſe ſhall be called the Houſe of Prayer for all People.

8. Says the Sovereign Lord who gathers thoſe that are driven away of Iſrael, I will yet gather to him, with ſuch as are his gathered ones.

9. Every Beaſt of the Field, come to eat, every Beaſt in the Wood.

10. His Watchmen are blind, all of them ignorant, all dumb Dogs, they cannot bark: they ſnore, lie down, they love to ſlumber.

11. Nay Dogs of a ſtrong Appetite that know not when there is enough, and Shepherds are they unknowing how to underſtand: all of them look to their own Way, each one to his Gain from his very Border.

12. Come, *ſay they*, I will fetch Wine, and let us ſwallow the Liquor; and there will be to Morrow as there is this Day, a very great deal.

CHAP. LVII.

THE Righteous periſhes, and no Man regards: and pious Men are taken away, none underſtanding that the Righteous is taken away by reaſon of the Evil.

2. Going in his Uprightneſs, he comes to Peace, they reſt upon their Beds.

3. But draw near hither, you Sons of the Soothſayereſs, the Offspring of the Adulterer and her that commits Fornication.

4. At whom do you delight your ſelves? At whom do you enlarge the Mouth, thruſt out the Tongue? Are not you Children of Tranſgreſſion, an Offspring of Falſehood?

5. That were inflamed among the Oaks, under every green Tree; that killed the Children in the Vallies, under the Crags of the Rocks?

6. Thy Part was among the ſmooth *Stones* of the Valley, they, they were thy Lot; to them likewiſe didſt thou pour out the Offering, offer up Oblation: ſhall I have Comfort in theſe Things?

7. Thou didſt put thy Bed upon a Mountain, high and raiſed up; thither alſo thou wenteſt up to offer Sacrifice.

8. And didſt put thy Remembrance behind the Door, and the Poſt: for thou diſcoveredſt thy ſelf away from me, and wenteſt up; didſt enlarge thy Bed, and cut *it* out for thee by reaſon of them; thou lovedſt their Bed, beheldeſt the Space.

9. Moreover thou didſt obſerve the King with Oil, multiply thy Ointments, ſend thy Ambaſſadors even far off, and humble thy ſelf to Hell.

Ver. 4. *concerning*] not *unto*, as *them* ſhews, Ver. 5.
Ver. 7. *my Prayer*] thus *my* is annexed, not to *houſe*.
Ver. 9. *Every Beaſt*] the heathen Nations, by whom God would puniſh *Iſrael*.
Ver. 10. *His*] *Iſrael*'s, Ver. 8.
Ver. 4. The Lord ſpeaking by *Iſaiah*, in the latter Part of *Hezekiah*'s Reign, to the ungodly Scoffers, ſome of whom were groſs Idolaters in the Time of *Ahaz*, and now profane, or hypocritical as in the next Chapter, others the wicked Offspring of that idolatrous Generation, Ver. 3. rehearſes up their former Crimes as follow, Ver. 12. upon Occaſion of their preſent Scoffing, as in this Verſe, and their diſregarding him, by reaſon of his long Silence from reproving them, Ver. 11. This may be as a Key for the whole, to the Middle of the 13th Verſe; for want of which, there has been but a ſuperficial Knowledge of it exhibited by ſeveral Expoſitors.
Ver. 5. *were*] Here are *Heb.* Participles, which may be of any Time.
Ib. *Oaks*] not *idols*.
Ver. 6. *didſt*] This and the following are paſt Tenſes in the *Heb.*
Ver. 8. *cut*] So the Verb ſignifies, and accordingly *Mont.* renders it *excidiſti*, *Jun.* and *Trem. cædens*; and in *Poole*'s *Annot.* it is ſaid, 'The Verb here uſed being thus 'put by it ſelf never ſignifies *to make a Covenant*.
Ver. 9. *obſerve*] for it is not pretended the Verb שור ever ſignifies *wenteſt* or *to go*, nor yet any of its ſimilar Verbs.
Ib. *the King*] of *Aſſyria*.
Ib. *humble*] as in 2 *King.* xvi. 7.

10. Being

10. Being weary in the Greatneſs of thy Way, thou didſt not ſay, It is paſt Hope: thou foundeſt the Life of thy Hand, therefore thou waſt not ſick.

11. And for whom art thou troubled, and doſt fear; that thou lyeſt, and doſt not remember me, regardeſt not? Have not I held my peace, even long ago, ſo that thou doſt not fear me?

12. I will declare thy Righteouſneſs, and Deeds; which ſhall not profit thee.

13. When thou crieſt, let thy Companions deliver thee; but all of them the Wind ſhall carry away, Vanity ſhall take; whereas he who truſts in me ſhall poſſeſs the Country, and inherit my holy Mountain.

14. And he ſhall ſay, Caſt up, Caſt up, make the Way ready: take up the Stumbling-block out of the Way of my People.

15. For thus ſays he who is high and raiſed up, dwelling in Eternity, whoſe Name is holy; I dwell in the high and holy Place, and with him that is of a mortified and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the mortified ones.

16. For I will not contend for ever, nor be in a Wrath eternally; ſince the Spirit would be overwhelmed from before me, and the Souls I have made.

17. For the Iniquity of his Gain I was in a Wrath, and ſmote him; hiding while I was in a Wrath: as he went away deſerting, in the Way of his own Heart.

18. I ſee his Ways, yet I will heal him; nay will lead him, and render Comforts to him and his Mourners:

19. Creating the Fruit of the Lips; he that is far off and he who is near ſhall have conſtant Peace, ſays the Lord, and I will heal him.

20. But the Wicked are like the Sea driven out, when it cannot be ſtill, and its Waters drive out Mire and Dirt.

21. There is no Peace, ſays my God, to the Wicked.

CHAP. LVIII.

CALL with the Throat, do not reſtrain, elevate thy Voice like a Trumpet; declaring to my People their Tranſgreſſion, and to the Family of Jacob their Sin:

2. Notwithſtanding they ſeek me Day by Day, and delight to know my Ways; like a Nation that does Righteouſneſs, and forſakes not the Judgment of its God: they aſk of me righteous Judgments, delight in coming near to God.

3. Why when we faſt, *ſay they*, doſt not thou ſee; when we afflict our Soul, doſt not thou know? Behold you find Delight on the Day of your Faſt, and exact all your Labours.

4. Lo you faſt for Strife and Contention, and to ſtrike with a wicked Fiſt: you ſhould not faſt as at preſent, to make your Voice be heard on high.

5. Is it a Faſt like this which I chooſe, for Man to afflict his Soul a Day? Is it to bow down his Head like a Ruſh, and ſpread Sackcloth and Aſhes? Doſt thou call this a Faſt, and a Day of the Lord's Favour?

6. Is not this the Faſt which I chooſe, to let looſe the Bonds of Wickedneſs, to undo the Packs of the Yoke; as alſo to let the Oppreſſed go free, and that you ſhould break every Yoke aſunder.

7. Is it not to divide thy Bread to the Hungry, and that thou ſhouldeſt bring the afflicted, the lamenting ones home? When thou ſeeſt the Naked that thou ſhouldeſt co-

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Ver. 10. *the Life of thy Hand*] the Delight of thy Endeavour: which by the foregoing Verſes and the 13th appears to be foreign Favour and Alliance, accompanied with Idolatry; a Complaint of the ſame Kind as that in Chap. ii. 6, 8.

Ver. 15. *with him*] The laſt of *Demophilus*'s *Sentences* is, Ψυχῆς ἁγνῆς τόπον οἰκειότερον ἐπὶ γῆς ἐκ ἔχει Θεός, *God has no Place on the Earth where he dwells more, than in a pure Mind.* And *Young* in his famed *Night-Thoughts* writes, N. 8.

Th' Almighty from his Throne, on Earth ſurveys
Nought Greater, than an Honeſt, Humble Heart;
An Humble Heart, His Reſidence! pronounc'd
His ſecond Seat; and Rival to the Skies.

Ver. 19. *conſtant*] See Chap. xxvi. 3.

Ver. 20. *cannot be ſtill*] *Hipparchus* writes in his Book *Concerning Quietneſs of Mind*, Πάντα τὰ κατὰ τον βίον ἄθεσμα, κακὰ, παράνομα, καὶ ἀσέβηματα, ἐκ τῶν κατὰ τὰν ψυχὰν παθημάτων ἐντί. *All the Miſchief, Wickedneſs, Crimes, and Profaneneſs of human Life, are from the Paſſions of the Mind.*

Ver. 3. *exact all your Labours*] their oppreſſive ones from their Servants, Ver. 6.

Ver. 4. *to ſtrike with a wicked Fiſt*] *Sept. you ſtrike the Poor with the Fiſts*, whoſe *Copy* therefore, it is ſaid in *Crit. Notes*, p. 75. had רש inſtead of רשע but were that to be granted as probable, it is to be granted as more probable that their *Copy* was erroneous, ſince an Omiſſion is much likelier than an Addition.

Ib. *Voice*] in Prayer.

Ver. 5. *Ruſh*] The Author of *Crit. Notes*, p. 76. calls this *ſimilitude of a bulruſh improper*, adding, *it is notorious enough, that it is the leaſt apt to bow down its head of any plant*, and therefore from ſome *old Tranſ.* would have it *circle*; not ſatisfied ſo, he is for changing a Letter to make *as* be *in*. But if he himſelf miſtook a *Ruſh* for a *Reed*, and if no ſuch Meaning of the *Heb.* Word can be proved as *circle*, I fancy theſe two Things will not be potent enough to require the third, a Change of the *Original.*

Ver. 6. *the Faſt*] So the Angel to *Hermas* mentioned *Rom.* xvi. 14. *Book* 3. Simil. 5.

Ib. *Packs of the Yoke*] as being drawn by the Yoke.

Ver. 7. *lamenting ones*] for which ſee *Buxt. Dict.* at רוד rendered in the *com. Tranſ.* by *miſery*, *Lam.* i. 7. & iii. 19. where it only is beſides.

ver

ver them, and not hide thy ſelf from thy own Fleſh?

8. Then ſhall thy Light break out like the Morning, and thy Health ſpring forth ſpeedily; thy Righteouſneſs too ſhall go before thee, the Glory of the Lord ſhall be thy Rear-guard.

9. Then ſhalt thou call, and the Lord will anſwer; thou ſhalt cry out, and he will ſay, Here am I: if thou wilt put away from within thee the Yoke, the putting out of the Finger, and ſpeaking Vanity;

10. And wilt let forth thy Affection to the Hungry, and ſatisfy the afflicted Soul: thus ſhall thy Light riſe in Darkneſs, and thy Dimneſs be like Noon.

11. Nay the Lord will lead thee continually, ſatisfy thy ſoul in Droughts, and deliver thy Bones; ſo that thou wilt be like a watered Garden, and like a Spring of Water whoſe Water does not fail.

12. And thoſe of thee ſhall build up the ancient waſte Places, thou ſhalt raiſe up the Foundations of ſeveral Generations; and ſhalt be called the Fencer up of the Breach, the Reſtorer of Paths to abide in.

13. If thou wilt turn back thy Foot from the Sabbath, the doing thy own Delight on my holy Day; and wilt call the Sabbath delicate, to be holy to the Lord, honourable; and wilt honour him from doing thy own Ways, from finding thy Delight, and talking of *ſuch* a Thing:

14. Then ſhalt thou be delicate with the Lord, and I will make thee ride upon the high Places of the Earth, and cauſe thee to eat of the Poſſeſſion of thy Father Jacob: for the Mouth of the Lord has ſpoken *it*.

CHAP. LIX.

BEHOLD the Hand of the Lord is not diminiſhed from ſaving, nor his Ear heavy from hearing.

2. But your Iniquities do make ſeparation between you and your God; and your Sins hide *his* Face from hearing you.

3. For your Hands are polluted with Blood, and your Fingers with Iniquity: your Lips tell Lyes, your Tongue diſcourſes what is unjuſt.

4. None calls for Righteouſneſs, nor yet comes to Judgment with Truth: truſting upon Emptineſs, and ſpeaking vain Things; conceiving Trouble, and bringing forth Vanity.

5. They break open Cockatrices Eggs, and weave Spiders Webs: he who eats of their Eggs dies, and that which is ſqueezed breaks open with a Viper.

6. Their Webs will not become a Garment, nor will they cover themſelves with their Deeds: their Deeds are vain ones, and the Work of Violence is in their Hands.

7. Their Feet run to Evil, and they make haſte to ſhed innocent Blood: their Thoughts are vain ones, Waſting and Breaking are in their High-ways.

8. They are unacquainted with the Way of Peace, and there is no Judgment in their Roads: they pervert their Paths for themſelves, none who treads therein knows Peace.

9. Therefore Judgment is far from us, and Righteouſneſs does not reach us: waiting for Light, there is Darkneſs; for Shining, we walk in Dimneſs.

10. We feel for the Wall like the Blind, grope about as it were without Eyes: we ſtumble at Noon as at the Twilight, are in deſolate Places like the Dead.

11. We make a Noiſe like Bears all of us, make moan ſadly like Doves: we wait for Judgment, but none is; for Salvation, which is far from us.

12. For our Tranſgreſſions are become many before thee, and our Sins teſtify againſt us; becauſe they are with us, and we are ſenſible of our Iniquities?

13. Tranſgreſſing, and lying againſt the Lord, as alſo turning back from after our God; ſpeaking Oppreſſion and Apoſtacy, conceiving and diſcourſing Words of Falſehood from the Heart.

14. Inſomuch that Judgment is turned backward, and Righteouſneſs ſtands far off: for Truth ſtumbles in the Street, and Uprightneſs cannot enter in.

15. Nay Truth is lacking, and he who departs from Evil makes himſelf a Spoil: which the Lord ſees, and it diſpleaſes him, becauſe there is no Judgment.

16. And as he ſees that there is no Man, and is aſtoniſhed that there is no Interceſſor; his own Arm works Salvation for him, and his Righteouſneſs that upholds him.

17. He even wears Righteouſneſs as a Breaſt-plate, and a Helmet of Salvation on his Head: he wears likewiſe the Garments of Vengeance *for* Cloathing, and puts on Zeal as a Cloak.

Ib. *thy own Fleſh*] the Needy being of the ſame Fleſh with thy ſelf.

Ver. 9. *putting out*] to point at in Deriſion.

Ver. 11. *deliver*] Nothing of *make fat*.

Ver. 13. *turn back thy Foot from the Sabbath*] not go about on that Day, in Buſineſs or Pleaſure.

Ver. 14. *Then*] *at that Time*, as the *Heb.* Particle denotes, and not as after other *Ifs* in the *preſ. Eng. Bib.*

Ib. *ride*] See *Deut.* xxxii. 13.

Ver. 4. *Vanity*] the ſame Word rendered thus in the like Expreſſion, *Job* xv. 35.

Ver. 9. *from us*] the Prophet here perſonating the People he before ſpoke of; yet the *Vulg. Lat.* is *from you*, but not all *Copies*.

Ver. 15. *ſees*] to agree with the foregoing, as alſo better with the future Tenſe, Ver. 18.

18. Juſt according as the Recompences ſhould be will he render Wrath to his Adverſaries, Recompence to his Enemies: to the Iſles will he render Recompence.

19. Thus will they fear the Name of the Lord from the Weſt, and his Glory from the Riſing of the Sun: when the Adverſary comes as a Flood, the Spirit of the Lord will ſet up a Standard againſt him.

20. And the Redeemer ſhall come to Zion, even to thoſe who return from Tranſgreſſion in Jacob, ſays the Lord.

21. As for me, this ſhall be my Covenant with them, ſays the Lord, my Spirit that is upon thee, and my Words which I put in thy Mouth, ſhall not depart out of it, nor out of the Mouth of thy Offspring, nor out of that of their Offspring, ſays the Lord, henceforth even for ever.

CHAP. LX.

GET ready, ſhine; for thy Light is come, and the Glory of the Lord is riſen upon thee.

2. Though behold Darkneſs covers the Earth, and Dimneſs the People; yet upon thee will the Lord riſe, and his Glory appear upon thee,

3. So that the Nations will go to thy Light, and the Kings to the Brightneſs of thy Riſing.

4. Look up, round about, and ſee; all of them will be gathered together, will come to thee: thy Sons will come from far, and thy Daughters be nurſed at the Side.

5. Then wilt thou ſee, and aſſemble together; nay thy Heart will fear, and be enlarged: for the Multitude of the Sea will be turned to thee, the Forces of the Nations come to thee.

6. Abundance of Camels will cover thee, the Dromedaries of Midian and Ephah, all of them coming from Sheba: they will carry Gold and Frankincenſe, and declare the Praiſes of the Lord.

7. All the Sheep of Kedar ſhall be gathered together to thee, the Rams of Nebajoth miniſter to thee: they ſhall aſcend my Altar in Favour, and I will adorn the Houſe of my Comelineſs.

8. Who are theſe that fly like a Cloud, and as Doves to their Windows?

9. For the Iſles ſhall wait for me, and the Ships of Tarſhiſh firſt, to bring thy Sons from far, their Silver and Gold with them, to the Name of the Lord thy God, and to the Holy One of Iſrael, becauſe he adorns thee.

10. The Sons of the Stranger ſhall alſo build up thy Walls, and their Kings miniſter to thee: though I ſmote thee in my Wrath, yet I have compaſſion upon thee in my Favour.

11. And thy Gates ſhall be open continually, they ſhall not be ſhut Day or Night; to bring the Forces of the Nations to thee, and that their Kings may be introduced.

12. For the Nation and Kingdom that will not ſerve thee ſhall periſh, and the Nations ſhall be quite waſted.

13. The Glory of Lebanon ſhall come to thee, the Fir, Pine, and Box together; to adorn the Place of my Sanctuary, and that I may glorify the Place of my Feet.

14. Nay the Sons of them who afflict thee ſhall go to thee bowing, and all that contemn thee ſhall bow down at the Soles of thy Feet; and ſhall call thee, The City of the Lord, the Zion of the Holy One of Iſrael.

15. Inſtead of thy being forſaken and hated, and none paſſing through; I will make thee an everlaſting Excellency, the Joy of all Ages.

16. And thou ſhalt ſuck the Milk of the Nations, as thou ſhalt even the Breaſt of Kings: ſo thou ſhalt know that I the Lord am thy Saviour, and thy Redeemer the Strong One of Jacob.

17. Inſtead of Braſs I will bring Gold, as I will inſtead of Iron Silver, inſtead of Wood Braſs, and inſtead of Stones Iron; beſides I will make thy Officers peaceable, and thy Exacters righteous.

Ver. 1. *ſhine*] by being illuminated with *the Glory of the Lord*, not by *ariſing* as the Sun, which the *Heb.* Verb ſhews; but the Lord and his Glory ſhould riſe ſo. This being the principal Chapter from whence *Alexander Pope Eſq.* extracted his fine *Poem* the *Meſſiah*, hear him once more:

Riſe, crown'd with Light, imperial Salem *riſe!* Ver. 1.
Exalt thy tow'ry Head, and lift thy Eyes!
See a long Race thy ſpacious Courts adorn; Ver. 4.
See future Sons and Daughters yet unborn,
In crouding Ranks on ev'ry Side ariſe,
Demanding Life, impatient for the Skies!
See barbarous Nations at thy Gates attend, Ver. 3.
Walk in thy Light, and in thy Temple bend!
See thy bright Altars throng'd with proſtrate Kings,
And heap'd with Products of Sabean *Springs!* Ver. 6.
For thee Idume's *ſpicy Foreſts blow,*
And Seeds of Gold in Ophyr's *Mountains glow.*
See Heav'n its ſparkling Portals wide diſplay,
And break upon thee in a Flood of Day!
No more the riſing Sun ſhall gild the Morn, Ver. 19, 20.
Nor Ev'ning Cynthia *fill her ſilver Horn;*
But loſt, diſſolv'd in thy ſuperior Rays,
One Tide of Glory, one unclouded Blaze
O'erflow thy Courts: The Light himſelf ſhall ſhine
Reveal'd, and God's eternal Day be thine.

Ver. 4. *be nurſed at the Side*] *Jerome* in his *Commentarys* *ſuck Milk*; but how, unleſs he took *zad*, *the Side*, for *ſhad*, *the Breaſt?* And the *Vulg. riſe from the Side*, how but by *ſurgent*, *riſe*, being a Corruption from *ſugent*, *ſuck?*

Ver. 9. *For*] the *Heb.* rational Conjunction.

Ver. 15. *Inſtead of*] the ſame as Ver. 17.

18. Violence

18. Violence ſhall be heard no more in thy Country, Waſting or Breaking in thy Bounds; on the contrary thou ſhalt call thy Walls Safety, and thy Gates Praiſe.

19. The Sun ſhall be for a Light to thee no more by Day, nor for Brightneſs the Moon give thee light; but the Lord will be for an everlaſting Light to thee, and thy God for thy Adorning.

20. Thy Sun ſhall ſet no more, nor thy Moon withdraw: for the Lord will be for an everlaſting Light to thee, and the Days of thy Mourning ſhall be finiſhed.

21. And thy People ſhall all of them be righteous, for ever ſhall they inherit the Country: the Shoot of his Plants ſhall be the Work of my Hands, to adorn my ſelf.

22. A little one ſhall become a thouſand, and a ſmall one a numerous Nation: I the Lord will haſten it at its Time.

CHAP. LXI.

THE Spirit of the Sovereign Lord is upon me, becauſe the Lord has anointed me to preach to the Meek; has ſent me to bind up thoſe who are of a broken Heart, to proclaim Liberty to the Captives, and the opening of the Priſon to ſuch as are bound;

2. To proclaim the Year of Favour with the Lord, and the Day of Vengeance with our God, to comfort all the Mourners;

3. To put for the Mourners of Zion, to give them Adorning inſtead of Aſhes, the Oil of Joy inſtead of Mourning, the Raiment of Praiſe inſtead of a melancholy Mind: and they ſhall be called Oaks of Righteouſneſs, the Plant of the Lord, to adorn himſelf.

4. And they ſhall build up the ancient waſte Places, ſhall raiſe up the former Deſolations; repairing the waſte Cities, the Deſolations of ſeveral Ages.

5. Even the Strangers ſhall ſtand, and feed your Sheep; and the Sons of the Foreigner be your Huſbandmen and Vine-dreſſers.

6. And you ſhall be called the Prieſts of the Lord, they ſhall ſay of you, The Miniſters of our God; you ſhall eat the Wealth of the Nations, and boaſt your ſelves in their Glory.

7. Inſtead of your double Shame and Confuſion, they ſhall ſing with their Part; therefore ſhall they inherit double in their Country; they ſhall have everlaſting Gladneſs.

8. For I the Lord love Judgment, hate Spoil for Burnt-ſacrifice; and I will make their Work be in Truth, and confirm with them a laſting Covenant.

9. Their Poſterity ſhall alſo be known in the Nations, and their Offspring among the People: all who ſee them ſhall acknowledge that they are the Poſterity whom the Lord has bleſſed.

10. I will be exceeding joyful through the Lord, my Soul ſhall rejoice through my God: for he has cloathed me with the Garments of Salvation, has put on me the Robe of Righteouſneſs; as a Bridegroom becomes like a Prieſt with Adorning, as a Bride decks her ſelf with her Things.

11. For as the Earth brings out its Sprout, and as a Garden cauſes its ſown Seed to ſprout forth; ſo will the Sovereign Lord cauſe Righteouſneſs and Praiſe, to ſprout forth before all Nations.

CHAP. LXII.

FOR the ſake of Zion I will not hold my peace, nor for Jeruſalem's ſake be ſtill; till its Righteouſneſs go forth as Brightneſs, and the Salvation of it like a Lamp that burns.

2. Then will the Nations ſee thy Righteouſneſs, and all the Kings thy Glory; and thou wilt be called by a new Name, which the Mouth of the Lord will fix upon.

Ver. 21. *his Plants*] after the *Heb. Text*, which *Munſt.* and *L. Jud.* follow, and both *Grot.* and *De Dieu* prefer; *my* being *marginal*. And the Verſe in the *Original* is parted as here, not as in the *com. Engliſh*.

Ver. 1. *Sovereign Lord*] The Author of the *State of Pr. Heb.* all alert, writes, *We have here a Confirmation*, of what he had *before ſuppos'd* (only *ſuppos'd* it ſeems before, which may be Anſwer enough to that) *that* Adonai *was ſometimes inſerted before* Jehovah, *to prevent the pronunciation of the latter. For*, adds he, *will any one ſay, that theſe words were both originally in this verſe?* Why not? Becauſe *St. Luke tells us, ch.* iv. 18. *Jeſus found the Place where it was written* the Lord, *with which agree the Gr. &c.* p. 510. If it was the *Gr. Tranſ.* then which *Jeſus* had, as appears by all underſtanding it, Ver. 22. this only proves it was *the Lord* there, becauſe it was *the Lord* there; nay were it the *Heb.* we are to ſuppoſe *Luke* made this Quotation, like others, from that *Tranſ.*

Ver. 3. *put for*] namely the *Adorning &c.* following.

Ver. 7. *double Shame*] as *De Dieu* would, and *Jun.* and *Trem.* with *Caſt.* and the *vulg. Lat.* have it; which the *Heb.* having Nothing for *you ſhall have* and *for*, is a Plea in the behalf of; and *therefore* that follows another, ſince it has now its proper Force, but with the Addition in the *com. Tranſ.* is in a manner made inſignificant; and the like might be ſaid of *double*.

Ver. 10. *becomes like a Prieſt*] which is ſtrictly to the *Heb.* and not *decketh*.

Ver. 1. *I*] *Iſaiah*, as that which follows does manifeſt, but eſpecially Ver. 10. of the laſt Chap. and therefore not *God*, after the *Interpretation* of *Grotius*.

Ver. 2. *wilt be*] *Vulg. Lat. haſt been*, by the Change only of a homogeneous Letter *b* for *v* in *Lat.*

Ib. *a new Name*] expreſſed, Ver. 4.

3. Thou wilt alſo be a fine Crown in the Lord's Hand, and a royal Diadem in the Hand of thy God.

4. Thou wilt no more be termed Forſaken, nor will thy Country any more be ſtyled Deſolate: for thou wilt be called My Delight in it, and thy Country Married; becauſe the Lord will delight in thee, and thy Country will be married.

5. For *as* a young Man marries a Virgin, thy Sons will marry for thee; and with the Joy of the Bridegroom becauſe of the Bride, will thy God be joyful by reaſon of thee.

6. I have appointed Keepers upon thy Walls, O Jeruſalem, who ſhall not hold their peace all Day and all Night continually: you that make mention of the Lord have no Silence;

7. And give him no Silence, till he eſtabliſh, and till he make Jeruſalem Praiſe on the Earth.

8. The Lord has ſworn by his right Hand, and by his ſtrong Arm, I will no more give thy Corn *for* Food to thy Enemies, nor ſhall the Sons of the Foreigner drink thy Wine, for which thou haſt laboured.

9. But thoſe who gather it up ſhall eat it, and praiſe the Lord: and ſuch as gather it together ſhall drink it in my holy Courts.

10. Paſs through, paſs through the Gates, make ready the Way of the People: caſt up, caſt up a High-way, make clear from Stones, lift up a Standard for the People.

11. Behold the Lord publiſhes to the End of the Earth; Say to the Daughter of Zion, Behold thy Salvation is coming; lo his Reward is with him, and his Work before him.

12. And they will be called The holy People, The Redeemed of the Lord; as thou wilt *be* Sought for, A City not forſaken.

CHAP. LXIII.

WHO is this comes from Edom, with Garments dyed from Bozrah; this who is glorious in his Cloathing, ranging in the Greatneſs of his Might? I who ſpeak in Righteouſneſs, great to ſave.

2. Why art thou red with thy Cloathing, and thy Garments like one who treads at the Wine-preſs?

3. I have trod the Preſs alone, and there was no Man of the People with me; I even trod them in my Anger, and trampled them in my Wrath: ſo that the Strength of them was ſprinkled upon my Garments, and I ſtained all my Cloaths.

4. For the Day of Vengeance is in my Heart, and the Year of my Redeemed is come.

5. And I beheld that there was no Helper, and was aſtoniſhed that there was no Upholder; ſo my own Arm wrought Salvation for me, and my Wrath that upheld me.

6. Thus have I trod down the People in my Anger, and made them drunk in my Wrath; bringing down their Strength to the Ground.

7. I will make mention of the Lord's Favours, the Praiſes of the Lord, according to all which he himſelf beſtows on us; and the great Good to the Family of Iſrael, which he beſtows on them, according both to his Compaſſions, and the Multitude of his Favours.

8. And he ſays, Certainly they are my People, Sons that will not act falſely; ſo he is a Saviour to them.

9. In all their Diſtreſs was not he diſtreſſed? And the Angel of his Preſence ſaved them, in his Love and Compaſſion he redeemed them; nay he took them up, and carried them at all Times long ago.

10. Yet they rebelled, and grieved his Holy Spirit; upon which being turned to be an Enemy towards them, he fought againſt them.

11. Nevertheleſs he remembers the ancient Times of Moſes, of his People: Where is he who brought them up out of the Sea, with the Shepherd of his Flock? Where is he who put his Holy Spirit within him?

12. Who being at the right Hand of Moſes, cauſed *them* to go with his glorious Arm?

Ver. 5. *for thee*] So *Trem.* and *Jun. tibi*, as likewiſe *Leo Jud. it being improbable*, as *Poole* writes, *that the Spirit of God ſhould carry on ſo ſacred a Prophecy by a Similitude ſo abhorrent to Nature*, the Sons ſhould marry the Mother.

Ver. 1. *from Edom*] from the Slaughter the Lord made there, as deſcribed Chap. xxxiv. 5, 6. which is a clear unforced Solution of the great Difficulty Expoſitors have found in it.

Ver. 3. *Strength*] and not *blood* from the *Heb.* being indeed the ſame Word as in Ver. 6. and here including Brains, with all the Juices of the Body.

Ver. 6. *made them drunk in my Wrath*] That is, according to *Kimhi*, אשקם כוס חמתי עד שישכרו *I will make them drink the Cup of my Wrath, till they are drunk.* The *Sept.* leave out this Part; and the *Chald.* has *tread down* here, and for that before *kill*: for thoſe *old Tranſlators* were often very inaccurate; though we are obliged to accept of their Help ſometimes for Want of better. As for the preterite Tenſe which I uſe here and in Ver. 3. I not only follow *Jun.* and *Trem.* the very beſt and moſt accurate *Tranſlators*, with the ingenious *Caſt.* and the *Tig. Verſ.* but to me it appears indicated by the antecedent Verbs; which according to *Elias Lev.* in *Habbachur*, Orat. i. Sect. 5. are to direct the Time, whether paſt or future, of the ſubſequent ones.

Ver. 9. *was not he*] The *textual Reading* being *not* as in Chap. ix. 3. & xlix. 5. where our *Tranſlators* follow it, but theirs here is *marginal.*

Ver. 12. *being at*] thus with *Tre.* and *Jun.* is *ad exiſtens*; the *Heb.* Prefix much rather denoting *at* than *by*; ſee alſo *De Dieu.*

Who

Who cleaved the Water from their Face, to make himſelf an everlaſting Name?

13. Who cauſed them to go through the Depths, like a Horſe through the Wilderneſs, they not ſtumbling?

14. As a Beaſt that goes down into the Valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou guide thy People, to make thy ſelf a glorious Name.

15. Behold from Heaven, and ſee from thy holy and glorious Dwelling: Where is thy Zeal and Power, the Yearning of thy Bowels, and thy Compaſſions to me, that are reſtrained?

16. For thou art our Father, though Abraham does not know us, nor Iſrael acknowledge us; thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting.

17. Why doſt thou let us ſtray from thy Ways, O Lord, letting our Heart be hardened from thy Fear? Return for the ſake of thy Servants, the Tribes of thy Poſſeſſion.

18. The People of thy Holineſs having inherited for a little while; our Adverſaries tread down thy Sanctuary.

19. It is us, thou didſt never rule over them, they have not been called by thy Name.

CHAP. LXIV.

OH that rending the Heaven, thou wouldeſt deſcend, that the Mountains would flow down at thy Preſence;

2. As the Fire burns the Things that are melted, the Fire cauſes the Water to bubble up; to make thy Name known to thy Adverſaries, *that* the Nations may be moved at thy Preſence:

3. When thou ſhalt do terrible Things *which* we do not expect, ſhalt deſcend, the Mountains flowing down at thy Preſence.

4. They have even never heard, have not perceived by the Ear; the Eye has not ſeen, O God, beſides thee, *what* he does for him who waits for him.

5. Thou meeteſt him that is joyful in doing Righteouſneſs, thoſe who remember thee in thy Ways: lo thou art in a Wrath when we ſin; being in them for ever, we are ſaved.

6. But we are all of us as an unclean Thing, and all our own Righteouſneſs is as a Garment caſt away; nay we all wither like a Leaf, and our Iniquities carry us away like the Wind.

7. There being none who calls on thy Name, who ſtirs up himſelf to take hold of thee: for thou hideſt thy Face from us, and diſſolveſt us by means of our Iniquities.

8. Yet now, O Lord, thou art our Father: we are the Clay, and thou art our Potter; and all of us are the Work of thy Hand.

9. Be not in a Wrath, O Lord, very much, nor remember Iniquity for evermore: behold look, we beſeech thee, all of us are thy People.

10. Thy holy Cities are a Wilderneſs: Zion is a Wilderneſs, Jeruſalem deſolate.

11. Our holy and glorious Houſe, in which our Fathers praiſed thee, is burnt with Fire; and all our deſirable Things are become waſte.

12. Wilt thou in theſe Things reſtrain thy ſelf, O Lord, hold thy peace, and afflict us very much?

CHAP. LXV.

I AM ſought out by thoſe that did not enquire, and found by them who did not aſk for me: I ſay, Here, here am I, to a Nation not called by my Name.

2. I ſpread forth my Hands every Day to a rebellious People, who go in a Way *that* is not good, after their own Thoughts:

3. A People who provoke me to my Face continually; who ſacrifice in Gardens, and burn incenſe upon Bricks.

4. Who ſit among the Graves, and ſtay all Night among thoſe that are kept; who eat the Fleſh of the Hog, and the Piece of Abominations *from* their Veſſels;

Ver. 13. *like a Horſe*] eaſily and ſafely like him.

Ver. 14. *into the Valley*] to reſt there in the Shadow by the Water.

Ib. *ſo*] for the People to go on eaſily, as a Beaſt does down a Deſcent.

Ver. 17. *let*] For a Proof of this way of rendering it, if required, ſee the *Note* on *Exod.* vii. 3. and *Lowth's Commentary* here. So *Jun.* and *Trem.* tranſlate it, *Quare ſineres aberrare nos.*

Ver. 2. *the Things that are melted*] the *Heb.* being plural, and not an Adject. or Particip. to *Fire.* The *Septuag.* have tranſlated, *As Wax is melted by the Preſence of the Fire, and the Fire will burn the Adverſaries*; the *Targummiſt* more widely and wildly, *When thou didſt ſend thy Anger like Fire in the Days of Elijah, the Sea was diſſolved*, alluding to 1 *King.* viii. 38.

Ver. 4. *never*] *Heb. from ever not.*

Ver. 5. *is joyful in doing*] or *joyfully does*; as the Verb for *return* means, and is tranſlated, *again.*

Ib. *being*] for *is* makes void the Senſe; conſult the beſt *Tranſlators*, and *Noldius* under ו 60.

Ib. *in them*] in thy Ways.

Ver. 7. *by means*] as tranſlated *Jer.* v. 3. *Heb. by the Hand*, and ſo cannot mean *becauſe.* The *Targ. delivereſt us into the Hand.*

Ver. 2. *every Day*] the ſame is frequent in the *Pſalms.*

Ib. *is not good*] *was* unſuitably.

Ver. 4. *among thoſe that are kept*] which is literal whatever it ſignifies. *Jun.* and *Trem.* rendering *cuſtodita, things kept*, explain it thus in their *Comment, nempe Idola; quæ per contemptum vocantur, propterea quod ipſa non cuſtodiunt Cultores ſuos, ſed Cuſtodibus habent opus: that is they were Idols, and called ſo in Contempt, becauſe they could*

5. Who ſay, Approach to thy own, come not nigh me, for I am holier *than* thou: theſe are a Smoak in my Noſe, a Fire burning every Day.

6. Lo it is written before me, I will not hold my peace: but will reward, even reward into their own Boſom,

7. Your Iniquities and thoſe of your Fathers together, ſays the Lord, who burn incenſe upon the Mountains, and reproach me upon the Hills: ſo I will meaſure their former Work into their own Boſom.

8. Thus ſays the Lord; As the new Wine is found in a Bunch of Grapes, and one ſays, Do not deſtroy it, becauſe there is a Bleſſing in it: ſo will I do for the ſake of my Servants, not to deſtroy them all.

9. For I will bring an Offspring out of Jacob, and an Inheritor of my Mountains out of Judah; this which my choſen ones ſhall inherit, and my Servants dwell there.

10. Then ſhall Sharon be for a Fold of Flocks, and the Vale of Achor for the Herds to lie down, for my People who ſeek me.

11. Whereas you are Forſakers of the Lord, forgetting my holy Mountain, providing the Table for the Troop, and filling the Mixture for the Number.

12. So I will number you to the Sword, and all of you ſhall bow down to the Slaughter; becauſe I have called, and you would not anſwer, have ſpoken, and you would not hearken: but you have done what I was diſpleaſed with, and choſen that in which I did not delight.

13. Therefore thus ſays the Sovereign Lord: Behold my Servants ſhall eat, but you ſhall be hungry; behold my Servants ſhall drink, but you ſhall be thirſty; behold my Servants ſhall be glad, but you ſhall be aſhamed;

14. Behold my Servants ſhall ſing for Chearfulneſs of Heart; but you ſhall cry for Grief of it, and lament for the Breaking of Spirit.

15. And you ſhall leave your Name for a Curſe to my choſen ones, and the Sovereign Lord will cauſe thee to die; and will call his Servants by another Name.

16. He who bleſſes himſelf on the Earth, ſhall do it by the God of Truth; and he who ſwears on the Earth, ſhall do that by the ſame God; becauſe the former Diſtreſſes ſhall be forgot, and becauſe they ſhall be hid from my Eyes.

17. For behold I will create new Heavens, and a new Earth; and the former ſhall not be remembred, nor come into Mind.

18. But be you joyful, and rejoice for evermore, in that which I create: for behold I will create Jeruſalem a Rejoicing, and his People a Joy.

19. Nay I will rejoice for Jeruſalem, and be joyful for my People; and there ſhall no more be heard in it the Voice of Weeping, or that of Crying.

20. There ſhall thenceforth be no more either a Babe in Age, or an old Man who has not filled his Days, but the Child ſhall die in his hundredth Year; yet the Sinner being ſo old ſhall be curſed.

21. They ſhall alſo build Houſes, and inhabit; as likewiſe plant Vineyards, and eat the Fruit of them.

22. They ſhall not build, and another inhabit; they ſhall not plant and another eat: for the Days of my People ſhall be like thoſe of a Tree, and my choſen ones ſhall become old in the Work of their Hands.

23. They ſhall not labour for Vanity, nor bring forth for Trouble: for they are the Poſterity of the Bleſſed of the Lord, and their Offspring with them.

24. Moreover before they call, I will anſwer; while they are ſpeaking, I will hear.

25. The Wolf and Lamb ſhall feed as one, and the Lion eat Straw like the Ox; as for the Serpent, Duſt ſhall be his Meat: they ſhall do no Hurt, nor deſtroy on all my holy Mountain, ſays the Lord.

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not keep thoſe who worſhipped them, but muſt be kept themſelves. But perhaps it was rather the dead Bodies of ſuch as were deified, or elſe kept for Necromancy or ſome Superſtition, and this is more coherent with the Expreſſion juſt before.

Ib. *Piece*] indiſputably according to the *Text*, with *Jun.* and *Trem.* as alſo *Grot. broth*, being a *marginal Reading*.

Ver. 5. *Approach to thy own*] according to the *Original*, with *Jun.* and *Trem.* not meaning *ſtand*.

Ver. 9. *this which*] *Judah*; but the [it] obſcure in the *com. Tranſ.* if ſo expounded, otherwiſe more ſo.

Ver. 11. *Forſakers of*] or *forſaking*, like thoſe that follow, being *Participles* in *Heb.* which are of the 2d as well as 3d Perſon, and the Speech is continued in the 2d.

Ver. 15. *your Name*] of *Idolaters*, agreeable to Ver. 11, 16.

Ib. *another Name*] as Chap. lxii. 2.

Ver. 16. *by the God of Truth*] For after the *Babylonian* Captivity, the *Jews* never fell into Idolatry, as they had done before.

Ib. *my*] *Com. Lat. our*.

Ver. 20. *not filled*] There muſt needs be both *infants* and *old men before their time was filled*, but they ſhould not die ſuch.

Ver. 24. *before they call*] Some pious Reader may poſſibly allow me the Liberty, without thinking it impertinent, of juſt mentioning as an Inſtance; that a few Days before penning this, after waiting and longing for the Accompliſhment of the Work here exhibited, my Soul was drawn into deep Supplication for it to the Lord; while the unknown Letter, to crown my Hopes, was written, and coming.

CHAP.

CHAP. LXVI.

THUS ſays the Lord: Heaven is my Throne, and the Earth my Footſtool; Where is this Houſe which you build for me? And where is this Place of my Reſt?

2. For my Hand made all theſe, whereby all theſe have been, ſays the Lord: but to him will I look that is afflicted, and ſmitten in Spirit, and trembles at my Word.

3. Killing an Ox is *like* ſlaying a Man, ſacrificing a Lamb *like* cutting off a Dog's Head, offering up an Oblation *like* the Blood of a Hog, perfuming with Frankincenſe *like* bleſſing an Idol: they even chooſe their own Ways, and their Soul delights in their Abominations.

4. I will alſo chooſe their Mockings, and bring their Fears to them; becauſe I called, and none anſwered, ſpoke, and they did not hearken: but they did what I was diſpleaſed with, and choſe that which I did not delight in.

5. Hear the Word of the Lord, you who tremble at his Word; Your Brethren that hated you, that drove you far off for my Name's ſake ſaid, Let the Lord be glorified; whereas he will appear to your Gladneſs, and they will be aſhamed.

6. There is a Voice of Tumult from the City, a Voice from the Temple; the Voice of the Lord who renders a Recompence to his Enemies.

7. Before ſhe is in labour, ſhe brings forth: before the Pangs come on her, ſhe is even delivered of a Male.

8. Who has heard the Like of this? Who has ſeen the Like of theſe Things? Is the Earth made to be in labour in one Day? Is a Nation brought forth at one Time? For *ſo* Zion is in labour, moreover brings forth her Sons.

9. Shall I break open, and not cauſe to bring forth? ſays the Lord: Shall I cauſe to bring forth, and yet ſhut up? ſays the Lord.

10. Be glad with Jeruſalem, and rejoice with her, all who love her; be joyful with her in Joy, all who mourn for her:

11. That you may ſuck, and be ſatisfied with the Breaſt of her Comforts; that you may ſqueeze out, and delight your ſelves by the Splendor of her Glory.

12. For thus ſays the Lord; Behold I will extend Peace to her like a River, and the Glory of the Nations like an overflowing Flood, and you ſhall ſuck; you ſhall be carried at the Side, and be delighted upon the Knees.

13. As one whom his Mother comforts, ſo will I comfort you, and you ſhall be comforted in Jeruſalem.

14. Which ſeeing, your Heart ſhall be joyful, and your Bones flouriſh like an Herb; ſince the Hand of the Lord will be known with his Servants, and Indignation with his Enemies.

15. For behold the Lord will come with Fire, and his Chariots like a Whirlwind; to render his Anger in Wrath, and his Rebuke in Flames of Fire.

16. For by Fire will the Lord come to Judgment, and by his Sword, with all Fleſh; and the Slain of the Lord will be many.

17. Thoſe who conſecrate and cleanſe themſelves at the Gardens, behind one within, eating the Fleſh of the Hog, that which is abominable, and the Mouſe, ſhall be conſumed together, ſays the Lord.

18. And it ſhall come about for me, by their Doings and Thoughts, to gather together thoſe of all Nations and Tongues; that they may come, and ſee my Glory.

19. Among whom I put a Sign, and ſend ſuch as eſcape of them, to the Nations of Tarſhiſh, Pul and Lud that draw the Bow, Tubal and Greece; to the Iſles far off, which have not heard my Fame, nor ſeen my Glory: and they ſhall declare my Glory in the Nations.

20. Beſides they ſhall bring all your Brethren from all the Nations, *for* a Preſent to the Lord, on Horſes, in Chariots, in tilted Wagons, on Mules and ſwift Beaſts, to my holy Mountain Jeruſalem, ſays the Lord; as the Iſraelites bring a preſent in a clean Veſſel to the Lord's Houſe.

Ver. 2. *whereby*] as I had tranſlated before I ſaw the frivolous Objection in *Crit. Notes*, p. 76. of *a flat tautology*, chargeable only on *Tranſlation*, not on the *Original*; which notwithſtanding the Author would have removed by altering the *Heb.* יהיו into לי היו to make *and all theſe things are mine*. 'Tis *only the inſertion of one letter*, he ſays, a little Matter with our modern *Antihebræoli*; but it is alſo parting one Word into two.

Ib. *afflicted*] rather than *poor*, both in regard to the *Heb.* Word, and the Context.

Ver. 8. *the Earth*] the Women of the whole Earth.

Ib. *moreover*] So the *Heb.* Particle ſtanding here ſignifies, and not *as ſoon as*; which alſo ſpoils the ſenſe, becauſe *travailed* and *brought forth* are the ſame.

Ver. 17. *one*] the Idol placed there I ſuppoſe, as more likely than a *tree*.

Ver. 18. *to gather*] to receive the *Gentiles*, by reaſon of the Sins of the *Jews*.

21. And

21. And I will take of them alſo for Prieſts, for Levites, ſays the Lord.

22. For as the new Heaven and new Earth, which I will make, ſhall remain before me, ſays the Lord; ſo ſhall your Offspring and Name remain.

23. And from one New-moon to the other, as alſo from one Sabbath to the other, all Fleſh ſhall come to worſhip before me, ſays the Lord.

24. Moreover they ſhall go forth, and ſee the dead Bodies of thoſe Men who have tranſgreſſed againſt me: for their Worm ſhall not die, nor their Fire be quenched; but they ſhall be loathſome to all Fleſh.

NOTES upon the BOOK of JEREMIAH.

CHAP. I.

THE Words of Jeremiah the Son of Hilkiah, one of the Prieſts that were at Anathoth in the Country of Benjamin.

2. Who had the Lord's Commiſſion in the Time of Joſiah the Son of Amon King of Judah, in the thirteenth Year of his Reign;

3. As alſo in the Time of Jehoiakim, till the ending of the eleventh Year of Zedekiah, the Sons of Joſiah, Kings of Judah, till thoſe of Jeruſalem were carried away in the fifth Month.

4. Firſt I had the Lord's Commiſſion as follows,

5. I knew thee before I formed thee in the Belly, and before thou cameſt out of the Womb I conſecrated thee, making thee a Prophet to the Nations.

6. But I ſaid, Alas, Sovereign Lord! behold I know not how to ſpeak: for I am a Child.

7. Upon this the Lord replied to me; Do not ſay, I am a Child: for thou ſhalt go to all whom I ſend thee to, and ſpeak all that I command thee.

8. Be not afraid of their Preſence: for I will be with thee, to deliver thee, ſays the Lord.

9. Beſides the Lord put forth his Hand, and touched my Mouth, ſaying to me himſelf; Behold I put my Words in thy Mouth.

10. See, I ſet thee this Day over Nations and Kingdoms; to root up, break down, deſtroy and demoliſh, to build and to plant.

11. I had further the Lord's Commiſſion thus, What doſt thou ſee, Jeremiah? And upon my ſaying, I ſaw a Stick of an Almond-tree;

12. Thou ſeeſt well, replied the Lord to me, as I am haſtening about my Commiſſion to do it.

13. Having the Lord's Commiſſion again as follows, What doſt thou ſee? I anſwered, that it was a Pot *to which the Fire* was blown, with its Mouth from the north Part.

14. The Lord then ſaid to me: Adverſity ſhall be opened from the North againſt all the Inhabitants of the Country.

15. For behold I will call all the Families of the northern Kingdoms, ſays the Lord, who ſhall come, and put their ſeveral Thrones at the Entrance of the Gates of Jeruſalem, and at all the Walls of it on every Side, as likewiſe at all the Cities of Judah.

16. Thus will I pronounce my Judgments to them for all their Wickedneſs; who have forſaken me, burnt incenſe to other gods, and bowed down to the Works of their own Hands.

17. Do thou therefore gird thy Loins, get ready, and ſpeak to them all that I command thee: be not daunted at their Preſence, leſt I ſhould daunt thee in it.

18. And lo I put thee to Day for a fortified City, an iron Pillar, and braſen Walls againſt the whole Country; to the Kings of Judah, its Princes, Prieſts, and the People of the Country:

19. Who though they fight againſt thee, ſhall not prevail over thee; ſince I will be with thee, ſays the Lord, to deliver thee.

CHAP. II.

I HAD then the Lord's Commiſſion as follows:

2. Go and proclaim in the Hearing of thoſe of Jeruſalem, that the Lord ſays thus; I remember thee, the Kindneſs of thy Youth, the Love of thy Eſpouſals, at thy going after me in the Wilderneſs, in a Country that was not ſown;

3. Iſrael being holy to the Lord, the Firſt-fruits of his Increaſe: all who offending would conſume him, Adverſity came on them, ſays the Lord.

4. Hear the Lord's Commiſſion, you Houſe of Jacob, even all the Families of the Houſe of Iſrael,

5. Who ſays thus; What Injuſtice did your Fathers find in me, that they got far

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Ver. 4. *I had the Lord's Commiſſion as follows*] to be a little moderniz'd to the Genius of our Language, as the *Heb.* Verb too does not ſignify *came*. The Expreſſion *is to be underſtood*, ſays *Caryl*, *that the Lord did ſecretly reveal himſelf to the Spirits of his Prophets, and not by any external audible Voice: it was an inward, not an outward Word, Expoſit. on Job.* Vol. I. Ch. i. p. 86.

Ver. 6. *know not how*] *Heb.*

Ver. 13. *from*] as if coming from the North with open Mouth ſouthward, Ver. 14. to take in Fleſh, as the *Babylonians* did againſt *Judah*; and מ certainly ſignifies *from*, not *towards*; ſee likewiſe *Gell's Eſſay*, p. 513.

Ver. 3. *came*] in the Preterperfect Tenſe, according to the Senſe of the Place, and *Lowth* in his *Commentary*, with *Grot. Leo Jud. Jun.* and *Trem.*

from me, and went after Vanity, becoming vain?

6. And did not ſay, Where is the Lord who brought us up from the Country of Egypt, conducting us through the Wilderneſs, through a deſart Country with Pits, through a dry Country of the Shadow of Death, through a Country where no Man paſſed, nor Men dwelt there?

7. Beſides I brought you into a Country of arable Ground, to eat the Fruit and Goodneſs of it; yet being come in, you have defiled my Country, and made my Poſſeſſion abominable.

8. The Prieſts do not enquire, Where is the Lord? But thoſe who handle the Law are ignorant of me, even the Shepherds tranſgreſs againſt me, and the Prophets propheſy by Baal, going after Things which do not profit.

9. Therefore will I ſtill contend with you, ſays the Lord, and even with your Children's Children.

10. For paſs to the Iſles of Chittim, and ſee, ſend alſo to Kedar, and underſtand thoroughly, even ſee whether there is ſuch a Thing as this:

11. Whether a Nation has changed gods, though they are not gods? Yet my People have changed their Glory, for that which does not profit.

12. Be aſtoniſhed, O Heavens, at this, nay be horribly afraid, *and* very waſte, ſays the Lord.

13. Becauſe my People have done two bad Things: forſaken me the Fountain of ſpring Water, to hew them out Ciſterns, broken ones which will hold no Water.

14. Is Iſrael a Servant? Was he born a Slave? Wherefore is he become a Prey?

15. The young Lions have roared at him, uttering their Voice, and made his Country deſolate: his Cities are burnt down, being without Inhabitant.

16. Even the Race of Noph and Tahapanes have fed on thee at the Crown of the Head.

17. Haſt not thou done this to thy ſelf, by thy forſaking the Lord thy God, at the Time when he conducted thee in the Way?

18. And now what Buſineſs haſt thou in the Way to Egypt, to drink the Water of Shihor? Or what Buſineſs haſt thou in the Way to Aſſyria, to drink the Water of *that* River?

19. Thy own Wickedneſs corrects thee, and thy Turnings away reprove thee: know therefore and ſee, that thy forſaking the Lord thy God is an evil and bitter Thing; not having my Fear, ſays the ſovereign Lord of Armies.

20. Though long ago I broke thy Yoke, burſt thy Bonds, and thou ſaideſt, I will not tranſgreſs; when upon every high Hill, and under every green Tree thou art ranging about, committing Whoredom.

21. Whereas I planted thee a choice Vine, all of it true Seed; how then art thou turned into the ſtraggling *Branches* of a ſtrange Vine to me?

22. For if thou ſhouldeſt waſh thy ſelf with Nitre, and have much Soap, thy Iniquity is marked before me, ſays the Sovereign Lord.

23. How canſt thou plead, I am not defiled, I have not gone after Baalim? See thy Way in the Valley, know what thou haſt done; *like* a ſwift Dromedary traverſing her Ways:

24. *Like* a wild Aſs uſed to a Wilderneſs, that ſnuffs up the Wind at her own Deſire; at her Occaſion who can turn her back? Any who ſeek her need not be tired, in her Month they may find her.

25. With-hold thy Foot from being bare, and thy Throat from Thirſt; but thou ſayeſt, It is paſt Hope, it cannot be; for I love Strangers, and ſhall go after them.

26. As a Thief is aſhamed when he is found, ſo are the Family of Iſrael themſelves aſhamed, their Kings, Princes, and Prieſts, and Prophets;

27. Who ſay to the Wood, Thou art my Father; and to the Stone, Thou haſt brought me forth; for they turn to me the Back, and not the Face: yet in the Time of their Adverſity they will ſay; O riſe up, and ſave us.

28. Then where will be thy gods that thou haſt made thee? Let them riſe up, if they can ſave thee in the Time of thy Adverſity: for thou haſt as many gods as thou haſt Cities, Judah.

29. What would you plead with me for? Who have all rebelled againſt me, ſays the Lord.

30. I have ſtriken your Poſterity in vain,

Ver. 13. *ſpring Water*] or *Water of Life*; but tho' that is the Meaning, *Life* or *living* does not agree with the reſt of the Simile, and we might in the ſame Manner put the Meaning of *Fountain*, *Water*, &c.

Ver. 17. *done this to thy ſelf*] So in one Line of *Pythagoras*'s *Golden Verſes*,

Γνώσῃ δ' ἀνθρώπους αὐθαίρετα πήματ' ἔχοντας.

Thou mayeſt know that Men have Deſtruction of their own Accord.

Ver. 22. *much Soap*] For this, it ſeems, was plentiful there; being the only Commodity now that Country affords, ſeveral Ship-loads of which are yearly exported into *Turky* and *Egypt*, and is made of the Aſhes of certain fat Turf, *Corten*'s *Trav.* in 1738.

Ver. 25. *from being bare*] by wearing out the Shoes, in going after Idols and Idolaters.

they

they would not receive Correction: your own Sword has conſumed your Prophets, like a deſtroying Lion.

31. You Generation, ſee the Lord's Commiſſion: have I been a Wilderneſs to Iſrael? a Country of divine Darkneſs? Wherefore do my People ſay, We govern, we will come to thee no more.

32. Does a Virgin forget her Ornaments, a Bride her Ribbands? Whereas my People have forgot me Days out of Number.

33. Why doſt thou make thy Way in ſeeking Love good? For which Reaſon thou alſo teacheſt the evil ones thy Ways.

34. In thy Skirts is further found the Blood of the Lives of the needy innocent ones: I have not found it by digging, for it is upon all theſe.

35. Nevertheleſs thou ſayeſt, Becauſe I am innocent, certainly his Anger will turn away from me: behold I will come to judgment with thee for ſaying, I have not ſinned.

36. Why doſt thou go away ſo much to alter thy Way? Thou ſhalt be aſhamed of Egypt too, as thou haſt been of Aſſyria.

37. Thou ſhalt alſo come out of it with thy Hands upon thy Head: for the Lord rejects thy Securities, and thou ſhalt not proſper in them.

CHAP. III.

TO proceed; Behold ſhould a Man ſend away his Wife, and when ſhe is gone from him ſhe ſhould become another Man's, might he return to her any more? Would not that Country be quite polluted? Yet committed Whoredom as thou haſt with many Neighbours, do thou return to me, ſays the Lord.

2. Look up to the high Places, and ſee where thou haſt not been lain with: thou haſt ſate for them in the Ways, like an Arabian in the Wilderneſs, and polluted the Country with thy Whoredoms and Wickedneſs.

3. Therefore have the Showers been withheld; and there has been no latter Rain; yet haſt thou the Forehead of a Woman *that* is a Whore, thou refuſeſt to be aſhamed.

4. Wilt not thou henceforth call to me; My Father, thou art the Guide of my Youth?

5. Will he retain *Anger* for ever? Will he keep *it* perpetually? *Though* indeed thou haſt ſpoken and done as evil Things as thou couldeſt.

6. The Lord alſo ſaid to me in the Time of King Joſiah: Haſt thou ſeen that which deſerting Iſrael did? She went upon every high Mountain, and under every green Tree, and there committed Whoredom.

7. Yet I ſaid after ſhe had done all theſe Things, Return to me; but ſhe would not: and her treacherous Siſter Judah ſaw *it*.

8. However I ſaw, when by reaſon of all in which deſerting Iſrael had committed Adultery, I ſent her away, and gave her a Writing of Divorce; that treacherous Judah her Siſter did not fear, but went, and committed Whoredom likewiſe her ſelf.

9. And through the Lightneſs of her Whoredom ſhe polluted the Country, committing Adultery with Stone and Wood.

10. Nay for all this too her treacherous Siſter Judah has not returned to me with her whole Heart, but falſely, ſays the Lord.

11. Therefore continued the Lord to me: Deſerting Iſrael having juſtified her ſelf more than treacherous Judah.

12. Go, and proclaim theſe following Words northward; Return, deſerting Iſrael, ſays the Lord, I will not make my Countenance lour againſt you: for I am kind, adds he, I will not retain *Anger* for ever.

13. Only acknowledge thy Iniquity, that thou haſt tranſgreſſed againſt the Lord thy God; diſperſing thy Ways to Strangers under every green Tree, and you have not hearkened to what I ſaid, ſays the Lord.

14. Return, deſerting Poſterity, ſays he, for I am married to you; whom I will take one of a City, and two of a Family, bringing you to Zion.

15. And will give you Shepherds according to my own Heart, who ſhall feed you with Knowledge and Underſtanding.

16. In thoſe Days alſo when you are increaſed, and become fruitful in the Country, ſays the Lord, it will no more be ſaid, The Ark of the Lord's Covenant; nor will it come into the Mind: they will neither remember it, nor count, which will be done no more.

17. At that Time Jeruſalem ſhall be called

Ver. 31. *divine Darkneſs*] *Heb. Darkneſs of Jah* or *the Lord.*

Ver. 33. *make—good*] that is juſtify it to be right, as *Noldius* expounds it in his *Concordantia Particularum Hebræarum*, p. 507. This is literal from the *Heb.* Text.

Ib. *teacheſt the evil ones thy Ways*] viz. to juſtify themſelves in Wickedneſs.

Ver. 34. *theſe*] which I rather aſcribe to the *innocent ones*, than with ſome to the *Skirts* or *Idols*.

Ver. 36. *to alter*] This locomotive Diſpoſition in Religion, the Oppoſite of Bigotry, as in Chap. xlviii. 11. is, if not equally, to be ſhunned.

Ver. 37. *come out of it*] viz. the Ambaſſadors ſent thither.

Ver. 1. *To proceed*] the Verb being infinitive.

Ib. *Behold*] which it is, and not *if*.

Ver. 3. *yet*] or as ſome render this along with the firſt Conjunct. *and though.*

Ver. 9. *her Whoredom*] *Judah's*.

Ver. 13. *diſperſing thy Ways*] A Periphraſis, or perhaps *Heb.* Idiom, for ranging about.

Ver. 16. *count*] This being after the *Babylonian* Capti-

The Throne of the Lord, to which all Nations will be gathered, to the Name of the Lord at Jeruſalem; and they will go no more after the Imagination of their evil Heart.

18. The Family of Judah ſhall go with that of Iſrael in thoſe Days, and they ſhall come out of the north Country, to this which I made your Forefathers poſſeſs.

19. When I ſay; How ſhall I put thee among the Sons, and give thee the deſirable Country, the glorious Poſſeſſion of the Armies of the Nations? I ſay withal; Thou ſhalt call me, My Father, and not turn away from following me.

20. Surely *as* a Wife is treacherous to her Companion, ſo have you been treacherous againſt me, O Family of Iſrael, ſays the Lord.

21. There was a Voice of Weeping heard upon the high Places, the Supplications of the Iſraelites: for they had made their Way crooked, they had forgot the Lord their God.

22. Return, deſerting Poſterity, I will heal your Turnings away: *ſay*, Behold we are come to thee, becauſe thou art the Lord our God.

23. Surely in vain from the Hills, the Multitude of Mountains, ſurely by the Lord our God is the Salvation of Iſrael.

24. Shame having conſumed the Labour of our Fathers from our Youth, their Flocks and Herds, Sons and Daughters.

25. We lie down in our Shame, and our Confuſion covers us; becauſe we our ſelves have ſinned againſt the Lord our God, as well as our Fathers, from our Youth to this Time, and not hearkened to what he ſaid.

CHAP. IV.

IF thou wilt return, O Iſrael, ſays the Lord, thou mayeſt return to me: and if thou wilt take away thy Abominations from my Face, thou ſhalt not remove.

2. But ſhalt ſwear, By the Lord's living; truly, juſtly and righteouſly: through whom the Gentiles ſhall be bleſſed, and glory through him.

3. For thus ſays the Lord to the Men of Judah and Jeruſalem: Break up for your ſelves the fallow Ground, and do not ſow in the Thorns.

4. Be circumciſed to the Lord, taking away the Foreſkins of your Hearts, O Men of Judah, and Inhabitants of Jeruſalem; leſt my Wrath ſhould come forth like Fire, and burn, ſo that none can quench *it*, by reaſon of the Wickedneſs of your Deeds.

5. Declare in Judah, and publiſh in Jeruſalem, ſaying; Sound the Trumpet in the Country, proclaim fully as follows, Get together, and let us go into the fortified Cities.

6. Lift up the Standard towards Zion, gather together, do not ſtay: for I will bring Adverſity from the North, and a great Breach.

7. The Lion comes up from his Thicket, and the Deſtroyer of the Nations marches on, coming out of his Place; to make thy Country deſolate *that* thy Cities may be waſte, having no Inhabitant.

8. For this gird your ſelves with Sackcloth, cry, and lament; becauſe the Lord's fervent Anger is not turned back from us.

9. On that Day, ſays the Lord, ſhall the Courage of the King periſh, as alſo that of the Princes, the Prieſts too ſhall be aſtoniſhed, and the Prophets wonder.

10. Upon this I ſaid; Alas, Sovereign Lord, ſurely thou haſt quite deceived this People, and Jeruſalem, in ſaying, You ſhall have Peace; whereas the Sword reaches to the very Life.

11. At that Time it ſhall be ſaid to this People, and Jeruſalem; There is a clear Wind of the high Places in the Wilderneſs, at the Way to the Daughter of my People, neither to winnow, nor to purify.

12. A full Wind from thoſe Places ſhall come for me: even now I pronounce the Judgments to them.

13. Behold he will come up like the Clouds, and his Chariots will be like a Whirlwind, his Horſes ſwifter than Eagles: wo is to us, for we are waſted.

14. Waſh thy Heart from Wickedneſs, Jeruſalem, that thou mayeſt be ſaved; how long ſhall thy vain Thoughts lodge within thee?

15 For a Voice declares from Dan, and publiſhes the Vanity from Mount Ephraim.

16. Make mention to the Nations, lo publiſh concerning Jeruſalem, *that* Keepers are coming from a far Country, who utter their Voice againſt the Cities of Judah.

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vity, when the Ark never returned to *Jeruſalem*, nor the Country of *Judah*, but was probably deſtroyed, *viſit* ſeems not the Meaning; ſo *Jun.* and *Trem.* render by *recenſeo*.

Ver. 19. *How*] How ſhall I count you that are ſo wicked any of my Children, on whom I ſhould beſtow ſuch a good Inheritance?

Ib. *Armies*] the *Chaldeans*, *&c.* to whom the Country belonged in the Time of Captivity.

Ver. 5. *fully*] *Heb. fulfil*, not *gather together*; and the *Heb.* Verbs do ſometimes thus ſerve for Adverbs.

Ver. 6. *gather*] as rendered every where elſe by our *Tranſlators*, viz. Ch. vi. 1. *Exod.* ix. 19. *Iſa.* x. 31.

Ver. 11. *Wind*] See Chap. li. 1.

Ver. 15. *from Dan*] as Chap. viii. 16.

Ib. *the Vanity*] vain Security, it being the ſame Noun as in the foregoing Verſe.

Ver. 16. *Keepers*] to keep in Cuſtody as they do Priſoners: for this in the *Chald.* is, *an Army of People plundering as Grape-gatherers*; *notzerim* being rendered as *botzerim*, and the reſt added in.

17. Like

17. Like thoſe who look after a Field are they againſt her on every Side, becauſe ſhe has rebelled againſt me, ſays the Lord.

18. Thy own Way and Deeds have cauſed theſe Things to thee: this is of thy own Wickedneſs, that it is bitter, that it reaches to thy Heart.

19. O my Bowels, my Bowels, I am in Anguiſh at the Sides of my Heart, which is diſturbed in me, I cannot be ſilent; becauſe thou heareſt, my Soul, the Sound of the Trumpet, the Noiſe of War.

20. Breach upon Breach is to be proclaimed, as the whole Country is to be waſted: my Tents are waſted preſently, my Curtains in an Inſtant.

21. How long ſhall I ſee the Standard, ſhall I hear the Sound of the Trumpet?

22. For my People are fooliſh, not knowing me, they are ſilly Children, and they do not underſtand: they are wiſe to do ill, but know not how to do well.

23. I ſaw the Earth, and behold it was vacant and void; as alſo the Heaven, and it had no Light.

24. I ſaw the Mountains, and behold they ſhook; as likewiſe all the Hills, which were moved ſwiftly.

25. I ſaw that behold there were no Men, and all the Fowls of the Air were fled.

26. I ſaw that behold the arable Ground was a Wilderneſs, and all its Cities were deſtroyed by reaſon of the Lord, that is of his fervent Anger.

27. For thus ſays the Lord: All the Country ſhall be deſolate, though I will not make an entire End.

28. The Earth will mourn for this, and the Heaven above be gloomy; becauſe I have ſpoken, I have purpoſed, and will not repent, nor turn back from it.

29. At the Sound of the Horſemen and Archers ſhall the whole City flee, they ſhall go into the Thickets, and get up on the Rocks: every City ſhall be forſaken, and no Perſon dwell in them.

30. When thou art waſted, what wilt thou do? Though thou art cloathed with Scarlet, though thou art decked with Ornaments of Gold, though thou teareſt thy Eyes with Paint, in vain doſt thou make thy ſelf handſome: the Doters deſpiſe thee, they will ſeek thy Life.

31. For I have heard a Voice like a Woman's in labour, Anguiſh like hers who firſt brings forth, the Voice of the Daughter of Zion panting, ſpreading out her Hands; Wo is to me now, becauſe my Life is tired with Slayers.

CHAP V.

GO about in the Streets of Jeruſalem, look now, know, and ſeek in the broad Ways of it; if you can find a Perſon, if there is one who executes Judgment, ſeeks the Truth, I will pardon it.

2. Therefore they ſwear falſely, even though they ſay, By the Lord's living.

3. O Lord, are not thy Eyes on the Truth? Thou haſt ſmitten them, yet they did not grieve; having conſumed them, the reſt refuſed to receive Correction: they made their Faces harder than a Rock, refuſing to return.

4. Upon which I ſaid; Certainly thoſe are poor, they are fooliſh, becauſe they do not know the Way of the Lord, the Judgment of their God;

5. I will get me to the great ones, and ſpeak to them, ſince theſe know the Way of the Lord, the Judgment of their God: whereas the latter broke the Yoke together, burſt the Bonds.

6. The Lion therefore from the Wood will ſlay them, the evening Wolf will waſte them, the Leopard watch over their Cities, out of which every one who goes will be torn in pieces; becauſe their Tranſgreſſions are multiplied, their Turnings away become numerous.

7. Where ſhall I pardon thee at this Place? Thy Sons have forſaken me, and ſwear by thoſe that are not gods: though I have filled them, yet they commit Adultery, and go together by Troops at the Harlot's Houſe.

8. They are *like* Horſes that are fed early, neighing each one for his Neighbour's Wife.

9. Shall not I puniſh for theſe Things? ſays the Lord; and ſhall not my Soul be revenged on ſuch a Nation as this?

10. Get up on its Walls, and deſtroy, but do not make an entire End: take away its Breaſtworks, becauſe they are not the Lord's.

11. For the Family of Iſrael, and that of Judah, are quite treacherous againſt me, ſays the Lord.

12. They lye againſt the Lord, in this manner; It will not be, for Adverſity will not come upon us, we ſhall ſee neither Sword nor Famine.

Ver. 18. *that it*] viz. this is the Effect of thy Wickedneſs; made improper and obſcure by *becauſe*.

Ver. 30. *Eyes*] not *face*. *Stibium*, or Antimony pulverized, is ſaid to have been uſed by the Ancients to make the Eyes and Eyebrows look black and large.

Ver. 2. *By the Lord's living*] This being the Form of ſwearing, *Hoſ.* iv. 15. ſee *Gen.* xlii. 15, 16.

Ver. 4. *thoſe*] the common People of the City, Ver. 1.

Ver. 7. *Where*] as the *Heb.* ſignifies, not *How*. It may ſhew the Wickedneſs was too great to be pardoned, in all Parts of the City, as Ver. 1. ſee *Jun. &c.*

13. But the Prophets will become Wind, and there is no Commiſſion in them; it will be done thus to themſelves.

14. Therefore thus ſays the Lord God of Armies: Becauſe you ſpeak this Thing, behold I will make my Words in thy Mouth Fire, and this People Wood, and the former ſhall conſume the latter.

15. Behold I will bring againſt you a Nation from a Place far off, O Family of Iſrael, ſays the Lord; which is a ſtrong Nation, one that was of old Time, a Nation whoſe Language thou doſt not know, nor underſtand what they ſpeak.

16. Their Quiver is like an open Grave, all of them are ſtout Men.

17. And they will eat thy Harveſt and Bread, *which* thy Sons and Daughters ſhould eat, as they will alſo thy Flocks and Herds, they will eat of thy Vines and Fig-trees; they will impoveriſh thy fortified Cities, in which thou doſt truſt, with the Sword.

18. But yet in thoſe Days, ſays the Lord, I will not make an intire End of you.

19. And when you ſay, What does the Lord our God do all theſe Things to us for? thou ſhalt anſwer them, according as you have forſaken me, and ſerved ſtrange gods, in your own Country, ſo ſhall you ſerve Strangers in a Country *that* is not yours.

20. Declare this which follows in the Family of Jacob, and publiſh it in Judah:

21. Hear this now, you ſilly People, with no Senſe; who have Eyes, but do not ſee, who have Ears, but do not hear:

22. Will not you fear me? ſays the Lord; will you not be afraid of my Preſence? who have put the Sand the Bounds to the Sea, by an everlaſting Statute, which it cannot paſs: and though its Waves are moved, yet they cannot prevail; nor paſs it, though they are boiſterous.

23. But this People have an unruly and rebellious Heart: they are departed, and gone away.

24. Nor do they ſay in their Heart, Let us now fear the Lord our God, who gives the Rain, both the firſt and latter Rain in their Seaſon; he keeps for us the appointed Weeks of Harveſt.

25. Your Iniquities have turned away theſe Things, and your Sins with-held that which is good from you.

26. For there are found among my People wicked Men, who obſerve as the Fowlers ſet Snares, they ſet a deſtroying Thing, catch Perſons.

27. As a Cage is full of Birds, ſo are their Houſes full of Deceit; by reaſon of which they are become great, and rich.

28. They are fat, are bright, they even ſurpaſs the evil Things: the Cauſe which is of the Fatherleſs they do not plead, yet proſper, nor do they judge the Right of the needy ones.

29. Shall not I puniſh for theſe Things? ſays the Lord? ſhall not my Soul be revenged on ſuch a Nation as this?

30. An aſtoniſhing, and horrible Thing, is brought to paſs in the Country:

31. The Prophets propheſy falſely, and the Prieſts rule by their means, my People loving it ſhould be ſo; but what will you do at the End of it?

CHAP. VI.

GATHER together, you Benjaminites, from within Jeruſalem, ſound the Trumpet in Tekoa, and put up the Token at Beth-hackerem: for Adverſity appears from the North, and a great Breach.

2. To a Paſture, and delicate Place, do I compare the Daughter of Zion.

3. To which Shepherds come with their Flocks, pitch Tents by it round about, feed in their ſeveral Places, *ſaying*;

4. Prepare War againſt it; ariſe, and let us go up at Noon: wo is to us, for the Day is turned about, and the Shadows of the Evening are ſtretched forth.

5. Ariſe, let us go up then by Night, and deſtroy its Palaces.

6. For thus ſays the Lord of Armies; Cut down Wood, and make a Rampart againſt Jeruſalem; that is the City to be viſited, all that is within it being Oppreſſion.

7. As a Spring ſends out its Water, ſo does that its Wickedneſs: Violence and Waſting are heard in it, before me there is continually Sickneſs and Wounds.

8. Be inſtructed, Jeruſalem, leſt my Soul ſhould hang looſe from thee, leſt I ſhould make thee deſolate, a Country uninhabited.

Ver. 17. *eat of*] I preſume not *eat up*.

Ver. 26. *Fowlers*] which the *Heb.* Noun ſignifies, not *ſnares*, the Verb ſignifying to *ſet ſnares*.

Ver. 1. *together*] *to flee* added in the *Eng.*

Ver. 2. *Paſture*] The *Heb.* Word has properly this Meaning, which the next Verſe abundantly confirms; whereas to ſignify *comely* there muſt be ſuppoſed a Change of the Letter ס into ן beſides the Inconſiſtency it produces; ſee *Lowth's Commentary*, with *Grot.*

Ver. 3. ſaying] ſeveral times added thus in the *com. Tranſ.* as Ver. 17.

Ver. 8. *hang looſe*] ſtrictly to the Meaning of the *Heb.* Word, and in an Idiom of our own.

9. Thus adds the Lord of Armies, They ſhall throughly glean the Remainder of Iſrael as a Vine: put thou back thy Hand like a Grape-gatherer into the Baſkets.

10. To whom ſhall I ſpeak, and teſtify, that they may hear? Behold their Ear is uncircumciſed, ſo that they cannot hearken: behold the Lord's Commiſſion is a Reproach to them, they are not pleaſed with it.

11. I am therefore filled with the Lord's Wrath, am weary of containing; I will pour *it* out upon the Children in the Street, and upon the young Men conſulting together: for both the Huſbands with the Wives will be taken, *and* the Old with ſuch as are full of Days.

12. Their Houſes will alſo be turned to others, the Fields and Women together: for I will ſtretch forth my Hand againſt all the Inhabitants of the Country, ſays the Lord.

13. Becauſe from the leaſt of them to the very greateſt, every one is covetous; and from the Prophet even to the Prieſt, every one deals falſely.

14. And they heal the Breach of my People lightly, ſaying, Conſtant Peace; when there is none.

15. Are they aſhamed, becauſe they do Abomination? They are even not at all aſhamed, nor do they know how to bluſh: therefore ſhall they fall among thoſe who fall, at the Time that I viſit them they ſhall ſtumble, ſays the Lord.

16. Who expreſſed himſelf thus; Stand by the Ways, and look, and aſk for the ancient Paths, where the good Way is, and go in it; ſo ſhall you find reſt for your Souls; but they ſaid, We will not go *there*.

17. I further ſet up Watchmen over them, *ſaying*, Hearken to the Sound of the Trumpet; but they ſaid, We will not.

18. Therefore hear, you Nations, and know, you Aſſembly, what ſhall be upon them.

19. Hear, O Earth, behold I will bring Adverſity on this People, the Fruit of their own Thoughts; becauſe they have not hearkened to my Words, nor my Law, but rejected it.

20. Wherefore is Frankincenſe brought to me from Sheba, and the beſt ſweet Cane from a Country far off? Your Burnt-offerings are not acceptable, nor your Sacrifices ſweet to me.

21. For which Reaſon the Lord ſays thus: Behold I will put Stumbling-blocks to this People, and the Fathers and Sons ſhall ſtumble on them together, the Inhabitant and his Neighbour periſh.

22. Lo, continues the Lord, a People ſhall come from the north Country, and a great Nation ſhall be ſtirred up from the Sides of the Earth.

23. Who will take hold of Bow and Spear, they are cruel, and have no compaſſion, their Voice makes a Noiſe like the Sea, and they ride upon Horſes, each ſet in order like a Warrior againſt thee, O Daughter of Zion.

24. We having heard the News of it, our Hands are ſlack, Diſtreſs has taken hold of us, Anguiſh as of a Woman in labour.

25. Go not forth into the Field, nor walk in the Way: for the Sword of the Enemy, Dread is round about.

26. O Daughter of my People, gird thee with Sackcloth, and roll thy ſelf in Aſhes, make thee Mourning *as* for an only Child, very bitter Lamentation; ſince the Waſter will ſuddenly come againſt us.

27. I have made thee a Tower, a Fortreſs among my People; that thou mayeſt know, and try their Way.

28. All of them are moſt unruly, they go about backbiting, are *like* Braſs and Iron: they are all of them Corrupters.

29. The Bellows are burnt, the Lead is conſumed by the Fire, one ſtill caſts in vain, the Wicked being not pulled away.

30. Rejected Silver they ſhall call them, becauſe the Lord has rejected them.

CHAP. VII.

A COMMISSION which Jeremiah had from the Lord was as follows:

2. Stand at the Gate of the Lord's Houſe, and proclaim there this following Commiſſion: Hear the Commiſſion of the Lord, all Judah, who come in at theſe Gates to worſhip him.

3. Thus ſays the Lord of Armies, the God of Iſrael; Let your Ways and Deeds be good, and I will cauſe you to dwell in this Place.

4. Truſt ye not on falſe Things, ſaying

Ver. 9. *put thou back thy Hand*] to take out what is left.
Ver. 10. *I*] *Jeremiah* himſelf.
Ver. 14. *of my People*] *of the daughter* ſeems added unſuitably, as the People are ſpoken of plurally both before and after.
Ver. 24. *We*] ſpoken by the Prophet in the Name of his People.
Ver. 27. *I*] *ſays God*, to be underſtood.
Ver. 29. *the Lead*] uſed in caſting.
Ib. *ſtill*] it being not a Noun, but the Verb repeated.
Ver. 4. *falſe Things*] ſo *Caſtal.* has *falſis rebus*, as *Jun.* and *Trem.* have *rebus falſis*; and by comparing the ſame Ver. 8. with Ver. 10. it appears that the coming and ſtanding before God there, were thoſe Things which would be falſe to truſt on by ſuch as were wicked People; ſee the latter Word thus rendered Ver. 23.
Ib. *they are of*] to make it Senſe, and agreeable to Ver. 10. as *Jun.* and *Trem.* likewiſe tranſlate.

they

they are of the Lord's Temple, over and over again.

5. But let your Ways and Deeds be throughly good: if you throughly do Juſtice between one and another,

6. *If* you do not oppreſs the Stranger, Fatherleſs or Widow, neither ſhed innocent Blood in this Place, nor go after other gods to your own Hurt;

7. Then will I cauſe you to dwell in this Place, in the Country which I gave to your Forefathers from Age to Age.

8. Behold you truſt upon falſe Things, which do not profit.

9. Will you ſteal, murder, commit Adultery, ſwear falſely, burn incenſe to Baal, and go after other gods whom you do not know;

10. Then come, and ſtand before me in this Houſe which is called by my Name, and ſay, We are delivered, in order to do all theſe Abominations?

11. Is this Houſe, which is called by my Name, become a Cave of Robbers in your Sight? Even I indeed ſee *it*, ſays the Lord.

12. But go now to my Place which was at Shilo, where I made my Name remain at firſt, and ſee what I did to it by reaſon of the Wickedneſs of my People Iſrael.

13. And now becauſe ye have done all theſe Works, ſays the Lord, when I ſpoke to you, and that early, but ye would not hearken, and called you, but ye would not anſwer;

14. I will therefore do to the Houſe that is called by my Name, on which you truſt, and to the Place which I gave you and your Forefathers, according as I did to Shilo.

15. And I will caſt you from before me, as I have caſt all your Brethren, the whole Offspring of Ephraim.

16. So do not thou pray for this People, neither put up Cry or Prayer for them, nor interceed with me: for I will not hearken to thee.

17. Doſt not thou ſee what they do, both in the Cities of Judah, and Streets of Jeruſalem?

18. The Sons pick up Wood, the Fathers make a Fire, and the Women knead Dough; to make Cakes for the Work of Heaven, and pour out Drink-offerings to other gods, that they may provoke me.

19. Do they provoke me? ſays the Lord: Is it not themſelves, by reaſon of the Shame of their own Faces?

20. Therefore thus ſays the Sovereign Lord: Behold my Anger and Wrath ſhall be poured forth at this Place, upon Men, Beaſts, the Trees of the Field, and the Fruit of the Ground; which ſhall burn, and not be quenched.

21. Add your own Burnt-offerings to your Sacrifices, as the Lord of Armies the God of Iſrael ſays, and eat Fleſh.

22. For I did not ſpeak to your Forefathers, nor command them at the Time that I brought them out of the Country of Egypt, concerning the Things of Burnt-offering or Sacrifice.

23. But this is the Thing I commanded them, Hearken to what I ſay, ſo will I be a God to you, as you ſhall a People to me; and you muſt go in every Way which I command you, that it may be well for you.

24. Nevertheleſs they would not hearken, nor incline their Ear; but went in the Counſels, in the Imagination of their own evil Heart, ſo were backwarder, and not forwarder.

25. Even from the Time when your Forefathers came out of the Country of Egypt to this Time, I have ſent you all my Servants the Prophets, and that daily riſing early.

26. Yet they would not hearken to me, nor incline their Ear; but made their Neck ſtiff, doing worſe than their Fathers.

27. So thou ſhalt ſpeak all theſe Words to them, though they will not hearken to thee; and call to them, though they will not anſwer thee.

28. Upon which thou ſhalt ſay to them, This is a Nation that will not hearken to what the Lord its God ſays, nor receive Correction: the Truth being periſhed, and cut off from their Mouth.

29. Shave thy Hair off, and throw *it* away, as alſo take up a Lamentation upon the high Places; becauſe the Lord has rejected, and forſaken the Generation of his Wrath.

30. For the Poſterity of Judah have done what I was diſpleaſed with, ſays the Lord, having put their deteſtable Things in the Houſe which is called by my Name, to defile it;

31. And have built the Chapels of Topheth, which are in the Valley of the Son of Hinnom, to burn their Sons and Daughters in the Fire; which I did not command, nor did it come into my Mind.

32. Therefore behold the Days are coming, ſays the Lord, when it ſhall no more be called Topheth, or the Valley of the Son of

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Ver. 18. *Work*] See Chap. xliv. 17.

Ver. 22. *at the Time*] as Chap. xi. 4. the Levitical Offerings being appointed afterwards, and not immediately from God, but by *Moſes*; as neither eſſential, nor moral.

Ver. 24. *were*] the Verb-ſubſtantive.

Ver. 31. *Chapels*] different from thoſe in Ver. 29. and here plural; ſee *Num.* xxxiii. 52.

Ib. *Topheth*] See *Iſa.* xxx. 33.

Hinnom,

Hinnom, but the Valley of Slaughter: for they ſhall bury in Topheth, till there is no Room.

33. And the dead Bodies of this People ſhall become Food, both to the Fowls of the Air, and the Beaſts of the Earth, none frightening away.

34. Thus will I cauſe to ceaſe, as well from the Cities of Judah as the Streets of Jeruſalem, the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride; ſince the Country ſhall become waſte.

CHAP. VIII.

AT that Time, ſays the Lord, they ſhall bring the Bones of the Kings of Judah, with thoſe of its Princes, as likewiſe of the Prieſts, Prophets, and Inhabitants of Jeruſalem, out of their Graves.

2. And they ſhall ſpread them to the Sun, Moon, and all the Army of Heaven that they loved, and ſerved, after which they went, which they ſought and bowed down to: they ſhall not be gathered up, nor buried, they ſhall become Dung upon the Surface of the Ground.

3. Death ſhall alſo be choſen rather than Life, by the whole Reſidue who are left of this wicked Family, and that in all Places whither I have expelled them, ſays the Lord of Armies.

4. Beſides thou ſhalt tell them, the Lord ſays thus: Do Men fall, and not get up? Does a Man turn away, and not return?

5. Why is this People of Jeruſalem turned away, with a perpetual Turning away? They hold faſt Deceit, they refuſe to return.

6. I hearken, and hear, *that* they do not ſpeak right; no Man repents for his Wickedneſs, ſaying, What have I done? Every one of them returns to their own Courſe, as a Horſe ruſhes into the Battle.

7. Even the Stork in the Air knows its appointed Time, as alſo the Turtle-dove, the Crane and Swallow, obſerve the Time of their coming; whereas my People do not know the Judgment of the Lord.

8. How can you ſay, We are wiſe, and the Law of the Lord is with us? Lo ſurely he made *it* in vain, the Pen of the Scribes was vain.

9. *Thoſe* wiſe ones are aſhamed, daunted, and taken: behold they reject the Lord's Commiſſion, and what Wiſdom have they?

10. Therefore I will give their Wives to others, their Fields to thoſe who ſhall have poſſeſſion: for from the leaſt to the very greateſt, every one is covetous, from the Prophet even to the Prieſt, every one deals falſely.

11. And they heal the Breach of the Daughter of my People lightly, ſaying, Conſtant Peace; when there is none.

12. Are they aſhamed, becauſe they do Abomination? They are even not at all aſhamed, nor do they know how to bluſh: therefore ſhall they fall among thoſe who fall, at the Time of their Viſitation they ſhall ſtumble, ſays the Lord.

13. I will quite take them away, adds he: there ſhall be no Grapes on the Vine, nor yet Figs on the Fig-tree, even the Leaf ſhall wither, and the Things which I have given them paſs from them.

14. What do we ſit ſtill for? Gather together, and let us go into the fortified Cities, and be ſilent there; ſince the Lord our God has made us ſilent, and given us Water of Gall to drink, becauſe we ſinned againſt the Lord.

15. We wait for Peace, but there is no Good; for a Time of Healing, but lo it is Diſturbance.

16. The Snorting of his Horſes is heard from Dan, at the Sound of the Neighings of his ſtrong ones the whole Country ſhakes: as they are come, and conſume the Country with what it is full of, the City and thoſe who dwell therein.

17. For behold I will ſend Serpents, Cockatrices among you, which will have no Charming; and they ſhall bite you, ſays the Lord.

18. I would get refreſhment againſt Sorrow, my Heart languiſhing in me.

19. Lo the Voice of the Cry from the Daughter of my People, is by reaſon of the remote Places of the Earth; Is not the Lord in Zion? Is not its King in it, *ſaying*, Why do they provoke me by their carved Images, by the Vanities of Strangers?

20. The Harveſt is paſt, the Summer ended, yet we are not ſaved.

21. For the Breach of the Daughter of my People am I broken; I am gloomy, Aſtoniſhment takes hold of me.

22. Is there no Balſam in Gilead, no Phyſician there? For why is not the Health of the Daughter of my People recovered?

Ver. 4. *Do Men*] *Heb.* Verbs do ſo comprehend this Subject, like Adjectives the ſame Subſtantive in *Lat.* and ſometimes *Eng.* as the *righteous*, *wicked*, *&c.* ſee Chap. xvi. 6.

Ib. *Does a Man*] as before; thus the Senſe is clear.

Ver. 8. *in vain*] The Lord made his Law in vain for them, ſince they did not practiſe it, though they had it.

Ver. 13. *quite take them away*] This being parallel to that in *Zeph.* i. 2. may be referred thither; where it is thoroughly diſcuſſed.

CHAP. IX.

OH that my Head was Water, and my Eyes were a Fountain of Tears; that I might weep Day and Night, for the Slain of the Daughter of my People!

2. Oh that I had in the Wilderneſs a Lodging-place of Travellers, that I might leave my People, and go from them! for they are all Adulterers, treacherous on the ſolemn Day.

3. And they bend their Tongue *like* their Bow with Falſehood, but are not ſtrong for the Truth on the Earth: for they go forth from one Wickedneſs to another, and do not know me, ſays the Lord.

4. Take heed each of his Neighbour, and do not truſt on any Brother; becauſe every Brother throughly defrauds, and every Neighbour goes about backbiting.

5. They alſo delude their reſpective Neighbours, and do not ſpeak truly: they teach their Tongue to tell Lyes, they are tired by doing perverſely.

6. Thy Dwelling is in the midſt of Deceit; through Deceit they refuſe to know me, ſays the Lord.

7. Therefore thus ſays the Lord of Armies: Behold I will try, and prove them; for how ſhall I do by reaſon of the Daughter of my People?

8. Their Tongue is *like* an Arrow hammered out, it ſpeaks Deceit: when one ſpeaks peaceably to his Neighbour with his Mouth, in his Mind he appoints his lying in wait.

9. Shall not I puniſh them for theſe Things? ſays the Lord; ſhall not my Soul be revenged on ſuch a Nation as this?

10. I will take up Weeping and Mourning for the Mountains, and a Lamentation for the Paſtures of the Wilderneſs, becauſe they are burnt up, without a Man paſſing through, nor can they hear the Voice of Cattle: both the Fowls of the Air, and the Beaſts are fled, gone away.

11. And I will make Jeruſalem Heaps, a Habitation of Dragons; as alſo cauſe the Cities of Judah to be deſolate, without Inhabitant.

12. Who is a wiſe Man, that he may underſtand this; and to whom the Mouth of the Lord has ſpoken, that he may declare it? For what does the Country periſh, being burnt up like a Wilderneſs, without any paſſing through?

13. For their forſaking my Law, ſays the Lord, which I put before them, and not hearkening to what I ſaid, nor walking in it;

14. But going after the Imagination of their own Heart, and after Baalim, what their Fathers taught them.

15. Thus therefore ſays the Lord of Armies, the God of Iſrael: Lo I will make this very People eat Wormwood, and give them Water of Gall to drink.

16. I will diſperſe them too among the Gentiles, whom neither they nor their Fathers knew; and will ſend the Sword after them, till they are conſumed.

17. Conſider, as the Sovereign Lord adds, and call for lamenting Women to come, and ſend for wiſe ones to come.

18. Let them alſo make haſte, and take up Mourning for us: let our own Eyes alſo cauſe the Tears to run down, and our Eyelids the Water to flow.

19. For a Voice of Mourning is heard from Zion; How we are waſted! we are exceedingly aſhamed, becauſe we have left the Country, becauſe our Dwellings have caſt *us* out.

20. For hear the Lord's Commiſſion, you Women, and let your Ear receive that of his Mouth; that you ſhould teach your Daughters Mourning, and one another Lamentation.

21. Becauſe Death is come up into our Windows, is entered into our Palaces; to cut off the Children from being abroad, the young Men from the Streets.

22. Pronounce; Thus ſays the Lord, Even Men's dead Bodies ſhall fall like Dung out in the Field, and like the Handfuls behind a Reaper, none gathering up.

23. Let not the wiſe Man, as the Lord ſays, glory in his Wiſdom, nor the ſtrong in his Strength, let not the rich one glory in his Riches.

24. But let him who glories, do it in this; that he underſtands, and knows me; that I am the Lord doing Kindneſs, Juſtice and Righteouſneſs on the Earth: for I delight in theſe Things, ſays the Lord.

25. Behold the Days are coming, continues he, when I will puniſh every one who is circumciſed with the uncircumciſed;

Ver. 2. *ſolemn Day*] The Word ſignifying thus, as has been noted elſewhere: *Jun.* and *Trem.* accordingly tranſlate, *interdicti die perfidè agunt, they act treacherouſly on the holy Day.*

Ver. 6. *Thy*] *Jeremiah's.*

Ver. 7. *try*] either in the Furnace, or otherwiſe; in the former Senſe it would mean *refine*, which *melt* does not, much leſs the other, and ſo neither of them.

Ver. 8. *hammered out*] according as in 1 *King.* x. 16. 2 *Chron.* ix. 15, 16. the other Places of it.

Ver. 12. *without*] *that* in the *com. Eng.* being not a Relative, as it may ſeem to be, but ſtanding for *ſo that.*

Ver. 20. *For*] the ſame as the preceding Verſe begins with; and *Yet* is as diſtant from the Senſe of the Matter, as from the Signification of the Particle.

26. Egypt

26. Egypt, Judah, Edom, the Ammonites, Moab, and all that are ſeparated at a Corner, dwelling in the Wilderneſs: for as all *other* Nations are uncircumciſed, the whole Family of Iſrael are in Heart.

CHAP. X.

HEAR the Commiſſion which the Lord ſpeaks for you, O Family of Iſrael;

2. Who ſays thus: Do not learn the Way of the Gentiles, nor be daunted at the Signs of the Heaven, though the Gentiles are daunted at them.

3. For the Ordinances of thoſe People are Vanity it ſelf: becauſe one cuts down a Tree at the Wood, the Work of an Artificer's Hands, with an Ax;

4. Which he makes beautiful with Silver and Gold, they faſten the Parts with Nails and Hammers, that it may not ſtir.

5. They are ſolid like a Palm-tree, and cannot ſpeak; are carried entirely, becauſe they cannot go: be not afraid of them; for they can do no hurt, and on the contrary there is Nothing in them to do good:

6. By reaſon that there is none like thee, O Lord; who art great, as is alſo thy Name, in Power.

7. Who would not fear thee, O King of Nations? For it is ſuitable to thee; ſince among all the wiſe Men of the Nations, and in all their Kingdoms, there is none like thee.

8. Whereas thoſe are ſenſeleſs, and ignorant together: that Wood is very vain Inſtruction.

9. Silver beat out is brought from Tarſhiſh, and Gold from Uphaz, the Work of an Artificer, and of a Founder's Hands: their Cloathing is blue and purple, they are all the Work of ſkilful Men.

10. But the Lord is the true God, he is a living God, and an everlaſting King: at his Wrath the Earth ſhakes, and the Nations cannot bear his Indignation.

11. You may reaſon with them after this manner, The gods who did not make the Heaven and the Earth, will periſh both from the Ground and under this Heaven.

12. When he, who made the Earth by his Power, eſtabliſhed the World by his Wiſdom, and by his Underſtanding ſtretched out the Heaven,

13. Utters *his* Voice, there is Abundance of Water in the Heaven, he cauſing the Vapours to aſcend from the Border of the Earth; he makes the Lightnings with the Rain, and brings the Wind out of his Treaſuries.

14. Every Man is too ſenſeleſs to know, every Founder is aſhamed through the carved Image: for his molten Image is Falſehood, and there is no Breath in them.

15. They are Vanity, the Work of Errors; in the Time of their Viſitation they will periſh.

16. The Share of Jacob is not like theſe; for he is the Former of all Things, and Iſrael is the Tribe of his Poſſeſſion; his Name being the Lord of Armies.

17. Gather up thy Commodity out of the Country, thou who abideſt in the Fortification.

18. For thus ſays the Lord, Behold I will ſling away the Inhabitants of the Country at this Time, and diſtreſs them, that they may find *it*.

19. Wo is to me through my Ruin, my Blow being grievous; yet I ſay, Certainly though this is a Diſeaſe, I muſt bear it.

20. My Tent is waſted, and all my Cords are broke aſunder: my Children are gone out of me, and are not; there is none to ſtretch out my Tent any more, or put up my Curtains.

21. For the Shepherds are become ſenſeleſs, and do not ſeek the Lord: therefore they will not proſper, and all that are grazing of them will be diſperſed.

22. The Noiſe of the Report behold is come, even of a great Stirring out of the north Country, to make the Cities of Judah deſolate, a Habitation of Dragons.

Ver. 26. *Edom*] See *Ezek.* xxv. 13.

Ib. *Ammonites*] See *Ezek.* xxv. 3.

Ib. other] It is clear that all *theſe* Nations were not uncircumciſed, as in the *com. Tranſ.* if it were only becauſe *Judah* was not; whereas it is well known the *Egyptians* were circumciſed (ſee on *Gen.* xvii. 26.) under whom the *Ethiopians* might be here comprehended, &c. the *Moabites*, ſays the *Univerſal Hiſtory*, *uſed Circumciſion*, Book I. iv. 1. and the *Ammonites were circumciſed*, Id. I. iv. 2. which can ſcarcely be doubted of the *Edomites*, being Deſcendants of *Abraham*. Beſides the *Hebrew* has divers times Nothing for *other*, it being to be underſtood by the Senſe, as in *Exod.* iv. 7. & xxxvi. 10. & xxvi. 3. & xxxix. 20. *Lev.* xi. 23. & xx. 24, 26. *Numb.* v. 19, 20. & x. 21. & xxxvi. 3. *Judg.* vii. 7. & xvi. 17. 2 *Chron.* xxix. 34. Thus the whole Paſſage will be plain and correct.

Ver. 4. *he*] not *they*.

Ib. *the Parts*] *Heb. them.*

Ver. 5. *ſolid*] rendered in the *com. Tranſ. beaten work*, *Exod.* xxv. 18, 31, 36, &c. coming from the Verb *to be hard*, without any Meaning of *upright* in either. The Idols had no Capacity of Speech or Motion, aocording to the following Words, but were like a ſolid inanimate Tree: *Jun.* and *Trem.* explain it, *ut ſtipites rigent*, *they are as ſtiff as ſtakes.*

Ver. 11. This Verſe, as a Direction to the People when in Captivity, is in the *Chaldee* Tongue.

Ver. 14. *too*] ב

23. I am ſenſible, O Lord, that Man's Way is not of himſelf, it is not of the Perſon who goes to order his own Steps.

24. Correct me, O Lord, but in Judgment; not in thy Anger, leſt thou ſhouldeſt make me little.

25. Pour out thy Wrath upon the Gentiles who do not know thee, and upon the Families that call not on thy Name; becauſe they have been conſuming Jacob, and that ſo as to make an end of him, and have made his Habitation deſolate.

CHAP. XI.

A Commission which Jeremiah had from the Lord was as follows:

2. Hear you the Words of this Covenant, and ſpeak to the Men of Judah, with the Inhabitants of Jeruſalem.

3. To whom thou ſhalt declare, that the Lord God of Iſrael ſays thus; The Man is curſed who will not hearken to the Words of this Covenant,

4. Which I commanded your Forefathers at the Time I brought them out of the Country of Egypt, from the iron Furnace, as follow, Hearken to what I ſay, and do them, entirely as I command you; ſo ſhall you be a People to me, as I will a God to you.

5. That I may confirm the Oath which I ſware to your Forefathers, to give them a Country flowing with Milk and Honey; as it is this Day. To which I made anſwer, So let it be, O Lord.

6. Proclaim all theſe following Words, added the Lord to me, both in the Cities of Judah, and the Streets of Jeruſalem; Hear you the Words of this Covenant, and do them.

7. For I have fully teſtified to your Fathers, at the Time I brought them up from the Country of Egypt, *and* till this Time, and that early, that they ſhould hearken to what I ſay.

8. Nevertheleſs they would not hearken, nor incline their Ear, but went each in the Imagination of their own evil Heart: I will therefore bring upon them all the Words of this Covenant, which I commanded *them* to do, but they would not.

9. The Lord ſaid to me further; There is a Conſpiracy found among the Men of Judah, and the Inhabitants of Jeruſalem.

10. They are turned back to the Iniquities of their former Fathers, who refuſed to hearken to my Words, and went themſelves after other gods to ſerve them: the Family of Iſrael, and that of Judah, have broke my Covenant which I made with their Forefathers.

11. Therefore, as the Lord ſays, behold I will bring Adverſity on them, which they ſhall not be able to get out of; and though they cry to me, yet I will not hearken to them.

12. The Cities of Judah and the Inhabitants of Jeruſalem may then go, and cry to the gods to whom they burn incenſe; but they ſhall not ſave them at all in the Time of their Adverſity.

13. For thou haſt as many gods as thou haſt Cities, Judah; and you have made as many Altars to the Shame, thoſe to burn incenſe to Baal, as there are Streets in Jeruſalem.

14. So do not thou pray for this People, nor put up Cry or Prayer for them; becauſe I will not hearken at the Time they call to me for their Adverſity.

15. What has my Beloved to do in my Houſe, ſhe having done very heinouſly with many, and the holy Fleſh being gone from thee? When thou haſt Wickedneſs, then thou rejoiceſt.

16. The Lord called thy Name a green fair Olive-tree, with handſome Fruit, upon which he has kindled a Fire with the Sound of a great Noiſe, and they have broke the Sprouts of it.

17. And the Lord of Armies who planted thee, has pronounced Evil againſt thee, by reaſon of the Evil of the Family of Iſrael, and that of Judah, which they did of themſelves, to provoke me by burning incenſe to Baal.

18. Which the Lord let me know, and I did: thou then ſhewedſt me their Deeds.

Ver. 25. *Pour &c.*] from *Pſa.* lxxix. 6, 7.

Ib. *that ſo*] The ſame Verb being repeated, to ſet it forth ſtrongly, as elſewhere, and in the ſame Tenſe; tho' the Author of *State of the Pr. Heb.* ſaying, it *makes the Sentence abſurd*, turns it future, that it may be ſo; and adds, *We may conclude it occaſion'd by the Verb ſing. juſt before, and* to be *inſerted by a Tranſcriber, who, reſolving to have the true reading, inſerted both*, p. 505. whereas the Verb before is not ſing. but plur. like this; whither is the *Zeal without Judgment* then, that he reflects with, to be returned? Nor is this all of it, for he counts this Verb a *various Reading* of the next after it, and that *a true and original Word*, yet ſays, *neither of them are neceſſary to the Senſe, and perhaps both added by Tranſcribers.*

Ver. 2. *you*] *Jeremiah* and the other Prophets.

Ver. 12. *may*] In *Poole's Annotations* it is ſaid, 'Shall '(in the *com. Tranſ.*) here ſignifieth *Will*, and might as 'well have been ſo tranſlated;' but that *may* is better than either will eaſily appear, on comparing each with the Matter of the Context.

Ver. 15. This Verſe being what the Lord ſaid, like the foregoing, *my Beloved* will be *his People*, as Chap. xii. 7. and the next Verſe begins the Prophet's Words.

Ib. *holy Fleſh being gone*] The Fleſh of their Sacrifices being not holy, as it had been, by reaſon of the People's Wickedneſs.

Ver. 18. *then*] deficient in the *Lat. Vulg.*

19. But

19. But I was like a Sheep *or* an Ox brought to the Slaughter, not knowing that they deviſed Devices *thus* againſt me, Let us deſtroy the Tree with the Food of it, even cut him off from the Country of the Living, and let his Name be remembred no more.

20. So, O Lord of Armies, who judgeſt righteouſly, trying the Reins and Heart, let me ſee thy Vengeance on them; for I diſcover my Cauſe to thee.

21. Therefore thus ſays the Lord concerning the Men of Anathoth who ſeek thy Life, ſaying, Do not propheſy in the Name of the Lord, that thou mayeſt not die by our Hands;

22. Even the Lord of Armies ſays thus; Behold I will puniſh them, the young Men ſhall die by the Sword, their Sons and Daughters ſhall die by Famine;

23. And there ſhall be no Remainder of them: for I will bring Adverſity on the Men of Anathoth, the Year of their Viſitation.

CHAP. XII.

THOU art righteous, O Lord, though I ſhould plead with thee, yet let me ſpeak of the Judgments to thee: Why does the Way of the Wicked proſper? All thoſe are quiet who deal treacherouſly.

2. Thou haſt planted them, they have alſo taken root; they grow, nay they yield Fruit; in whoſe Mouth thou art near, but far from their Reins.

3. However thou knoweſt me, O Lord, ſeeſt me, and trieſt my Heart to thee: pull them out like Sheep for the Slaughter, and prepare them for the Day of ſlaying.

4. How long ſhall the Country mourn, and the Graſs of every Field wither? By reaſon of the Wickedneſs of thoſe who dwell in it, the Beaſts and Fowls are deſtroyed, though they ſay, He will not ſee our End.

5. If thou runneſt with Footmen, and they tire thee, how wilt thou be amongſt Horſes? And that in a peaceable Country *on which* thou truſteſt, how wilt thou do in the Height of Jordan?

6. For thy very Brothers, and thy Father's Family, themſelves have been treacherous to thee, even they have called a Multitude after thee: do not believe them, though they ſpeak good Things to thee.

7. I have forſaken my Houſe, have left my Poſſeſſion, delivered the Beloved of my Soul into the Power of her Enemies.

8. My Poſſeſſion is to me like a Lion in the Wood, it utters its Voice againſt me; for which reaſon I hate it.

9. *As* a ravenous Bird of a *different* Colour is my Poſſeſſion to me, which the others round about are againſt: come, gather together, all you wild Beaſts, approach to devour.

10. Many Shepherds deſtroy my Vineyard, tread down my Plat, cauſe my deſirable Plat to be a deſolate Wilderneſs.

11. Each is making it deſolate, it mourns being deſolate to me: the whole Country is become ſo, becauſe no Man regards.

12. The Waters are come upon all the high Places in the Wilderneſs, for the Sword of the Lord conſumes from one End of the Country to the other: there is no Peace to any Fleſh.

13. They have ſown Wheat, but reap Thorns, they are become ſick without profiting, and are aſhamed of your Crops, by reaſon of the Lord's fervent Anger.

14. Thus ſays the Lord *however* concerning all my evil Neighbours, who meddle with the Poſſeſſion which I made my People Iſrael poſſeſs; Behold I will pluck them from their Country, as I will alſo the Family of Judah from among them.

15. And after I have plucked them out, I will return, and have compaſſion upon them, bringing them again to their ſeveral Poſſeſſions, and to their own Country.

16. If they will then at all learn the Ways of my People, to ſwear by my Name, By the Lord's living, according as they taught my People to ſwear by Baal, they ſhall be built up amongſt my People.

17. But if they will not hearken, I will pluck out that Nation, by plucking out and deſtroying, ſays the Lord.

Ver. 19. *Tree*] The *Papiſts* have in their *Bible*, *Let us caſt Wood on his Bread*, by which they underſtand *the Croſs on Chriſt's Body*, ſuppoſing the *Original* to be wrong, and their *Tranſ.* right.

Ver. 1. *Wicked proſper*] So *Menelaus* in *Homer* expoſtulates with *Jupiter*,

From whence this Favour to an impious Foe?
A godleſs Crew, abandon'd and unjuſt,
Still breathing Rapine, Violence and Luſt? Il. 13.

Ver. 4. *He*] *Jeremiah*, of whom it may be well ſuppoſed to be ſpoken, but with no Propriety of God.

Ver. 5. *If thou*] the Words of the Lord to *Jeremiah*.

Ib. *Footmen*] to which the Prophet's Relations, named in the next Verſe, are compared.

Ib. *be amongſt*] *Heb. mingle thy ſelf with*; not *contend*, as by the ſame Word in Chap. xxii. 15. and there only beſides, does appear.

Ib. *Horſes*] ſignifying the great Men at *Jeruſalem*.

Ver. 14. *evil Neighbours*] the *Edomites*, *Moabites*, *&c.* who were carried into Captivity about the ſame Time as the People of *Judah* were, as on *Ezek.* xxv. 3. 13.

Ver. 16. *at all*] Look at 1 *King.* ix. 6.

Ver. 17. *by plucking out and deſtroying*] as the *Heb.* is.

CHAP. XIII.

THE Lord ſaid thus to me, Go, and get thee a linen Girdle, and put it upon thy Loins, without letting it come into Water.

2. So I got a Girdle according to the Lord's Commiſſion, and put upon my Loins.

3. And I had the Lord's Commiſſion again as follows,

4. Take the Girdle which thou haſt got, that is upon thy Loins, and getting ready, go to Euphrates, and hide it there in a Hole of the Rock.

5. Accordingly I went, and hid it at Euphrates, as the Lord commanded me.

6. And a great while after the Lord ſaid to me, Get ready, go to Euphrates, and take the Girdle from thence, which I commanded thee to hide there.

7. With that I went to Euphrates, and digging, took the Girdle out of the Place where I had hid it; and behold the Girdle was ſpoiled, it was not fit for any Thing.

8. Then I had the Lord's Commiſſion as follows:

9. Thus ſays the Lord, After this Manner will I ſpoil the Pride of Judah, and the great Pride of Jeruſalem.

10. This wicked People who refuſe to hearken to my Words, that walk in the Imagination of their own Heart, and go after other gods, to ſerve and worſhip them, ſhall be like this Girdle, which is not fit for any Thing.

11. For as a Girdle is cloſe to a Man's Loins, ſo have I cauſed the whole Family of Iſrael and that of Judah to be cloſe to me, ſays the Lord; that they might be to me a People, Renown, Praiſe, and an Ornament: but they would not hearken.

12. Thou ſhalt therefore declare this Expreſſion to them; Thus ſays the Lord God of Iſrael; Every Bottle ſhall be filled with Wine; and when they anſwer thee, Do not we certainly know that it ſhall?

13. Thou ſhalt reply to them, Thus ſays the Lord, Behold I will fill all the Inhabitants of this Country, the Kings who ſit for David upon his Throne, the Prieſts, Prophets, and all the Inhabitants of Jeruſalem, with Drunkenneſs.

14. And I will diſperſe them one with another, even the Fathers and Sons together, ſays the Lord: I will neither pity, ſpare, nor have compaſſion, not to deſtroy them.

15. Hearken, and give ear, be not haughty: for it is the Lord who ſpeaks.

16. Render Glory to the Lord your God, before he makes it dark, and before your Feet ſtumble upon the obſcure Mountains; and when you wait for Light he cauſes it to be the Shadow of Death, makes *it* Darkneſs.

17. But if you will not hearken to this, my Soul ſhall weep in ſecret Places by reaſon of the Pride; my Eye ſhall alſo throughly ſhed Tears, and cauſe them to run down, becauſe the Flock of the Lord is taken captive.

18. Say both to the King and Queen; Humble your ſelves, ſit down: for your Principalities, your fine Crown, ſhall come down.

19. The ſouthern Cities ſhall be ſhut up, none opening: Judah ſhall all of it be taken captive, the very happy Place ſhall.

20. Look up, and ſee thoſe who come from the North: where is the Flock that is given to thee, thy fine Sheep?

21. What wilt thou ſay when he puniſhes thee; ſince thou haſt taught thoſe Leaders to be the chief againſt thy ſelf? Will not Pains ſeize thee as of a Woman in labour?

22. And when thou ſayeſt in thy Heart, Why are theſe Things befallen me? It will be for the Abundance of thy Iniquity that thy Skirts are uncovered, thy Heels injured.

23. Can an Ethiopian change his Skin, or a Leopard his Spots? Are you likewiſe able to do well, who are uſed to do ill?

24. So I will diſperſe them as the Stubble which paſſes away, by the Wind of the Wilderneſs.

25. This is thy Lot, the Share of thy Meaſures from me, ſays the Lord; who haſt forgot me, and truſted in Falſehood.

26. Whom I will alſo make bare with thy Skirts over thy Face, ſo that thy Vileneſs ſhall be ſeen.

Ver. 4. *go to Euphrates*] near to which he might then be on ſome other Occaſion; which I ſuppoſe, as more likely than that he went ſo far as that River was from *Judah* twice on Purpoſe only, or that being ſo far it was but done in a Viſion.

Ver. 14. *diſperſe*] for ſo the Verb ſignifies.

Ib. *not to*] according to the *Heb.* which is not a Conjunction, or *but*.

Ver. 19. *the very happy Place*] or *Place of Happineſſes*, *Place* being underſtood in *Heb.* or *Judah of Happineſſes*; it being a Noun of the plur. Number, which ſometimes denotes *very*; as the Noun it ſelf ſignifies *Proſperity*, &c. or adjectively *peaceable*, *proſperous*, *happy*; ſee *Buxt. Lex.* with *Jun.* and *Trem.*

Ver. 20. *thee*] the King, Ver. 18.

Ver. 22. *injured*] which might be galled or bruiſed with Stones, &c. by going into Captivity, Ver. 19. for the *Heb.* Verb does not ſignify *made bare*.

Ver. 23. *Ethiopian*] an *African Blackmoor*.

Ver. 26. *Whom*] which not only a Conjunction denotes in *Heb.* from ſome foregoing Pronoun, but here eſpecially from *who* in the preceding Verſe, while the *com. Tranſ.* is poor Senſe, if any.

Ib. *make bare*] Turn back to *Pſa.* xxix. 9.

27. Thy

27. Thy Adulteries and Neighings, the Lewdneſs of thy Fornication, are upon the Hills, in the Field; I ſee thy Abominations: wo is to thee, Jeruſalem; wilt not thou be clean? How long hence ſhall it be?

CHAP. XIV.

THE Lord's Commiſſion which Jeremiah had upon the Account of the Scarcity of Things.

2. Judah mourns, and the Gates of it languiſh, they are ſad on the Earth; and the Cry of Jeruſalem goes up.

3. When their Nobles ſend their little ones for Water, they come to the Pits, finding none; they return with their Veſſels empty, are aſhamed, put to confuſion, and cover their Heads.

4. By reaſon that the Ground is chapt, becauſe there is no Rain on the Earth, the Huſbandmen are aſhamed, they cover their Heads.

5. For even the Hind when it brings forth in the Field forſakes, becauſe there is not freſh Graſs.

6. The wild Aſſes ſtanding upon the high Places, ſnuff up the Wind like Dragons: their Eyes fail, becauſe there is no Graſs.

7. Though our Iniquities teſtify againſt us, O Lord, act for thy Name's ſake: for our Turnings away are many, we have ſinned againſt thee.

8. O Hope of Iſrael, the Saviour of it in Time of Diſtreſs, why art thou like a Stranger in the Country, and like a Traveller who turns aſide to lodge?

9. Why art thou like a Man tired, as a ſtout one not able to ſave? Since thou art amongſt us, O Lord, and we are called by thy Name, do not leave us.

10. Thus ſays the Lord concerning this People, So they love to wander, they do not reſtrain their Feet; therefore the Lord being not pleaſed with them, will now remember their Iniquity, and viſit their Sins.

11. The Lord alſo ſaid to me; Do not pray for this People for what is good:

12. When they faſt, I will not hearken to their Cry; and when they offer up Burnt-offering and Oblation, I will not be pleaſed with them; but I will conſume them by the Sword, Famine and Peſtilence.

13. And I anſwered; Alas, O Sovereign Lord, behold the Prophets ſay to them, You will not ſee the Sword, nor have Famine, but I will give you true Peace in this Place.

14. Upon which the Lord replied to me; The Prophets propheſy falſely in my Name, I did not ſend them, nor command them, neither ſpeak to them: they propheſy to you a falſe Viſion, a Divination, a Thing of Nought, and the Deceit of their own Heart.

15. Therefore thus ſays the Lord; Concerning the Prophets that propheſy in my Name, though I did not ſend them, and who ſay, There will not be Sword and Famine in this Country; by the Sword and Famine thoſe Prophets ſhall be conſumed.

16. The People likewiſe, to whom they propheſy, ſhall be thrown into the Streets of Jeruſalem, by reaſon of the Famine and Sword, none burying them themſelves, their Wives, Sons nor Daughters: ſo will I pour out their Wickedneſs upon them.

17. Beſides thou ſhalt expreſs theſe Words to them: Let my Eyes cauſe Tears to run down Night and Day without ceaſing; becauſe the Virgin, the Daughter of my People, is broke with a great Breach, with a very grievous Blow.

18. If I go out into the Field, there are the Slain with the Sword: and if I go into the City, there are the Diſeaſed with the Famine: for both Prophet and Prieſt go about to a Country that they do not know.

19. Haſt thou quite rejected Judah? Does thy Soul loath Zion? Why haſt thou ſmitten us, ſo that there is no Healing for us? We wait for Peace, but there is no Good; and for a Time of Healing, but lo it is Diſturbance.

20. We acknowledge our Wickedneſs, O Lord, the Iniquity of our Fathers: for we have ſinned againſt thee.

21. Do not contemn, for thy Name's ſake, do not make the Throne of thy Glory vile; remember, not to break thy Covenant with us.

22. Are there any of the Vanities of the Gentiles that can make it rain? Or can the Heaven it ſelf give Showers? Is it not thou, O Lord our God? We will therefore wait for thee, ſince thou doeſt all theſe Things.

Ver. 2. *ſad*] metaphorical like *languiſh*, or *the Gates* ſo for *the People*; either Way it ſeems better than *black*, as the Word ſignifies both.

Ib. on the Earth] lying down where they were thrown.

Ver. 9. *tired*] more ſuitable to the Matter than *aſtonied*. So *Jun.* and *Trem.* have it *fatiſcens*; *Buxt. defatigatus*.

Ver. 16. *them themſelves*] So the *Heb.*

Ver. 18. *for*] relative to the foregoing Verſe.

CHAP.

CHAP. XV.

THE Lord ſaid to me further: If Moſes and Samuel ſtood before me, my Soul ſhould not be towards this People: ſend *them* from my Preſence, and let them go forth.

2. And when they aſk thee, Whither ſhall we go forth? Thou ſhalt anſwer them, Thus ſays the Lord, Thoſe who are for Death to Death, thoſe who are for the Sword to the Sword, thoſe who are for the Famine to the Famine, and thoſe who are for Captivity to Captivity.

3. I will alſo ſet over them four Kinds of Things, ſays the Lord, the Sword to ſlay, and the Dogs to tear, as likewiſe the Fowls of the Air and the Beaſts of the Earth, to devour and deſtroy.

4. Moreover I will deliver them to Diſturbance in all the Kingdoms of the Earth, by reaſon of Manaſſeh the Son of Hezekiah King of Judah, for what he did in Jeruſalem.

5. For who will pity thee, Jeruſalem? Or who will bemoan thee? Or who will turn aſide to enquire how thou doeſt?

6. Thou haſt forſaken me, ſays the Lord, art gone backward: therefore will I ſtretch out my Hand againſt thee, and deſtroy thee; I am weary of being ſorry.

7. And I will fan them with a Fan at the Gates of the Country, I will deprive them of their Children, will deſtroy my People, who do not return from their Ways.

8. Their Widows are more numerous to me than the Sand of the Seas, I have brought to them a Spoiler at Noon againſt the Mother of the young Men, have made *him* fall upon her, the City, ſuddenly, together with Terrors.

9. She who bore ſeven languiſhes, her Soul expires, her Sun is gone down while it is yet Day, ſhe is aſhamed, and bluſhes; I will alſo deliver the Reſidue of them to the Sword before their Enemies, ſays the Lord.

10. Wo is to me, my Mother, that thou haſt born me a Man of Strife, and a Man of Contention to the whole Earth: I neither lending, nor they lending to me, every one of them reviles me.

11. The Lord ſaid; Shall it not be well with the Reſidue of thee? Shall not I intercede for thee at the Time of Adverſity, and that of Diſtreſs, with the Enemy?

12. Will Iron break the northern Iron and Steel?

13. Thy Wealth and Treaſures will I give to be a Prey without Price; even for all thy Sins, and in all thy Borders.

14. And I will make *thee* paſs with thy Enemies into a Country thou doſt not know: for the Fire lighted in my Anger ſhall burn againſt you.

15. Thou knoweſt, O Lord, remember and viſit me, as alſo take vengeance for me on my Perſecutors, in the Forbearance of thy Anger do not take me away: know how I bear Reproach for thy ſake.

16. When thy Words are found, I eat them, and a Word of thine is to me the Joy and Gladneſs of my Heart: for I am called by thy Name, O Lord God of Armies.

17. I do not ſit in the Counſel of thoſe who laugh, nor do I triumph: by reaſon of thy Hand I ſit alone, for thou haſt filled me with Indignation.

18. Why is my Grief perpetual, and my Blow mortal, refuſing to be healed; thou being wholly to me as a failing Thing, Water that is unſtedfaſt?

19. Therefore thus ſays the Lord; If thou wilt return, I will bring thee back, thou ſhalt ſtand before me; and if thou wilt take out the precious from the vile, thou ſhalt be as my Mouth: let them return to thee, but do not thou return to them.

20. And I will make thee to this People *as* a fortified braſen Wall, ſo that though they fight againſt thee, they ſhall not prevail over thee: for I am with thee, to ſave and deliver thee, ſays the Lord.

21. Nay I will deliver thee from the Power of the Wicked, and redeem thee from that of the violent ones.

CHAP. XVI.

I HAD the Lord's Commiſſion too as follows:

2. Thou ſhalt not take thee a Wife, nor ſhalt thou have Sons or Daughters in this Place.

Ver. 4. *Diſturbance*] See *Deut.* xxviii. 25.

Ver. 8. *her*] which is fem. in *Heb.* and muſt needs be *the Mother* before.

Ib. *together with Terrors*] this being laſt, with a Conjunction between *Terrors* and *City*.

Ver. 10. *lending*] that being a great Occaſion of Contention.

Ver. 11. *Shall not*] אִם making a Queſtion, and here being [not] both times; ſo *Jun.* and *Trem.*

Ib. *intercede for thee*] there being a Prepoſition for the *for* in *Heb.* and thus *Jun.* and *Trem.* tranſlate. But what Senſe is it for *the enemy to entreat him well*, if the *Heb.* Verb ever ſignifies *entreat*, as it does *intercede?* Or if *entreat* was uſed by our *Tranſlators* for *treat*, that is far from any Meaning of the *Original*.

Ver. 12. *northern*] which ſhews it to be meant of *Nebuchadnezzar* and the *Chaldeans*, according to *Munſter*, and conſequently that the firſt Iron was the People of *Judah*; not this they, and the former *Jeremiah*, or the contrary, as ſome expound: ſo the two next Verſes belong to the People, called *you* at laſt, and not to the Prophet.

3. For

3. For the Lord ſays concerning the Sons and Daughters who are born in this Place, as alſo concerning the Mothers who bear them, and the Fathers who beget them in this Country;

4. That they ſhall die with grievous Deaths, being neither lamented, nor buried; ſhall become Dung upon the Surface of the Ground: as they ſhall be conſumed by the Sword, and Famine; their dead Bodies becoming Food for the Fowls of the Air, and the Beaſts of the Earth.

5. Do not go, as the Lord ſays, into the Houſe of the Funeral-banquet, neither go to lament, nor bemoan them; becauſe I have taken away my Peace from this People, ſays the Lord, Kindneſs and Compaſſions.

6. Both great and ſmall ſhall die in this Country, without being buried; neither ſhall Men lament for them, nor a Man cut himſelf, nor be made bald for them.

7. And they ſhall not divide for them in Mourning, to comfort any one for the dead, nor make them drink the Cup of Comforts, whether for his Father or Mother.

8. Nor ſhalt thou go into the Houſe of Feaſting, to ſit with them; to eat, and drink.

9. For thus ſays the Lord of Armies, the God of Iſrael, Behold I will cauſe to ceaſe from this Place in your Sight, and in your Days, the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride.

10. And when thou declareſt to this People all theſe Words, and they ſay to thee, For what does the Lord ſpeak all this great Evil againſt us? And what is our Iniquity? Or what is our Sin which we have committed againſt the Lord our God?

11. Then thou ſhalt anſwer them; *It* is becauſe your Fathers forſook me, ſays the Lord, and went after other gods, whom they ſerved and bowed down to, not only forſaking me, but not obſerving my Law:

12. And ye your ſelves do evil, even worſe than your Fathers; for behold you go each after the Imagination of his own evil Heart, not hearkening to me.

13. So I will caſt you from this Country into one which neither you nor your Fathers have known, where you may ſerve other gods Day and Night, as I will grant you no Favour.

14. Therefore behold the Days are coming, ſays the Lord, when it ſhall no more be ſworn, By the Lord's living, who brought up the Iſraelites from the Country of Egypt;

15. But, By the Lord's living, who brought up the Iſraelites from the north Country, and from all the Countries whither he had driven them: for I will bring them back into their own Country, which I gave to their Forefathers.

16. Lo I will ſend for many Fiſhermen, ſays the Lord, who ſhall fiſh for them; and after that I will ſend for many Huntſmen, who ſhall hunt them from every Mountain, from every Hill, and out of the Holes of the Rocks.

17. For my Eyes are upon all their Ways, they are not concealed from my Face, nor is their Iniquity hid at a diſtance from my Eyes.

18. And at firſt I will doubly recompenſe their Iniquity and Sin, for their profaning my Country; they having filled my Poſſeſſion with the Carcaſes of their deteſtable and abominable Things.

19. O Lord, my Strength, my Fortreſs, and my Refuge at the Time of Diſtreſs, let the Gentiles come to thee from the Limits of the Earth, and ſay, Certainly our Fathers poſſeſſed Falſehood, Vanity, and Things in which there was no Profit.

20. Shall Man make gods for himſelf, even ſuch as are not gods?

21. Therefore behold I will cauſe them to know at this Time, I will make them ſenſible of my Hand and Power; ſo they ſhall know that my Name is the Lord.

Ver. 4. *Ground*] Here is not only the *Heb.* grand Partition of the Verſe by the Point *Athnah*, but the latter Part appears a Repetition of the former in different Expreſſions; which is ſpoiled in the *com. Eng. Bible.*

Ver. 5. *Funeral-banquet*] the like Word rendered *banquet*, *Am.* vi. 7. and Nothing from this Root occurs elſewhere in *Scripture*; ſee for it *De Dieu*, *Anim.* and *Ezek.* xxiv. 17.

Ver. 7. *divide*] *ſcil. cibum*, *namely Food*, writes *Buxt.* in *Lex.* and ſo *Jun.* and *Trem.* tranſlate and expound, *Caſt.* and the *old Lat. Tranſ.* having *Bread*, for which *Grot.* alſo refers to *Ezek.* xxiv. 17. agreeable to *Cup* following. The Verb is but once more in this Conjugation, and that in the ſame Senſe, *Iſa.* lviii. 7. and in the other Conjug. is always uſed for *dividing the Hoof* in Beaſts: indeed how ſhould *tearing themſelves comfort*, as in the *com. Tranſ.*?

Ver. 14. *Therefore*] becauſe they ſhould be expelled into another Country, Ver. 13.

Ib. *By the Lord's living*] As in Chap. v. 2. and according to Chap. xxxviii. 16. 1 *Sam.* xiv. 39. & xxv. 34. 2 *Sam.* iv. 9. 1 *King.* ii. 24. and what Senſe does the *common* make?

Ver. 16. *Fiſhermen*] the *Egyptians*, as living by the *Red Sea*, the *Mediterranean* and the great River *Nile*, and according to *Ezek.* xxix. 3. *Iſa.* xix. 8. who afflicted *Judah*, 2 *King.* xxiii. 29, 33, 34, 35.

Ib. *Huntſmen*] the *Babylonians* or *Chaldeans*, from their Founder *Nimrod*, *Gen.* x. 9, 10. and the Exerciſe of their Inland Country.

Ver. 18. *doubly*] the Meaning and Reaſon of which ſee at *Iſa.* xl. 2.

CHAP. XVII.

THE Sin of Judah is written with an iron Pen, with a diamond Pencil; it is engraved upon the Table of their Heart, as well as on the Horns of your Altars:

2. While their Children remember their Altars and Groves, by the green Trees, upon the high Hills.

3. O my Mountain in the Field, I will give thy Wealth, all thy Treaſures to be a Prey, thy Chapels for Sin in all thy Borders.

4. For thou haſt made an intermiſſion, even for thy ſelf, from my Poſſeſſion which I gave thee, and I will cauſe thee to ſerve thy Enemies in a Country that thou doſt not know; ſince you have lighted a Fire in my Anger, *which* ſhall burn for ever.

5. Thus ſays the Lord: The Perſon is curſed that truſts in Man, makes Fleſh his Arm, and his Heart departs from the Lord.

6. Who ſhall be like a Shrub in the Deſart, which does not perceive when Good comes, but remains at the parched Places in the Wilderneſs, a ſalt Country, and not inhabited.

7. The Perſon is bleſſed that truſts in the Lord, and the Lord is his Truſt.

8. Who ſhall be like a Tree planted by the Water, and ſhooting forth its Roots by the River, and not perceiving when Heat comes, but its Leaf is green; and it is not troubled in a Year of Scarcity, nor leaves off yielding Fruit.

9. The Heart is the moſt deceitful of all Things, as it is mortal; who knows it?

10. I the Lord ſearch the Heart, try the Reins; even to give each one according to his Ways, the Fruit of his Deeds.

11. *As* a Partridge puts together, and does not hatch; he that gets Riches, and not by Right, will leave them in the midſt of his Days, and at his End be vile.

12. The Place of our Sanctuary has been a high Throne of Glory from the Beginning.

13. O Lord, the Hope of Iſrael, let all who forſake thee be aſhamed: let my Correctings be written in the Country, becauſe they have forſaken the Lord, the Fountain of Spring-water.

14. Heal me, O Lord, that I may be healed; ſave me, that I may be ſaved: for thou art my Praiſe.

15. Behold they ſay to me, Where is the Lord's Commiſſion? Let it come now.

16. Whereas I am not urgent more than a Shepherd after thee, nor deſire the mortal Time thou knoweſt: what comes out of my Lips is before thy Face.

17. Be not a Calamity to me, who art my Refuge in the Time of Adverſity.

18. Let my Perſecutors be aſhamed, but not me; let them be daunted, but not my ſelf: bring upon them a Time of Adverſity, and break them with a double Breaking.

19. The Lord ſaid thus to me: Go, and ſtand at the Gate of thoſe of the People, through which the Kings of Judah go in and out, and at all the Gates of Jeruſalem,

20. Saying to them; Hear the Lord's Commiſſion, you Kings of Judah, all Judah it ſelf, and all the Inhabitants of Jeruſalem, who enter in at theſe Gates.

21. Thus ſays the Lord; Take heed of your own ſelves, and do not carry a Burden on the Sabbath-day, or bring in at the Gates of Jeruſalem.

22. Neither ſhall you bring a Burden out of your Houſes on the Sabbath-day, nor do any Buſineſs; but ſanctify that Day, as I commanded your Fathers:

23. Who would not hearken, nor incline their Ear; but made their Neck ſtiff, not to hearken, nor receive Inſtruction.

24. However if you will at all hearken to me, ſays the Lord, not to bring in a Burden at the Gates of this City on the Sabbath-day, and will ſanctify that Day by doing no Buſineſs on it;

25. There ſhall enter in at the Gates of this City, Kings and Princes who ſit upon David's

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Ver. 3. *my Mountain*] *Zion.*

Ver. 6. *which does not perceive*] Or *and not perceiving*, as I render in the next Verſe; not for this and the following to belong to [who] or [he,] as it reads in the *com. Tranſ.* but to *Shrub*, like that in Ver. 8. to *Tree.*

Ib. *at the parched Places*] *Chald. Targumiſt* דְּלָא וְלַד *without Children:* for as *Schindler* writes in his *Lexicon*, *Accepit pro* עֲרִירִים ſteriles, *ob literarum* ח *and* ע *ſimilem ſonum, He took it to be ſo by reaſon of the like Sound of the firſt Letters.*

Ver. 9. *of all*] In the *com. Lat. The Heart of Man is perverſe*, as if *omnium, of all*, as ſome *Copies* have, was changed into *hominis, of Man.*

Ib. *mortal*] the ſame Word as in Ver. 16. A like Noun ſignifies *a Man*, as being mortal.

Ver. 11. *not by Right*] So *Chilo* adviſes well, ζημίαν αἱρεῖσθαι μᾶλλον ἢ κέρδος αἰσχρόν· ἡ μὲν γὰρ ἅπαξ ἀλλύπησε, τὸ δὲ διὰ παντός, *to chooſe Loſs rather than filthy Gain: for by the former a Man grieves but once, but by the latter always, Diog. Laert.* in ejus *Vita.*

Ver. 13. *let all*] for what Need had he to tell the Lord they ſhould be aſhamed?

Ib. *my Correctings*] *Jun.* and *Trem.* who tranſlate the ſame, expound it, *thoſe Speeches which I have had, to correct and bring this People into Order.* The Word here יְסוּרַי *jeſurai* to be *they that depart from me*, ſhould be יְסוּרֻנִי *jaſuruni*, and even then *from* would be wanting; and that Meaning is ſo odd, that *Caſt.* has left out *me*, and the *vulg. Lat. Tranſlator* changed it to *thee.*

Ib. *Country*] that they might be generally known. *Jun.* and *Trem. in this Country.*

Ver. 16. *more*] no more urgent than his Duty as a Prophet was; ſuitable to the foregoing Words.

Throne,

Throne, riding in Chariots and on Horſes, with their Princes, the Men of Judah and Inhabitants of Jeruſalem, and this City ſhall remain for ever.

26. They ſhall alſo come from the Cities of Judah, the Places round about Jeruſalem, the Country of Benjamin, the Vale, the Mountain and the South, bringing Burnt-offering, Sacrifice, Meat-offering and Incenſe, as likewiſe Thank-offering to the Houſe of the Lord.

27. But if you will not hearken to me, to ſanctify the Sabbath-day; and not to carry a Burden, and enter in at the Gates of Jeruſalem on the Sabbath-day; I will kindle a Fire at the Gates of it, which ſhall conſume the Palaces of Jeruſalem, and not be quenched.

CHAP. XVIII.

A COMMISSION which Jeremiah had from the Lord was as follows,

2. Get ready, and go down to the Potter's Houſe, where I will let thee hear my Words.

3. So I went down to the Potter's Houſe, and behold he was making a Thing upon the Wheels.

4. But the Veſſel which he made, as one of Clay, being ſpoiled in the Potter's Hand, he made it again another Veſſel, according as he pleaſed to do.

5. Then I had the Lord's Commiſſion thus:

6. Cannot I do to you like this Potter, O Family of Iſrael? ſays the Lord: behold as the Clay is in the Potter's Hand, ſo are you in mine, O Family of Iſrael.

7. In the Inſtant I ſpeak againſt a Nation or Kingdom, that I will pluck up, break down, and deſtroy;

8. If that Nation againſt which I ſpeak returns from its Evil, I ſhall be ſorry for the Harm which I intended to do to it.

9. And in the Inſtant I ſpeak againſt a Nation or Kingdom, that I will build, and plant;

10. If it does that which diſpleaſes me, not hearkening to what I ſay, I ſhall be ſorry for the Good with which I ſaid I would do well for it.

11. Now therefore do tell the Men of Judah, and the Inhabitants of Jeruſalem as follows; Thus ſays the Lord, behold I am forming Harm againſt you, and contriving a Device againſt you: do you return each from his evil Way, and make your Ways and Deeds good.

12. But they anſwer, It is paſt Hope: for we will go after our own Devices, and do each the Imagination of his evil Heart.

13. Therefore thus ſays the Lord; Aſk now in the Nations, who has heard ſuch Things as theſe? The Virgin of Iſrael has done a very horrible Thing.

14. Shall one forſake the Snow of Lebanon from the Rock of the Field? Will the ſtrange cold running Water be left?

15. For my People have forgot me, they have burnt incenſe to Vanity; and have made others ſtumble in their Ways *from* the everlaſting Paths, to go in By-paths, a Way not caſt up;

16. To make their Country deſolate, an everlaſting Hiſſing: every one who paſſes by it ſhall be aſtoniſhed, and ſhake his Head.

17. I will diſperſe them as with an Eaſt-wind before the Enemy; will ſhew them the Back, and not the Face, at the Time of their Calamity.

18. Beſides they ſay, Come, and let us contrive Devices againſt Jeremiah, for the Law will not periſh from the Prieſt, or Counſel from the Wiſe, or the Commiſſion from the Prophet: come, and let us ſmite him with the Tongue, and not hearken to any of his Words.

19. Hearken to me, O Lord, and hear the Voice of thoſe who contend with me.

20. Shall Evil be recompenſed for Good? Becauſe they have dug a Pit for my Life: remember I have ſtood before thee, to ſpeak well for them, to avert thy Wrath from them.

21. Therefore deliver their Children to the Famine, make them flow out by means of the Sword, let their Wives be deprived of Children, and be Widows; let their Men be ſlain dead, their young Men be killed with the Sword in War.

22. Let a Cry be heard from their Houſes, when thou bringeſt a Troop againſt them ſuddenly: for they have dug a Pit to take me, and hid Gins for my Feet.

Ver. 11. *do you return*] to prevent the foregoing.

Ver. 14. *Lebanon*] upon which Mountain the Snow lies in the Summer, as *Maundrell* relates, in his *Journey from Aleppo to Jeruſalem*, p. 138. and that Part of it being then melted, and running from the Rock into the Field, was grateful to the thirſty Labourer there; agreeable to the Account *De la Roque* has publiſhed, *Voyage de Syrie*, Tom. I. p. 89. as likewiſe Dr. *Rauwolff* ſays (who went up with the Patriarch of the *Maronites*, that inhabit and poſſeſs *Lebanon*, after he had been brought to him at *Tripoli*, a Day's Journey off, to be cured of the Gout) *You find there Snow all the Summer long, which they bring down into the Batzars or Exchanges* (at *Tripoli*) *to ſell, to cool their Drink with it, chiefly in the Dog-days*, *Travels*, Pt. II. Chap. xii. and *Corten* relates, he found ſome Snow there on Aug. 18. according to which the Senſe is natural, as well as the *Tranſlation* literal, notwithſtanding the confuſed Work that has been made of this Verſe.

CHAP. XVII.

THE Sin of Judah is written with an iron Pen, with a diamond Pencil; it is engraved upon the Table of their Heart, as well as on the Horns of your Altars:

2. While their Children remember their Altars and Groves, by the green Trees, upon the high Hills.

3. O my Mountain in the Field, I will give thy Wealth, all thy Treaſures to be a Prey, thy Chapels for Sin in all thy Borders.

4. For thou haſt made an intermiſſion, even for thy ſelf, from my Poſſeſſion which I gave thee, and I will cauſe thee to ſerve thy Enemies in a Country that thou doſt not know; ſince you have lighted a Fire in my Anger, *which* ſhall burn for ever.

5. Thus ſays the Lord: The Perſon is curſed that truſts in Man, makes Fleſh his Arm, and his Heart departs from the Lord.

6. Who ſhall be like a Shrub in the Deſart, which does not perceive when Good comes, but remains at the parched Places in the Wilderneſs, a ſalt Country, and not inhabited.

7. The Perſon is bleſſed that truſts in the Lord, and the Lord is his Truſt.

8. Who ſhall be like a Tree planted by the Water, and ſhooting forth its Roots by the River, and not perceiving when Heat comes, but its Leaf is green; and it is not troubled in a Year of Scarcity, nor leaves off yielding Fruit.

9. The Heart is the moſt deceitful of all Things, as it is mortal; who knows it?

10. I the Lord ſearch the Heart, try the Reins; even to give each one according to his Ways, the Fruit of his Deeds.

11. *As* a Partridge puts together, and does not hatch; he that gets Riches, and not by Right, will leave them in the midſt of his Days, and at his End be vile.

12. The Place of our Sanctuary has been a high Throne of Glory from the Beginning.

13. O Lord, the Hope of Iſrael, let all who forſake thee be aſhamed: let my Correctings be written in the Country, becauſe they have forſaken the Lord, the Fountain of Spring-water.

14. Heal me, O Lord, that I may be healed; ſave me, that I may be ſaved: for thou art my Praiſe.

15. Behold they ſay to me, Where is the Lord's Commiſſion? Let it come now.

16. Whereas I am not urgent more than a Shepherd after thee, nor deſire the mortal Time thou knoweſt: what comes out of my Lips is before thy Face.

17. Be not a Calamity to me, who art my Refuge in the Time of Adverſity.

18. Let my Perſecutors be aſhamed, but not me; let them be daunted, but not my ſelf: bring upon them a Time of Adverſity, and break them with a double Breaking.

19. The Lord ſaid thus to me: Go, and ſtand at the Gate of thoſe of the People, through which the Kings of Judah go in and out, and at all the Gates of Jeruſalem,

20. Saying to them; Hear the Lord's Commiſſion, you Kings of Judah, all Judah it ſelf, and all the Inhabitants of Jeruſalem, who enter in at theſe Gates.

21. Thus ſays the Lord; Take heed of your own ſelves, and do not carry a Burden on the Sabbath-day, or bring in at the Gates of Jeruſalem.

22. Neither ſhall you bring a Burden out of your Houſes on the Sabbath-day, nor do any Buſineſs; but ſanctify that Day, as I commanded your Fathers:

23. Who would not hearken, nor incline their Ear; but made their Neck ſtiff, not to hearken, nor receive Inſtruction.

24. However if you will at all hearken to me, ſays the Lord, not to bring in a Burden at the Gates of this City on the Sabbath-day, and will ſanctify that Day by doing no Buſineſs on it;

25. There ſhall enter in at the Gates of this City, Kings and Princes who ſit upon David's

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Ver. 3. *my Mountain*] *Zion.*

Ver. 6. *which does not perceive*] Or *and not perceiving*, as I render in the next Verſe; not for this and the following to belong to [who] or [he,] as it reads in the *com. Tranſ.* but to *Shrub*, like that in Ver. 8. to *Tree.*

Ib. *at the parched Places*] *Chald. Targumiſt* דְּלָא וְלַד *without Children:* for as *Schindler* writes in his *Lexicon*, *Accepit pro* עֲרִירִים ſteriles, *ob literarum* ח *and* ע *ſimilem ſonum, He took it to be ſo by reaſon of the like Sound of the firſt Letters.*

Ver. 9. *of all*] In the *com. Lat. The Heart of Man is perverſe*, as if *omnium, of all*, as ſome *Copies* have, was changed into *hominis, of Man.*

Ib. *mortal*] the ſame Word as in Ver. 16. A like Noun ſignifies *a Man*, as being mortal.

Ver. 11. *not by Right*] So *Chilo* adviſes well, ζημίαν αἱρεῖσθαι μᾶλλον ἢ κέρδος ἀισχρόν· ἡ μὲν γὰρ ἅπαξ ἀλλύπησε, τὸ δὲ διὰ παντός, *to chooſe Loſs rather than filthy Gain: for by the former a Man grieves but once, but by the latter always, Diog. Laert.* in ejus *Vita.*

Ver. 13. *let all*] for what Need had he to tell the Lord they ſhould be aſhamed?

Ib. *my Correctings*] *Jun.* and *Trem.* who tranſlate the ſame, expound it, *thoſe Speeches which I have had, to correct and bring this People into Order.* The Word here יְסוֹרַי *jeſurai* to be *they that depart from me*, ſhould be יְסוֹרֻנִי *jaſuruni*, and even then *from* would be wanting; and that Meaning is ſo odd, that *Caſt.* has left out *me*, and the *vulg. Lat. Tranſlator* changed it to *thee.*

Ib. *Country*] that they might be generally known. *Jun.* and *Trem. in this Country.*

Ver. 16. *more*] no more urgent than his Duty as a Prophet was; ſuitable to the foregoing Words.

Throne,

Throne, riding in Chariots and on Horſes, with their Princes, the Men of Judah and Inhabitants of Jeruſalem, and this City ſhall remain for ever.

26. They ſhall alſo come from the Cities of Judah, the Places round about Jeruſalem, the Country of Benjamin, the Vale, the Mountain and the South, bringing Burnt-offering, Sacrifice, Meat-offering and Incenſe, as likewiſe Thank-offering to the Houſe of the Lord.

27. But if you will not hearken to me, to ſanctify the Sabbath-day; and not to carry a Burden, and enter in at the Gates of Jeruſalem on the Sabbath-day; I will kindle a Fire at the Gates of it, which ſhall conſume the Palaces of Jeruſalem, and not be quenched.

CHAP. XVIII.

A COMMISSION which Jeremiah had from the Lord was as follows,

2. Get ready, and go down to the Potter's Houſe, where I will let thee hear my Words.

3. So I went down to the Potter's Houſe, and behold he was making a Thing upon the Wheels.

4. But the Veſſel which he made, as one of Clay, being ſpoiled in the Potter's Hand, he made it again another Veſſel, according as he pleaſed to do.

5. Then I had the Lord's Commiſſion thus:

6. Cannot I do to you like this Potter, O Family of Iſrael? ſays the Lord: behold as the Clay is in the Potter's Hand, ſo are you in mine, O Family of Iſrael.

7. In the Inſtant I ſpeak againſt a Nation or Kingdom, that I will pluck up, break down, and deſtroy;

8. If that Nation againſt which I ſpeak returns from its Evil, I ſhall be ſorry for the Harm which I intended to do to it.

9. And in the Inſtant I ſpeak againſt a Nation or Kingdom, that I will build, and plant;

10. If it does that which diſpleaſes me, not hearkening to what I ſay, I ſhall be ſorry for the Good with which I ſaid I would do well for it.

11. Now therefore do tell the Men of Judah, and the Inhabitants of Jeruſalem as follows; Thus ſays the Lord, behold I am forming Harm againſt you, and contriving a Device againſt you: do you return each from his evil Way, and make your Ways and Deeds good.

12. But they anſwer, It is paſt Hope: for we will go after our own Devices, and do each the Imagination of his evil Heart.

13. Therefore thus ſays the Lord; Aſk now in the Nations, who has heard ſuch Things as theſe? The Virgin of Iſrael has done a very horrible Thing.

14. Shall one forſake the Snow of Lebanon from the Rock of the Field? Will the ſtrange cold running Water be left?

15. For my People have forgot me, they have burnt incenſe to Vanity; and have made others ſtumble in their Ways *from* the everlaſting Paths, to go in By-paths, a Way not caſt up;

16. To make their Country deſolate, an everlaſting Hiſſing: every one who paſſes by it ſhall be aſtoniſhed, and ſhake his Head.

17. I will diſperſe them as with an Eaſt-wind before the Enemy; will ſhew them the Back, and not the Face, at the Time of their Calamity.

18. Beſides they ſay, Come, and let us contrive Devices againſt Jeremiah, for the Law will not periſh from the Prieſt, or Counſel from the Wiſe, or the Commiſſion from the Prophet: come, and let us ſmite him with the Tongue, and not hearken to any of his Words.

19. Hearken to me, O Lord, and hear the Voice of thoſe who contend with me.

20. Shall Evil be recompenſed for Good? Becauſe they have dug a Pit for my Life: remember I have ſtood before thee, to ſpeak well for them, to avert thy Wrath from them.

21. Therefore deliver their Children to the Famine, make them flow out by means of the Sword, let their Wives be deprived of Children, and be Widows; let their Men be ſlain dead, their young Men be killed with the Sword in War.

22. Let a Cry be heard from their Houſes, when thou bringeſt a Troop againſt them ſuddenly: for they have dug a Pit to take me, and hid Gins for my Feet.

Ver. 11. *do you return*] to prevent the foregoing.

Ver. 14. *Lebanon*] upon which Mountain the Snow lies in the Summer, as *Maundrell* relates, in his *Journey from Aleppo to Jeruſalem*, p. 138. and that Part of it being then melted, and running from the Rock into the Field, was grateful to the thirſty Labourer there; agreeable to the Account *De la Roque* has publiſhed, *Voyage de Syrie*, Tom. I. p. 89. as likewiſe Dr. *Rauwolff* ſays (who went up with the Patriarch of the *Maronites*, that inhabit and poſſeſs *Lebanon*, after he had been brought to him at *Tripoli*, a Day's Journey off, to be cured of the Gout) *You find there Snow all the Summer long, which they bring down into the Batzars or Exchanges* (at *Tripoli*) *to ſell, to cool their Drink with it, chiefly in the Dog-days*, *Travels*, Pt. II. Chap. xii. and *Corten* relates, he found ſome Snow there on Aug. 18. according to which the Senſe is natural, as well as the *Tranſlation* literal, notwithſtanding the confuſed Work that has been made of this Verſe.

23. And thou, O Lord, knowing all their Counſel againſt me for Death, do not purge away their Iniquity, nor blot out their Sin from before thee; but let them be thrown down before thee, act againſt them at the Time of thy Anger.

CHAP. XIX.

THUS ſays the Lord: Go, and get a Potter's earthen Pot, with ſome of the Elders both of the People and Prieſts,

2. And going forth to the Valley of the Son of Hinnom, which is at the Entrance of the Sun-gate, proclaim there the Words that I tell thee,

3. As follows: Hear the Lord's Commiſſion, O Kings of Judah, and Inhabitants of Jeruſalem, thus ſays the Lord of Armies, the God of Iſrael; Behold I will bring Adverſity upon this Place, at which the Ears of every one that hears it ſhall tingle:

4. Becauſe they have forſaken me, and made this Place ſtrange, burning incenſe in it to other gods, whom neither they, their Fathers, nor the Kings of Judah knew; and have filled this Place with the Blood of Innocents,

5. Having built up the Chapels of Baal, to burn their Children in the Fire *for* Burnt-offerings to him, which I did not command, nor ſpeak, neither did it come into my Mind.

6. Therefore behold the Days are coming, ſays the Lord, when this Place ſhall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter.

7. For I will make the Counſel of Judah and Jeruſalem void in this Place, I will cauſe them to fall by the Sword before their Enemies, and by the Hands of thoſe who ſeek their Lives, and will give their dead Bodies for Food to the Fowls of the Air, and the Beaſts of the Earth.

8. I will alſo make this City deſolate, and a Hiſſing: every one who paſſes by it ſhall be aſtoniſhed, and hiſs for all its Plagues.

9. Nay I will cauſe them to eat the Fleſh of their Sons, and that of their Daughters, they ſhall eat the Fleſh too of their ſeveral Neighbours, in the Siege, and in the Streightneſs, with which their Enemies, and thoſe who ſeek their Lives, ſhall ſtreighten them.

10. Then ſhalt thou break the Pot in the Sight of the Men who go with thee,

11. And ſay to them: Thus ſays the Lord of Armies; After this Manner will I break this People and City, as one does a Potter's Veſſel, which can no more be mended; and they ſhall bury in Topheth, till there is no Place to bury.

12. So will I do to this Place, ſays the Lord, and to its Inhabitants, even to make this City like Topheth.

13. And the Houſes of Jeruſalem, with thoſe of the Kings of Judah, ſhall be defiled like the Place of Topheth; by reaſon of all the Houſes upon whoſe Roofs they burn incenſe to the whole Army of the Heaven, and pour out Drink-offerings to other gods.

14. And Jeremiah coming from Topheth, whither the Lord ſent him to propheſy, ſtood in the Court of the Lord's Houſe, and ſaid to all the People;

15. Thus ſays the Lord of Armies, the God of Iſrael, Lo I will bring on this City, and upon all its Cities, all the Adverſity which I have ſpoken of againſt it; becauſe they have made their Neck ſtiff, not hearkening to my Words.

CHAP. XX.

BUT when Paſhur the Son of Immer the Prieſt, who was the chief Officer in the Houſe of the Lord, heard that Jeremiah propheſied theſe Things;

2. He beat the Prophet Jeremiah, and put him in the Stocks that were at the uppermoſt Gate of Benjamin, which was at the Houſe of the Lord.

3. However the next Day when Paſhur took him out of the Stocks, Jeremiah ſaid to him: The Lord does not call thy Name Paſhur, but Dread on every Side.

4. For thus ſays the Lord; Behold I will make thee a Dread to thy ſelf, and to all that love thee, who ſhall fall by the Sword of their Enemies, which thy Eyes ſhall ſee; I will likewiſe deliver all Judah into the Power of the King of Babylon, who ſhall carry them away into Babylon, and ſlay them with the Sword.

5. Nay I will deliver all the Strength of this City, all its Buſineſs, and all the precious Things of it, even all the Treaſures of the Kings of Judah will I deliver, into their Enemies Power, who ſhall plunder them, take them, and carry them into Babylon.

6. And thou Paſhur, with all who dwell in thy Houſe, ſhall go into Captivity, and thou ſhalt come to Babylon, where thou

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Ver. 2. *Valley*] whereabout it ends, by the Valley of *Jehoſhaphat* running acroſs the Bottom of it, as in *Maund. Journ.* p. 100. Ver. 3. *Dread on every Side*] as Ver. 10.

ſhalt

ſhalt die, and be buried there, thy ſelf and all that love thee, to whom thou haſt propheſied falſely.

7. Thou didſt perſuade me, O Lord, and I was perſuaded; thou waſt too ſtrong for me, and didſt prevail: I am become Sport every Day; every one of them ſcoff at me.

8. For ſince I ſpoke, I have cried out, Violence and Waſting have I called out: for the Lord's Commiſſion has been a Reproach to me, and a Mocking every Day.

9. And I ſaid I would not make mention of him, nor ſpeak any more in his Name; but there was in my Heart like a burning Fire ſhut up in my Bones, inſomuch that I was weary of containing, and could not.

10. Though I heard the ill Report of many *thus*, Dread being on every Side, Tell, that we may tell it; all the Men who were at peace with me watched for my Halting, *ſaying*, Perhaps he will be perſuaded, that we may prevail againſt him, and take our Vengeance on him.

11. But the Lord is with me as a powerful terrible one, therefore my Perſecutors will ſtumble, and not prevail: they will be exceedingly aſhamed, becauſe they have no Succeſs, the everlaſting Confuſion will not be forgotten.

12. And, O Lord of Armies, who trieſt the righteous one, ſeeſt the Reins and Heart; let me ſee thy Vengeance on them, for I diſcover my Cauſe to thee.

13. Sing to the Lord, praiſe the Lord: for he delivers the Soul of the needy one from the Power of Evil-doers.

14. Let the Day be curſed on which I was born, the Day when my Mother bore me not be bleſſed.

15. Let the Man be curſed who declared thus to my Father, There is a Male-child born to thee, making him exceeding glad.

16. And let that Man be like the Cities which the Lord overthrew, without repenting; let him even hear the Cry in the Morning, and the Shouting at the Time of Noon:

17. Becauſe he did not put me to death at the Womb, or let my Mother be my Grave, and her Womb be always with Child.

18. Why did I come out of it, to ſee Labour and Sorrow, and that my Days ſhould be conſumed in Shame?

CHAP. XXI.

A Commiſſion which Jeremiah had from the Lord, when King Zedekiah ſent to him Paſhur the Son of Malchijah, and Zephaniah the Son of Maaſeiah the Prieſt, to ſay,

2. Do enquire for us of the Lord, becauſe Nebuchadrezzar King of Babylon fights againſt us: perhaps the Lord will deal with us according to all his Wonders, that he may go up from us.

3. Upon this Jeremiah told them, that they ſhould ſay to Zedekiah:

4. Thus ſays the Lord God of Iſrael; Behold I will turn aſide the Weapons of War that are in your Hands, with which you fight the King of Babylon, and the Chaldeans who lay ſiege againſt you without the Wall, and will bring them together into the midſt of this City.

5. Nay I my ſelf will fight you, by a Hand ſtretched out, and a ſtrong Arm, even in Anger, Wrath, and great Fury.

6. For I will ſmite the Inhabitants of this City, both Men and Beaſts; they ſhall die with a great Peſtilence.

7. And after that, ſays the Lord, I will deliver Zedekiah King of Judah, his Servants, and the People, even thoſe who are left in this City from the Peſtilence, Sword and Famine, into the Power of Nebuchadrezzar King of Babylon, and into that of their Enemies, and of ſuch as ſeek their Life; and he ſhall put them to the Sword, he ſhall neither ſpare them, pity, nor have compaſſion.

8. However thou ſhalt tell this People, that the Lord ſays; Behold I put before you the Way of Life, and the Way of Death:

9. He who abides in this City ſhall die by the Sword, Famine or Peſtilence; and he who goes out, and falls to the Chaldeans, who lay ſiege againſt you, ſhall live, and have his Life for Spoil.

10. For I have put my Face againſt this City for Hurt, and not for Good, ſays the

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Ver. 7. *perſuade*] to propheſy, which as the *Heb.* Word ſignifies, is certainly fitter than *deceived*; and is the ſame with that better rendered *enticed*, Ver. 10.

Ver. 8. *for*] the ſame as at the Beginning of the Verſe, having reſpect to the End of the foregoing: for though I do not think with *De Dieu*, and as in the *Geneva marginal Note*, that the *Violence and Waſting* here mentioned was what would be done to the People of *Judah* by their Enemies; ſo neither to be what the People of *Judah* did, or endeavoured to do to *Jeremiah*, after *Jun.* and *Trem.* with *Kimhi*; ſince *Reproach* and *Mocking* was not *Waſting*, and therefore *becauſe* muſt be wrong: but I look upon this *Violence and Waſting* to be that which thoſe People did to one another, being the Wickedneſs they were to be puniſhed for, as may plainly appear by Chap. vi. 7. where the ſame Words are uſed, and for which the Prophet cried out againſt them, and they ſcoffed at him for it.

Ver. 10. *Though*] as manifeſtly better than *For*, which thwarts the Senſe.

Ib. *watched*] *Antiſthenes* ſaid *we ſhould carefully mind our Enemies, for they are the firſt who obſerve our Faults, Diog. Laert.*

Ver. 4. *fight the King*] The Verb being active in *Heb.* with an Accuſative Caſe, as ſometimes in *Eng.*

Lord: it ſhall be delivered into the Power of the King of Babylon, who ſhall burn it with Fire.

11. And to the King of Judah's Family, hear the Lord's Commiſſion:

12. O Family of David, thus ſays the Lord; Adminiſter Judgment betimes, and deliver him who is ſpoiled from the Power of the Oppreſſor; leſt my Wrath ſhould come forth like Fire, and burn, ſo that none can quench, by reaſon of the Evil of your Deeds.

13. Lo I am againſt thee, that inhabiteſt the Vale, the Rock of the Plain, ſays the Lord; you that vaunt, Who can come down againſt us? And who can enter into our Habitations?

14. But I will puniſh you according to the Fruit of your Deeds, ſays the Lord; and will kindle a Fire in its Wood, which ſhall conſume all Things round about it.

CHAP. XXII.

THE Lord ſaid thus: Go down to the King of Judah's Houſe, and ſpeak there this following Commiſſion:

2. Hear the Lord's Commiſſion, O King of Judah, thou who ſitteſt upon David's Throne, with thy Servants and People that come in at theſe Gates.

3. Thus ſays the Lord; Execute Judgment and Righteouſneſs, and deliver him who is ſpoiled from the Power of the Oppreſſor, neither wrong the Stranger, Fatherleſs or Widow, do no violence, nor ſhed innocent Blood in this Place.

4. For if you at all perform this Commiſſion, there ſhall come in at the Gates of this Houſe Kings who ſit for David upon his Throne, riding in Chariots, and on Horſes, each with his Servants and People.

5. But if you will not hearken to theſe Words, I ſwear by my ſelf, ſays the Lord, that this Houſe ſhall become waſte;

6. Though, as the Lord ſays to the Houſe of the King of Judah, thou waſt Gilead to me, the Top of Lebanon, that I would make thee a Wilderneſs, *like* Cities uninhabited;

7. And would prepare Deſtroyers againſt thee, each with his Weapons, who ſhould cut down thy choiceſt Cedars, and caſt *them* into the Fire.

8. Then ſhall many Gentiles paſs by this City, and ſay one to another, Why did the Lord do after this Manner to this great City?

9. And the others ſhall anſwer, Becauſe they forſook the Covenant of the Lord their God, bowed down to other gods, and ſerved them.

10. Do not weep for the Dead, nor bemoan him: weep grievouſly for him who goes away, becauſe he will no more return, or ſee his native Country.

11. For thus ſays the Lord concerning Shallum the Son of Joſiah King of Judah, who reigning in the room of his Father Joſiah, went out of this Place; He ſhall return thither no more,

12. But ſhall die in the Place whither they have carried him away, and ſee this Country no more.

13. Wo is to him who builds his Houſe with that which is not juſt, and his Chambers with what is not right; that makes his Neighbour ſerve for Nothing, and will not give him his Reward:

14. Who ſays, I will build me a large Houſe, and ſpacious Chambers; as alſo cuts him out Windows, and it is cieled with Cedar, and painted with Vermilion.

15. Shalt thou reign becauſe thou art within Cedar? Did not thy Farher eat and drink, and doing that which was right and juſt, it was then well with him?

16. He adminiſtred Judgment to the Afflicted and Needy; then it was well: Was not this Knowledge with me? ſays the Lord.

17. Becauſe thy Eyes and Heart are upon Nothing but thy Gain, upon ſhedding innocent Blood, and upon executing both Oppreſſion and Trouble:

18. Therefore thus ſays the Lord concerning Jehoiakim the Son of Joſiah King of Judah; They ſhall not lament for him, Ah my Brother! or, Ah Siſter! they ſhall not lament for him, Ah Lord! or, Ah his Dignity!

19. He ſhall be buried with the Burial of an Aſs, being drawn and caſt beyond the Gates of Jeruſalem.

20. Go up Lebanon, and cry, as alſo utter thy Voice on Baſhan, and cry from the Paſſages, becauſe all who love thee are broken.

Ver. 13. *Vale*] of *Jeruſalem*, as in *Pſa.* cxxv. 2.

Ver. 3. *wrong the Stranger*] *Stranger*, &c. being before the Verb *wrong* in *Heb.*

Ver. 6. *that*] It is plain by the *Heb.* this belongs to the Oath, being in the Manner of Swearing then uſed.

Ver. 10. *the Dead*] *King Joſiah*, 2 *Chron.* xxxv. 25.

Ver. 11. *Shallum*] who was *Joſiah*'s 4th Son, 1 *Chr.* iii. 15. and probably took the Name of *Jehoahaz* on his being made King, 2 *King.* xxiii. 31. 2 *Chr.* xxxvi. 1.

Ver. 12. *die*] as was fulfilled, 2 *King.* xxiii. 34.

Ver. 14. *its Wood*] i. e. the Wood of *thee the Inhabitant*, Ver. 13. for *Family*, Ver. 12. as the fem. Gender ſhews.

Ver. 16. *Knowledge*] as the *Heb.* is, not *to know*: ſo alſo *Jun.* and *Trem.* have it.

Ver. 18. *Therefore*] *Jehoiakim* being ſpoken of and to, from the Beginning of the 13th Ver. and not as *Grotius* ſuppoſes, that it begins here.

Ver. 19. *Jeruſalem*] See the *Note* on 2 *Chron.* xxxvi. 6.

21. I

21. I ſpeaking to thee in thy Quietneſs, thou ſaideſt, I will not hearken: this has been thy Way from thy Youth, becauſe thou wouldeſt not hearken to what I ſaid.

22. The Wind ſhall feed on all thy Shepherds, and thoſe who love thee ſhall go into Captivity: for then thou wilt be aſhamed, and put to confuſion for all thy Wickedneſs.

23. Thou that dwelleſt on Lebanon, who haſt a Neſt made on the Cedars, how canſt thou be pitied, when Pains come to thee, the Anguiſh as of a Woman in labour?

24. By my living, ſays the Lord, though Coniah the Son of Jehoiakim King of Judah were even a Seal upon my right Hand, I would pluck thee from thence.

25. And I will deliver thee into the Power of ſuch as ſeek thy Life, and into the Power of thoſe whoſe Face thou art afraid of, even into the Power of Nebuchadrezzar King of Babylon, and that of the Chaldeans.

26. I will alſo caſt thee out, and thy Mother who bore thee, into another Country, where you were not born, and you ſhall die there.

27. But into the Country whither they put up their Deſire to return, they ſhall not return thither.

28. Is this Man Coniah a deſpiſed ſcattered Idol? Is he an Inſtrument in which there is no Delight? Why *elſe* are he and his Offspring caſt out, and thrown into a Country which they do not know?

29. O Country, Country, Country, hear the Lord's Commiſſion,

30. Who ſays thus, Write down this Perſon without an Heir, a Man *that* ſhall not proſper in his Days: for no Perſon of his Offspring ſhall proſper, ſitting upon the Throne of David, and ruling any more in Judah.

CHAP. XXIII.

WO be to the Shepherds who deſtroy, and diſperſe the Flock of my Paſture, ſays the Lord.

2. Therefore thus ſays the Lord God of Iſrael, concerning the Shepherds who feed my People: You having diſperſed my Flock, driven them away, and not viſited them; behold I will viſit you for the Wickedneſs of your Deeds, ſays the Lord.

3. And I will gather together the Reſidue of my Flock from all Countries whither I have driven them, bringing them again into their Folds, and they ſhall be fruitful, and multiply.

4. I will alſo ſet up Shepherds over them, who ſhall feed them; and they ſhall no more fear, nor be daunted, neither ſhall they be lacking, ſays the Lord.

5. Behold the Days are coming, ſays the Lord, when I will raiſe up to David a righteous Sprout, even a King ſhall reign, and have Succeſs, executing Judgment and Righteouſneſs on the Earth.

6. In his Days Judah ſhall be ſaved, and Iſrael dwell ſecurely: and this is his Name, by which he ſhall be called, The Lord our Righteouſneſs.

7. Therefore behold the Days are coming, ſays the Lord, when they ſhall no more ſwear, By the Lord's living, who brought up the Iſraelites from the Country of Egypt;

8. But, By the Lord's living, who brought up, and who cauſed the Offspring of the Family of Iſrael to come, from the north Country, and from all the Countries whither I had driven them: for they ſhall dwell in their own Country.

9. My Heart within me is broke for the Prophets, all my Bones ſhake, I am like a drunken Perſon, even like a Man who is overtaken by Wine; by reaſon of the Lord, and by reaſon of his holy Words.

10. For the Country is full of Adulterers, and by reaſon of Swearing the Country mourns, the Paſtures of the Wilderneſs are dried up; their Courſe being evil, and their Power not right.

11. For both Prophet and Prieſt are profane, even in my Houſe have I found their Wickedneſs, ſays the Lord.

12. Their Way ſhall therefore be to them as ſlippery ones in Darkneſs; they ſhall be driven on, and fall in it: for I will bring what is bad upon them, the Year of their Viſitation, ſays the Lord.

13. I ſaw Impertinency indeed in the Prophets of Samaria, they propheſied by Baal, and made my People Iſrael err:

Ver. 23. *be pitied*] paſſive.

Ver. 28. elſe] which clears up the Senſe, otherwiſe obſcure, and may well be ſuppoſed underſtood in the *Heb.* with the Particle for *why*, as not to be expreſs'd otherwiſe.

Ver. 30. *without an Heir*] to inherit the Kingdom, as the reſt of this Verſe ſhews: for *Zedekiah* was ſet up by the King of *Babylon*, being not the proper Heir to it, 2 *King.* xviv. 17. and that *Jeconiah* was not *childleſs*, appears not only by 1 *Chr.* iii. 17. & *Mat.* i. 12. but by Ver. 28. of this Chap.

Ver. 2. *concerning*] as Ver. 15.

Ver. 4. *be lacking*] *Chald. quake*, as if taking the Signification of פקד which is diverſe, from פחד *Vulg. there ſhall be none to be ſought of the Number.*

Ver. 13. *indeed*] for which ſee *Grot.* as alſo *Jun.* and *Trem.* tranſlate, and our *Engliſh* the ſame *truly*, *Eccl.* xi. 7.

14. But

14. But I ſee a horrible Thing in the Prophets of Jeruſalem; they commit Adultery, and go in Falſehood, as alſo ſtrengthen the Hands of Evil-doers, not to return each from his Evil: they are all of them to me like thoſe of Sodom, and its Inhabitants like thoſe of Gomorrah.

15. Therefore thus ſays the Lord of Armies concerning the Prophets; Behold I will make them eat Wormwood, and drink the Water of Gall: for Profaneneſs is gone forth from the Prophets of Jeruſalem into the whole Country.

16. Do not hearken, continues the Lord of Armies, to the Words of the Prophets who propheſy to you; they make you vain, preaching a Viſion of their own Heart, not from the Mouth of the Lord.

17. They ſay ſtill to ſuch as contemn me; The Lord declares, You ſhall have Peace; and to every one that goes in the Imagination of his own Heart they ſay, No Harm will come upon you.

18. For who ſtands in the Counſel of the Lord, and ſees, and hears his Commiſſion? Who hearkens to his Commiſſion, and hears?

19. Lo the Lord's Whirlwind goes forth with Rage, even a remaining Whirlwind; which ſhall remain upon the Head of the Wicked.

20. The Anger of the Lord ſhall not return, till he has performed, and till he has eſtabliſhed the Thoughts of his Heart: in the latter Days you will underſtand it fully.

21. I have not ſent thoſe Prophets, though they run: I have not ſpoken to them, though they propheſy.

22. Whereas if they ſtood in my Counſel, they would cauſe my People to hear my Words, that they might turn them back from their evil Way, and from the Evil of their Deeds.

23. Am I a God near, ſays the Lord, and not a God far off?

24. Can a Perſon *then* hide in ſecret Places, ſo that I ſhall not ſee him? ſays the Lord: Do not I fill Heaven and Earth? ſays the Lord.

25. I hear what the Prophets ſay, who propheſy Falſehood thus in my Name; I have dreamed, I have dreamed.

26. How long will *this* be in the Heart of the Prophets who propheſy Falſehood, and are Prophets of the Deceit of their own Heart;

27. Who think to make my People forget my Name, by their Dreams which they tell one to another, as their Fathers forgot my Name for Baal?

28. The Prophet *indeed* who has a Dream, let him tell the Dream; and he who has my Commiſſion, let him ſpeak my Commiſſion truly: *but* what has the Chaff to do with the Wheat? ſays the Lord.

29. Is not my Commiſſion thus like a Fire, ſays the Lord, and like a Hammer that breaks the Rock in pieces?

30. Therefore behold I am againſt the Prophets, ſays the Lord, who ſteal my Words one from another.

31. Behold I am againſt the Prophets, ſays the Lord, who bring their Tongue, and declare, He ſays.

32. Behold I am againſt thoſe who propheſy falſe Dreams, ſays the Lord, and telling them, make my People err by their Lyes and Unſtedfaſtneſs; and ſince I neither ſent them, nor commanded them, they will not profit this People at all, ſays the Lord.

33. And when this People, or a Prophet, or Prieſt thus aſks thee, What is the Burden of the Lord? Say to them, What Burden? Since I will forſake you, ſays the Lord.

34. As for the Prophet, Prieſt and People, who ſays, The Burden of the Lord, I will puniſh that Man and his Family.

35. Thus ſhall you ſay each to his Neighbour, and each to his Brother, What has the Lord anſwered? or, What has the Lord ſpoken?

36. And you ſhall mention the Burden of the Lord no more: for the Burden to each ſhall be his own Word, as you alter the Words of the Living God, the Lord of Armies our God.

37. Thus ſhalt thou ſay to the Prophet,

Ver. 18. *ſees*] he who does, may ſee as follows, Ver. 19, 20. which Expoſition I count better than ſuppoſing the falſe Prophets ſpoke this.

Ver. 19. *remaining*] agreeable to the following Verſe: ſo *Jun.* and *Trem.* have *permanens*.

Ver. 22. *they would*] The principal Partition of the Verſe is at *Counſel*, which determines this to be the Senſe, as it is alſo more agreeable.

Ib. *might*] not *ſhould*; for the true Prophets did not.

Ver. 23. *Am I*] Since they own me to be a God near, by their pretending I ſend them, and ſpeak to them; how then do they dare to cloak themſelves with Lyes in my Preſence, who not only hear but know their Lyes?

Ver. 27. *Dreams*] That the *Jews* were much addicted to this, may appear by *Juvenal*, *Sat.* vi. l. 546. who ſays, *Qualiacumque voles* Judæi *Somnia vendunt*, *The* Jews *ſell what Dreams ſoever one would have.*

Ver. 29. *thus*] when truly delivered, Ver. 28.

Ver. 32. *not profit this People*] But according as in *Pierce Plowmans Viſion*,

I found there freres, all the foure orders,
Preached to the people, for profit of themſelves.

Ver. 33. *What Burden*] Inſtead of *What* here the *Gr.* having *You are*, it appears the *Tranſlator* took or miſtook את מה משא for אתם המשא putting a final Mem inſtead of the other, beſides his double Diſlocation.

Ver. 33. *Since I will forſake you*] q. d. What then have you to do with my Burden?

What

What has the Lord anſwered thee? or, What has the Lord ſpoken?

38. But ſince ye ſay, The Burden of the Lord, therefore the Lord declares thus; Becauſe ye expreſs this Word, The Burden of the Lord, when I have ſent to you, that ye ſhould not ſay ſo:

39. For this reaſon lo I, even my ſelf, will ſtill forget you; as alſo forſake you, and the City which I gave to you and your Fathers, to be away from before me.

40. And I will put everlaſting Reproach upon you, with everlaſting Confuſion which ſhall not be forgotten.

CHAP. XXIV.

THE Lord ſhewed me plainly, that there were two Baſkets of Figs placed before the Temple of the Lord, after Nebuchadrezzar King of Babylon had carried away Jechoniah the Son of Jehoiakim King of Judah, and the Princes of Judah, with the Carpenters and Smiths, from Jeruſalem, and brought them to Babylon:

2. One Baſket with very good Figs, like thoſe that are firſt ripe; and the other Baſket with very bad ones, which could not be eat for the Badneſs.

3. Then the Lord ſaid to me, What doſt thou ſee, Jeremiah? And I anſwered, Figs, the good Figs very good, and the bad ones very bad, which cannot be eat for the Badneſs.

4. Whereupon I had the Lord's Commiſſion as follows:

5. Thus ſays the Lord God of Iſrael; Like theſe good Figs, ſo will I acknowledge them of the Captivity of Judah, whom I have ſent from this Place *to* the Country of the Chaldeans for Good.

6. And putting my Eyes upon them for Good, I will bring them back into this Country, and build them up without throwing down, and plant them without plucking up.

7. I will alſo give them a Heart to know me, that I am the Lord, and they ſhall be a People to me, as I will a God to them; when they return to me with their whole Heart.

8. On the contrary like the bad Figs, which cannot be eat for the Badneſs (for the Lord ſays thus) ſo will I deliver Zedekiah King of Judah, and his Princes, with the Reſidue of Jeruſalem that are left in this Country, as likewiſe thoſe who dwell in the Country of Egypt;

9. I will even deliver them to Diſturbance, to Harm in all the Kingdoms of the Earth, to be a Reproach and a Proverb, a Taunt and a Curſe, in all Places whither I ſhall drive them.

10. And I will ſend againſt them the Sword, Famine and Peſtilence, till they are conſumed from the Country, which I gave to them and their Fathers.

CHAP. XXV.

A COMMISSION which Jeremiah had concerning all the People of Judah, in the fourth Year of Jehoiakim the Son of Joſiah King of Judah, that was the firſt Year of Nebuchadrezzar King of Babylon,

2. Which the Prophet Jeremiah ſpoke to all the People of Judah, as well as all the Inhabitants of Jeruſalem, was as follows:

3. From the thirteenth Year of Joſiah Son of Amon King of Judah, to this very Time, being the twenty third Year, I have had the Lord's Commiſſion, and ſpoken to you, and that early, but ye would not hearken.

4. Nay the Lord has ſent to you all his Servants the Prophets, and that early, (though ye would not hearken, nor incline your Ear to hearken)

5. Saying; Return now each from his evil Way, and from the Evil of his Deeds, ſo dwell in the Country which the Lord gave to you and your Fathers, from Age to Age.

6. And do not go after other gods, to ſerve them, and bow down to them, nor provoke me with the Doing of your Hands, that I may not do you hurt.

7. Yet ye would not hearken to me, ſays the Lord; to the end that ye might prove me with the Doing of your Hands, to your own Hurt.

8. Therefore thus ſays the Lord of Armies: Becauſe ye will not hearken to my Words,

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Ver. 6. *back*] Though the fulfilling of this is not recorded in *Scripture*, yet as *Jehoiachin* ſurrendered himſelf up, *Nebuchadnezzar* might ſend back thoſe whom he then took away.

Ver. 7. *when*] ſo *Jun.* and *Trem.* tranſlate it *cum*, and *Caſt.* *quum* differently ſpell'd; *Grot.* *poſtquam*, *after*; others *quia*, *becauſe*.

Ver. 8. *Egypt*] whither the laſt Remainder of the People went, Chap. xliii. as may be here intimated they would.

Ver. 3. *twenty third*] reckoning the three Months of *Jehoahaz*, 2 *King.* xxiii. 31. and what *Joſiah* reigned over 31 Years, 2 *King.* xxii. 1. for one of them; for elſe it would not have been ſo many *from* &c. tho' *Lightfoot* having ſaid, *that ſome Years paſſed between the Death of Joſiah, and the Reign of Jehoiakim*, retracts it (as he oddly terms it) with ſaying, *The three Months Reign of* Jehoahaz *is to be reckoned in the laſt Year of* Joſiah; *as* Jeremy *makes the Account plain, Jer.* xxv. 3. *Harm. of old Teſt.* yet not ſo plain, but that he might have retracted again. A farther Uſe of this ſee on 2 *King.* xxiii. 36.

9. Behold I will ſend, and fetch all the Families of the North, ſays the Lord, with Nebuchadrezzar King of Babylon my Servant, and will bring them againſt this Country, and againſt its Inhabitants, as well as againſt all theſe Nations round about; and will utterly deſtroy them, making them a Deſolation, Hiſſing, and everlaſting Waſtings.

10. Thus will I cauſe to periſh from them the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride, the Sound of the Mill, and the Light of the Candle.

11. Even this whole Country ſhall be waſte *and* deſolate, and theſe Nations ſhall ſerve the King of Babylon ſeventy Years.

12. But when ſeventy Years are fulfilled, I will puniſh the King of Babylon, and that Nation, ſays the Lord, for their Iniquity, as alſo the Country of the Chaldeans, and will make it everlaſting Deſolations.

13. And I will bring upon that Country all my Words which I have ſpoken againſt it, all that is written in this Book, which Jeremiah has propheſied againſt all the Nations.

14. For many Nations and great Kings ſhall alſo make them ſerve; and I will recompenſe them according to their Work, and according to the Doing of their Hands.

15. For thus ſaid the Lord God of Iſrael to me; Take the Cup of the Wine of this Wrath from my Hand, and make all the Nations to which I ſend thee drink it.

16. That they may drink, be moved, and mad, by reaſon of the Sword which I will ſend among them.

17. Accordingly I took the Cup from the Lord's Hand, and made all the Nations drink, to which the Lord ſent me:

18. Jeruſalem, and the Cities of Judah, with its Kings and Princes, to make them a Waſting, Deſolation, Hiſſing, and a Curſe, as at preſent;

19. Pharaoh King of Egypt, with his Servants, his Princes, and all his People,

20. And all the mixed People, all the Kings of the Country of Uz, all the Kings of the Country of the Philiſtines, Aſhkelon, Gaza, Ekron, and the Reſidue of Aſhdod,

21. Edom, Moab, and the Ammonites,

22. As likewiſe all the Kings of Tyre, all thoſe of Zidon, and the Kings of the Region which is at the Side of the Sea,

23. Dedan, Tema, Buz, and all that are ſeparated at a Corner,

24. With all the Kings of Arabia, and all thoſe of the mingled People who dwell in the Wilderneſs,

25. All the Kings too of Zimri, all thoſe of Elam, all thoſe of the Medes,

26. And all the Kings of the North, near and far off one with another, nay all the Kingdoms of the Earth that are upon the Surface of the Ground; and the King of Sheſhach ſhall drink after them.

27. Moreover thou ſhalt tell them: Thus ſays the Lord of Armies, the God of Iſrael; Drink, be drunk, vomit, fall, and do not riſe, by reaſon of the Sword which I will ſend among you.

28. And if they refuſe to take the Cup from thy Hand to drink, thou ſhalt declare to them: Thus ſays the Lord of Armies; You ſhall throughly drink.

29. For lo I am beginning to make it ill to the City which is called by my Name; and ſhall you be at all quit? You ſhall not; ſince I will call for the Sword againſt all the Inhabitants of the Earth, ſays the Lord of Armies.

30. So do thou propheſy to them all theſe following Words; The Lord will roar from on high, and utter his Voice from his holy Habitation, he will roar aloud in his Dwelling, will teſtify with Acclamation like the *Grape*-treaders againſt all the Inhabitants of the Earth.

31. The Noiſe is come to the End of the Earth, becauſe the Lord has a Contention with the Nations, he is come to judgment with all Fleſh, delivering thoſe who are wicked to the Sword, ſays the Lord.

32. Thus ſays the Lord of Armies; Behold Affliction ſhall go forth from one Nation to another, and a great Whirlwind ſhall be ſtirred up from the Sides of the Earth.

33. And the Slain of the Lord ſhall be at that Time from one End of the Earth to the other of it: they ſhall neither be lamented, gathered up, nor buried, they ſhall become Dung atop of the Ground.

34. Lament, O Shepherds, and cry, and roll your ſelves *in Aſhes*, ye ſtately ones of the Flock, becauſe your Days are fulfilled to be ſlaughtered; as alſo your Diſperſings, and ye ſhall fall like a deſirable Veſſel.

35. And Flight ſhall periſh from the Shep-

Ver. 18. *preſent*] it being then begun on *Judah*, Ver. 1. *Dan.* i. 1. therefore we need not ſuppoſe with *Lowth* in his *Commentary*, that this was afterwards *added either by Baruch's Amanuenſis, or Ezra.*

Ver. 20. *Reſidue*] After the *Aſſyrians* had taken this Place, *Iſa.* xx. 1. *Herodotus* relates that *Pſammitichus* King of *Egypt* got Poſſeſſion of it by a Siege or Blockade of 29 Years, Lib. II. ſo that the future Inhabitants might well be called *the Reſidue.*

Ver. 22. *Region*] the Part of *Syria* which lay by the *Mediterranean Sea.* Thus it is in the *Eng. Marg.* with the *Tranſ.* of *Jun.* and *Trem.* thus *Grot. Lowth*, and others expound it; not only ſo, but the Compaſs of *Nebuchadnezzar*'s Conqueſts ſhews it.

herds,

herds, and Eſcaping from the ſtately ones of the Flock.

36. There ſhall be the Voice of the Shepherd's Cry, and the Lamentation of the ſtately ones of the Flock, becauſe the Lord has waſted their Paſture.

37. And the peaceable Dwellings are cut off, by reaſon of the Lord's fervent Anger.

38. He has forſaken as a Lion his Den: for their Country is become deſolate, by reaſon of the Fury of the Oppreſſor, and by reaſon of his fervent Anger.

CHAP. XXVI.

IN the Beginning of the Reign of Jehoiakim the Son of Joſiah King of Judah, there was this following Commiſſion from the Lord:

2. Thus ſays the Lord; Stand in the Court of the Lord's Houſe, and ſpeak to thoſe of all the Cities of Judah who come to worſhip at the Lord's Houſe, all the Words which I command thee to ſpeak to them: do not diminiſh a Word.

3. Perhaps they will hearken, and return each from his evil Way, that I may be ſorry for the Harm which I intended to do to them, by reaſon of the Evil of their Deeds.

4. And thou ſhalt tell them: Thus ſays the Lord; If you will not hearken to me, to go in my Law which I have put before you,

5. By hearkening to the Words of my Servants the Prophets whom I ſend to you, and that early, though you would not hearken;

6. Then will I make this Houſe like Shiloh, and make this City a Curſe to all the Nations of the Earth.

7. Accordingly the Prieſts, Prophets, and all the People, heard Jeremiah ſpeak theſe Words at the Houſe of the Lord.

8. But when Jeremiah had made an end of ſpeaking all which the Lord commanded that he ſhould ſpeak to all the People, the Prieſts, Prophets, and all the People took him, and ſaid; Thou ſhalt quite die:

9. Why doſt thou propheſy in the Lord's Name, that this Houſe ſhall be like Shiloh, and this City be waſte without Inhabitant? And all the People were gathered againſt Jeremiah at the Houſe of the Lord.

10. And when the Princes of Judah heard theſe Things, they came up from the King's Houſe to that of the Lord, and ſitting down at the Entrance of the Lord's new Gate,

11. The Prieſts and Prophets ſaid thus to the Princes, and all the People, This Man ſhould be condemned to die, becauſe he has propheſied againſt this City, as ye have heard with your own Ears.

12. With that Jeremiah ſaid to all the Princes, and People as follows; The Lord ſent me to propheſy both againſt this Houſe and City, all the Words which ye have heard.

13. Now therefore let your Ways and Deeds be good, and hearken to what the Lord your God ſays, that the Lord may be ſorry for the Harm which he has ſpoken againſt you.

14. As for me, behold I am in your Power: do to me as you pleaſe, and approve of.

15. But know certainly that if you kill me, you will put innocent Blood upon your ſelves, both on this City and its Inhabitants: for truly the Lord ſent me to you, to ſpeak all theſe Words in your Hearing.

16. At this the Princes and all the People, ſaid to the Prieſts and Prophets, This Man ſhould not be condemned to die, ſince he has ſpoken to us in the Name of the Lord our God.

17. Beſides ſome of the Elders of the Country roſe up, and ſaid thus to the whole Congregation of the People:

18. Micah the Moraſhtite propheſied in the Time of Hezekiah King of Judah, and ſpoke to all the People of Judah as follows; Thus ſays the Lord God of Armies, Zion ſhall be ploughed a Field, Jeruſalem ſhall become Heaps, and the Mountain of the Houſe the high Places of a Wood.

19. Did Hezekiah King of Judah, and all Judah, do any Thing to kill him? Did not he fear the Lord, and making ſupplication before him, the Lord was ſorry for the Harm which he had ſpoken againſt them? We ſhall therefore do great Evil againſt our ſelves.

20. But there is an Inſtance too of Urijah the Son of Shemaiah of Kirjath-jearim, who propheſied in the Name of the Lord, and that both againſt this City and Country, according to all the Words of Jeremiah.

21. And when King Jehoiakim, with all his mighty Men, and all his Princes heard his Words, the King endeavoured to kill him; which Urijah hearing, he was afraid, and fled, going into Egypt.

22. Whither King Jehoiakim ſent Elnathan the Son of Achbor, and other Men with him;

23. Who fetched Urijah out of Egypt, and bringing him to King Jehoiakim, he

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Ver. 2. *to thoſe*] for it could not be the *Cities* themſelves,

Ver. 7. *at*] as in Ver. 2. and ſee on 2 *Chron.* xxiii. 12.
Ver. 18. *as follows*] *Mic.* iii. 12.

ſlew him with a Sword, and caſt his dead Body into the Graves of thoſe of the People.

24. However the Power of Ahikam the Son of Shaphan was with Jeremiah, not to deliver him into the Power of the People, to kill him.

CHAP. XXVII.

AT the Beginning of the Reign of Jehoiakim's *Brother*, Son of Joſiah King of Judah, Jeremiah had this following Commiſſion from the Lord:

2. Thus ſaid the Lord to me: Make thee Bonds and Yokes, and put them upon thy Neck.

3. Then ſend them to the Kings of Edom, Moab, the Ammonites, Tyre and Zidon, by the Hands of the Ambaſſadors who come to Jeruſalem, to Zedekiah King of Judah.

4. And command them as follows concerning their Maſters: Thus ſays the Lord of Armies, the God of Iſrael, You ſhall ſay thus to your Maſters;

5. I made the Earth, the Men and Beaſts that are upon the Surface of it, by my great Power, and Arm ſtretched out; ſo I give it to whom I pleaſe.

6. Now therefore I give all theſe Countries into the Power of Nebuchadnezzar King of Babylon my Servant, and I alſo give him the Beaſts of the Field to ſerve him.

7. Even all Nations ſhall ſerve him, his Son, and Son's Son, till the very Time alſo of his own Country comes, when many Nations and great Kings ſhall make him ſerve.

8. In the mean while I will puniſh that very Nation and Kingdom, which will not ſerve the ſame Nebuchadnezzar King of Babylon, nor put its Neck in his Yoke, with the Sword, Famine and Peſtilence, ſays the Lord, till I have conſumed them by his Power.

9. Do ye not hearken therefore to your Prophets, Diviners, Dreamers, Aſtrologers, or Wizards, thoſe who tell you that ye ſhall not ſerve the King of Babylon.

10. For they propheſy Falſehood to you; that they may remove you far off from your own Country, and that I may drive you away, and ye may periſh.

11. As for the Nation which will bring its Neck into the King of Babylon's Yoke, and ſerve him, I will let it remain in its own Country, ſays the Lord, which it ſhall till, and dwell in.

12. I ſpoke likewiſe to Zedekiah King of Judah, according to all theſe following Words; Bring your Necks into the King of Babylon's Yoke, and by ſerving him, and his People, live.

13. Why will thou and thy People die, by the Sword, Famine and Peſtilence, as the Lord has ſpoken concerning the Nation that will not ſerve the King of Babylon?

14. So do not hearken to the Words of the Prophets who tell you, that ye ſhall not ſerve the King of Babylon: for they propheſy Falſehood to you.

15. Though I have not ſent them, ſays the Lord, yet they propheſy in my Name falſely; that I may drive you away, and ye your ſelves may periſh, with the Prophets who propheſy to you.

16. I alſo ſpoke as follows to the Prieſts, and to all this People: Thus ſays the Lord; Do not hearken to the Words of your Prophets who propheſy to you, that behold the Inſtruments of the Lord's Houſe ſhall now quickly be brought back from Babylon: for they propheſy Falſehood to you.

17. Do not hearken to them, ſerve the King of Babylon, and live: why ſhould this City become waſte?

18. But if they are Prophets, and if the Lord's Commiſſion is with them, let them vouchſafe to interceed with the Lord of Armies, that the Inſtruments which are left in the Houſe of the Lord, and that of the King of Judah, and in Jeruſalem, may not go to Babylon.

19. For thus ſays the Lord of Armies touching the Pillars, and concerning the Sea, the Baſes, and the reſt of the Inſtruments that are left in this City,

20. Which Nebuchadnezzar King of

Ver. 1. *Brother*] namely *Zedekiah*, as expreſs'd Ver. 3; 12. & Chap. xxviii. 1. Such an Omiſſion of *Brother*, ſee 2 *Sam.* xxi. 19. *Luk.* vi. 16. *Siſter* 2 *Sam.* xxi. 8. 1 *Chron.* vii. 15. *Wife Joh.* xix. 25. 1 *Chron.* vii. 14. *Mat.* i. 6. *Son* Chap. xxxii. 12. *Gen.* xiv. 14. 2 *Sam.* xv. 36. *Mat.* x. ii. 3. *Mar.* iii. 17, 18. *Joh.* xii. 4. & xiii. 2. nay *Sons Joh.* xxi. 2. *Father* 2 *Chron.* xxxvi. 10. and *Mother Mar.* xv. 47. & xvi. 1. *Luke* xxiv. 10. and when the true Perſon may be certainly known otherwiſe, as here eſpecially by Ch. xxviii. 1. ſuch a Manner of Writing might be uſed. It may well be ſaid, as in *Poole's Annotations*, of the various Attempts hitherto made of reſolving this Difficulty, that it is doubtful whether any hath been fully ſatisfactory: *Lowth* perceiving the Inſufficiency of the reſt, imprudently ſuppoſes *Jehoiakim* is a Miſtake for *Zedekiah*, and *Uſher* puts it in *Zedekiah's* Reign.

Ver. 7. *Son*] *Evil-merodach*, Chap. lii. 31.

Ib. *Son's Son*] *Belſhazzar*, *Dan.* v. for tho' *Nerigliſſar* reigned next to *Evil-merodach*, he was *Nebuchadnezzar's* Son-in-law by the Marriage of his Daughter; and *Laboroſoarchod* his Son after him, yet he was but *Nebuchadnezzar's* Daughter's Son. Beſides this was to be the laſt by the Text: and that *Belſhazzar* was the direct Offspring of *Nebuchadnezzar* appears by 2 *Chron.* xxxvi. 20. *Dan.* v. 2, 11, 18.

Ib. *ſhall make him ſerve*] which need not be turned ſo unaptly as *ſhall ſerve themſelves of him*, eſpecially ſince there is not *themſelves* in *Heb.* ſo in other Places of this *Book*.

Babylon did not take, when he carried away Jechoniah the Son of Jehoiakim King of Judah, from Jeruſalem to Babylon, with all the Nobles of Judah and Jeruſalem;

21. Even the Lord of Armies, the God of Iſrael ſays thus, concerning the Inſtruments that are left at the Houſe of the Lord, and that of the King of Judah, and at Jeruſalem,

22. They ſhall be carried to Babylon, and be there, till the Time that I viſit them, ſays the Lord; when I will bring them up, and reſtore them to this Place.

CHAP. XXVIII.

AND at the Beginning of the Reign of Zedekiah King of Judah, in that fourth Year, in the fifth Month, Hananiah the Son of Azur the Prophet, who was of Gibeon, ſaid to me as follows at the Houſe of the Lord, in the Preſence of the Prieſts and all the People:

2. Thus ſpeaks the Lord of Armies, the God of Iſrael, ſaying; I have broke the Yoke of the King of Babylon,

3. Within the Space of two Years, I will bring back to this Place all the Inſtruments of the Lord's Houſe, which Nebuchadnezzar King of Babylon took from hence, and carried them to Babylon.

4. I will likewiſe bring back to this Place, Jechoniah the Son of Jehoiakim King of Judah, and all thoſe of the Captivity of Judah who went into Babylon, ſays the Lord: for I will break the Yoke of the King of Babylon.

5. Upon this the Prophet Jeremiah himſelf ſaid to the Prophet Hananiah in the Preſence of the Prieſts, and that of all the People who ſtood at the Lord's Houſe,

6. As follows; So let it be, the Lord do ſo: the Lord confirm thy Words which thou haſt propheſied, that the Inſtruments of the Lord's Houſe, and all that are carried away, ſhall be brought back from Babylon to this Place.

7. But hear now this Matter which I ſpeak in thy Hearing, and in that of all the People;

8. The Prophets who were before both me and thee of old Time, have propheſied againſt many Countries, as well as great Kingdoms, of War, Harm and Peſtilence.

9. The Prophet who propheſies of Peace, when the Prophet's Word comes to paſs, he will be known to be the Prophet whom the Lord has truly ſent.

10. Nevertheleſs the Prophet Hananiah took off the Yoke from the Prophet Jeremiah's Neck, and broke it.

11. Hananiah alſo ſaid in the Preſence of all the People as follows; Thus ſays the Lord, After this Manner will I break the Yoke of Nebuchadnezzar King of Babylon, within the Space of two Years, from the Neck of all the Nations. So the Prophet Jeremiah went his Way.

12. However Jeremiah had the Lord's Commiſſion as follows, after the Prophet Hananiah had broke the Yoke from his Neck;

13. Go, and tell Hananiah, that the Lord ſays thus, Though thou haſt broke the wooden Yokes, thou haſt made iron ones in their room.

14. For thus ſays the Lord of Armies, the God of Iſrael, I have put an iron Yoke upon the Neck of all theſe Nations, that they may ſerve Nebuchadnezzar King of Babylon, which they ſhall do; and I have alſo given him the Beaſts of the Field.

15. The Prophet Jeremiah ſaid to him further, Hear now, Hananiah, the Lord has not ſent thee, but thou makeſt this People truſt upon Falſehood.

16. Therefore thus ſays the Lord, Behold I will caſt thee from the Surface of the Ground: thou ſhalt die this Year, becauſe thou haſt ſpoken Apoſtacy againſt the Lord.

17. Accordingly the Prophet Hananiah died that Year, in the ſeventh Month.

CHAP. XXIX.

AND theſe are the Words of the Epiſtle which the Prophet Jeremiah ſent from Jeruſalem, to the reſt of the Elders that were carried away, to the Prieſts, Prophets, and all the People, whom Nebuchadnezzar carried away from Jeruſalem to Babylon;

2. After King Jechoniah, with the Queen and Eunuchs, the Princes of Judah and Jeruſalem, as alſo the Carpenters and Smiths, were gone out of Jeruſalem;

3. By the Hand of Elaſah the Son of Shaphan, and Gemariah the Son of Hilkiah, whom Zedekiah King of Judah ſent to Babylon, to Nebuchadnezzar King of it, as follow:

4. Thus ſays the Lord of Armies, the God of Iſrael, to all that are carried away, whom I cauſed to be carried away from Jeruſalem to Babylon:

Ver. 13. *haſt made*] *cauſed to be made*, which Meaning *ſhalt make* deſtroys; and that the Yokes were already made the next Ver. ſhews, nay this Verb here is in the Preterite Tenſe.

5. Build Houſes, and dwell; as likewiſe plant Gardens, and eat their Fruit.

6. Take Wives, and beget Sons and Daughters; take Wives alſo for your Sons, and give your Daughters to Huſbands, that they may bear Sons and Daughters; thus increaſe there, and be not leſſened.

7. Moreover endeavour for the Proſperity of the City, whither I have cauſed you to be carried away, and pray for it to the Lord; becauſe in the Proſperity of that you ſhall have it.

8. For thus ſays the Lord of Armies, the God of Iſrael; Let not your Prophets who are amongſt you, and your Diviners deceive you; nor do ye hearken to your Dreams which ye cauſe to be dreamed:

9. Becauſe they propheſy falſely to you in my Name; I have not ſent them, ſays the Lord.

10. But when ſeventy Years are fulfilled at Babylon, as the Lord ſays, I will viſit you, and confirm my good Word concerning you, by bringing you back to this Place.

11. For I know the Thoughts which I think concerning you, ſays the Lord; Thoughts of Proſperity, and not of Harm, to give you an End, and what is hoped for.

12. Then ſhall you call on me, and when you go, and pray to me, I will hearken to you.

13. And enquiring for me, you ſhall find, when you ſeek me with your whole Heart.

14. I will even be found by you, ſays the Lord, I will turn back your Captivity, and gather you from all the Nations and Places whither I have driven you, ſays the Lord; and will bring you back to the Place, from whence I have cauſed you to be carried away.

15. Though you ſay, The Lord has raiſed up Prophets for us at Babylon;

16. Yet thus ſays the Lord of Armies himſelf, concerning the King that ſits on the Throne of David, and all the People that dwell in this City, your Brethren who are not gone out with you into Captivity;

17. Behold I will ſend againſt them the Sword, Famine and Peſtilence, and make them like horrible Figs, which cannot be eat for the Badneſs.

18. And I will not only purſue after them with the Sword, Famine and Peſtilence, but will deliver them to Diſturbance in all the Kingdoms of the Earth, to be a Curſe, an Aſtoniſhment, a Hiſſing and Reproach, in all Nations whither I ſhall drive them;

19. Foraſmuch as they have not hearkened to my Words, ſays the Lord, which I ſent to them by my Servants the Prophets, and that early, though you would not hearken, ſays the Lord.

20. Hear you therefore the Lord's Commiſſion, all that are of the Captivity, whom I have ſent away from Jeruſalem to Babylon.

21. Thus ſays the Lord of Armies, the God of Iſrael, concerning Ahab the Son of Kolaiah, and Zedekiah the Son of Maaſeiah, who propheſy Falſehood to you in my Name; Behold I will deliver them into the Power of Nebuchadrezzar King of Babylon, and he ſhall ſlay them in your Sight:

22. And the following Curſe ſhall be taken from them, by all thoſe of the Captivity of Judah, who are at Babylon, The Lord make thee like Zedekiah and Ahab, whom the King of Babylon roaſted in the Fire.

23. Becauſe they have done Vileneſs in Iſrael, having committed Adultery with their Neighbours Wives, and ſpoken a falſe Commiſſion in my Name, which I did not command them; I both know, and am a Witneſs, ſays the Lord.

24. And to Shemaiah the Nehelamite thou ſhalt ſay as follows:

25. Thus ſpeaks the Lord of Armies, the God of Iſrael, ſaying; Becauſe thou haſt ſent Letters in thy own Name to all the People who are at Jeruſalem, as well as to Zephaniah the Son of Maaſeiah the Prieſt, and all the Prieſts, as follow:

26. The Lord has made thee Prieſt in the room of Jehoiada the Prieſt, for you to be Officers of the Lord's Houſe, that when any Man is mad, and makes himſelf a Prophet, thou mayeſt put him in the Stocks, or in the Pillory.

27. Now therefore why doſt not thou rebuke Jeremiah the Anathothite, who makes himſelf a Prophet to you?

28. By reaſon that he has ſent Word to us at Babylon, It will be long; build Houſes, and dwell; as likewiſe plant Gardens, and eat their Fruit.

29. And Zephaniah the Prieſt read this Letter in the Hearing of the Prophet Jeremiah;

30. Upon which Jeremiah had the Lord's Commiſſion as follows:

31. Send Word to all that are of the Captivity; Thus ſays the Lord concerning Shemaiah the Nehelamite, Becauſe Shemaiah has

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Ver. 8. *do ye hearken*] For by *hearken* only, it may rather belong to the Prophets and Diviners.

Ib. *cauſe*] by ſetting thoſe Feigners of Dreams to dream for you, and ſo ſuch Dreams may be called yours.

Ver. 15. *Prophets*] the falſe ones mentioned Ver. 21. for I cannot underſtand this with *Grot. &c.* of the true Prophets.

propheſied to you, though I did not ſend him, and made you truſt upon Falſehood;

32. Therefore thus ſays the Lord, Behold I will puniſh Shemaiah the Nehelamite, and his Offspring: he ſhall have no Man dwelling among this People, nor ſhall he ſee the Good which I will do for my People, ſays the Lord, becauſe he has ſpoken Apoſtacy againſt the Lord.

CHAP. XXX.

A Commission which Jeremiah had from the Lord was as follows:

2. Thus ſpeaks the Lord God of Iſrael, ſaying: Write thee all the Words which I ſpeak to thee in a Book.

3. For behold the Days are coming, ſays the Lord, when I will bring back the Captivity of my People Iſrael and Judah, continues he, and will cauſe them to return to the Country which I gave their Foreſathers, and they ſhall inherit it.

4. Theſe being the Words which the Lord ſpeaks concerning Iſrael and Judah:

5. For thus ſays the Lord; We hear a Voice of Trembling, Dread, and not of Peace.

6. Aſk now, and ſee whether a Man is in labour! Why do I ſee every Man with his Hands upon his Loins like a Woman in labour, and all Faces changed into Paleneſs?

7. Alas, for that Day is great, unparalleled by any; it being a Time of Diſtreſs to Jacob, yet he ſhall be ſaved out of it.

8. And on that Day, ſays the Lord of Armies, I will break off the Yoke of it from thy Neck, and burſt thy Bonds; inſomuch that Strangers ſhall make him ſerve no more.

9. But they ſhall ſerve the Lord their God, and David their King, whom I will raiſe up to them.

10. So do not thou fear, my Servant Jacob, ſays the Lord, nor be daunted, O Iſrael: for lo I will ſave thee from far off, and thy Offspring from the Country of their Captivity; ſo that Jacob ſhall return, and reſt, and be quiet, none making afraid.

11. For I am with thee, ſays the Lord, to ſave thee: though I will make an entire End of all the Nations whither I diſperſe thee, yet I will not make an entire End of thee; but will correct thee regularly, and not let thee be at all quit.

12. For thus ſays the Lord; Thy Breach is mortal, thy Wound grievous.

13. There is none to plead thy Cauſe to be cured, thou haſt no Medicines of healing up.

14. All who loved thee have forgot thee, they do not ſeek thee; becauſe I have ſmitten thee with the Wound of an Enemy, the Correction of a cruel one, for the Abundance of thy Iniquity, thy Sins being numerous.

15. Why doſt thou cry for thy Breach? Thy Grief is mortal: for the Abundance of thy Iniquity, thy Sins being numerous, I have done theſe Things to thee.

16. Therefore all who conſume thee ſhall be conſumed, all thy Adverſaries ſhall every one of them go into Captivity, all who plunder thee ſhall become Plunder, and all who prey upon thee will I deliver for Prey.

17. For I will recover Health to thee, and heal thee of thy Wounds, ſays the Lord; though they call thee one driven away, that Zion whom none ſeeks for.

18. Thus ſays the Lord; Lo I will bring back the Captivity of Jacob's Tents, and have compaſſion upon his Dwelling-places, the City too ſhall be built upon its own Heap, and the Palace abide in its own Manner.

19. And there ſhall come out of them Thankſgiving, and the Voice of thoſe who make themſelves merry: I will alſo multiply them, and they ſhall not be few; as likewiſe honour them, and they ſhall not be ſmall.

20. Beſides his Children ſhall be as in old Time, and his Aſſembly ſhall be eſtabliſhed before me; who will puniſh all that oppreſs him.

21. Nay his noble one ſhall be of himſelf, and his Governor come out from within him; whom I will bring near, and he ſhall approach to me: for who is it that has engaged his Heart to approach me? ſays the Lord.

22. And you ſhall be a People to me, as I will a God to you.

23. Behold the raging Whirlwind of the Lord ſhall go forth, a continuing one; it ſhall remain grievouſly upon the Head of the Wicked.

24. The fervent Anger of the Lord ſhall not return, till he has done it, and till he has confirmed the Thoughts of his Heart: in the latter Days you will conſider it.

Ver. 2. *I ſpeak*] particularly now; as all the *Annotators* I have by me, who expound it, refer it to the following Words.

Ver. 8. *of it*] of the Day; for whither can *his* be referred?

Ver. 21. *noble one*] ſing. in *Heb.*

CHAP.

CHAP. XXXI.

AT that Time, ſays the Lord I will be a God to all the Families of Iſrael, as they ſhall a People to me.

2. Thus ſays the Lord, The People that remained from the Sword found Favour in the Wilderneſs, at my going to make Iſrael it ſelf reſt.

3. The Lord appeared to me from far, *ſaying*; I have even loved thee with an everlaſting Love, therefore have I drawn thee with Kindneſs.

4. I will yet build thee, ſo that thou ſhalt be built up, O Virgin of Iſrael: thou ſhalt yet be decked with thy Timbrels, and go forth in the Dance of thoſe who make themſelves merry.

5. Thou ſhalt yet plant Vines on the Mountains of Samaria; the Planters ſhall not only plant, but make *them* common.

6. For there ſhall be a Day *when* the Keepers ſhall proclaim on Mount Ephraim, Ariſe, and let us go up Zion, to the Lord our God.

7. For thus ſays the Lord; Sing with Gladneſs for Jacob, ſhout joyfully in the chief of the Nations, publiſh, praiſe, and ſay, O Lord, ſave thy People, the Reſidue of Iſrael.

8. Behold I will cauſe them to come from the north Country, and gather them from the Sides of the Earth, the Blind and the Lame, ſhe who is with Child, and ſhe who is in labour being together among them: a great Company ſhall return hither.

9. They ſhall come with Weeping, and with Supplications will I bring them, I will make them go by Brooks of Water, in a ſtraight Way wherein they ſhall not ſtumble: for I am a Father to Iſrael, and Ephraim he is my Firſt-born.

10. Hear the Lord's Commiſſion, O Nations, and declare in the Iſles far off, and ſay, He who ſcatters Iſrael will gather him, and keep him as a Shepherd his Flock.

11. For the Lord redeems Jacob, and ranſoms him from the Power of ſuch as are too ſtrong for him.

12. So ſhall they come, and ſing on the Height of Zion, and aſſemble together to the Goodneſs of the Lord, for Wheat, Wine, Oil, and the young ones of the Flock and Herd; and their Soul ſhall be like a watered Garden, nay they ſhall ſorrow again no more.

13. Then ſhall the Virgin be glad in the Dance, with young Men and old together; and I will turn their Mourning into Joy, I will comfort them, and make them glad from their Sorrow.

14. I will alſo water the Soul of the Prieſts with Fatneſs, and my People ſhall be ſatisfied with my Goodneſs, ſays the Lord.

15. Thus ſays the Lord, A Voice is heard at Ramah, Lamentation, very bitter Weeping, Rachel weeping for her Children; refuſing to be comforted concerning them, becauſe they are not.

16. Thus ſays the Lord, With-hold thy Voice from weeping, and thy Eyes from Tears: for there ſhall be a Reward to thy Work, ſays the Lord, and they ſhall return from the Country of the Enemy.

17. So there is Hope at thy End, ſays the Lord, that *thy* Children will return to their own Border.

18. I throughly hear Ephraim bemoaning himſelf; Thou haſt chaſtiſed me, and I have been chaſtiſed like a Heifer untaught: bring me back, that I may be brought back, ſince thou art the Lord my God.

19. For after I was brought back, I repented; and after I was informed, I ſtruck upon *my* Thigh: I was aſhamed, and even in confuſion, becauſe I bore the Reproach of my Youth.

20. Is Ephraim a precious Son to me? Is he a Child of Delights? For ſince I ſpoke againſt him, I throughly remember him ſtill: therefore my Bowels yern for him, I will throughly have compaſſion upon him, ſays the Lord.

21. Set thee up Monuments, make thee Spires, put thy Mind to the Road, the Way thou wenteſt: return, O Virgin of Iſrael, return to theſe thy Cities.

22. How long wilt thou withdraw thy ſelf, O deſerting Daughter? For the Lord creates a new Thing on the Earth, a Woman ſhall compaſs a Man.

23. Thus ſays the Lord of Armies, the God of Iſrael; They ſhall yet utter this Expreſſion in the Country of Judah, and in the Cities of it, when I bring back their Captivity, The Lord bleſs thee, O righteous Habitation, O holy Mountain.

24. And there ſhall dwell in Judah it ſelf, and all the Cities of it together, Huſbandmen, and ſuch as march with a Herd.

25. For I water the tired Soul, and fill every ſorrowful Soul.

26. Whereupon I awaked, and looked, my Sleep having been ſweet to me.

27. Lo the Days are coming, ſays the

Ver. 6. *go up Zion*] not merely [to] it, for which the *Heb.* here has Nothing.

Ver. 15. *Rachel*] the ſame as in *Gen.*

Ib. *are not*] as quoted in *Mat.* ii. 18.

Ver. 21. *Spires*] See *Hoſ.* xii. 14.

Ver. 22. *Woman*] *Iſrael* here compared to one, as juſt before, being weak in reſpect of its *manly* Enemies.

Lord,

Lord, when I will ſow the Family of Iſrael and that of Judah, with the Seed both of Man and Beaſt.

28. And according as I have watched over them, to pluck up, break down, demoliſh, deſtroy, and hurt; ſo will I watch over them, to build up, and plant, ſays the Lord.

29. In thoſe Days they ſhall no more ſay, The Fathers did eat Grapes which were not ripe, and the Children's Teeth are ſet on edge:

30. But each ſhall die for his own Iniquity: every Man's own Teeth, who eats Grapes which are not ripe, ſhall be ſet on edge.

31. Lo the Days are coming, ſays the Lord, when I will make a new Covenant with the Family of Iſrael, and that of Judah;

32. Not like the Covenant which I made with their Forefathers, at the Time I took hold of their Hand, to bring them out of the Country of Egypt (which Covenant of mine they broke, though I was married to them, ſays the Lord:)

33. But this ſhall be the Covenant which I will make with the Family of Iſrael after thoſe Days, ſays the Lord; I will put my Law in their inward Part, and write it upon their Heart, and will be a God to them, as they ſhall a People to me.

34. And they ſhall teach no more each one his Neighbour, or each his Brother, that they ſhould know the Lord: for they ſhall all know me, even from the leaſt to the greateſt of them, ſays the Lord; ſince I will forgive their Iniquity, and remember their Sin no more.

35. Thus ſays the Lord, who has made the Sun for a Light by Day, the Ordinances of the Moon and Stars for Light at Night, who breaks the Sea when the Waves of it are boiſterous, whoſe Name is the Lord of Armies;

36. If theſe Ordinances depart from before me, ſays the Lord, the Offspring of Iſrael ſhall alſo ceaſe from being a Nation before me at all Times.

37. Thus ſays the Lord, If the Heaven above can be meaſured, and the Foundations of the Earth below ſearched out, I will alſo reject the whole Offspring of Iſrael for all that they have done, ſays the Lord.

38. Lo the Days are coming, ſays the Lord, when the City ſhall be built to the Lord, from the Tower of Hananeel to the Corner-gate.

39. And a Meaſuring-line ſhall yet go forth before it upon the Hill Gareb, and turn about to Goath.

40. To conclude, all the Vale of the Carcaſes and Aſhes, and all the Fields to the Brook Kidron, to the Corner of the Horſe-gate eaſtward, ſhall be holy to the Lord: it ſhall not be plucked up, nor demoliſhed any more for ever.

CHAP. XXXII.

A Commission that Jeremiah had from the Lord in the tenth Year of Zedekiah King of Judah, which was the eighteenth Year of Nebuchadrezzar.

2. At which time the King of Babylon's Army laid ſiege againſt Jeruſalem, and the Prophet Jeremiah was ſhut up in the Court of the Priſon, which was at the King of Judah's Houſe.

3. Whom Zedekiah King of Judah had ſhut up, ſaying; Why doſt thou propheſy, that the Lord ſays thus? Behold I will deliver this City into the Power of the King of Babylon, who ſhall take it;

4. And Zedekiah King of Judah ſhall not eſcape out of the Power of the Chaldeans, but ſhall wholly be given into that of the King of Babylon, whoſe Mouth his Mouth ſhall ſpeak with, and whoſe Eyes his Eyes ſhall ſee;

5. He ſhall alſo carry Zedekiah to Babylon, where he ſhall be till I viſit him, ſays the Lord: though you fight with the Chaldeans, you ſhall not proſper.

6. And Jeremiah ſaid: I had the Lord's Commiſſion as follows;

7. Behold Hanameel the Son of Shallum thy Uncle will come to thee, ſaying, Buy thee my Field which is at Anathoth, for the Right of Redemption is thine to buy *it*.

8. So Hanameel my Uncle's Son came to me into the Court of the Priſon, according to the Lord's Commiſſion, and ſaid to me, Do buy my Field that is at Anathoth, which is in the Country of Benjamin: for both the Right of Inheritance, and the Redemption are thine; buy *it* for thy ſelf. Then I knew that it was the Lord's Commiſſion.

Ver. 32. *though I was married to them*] At a loſs, I don't doubt, for the Meaning of the *Heb.* here, as being various, and but ſeldom uſed, the *Gr. Tranſlator* rendered *and I neglected them*, which the Apoſtle quoted *Heb.* viii. 9. putting perhaps that Senſe to בעל from נעל rather than בחל leſs known, though *Grotius* would have the laſt be the true original Word.

Ver. 33. *after*] which belongs to the foregoing, and not to the following; as may be ſeen both by the *Heb.* Pointing, and by the Quotation of it in *Heb.* viii. 10.

Ver. 40. *Fields*] *Com. Lat. Country of Death*, by the Author's following the *marginal Reading*, and interpreting the Word as two.

Ver. 5. *viſit him*] probably by Death; ſee Chap. xxxiv. 5. & lii. 11.

9. Accordingly I bought the Field which was at Anathoth, of Hanamcel my Uncle's Son, and weighed the Money to him, ſeventeen Shekels of Silver.

10. I further ſigned and ſealed the Writing, and had Witneſſes to teſtify, when I weighed the Money in the Scales.

11. Next I took the Writing of the Purchaſe, that which was ſealed by the Commandment and Statutes, and that which was publiſhed.

12. And I delivered the Writing of the Purchaſe to Baruch, the Son of Neriah, the Son of Mahſeiah, both in the Sight of Hanameel my Uncle's *Son*, and of the Witneſſes that ſigned the Writing of the Purchaſe, in the Sight of all the Jews who ſate in the Court of the Priſon.

13. And I commanded Baruch in their Sight as follows:

14. Thus ſays the Lord of Armies, the God of Iſrael; Take theſe Writings, both this Writing of the Purchaſe that is ſealed, and this other which is publiſhed, and put them in an earthen Veſſel, that they may remain many Days.

15. For thus ſays the Lord of Armies, the God of Iſrael, Houſes, Fields and Vineyards, ſhall yet be purchaſed in this Country.

16. And I prayed to the Lord, after I had delivered the Writing of the Purchaſe to Baruch the Son of Neriah, as follows:

17. Ah Sovereign Lord, behold thou haſt made the Heaven and Earth by thy great Power, and thy Arm ſtretched out; there is not any Thing too wonderful for thee:

18. Shewing Kindneſs to Thouſands, and recompenſing the Iniquity of the Fathers into the Boſom of their Children after them; the Great Powerful God, his Name being the Lord of Armies.

19. Great in Counſel, and grand in Action, whoſe Eyes are open on all the Ways of Mankind, to give to each according to his own Ways, and the Fruit of his Deeds.

20. Who has put Signs and Miracles in the Country of Egypt till this Time, in Iſrael, and among Men; ſo that thou haſt made thee ſuch a Name, as there is at preſent.

21. And thou broughteſt thy People Iſrael out of the Country of Egypt, with Signs, Miracles, a ſtrong Hand, an Arm ſtretched out, and great Fear.

22. Thou alſo gaveſt them this Country, which thou hadſt ſworn to their Forefathers that thou wouldeſt give them, a Country flowing with Milk and Honey.

23. But when they were entered in, and inherited it, they did not hearken to what thou ſaideſt, nor go in thy Law, they have not done whatever thou didſt command them to do: therefore haſt thou made all this Adverſity befal them.

24. Lo there are Ramparts, they are come to the City to take it, nay the City is delivered into the Power of the Chaldeans who fight againſt it, by reaſon of the Sword, Famine and Peſtilence: ſo that what thou haſt ſpoken is come to paſs, and behold thou ſeeſt *it*.

25. Yet thou haſt ſaid to me, O Sovereign Lord, Buy thee the Field with Money, and have Witneſſes to teſtify; when the City is delivered into the Power of the Chaldeans.

26. Upon this Jeremiah had the Lord's Commiſſion as follows:

27. Behold I am the Lord, the God of all Fleſh; is any Thing too wonderful for me?

28. Therefore thus ſays the Lord; Behold I will deliver this City into the Power of the Chaldeans, and into that of Nebuchadrezzar King of Babylon, ſo that he ſhall take it.

29. And the Chaldeans who fight againſt this City ſhall come, and ſet this City on fire, burning it, with the Houſes upon whoſe Roofs they offer incenſe to Baal, and pour out Drink-offerings to other gods, that they may provoke me:

30. Becauſe the Iſraelites, and People of Judah, have done only what I was diſpleaſed with from their Youth; becauſe the Iſraelites have only provoked me with the Work of their Hands, ſays the Lord:

31. Becauſe this City has been to me for my Anger and Wrath, even from the Time that they built it to this Time, that I might put it away from before me;

32. For all the Evil of the Iſraelites and the People of Judah, which they themſelves have done to provoke me, their Kings, Princes, Prieſts and Prophets, with the Men of Judah, and Inhabitants of Jeruſalem.

33. And they have turned to me the Back, and not the Face; nay though I taught them, and that early, they did not hearken to receive Inſtruction.

34. But have put their Abominations in the Houſe which is called by my Name, to defile it.

35. Beſides they have built the Chapels of

Ver. 12. *Mahſeiah*] This is not the ſame Name as in Chap. xxix. 21, 25.

Ver. 20. *till*] thoſe Things remaining there till now.

Ver. 25. *Yet—when*] as obſerved it ſhould be in *Poole's Annotations*.

Baal,

Baal, which are in the Valley of the Son of Hinnom, to make their Sons and Daughters paſs through *the Fire* to Molech, which I did not command them, nor did it come into my Mind, that they ſhould do this Abomination, in order to make Judah ſin.

36. And now therefore thus ſays the Lord God of Iſrael, concerning the City of which you ſay, It will be delivered into the Power of the King of Babylon, by the Sword, Famine and Peſtilence;

37. Behold I will gather them from all Countries, whither I drive them in my Anger, my Wrath, and in great Fury; and will bring them back to this Place, making them dwell ſecurely.

38. And they ſhall be a People to me, as I will a God to them.

39. Moreover I will give them one Heart, and one Way, to fear me at all Times, for their own Good, and their Children's after them.

40. And I will make an everlaſting Covenant with them, that I will not turn back from following them to do them good; but will put my Fear in their Heart, that they may not depart from me.

41. Nay I will be joyful for them to do them good, and will truly plant them in this Country, with my whole Heart and Soul.

42. For thus ſays the Lord; According as I have brought all this great Harm on this People, ſo will I bring upon them all the Good which I ſpeak concerning them.

43. And Fields ſhall be bought in this Country, of which you ſay, It is deſolate without Man or Beaſt, is delivered into the Power of the Chaldeans.

44. They ſhall buy Fields for Money, ſign and ſeal Writings, and have Witneſſes to teſtify in the Country of Benjamin, the Places round about Jeruſalem, and the Cities of Judah, with thoſe of the Mountains, of the Vales, and of the South: for I will bring back their Captivity, ſays the Lord.

CHAP. XXXIII.

AND Jeremiah had the Lord's Commiſſion again, while he was yet ſhut up in the Court of the Priſon, as follows:

2. Thus ſays the Lord the Maker of it, the Lord that formed it to eſtabliſh it, whoſe Name is the Lord,

3. Call to me, and I will anſwer thee, and tell thee great and reſerved Things, which thou doſt not know.

4. For thus ſays the Lord God of Iſrael, concerning the Houſes of this City and thoſe of the Kings of Judah, that are broke down by the Ramparts and the Sword;

5. Though coming to fight with the Chaldeans, is *but* to fill them with the dead Bodies of Men, whom I ſlay in my Anger and Wrath, and for all whoſe Wickedneſs I hid my Face from this City.

6. Behold I will bring on it Health and Healing, and will heal them, as alſo reveal to them Plenty of Proſperity and Truth.

7. For I will bring back the Captivity of Judah and that of Iſrael, and will build them up as at firſt.

8. And I will cleanſe them from all their Iniquity by which they ſin againſt me, as well as forgive all their Iniquities by which they have both ſinned and tranſgreſſed againſt me.

9. Which ſhall be for me a Name of Joy, a Praiſe, and Glory to all the Nations of the Earth; that ſhall hear all the Good which I do to them, nay ſhall be afraid and tremble, for all the Good and Proſperity which I perform for them.

10. Thus ſays the Lord; There ſhall yet be heard in this Place (of which you ſay, It is waſte, without Man or even Beaſt) both in the Cities of Judah and the Streets of Jeruſalem, that are deſolate without either Man, Inhabitant or Beaſt;

11. The Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride, the Voice of thoſe who ſay, Praiſe the Lord of Armies, becauſe the Lord is good, ſince his Kindneſs is for ever; of ſuch as bring Thank-offerings to the Houſe of the Lord: for I will bring back the Captivity of the Country as at firſt, ſays the Lord.

12. Thus ſays the Lord of Armies; There ſhall be yet in this Place that is waſte, both without Man and Beaſt, and at all the Cities of it, a Habitation of Shepherds who make the Flocks lie down.

13. At the Cities of the Mountains, thoſe of the Vales and of the South, as alſo in the Country of Benjamin, the Places round

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Ver. 36. *therefore*] as that in Ver. 28. becauſe the Lord is God, and can do any Thing, Ver. 27. Not as *Lowth* ſays, the Particle is often (or ever) taken for *notwithſtanding*.

Ver. 2. *it*] the City of *Jeruſalem*, Ver. 4. See the like Introduction of it, with a Relative without an Antecedent, *Pſa.* lxxxvii. 1. and the ſame Words, *Iſa.* xxii. 11.

Ver. 6. *Proſperity*] as the ſame Word is rendered Ver. 9.

Ver. 11. *Mirth*] and thus different from *Joy*, and is the ſame Expreſſion that is uſed Chap. vii. 34. & xvi. 9. & xxv. 10.

Ib. *Praiſe*] How literally this was fulfilled ſee *Ezr.* iii. 11.

about

about Jeruſalem, and at the Cities of Judah, ſhall the Flocks yet paſs by the Hands of him that numbers *them*, ſays the Lord.

14. Behold the Days are coming, ſays the Lord, when I will confirm the good Matter which I ſpeak, to the Family of Iſrael and that of Judah.

15. In thoſe Days, and at that Time I will make a righteous Sprout grow to David, who ſhall do Judgment and Righteouſneſs in the Country.

16. In thoſe Days ſhall Judah be ſaved, and Jeruſalem dwell ſecurely; and this is what it ſhall be called by, The Lord is our Righteouſneſs.

17. For thus ſays the Lord; There ſhall not fail to David a Man ſitting upon the Throne of the Family of Iſrael.

18. Nor ſhall there fail to the Prieſts, the Levites, a Man from before me, offering up Burnt-offerings, burning Meat-offerings, and performing Sacrifies at all Times.

19. Jeremiah had the Lord's Commiſſion further as follows:

20. Thus ſays the Lord; If you can make void my Covenant of Day, and that of Night, ſo that there ſhall not be Day and Night in their Time;

21. My Covenant may alſo be made void with my Servant David, for him not to have a Son reigning upon his Throne, and with the Levites, the Prieſts, my Miniſters.

22. As the Army of Heaven cannot be counted, nor the Sand of the Sea meaſured; ſo will I multiply the Offspring of my Servant David, and the Levites who miniſter to me.

23. Moreover Jeremiah had the Lord's Commiſſion as follows:

24. Doſt not thou mind what this People ſpeaks, namely, The two Families which the Lord choſe, even them does he reject? ſo they contemn my People from being any more a Nation before them.

25. Thus ſays the Lord; If my Covenant is not for Day and Night, *if* I did not appoint the Ordinances of Heaven and Earth;

26. Then will I reject the Offspring of Jacob and David my Servant, not to take Governors of his Offspring, for the Offspring of Abraham, Iſaac and Jacob: for I will bring back their Captivity, and have compaſſion upon them.

CHAP. XXXIV.

A Commission which Jeremiah had from the Lord, when Nebuchadnezzar King of Babylon, with all the People of his whole Army, and all the Kingdoms of the Earth in the Dominion of his Hand, fought againſt Jeruſalem and all its Cities, was as follows:

2. Thus ſays the Lord God of Iſrael; Go, and ſpeak to Zedekiah King of Judah, telling him the Lord ſays thus; Behold I will deliver this City into the Power of the King of Babylon, who ſhall burn it with Fire.

3. And thou ſhalt not eſcape from his Power, but ſhalt be actually taken, and delivered into it; ſo that thy Eyes ſhall ſee the King of Babylon's Eyes, his Mouth ſhall ſpeak with thy Mouth, and thou ſhalt go to Babylon.

4. Yet hear the Lord's Commiſſion, O Zedekiah King of Judah, concerning whom the Lord ſays thus; Thou ſhalt not die by the Sword.

5. Thou ſhalt die in Peace, and with the Burnings of thy Fathers, the former Kings who were before thee; ſo ſhall they burn for thee, and lament for thee, Ah Lord: for I ſpeak the Word, ſays the Lord.

6. Accordingly the Prophet Jeremiah ſpoke to Zedekiah King of Judah, all theſe Words in Jeruſalem;

7. When the King of Babylon's Army fought againſt Jeruſalem, and all the Cities of Judah that were left, even Lachiſh and Azekah: for thoſe fortified Cities remained of the Cities of Judah.

8. A Commiſſion which Jeremiah had from the Lord, after King Zedekiah made a Covenant with all the People who were at Jeruſalem, to proclaim Liberty to them,

9. That each Perſon ſhould let his Servant-man and Maid, being a Hebrew Man and Woman, go away free, that no Perſon ſhould make thoſe ſerve who were Jews his Brethren.

10. For when all the Princes and People who entered into the Covenant, heard that each Perſon ſhould let his Servant-man and Maid go away free, that no Perſon ſhould make them ſerve any more, they obeyed, and let *them* go away.

11. But after that they made the Servant-men and Maids, whom they had let go away free, return again, and brought them into ſubjection for Servant-men and Maids.

Ver. 16. *The Lord is*] For a Place could not be *the Lord*.

Ver. 24. *this People*] which I underſtand to be the Gentiles, as at Ver. 9.

Ib. *from being*] exactly from the *Heb.* and properly in *Eng.* but *deſpiſing the People* would not make *them be no more a nation*.

Ver. 11. *brought them into ſubjection*] So truly did *Solon* ſay, Τοὶς νόμις τοῖς ἀραχνίοις ὁμοίοις· καὶ γὰρ ἐκεῖνα, ἐαν μεν̀ εμπέσῃ τὶ κε̃φον καὶ ασθεν⊙, σέγειν· ἐαν̀ δὲ μεῖζον, διακόψαν ὄιχεσθαι. *Laws are like Spiders Webs; ſince if any light or weak Thing falls into them they hold it, but with a bigger are broke aſunder, Diog. Laert.* in *Vit.*

12. Upon which Jeremiah had the Lord's Commiſſion from him as follows:

13. Thus ſays the Lord God of Iſrael; I made the following Covenant with your Forefathers, at the Time I brought them out of the Country of Egypt, out of the Place of being Servants;

14. At the Term of ſeven Years, you ſhall each let his Brother being a Hebrew, who has been ſold to thee, go away, even when he has ſerved thee ſix Years ſhalt thou let him go away free from thee; but your Forefathers did not hearken to me, nor incline their Ear.

15. And whereas you were returned now, and did what I approved of, in proclaiming Liberty each to his Neighbour, and made a Covenant before me in the Houſe which is called by my Name;

16. You are turned back, and have profaned my Name, for you have each Perſon made his Servant-man and Maid, whom you had let go away free according to their Deſire, return again, and have brought them into Subjection, to become Servant-men and Maids to you.

17. Therefore thus ſays the Lord; As you do not hearken to me, in proclaiming Liberty each Perſon to his Brother and Neighbour, behold I proclaim Liberty to you, ſays the Lord, to the Sword, Peſtilence and Famine, and will deliver you to Diſturbance in all the Kingdoms of the Earth.

18. And I will deliver the Men that have tranſgreſſed my Covenant, who have not confirmed the Words of the Covenant which they made before me, by the Calf that they cut in two, and paſſed between the Pieces of it;

19. *Even* the Princes of Judah and thoſe of Jeruſalem, the Eunuchs, Prieſts, and all the People of the Country, who paſſed between the Pieces of the Calf,

20. Will I deliver into the Power of their Enemies, and into the Power of ſuch as ſeek their Life: ſo that their dead Bodies ſhall become Food for the Fowls of the Air, and the Beaſts of the Earth.

21. And Zedekiah King of Judah, with his Princes, will I deliver into the Power of their Enemies, and into the Power of ſuch as ſeek their Life, even into that of the King of Babylon's Army who are gone up from you.

22. Behold I will command, ſays the Lord, and make them return to this City, which they ſhall not only fight againſt, but take, and burn with Fire; the Cities of Judah will I alſo make deſolate without an Inhabitant.

CHAP. XXXV.

A Commission which Jeremiah had from the Lord, in the Time of Jehoiakim the Son of Joſiah King of Judah, was as follows,

2. Go to the Family of the Rechabites, and ſpeak to them, and bringing them to the Houſe of the Lord into one of the Rooms, give them Wine to drink.

3. Accordingly I took Jaazaniah, the Son of Jeremiah, the Son of Habaziniah, together with his Brethren, all his Sons, and the whole Family of the Rechabites.

4. Whom I brought to the Houſe of the Lord, into the Room of the Sons of Hanan, the Son of Igdaliah, a Man of God; which was by the Room of the Princes, that was above the Room of Maaſeiah, the Son of Shallum, the Keeper of the Door.

5. And I put before the Sons of the Family of the Rechabites Pots full of Wine, and Cups, bidding them drink Wine.

6. But they ſaid: We will not drink Wine, for Jonadab the Son of Rechab our Father commanded us thus; You ſhall not drink Wine, your ſelves nor your Children for ever;

7. Neither ſhall you build Houſe, ſow Seed, plant Vineyard, nor have it; but ſhall dwell in Tents all your Days, that you may live many Days upon the Surface of the Ground where you are Strangers.

8. And we have hearkened to what Jehonadab the Son of Rechab our Father ſaid, in all that he commanded us; not drinking Wine in all our Days, our ſelves, our Wives, Sons or Daughters;

9. Nor building Houſes for us to dwell in, nor having Vineyard, Field or Seed;

10. And have dwelt in Tents, hearkening and doing according to all that Jonadab our Father commanded us.

11. But when Nebuchadrezzar King of Babylon came up into the Country, we ſaid, Come, and let us go to Jeruſalem, by reaſon of the Army of the Chaldeans, and of that of the Syrians: ſo we dwell in Jeruſalem.

12. Then had Jeremiah the Lord's Commiſſion as follows;

Ver. 14. *Term*] See *Exod.* xxi. 2. *Deut.* xv. 12. Perhaps it was any Time in the 7th Year, as they let their Land then lie ſtill, and had Little for the Servants to do.

Ver. 4. *to*] for which the *Heb.* has Nothing but the Verb, as in *Gen.* x. 11. but לְ for *into* following.

Ver. 8. *Jehonadab*] as it is in the *Heb.* here, &c.

Ib. *not drinking Wine*] From the Beginning of the Reign of *Jehu*, when we read of this *Jehonadab*, 2 *King.* x. 15. to the Beginning of *Jehoiakim*'s Reign, is by the *Chron. Tab.* 283 Years.

13. Thus ſays the Lord of Armies, the God of Iſrael: Go, and ſay to the Men of Judah, and the Inhabitants of Jeruſalem; Will you not receive Inſtruction, by hearkening to my Words? ſays the Lord.

14. The Words of Jehonadab the Son of Rechab, with which he commanded his Children not to drink Wine, are confirmed; ſince they do not drink *it* to this Day, but hearken to their Father's Commandment: whereas I have ſpoken to you, and that early, yet ye have not hearkened to me;

15. And have ſent to you all my Servants the Prophets, and that early, to ſay, Return now each from his evil Way, let your Deeds be good, and go not after other gods to ſerve them, ſo ſhall ye dwell in the Country which I gave you and your Fathers; nevertheleſs ye have not inclined your Ear, nor hearkened to me.

16. Since the Children of Jehonadab the Son of Rechab have confirmed their Father's Commandment which he enjoined them, and this People has not hearkened to me;

17. Therefore thus ſays the Lord God of Armies, the God of Iſrael; Behold I will bring on Judah, and all the Inhabitants of Jeruſalem, the whole Adverſity which I have ſpoken againſt them; becauſe I have ſpoken to them, and they would not hearken, as likewiſe called to them, and they would not anſwer.

18. Beſides Jeremiah ſaid to the Family of the Rechabites; Thus ſays the Lord of Armies, the God of Iſrael, Becauſe ye have hearkened to the Commandment of your Father Jehonadab, obſerved all his Precepts, and done entirely as he commanded you;

19. Therefore thus ſays the Lord of Armies, the God of Iſrael, There ſhall not fail to Jonadab the Son of Rechab, a Man ſtanding before me at all Times.

CHAP. XXXVI.

AND in the fourth Year of Jehoiakim the Son of Joſiah King of Judah, Jeremiah had this following Commiſſion from the Lord;

2. Take thee a Volume of a Book, and write in it all the Things which I have ſpoken to thee, againſt Iſrael, Judah and all Nations, from the Time I ſpoke to thee in the Days of Joſiah to this Time.

3. Perhaps the Family of Judah will regard all the Ill which I intend to do to them, that they may return each from his evil Way, and I may forgive their Iniquity and Sin.

4. Then Jeremiah called Baruch the Son of Neriah, and Baruch wrote from Jeremiah's Mouth all the Words which the Lord had ſpoken to him, in the Volume of the Book.

5. And Jeremiah commanded Baruch thus; I am ſhut up, I cannot go to the Houſe of the Lord.

6. So go thou, and read in the Volume which thou haſt written from my Mouth, the Words of the Lord in the Hearing of the People, at the Lord's Houſe, on the Day of Faſting; and thou ſhalt alſo read them in the Hearing of all Judah, who come from their Cities.

7. Perhaps they will fall down with their Supplication before the Lord, and return from their reſpective evil Ways: for great is the Anger and Wrath, with which the Lord ſpeaks concerning this People.

8. And Baruch the Son of Neriah did according to all that the Prophet Jeremiah commanded him, by reading the Words of the Lord in the Book at the Lord's Houſe.

9. For in the fifth Year of Jehoiakim the Son of Joſiah King of Judah, in the ninth Month, they proclaiming a Faſt before the Lord *for*

Ver. 17. *would not hearken*] But if they *had not heard*, as in the *vulg. Tranſ.* would not they have been excuſable?

Ver. 4. *Baruch wrote*] See with this Chap. xlv.

Ver. 5. *I am ſhut up*] *Forbid to go from home by the King*, *Grot.* to which *Jun.* and *Trem.* add the Excommunication of the Prieſts, and the Command of God; and to the laſt may be ſubjoin'd, as *Paul*, *Act.* xx. 22.

Ver. 9. *For*] *Uſher* and *Prideaux* hold that *Baruch* read thoſe Words twice in the Temple: the firſt time as is pleaded in the 4th Year of *Jehoiakim*, Ver. 1. but the Text only informs us that the Lord then communicated the Matter to *Jeremiah*, after which there muſt be ſome Time for writing the whole, next it was not to be read till the Faſt-day; ſo that there was Time enough for the Day of the King's Inauguration to the Throne to come between, which would make it be in two different Years. The other Reaſon given is, that *Jeremiah* was ſhut up the former Time, Ver. 5. and at Liberty to hide the latter, Ver. 26. whereas the firſt might well be before the Faſt, when *Jeremiah* ſaid ſo of himſelf, and the laſt at it; but the Shutting up does not appear to be Impriſonment, but rather a Prohibition to go to the Temple. On the other hand *Baruch*'s reading it in the 5th Year, on the Faſt as he was ordered at firſt, the Improbability of its being ſuffered to be ſo publickly read a ſecond time, and the Novelty of it to all the Princes in the ninth Month of the fifth Year, Ver. 12, 16, 22. with no Command for reading it twice, are Circumſtances for its being but once read, which I preſume will not be ſo eaſily anſwered. *Trem.* and *Jun.* alſo tranſlate *enim*, *for*; and tho' *Lightfoot* ſuppoſes it was done twice, yet not above two Months aſunder, by the Year beginning between.

Ib. *ninth*] Since there was no other conſtant Faſt ordered by the Law, but that on the tenth of the ſeventh Month, *Lev.* xxiii. 4, 27. nor appears to have been kept before the Captivity; conſequently they were religious, or hypocritical, enough to make this Faſt: notwithſtanding in the *Univerſal Hiſtory*, B. I. Chap. vii. 7. by conſulting Ver. 22. and not this, it is ſuppoſed to be the Faſt firſt mentioned, and Something framed to make up the intermediate Time of about two Months, from the *Book* being read at the Temple and to the King; which latter ſeems to have been done the next Day.

all

all the People in Jeruſalem, and all thoſe who came from the Cities of Judah thither;

10. Baruch read in the Book, the Words of Jeremiah at the Lord's Houſe, in the Room of Gemariah the Son of Shaphan the Scribe, in the uppermoſt Court, at the Entrance of the new Gate of the Lord's Houſe, in the Hearing of all the People.

11. But when Michaiah the Son of Gemariah, the Son of Shaphan, had heard all the Words of the Lord from the Book;

12. He went down to the King's Houſe into the Scribe's Room, and behold all the *Princes were ſitting there*, *Eliſhama* the Scribe, Delaiah the Son of Shemaiah, Elnathan the Son of Achbor, Gemariah the Son of Shaphan, Zedekiah the Son of Hananiah, and all the Princes;

13. And Michaiah told them all the Things which he had heard, when Baruch read in the Book in the Hearing of the People.

14. Upon this all the Princes ſent Jehudi, the Son of Nethaniah, the Son of Shelemiah, the Son of Cuſhi, to Baruch, that he ſhould take in his Hand the Volume wherein he had read in the Hearing of the People, and come to them; which Baruch the Son of Neriah did accordingly.

15. Then they ſaid to him, Sit down now, and read it in our Hearing; ſo Baruch did.

16. And when they heard all the Things, they were afraid one with another, and ſaid to Baruch, We will throughly tell the King all theſe Things.

17. Beſides they aſked Baruch thus, Tell us now, how didſt thou write all theſe Words from his Mouth?

18. He pronounced, ſaid Baruch to them, all theſe Words out of his Mouth to me, and I wrote *them* in the Book with Ink.

19. At which the Princes replied to Baruch, Go, thou and Jeremiah hide, and let no Man know where you are.

20. And they went into the Court to the King, having laid up the Volume in the Room of Eliſhama the Scribe, and told all the Things in the King's Hearing.

21. Who ſent Jehudi to fetch the Volume, and when he had fetched it out of the Room of Eliſhama the Scribe, Jehudi read it in the Hearing of the King, and of all the Princes who ſtood beſide him.

22. Now the King was ſitting in the Winter-houſe in the ninth Month, and there being *a Fire* burning *on* the Hearth before him;

23. As ſoon as Jehudi had read three or four Leaves, he mangled it with a Scribe's Pen-knife, and threw *it* into the Fire which was on the Hearth, till the whole Volume was conſumed in the ſame.

24. Neither was the King, or any of his Servants, who heard all theſe Words afraid, nor tore their Garments.

25. And Elnathan, Delaiah, and Gemariah did alſo interceed with the King, not to burn the Volume, yet he would not hearken to them.

26. On the contrary the King commanded Jerahmeel the Son of Hammelech, Seraiah the Son of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the Scribe, and Jeremiah the Prophet; but the Lord hid them.

27. Nevertheleſs Jeremiah had the Lord's Commiſſion, after the King had burnt the Volume, with the Words which Baruch wrote from his Mouth, as follows:

28. Take thee again another Volume, and write in it all the former Words that were in the firſt Volume, which Jehoiakim King of Judah has burnt.

29. Concerning whom thou ſhalt declare; Thou haſt burnt, as the Lord ſays, this Volume, ſaying, Why didſt thou write in it, that the King of Babylon will actually come, deſtroy this Country, and make Man and Beaſt ceaſe from it?

30. Therefore thus ſays the Lord concerning Jehoiakim King of Judah; He ſhall have none ſitting upon the Throne of David, his dead Body ſhall alſo be caſt to the Heat in the Day, and to the Froſt in the Night.

31. I will not only puniſh him, but his Offspring and Servants for their Iniquity, and will bring upon them, the Inhabitants of Jeruſalem and Men of Judah, all the Ill which I have ſpoken to them, and they would not hearken.

32. Jeremiah accordingly took another Volume, and gave it to Baruch the Son of Neriah the Scribe, who wrote in it from Jeremiah's Mouth, all the Words of the Book which Jehoiakim King of Judah had burnt in the Fire; and there were yet added to them many ſuch Words as thoſe.

Ver. 18. *Ink*] Once for all I would juſt mention what Conſideration is to be had in uſing ſome *Concordances*, by reaſon of the uncertain Spelling; as this even in the *Cambridge* one is *ynk* under *y*, and in *Bibles* of the *preſ. Tranſ.* was at firſt *ynke*; and Printers alter the Letters as they pleaſe, from whence is much Variety, unfit for the *Holy Scripture*.

Ver. 30. *Throne*] *Jehoiachin* his Son reigning but about a Quarter of a Year, in Time of great Trouble, might have no Coronation, and ſo not ſit upon the Throne; a Circumſtance unobſerved by the *Commentators*.

CHAP.

CHAP. XXXVII.

AND when King Zedekiah the Son of Josiah, whom Nebuchadrezzar King of Babylon made King in the Country of Judah, reigned in the room of Coniah the Son of Jehoiakim,

2. Neither he, his Servants, nor the People of the Country hearkened to the Words of the Lord, which he spoke by the Ministry of the Prophet Jeremiah.

3. However King Zedekiah sent Jehucal the Son of Shelemiah, and Zephaniah the Son of Maaseiah the Priest, to the Prophet Jeremiah, saying, Pray now for us to the Lord our God;

4. While Jeremiah went in and out among the People, they having not put him into the Prison-house.

5. When Pharaoh's Army was come out of Egypt, and the Chaldeans who laid siege to Jerusalem, hearing the News of them, went up from Jerusalem.

6. Whereupon the Prophet Jeremiah had the Lord's Commission as follows:

7. Thus, as the Lord God of Israel says, shall ye tell the King of Judah, who has sent you to me to enquire of me; Behold Pharaoh's Army that is come out for your Help, will return to Egypt its own Country.

8. And the Chaldeans shall come again, and fighting against this City, shall take it, and burn it with Fire.

9. Thus says the Lord; Do not deceive your selves, saying, The Chaldeans are quite gone from us; because they are not gone.

10. Nay if ye had smitten all the Army of the Chaldeans who fought with you, so that there remained *but* wounded Men among them, they should rise up in their several Tents, and burn this City with Fire.

11. Moreover when the Army of the Chaldeans went up from Jerusalem, by reason of Pharaoh's Army;

12. Jeremiah was going out of Jerusalem, to go to the Country of Benjamin, that he might part himself from being there among the People.

13. But when he was at the Gate of Benjamin, a chief Officer was there, whose Name was Irijah, the Son of Shelemiah, the Son of Hananiah, and he took the Prophet Jeremiah, saying, Thou art deserting to the Chaldeans.

14. And though Jeremiah said, It is false, I am not; he would not hearken to him: but Irijah took him, and brought him to the Princes.

15. Enraged therefore at Jeremiah, they beat him, and put him into the House of Confinement, that of Jehonathan the Scribe, for they made that the Prison-house.

16. When Jeremiah was come into the Dungeon-house, and into the Cells, and had abode there many Days;

17. King Zedekiah sent, and fetching him, the King asked him privately in his House, whether there was any Commission from the Lord? And Jeremiah answered, Yes, adding, Thou wilt be delivered into the Power of the King of Babylon.

18. Besides Jeremiah said to King Zedekiah; How have I offended thee, thy Servants, or this People, that you have put me into the Prison-house?

19. And where are your Prophets who prophesied to you, that the King of Babylon would not come against you, nor this Country?

20. Now therefore hear, I pray, my Lord O King, let me fall down, I pray, with Supplication before thee, and do not make me return to the House of Jehonathan the Scribe, lest I should die there.

21. So King Zedekiah commanded, that they should commit Jeremiah to the Court of the Prison, and give him a Piece of Bread daily out of the Bakers Street, till all the Bread was consumed out of the City. Thus Jeremiah abode in the Court of the Prison.

CHAP. XXXVIII.

AND Shephatiah the Son of Mattan, Gedaliah the Son of Pashur, Jucal the Son of Shelemiah, and Pashur the Son of Malchiah heard the following Words which Jeremiah had spoken to all the People;

2. Thus says the Lord, He that abides in this City shall die by the Sword, Famine or Pestilence; but he who goes forth to the Chaldeans shall live, and shall have his Life for Spoil, that he may live.

3. Thus says the Lord, This City shall be wholly delivered into the Power of the King of Babylon's Army, which shall take it.

4. Therefore the Princes said to the King, Let this Man, we pray, be put to death; for by reason of this he makes the Hands of the Warriors who are left in this City slack, and the Hands of all the People, by speaking these Words to them: for this Man does not endeavour for the Prosperity of this People, but the Adversity.

Ver. 7. *will return*] not *shall*, because they were blamed and punished for it, *Ezek.* xxix. 6, 7, 8.

Ver. 10. *Nay*] so *Nold.* in *Heb. Part. For* having Nothing to do here.

5. And

5. And King Zedekiah ſaid, Behold he is in your Power, for there is no King can be capable of any thing with you.

6. So they took Jeremiah, and caſt him into the Dungeon of Malchiah the Son of Hammelech, which was in the Court of the Priſon, letting him down with Cords; and there being no Water in the Dungeon but Mire, Jeremiah ſunk in the Mire.

7. But when Ebed-melech a Cuſhite Man, an Eunuch who was in the King's Houſe, heard that they had put Jeremiah into the Dungeon, the King ſitting at the Gate of Benjamin;

8. Ebed-melech went out of the King's Houſe, and ſpoke thus to him;

9. My Lord O King, theſe Men have done ill, in all that they have done to the Prophet Jeremiah, whom they have caſt into the Dungeon, and he will die where he is for Hunger, ſince there is no more Bread in the City.

10. At this the King ordered Ebed-melech the Cuſhite, that he ſhould take along with him from thence thirty Men, and get up the Prophet Jeremiah out of the Dungeon, before he was dead.

11. Accordingly he took the Men along with him, and going into the King's Houſe under the Treaſury, took from thence old Rags and old Things worn out, and let them down with Cords to Jeremiah, into the Dungeon.

12. To whom this Ebed-melech ſaid, Put now the old Rags and Things worn out, under thy Arm-pits with the Cords; and Jeremiah did ſo.

13. Thus they drew Jeremiah with Cords, and got him up out of the Dungeon, and he abode in the Court of the Priſon.

14. Then King Zedekiah ſent, and fetched the Prophet Jeremiah to him, into the third Entry which was at the Houſe of the Lord; and the King ſaid to him, I will aſk thee a Matter, do not conceal it from me.

15. Who ſaying to Zedekiah, When I tell thee, wilt not thou quite put me to death? And when I counſel thee, thou wilt not hearken to me;

16. King Zedekiah ſwore ſecretly to him thus, By the Lord's living, who made us this Soul, I will not put thee to death, nor deliver thee into the Power of theſe Men who ſeek thy Life.

17. Upon which Jeremiah ſaid to him; Thus ſays the Lord God of Armies, the God of Iſrael; If thou wilt at all go out to the King of Babylon's Princes, thy Life ſhall be ſaved, and this City ſhall not be burnt with Fire; ſo both thou and thy Family will live.

18. But if thou wilt not go out to them, this City will be delivered into the Power of the Chaldeans, who will burn it with Fire, and thou wilt not eſcape from their Power.

19. And King Zedekiah anſwered Jeremiah, I am anxious about the Jews who are deſerted to the Chaldeans, leſt they ſhould deliver me into their Power, and they ſhould mock me.

20. They will not deliver *thee*, replied Jeremiah, hearken to what the Lord ſays, I pray, which I ſpeak to thee; that it may be well with thee, and thy Life may be ſaved.

21. Whereas if thou refuſeſt to go forth, this is the Matter which the Lord has ſhewn me;

22. That behold all the Women who are left in the King of Judah's Houſe, ſhall be had out to the Princes of the King of Babylon, and they will ſay, The Men that were at peace with thee perſuading thee, and prevailing over thee, thy Feet are ſunk in the Dirt, they are turned backward.

23. They will not only have out all thy Wives and thy Children to the Chaldeans, but thou thy ſelf wilt not eſcape from their Power: for thou wilt be taken by the Power of the King of Babylon, and wilt cauſe this City to be burnt with Fire.

24. Zedekiah however ſaid to him: Let no Man know of theſe Things, and thou ſhalt not die.

25. And though the Princes ſhould hear that I have talked with thee, and ſhould come to thee, ſaying to thee, Tell us now what thou haſt ſpoken to the King, conceal *it* not from us, and we will not put thee to death, as alſo what the King ſpoke to thee;

26. Do thou anſwer them, I proſtrated my ſelf with Supplication before the King, that he would not make me return to the Houſe of Jehonathan to die there.

27. And all the Princes coming to Jeremiah, and aſking him, he told them according to all theſe Words which the King had commanded: ſo they held their Peace to him, for the Matter was not underſtood.

28. Jeremiah afterwards abode in the

Ver. 5. *no King*] See this Senſe proved by the Accent in *Buxtorf's Theſaur. Gram.* Lib. II. xix.

Ver. 15. *thou wilt not*] So the Prophet might well conclude, ſays *Lowth*, from his former Behaviour, Chap. xxxvii. 2. but this Author takes unneceſſary Trouble for it, to prove *that the negative Interrogation* Halo, *is ſometimes equivalent to an Affirmative*; becauſe it is not *Halo* here, but *lo* a ſimple Negative.

Ver. 22. *the Dirt*] As if *botz* had its Meaning from *boſh*, the Author of the *Targum* rendered it *Shame*.

Ib. *they are*] his Feet from going out, Ver. 17. as *Jeremiah* perſuaded him to, Ver. 20. and his Counſellors probably againſt; otherwiſe it might have reſpect to his Flight, Chap. lii. 7, 8. which is more likely to me, than to mean the Perſons.

Court of the Priſon, till the Time that Jeruſalem was taken, where he was when Jeruſalem was taken.

CHAP. XXXIX.

IN the ninth Year of Zedekiah King of Judah, in the tenth Month, came Nebuchadrezzar King of Babylon with all his Army to Jeruſalem, and they laid ſiege againſt it.

2. In the eleventh Year of Zedekiah, on the Ninth of the fourth Month, the City was *broke open*.

3. And all the King of Babylon's Princes came in, and ſate at the middle Gate, Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the Reſidue of the Princes of the King of Babylon.

4. And as ſoon as Zedekiah King of Judah and all the Warriors ſaw them, they fled, and went out of the City by Night, the Way of the King's Garden, at the Gate between the two Walls, going out the Way of the Plain.

5. But the Army of the Chaldeans purſued after them, and overtook Zedekiah in the Plains of Jericho: whom having taken, they brought up to Nebuchadnezzar King of Babylon, at Riblah in the Country of Hamath, and he pronounced the Judgments on him.

6. Then the King of Babylon killed Zedekiah's Sons at Riblah in his Sight, he alſo killed all the Nobles of Judah.

7. Next he put out Zedekiah's Eyes, and bound him with Chains to carry him to Babylon.

8. Beſides the Chaldeans burnt the King's Houſe, and thoſe of the People with Fire, and broke down the Walls of Jeruſalem.

9. The reſt of the People too that were left in the City and elſewhere, with the Deſerters who had deſerted to him, did Nebuzaradan the Captain of the Guard carry away to Babylon.

10. However ſome of the poor People, who had Nothing, he left in the Country of Judah, and gave them Vineyards and Fields at the ſame Time.

11. But Nebuchadrezzar King of Babylon gave command concerning Jeremiah, by the Service of Nebuzaradan the Captain of the Guard, thus,

12. Take him, and put thy Eyes on him, that thou mayeſt do Nothing ill to him; but as he ſpeaks to thee, ſo do with him.

13. Accordingly he himſelf, in conjunction with Nebuſhaſban, Rab-ſaris, Nergal-ſharezar, Rab-mag, and all the King of Babylon's Captains,

14. Sent, and took Jeremiah out of the Court of the Priſon, and delivered him to Gedaliah the Son of Ahikam, the Son of Shaphan, that he might carry him out home: ſo he dwelt among the People.

15. Now Jeremiah had the Lord's Commiſſion, while he was ſhut up in the Court of the Priſon, as follows:

16. Go, and tell Ebed-melech the Cuſhite, that the Lord of Armies the God of Iſrael ſays thus; Behold my Words ſhall come to paſs on this City for Ill, and not for Good, and they ſhall be before thee at that Time.

17. But at the ſame Time I will reſcue thee, ſays the Lord, and thou ſhalt not be given into the Power of the Men of whoſe Face thou art afraid.

18. For I will throughly deliver thee, and thou ſhalt not fall by the Sword, but ſhalt have thy Life for Spoil, becauſe thou haſt truſted in me, ſays the Lord.

CHAP. XL.

A COMMISSION which Jeremiah had from the Lord, after Nebuzaradan the Captain of the Guard let him go from Ramah, *follows*; who, when he had taken him, and he was bound in Fetters among all thoſe of the Captivity of Jeruſalem and Judah, that were carried away to Babylon,

2. Fetched Jeremiah, and ſaid to him; The Lord thy God ſpoke this Adverſity to this Place;

3. And the Lord has brought *it*, and done according as he ſpoke: becauſe ye ſinned againſt the Lord, and did not hearken to what he ſaid, therefore this Thing is come to paſs on you.

4. And now behold I releaſe thee to Day from the Fetters which have been upon thy Hand; if thou likeſt to go with me to Babylon, do, and I will look to thee; but if thou diſlikeſt to go with me to Babylon, refrain: ſee the whole Country is before thee; go whither thou likeſt, and approveſt of, to go.

5. Who being not yet returned, *he ſaid*, Return then to Gedaliah the Son of Ahikam, the Son of Shaphan, whom the King of Ba-

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Ver. 6. *Sons*] his Daughters being alive after this, Ch. xli. 10.

Ver. 9. *elſewhere*] thoſe who fled out of the City, and were caught, Ver. iv. 5.

Ver. 1. follows] beginning Chap. xlii. 9.

bylon

bylon has ſet over the Cities of Judah, and dwell with him among the People, or go where-ever thou pleaſeſt to go. So the Captain of the Guard gave him Proviſion and a Preſent, and let him go.

6. Jeremiah accordingly went to Gedaliah the Son of Ahikam at Mizpah, and dwelt with him among the People that were left in the Country.

7. All the Princes themſelves likewiſe of the Forces who were in the Field, and their Men, hearing that the King of Babylon had ſet Gedaliah the Son of Ahikam over the Country, and that he had committed to him the Men, Women and Children, and thoſe of the Poor of the Country, who were not carried away to Babylon;

8. Came to Gedaliah at Mizpah, namely Iſhmael the Son of Nethaniah, Johanan and Jonathan the Sons of Kareah, Seraiah the Son of Tanhumeth, the Sons of Ephai the Netophathite, and Jezaniah the Son of a Maachathite, with their Men.

9. To whom Gedaliah the Son of Ahikam, the Son of Shaphan, ſwore thus; Be not afraid of ſerving the Chaldeans, dwell in the Country, and ſerve the King of Babylon, and it ſhall be well with you.

10. As for me, behold I will dwell at Mizpah, to attend before the Chaldeans who will come to us: as for you, gather Wine, Summer-fruit and Oil, and put into your Veſſels, dwelling in your Cities which you have taken.

11. And when all the Jews too who were in Moab, among the Ammonites, in Edom, and thoſe who were in any of the Countries, heard that the King of Babylon had placed in Judah ſuch as were left, and that he had ſet over them Gedaliah the Son of Ahikam, the Son of Shaphan;

12. They all returned from all the Places whither they were driven, and came into the Country of Judah, to Gedaliah at Mizpah, gathering Wine and Summer-fruit very much.

13. And Johanan the Son of Kareah, with all the Princes of the Forces who were in the Field, came to Gedaliah at Mizpah,

14. Saying to him, Doſt thou know at all, that Baalis King of the Ammonites has ſent Iſhmael the Son of Nethaniah, to take away thy Life? But Gedaliah the Son of Ahikam would not believe them.

15. And Johanan the Son of Kareah ſaying thus to Gedaliah at Mizpah ſecretly, Do let me go and ſlay Iſhmael the Son of Nethaniah, and no Man ſhall know *it*: why ſhould he take away thy Life, that all the Jews who are gathered to thee may be diſperſed, and the Reſidue of Judah periſh?

16. Gedaliah the Son of Ahikam ſaid to him, Thou ſhalt not do this Thing, for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLI.

HOWEVER in the ſeventh Month, Iſhmael the Son of Nethaniah, the Son of Eliſhama, one of the royal Family, having with him ten of the King's chief Men, came to Gedaliah the Son of Ahikam at Mizpah; where as they were eating Victuals together,

2. He and they roſe up, and ſmote Gedaliah the Son of Ahikam, the Son of Shaphan with the Sword, and killed him, whom the King of Babylon had ſet over the Country.

3. All the Jews likewiſe that were with Gedaliah at Mizpah, and the Chaldeans that were found there, the Warriors did Iſhmael ſlay.

4. Moreover the ſecond Day of his killing Gedaliah, when no Man knew *it*,

5. There came fourſcore Men from Shechem, Shilo and Samaria, with the Beard ſhaved, the Garments torn, having cut themſelves, with an Offering and Frankincenſe in their Hand, to bring to the Houſe of the Lord.

6. And Iſhmael the Son of Nethaniah went out of Mizpah to meet them, going along weeping as he went, and when he met them, he ſaid to them, Come to Gedaliah the Son of Ahikam.

7. But when they were come within the City, he himſelf, and the Men that were with him, killed them, *throwing them* into the midſt of a Pit.

8. Nevertheleſs ten Men being found among them, who ſaid to Iſhmael, Do not kill us, becauſe we have Treaſures in the Field of Wheat, Barley, Oil and Honey; he refrained, and did not kill them among their Brethren.

9. And the Pit wherein Iſhmael threw all the dead Bodies of the Men, whom he ſlew at the Side of Gedaliah, was the ſame that King Aſa made by reaſon of Baaſha King of Iſrael, which Iſhmael the Son of Nethaniah filled with the Slain.

10. Then Iſhmael took all the Reſidue of the People Priſoners that were at Mizpah, the King's Daughters, as well as all the People that were left there, whom Nebuzaradan the Captain of the Guard had com-

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Ver. 9. *at the Side*] according to the Senſe the ſame is rendered in Chap. xxxviii. 10, 11. ſo *Jun.* and *Trem.* tranſlate it *ad latus*; *Caſt. ſecundum*, *by*; and can ſcarce be pretended to ſignify *becauſe of*.

mitted

mitted to Gedaliah the Son of Ahikam; thoſe Iſhmael the Son of Nethaniah having taken Priſoners, went to paſs to the Ammonites.

11. But Johanan the Son of Kareah, and all the Princes of the Forces who were with him, hearing of all the Evil that he had done;

12. Took all the Men, and went to fight with Iſhmael the Son of Nethaniah, whom they found at the great Water which is in Gibeon.

13. And when all the People that were with Iſhmael ſaw Johanan the Son of Kareah, and all the Princes of the Forces who were with him, they were glad.

14. So all the People that Iſhmael had taken Priſoners from Mizpah turned about, and went back again to Johanan the Son of Kareah.

15. Iſhmael himſelf however eſcaped with eight Men from the Face of Johanan, and went to the Ammonites.

16. Afterwards Johanan the Son of Kareah; and all the Princes of the Forces who were with him, took from Mizpah all the Reſidue of the People that he had recovered from Iſhmael the Son of Nethaniah, after he had ſlain Gedaliah the Son of Ahikam, the Men that were Warriors, with the Women, Children and Eunuchs, whom he had brought back from Gibeon.

17. And they went, and abode at the Lodging-place of Chimham, which is by Beth-lehem, that they might go to enter into Egypt;

18. By reaſon of the Chaldeans, ſince they were afraid by reaſon of them, becauſe Iſhmael the Son of Nethaniah had ſlain Gedaliah the Son of Ahikam, whom the King of Babylon had ſet over the Country.

CHAP. XLII.

AND there came nigh all the Princes of the Forces, with Johanan the Son of Kareah, Jezaniah the Son of Hoſhaiah, and all the People from the leaſt to the greateſt,

2. Saying to the Prophet Jeremiah; Let us fall now with Supplication before thee, and pray for us to the Lord thy God, for all this Reſidue, ſince we are left a few out of many, as thy Eyes ſee us:

3. That the Lord thy God may tell us the Way in which we ſhould go, and the Thing which we ſhould do.

4. To whom the Prophet Jeremiah ſaid, I hear, behold I will pray to the Lord your God according to your Words; and what thing ſoever the Lord anſwers you, I will tell you, and with-hold nothing from you.

5. And they replied to Jeremiah; The Lord be a true and faithful Witneſs with us, whether we do not act entirely ſo as the Matter is, with which the Lord thy God ſends thee to us.

6. Whether it be good or ill, we will hearken to what the Lord our God ſays, to whom we ſend thee; in order that it may be well with us, when we do thus.

7. And at the End of ten Days Jeremiah having the Lord's Commiſſion,

8. Called to Johanan the Son of Kareah, to all the Princes of the Forces who were with him, and all the People from the leaſt to the greateſt,

9. And ſaid to them: Thus ſays the Lord God of Iſrael, to whom you ſent me to proſtrate my ſelf with your Supplication before him;

10. If you will at all abide in this Country, I will build you up, and not pull down, as alſo plant you, and not pluck up; ſince I am ſorry for the Ill which I have done to you.

11. Be not afraid by reaſon of the King of Babylon, becauſe of whom you are afraid; be not afraid of him; ſays the Lord; for I am with you to ſave you, and deliver you from his Power.

12. And I will grant you Compaſſions, ſo that he ſhall have compaſſion on you, and let you return to your own Country.

13. But if you ſay, We will not abide in this Country; not hearkening to what the Lord your God ſpeaks:

14. Saying, No, for we will go into the Country of Egypt, in which we ſhall not ſee War, nor hear the Sound of the Trumpet, nor have a Famine of Bread, and there we will abide;

15. Now therefore hear the Lord's Commiſſion, O Reſidue of Judah: Thus ſays the

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Ver. 2. *Let us fall—with Supplication*] in the *Heb. Let our Supplication fall*; not *be accepted*, as may be ſeen by the rendering of the like Expreſſion in the *com. Tranſ.* Chap. xxxvi. 7. & xxxviii. 26. and even in the 9th Ver. of this Chap.

Ver. 10. *at all*] The Signification of *ſtill* being when the Words are tranſpoſed.

Ver. 11. *by reaſon of—becauſe of*] not merely *of*, as after.

Ver. 13. *not hearkening*] The Matter the ſame with the foregoing, and no Conjunction between; beſides that theſe are not the Words of the People, ſince they pretended they would hearken to the Lord in this particular Matter, Ver. 6. agreeable to Chap. xliii. 2. as alſo the next Ver. to this beginning with their *Saying*, ſhews they were not ſuppoſed to ſay theſe Words: ſo that *neither* is both wrong and improper.

Lord

Lord of Armies, the God of Iſrael; If you at all put your Faces to go into Egypt, and do go in to ſojourn there;

16. The Sword which you are afraid of ſhall overtake you there in the Country of Egypt, and the Famine which you are anxious about ſhall follow cloſe after you there at Egypt, inſomuch that you ſhall die there.

17. Thus ſhall it be with all the Perſons who put their Faces to go into Egypt to ſojourn there, they ſhall die by the Sword, Famine and Peſtilence; and ſhall have no Remainder or Remnant, by reaſon of the Adverſity which I will bring upon them.

18. For thus ſays the Lord of Armies, the God of Iſrael, As my Anger and Wrath has been poured forth upon the Inhabitants of Jeruſalem, ſo ſhall my Wrath be poured forth upon you when you go into Egypt; ſo that you ſhall become an Execration, Aſtoniſhment, Curſe and Reproach, and ſhall ſee this Place no more.

19. The Lord has ſpoken concerning you, O Reſidue of Judah; Do not go into Egypt; know certainly that I charge you this Day.

20. For you erred in your Minds when you ſent me to the Lord your God, ſaying, Pray to the Lord our God for us, and entirely as he ſays, ſo tell us, and we will do *it*.

21. And I having told you this Day, ye do not hearken to what the Lord your God ſays, nor to any Thing with which he has ſent me to you.

22. Now therefore know fully, that you ſhall die by the Sword, Famine and Peſtilence, in the Place whither you delight to go, to ſojourn.

CHAP. XLIII.

NEVERTHELESS when Jeremiah had made an end of ſpeaking to all the People, all the Words of the Lord their God already mentioned, with which he ſent him to them;

2. Azariah the Son of Hoſhaiah, Johanan the Son of Kareah, and all the proud Men, ſaid thus to Jeremiah; Thou ſpeakeſt falſely, the Lord our God has not ſent thee to ſay, Do not go into Egypt to ſojourn there.

3. But Baruch the Son of Neriah perſuades thee againſt us, in order to deliver us into the Power of the Chaldeans, that they may kill us, and carry us away to Babylon.

4. So Johanan the Son of Kareah, all the Princes of the Forces, and all the People would not hearken to what the Lord ſaid, to abide in the Country of Judah.

5. On the contrary that Johanan, and all thoſe Princes, took all the Reſidue of Judah, who were returned from all the Nations whither they had been driven, to ſojourn in the Country of Judah,

6. Men, Women and Children, with the King's Daughters, and every Perſon that Nebuzaradan Captain of the Guard had left with Gedaliah the Son of Ahikam, the Son of Shaphan, as alſo Jeremiah the Prophet, and Baruch the Son of Neriah;

7. And went into the Country of Egypt, for they would not hearken to what the Lord ſaid, going to Tahpanhes.

8. However Jeremiah had the Lord's Commiſſion at Tahpanhes as follows:

9. Take great Stones in thy Hand, and hide them among the Clay in the Brick-kiln, which is at the Entrance of Pharaoh's Houſe at Tahpanhes, in the Sight of the Men of Judah;

10. And tell them: Thus ſays the Lord of Armies, the God of Iſrael; Behold I will ſend, and fetch Nebuchadrezzar King of Babylon my Servant, whoſe Throne I will put above theſe Stones which I have hid, and he ſhall pitch his Pavilion over them.

11. Nay he ſhall come, and ſmite the Country of Egypt, thoſe who are for Death with Death, thoſe who are for Captivity with Captivity, and thoſe who are for the Sword with the Sword.

12, And I will ſet the Houſes of the gods of Egypt on fire, whom he ſhall burn and carry captive; and being cloathed with the Country of Egypt, as a Shepherd is with his Garment, he ſhall go out from thence in Peace.

13. He ſhall alſo break the Statues of Beth-ſhemeſh in pieces, which are in the Country of Egypt, as well as burn the Houſes of the gods of Egypt with Fire.

CHAP. XLIV.

A COMMISSION which Jeremiah had to all the Jews who dwelt in the Country of Egypt, namely at Migdol, Tahpanhes and Noph, in the Country of Pathros, was as follows:

Ver. 21. *do not*] Theſe four laſt Verſes might be ſpoken after the People's Refuſal.

Ver. 12. *Shepherd*] who wears more Cloaths than ordinary, to ſecure himſelf againſt the Weather to which he is ſo much expoſed; and eſpecially puts on his upper *Garment*, a Cloak or great Coat, when he is about to return home, which makes the Compariſon very good.

Ver. 1. *to*] It being ſpoken *to* thoſe *Jews* in the ſecond Perſon.

2. Thus ſays the Lord of Armies, the God of Iſrael: You have ſeen all the Adverſity which I have brought upon Jeruſalem, and all the Cities of Judah, ſo that behold they are waſte at this Time, and none dwells in them;

3. By reaſon of their Wickedneſs which they did to provoke me, by going to burn incenſe, to ſerve other gods, whom neither they, you, nor your Fathers knew.

4. Notwithſtanding I had ſent to you all my Servants the Prophets, and that early, ſaying, Oh, do not this abominable Thing which I hate!

5. But they did not hearken, nor incline their Ear, to return from their Wickedneſs, not to burn incenſe to other gods.

6. My Wrath and Anger therefore was poured out, and kindled in the Cities of Judah and Streets of Jeruſalem, ſo that they became waſte *and* deſolate, as at preſent.

7. And now thus ſays the Lord God of Armies, the God of Iſrael; Why do ye commit a great Evil againſt your ſelves, to cut off from you Man and Woman, Child and ſucking Babe, from within Judah, to leave you no Remainder;

8. By provoking me with the Works of your Hands, by burning incenſe to other gods in the Country of Egypt, whither you are gone to ſojourn; that you may be cut off, and that you may become a Curſe and Reproach in all the Nations of the Earth?

9. Have you forgot the Wickedneſs of your Fathers, with that of the Kings of Judah and of their Wives, as alſo your own and your Wives Wickedneſs, which they have committed in the Country of Judah and the Streets of Jeruſalem?

10. They are not mortified to this Day, neither have they feared, nor gone in my Law and Ordinances, which I did put both before you and your Fathers.

11. Therefore thus ſays the Lord of Armies, the God of Iſrael; Behold I will put my Face againſt you for Ill, even to cut off all Judah.

12. For I will take the Reſidue of Judah who have put their Faces to go into the Country of Egypt to ſojourn there, and they ſhall all be conſumed, ſhall fall in that Country, being conſumed by the Sword *and* Famine, with which they ſhall die from the leaſt to the greateſt; and become an Execration, Aſtoniſhment, a Curſe and Reproach.

13. Thus will I puniſh thoſe who dwell in the Country of Egypt, as I have puniſhed Jeruſalem, with the Sword, Famine and Peſtilence.

14. So that the Reſidue of Judah who are gone to ſojourn there in the Country of Egypt, ſhall have no Remnant or Remainder; that they may return to the Country of Judah, whither they lift up their Mind to return to dwell: for none ſhall return but thoſe who eſcape.

15. Nevertheleſs all the Men who knew that their Wives burnt incenſe to other gods, and all the Women that ſtood by, a great Company, even all the People who dwelt in the Country of Egypt at Pathros, made Jeremiah the following Anſwer;

16. *In* the Thing which thou haſt ſpoken to us in the Name of the Lord, we will not hearken to thee.

17. But will actually do every Thing that comes out of our own Mouth, to burn incenſe to the Work of Heaven, and pour out Drink-offerings to it, as we, our Fathers, Kings, and Princes have done, in the Cities of Judah and Streets of Jeruſalem, when we were ſatisfied with Bread, were well, and ſaw no Ill.

18. Whereas ever ſince we left off burning incenſe to the Work of Heaven, and pouring out Drink-offerings to it, we have wanted every Thing, and have been conſumed by the Sword and Famine.

19. And when we burnt incenſe to the Work of Heaven, and poured out Drink-offerings to it, did we make Cakes for it, to make images to it, or pour out Drink-offerings to it, without our Huſbands?

20. Then Jeremiah replied to all the People, both Men and Women, even all the People who anſwered him in that Manner, as follows;

21. Did not the Lord remember the Incenſe which you burnt in the Cities of Judah, and the Streets of Jeruſalem, your ſelves, and your Fathers, Kings and Princes, with the People of the Country, and that come into his Mind?

22. And the Lord being no longer able to bear, by reaſon of the Evil of your

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Ver. 10. *They*] the *Wives* eſpecially, Ver. 9. according to Ver. 15. 19. and whom this Word denotes juſt before in *they have committed*; without ſuch paſſing from one Perſon to another, and back again, as *Grotius* ſpeaks of.

Ver. 17. *Work*] accordingly called *Army*, Chap. viii. 2. & xix. 13. 2 *Chr.* xxxiii. 3, 5. *Iſa.* xl. 26. compared with *Gen.* ii. 1, 2. rendered by *Jun.* and *Trem. rebus, Things*; by *Munſt.* & *L. Jud. machinæ, Fabrick*; and *Pagnine* in his great *Heb. Lexicon* puts it *operi, Work*; as likewiſe *Mercer* in the *Additions* to the ſame, ſays the ſimple Meaning is, *machinæ, operi*, or *artificio*; ſee alſo *Buxt. Lex.* under לאך & *Amam. Anti. B.* in Cap. vii. 18.

Ver. 19. *make images*] as עצב ſeems here properly to ſignify from the Noun עֲצַבִּים *Images*, and being in the Conjugation *Hiphil* intimating *to make*; and *Kimhi* in the *Book of Roots* expounds exactly as here לעשות לה עצבים Which *Abomination* of theirs, as it is called, Ver. 22. has a notable Reſemblance to Popery.

Deeds,

Deeds, becauſe of the Abominations which you did, your Country became waſte, deſolate, and a Curſe, without Inhabitant, as at preſent.

23. By reaſon that you burnt incenſe, and ſinned againſt the Lord, not hearkening to what the Lord ſaid, nor going in his Law, Ordinances and Teſtimonies, therefore this Adverſity befel you, as at preſent.

24. Beſides Jeremiah ſaid to all the People, including all the Women: Hear the Lord's Commiſſion, all Judah who are in the Country of Egypt;

25. Thus it is the Lord of Armies, the God of Iſrael, ſays; You and your Wives have not only ſpoken with your Mouths, but fulfilled with your Hand, what follows, We will actually perform our Vows which we have made, to burn incenſe to the Work of Heaven, and pour out Drink-offerings to it: you throughly confirm your Vows, and actually perform them.

26. Therefore hear the Lord's Commiſſion, all Judah who dwell in the Country of Egypt; Behold I ſwear by my great Name, ſays the Lord, that my Name ſhall no more be pronounced in the Mouth of any Man of Judah, in the whole Country of Egypt, ſaying, The Sovereign Lord lives.

27. Behold I will watch over them for Ill, and not for Good; inſomuch that all the Men of Judah who are in the Country of Egypt, ſhall be conſumed by the Sword and Famine, till they are finiſhed.

28. Only a few Perſons who eſcape the Sword, ſhall return from the Country of Egypt to that of Judah: thus all the Reſidue of Judah that are gone into the Country of Egypt to ſojourn there, ſhall know whoſe Word ſhall be confirmed, mine or theirs.

29. And this ſhall be a Sign to you, ſays the Lord, that I will puniſh you in this Place, in order for you to know that my Words ſhall be throughly confirmed againſt you for Ill.

30. Thus ſays the Lord, Lo I will deliver Pharaoh-hophra King of Egypt into the Power of his Enemies, and into the Power of thoſe who ſeek his Life, as I did Zedekiah King of Judah into that of Nebuchadrezzar King of Babylon his Enemy, and he who ſought his Life.

CHAP. XLV.

A Commission which the Prophet Jeremiah ſpoke to Baruch the Son of Neriah, when he wrote the foregoing Words in a Book from Jeremiah's Mouth, in the fourth Year of Jehoiakim the Son of Joſiah King of Judah, was as follows:

2. Thus ſays the Lord God of Iſrael to thee, O Baruch;

3. Thou haſt ſaid, Wo now is to me, for the Lord adds Sorrow to my Grief: weary as I am of my Sighing, I find no Reſt.

4. Tell him thus, as what the Lord ſays; Behold that which I have built up I will pull down, and that which I have planted I will pluck up, even this whole Country.

5. And wouldeſt thou ſeek great Things for thy ſelf? Do not: for lo when I bring Adverſity upon all Fleſh, ſays the Lord, I will give thee thy Life for Spoil in all Places whither thou goeſt.

CHAP. XLVI.

A Commission which the Prophet Jeremiah had againſt the Gentiles;

2. Namely Egypt, the Army of Pharaohnecho King of it that was by the River Euphrates at Carchemiſh, which Nebuchadrezzar King of Babylon defeated in the fourth Year of Jehoiakim the Son of Joſiah King of Judah:

3. Put in order the Shield and Buckler, and approach to the Battle.

4. Harneſs the Horſes, and get up, you Horſemen, as alſo ſtand in the Helmets, ſcour the Spears, put on the Corſlets.

5. Why do I ſee them daunted, turned backward, and their ſtout Men either beat down, or quite fled without turning about? There ſhall be Dread on every Side, ſays the Lord.

6. Let not the Swift flee, nor the Stout eſcape: they ſtumble and fall, northward by the Side of the River Euphrates.

7. Who is this comes up like a Stream, whoſe Waters are moved like the Rivers?

8. Egypt comes up like a Stream, and the Waters are moved like the Rivers, and he ſays, I will go up, will cover the Country, deſtroy the City and the Inhabitants in it.

Ver. 22. *deſolate*] as Ver. 6. though *Aſtoniſhment* ſuits better to the People, Ver. 12. thoſe *Heb.* Words having this twofold Meaning.

Ver. 30. *Pharaoh-hophra*] called in profane Hiſtory *Apries*, he being defeated and taken by *Amaſis*, whom *Nebuchadnezzar* had left King of *Egypt*, was ſtrangled in his Palace at *Sais*, *Herodot.* Lib. II. *Diod. Sicul.* Lib. I. Pt. 2. Accordingly obſerve it is not ſaid, the Lord would deliver him into the Power of the King of *Babylon*, though he conquered *Egypt*, and though it is ſaid ſo of *Zedekiah*.

9. Come

9. Come up, O Horſes, and glory, you Chariots, let the ſtout Men alſo come forth, the Ethiopians and Libyans who handle the Shield, and the Ludites who handle, bend the Bow.

10. That being a Day for the Sovereign Lord of Armies, a Day of Vengeance to be revenged on his Adverſaries, when the Sword ſhall conſume, and be ſatisfied, nay be drunk with their Blood: for the Sovereign Lord of Armies has a Sacrifice in the north Country, at the River Euphrates.

11. Go up to Gilead, and take Balſam, O Virgin, Daughter of Egypt: in vain ſhalt thou have many Medicines, thou ſhalt have no healing up.

12. The Nations hear of thy Vileneſs, and thy Cry fills the Country: for the Stout have ſtumbled againſt the Stout, both of them are fallen together.

13. A Commiſſion which the Lord ſpoke to the Prophet Jeremiah, that Nebuchadrezzar King of Babylon ſhould come to ſmite the Country of Egypt:

14. Declare you in Egypt, publiſh at Migdol, as likewiſe at Noph and Tahpanhes, ſay, Place and make thy ſelf ready; for the Sword will conſume round about thee.

15. Why are thy ſtrong ones ſwept away? They could not ſtand, becauſe the Lord drove them away.

16. He made many ſtumble, they even fell one on another, and ſaid, Riſe up, and let us return to our own People and our native Country, by reaſon of the oppreſſing Sword.

17. They call out there, Pharaoh King of Egypt is a Noiſe, he has paſſed the appointed Time.

18. By my living, ſays the King, whoſe Name is the Lord of Armies, as Tabor is among the Mountains, and Carmel at the Sea, he ſhall come.

19. Make thee Inſtruments of Captivity, O Daughter, who dwelleſt in Egypt: for Noph ſhall become deſolate, and waſte without Inhabitant.

20. Egypt being *like* a very handſome Heifer, Slaughter comes, from the North it comes.

21. Her hired Men too within her are like Heifers of the Stall, for they alſo are turned about, fled away together without ſtanding; becauſe the Day of their Calamity is come upon them, the Time of their Viſitation.

22. Her Voice goes along like a Serpent; becauſe they march with an Army, and come to her with Axes as Fellers of Wood.

23. They cut down her Coppice, ſays the Lord, though it cannot be ſearched out: for they are more than the Locuſts, and even out of Number.

24. The Daughter of Egypt is aſhamed, being delivered into the Power of the People of the North.

25. The Lord of Armies, the God of Iſrael ſays; Behold I will puniſh the Multitude from No, even Pharaoh and Egypt, with its gods and Kings, and not only Pharaoh, but thoſe who truſt in him.

26. And will deliver them into the Power of ſuch as ſeek their Lives, and into that of Nebuchadrezzar King of Babylon, and of his Servants: yet after that it ſhall be inhabited as in old Time, ſays the Lord.

27. But do not thou fear, my Servant Jacob, nor be daunted, O Iſrael: for lo I will ſave thee from far off, and thy Offspring from the Country of their Captivity; ſo that Jacob ſhall return, and reſt, and be quiet, none making afraid.

28. Do not thou fear, my Servant Jacob, ſays the Lord, ſince I am with thee: though I will make an entire End of all the Nations whither I drive thee, I will however not make an entire End of thee, but will correct thee regularly, and not let thee at all be quit.

CHAP. XLVII.

THE Lord's Commiſſion which the Prophet Jeremiah had concerning the Philiſtines, before Pharaoh ſmote Gaza.

2. Thus ſays the Lord: Behold Waters come up from the North, which are an overflowing Flood, and overflow the Country with what it is full of, the City and thoſe who dwell in it; ſo that the Men cry, and every Inhabitant of the Country laments.

3. At the Sound of the Stamping of the

Ver. 9. *Ludites*] See *Ezek.* xxx. 5.

Ver. 18. *at the Sea*] See on 1 *King.* xviii. 43.

Ver. 20. *Slaughter*] as more proper both to *Heifer*, and to the Meaning of the *Heb.* Word than *deſtruction*.

Ver. 21. *like Heifers of the Stall*] pampered like them, and unfit to ſtand a Battle.

Ver. 22. *like a Serpent*] as whiſpering, I ſuppoſe, for Fear of being diſcovered by the Enemy.

Ver. 25. *from No*] called afterwards *Alexandria*, where the Army might rendezvous, before they marched out; ſee *Nah.* iii. 8.

Ver. 26. *deliver*] See Chap. xliv. 30.

Ver. 1. *Gaza*] in the Country of the *Philiſtines*, 1 *Sam.* vi. 17. *Amos* i. 6, 8.

Ver. 2. *from the North*] It would paſs indiſputable, I ſuppoſe, that this Deſtruction was made by one of the Kings of *Egypt*, to whom *Pharaoh* was a common Name, but that it was from the North, and *Egypt* lay on the South of the *Philiſtines*: for it looks unlikely that the *Egyptians* began the Conqueſt, and another People carried it on, eſpecially the *Babylonians* or *Aſſyrians* as expounded, becauſe they were not Allies but Enemies to the *Egyptians*, and ſo would rather have ſaved the *Philiſtines* from them; however had ſuch an odd Thing fallen out, one might fully

Hoofs

Hoofs of his ſtrong Beaſts, at the Buſtling of his Chariots, the Noiſe of his Wheels, the Fathers do not turn about to the Children through Slackneſs of Hands;

4. For the Day that comes to waſte all the Philiſtines, to cut off from Tyre and Zidon every Helper who remains: becauſe the Lord waſtes the Philiſtines, the Reſidue of the Region of Caphtor.

5. Baldneſs is come on Gaza, Aſhkelon is periſhed, the Reſidue of their Vale: how long wilt thou cut thy ſelf?

6. Alas, O Sword of the Lord, how long wilt thou not be quiet? Withdraw into thy Sheath, be quiet, and ſtill.

7. How can it reſt, when the Lord has given it a Command? To Aſhkelon and the Harbour of the Sea, there has he appointed it.

CHAP. XLVIII.

CONCERNING Moab, thus ſays the Lord of Armies, the God of Iſrael: Wo is to Nebo, becauſe it is waſted, Kiriathaim is aſhamed, being taken, the high Place is aſhamed, and daunted.

2. There is no Praiſe of Moab any more, at Heſhbon they contrive Harm againſt it, Come, and let us cut it off from being a Nation: thou ſhalt alſo be cut down, O Madmen, the Sword ſhall go after thee.

3. There is a Voice of Crying from Horonaim, of Waſting and great Ruin.

4. Moab is ruined, its little ones cauſe a Cry to be heard.

5. For at the Aſcent of Luhith it goes up with continual Weeping, and in the Deſcent of Horonaim the Adverſaries hear a Cry of Ruin.

6. Flee, eſcape with your Lives, and be like a Shrub in the Wilderneſs.

7. For ſince thou doſt truſt in thy own Works and Treaſures, thou ſhalt alſo be taken; and Chemoſh ſhall go forth into Captivity, his Prieſts and Princes together.

8. And the Waſter ſhall come to every City, ſo that no City ſhall eſcape, the Vale too ſhall periſh, and the Plain be deſtroyed, which the Lord ſays.

9. Give Moab Wings, that it may fly quite away; ſince its Cities will be deſolate, without an Inhabitant in them.

10. Curſed be he who does the Lord's Work deceitfully, and curſed be he who with-holds his Sword from Blood.

11. Moab has been quiet from his Youth, and he has been at reſt on his Lees, for he has not been emptied from one Veſſel to another, nor gone into Captivity; conſequently his Taſte remains in him, and his Smell is not changed.

12. Therefore behold the Days are coming, ſays the Lord, when I will ſend to him Rangers, who ſhall make him range about, empty his Veſſels, and diſperſe the Bottles belonging to them.

13. And Moab ſhall be aſhamed of Chemoſh, as the Family of Iſrael were of Beth-el their Truſt.

14. How can you ſay, We are ſtout, and Men of Ability for War?

15. Moab is waſted, and gone up *from* its Cities, and the choiceſt of his choſen ones ſhall go down to the Slaughter, ſays the King, whoſe Name is the Lord of Armies.

16. The Calamity of Moab is near to come, and his Adverſity haſtens exceedingly.

17. Bemoan him, all you who are round about him, and all that know his Name, ſay, How the ſtrong Staff is broke, the fine Stick!

18. Come down from the Glory, and ſit with Thirſt, O Daughter who dwelleſt in Dibon: for the Waſter of Moab is come up againſt thee, deſtroying thy Fortifications.

19. Stand at the Way, and watch, O Inhabitant of Aroer, aſk him who flees, and her that is eſcaped thus, What is come to paſs;

20. Moab being aſhamed becauſe it is

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expect the Deſcription would have ſhewn it; but inſtead of this the Affliction of *Gaza* is afterwards mixed with that of the reſt, plainly denoting it to be the ſame Overthrow of their Country, and conſequently by the *Egyptians*. The Army alſo coming from the North is ſo far from being an Inconſiſtency, that it fixes the Time and Manner at leaſt to me, as follow: *Pharaoh-necho* King of *Egypt* going to war againſt the King of *Aſſyria*, was interrupted in his March by *Joſiah*, whom he defeated and ſlew, 2 *King*. xxiii. 29. 2 *Chron*. xxxv. 20. and it ſeems as if he had met with a like Interruption at *Gaza*, that Country being brought under *Aſſyria* before, *Iſa*. xx. 1. and ſo took the City, as it lay in his Way, on the Side towards *Egypt*. He afterwards gaining the Victory by the River *Euphrates*, *Joſephus*, *Antiq*. Lib. x. 6. and bringing the Kingdom of *Judah* into Subjection as he came back, 2 *King*. xxiii. 33, 34. how agreeable it is to ſuppoſe he now alſo did to the *Philiſtines*, what is here propheſied concerning them, coming thus againſt them from the North. So it agrees well alſo with *Zephaniah*'s *Prophecy*, Chap. i. 1. & ii. 4.

Ver. 4. *from Tyre and Zidon*] whom the *Philiſtines* might help, as being their Neighbours.

Ver. 6. *Withdraw*] *put up thy ſelf* being a ſtrange Action for a Sword.

Ver. 1. *Moab*] That the Overthrow and Captivity of the *Moabites*, was at the ſame Time with that of the *Ammonites*; appears by *Ezek*. xxv. 10. therefore ſee on *Ezek*. xxv. 3, 13.

Ib. *daunted*] as in Ver. 39.

Ver. 5. *it goes up*] as *Iſa*. xv. 5. and the *Heb*. has alſo *with* here.

Ver. 8. *which*] the *Heb*. Relative being here.

Ver. 12. *Bottles belonging*] Towns belonging to the Cities, as Bottles to a Veſſel for emptying it. But *their* reads uncertain to which of the three it pertains.

daunted, lament, and cry: tell in Arnon, that Moab is waſted.

21. For Judgment is come on the Country of the Plain; on Holon, and on Jahzah, and upon Mephaath,

22. And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23. And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24. And upon Kerioth, and upon Bozrah, nay upon all the Cities of the Country of Moab, far off and near.

25. The Horn of Moab is cut off, and his Arm is broke, ſays the Lord.

26. Make him drunk, becauſe he magnifies himſelf againſt the Lord; that Moab may clap *Hands* in his Vomit, and he himſelf likewiſe become Deriſion.

27. For was not Iſrael Deriſion to thee? Was he found among Thieves? Becauſe by thy Words againſt him, thou art moved.

28. Forſake the Cities, and dwell in the Rock, O Inhabitants of Moab, and be like a Dove that makes a Neſt in the Sides of the Pit's Mouth.

29. We have heard of the Pride of Moab, who is very proud, his Loftineſs, Pride, Haughtineſs, and the Ambition of his Heart.

30. I know his Wrath, ſays the Lord, but it is not ſo, his falſe Devices do not ſo accompliſh.

31. Therefore I ſhall lament for Moab, and cry for Moab all of it, one ſhall bemoan the Men of Kir-heres.

32. O Vine of Sibmah, I ſhall weep for thee with the Weeping of Jazer, thy Sprouts being gone over the Sea, as far as that of Jazer: the Waſter is fallen both upon thy Summer-fruit and Vintage.

33. Thus is Gladneſs and Rejoicing taken away from the arable Land, even from the Country of Moab; and I have made the Wine ceaſe from the Wine-preſſes, none ſhall tread with Acclamation, that which is ſhall not be Acclamation.

34. From the Cry of Heſhbon they utter their Voice to Elaleh, to Jahaz, from Zoar to Horonaim, *as* a Heifer of the third Year: for the Waters of Nimrim alſo ſhall become deſolate.

35. I will cauſe to ceaſe likewiſe in Moab, ſays the Lord, him who offers up at the Chapel, and him who burns incenſe to his gods.

36. Therefore ſhall my Heart make a Noiſe for Moab like Pipes, as it ſhall alſo for the Men of Kir-heres: therefore the reſt which he does will periſh.

37. For every Head will be bald, and every Beard diminiſhed: upon all Hands will there be Cuttings, and upon the Loins Sackcloth.

38. Upon all the Roofs of Moab, and in all its Streets there ſhall be wholly Lamentation: for I have broke Moab as a Veſſel in which is no Delight, ſays the Lord.

39. They lament, How it is daunted! How Moab has turned about the Back with Shame! So Moab is become Deriſion and Daunting, to all who are round about him.

40. For thus ſays the Lord; Behold he ſhall fly as an Eagle, and ſpread forth his Wings to Moab.

41. Kerioth is taken, and the Fortifications are ſeized; the Heart of the powerful ones of Moab at that Time ſhall be as the Heart of a Woman in Pains.

42. And Moab ſhall be deſtroyed from being a People, becauſe he has magnified himſelf againſt the Lord.

43. Dread, the Pit, and the Snare are for thee, O Inhabitant of Moab, ſays the Lord.

44. He that flees from the Preſence of the Dread ſhall fall into the Pit, and he who gets up out of the Pit ſhall be taken in the Snare: for I will bring on Moab it ſelf the Year of their Viſitation, ſays the Lord.

45. Thoſe who flee from the Power ſtand in the Shadow of Heſhbon; but the Fire ſhall come out of Heſhbon, and the Flame from within Sihon, which ſhall conſume the Corner of Moab, and the Crown of the Head of the tumultuous Race.

46. Wo is to thee, Moab, the People of Chemoſh are periſhed: for thy Sons and Daughters are both taken captive.

47. Yet I will bring back the Captivity

Ver. 26. *clap* Hands] as he did at *Iſrael*, Ver. 27. and in the Manner of a Drunkard.

Ver. 27. *Was he found*] Was he ſo bad as one of a Gang of Thieves?

Ver. 36. *therefore*] the ſame as the Verſe begins with, and referring to the ſame in the foregoing Verſes.

Ib. *the reſt*] of offering, burning incenſe, &c. Ver. 35.

Ver. 39. *daunted*] which Verb is not only the Root of the following Noun here rendered *diſmaying* in the *com. Tranſ.* but the ſame with that Verb rendered *diſmayed*, Chap. xlix. 37. & l. 36.

Ver. 40. *to*] not *over*, as in Chap. xlix. 22.

Ver. 45. *from the*] as the moſt literal *Tranſlators* render it, and *ours* with the ſame Verb, 1 *Sam.* xvii. 24. & xix. 8. 2 *Sam.* xxiii. 11. *Iſa.* xxiv. 18. & xxxi. 8. 1 *Chr.* xi. 13. *Zech.* ii. 6. & xiv. 5. *Joſh.* x. 11. *Exod.* xiv. 25. & iv. 3. and even in the Verſe before this. *Jonath.* ſeems to have taken it in the Senſe of *without*, tranſlating in the *Chald. their Power being ſhortened, they fled.*

Ib. *Power*] *Vulg. Snare*, which is the Meaning of פח inſtead of כח

Ib. *Fire*] alluding to, or partly uſing the old Proverb or Song, *Num.* xxi. 28.

Ver. 46. *Wo*] See *Num.* xxi. 29.

Ver. 47. *bring back*] *Bedford* not finding when this, and that of the *Ammonites*, Chap. xlix. 6. was done, interprets it of bringing again another Captivity upon them, which is ſuppoſed to be fulfilled in 1 *Mac.* v. 6, 7, &c.

of

of Moab in the latter Days, ſays the Lord. Hitherto is the Judgment of Moab.

CHAP. XLIX.

CONCERNING the Ammonites, thus ſays the Lord: Has Iſrael no Sons? Has he no Heir? Why does their King inherit Gad, and his People dwell in its Cities?

2. Therefore behold the Days are coming, ſays the Lord, when I will make a Noiſe of War be heard at Rabbah of the Ammonites, and it ſhall become a deſolate Heap, and its Daughters ſhall be burnt with Fire; then ſhall Iſrael be Heir to thoſe who are Heirs to him, ſays the Lord.

3. Lament, O Heſhbon, becauſe Ai is waſted; cry, O Daughters of Rabbah, gird your ſelves with Sackcloth, cry, and run about into the Hedges, for their King ſhall go into Captivity, his Prieſts and Princes together.

4. Why doſt thou boaſt of thy Vales, thy flowing Vale, O deſerting Daughter? She that truſts in her Treaſures, *ſaying*, Who ſhall come to me?

5. Behold I will bring Dread upon thee, ſays the Sovereign Lord of Armies, from all that are round about thee: and you ſhall be driven away each one ſtraight forward, none gathering him who wanders.

6. Yet after that I will bring back the Captivity of the Ammonites, ſays the Lord.

7. Concerning Edom, thus ſays the Lord of Armies: Is Wiſdom no more in Teman, Counſel periſhed from the underſtanding ones, their Wiſdom become ſuperfluous?

8. Flee, be turned about, dwell deep, O Inhabitants of Dedan: for I will bring the Calamity of Eſau upon him, the Time *when* I will viſit him.

9. If thoſe who gather Grapes came to thee, would they not leave Gleaning-grapes? If Thieves by Night, they would ſpoil *but* what was ſufficient for them.

10. But I have made Eſau bare, diſcovered his ſecret Places, and he ſhall not be able to hide: his Offspring is waſted, with his Brethren and Neighbours, and there is none *to ſay*,

11. Leave thy Orphans, I will ſave *them* alive, and let thy Widows truſt upon me.

12. For thus ſays the Lord; Behold they whoſe Judgment was not to drink of the Cup do throughly drink, and ſhalt thou thy ſelf be wholly quit? Thou ſhalt not be quit, but ſhalt throughly drink.

13. For I ſwear by my ſelf, ſays the Lord, that Bozrah ſhall become a Deſolation, Reproach, Waſting and a Curſe; and all its Cities ſhall become perpetual Waſtes.

14. I have heard a Report from the Lord, and an Ambaſſador is ſent into the Nations, Gather your ſelves together, come againſt it, and riſe up to War.

15. For behold I make thee ſmall among the Nations, deſpiſed among Mankind.

16. Thy Terribleneſs deceives thee, the Pride of thy Heart, thou that dwelleſt in the Clefts of the Rock, who holdeſt the Height of the Hill: though thou makeſt thy Neſt as high as an Eagle, I will bring thee down from thence, ſays the Lord.

17. And Edom ſhall become deſolate, every one who paſſes by it ſhall be aſtoniſhed, and hiſs for all its Plagues.

18. As at the Overthrow of Sodom and Gomorrah, with its Neighbours, ſays the Lord, no Perſon ſhall inhabit there, nor Son of Man ſojourn in it.

19. Behold like a Lion he ſhall come up from the Height of Jordan, againſt the Habitation of the Strong, for I will make him run off from it in an Inſtant; and who is the choſen one that I ſhall ſet over it? For who is like my ſelf? And who ſhall appoint for me? And who is that Shepherd that can ſtand before me?

Scrip. Chron. B. VI. iii. 51. not conſidering perhaps that they muſt come back before they were carried away again, as the firſt Captivity was univerſal, Ver. 42, 44. Chap. xlix. 5. nor does the Verb. ſignify *repeating a thing in the ſame manner*. According to his Expoſition the *Iſraelites* would rejoice when they were carried into Captivity again, *Pſa.* xiv. 7. The returning of thoſe People to their own Country is not a Matter likely to be recorded among the few Scraps we have of their Hiſtory, and they might go back but a few at a time, it is ſufficient that they were there again, *Ezr.* ix. 1. *Neh.* xiii. 23. & iv. 7. *Dan.* xi. 41. and *Joſephus* relates they were a populous Nation in his Time, *Antiq.* Lib. I. 11. ſee alſo *Bel. Jud.* i. 4.

Ver. 1. *Ammonites*] Look *Ezek.* xxv. 2.

Ib. *their King*] that of the *Ammonites*.

Ver. 2. *Heap*] *Vulg. Tumult*, by *tumultum* for *tumulum*.

Ib. *Heir*] as fulfilled 1 *Mach.* v. 6, 7, 8.

Ver. 6. *bring back*] *This was manifeſtly done, from Joſeph. Ant. Lib.* XII. 12. *and elſewhere, Grot.*

Ver. 7. See *Ezek.* xxv. 13. *Obad.* i.

Ver. 8. *dwell deep*] in Caves and Pits, to hide from the Enemy, Ver. 10.

Ver. 9. See the like, *Obad.* v, &c.

Ver. 10. *none*] no Brethren nor Neighbours. *Jun.* and *Trem.* tranſlate, *adeo ut nullus ſuperſit* qui dicat: *ſo that none remains* who may ſay.

Ver. 12. *ſhalt thou thy ſelf*] *ſhalt* in the *preſ. Bibles* not being in Concord with *he*, and indeed I find *ſhall* in the 4to *Edit.* 1613; but then that does not agree with the *Heb.* where the Verb is of the ſecond Perſ. as juſt after.

Ver. 19. *Lion*] *Jordan* being beſet with Buſhes and Trees, and thought to harbour ſuch; ſee *Maundrell's Journal*, p. 81.

Ib. *he ſhall come*] *Nebuchadnezzar*, the ſame as in Ver. 22. as appears by the like Expreſſion.

Ib. *from the Height of Jordan*] as being northward, and ſo ſuiting with the *Babylonian* King or Nation here, Ch. i. 14, 15. & xxv. 9. and with that of the *Medes* in Ch. l. 44. according to Ver. 3, 9, 41. of the ſame; whereas *Edom*, whoſe coming againſt *Judah* ſome inter-

20. There-

20. Therefore hear the Counſel of the Lord which he has taken concerning Edom, and what he intends concerning the Inhabitants of Teman; that the little ones of the Flock ſhall draw them, that their Paſtures ſhall be made deſolate for them.

21. The Earth is moved at the Noiſe of their Fall, by the Cry their Voice is heard at the Red Sea.

22. Behold like an Eagle he ſhall come up, and fly, ſpreading forth his Wings over Bozrah; and the Heart of the powerful ones of Edom at that Time ſhall be as the Heart of a Woman in Pains.

23. Concerning Damaſcus; Hamath is aſhamed, and Arpad; for having heard ill News, they are quite diſcouraged: there is Trouble at the Sea, it cannot be quiet.

24. Damaſcus is ſlack, turns about to flee, and Terror ſeizes: Diſtreſs and Pangs take hold of it as of a Woman in labour.

25. *Which ſaid*, How the City of Praiſe is not forſaken, the Town of my Joy!

26. Therefore ſhall its young Men fall in the Streets of it, and all the Warriors be cut off at that Time, ſays the Lord of Armies.

27. And I will kindle a Fire in the Wall of Damaſcus, which ſhall conſume the Palaces of Ben-hadad.

28. Concerning Kedar, and concerning the Kingdoms of Hazor, which Nebuchadrezzar King of Babylon ſhall conquer, thus ſays the Lord: Ariſe, go up to Kedar, and waſte the Sons of the Eaſt.

29. Their Tents and Flocks ſhall they take away, their Curtains, all their Inſtruments and their Camels they ſhall take for themſelves, and proclaim againſt them Dread on every Side.

30. Flee, remove very *far*, dwell deep, O Inhabitants of Hazor, ſays the Lord: for Nebuchadrezzar King of Babylon has taken Counſel againſt you, and intends Something againſt you.

31. Ariſe, go up to the quiet Nation that dwells ſecurely, ſays the Lord, which has neither Gates nor Bars, dwelling alone.

32. For their Camels ſhall become Prey, and the Multitude of their Cattle Spoil, and I will ſcatter in every Wind thoſe who are ſeparated at a Corner, as alſo bring their Calamity from all Sides of it, ſays the Lord.

33. And Hazor ſhall become a Habitation of Serpents, a Deſolation for ever: no Perſon ſhall dwell there, nor Son of Man ſojourn in it.

34. The Lord's Commiſſion which the Prophet Jeremiah had concerning Elam, in the Beginning of the Reign of Zedekiah King of Judah, was as follows:

35. Thus ſays the Lord of Armies; Behold I will break the Bow of Elam, the chief of their Power.

36. And will bring to Elam the four Winds from the four Borders of the Heaven, and will ſcatter them in all theſe Winds; inſomuch that there ſhall be no Nation whither the Elamites who are driven away ſhall not come.

37. So the Elamites ſhall be daunted before their Enemies, and before thoſe who ſeek their Life, and I will bring Adverſity upon them, even my fervent Anger, ſays the Lord; nay will ſend the Sword after them, till I have conſumed them.

38. I will alſo put my Throne in Elam, and cauſe the King and Princes to periſh from thence, ſays the Lord.

39. However in the latter Days I will bring back the Captivity of Elam, ſays the Lord.

CHAP. L.

A Commission which the Lord ſpoke concerning Babylon, concerning the Country of the Chaldeans, by the Miniſtry of the Prophet Jeremiah.

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pret this to be, was ſouthward: and thus *Nebuchadnezzar* is ſpoken of, Ch. iv. 6, 7.

Ib. *off from it*] viz. *Jordan*, the Names of Places being fem. *Lowth* in his *Commentary* ſays this ſhould be rendered, *and make him run*, or *ſeize upon her*; aſſerting that the Prepoſition *Menal* (as he calls it) doth likewiſe ſignify *upon*, for which he cites 1 *King*. ix. 5. where it is *cut off from*, not *upon*; beſides בְּ is *for* not *and*.

Ver. 20. *that*] or *ſhall not* interrogative.

Ver. 21. *their*] plural.

Ver. 30. *you*] At the End is by the *Heb. them*: for tho' *Munſter*'s *Bible* has *you*, yet he altered Words in that Manner, conformable to the *Tranſlations*; and tho' *Buxtorf*'s great *Baſil Bible* has *you* a *marginal Reading*, I don't find it authentically ſo, &c. And why may it not be *them*, applicable to *Inhabitants*, according to ſuch Changes of Expreſſion which are frequent in the *Heb. Scripture*, and agreeing with *their* in Ver. 32?

Ver. 31. *quiet*] nothing of *wealthy*.

Ver. 34. *Elam*] afterwards Part of *Perſia*, lying on the Eaſt of the River *Tigris*, *Dan*. viii. 2. which *Zenophon* relates was conquered by *Nebuchadnezzar*, *Cyropæd*. Lib. VI. *Jun*. and *Trem*. refer this Prophecy to the *Scythians* taking Part of the Empire of the *Medes* from them, which they held 28 Years, *Herodotus*, Lib. I. but as *Elam* was not in *Upper Aſia*, which was what the *Scythians* took, the *Medes* recovered that again, by *Prideaux*'s Computation, eight Years before *Jeremiah* propheſied it, *Connect*. An. 606.

Ver. 35. *Bow*] for the *Perſians*, ſays *Herodotus*, teach their Sons three Things only, *to ride*, *ſhoot with a Bow*, *and ſpeak Truth*, Lib. I. p. 25. agreeable likewiſe to *Iſa*. xxii. 6.

Ver. 39. *bring back*] *Elam* afterwards joining *Cyrus*, helped to ſubdue the *Babylonians*, *Iſa*. xxi. 2. for *Panthea* the Wife of *Abradates* Prince of *Shuſhan*, the Capital of *Elam*, being taken Priſoner by *Cyrus* in his firſt Battle with the *Babylonians*, he kept her ſafe for her Huſband; who upon this Kindneſs revolted to *Cyrus*, and was afterwards ſlain fighting for him, *Xenophon*, *Cyropæd*. Lib. V, & VI.

2. Declare

2. Declare in the Nations, and publiſh, nay ſetting up a Standard, to publiſh without concealing, proclaim, Babylon is taken, Bel aſhamed, Merodach daunted, its Images are aſhamed, its filthy Idols daunted.

3. For there comes up a Nation againſt it from the North, which ſhall make its Country ſo deſolate, that there ſhall be no Inhabitant in it: both Man and Beaſt ſhall remove, go away.

4. In thoſe Days, and at that Time, ſays the Lord, will the Iſraelites themſelves and the Men of Judah come together, going along weeping as they go, and ſeeking the Lord their God.

5. They will aſk the Way *to* Zion with their Faces thither, *ſaying*, Come, and let us be joined to the Lord by an everlaſting Covenant that ſhall not be forgot.

6. My People are loſt Sheep, their Shepherds have made them go aſtray, turned them back *on* the Mountains: they have gone from Mountain to Hill, have forgot their Reſting-place.

7. All who found them have conſumed them, and their Adverſaries ſaid, We are in no fault, foraſmuch as they have ſinned againſt the Lord, the Habitation of Righteouſneſs, even the Lord on whom their Forefathers hoped.

8. Remove from within Babylon, and go out of the Country of the Chaldeans, and be like the He-goats before the Flock.

9. For lo I will rouſe, and bring up againſt Babylon, a Company of great Nations from the north Country; who ſetting themſelves in order againſt it, from thence it ſhall be taken: their Arrows ſhall be as of a powerful depriving one, none ſhall return void.

10. And Chaldea ſhall become Spoil, all who ſpoil it ſhall be ſatisfied, ſays the Lord.

11. Though you are glad, though you triumph, who plunder my Poſſeſſion, though you are full as a Heifer at Graſs, and bellow as Bulls;

12. Your Mother ſhall be exceedingly aſhamed, even ſhe who bore you ſhall be confounded: behold it ſhall be the laſt of the Nations, a dry Wilderneſs, and a Deſart.

13. By reaſon of the Lord's Wrath it ſhall not be inhabited, but be deſolate all of it: every one who paſſes by Babylon ſhall be aſtoniſhed, and hiſs for all its Plagues.

14. Set your ſelves in order againſt Babylon round about, all who bend the Bow, ſhoot at it, do not ſpare Arrows; becauſe it has ſinned againſt the Lord.

15. Shout againſt it round about, that has given its Hand; the Foundations of it are fallen, its Walls demoliſhed: for it being the Lord's Vengeance, be revenged on it; as that has done, do to it.

16. Cut off the Sower from Babylon, and him who holds the Sickle at Harveſt-time: by reaſon of the oppreſſing Sword they ſhall turn about each to his own People, and flee to their ſeveral Countries.

17. Iſrael is *like* a ſcattered Sheep *that* a Lion has driven away: firſt the King of Aſſyria conſumed him, and laſtly this Nebuchadrezzar King of Babylon has broke his Bones.

18. Therefore thus ſays the Lord of Armies, the God of Iſrael; Behold I will puniſh the King of Babylon and his Country, as I did the King of Aſſyria.

19. And will bring back Iſrael to his Habitation, ſo that he ſhall feed at Carmel and Baſhan, and his Mind ſhall be ſatisfied on Mount Ephraim and Gilead.

20. In thoſe Days, and at that Time, ſays the Lord, when the Iniquity of Iſrael is ſought, there ſhall be none, and when the Sins of Judah, they ſhall not be found: for I will pardon thoſe whom I cauſe to remain.

21. Go up againſt the very Country of Rebellions, and to the Inhabitants of Pekod: waſte, and utterly deſtroy after them, ſays the Lord, doing entirely as I command thee.

22. There is a Noiſe of War in the Country, and of great Ruin.

23. How the Hammer of the whole Earth is cut off, and broke! How Babylon is become deſolate among the Nations!

Ver. 2. *daunted*] By the Figure of Rhetorick called *Proſopopœia*, in which inanimate are reckoned as animate Beings; and ſee Chap. xlviii. 1, 39. where there is the ſame Verb.

Ver. 9. *depriving*] the *Heb.* Word being *maſhchil*, not *maſchil*; ſee *Buxtorf*'s *Gram. Lexic.* and *Concord.*

Ver. 12. *ſhall be the laſt*] as the Senſe requires, and beſides the *Heb.* has a conſiderable Point or Pauſe at *Nations.*

Ver. 13. *not be inhabited*] Look *Iſa.* xiii. 20.

Ver. 15. *Hand*] in Friendſhip to confirm the grand Treaty of Alliance, which *Nabonadius* or *Belſhazzar* made with *Cræſus* King of *Lydia*, againſt *Cyrus*, but were both overcome, *Xenophon*, *Cyropædia* Lib. VI. *Herodot.* Lib. i. See *Ezek.* xvii. 18. *Lam.* v. 6. *Lowth* and other *Eng. Annotators* very improbably expound it by ſubmitting to the Conqueror: for as *Cyrus* took *Babylon* by the Sword, and had ſubdued all the reſt of the Empire before, what Agreement was there to be made?

Ib. *Walls*] About 20 Years after the firſt taking of *Babylon* by *Cyrus*, upon its rebelling, *Darius Hyſtaſpis* took it again, by means of *Zopyrus* one of his Generals, who having mangled himſelf, fled thither as a Deſerter, under Pretence that *Darius* had done it; upon which being made General there, he delivered up the City to him: and he it was that flung down the Walls of *Babylon*, to a quarter Part of the Height they were before, *Herodot.* Lib. iii. *Juſtin*, Lib. i. 10.

24. I have laid a Snare for thee, and thou art alſo taken, Babylon, when thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt made war againſt the Lord.

25. The Lord has opened his Treaſury, and brought out the Weapons of his Indignation: for it is the Work of the Sovereign Lord of Armies in the Country of the Chaldeans.

26. Come againſt it from the Border, open its Magazines, caſt it up like Heaps, and utterly deſtroy it: let there be Nothing of it left.

27. Waſte all its Bullocks, let them go down to the Slaughter: wo is upon them, becauſe their Day is come, the Time of their Viſitation.

28. There is the Voice of thoſe who flee, and eſcape from the Country of Babylon, to tell in Zion the Vengeance of the Lord our God, the Vengeance of his Temple.

29. Call the Shooters together againſt Babylon, all who bend the Bow, encamp againſt it round about, let none of it eſcape, recompenſe it according to its Work; according to all that it has done, do to it; becauſe it has behaved proudly towards the Lord, towards the Holy One of Iſrael.

30. Therefore ſhall its young Men fall in the Streets of it, and all its Warriors be cut off at that Time, ſays the Lord.

31. Behold I am againſt thee, O proud one, ſays the Sovereign Lord of Armies: for thy Day is come, the Time *when* I will viſit thee.

32. So the Proud ſhall ſtumble and fall, and none raiſe him up; and I will kindle a Fire in his Cities, which ſhall conſume all *that* are round about him.

33. Thus ſays the Lord of Armies; The Iſraelites and Men of Judah are oppreſſed together, and all who have taken them Priſoners hold them faſt, refuſe to let them go.

34. Their Redeemer is ſtrong, whoſe Name is the Lord of Armies, he will throughly plead their Cauſe; that he may make the Country quiet, and diſturb the Inhabitants of Babylon.

35. The Sword is upon the Chaldeans, ſays the Lord, as likewiſe on the Inhabitants of Babylon, its Princes and wiſe Men.

36. The Sword is on the falſe Deviſers, and they ſhall be fooliſh: the Sword is on its ſtout ones, and they ſhall be daunted.

37. The Sword is both on its Horſes and Chariots, and on all the mixed People who are within it, and they ſhall be *as* Women: the Sword is on its Treaſures, and they ſhall be plundered.

38. There is a Drought on its Waters, and they ſhall be dried up: for it is a Country of carved Images, and they glory in the dreadful Idols.

39. Therefore ſhall the wild Creatures of the Deſarts with thoſe of the Iſlands inhabit, and the young Oſtriches dwell in it; and it ſhall no more be inhabited perpetually, nor dwelt in to all Ages.

40. As God overthrew Sodom and Gomorrah, with its Neighbours, ſays the Lord, no Perſon ſhall inhabit there, nor Son of Man ſojourn in it.

41. Behold a People ſhall come from the North, and a great Nation with many Kings be ſtirred up from the Sides of the Earth.

42. Who will hold the Bow and Spear, they are cruel, and will have no compaſſion, their Voice will make a Noiſe like the Sea, and they will ride upon Horſes; each being ſet in order as a Man for War againſt thee, O Daughter of Babylon.

43. The King of Babylon hears the News of them, and his Hands are ſlack; Diſtreſs takes hold of him, Anguiſh as of a Woman in labour.

44. Behold like a Lion he ſhall come up from the Height of Jordan, againſt the Habitation of the Strong, for I will make them run off from it in an Inſtant; and who is the choſen one that I ſhall ſet over it? For who is like my ſelf? And who ſhall appoint for me? And who is that Shepherd that can ſtand before me?

45. Therefore hear the Counſel of the Lord which he has taken concerning Babylon, and what he intends concerning the Country of the Chaldeans; that the little ones of the Flock ſhall draw them, that the Paſture ſhall be made deſolate for them.

46. The Earth is moved at the Noiſe of the taking of Babylon, and the Cry is heard in the Nations.

CHAP. LI.

THUS ſays the Lord: Behold I will ſtir up againſt Babylon, and thoſe who dwell in the midſt of them that riſe up againſt me, a deſtroying Wind.

2. And will ſend Winnowers to Babylon,

Ver. 30. *Streets of it*] here as Chap. xlix. 26.
Ver. 38. *dried up*] See Chap. li. 36.
Ib. *glory*] as I render with *Munſt. Caſt. &c.* rather than *are mad*, as ſeeming to accord better with the Context, and with *in*, the Verb having both Meanings.
Ib. *dreadful*] by *Jun.* and *Trem.* becauſe they terrified the Minds of the Superſtitious; or perhaps for their terrible Form.

Ver. 44. *againſt*] the ſame as in Chap. xlix. 19.
Ver. 1. *Wind*] In *Thevenot's Travels*, as well as other Writers on eaſtern Affairs, is an Account of a hot Wind in the eaſtern Countries, that ſometimes comes and deſtroys People at once. *Mahomet* alſo makes mention of it in the *Koran*, or *Alcoran*, Chap. ii. as living in thoſe Parts.

who

who ſhall winnow it, and make its Country empty: for they ſhall be againſt it on every Side in the Time of Adverſity.

3. At him that bends let the Bender bend his Bow, and at him who lifts himſelf up in his Corſlet; and do not ſpare its young Men, utterly deſtroy its whole Army.

4. That the Slain may fall in the Country of the Chaldeans, and thoſe who are pierced through in the Streets of it.

5. For Iſrael is not become a Widow, nor is Judah *ſo* from his God, from the Lord of Armies; though their Country was full of Guilt, contrary to the Holy One of Iſrael.

6. Flee from within Babylon, and deliver each his own Life, be not cut off in its Iniquity: for it is the Time of the Lord's Vengeance, he is rendering a Recompence to it.

7. Babylon has been a Cup of Gold in the Lord's Hand, that has made all the Earth drunk: the Nations drank of its Wine, therefore they are mad.

8. Suddenly is Babylon fallen, and ruined: lament for it, take Balſam for its Grievance, perhaps it may be healed.

9. When we would have healed Babylon, it would not be healed; forſake it, and let us go to our reſpective Countries: for the Judgment of it reaches to the Heaven, and is got up to the Skies.

10. The Lord having brought forth our Righteouſneſs, come, and let us rehearſe in Zion the Work of the Lord our God.

11. Scour the Arrows, compleat the Shield, the Lord having ſtirred up the Spirit of the Kings of the Medes, becauſe his Intent is againſt Babylon to deſtroy it; for it is the Vengeance of the Lord, the Vengeance of his Temple.

12. Lift up the Standard on the Walls of Babylon, make the Watch ſtrong, ſet up the Watchmen, prepare the Ambuſcades: for the Lord is both intending and doing, what he has ſpoken concerning the Inhabitants of Babylon.

13. Thou who dwelleſt by many Waters, with Plenty of Treaſures, thy End is come, the Extent of thy Gain.

14. The Lord of Armies ſwears by his own ſelf, I will fill thee with Men as Canker-worms, and they ſhall cry out againſt thee with Acclamation.

15. When he, who made the Earth by his Power, eſtabliſhed the World by his Wiſdom, and by his Underſtanding ſtretched out the Heaven,

16. Utters *his* Voice, there is Abundance of Water in the Heaven, he cauſing the Vapours to aſcend from the Border of the Earth; he makes the Lightnings with the Rain, and brings the Wind out of his Treaſuries.

17. Every Man is too ſenſeleſs to know, every Founder is aſhamed through the carved Image: for his molten Image is Falſehood, and there is no Breath in them.

18. They are Vanity, the Work of Errors; in the Time of their Viſitation they will periſh.

19. The Share of Jacob is not like theſe; for he is the Former of all Things, and *Iſrael* is the Tribe of his Poſſeſſion: his Name being the Lord of Armies.

20. Thou art a Club to me, Weapons of War; and by thee I diſperſe Nations, and by thee deſtroy Kingdoms,

21. By thee I alſo diſperſe the Horſe and his Rider, and by thee diſperſe the Chariot and him who rides in it,

22. And by thee I diſperſe Man and Woman, and by thee diſperſe the old Man and the Boy, and by thee diſperſe the young Man and the Virgin,

23. As likewiſe by thee diſperſe the Shepherd and his Flock, and by thee diſperſe the Huſbandman and his Yoke of Oxen, and by thee diſperſe Captains and Rulers.

24. But I will recompenſe to Babylon, and to all the Inhabitants of Chaldea, all the Harm which they have done to Zion, in your Sight, ſays the Lord.

25. Lo I am againſt thee, O deſtroying Mountain, ſays the Lord, that deſtroyeſt the whole Earth, and I will ſtretch out my Hand upon thee, will roll thee down from the Rocks, and make thee a burnt Mountain:

26. Inſomuch that People ſhall neither take of thee a Stone for a Corner, nor a Stone for Foundations, ſince thou ſhalt be perpetual Deſolations, ſays the Lord.

27. Set up the Standard in the Country,

Ver. 3. *Bender*] to be, as the *Heb.* is, like the other. The Author of the *State of the Pr. Heb. Text* ſays, *We read in print* אל ידרך ידרך הדרך ne tendat tendat tendens, *words the Impropriety of which is too ſtriking to want a Comment*, p. 514. True of his own *Latin*, but in the *Heb.* we read אֶל *at* or *to*, Thanks be to the Pointing! not אַל *let not*.

Ver. 17. *too ſenſeleſs to know*] right to the *Heb.* the ſame as in Chap. x. 14. however our [by] here is as much beſides Senſe as beſides the *Original*.

Ver. 19. Iſrael] added from Chap. x. 16. which is the laſt of five Verſes like theſe.

Ver. 20. *Club*] to daſh to pieces, as both the Root of the Word and the Context ſhew; *Buxt.* ſays, to break the Enemies Armour.

Ib. *by thee I diſperſe*] by *Babylon*, according to the *Tranſlations* of *Jun.* and *Trem. Munſt. Leo Jud.* and *Caſt.* as alſo to *art*, and eſpecially to Ver. 25. & Cap. l. 23.

ſound

ſound the Trumpet in the Nations, prepare the Nations againſt it, call together againſt it the Kingdoms of Ararat, Minni and Aſhchenaz, appoint a Commander againſt it, bring up the Horſes as the rough Cankerworms.

28. Prepare againſt it the Nations with the Kings of the Medes, its Captains, and all the Rulers of it, nay the whole Country of its Dominion.

29. So the Country ſhall be moved, and tremble: for the Lord's Intents will be confirmed againſt Babylon, to make the Country of it deſolate without Inhabitant.

30. The powerful ones of Babylon leave off fighting, they remain in the Fortifications, their Power fails, they are *as* Women, they burn its Habitations, the Bars of it are broken.

31. One Poſt ſhall run to meet another, and one Meſſenger to meet another, to tell the King of Babylon that his City is taken at the Outſide,

32. And that the Paſſages are ſeized, the Ruſhes burnt with Fire, and the Warriors troubled.

33. For thus ſays the Lord of Armies, the God of Iſrael; The Daughter of Babylon is like a Floor, it is Time to threſh her, within a little while her Harveſt-time will come.

34. Nebuchadrezzar King of Babylon has conſumed me, routed me, placed me *as* an empty Veſſel, devoured me like a Dragon, filled his Paunch with my Dainties, has driven me away.

35. The Violence to me, and my Fleſh be upon Babylon, ſhe who inhabits Zion ſays; and my Blood be on the Inhabitants of Chaldea, does Jeruſalem ſay.

36. Therefore thus ſays the Lord: Behold I will plead thy Cauſe, and take vengeance for thee, making its Sea dry, and drying up its Fountain.

37. And Babylon ſhall become Heaps, a Habitation of Dragons, an Aſtoniſhment and Hiſſing, without Inhabitant.

38. They ſhall roar together like young Lions, yell like Lions Whelps.

39. I will make Entertainments for them when they are hot, and make them drunk, ſo that when they have triumphed, they ſhall ſleep a perpetual Sleep, and not awake, ſays the Lord.

40. I will bring them down like Sheep for Slaughter, like Rams with He-goats.

41. How Sheſhach is taken! And how the Praiſe of the whole Earth is ſeized! How Babylon is become deſolate among the Nations!

42. The Sea is come up over Babylon, ſhe is covered with the Multitude of its Waves.

43. Her Cities are become deſolate, a dry Country, and a Deſart, a Country wherein no Perſon dwells, nor Son of Man paſſes through it.

44. I will puniſh Bel too in Babylon, and make what he has ſwallowed come out of his Mouth, and the Nations ſhall no more aſſemble together to him; the Wall of Babylon alſo ſhall fall.

45. Come out from within it, my People, and eſcape each with his own Life, from the fervent Anger of the Lord:

46. Leſt your Heart likewiſe ſhould be diſcouraged, and you ſhould be afraid at the News which will be heard in the Country; when News will come *one* Year, and there will be News the Year after it, that there is Violence in the Country, Governor againſt Governor.

47. Therefore behold the Days are coming, when I will bring a Viſitation upon the carved Images of Babylon, and its whole Country ſhall be aſhamed, and all its Slain fall within it.

48. Then will the Heaven and Earth, with all that is in them, ſing for Babylon, becauſe Waſters will come to it from the North, ſays the Lord.

49. Not only the Slain of Iſrael are to fall by Babylon, but alſo of Babylon it ſelf ſhall fall the Slain of the whole Country.

50. You who are eſcaped from the Sword, get away, do not ſtand ſtill; remember the Lord far off, and let Jeruſalem come into your Mind.

51. We are aſhamed, becauſe we hear Reproach, Confuſion covers our Faces: for Strangers are entered into the Sanctuary of the Lord's Houſe.

52. Therefore behold the Days are coming,

Ver. 36. *dry*] *Babylon* being exceeding ſtrong, of which ſee *Dan.* iv. 30. *Cyrus* beſieged it almoſt two Years in vain. But then there having been a large Lake of 160 Miles in Compaſs made on the Weſt of the City, to receive the River which ran through it by a Canal above, while vaſt Banks or Walls were made at the Sides of the River within the City, *Herodotus*, Lib. 1. *Diodorus Siculus*, Lib. 2. *Abydenus* in *Euſebius*, *Præpar. Evan.* Lib. 9. *Cyrus* turned the River into that Lake, and into two other Canals on the eaſt Side, by which his Army got into the City on both Sides in the Channel; and it being deſignedly in the Night of a great Feſtival, *Dan.* v. 1, 30. the Gates were careleſsly left open towards the River, there being one at the End of each Street there, by which means *Babylon* was taken, *Herodotus*, ibid. *Xenophon*, *Cyropedia* Lib. 7.

Ver. 37. *Dragons*] not preſently upon taking the City, but afterwards, as on *Iſa.* xiii. 22.

Ver. 39. *hot*] inflamed with Wine; ſee Ver. 57.

Ver. 41. *deſolate*] the ſame as in Ver. 43. Ch. xlix. 17. and according to the *Tranſ.* of *Jun.* and *Trem.* with *Caſt.*

Ver. 42. *The Sea*] comparatively.

Ver. 44. *ſwallowed*] *Xerxes* returning from the *Grecian* War, plundered and deſtroyed the Temples at *Babylon*, *Strabo*, Lib. 16. *Herodot.* Lib. 1. *Diod. Siculus*, Lib. 2.

Ib. *Wall*] See on Chap. l. 15.

ſays

ſays the Lord, when I will bring a viſitation upon its carved Images, and the Wounded ſhall cry throughout the whole Country.

53. Though Babylon ſhould get up to the Heaven, and though it ſhould fortify the Height of its Strength, Waters ſhould come to it from me, ſays the Lord.

54. There is the Sound of a Cry from Babylon, and of a great Ruin from the Country of the Chaldeans;

55. Becauſe the Lord has waſted Babylon, and deſtroyed the great Sound out of it, though their Waves make a noiſe like many Waters, *and* the Noiſe of their Sound be uttered;

56. Becauſe a Waſter is come againſt Babylon it ſelf, and the ſtout ones of it are taken, each of their Bows is broke: for the Lord God of Recompences will throughly reward.

57. And I will make its Princes, wiſe Men, Captains, Rulers, and ſtout ones drunk, when they ſhall ſleep a perpetual Sleep, and not awake, ſays the King, whoſe Name is the Lord of Armies.

58. Thus ſays the Lord of Armies, The broad Walls of Babylon ſhall become quite bare, and its high Gates be burnt with Fire; ſo that the People ſhall labour for what is vain, and the Nations for the Fire, and ſhall be tired.

59. This was the Commiſſion which the Prophet Jeremiah gave Seraiah, the Son of Neriah, the Son of Maaſeiah, in charge; when he went for Zedekiah King of Judah to Babylon, in the fourth Year of his Reign, Seraiah being a quiet Prince.

60. For Jeremiah wrote the whole Adverſity which would come on Babylon in a Book, all theſe Words written concerning Babylon.

61. And Jeremiah ſaid to Seraiah; As ſoon as thou art arrived at Babylon, ſee that thou readeſt all theſe Words;

62. And ſay withal, O Lord, it is thou haſt ſpoken concerning this Place, that it ſhall be cut off, that none ſhall dwell in it, whether Man or Beaſt, but it ſhall be perpetual Deſolations.

63. And when thou haſt made an end of reading this Book, thou ſhalt tie a Stone to it, and throw it into the middle of Euphrates,

64. Saying, Thus ſhall Babylon ſink, and not riſe, by reaſon of the Adverſity which I will bring upon it, ſo that they ſhall be tired. Hitherto are the Words of Jeremiah.

CHAP. LII.

ZEDEKIAH was in his twenty firſt Year when he began reigning, and reigned eleven Years in Jeruſalem; whoſe Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

2. And he did what the Lord was diſpleaſed with, according to all that Jehoiakim had done.

3. For it came to paſs in Jeruſalem and Judah, that Zedekiah rebelled againſt the King of Babylon, by the Anger of the Lord, till he had caſt them from before him.

4. And in the ninth Year of his Reign, on the tenth of the tenth Month, came Nebuchadrezzar King of Babylon, with all his Army, againſt Jeruſalem, and encamped againſt it, building Forts againſt it round about.

5. So the City came to be in a Siege, till the eleventh Year of King Zedekiah.

6. When on the ninth of the fourth Month the Famine became ſo grievous in the City, that there was no Food for the People of the Country.

7. Thus the City was broke into, and all the Warriors fled, going out of the City by Night the Way of the Gate between the two Walls, which was by the King's Garden, the Chaldeans being againſt the City round about; and they went the Way of the Plain.

Ver. 57. *drunk*] at the Feaſt when *Babylon* was taken, *Dan.* v. 1, 3, 4.

Ib. *perpetual Sleep*] The City being ſurprized that Night, and not only the King himſelf, *Dan.* v, 30. but the thouſand Princes who were at the Feaſt ſlain, *Xenophon*, *Cyrop.* Lib. 7.

Ver. 58. *broad Walls*] The Breadth of them being 29 Yards, *Herodotus*, Lib. 1.

Ib. *bare*] of Towers, &c. as the Meaning is not *broken*.

Ib. *Gates*] done by *King Darius* 2d. as the otheron Chap. l. 15.

Ib. *for*] See *Hab.* ii. 13.

Ver. 59. *for Zedekiah*] Divers have thought it unlikely that *K. Zedekiah* went then to *Babylon*, as there is no other Hint of ſuch a remarkable Affair; *Prideaux* ſays, *Seraiah* was then ſent to *Babylon* by *Zedekiah*, *Connect.* An. 595. *Jun.* and *Trem.* render it *a (from) Tzidkija*, and ſo *Grot.* *Ezra* being four Months coming from *Babylon* to *Jeruſalem*, *Ezr.* vii. 9. if *K. Zedekiah* had gone to *Babylon*, his Stay there and Return would ſcarce have been leſs than a Year, and in that Year of his Reign the falſe fawning Prophet *Hananiah* propheſied that *Nebuchadnezzar*'s Yoke ſhould be broke, *Jer.* xxviii. 4, 11. which he would hardly ventured to have done ſo publickly, if *Zedekiah* had been then at *Babylon*. On the contrary there is Account of *Zedekiah*'s ſending ſome thither to *Nebuchadnezzar*, Chap. xxix. 3. one of whom this *Seraiah* might probably be. And אֵת may ſignify *for*, which ſuppoſing to be the Meaning deſigned, might not have been ſo well exhibited by another *Heb.* Particle, as אֶל or ל might be taken for *to*, עַל for *againſt*, and either of them for *concerning*; beſides if *with* was intended, it ſhould be עִם to have it plain.

Ib. *quiet*] The *Heb.* is *Prince of Quietneſs*, that Language uſing Subſtantives ſo for Adjectives: but hence ſome have taken him for *a Chamberlain*, and *Jon.* in the *Targum* as if *an Almoner*, by wrong accepting or expounding the Word *menuhah* for or by *minhah*. Our *Reading* is the moſt ſubſtantial.

Ver. 64. *Words*] of his Prophecies, or his *Commiſſions*; which does not hinder but that he might write the laſt Chapter.

8. But the Army of the Chaldeans purſued after the King, and overtook Zedekiah on the Plains of Jericho, all his Army being diſperſed from him.

9. And taking the King, they carried him up to the King of Babylon at Riblah, in the Country of Hamath; and he pronounced the Judgments on him.

10. Next the King of Babylon killed the Sons of Zedekiah before his Eyes, as he did likewiſe all the Princes of Judah at Riblah.

11. He alſo put out Zedekiah's Eyes, and the King of Babylon binding him with Chains, carried him to Babylon, and put him into a Houſe of cloſe Confinement to the Day of his Death.

12. Moreover on the tenth of the fifth Month, which was in the nineteenth Year of King Nebuchadrezzar King of Babylon, Nebuzaradan the Captain of the Guard, who attended before the King of Babylon, came into Jeruſalem,

13. And burnt the Houſe of the Lord, with that of the King: all the Houſes likewiſe of Jeruſalem, eſpecially every great one did he burn with Fire.

14. And all the Walls of Jeruſalem round about, did the whole Army of the Chaldeans, who were with him, break down.

15. Some alſo of the poor People, and the reſt of the People that were left in the City, and the Deſerters who deſerted to the King of Babylon, with the reſt of the Multitude, Nebuzaradan the Captain of the Guard carried away.

16. Yet he left ſome of the Poor of the Country, for Vine-dreſſers and Huſbandmen.

17. And the Pillars of Braſs which were at the Lord's Houſe, as alſo the Baſes, and the braſen Sea that was there, the Chaldeans broke; and took away all the Braſs of them to Babylon.

18. The Pots too, the Shovels, muſical Inſtruments, Bowls, Spoons, and all the braſen Things with which they miniſtred, thoſe took:

19. As did the Captain of the Guard the Baſons, Cenſers, Bowls, Pots, Candleſticks, Spoons and Cups, what was Gold in Gold, and what was Silver in Silver;

20. *With* the two Pillars, one Sea, and the twelve braſen Oxen that were under the Baſes, which King Solomon made for the Houſe of the Lord, the Braſs of all theſe Things being without Weight.

21. As for the Pillars, the Height of one was eighteen Cubits, and a Line of twelve Cubits incloſed it, the Thickneſs of which was four Fingers, being hollow.

22. And the Chapiter upon it was Braſs, the Height of one being five Cubits with the Infolding, and the Pomegranates upon the Chapiter round about were all Braſs; the other Pillar too had like theſe, along with the Pomegranates.

23. And there were ninety ſix Pomegranates ſideways, all the Pomegranates upon the Infolding round about being a hundred.

24. Beſides the Captain of the Guard took Seraiah the principal Prieſt, Zephaniah the ſecond Prieſt, and the three Door-keepers.

25. And out of the City he took one Officer, who was General over the Warriors, and ſeven Men of thoſe that were intimate with the King who were found in the City, as alſo the chief Scribe of the Army that muſtered the People of the Country, and ſixty Men of the ſame People who were found within the City:

26. Even them did Nebuzaradan the Captain of the Guard take, and carried them to the King of Babylon at Riblah;

27. Who ſmote them, and killed them there in the Country of Hamath. Thus was Judah carried away from their own Country.

28. Theſe were the People whom Nebuchadrezzar carried away: in the ſeventh Year three thouſand twenty three Jews.

Ver. 12. *into*] He coming as ſeems likely to the Camp without the City three Days before, 2 *King*. xxv. 8. Here is ב for *into* before *Jeruſalem*, but not in *Kings*.

Ver. 13. *every great one*] near the City. Both *great* and *Houſe* are ſingular in the *Heb*.

Ver. 19. *Cenſers*] See *Exod*. xxvii. 3.

Ver. 20. *Oxen*] as 1 *King*. vii. 25.

Ib. *the Baſes*] which appear to have been between the Oxen and the Sea, 1 *King*. vil. 25. that the Sea might lie the firmer on the Oxen: other Expoſitions, not to be allowed, ſee in *Buxtorf's Vindic*. p. 936.

Ver. 21. *twelve Cubits*] long, the Circumference of a Pillar; and not of the Line, of which *Grot*. writes ſo ſtrangely, and from the Irreconcileableneſs of his own Notion, ſuppoſes an Error in the Scripture Number.

Ver. 23. *ſideways*] on the four Sides, which with one at each Corner make a hundred.

Ib. *a hundred*] See 2 *Chron*. iii. 16. & iv. 13.

Ver. 25. *Officer*] as *Lowth* ſays it is better rendered.

Ib. *ſeven*] It being *five*, 2 *King*. xxv. 19. why might not *Jeremiah* mean by two more, *Baruch* the Brother of Prince *Seraiah*, Chap. xxxii. 12. & li. 59. and *Ebed-melech*, Chap. xxxviii. 7? who thought they might be taken and carried to the King of *Babylon*, were ſaved alive according as *Jeremiah* had foretold, Chap. xlv. 5. & xxxix. 18. and perhaps upon his Account. But then they muſt be excepted out of *them* in Ver. 27.

Ib. *intimate*] expreſſed the ſame as in *Eſt*. i. 14.

Ver. 28. *Theſe*] who were carried away at other Times, beſides the three noted Captivities in the 1ſt, 8th and 19th Years of *Nebuchadnezzar*, *Dan*. i. 1. with *Jer*. xxv. 1. 2 *King*. xxiv. 12. & xxv. 8. according to *Capellus*, *Chron*. ad A. M. 3398, & 3414. *Uſher*, *Chron. Sacr*. p. 36. The Conſideration of which might have ſaved ſome Expoſitors the Trouble they have taken to reconcile the Number in this Verſe with thoſe in 2 *King*. xxiv. 14, 16. See *Stackh. Hiſt. Bib*, p. 940. 2d. Edit. *Bedf. Scrip. Chron*. p. 602.

Ib. *ſeventh*] when *Jehoiakim* rebelled, in the laſt Year of his Reign, 2 *King*. xxiv. 1, 2.

29. In

29. In the eighteenth Year of Nebuchadrezzar, he carried away from Jeruſalem eight hundred thirty two Perſons.

30. In the twenty third Year of Nebuchadrezzar, did Nebuzaradan the Captain of the Guard carry away of the Jews, ſeven hundred forty five Perſons: all the Perſons being four thouſand and ſix hundred.

31. And in the ſeven and thirtieth Year of the Captivity of Jehoiachin King of Judah, on the twenty fifth of the twelfth Month, Evil-merodach King of Babylon, in the Year that he began reigning, lifted up the Head of Jehoiachin King of Judah, bringing him out of the Priſon-houſe.

32. To whom he ſpoke well, and put his Seat above thoſe of the Kings who were with him at Babylon.

33. And changing his Priſon-garments, he did eat Victuals continually before him, all the Days of his Life.

34. For his Proviſion was a continual one given him from the King of Babylon, each Day's Allowance the very ſame Day, till that of his Death, all the Days of his Life.

Ver. 29. *eighteenth*] when *Nebuchadnezzar* went from *Jeruſalem* againſt the *Egyptian* Army, Chap. xxxvii. 5.

Ver. 34. *till that of his Death*] The Author of the *State of Pr. Heb. Text*, p. 481, 482. reckons *the Inſertion of theſe Words a Corruption*, as being *a moſt unneceſſary Tautology*, *and* as being *not in* 2 *King*. xxv. 30. whereas each of theſe Things ſhews the Unlikelihood of this being put in after the firſt.

NOTES

NOTES upon the LAMENTATIONS of JEREMIAH.

CHAP. I.

א HOW the City ſits ſolitary, that had many People, being like a Widow! She that was great among the Nations, a Princeſs among the Provinces, is become tributary.

2. ב She weeps ſadly in the Night, and her Tears are on her Cheeks, ſhe has no Comforter of all her Lovers: all her Friends are treacherous to her, they are become her Enemies.

3. ג Judah is carried away captive, by the Affliction and great Servitude, ſhe dwells among the Gentiles, ſhe finds no Reſt: all who purſued her overtook her between the Streights.

4. ד The Ways of Zion mourn, becauſe none come to the ſolemn Aſſembly, all her Gates are deſolate, her Prieſts ſigh, her Virgins are ſorrowful, and ſhe has Bitterneſs,

5. ה Her Adverſaries are become the chief, her Enemies are in Quietneſs, ſince the Lord has made her ſorrowful for the Multitude of her Treſpaſſes; her Children are gone into Captivity before the Adverſary.

6. ו And all her Beauty is gone out of the Daughter of Zion: her Princes are like Deer that find no Paſture, and go without Strength before the Purſuer.

7. ז Jeruſalem remembers *in* the Days of her Affliction and Lamentings, all her deſirable Things which there were in former Times; when her People fell into the Power of the Adverſary, and none helped her, the Adverſaries ſeeing her, laughed at her Reſting-days.

8. ח Jeruſalem has ſinned exceedingly, therefore ſhe is become ſeparate: all who honoured her vilify her, becauſe they have ſeen her Nakedneſs; ſhe alſo ſighs and turns backward.

9. ט Her Uncleanneſs is in her Skirts, ſhe did not remember her End; upon which ſhe came down wonderfully, none comforting her. See my Affliction, O Lord, for the Enemy has made himſelf great.

10. י The Adverſary has ſpread out his Hand upon all her deſirable Things: for ſhe has ſeen the Gentiles enter into her Sanctuary, whom thou didſt command they ſhould not come into thy Congregation.

11. כ All her People ſigh, they ſeek for Bread, having given their deſirable Things for Food to reſtore Life. See, O Lord, and conſider, for I am become vile.

12. ל All that paſs *this* Way to whom it does not belong, behold and ſee, if there is any Grief like mine that is done to me, with which the Lord has made ſorrowful at the Time of his fervent Anger.

13. מ He has ſent Fire from on high into my Bones, which has power over them: he has ſpread a Net for my Feet, turned me backward, made me deſolate all Day, *and* languiſhing.

14. נ The Yoke of my Treſpaſſes is tied on by his Hand, they being plaited together, *and* coming upon my Neck, he makes my Strength decay: the Lord has delivered me into the Power of thoſe I cannot riſe up from.

15. ס The Lord has trod down all my ſtout ones in the midſt of me, he has called a Company together againſt me to break my young Men: the Lord has trod the Winepreſs to the Virgin, the Daughter of Judah.

16. ע For theſe Things I weep, my Eye, my Eye runs down with Water, becauſe the Comforter that would reſtore my Life is far off from me: my Children are deſolate, becauſe the Enemy has prevailed.

17. פ Zion ſpreading forth her Hands, has no Comforter: the Lord has commanded concerning Jacob, his Adverſaries ſhould be round about him; among whom Jeruſalem is become ſeparated.

Lamentations] Thoſe who made *Titles* to the *Books of Scripture*, might as well have put this ſingular as *Revelation*, nay better.

It is not likely, not tho' *Uſher* ſays it, *Annal. Mun.* 3394. that theſe are the *Lamentations* mentioned 2 *Chron.* xxxv. 25. of which ſee there; but were made by *Jeremiah* after, and upon Account of, the *Babyloniſh* Captivity; as appears by ſeveral Paſſages, particularly Ver. 3, 5, 10, 18. of this Chap. & Chap. ii. 6, 7, 9, 15, 17, 20. & iii. 45, 47. & iv. 1, 4, 5, 6, 9, 10, 11, 12, 15, 17, 18, 20, 22. & v. 2, 6, 10, 18. They are very Alphabetical, the Verſes of this Chapter begin regularly with the 22 *Heb.* Letters; as likewiſe thoſe of the 2d and 4th, only the 16th and 17th Letters there are tranſpoſed; and the 3d Chap. has three Verſes beginning on each Letter, with the like Tranſpoſition.

Ver. 3. *by*] as *Grotius* obſerves it ſhould be.

Ver. 9. *End*] See *Iſa.* xlvii. 7.

Ver. 12. *to whom it does not belong*] The *Heb.* has Nothing to make it a Queſtion. The *Vulg.* has *O you*, *Chald. I adjure you*, *Gr. To you*; all by miſtaking the *Original*.

Ib. *with which the Lord has made ſorrowful*] The *vulgar Lat. Tranſlator* has turned it, *as the Lord has ſpoken*; being miſtaken by the Likeneſs of הוֹגָה which is made from יָגָה to the Root הָגָה

18. ץ The

18. צ The Lord he is righteous, for I have rebelled againſt his Command: hear, I pray, all People, and ſee my Grief; my Virgins and young Men are gone into Captivity.

19. ק I called for my Lovers, who deceived me: my Prieſts and Elders expired in the City, when they were ſeeking Food for themſelves to reſtore their Lives.

20. ר See, O Lord, ſince I am in Diſtreſs; my Bowels are diſturbed, my Heart is turned within me, becauſe I have exceedingly rebelled: the Sword deprives of Children abroad, there is as it were Death at home.

21. ש They hear that I ſigh, having no Comforter; all my Enemies hear of my Harm, rejoicing that thou haſt done *it*: thou wilt bring the Time thou haſt proclaimed, that they ſhall be like me.

22. ת Let all their Evil come before thee, and do to them as thou haſt done to me for all my Treſpaſſes: for my Sighs are many, and my Heart is faint.

CHAP. II.

א HOW the Lord makes it cloudy to the Daughter of Zion in his Anger! he has thrown the Ornament of Iſrael from Heaven to the Earth, and not remembred his Footſtool in the Day of his Anger.

2. ב The Lord has devoured all the Habitations of Jacob without ſparing, has demoliſhed in his Wrath the fortified Places of the Daughter of Judah, beating *them* down to the Ground: he has made the Kingdom and its Princes profane.

3. ג In the Heat of his Anger has he cut off the whole Horn of Iſrael, he has drawn back his right Hand from the Face of the Enemy, and burnt againſt Jacob as a flaming Fire that conſumes round about.

4. ד He bent his Bow like an Enemy, ſtood with his right Hand like an Adverſary, and killed all who were deſirable to the Eye: he has poured out his Rage as Fire in the Tent of the Daughter of Zion.

5. ה The Lord is like an Enemy, he has devoured Iſrael, devoured all her Palaces, has deſtroyed his fortified Places, and multiplied on the Daughter of Judah Sorrow and Sadneſs.

6. ו And he has done Violence to his Tabernacle, as if it were one in a Garden, has deſtroyed his ſolemn Aſſembly: the Lord has made that and the Sabbath to be forgot in Zion, and contemned in the Indignation of his Anger the King and the Prieſt.

7. ז The Lord has caſt off his Altar, deteſted his Sanctuary, delivered up the Walls of her Palaces into the Power of the Enemy: they have made a Noiſe in the Houſe of the Lord, as on a Day of the ſolemn Aſſembly.

8. ח The Lord intended to deſtroy the Wall of the Daughter of Zion, he ſtretched out the Meaſuring-line, did not draw back his Hand from devouring; ſo that he made the Fort and Wall mourn, they languiſhed together.

9. ט Her Gates are ſunk down into the Ground, he has deſtroyed and broke her Bars: her King and Princes are among the Gentiles, there is no Law, nor do her Prophets find Viſion from the Lord.

10. י The Elders of the Daughter of Zion ſit on the Ground, being ſilent, having put Duſt upon their Heads, *and* being girded with Sackcloth: the Virgins of Jeruſalem put down their Heads to the Earth.

11. כ My Eyes fail with Tears, my Bowels are diſturbed, my Liver is poured out on the Ground, for the Ruin of the Daughter of my People, by the Children and ſucking Babes fainting in the Streets of the Town.

12. ל They ſay to their Mothers, Where is there Corn and Wine? when they are fainting away, as one wounded in the Streets of the City, when they are pouring forth their Lives into their Mothers Boſoms.

13. מ What ſhall I cauſe to teſtify for thee? What ſhall I liken to thee, O Daughter of Jeruſalem? What ſhall I make equal to thee, that I may comfort thee, O Virgin, Daughter of Zion? For thy Ruin is great like the Sea; who can heal thee?

14. נ Thy Prophets have ſeen for thee vain and impertinent Things, and not diſcovered thy Iniquity, to turn back thy Captivity: they have alſo ſeen for thee vain Burdens, and Expellings.

15. ס All who paſs *that* Way clap Hands at thee, they hiſs, and ſhake their Heads at the Daughter of Jeruſalem, *ſaying*, Is this the City which they ſay was perfect in Beauty, the Joy of the whole Earth?

16. פ All thy Enemies open their Mouths againſt thee, they hiſs, and gnaſh the Teeth, ſaying, We have devoured *her*; certainly this

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Ver. 20. *my Bowels are diſturbed*] Both in *Tyndal*'s and *Cranmer*'s *Bibles*, *my wombe is diſquyeted*; and with the latter after *me* in a ſmall Letter and Parentheſis, denoting what is more in the *vulg. Lat. and I am full of heuyneſſe*, which in *Tyndal*'s of 1549. is in the full Letter without a Parentheſis, and the following omitted, *becauſe I rebelled ſtubburnly*.

Ver. 3. *his right Hand*] God's, as Ver. 4, 8.

Ver. 9. *ſunk down into the Ground*] being thrown down, and covered with Rubbiſh.

Ver. 14. *vain Burdens*] idolatrous and ſuperſtitious Service, the Effect of which follows.

is the Day which we waiting for, have found, *and* ſeen.

17. ע The Lord has done what he purpoſed, has accompliſhed his Saying which he commanded in old Time, having demoliſhed without ſparing, and made the Enemy glad over thee, exalting the Horn of thy Adverſaries.

18. ע Their Heart cries to the Lord: O Wall of the Daughter of Zion, let Tears run down as a River Day and Night, give thy ſelf no Reſt, let not the Apples of thy Eyes be ſtill.

19. פ Get up, cry out in the Night, at the Beginning of the Watches pour forth thy Heart as Water before the Face of the Lord, lift up thy Hands to him, for the Life of thy Children, who are fainting for Hunger at the Top of all the Streets.

20. ר See, O Lord, and behold to whom thou doeſt thus: ſhall the Women eat the Fruit of themſelves, Children that are ſwaddled? Shall the Prieſt and Prophet be killed in the Sanctuary of the Lord?

21. ש The Youths and the Elders lie on the Ground in the Streets, my Virgins and young Men are fallen by the Sword: thou haſt ſlain at the Time of thy Anger, haſt killed without ſparing.

22. ת Thou haſt called as on a Day of the ſolemn Aſſembly my Fears round about, and there has been no Remnant nor Remainder at the Time of the Lord's Anger: thoſe whom I ſwaddled and brought up, my Enemy has conſumed.

CHAP. III.

א I Am the Man who has ſeen Affliction by the Rod of his Wrath.

2. א He has led and made me go *into* Darkneſs, and not Light.

3. א Certainly he is turned back againſt me, he turns his Hand all Day.

4. ב He has made my Fleſh and Skin decay, has broke my Bones.

5. ב He has built up againſt me, and ſurrounded with Gall and Trouble.

6. ב In dark Places he makes me dwell, as thoſe dead long ago.

7. ג He has made a Fence about me, ſo that I cannot get out, he has made my Chain heavy.

8. ג Moreover when I cry, and that aloud, he ſtops up my Prayer.

9. ג He has fenced up my Ways with hewn Stone, made my Paths crooked.

10. ד *As* a Bear lying in wait is he to me, a Lion in ſecret Places.

11. ד My Ways has he turned aſide, and pulled me in pieces, he has made me deſolate.

12. ד He has bent his Bow, and ſet me as a Mark for the Arrow;

13. ה Making the Brood of his Quiver come into my Reins.

14. ה I am Sport for all my People, their Muſick all Day,

15. ה He has filled me with bitter Things, made me drunk with Wormwood.

16. ו And has broke my Teeth with Gravel, covered me over with Aſhes.

17. ו Thou haſt alſo caſt away my Life from Peace, I have forgot Proſperity:

18. ו So that I ſaid, My Strength and Hope are periſhed from the Lord;

19. ז Remembering my Affliction and Lamenting, the Wormwood and Gall;

20. ז *Which* my Soul throughly remembers, and is bowed down in me.

21. ז This I bring again to my Mind, therefore I wait;

22. ח It is the Kindneſs of the Lord that we are not conſumed, becauſe his Compaſſions do not fail.

23. ח *They* are new every Morning, thy Faithfulneſs is great.

24. ח The Lord is my Part, ſays my Soul, therefore I wait for him.

25. ט The Lord is good to ſuch as are waiting for him, to the Soul that ſeeks him.

26. ט It is good that one ſhould wait, and be ſilent for the Salvation of the Lord.

27. ט It is good for a Man that he ſhould bear the Yoke in his Youth:

28. י Who ſits alone, and is ſilent, becauſe he has put *it* upon him;

29. י Who puts his Mouth into the Duſt, there being perhaps Hope;

30. י Who puts his Cheek to him that ſtrikes him, who is filled with Reproach.

31. כ For the Lord will not caſt away for ever.

32. כ For if he makes ſorrowful, yet he has compaſſion, according to the Multitude of his Favours.

Ver. 20. *ſwaddled*] agreeing with the Verb of the ſame, Ver. 22.

Ver. 22. *as on a Day*] when the People were called together.

Ver. 1. *I am the Man*] It ſeems to me, that *Jeremiah* ſpeaking in the firſt Perſon ſingular means himſelf, as proper; ſee beſides this Ver. 14, 24, 48, 51, 53, 57, 59.

Ver. 21. *This*] which follows in Ver. 22. not the foregoing; therefore the Section is placed wrong in the *com. Tranſlation.*

Ib. *wait*] which the *Heb.* Word properly ſignifies, and eſpecially here, that it may not diſagree with Ver. 18.

Ver. 27. *Yoke*] *Diog. Laertius* tells us that *Ariſtotle* had to ſay, *three Things were neceſſary for Youth, φύσεως, μωθήσεως, ἀσκήσεως, Wit, Exerciſe and Learning*, in ejus *Vit.*

33. כ Be-

33. כ Becauſe he does not from his Heart afflict, nor cauſe Mankind to be ſorrowful.

34. ל To cruſh under his Feet all the Priſoners of the Earth,

35. ל To turn aſide the Judgment of a Man before the Face of the Supreme Being,

36. ל To deal perverſely with a Perſon in his Cauſe, the Lord will not ſee.

37. מ Who is it ſays, and it comes to paſs, the Lord not commanding?

38. מ Does not Ill as well as Good proceed from the Mouth of the Supreme Being?

39. מ Why does a living Perſon bewail himſelf, a Man for his Sin?

40. נ Let us ſearch and trace out our Ways, and return to the Lord.

41. נ Let us lift up our Heart with the Hands, to God in Heaven.

42. נ We having revolted, and rebelled, thou doſt not pardon.

43. ס Thou covereſt with Anger, and purſueſt us, thou ſlayeſt without ſparing.

44. ס Thou covereſt thy ſelf with a Cloud, ſo that Prayer cannot paſs through.

45. ס *As* that which is ſcraped off and rejected, haſt thou made us among the People.

46. ס All our Enemies open their Mouths againſt us.

47. ס Fear and a Pit are for us, Waſting and Ruin.

48. ס With Streams of Water does my Eye run down, for the Ruin of the Daughter of my People.

49. ע My Eye flows out, and is not ſtill, having no Reſt;

50. ע Till the Lord looks, and ſees from Heaven.

51. ע My Eye affects my Mind, by reaſon of all the Daughters of my City.

52. צ Eagerly have my Enemies hunted me as a Bird, without cauſe.

53. צ They have cut off my Life in the Dungeon, throwing a Stone on me.

54. צ The Water flowing over my Head, I ſaid, I am cut off.

55. ק I called on thy Name, O Lord, out of the loweſt Dungeon.

56. ק Thou didſt hear my Voice, *ſaying*, Hide not thy Ear at my Breathing, at my Cry.

57. ק Thou cameſt near in the Day I called on thee, thou ſaideſt, Do not fear.

58. ר Thou, Lord, didſt plead the Cauſes of my Soul, didſt vindicate my Life.

59. ר O Lord, thou ſeeſt my Wrong; execute Judgment for me.

60. ר Thou ſeeſt all their Vengeance, all their Devices towards me;

61. ש Thou hearеſt their Reproach, O Lord, all their Devices againſt me;

62. ש The Lips of them who riſe up againſt me, and their Study againſt me all Day.

63. ש Look on their ſitting down or riſing up, I am their Melody.

64. ת Render to them a Recompence, O Lord, according to the Work of their Hands.

65. ת Give them Overwhelming of Heart, thy Curſe to them.

66. ת Purſue and deſtroy them in Anger, from under the Heaven of the Lord.

CHAP. IV.

א HOW the Gold is obſcured! The beſt famous Gold is changed; the Stones of the Holy Place are poured forth at the Top of all the Streets.

2. ב The precious Sons of Zion, to be eſteemed with pure Gold, how they are counted for earthen Pitchers, the Work of the Potter's Hands!

3. ג Even Dragons draw forth the Breaſt, they give their young ones ſuck; *but* the Daughter of my People is become cruel, like the Oſtriches in the Wilderneſs.

4. ד The Tongue of the ſucking Babe cleaves to the Roof of his Mouth for Thirſt: the Children aſk for Bread, none dividing to them.

5. ה They that did eat with Delights, are deſolate in the Streets: thoſe who were bred up in Scarlet, embrace Dunghils.

6. ו For the Puniſhment of the Iniquity of the Daughter of my People is greater than that of the Sin of Sodom, which was overthrown in a Moment, and no Hands remained in her.

Ver. 38. *Does not Ill*] according to *Job* ii. 10. *Am.* iii. 6. In the *com. Tranſlation* it is worded as if it was an Aſſertion, that *evil and good proceedeth not out of the mouth of the moſt High*, as I have known it taken to be, and I ſuppoſe is commonly, by not minding the *Note of Interrogation*; and ſo underſtanding *evil*, as indeed moſt properly, in a moral, not a phyſical Senſe.

Ver. 39. *Sin*] The *Original* has not here any other Word for the *puniſhment of*.

Ver. 65. *thy Curſe to them*] For this the *old Lat.* has only, *thy Labour*, but the *Chald. let thy Fatigue fatigue them*, and the LXX joining it to *Heart* before have, *the Labour of my Heart*; ſo that too much Streſs ſhould not be laid on thoſe *ancient Verſions*: they ſeem to have derived *taalah*, *Curſe*, from *laah* inſtead of *alah*, or to have taken it for *telaah*.

Ver. 6. *no Hands remained in her*] to help her; the *Heb.* being thus.

7. ו Her

7. ז Her Nazarites who were more pure than Snow, whiter than Milk, more red in Body than Carbuncles, whoſe Trimming was *like* Sapphire;

8. ח Their Viſage is darker than Black, they are not known in the Streets; their Skin ſticks to their Bones, it is withered, it is like a Stick.

9. ט Thoſe are better who are ſlain with the Sword, than they that are with the Famine; becauſe the latter languiſh away, being pierced through, for the Fruits of the Field.

10. י The Hands of compaſſionate Women boiled their own Children, who became Meat for them in the Ruin of the Daughter of my People.

11. כ The Lord has accompliſhed his Wrath, has poured out his fervent Anger, and kindled a Fire in Zion, which has conſumed the Foundations of it.

12. ל The Kings of the Earth, and all the Inhabitants of the World did not believe, that the Adverſary and Enemy would have entered in at the Gates of Jeruſalem.

13. מ By the Sins of her Prophets, the Iniquities of her Prieſts, who have ſhed the Blood of the Righteous within her;

14. נ They wandered *as* the Blind in the Streets, were polluted with Blood, ſo that their Garments could not be touched.

15. ס Get away, it is unclean, they called concerning them, get away, get away, do not touch; when they fled away, as well as wandered: they ſaid among the Gentiles, They ſhall ſojourn no more.

16. פ The Face of the Lord has parted them, he will no more look on them; who did not reſpect the Faces of the Prieſts, nor favour the Elders.

17. ע As for us yet, our Eyes fail for our vain Help: we have watched with our Watching, for a Nation that could not ſave.

18. צ They hunt our Steps from going in our Streets: our End has been approaching, our Days are fulfilled, for our End is come.

19. ק Thoſe who purſue us are ſwifter than the Eagles of the Air; they follow us upon the Mountains, they lie in wait for us in the Wilderneſs.

20. ר The Breath of our Noſtrils, the Lord's anointed one, was taken in their Pits; of whom we ſaid, We ſhall live in his Shadow among the Gentiles.

21. ש Be joyful and glad, O Daughter of Edom, who dwelleſt in the Country of Uz; however the Cup will paſs to thee, thou wilt be drunk, and become naked.

22. ת Thy Iniquity is accompliſhed, O Daughter of Zion, he will no more carry thee away captive: he will viſit thy Iniquity, Daughter of Edom, will carry *thee* away captive for thy Sins.

CHAP. V.

REMEMBER, O Lord, how it is with us, look on, and ſee our Reproach.

2. Our Poſſeſſion is turned to Strangers, our Houſes to Foreigners.

3. We are Orphans without a Father, our Mothers as Widows.

4. Our Water we drink for Money, our Wood comes at a Price.

5. We are perſecuted on our Necks, are tired without having Reſt.

6. We have put Hands to the Egyptians, to Aſſyria, to be ſatisfied with Bread.

7. Our Foreſathers have ſinned, thoſe who are not, and we bear their Iniquities.

8. Servants have dominion over us, none reſcuing from their Power.

9. We did fetch our Bread in *Danger of* our Lives, by reaſon of the Sword in the Wilderneſs.

10. Our Skins were black like an Oven, becauſe of the Tempeſts of Famine.

11. They humbled the Women in Zion, the Virgins in the Cities of Judah.

12. The Princes were hanged up by their Hand, the Faces of the Elders were not honoured.

13. They took the young Men to grind, and the Boys fell down with the Wood.

Ver. 9. *languiſh away*] on which *Sandys*,

For they in ling'ring Torments pine away;
And find not Death ſo cruel as Delay.

Ver. 15. *They ſhall ſojourn no more*] *vulg. Lat. He will dwell among them no more*, but not after the *Heb.*

Ver. 16. *The Face of the Lord has parted them*] by turning from them; and this alſo anſwers to *Faces* after, not ſignifying *anger*.

Ver. 20. *Breath*] *Zedekiah*, as late *Interpreters* ſeem to agree.

Ver. 22. *will carry* thee *away captive*] the ſame Verb as before in this Verſe, and is rendered to this Senſe in the Paſſive of the ſame Conjugation, *Nah.* ii. 7. beſides that ל*y for* follows it, which is left out in the *common Verſion*, and thus *Jun.* and *Trem.* tranſlate the two Words, *deportabit propter*.

Ver. 12. *Hand*] *By the Hand of their Enemies*, *Lowth*; but *their* is left out of the *com. Lat.* which denotes it to be their own Hand, ſo that this is a dangerous Manner of tranſlating.

14. The

14. The Elders are ceaſed from the Gate, the young Men from their Muſick.

15. The Joy of our Heart is ceaſed, our Dancing is turned to Mourning.

16. The Crown of our Head is fallen off: wo to us now, becauſe we have ſinned.

17. For this our Heart is languiſhing, for theſe Things are our Eyes darkened:

18. For Mount Zion that is deſolate, on which the Foxes go.

19. Thou, O Lord, abideſt for ever, thy Throne to Generation and Generation.

20. Why doſt thou forget us eternally, leave us for a long while?

21. Bring us back to thee, O Lord, that we may be brought back, renew our Days as in old Time.

22. But thou doſt utterly reject us, thou art very much in Wrath againſt us.

NOTES upon the BOOK of EZEKIEL.

CHAP. I.

NOW in the thirtieth Year, on the fifth of the fourth Month, as I was among the Captives at the River Chebar, Heaven was opened, and I ſaw Viſions of God.

2. On which Day, it being the fifth Year of King Joiachin's Captivity,

3. Ezekiel the Son of Buzi, the Prieſt, had the Lord's Commiſſion expreſsly, in the Country of the Chaldeans, at the River Chebar, where the Hand of the Lord was upon him.

4. I ſaw that behold there was a Whirlwind came out of the North, a great Cloud, and Fire flaſhing, with Brightneſs to it round about; and at the midſt of it, within the Fire, was like the Colour of a live Coal.

5. At the midſt of it was alſo the Likeneſs of four living Creatures: and this was their Appearance, they had the Likeneſs of a Man.

6. And each of them had four Faces, and each four Wings.

7. Their Feet were ſtraight ones, and the Soles of them like thoſe of a Calf's Foot, which ſparkled as the Colour of poliſhed Braſs.

8. Nay there were Man's Hands under their Wings on their four Parts, and they four had their Faces and Wings.

9. Their Wings were joined one to another; they did not turn about when they went, each one going ſtraight forward.

10. And the Likeneſs of their Faces was, thoſe four had the Face both of a Man and a Lion on the right Side, the ſame four had the Face of an Ox on the left, as they had alſo of an Eagle:

11. Thus were their Faces. And their Wings were ſpread upward; each one had two joined together, and two covered their Bodies.

12. And they went each one ſtraight forward, going whither the Spirit was to go, not turning about when they went.

13. As for the Likeneſs of the living Creatures, their Appearance was as burning Coals of Fire, as the Appearance of Lamps, that went about between the living Creatures; and the Fire was bright, out of which came Lightning.

14. And the living Creatures ran, and returned, as the Appearance of Lightning.

15. As I was looking at them, behold there was a Wheel on the Earth by *each of* them, with its four Outſides.

16. The Appearance of the Wheels, and their Work, was like the Colour of a Beryl, and thoſe four had the ſame Likeneſs; their Appearance alſo, and their Work, was as it were one Wheel within another.

17. When they went it was upon their four Parts, and that without turning about.

18. By their Felloes, and the Height that was to them, they were dreadful; thoſe four having alſo their Felloes full of Eyes round about.

19. Moreover when the living Creatures went, the Wheels went by them; and when the former were lifted up from the Earth, the latter were.

20. Whither the Spirit was to go, they went, the Spirit being to go thither; and the Wheels were lifted up over againſt them, for the Spirit of the living Creature was in the Wheels.

21. When thoſe went, they went; and when thoſe ſtood ſtill, they did; and when thoſe were lifted up from the Earth, the Wheels were lifted up over againſt them, as the Spirit of the living Creature was in the Wheels.

22. Beſides the Likeneſs of the Firmament over the Heads of the living Creature was as the Colour of terrible Ice, ſtretched out over their Heads above.

Ver. 1. *thirtieth*] from the Reformation and great Paſſover in *Joſiah*'s Reign, as ſhewn in the *Chronology* at the End of *Dan*.

Ver. 15. each of *them*] there being four Wheels, as there were living Creatures, Ver. 5, 16, 18. Chap. x. 9.

Ib. *Outſides*] the ſame as the Parts, Ver. 17. Each of thoſe Wheels being one Wheel within another, Ver. 16. viz. acroſs each other, would be compoſed of four Semicircles on the Outſide; and ſo might go either forward or ſideways, without turning about, Ver. 17. Ch. x. 11. *Lowth* would have this tranſlated ſo that it might be the four Faces of each living Creature, but ſeems not to have minded that the Gender of the Pronoun agrees with the *Heb.* Word for Wheel, not with that for *living Creature*, which would alſo make a mere Tautology.

23. And

23. And under the Firmament their Wings were ſtraight one to another; each on one Side having two which covered their Bodies, and each on the other having two that did.

24. I further heard the Sound of their Wings like that of great Waters, as the Voice of the Almighty, when they went, the Sound of the Noiſe being like that of an Army: when they ſtood ſtill, they let down their Wings;

25. And having done ſo, there was a Voice from the Firmament that was over their Heads.

26. Above which was the Likeneſs of a Throne, as the Appearance of Sapphire Stone; and over the Likeneſs of the Throne, there was a Likeneſs as the Appearance of a Man upon it above.

27. I ſaw too as the Colour of a live Coal, as the Appearance of Fire at the Inſide of it round about, from the Appearance of his Loins upward; and from that of his Loins downward I ſaw as the Appearance of Fire, with Brightneſs to it round about.

28. Like the Appearance of the Bow that is in a Cloud on a ſhowery Day, ſo was that of the Brightneſs round about. This was the Appearance of the Lord's Glory; which I ſeeing, fell upon my Face, and heard the Voice of one that ſpoke.

CHAP. II.

WHO ſaid to me, Man, ſtand upon thy Feet, and I will ſpeak to thee.

2. And the Spirit came into me, as he ſpoke to me, and made me ſtand upon my Feet, that I might hear him who ſpoke to me.

3. Then he ſaid to me: Man, I ſend thee to the Iſraelites, to rebellious Gentiles who have rebelled againſt me; they and their Fathers have revolted from me, to this very Day.

4. Nay they are Perſons of an impudent Face, and ſtubborn Heart, to whom I ſend thee, and thou ſhalt declare to them, Thus ſays the Sovereign Lord.

5. And they, whether they will hearken or forbear, for they are a rebellious Family, ſhall however know that there has been a Prophet among them.

6. And thou Man, be not afraid of them, nor yet of their Words, though there are froward Things and Briers with thee, and thou dwelleſt with Scorpions: be not afraid of their Words, nor daunted at their Looks, though they be a rebellious Family.

7. Thou ſhalt ſpeak my Words to them, whether they will hearken or forbear, for they are rebellious.

8. But thou Man, hear what I ſpeak to thee, Be not thou rebellious as *that* Family is; open thy Mouth, and eat what I give thee.

9. Upon this I looked, and behold there was a Hand reached out to me, and lo a Volume of a Book was in it.

10. Which he ſpread before me, and it was written both on the Foreſide and Backſide; and there were written on it Lamentations, mournful Diſcourſe, and Wo.

CHAP. III.

AND he ſaid to me, Eat, Man, what thou findeſt, namely this Volume; and go, ſpeak to the Family of Iſrael.

2. So I opened my Mouth, and he made me eat it;

3. Saying to me, Man, let thy Belly conſume, and fill thy Bowels with this Volume which I give thee: and as I eat, it was ſweet in my Mouth like Honey.

4. Again he ſaid to me: Man, go, get thee to the Family of Iſrael, and ſpeak to them with my Words.

5. For thou art not ſent to a People of deep Speech and hard Language, *but* to the Family of Iſrael:

6. Not to many People of deep Speech and hard Language, whoſe Words thou doſt not underſtand; to whom if I had ſent thee, they would have hearkened to thee.

7. But the Family of Iſrael will not, for they will not hearken to me; becauſe they are all of a ſtubborn Forehead, and impudent Heart.

Ver. 27. *upward*] *Lowth* takes notice of the Stops being placed wrong in this Verſe; which makes it differ both from the *Heb.* Pointing, and Chap. viii. 2. nor has the Printer, I ſuppoſe, put it right in *Lowth*'s Amendment.

Ver. 1. *Man*] The *Heb.* which is literally *Son of Adam* or *Adamite*, on a ſtrict Examination appears to mean no more nor other than *Man*; accordingly the judicious *Caſtellio* renders it only *Homo*, as *Beza*, *Rev.* xiv. 14. While ſome would have it ſignify a mean Perſon, others an eminent one, they both play or trifle with Words; ſee *Dan.* vii. 13. & *Amama*, *Anti-barb. Bib.* in *Pſa.* cii. 21.

Ver. 3. *Gentiles*] called ſo for their odious Wickedneſs, the Word being plural; which the *Engliſh Tranſlators* changing into ſingular, quite ſpoil the Senſe.

Ver. 6. *froward Things*] from the *Chald.* not occurring elſewhere in the *Heb. Scripture*, tho' frequent in the *Targum*.

Ver. 7. *rebellious*] the very ſame only as in the foregoing Ver. without any Thing for *moſt*.

Ver. 7. *ſtubborn*] The Expreſſion of Chap. ii. 4. is changed, that being applied here to the Face, which was there to the Heart, and the contrary.

8. Behold I make thy Face ſtrong over againſt their Faces, and thy Forehead over againſt theirs;

9. As a Diamond ſtronger than a Rock I make thy Forehead: do not fear them, nor be daunted at their Looks, though they be a rebellious Family.

10. He ſaid to me further; Man, all my Words which I ſhall ſpeak to thee, receive in thy Heart, as well as hear with thy Ears.

11. And go, get thee to thoſe of the Captivity, to the Poſterity of thy People, and ſpeak to them in this manner, Thus ſays the Sovereign Lord, whether they will hearken or forbear.

12. Then the Spirit had me away, and I heard a Voice behind me with great Stirring, *which ſaid*, Bleſſed be the Glory of the Lord from its Place:

13. The Noiſe of the living Creatures Wings, that touched one another, and the Noiſe of the Wheels over againſt them, being a Noiſe of great Stirring.

14. Thus the Spirit having me, and taking me away, I went with Bitterneſs in the Vehemency of my Spirit, but the Hand of the Lord was ſtrong upon me.

15. And I came to thoſe of the Captivity *at* Tel-abib, who abode at the River Chebar; and I abode where they did, aſtoniſhed there among them ſeven Days.

16. At the End of which I had the Lord's Commiſſion as follows:

17. Man, I have made thee a Watchman to the Family of Iſrael, that thou mayeſt hear the Matter from my Mouth, and warn them from me.

18. When I ſay to the Wicked, Thou ſhalt quite die; and thou doſt not warn him, nor ſpeak to warn the Wicked from his wicked Way to keep him alive; ſuch a one's Blood, who dies for his Iniquity, will I require of thee.

19. Nevertheleſs when thou warneſt the Wicked, and he does not return from his Wickedneſs, and his wicked way; he ſhall die for his Iniquity, but thou haſt delivered thy Soul.

20. Moreover when the Righteous returns from his Righteouſneſs, and does Iniquity, and I put a Thing to ſtumble at before him, he ſhall die; and that in his Sin, when thou doſt not warn him, and his Righteouſneſs which he has done ſhall not be remembred, and I will require his Blood of thee.

21. But when thou warneſt the Righteous, that he may not ſin, and he does not; he ſhall throughly live when he is warned, and thou haſt delivered thy Soul.

22. And the Hand of the Lord was upon me there, and he ſaid to me, Riſe up, go forth to the Vale, where I will ſpeak to thee.

23. Which I did accordingly, and behold the Glory of the Lord ſtood there, like the Glory which I ſaw at the River Chebar; then I fell upon my Face.

24. But the Spirit came into me, and made me ſtand upon my Feet; and he ſpoke with me, ſaying to me: Go, ſhut up thy ſelf within thy Houſe.

25. For behold thou, Man, ſhalt have Cords put upon thee by them, with which they will bind thee, ſo that thou ſhalt not go out among them.

26. I will alſo make thy Tongue cleave to the Roof of thy Mouth, that being dumb, thou mayeſt not be a Perſon who reproves them: for they are a rebellious Family.

27. However when I ſpeak to thee, I will open thy Mouth, and thou ſhalt declare to them; Thus ſays the Sovereign Lord, He who will hearken, let him; and he that will forbear, let him: for they are a rebellious Family.

CHAP. IV.

AND do thou, Man, take thee a Brick, and putting it before thee, engrave upon it the City Jeruſalem.

2. Againſt which lay Siege, build a Fort, make a Rampart, put a Camp, and ſet Captains round about.

3. Do thou alſo take thee an iron Pan, and put it *for* an iron Wall between thee and the City; towards which thou ſhalt ſet thy Face, that there may be a Siege, and ſhalt aſſault it: which ſhall be a Sign to the Family of Iſrael.

4. Beſides lie thou on thy left Side, and put the Iniquity of the Family of Iſrael upon it; whoſe Iniquity thou ſhalt bear the Number of the Days which thou lieſt ſo.

5. For I give thee the Years of their Iniquity, according to the Number of the Days, namely three hundred and ninety: thus ſhalt thou bear the Iniquity of the Family of Iſrael.

6. When thou haſt finiſhed theſe, thou ſhalt

Ver. 15. *Tel-abib*] another Place by the ſame River, Chap. i. 1.

Ver. 24. *he ſpoke*] *the Lord*, not *the Spirit*, as the Alteration of the Gender in the Verbs ſhews; ſee Chap. ii. 2.

Ver. 2. *Captains*] tranſlated ſo 2 *King*. xi, 4, 19. in our *preſent Bible*, and here by *Jun.* and *Trem.* accordingly *primores*; as likewiſe by *Kimhi* in the *Book of Roots* expounded to be שרי החיילות *Captains of an Army*.

Ver. 5, 6. The Numbers here ſee computed in the *Chronology* at the End of *Daniel*.

lie

lie next on thy right Side, and bear the Iniquity of the Family of Judah forty Days: I appoint thee each Day for a Year.

7. And thou ſhalt ſet thy Face towards the Siege of Jeruſalem, and with thy Arm made naked, ſhalt propheſy againſt it.

8. And behold I will put Cords upon thee, ſo that thou ſhalt not turn from one of thy Sides to the other, till thou haſt finiſhed the Days of thy Siege.

9. Moreover do thou take thee Wheat, Barley, Beans, Lentiles, Millet and Rye, which thou ſhalt put into one Veſſel, and make Bread of them for thee; this thou ſhalt eat the Number of the Days that thou lieſt on thy Side, even three hundred and ninety.

10. And thy Meat which thou eateſt ſhall be by Weight, twenty Shekels a Day; and that from Time to Time.

11. Thou ſhalt likewiſe drink Water by Meaſure, the ſixth Part of a Hin; from one Time alſo to another.

12. And thou ſhalt eat it *as* a barley Cake, baking it with the Ordure, the Excrements of Man in their Sight.

13. For thus, ſaid the Lord, ſhall the Iſraelites eat their defiled Bread among the Nations, whither I will drive them.

14. At this I ſaid, Alas! O Sovereign Lord, behold my Soul is not defiled; I having not eat of a Carcaſe, or that which is torn, from my Youth till now, neither has abominable Fleſh come into my Mouth.

15. Then he replied to me, See, I give thee the Dung of Oxen inſtead of human Ordure; upon which thou ſhalt make thy Bread ready:

16. Saying to me; Man, behold I will break the Staff of Bread in Jeruſalem; ſo that they ſhall eat Bread by Weight and with Trouble, as alſo drink Water by Meaſure and with Deſolation:

17. That they may want Bread and Water, be deſolate one with another, and be waſted away in their Iniquity.

CHAP V.

DO thou, Man, take thee further a ſharp Sword, a Barber's Razor take thee that, and ſhave thy Head and Beard; then take thee weighing Scales, and divide the Hairs.

2. One third Part thou ſhalt burn in the Fire within the City, when the Days of the Siege are fulfilled; thou ſhalt take another, *ſtriking round about it with the Sword*; and the other ſhalt thou ſcatter in the Wind, and I will draw forth a Sword after them.

3. Beſides thou ſhalt take of them a few in Number, and tie them up in thy Skirts.

4. Next ſhalt thou take ſome of them again, and caſt them into the midſt of the Fire, and burn them in it; from which there ſhall come out a Fire to the whole Family of Iſrael.

5. Thus ſays the Sovereign Lord; This is Jeruſalem, which I have put in the midſt of the Nations, the Countries being round about her.

6. But ſhe has rebelled againſt my Rules wickedly more than the Nations, and againſt my Ordinances more than the Countries that are round about her; though they have rejected my Rules, and as for my Ordinances they have not gone in them.

7. Therefore thus ſays the Sovereign Lord: Becauſe you have done *it* more abundantly than the Nations which are round about you, have not gone in my Ordinances, nor performed my Rules; neither have you done according to the Rules of thoſe Nations:

8. For which cauſe, continues he, behold I my ſelf am againſt thee, and will execute Judgments within thee in the Sight of the Nations.

Ver. 7. *naked*] Look *Iſa.* lii. 10.

Ver. 15. *Dung*] the Manner of uſing which in thoſe Parts, for want of Wood, *Rauwolff* travelling there ſhews; that a Hole being made in the Ground, a Pot for dreſſing Victuals is faſtened in it Part of the Depth, and Room being left at one Side, the Dung when dry is put under it, which burning, gives a great Heat ſo confined; and the Food is made ready with a little Fire, ſooner than with a great one on our open Hearths, *Trav.* Pt. II. Ch. x. and *Corten* tells, he ſaw in ſeveral Places, Bread baked with Fire of the Dung of Oxen and Camels, not for Scarcity of Wood, but becauſe it was better, burning, when quite dried by the Sun, like Charcoal. And their baking Bread is like our making Pancakes, being done on a Copper Plate fixed up between Bricks, and the Fire made in the Hollow under; with the Bread in Cakes, about the Size of a common Plate, and about an Inch thick, *Compend. Library*, B. III. Ch. viii.

Ver. 16. *Meaſure*] The *Heb.* Word is *meſhurah*, whence ours.

Ib. *Deſolation*] See Chap. xii. 19. where, and there only, is the ſame Word beſides, belonging to the Verb there rendered *may be deſolate*.

Ver. 1. *the Hairs*] in *Heb. them*, ſo that *hair* ſhould not be *Italick* in the *com. Tranſ.* as if there was no *Heb.* for it.

Ver. 3. *few*] which may ſignify thoſe who were left with *Gedaliah*, 2 *King.* xxv. 22.

Ver. 6. *rebelled againſt*] The ſame Verb, in the ſame Conjugation, and with the ſame Prepoſition as in *Deut.* i. 26, 43. & ix. 24. *Pſa.* cv. 28. *Joſh.* i. 18. 1 *Sam.* xii. 14. nor does this Verb ever ſignify *to change* elſewhere. Beſides how did other Nations and Countries change thoſe Things, which they had not? The *Sept.* have, *thou ſhalt ſay* or *tell*, wrongly ſuppoſing תמר belonged to אמר inſtead of מרה and the 3d Perſon fem. and 2d Perſon maſc. are alike in *Heb.*

Ver. 7. *done* it *more abundantly*] the *Wickedneſs*, Ver. 6. but it is confeſſed in *Poole*'s *Annotations*, following the *com. Verſ.* that *there is Difficulty in aſſigning what they multiplied in.*

9. Nay I will do in thee what I have not done, nor will do like it any more, by reaſon of all thy Abominations.

10. Therefore the Fathers ſhall eat the Sons within thee, and the Sons their Fathers; and I will not only execute Judgments in thee, but ſcatter all the Reſidue of thee to every Wind.

11. By my living therefore, ſays the Sovereign Lord, becauſe thou haſt defiled my Sanctuary, with all thy deteſtable and abominable Things, I will even diminiſh, and my Eye ſhall have no compaſſion, nor will I alſo ſpare.

12. One third Part of thee ſhall die with the Peſtilence, and be conſumed with Famine within thee; another ſhall fall by the Sword round about thee; and I will ſcatter the other to every Wind, and draw forth a Sword after them.

13. Thus ſhall my Anger be accompliſhed, and I will make my Wrath reſt on them, that I may comfort my ſelf; and they ſhall know that I the Lord ſpeak in my Zeal, when I have accompliſhed my Wrath on them.

14. And I will make thee a Waſting and Reproach among the Nations which are round about thee, in the Sight of every one who paſſes along.

15. So that it ſhall be a Reproach, Reviling, Inſtruction, and Aſtoniſhment to the Nations which are round about thee; when I execute Judgments in thee, with Anger, Wrath, and wrathful Rebukes; I the Lord ſpeak *it*:

16. When I ſend the ill Arrows of Famine among them, that are for Deſtruction, which I will ſend to deſtroy you, and increaſe the Famine upon you, breaking your Staff of Bread.

17. Not only Famine will I ſend upon you, but ill Beaſts, that ſhall make thee deſtitute, nay Peſtilence and Blood ſhall paſs through thee, I will alſo bring the Sword upon thee: I the Lord ſpeak *it*.

CHAP. VI.

AND I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards the Mountains of Iſrael, and propheſy to them,

3. Saying: O Mountains of Iſrael, hear the Sovereign Lord's Commiſſion, who ſays thus to the Mountains, Hills, Channels and Vallies; Behold I my ſelf will bring a Sword againſt you, and deſtroy your Chapels.

4. Your Altars alſo ſhall be deſolate, your ſun-burnt Images broke down; and I will make your Slain fall before your filthy Idols.

5. Nay I will put the Carcaſes of the Iſraelites before their filthy Idols, and ſcatter your Bones round about your Altars.

6. In all your Habitations the Cities ſhall be laid waſte, and the Chapels be deſolate; that your Altars may be laid waſte, and be deſolate, your filthy Idols may be broke, and ceaſe, your ſun-burnt Images be cut down, and your Works aboliſhed.

7. The ſlain one ſhall fall too in the midſt of you, and you ſhall know that I am the Lord.

8. Yet I will leave ſome that you ſhall have who eſcape the Sword among the Nations, when you ſhall be ſcattered in the Countries.

9. And thoſe who eſcape of you ſhall remember me among the Nations, whither they ſhall be carried captive, who am grieved with their whoring Heart which is departed from me, and with their Eyes that go a whoring after their filthy Idols; and they ſhall be loathſome to themſelves, for the Evils which they have done, in all their Abominations.

10. And they ſhall know that I am the Lord, who do not ſpeak in vain of doing this Ill to them.

11. Thus ſays the Sovereign Lord; Strike with thy Hand, ſtamp with thy Foot, and exclaim, Alas! for all the heinous Abominations of the Family of Iſrael, by which they ſhall fall with the Sword, Famine and Peſtilence.

12. He that is far off ſhall die with the Peſtilence, and he that is near ſhall fall with the Sword, as alſo he who remains and is beſieged ſhall die with the Famine: thus will I accompliſh my Wrath on them.

13. And they ſhall know that I am the Lord, when their Slain are among their filthy Idols round about their Altars, at every high Hill, on all the Tops of the Mountains, under every green Tree, and under every thick Oak, the Places where they gave a pleaſant Smell to all their filthy Idols.

14. For I will ſtretch out my Hand againſt them, and make the Country deſolate, and that more than the Wilderneſs at Diblah, in all their Habitations: ſo ſhall they know that I am the Lord.

CHAP. VII.

BESIDES I had the Lord's Commiſſion as follows:

Ver. 7. *ſlain one*] being ſingular here.
Ver. 9. *who*] the *Heb.* Relative.
Ib. *grieved*] more befitting God than *broken*.

2. And thou Man, thus ſays the Sovereign Lord to the Country of Iſrael: The End is come, the very End, upon the four Borders of the Country.

3. Now is the End upon thee, and I will ſend my Anger on thee, judge thee according to thy Ways, and render upon thee all thy Abominations.

4. My Eye ſhall have no compaſſion upon thee, nor will I ſpare; but will render thy Ways upon thee, and thy Abominations ſhall be within thee; and you ſhall know that I am the Lord.

5. Thus ſays the Sovereign Lord: One Evil, Evil it ſelf behold is come.

6. The End is come, the very End is, it awakes for thee: behold it is come.

7. The Morning is come to thee, O Inhabitant of the Country: the Time is come, the Day of Vexation is near, and not the Echoing of the Mountains.

8. Now will I ſoon pour out my Wrath upon thee, accompliſh my Anger on thee, judge thee according to thy Ways, and render upon thee all thy Abominations.

9. And my Eye ſhall have no compaſſion, nor will I ſpare; I will render upon thee according to thy Ways, and thy Abominations which are within thee, and you ſhall know that I am the Lord who ſtrike.

10. Behold the Day, lo it is come, the Morning is come forth, the Rod is bloſſomed, Pride is budded out.

11. Violence is riſen up to a Rod of Wickedneſs: there ſhall be none of them, nor of their Multitude, nor of any of them, neither ſhall there be lamenting for them.

12. The Time is come, the Day is approached; let him who buys not be glad, nor him that ſells mourn: becauſe there is Rage for the whole Multitude of it.

13. For he who ſells ſhall not return to that which is ſold, though he is yet living their Life: becauſe the Viſion is for the whole Multitude of it not to return, nor ſhall any one ſtrengthen himſelf in the Iniquity of his Life.

14. They have ſounded the Trumpet, that all might prepare, but none goes to the Battle: becauſe there is my Rage for the whole Multitude of it.

15. The Sword ſhall be without, the Peſtilence and Famine within: he that is in the Field ſhall die by the Sword, and as for him who is in the City, the Famine or Peſtilence ſhall conſume him.

16. But they that are to eſcape of them ſhall eſcape, and be at the Mountains as Doves of the Vallies, all of them making a Noiſe, each one for his Iniquity.

17. All Hands ſhall be ſlack, and all Knees become *as* Water.

18. And they ſhall gird themſelves with Sackcloth, Horror ſhall cover them, there ſhall be Shame in all Faces, and Baldneſs on all their Heads.

19. They ſhall throw their Silver into the Streets, and their Gold ſhall be ſeparate, their Silver and Gold ſhall not be able to deliver them at the Time of the Lord's Wrath; they ſhall neither ſatisfy their Minds, nor fill their Bellies: becauſe they are the Stumbling-block of their Iniquity.

20. As for the Beauty of his Ornament, he made it excellent; but they made in it the Images of their abominable, their deteſtable Things: therefore I put it ſeparate from them.

21. And I will give it into the Hands of Strangers for a Prey, and to the Wicked of the Earth for a Spoil, who ſhall profane it.

22. I will alſo turn about my Face from them, when they profane my ſecret Place; into which Robbers ſhall enter, and profane it.

23. Make a Chain: for the Country is filled with Trials of Blood, and the City with Violence.

24. Therefore I will bring the worſt of the Gentiles, and they ſhall poſſeſs their Houſes; I will alſo make the Excellency of the ſtrong ones ceaſe, and their holy Places ſhall be profaned.

25. Deſtruction is coming, and though they ſeek for Peace, there ſhall be none.

26. One Calamity ſhall come upon another, and there ſhall be one Report after another; and they ſhall ſeek for a Viſion from the Prophet, but the Law ſhall periſh from the Prieſt, and Counſel from the Elders.

27. The King ſhall mourn, the Prince be cloathed with Deſolation, and the People of the Country ſhall be troubled in their Buſineſs: I will do to them after their Way, and judge them with their own Judgments, and they ſhall know that I am the Lord.

Ver. 7. *Echoing*] ſuch as in *Iſa.* xvi. 9, 10. where is the ſame *Heb.* Word; yet how poorly has this been expounded!

Ver. 13. *return*] at the Year of Jubile.

Ver. 27. *in their Buſineſs*] This was ſo hard to underſtand, that even *Caſtalio*, with his great Liberty in giving the Senſe, has it like *our Eng.* as likewiſe the very induſtrious *Jun.* and *Trem.* without any Expoſition; though it was their Minds that were to be troubled, concurrent with the foregoing.

CHAP.

CHAP. VIII.

AND in the ſixth Year, on the fifth of the ſixth Month, I was ſitting in my Houſe, and the Elders of Judah ſate before me, where the Hand of the Sovereign Lord fell upon me.

2. And I ſaw plainly that there was a Likeneſs as the Appearance of Fire, from the Appearance of his Loins downward Fire; and from his Loins upward as the Appearance of Shining, like the Colour of a live Coal.

3. And he reached out the Shape of a Hand, and taking me by a Lock of my Head, the Spirit lifted me up between the Earth and Heaven, and brought me to Jeruſalem in the Viſions of God, to the Door of the inner Gate that looks northward, where there was the Seat of the Image of Jealouſy which makes jealous.

4. Behold alſo the Glory of the God of Iſrael was there, according to the Appearance which I ſaw in the Vale.

5. Then he ſaid to me, Man, look up now the Way *that* is northward; which I did accordingly, and behold on the North at the Gate of the Altar, there was this Image of Jealouſy in the Entry.

6. He further ſaid to me, Doſt thou ſee, Man, what they do, the great Abominations which the Family of Iſrael do here, that I may be far off from my Sanctuary? But turn yet again, thou ſhalt ſee greater Abominations.

7. So he brought me to the Door of the Court, and I ſaw plainly that there was a Hole in the Wall.

8. Upon this he ſaid to me, Man, dig now in the Wall; which I did accordingly, and behold there was a Door.

9. When he ſaid to me, Go in, and ſee the wicked Abominations which they do here.

10. And going in, I ſaw plainly that there were all Shapes of creeping Things and deteſtable Beaſts, with all the filthy Idols of the Family of Iſrael, drawn upon the Wall round about every where.

11. Before which ſtood ſeventy Men of the Elders of the Family of Iſrael, and Jaazaniah the Son of Shaphan in the midſt of them, each with his Cenſer in his Hand; and there went up a plentiful Cloud of Incenſe.

12. Whereupon he ſaid to me; Doſt thou ſee, Man, what the Elders of the Family of Iſrael do in the Dark, each in the Chambers of his Pictures? For they ſay, The Lord does not ſee us, the Lord has forſaken the Earth.

13. He likewiſe ſaid to me, Turn yet again, thou ſhalt ſee greater Abominations which they do.

14. And bringing me to the Door of the Gate of the Lord's Houſe, which was towards the North, behold Women ſate there weeping for Tammuz.

15. Doſt thou ſee, ſaid he to me, Man? Turn yet again, thou ſhalt ſee greater Abominations than theſe.

16. Next he brought me into the inner Court of the Lord's Houſe, and behold at the Door of the Temple of the Lord, between the Porch and Altar, were about five and twenty Men, with their Backſides to the Temple of the Lord, and their Faces eaſtward, towards which they bowed down to the Sun.

Ver. 1. *ſixth Year*] as in Chap. i. 2.

Ver. 2. *ſaw*] It is evident the Account of this Viſion continues to Chap. xi. 25. and by the Manner of relating it *Interpreters* have concurred, that *Ezekiel* ſaw it while the Elders were preſent, in an Extaſy of Mind. But *Lowth* in his *Commentary* mentions with Approbation one of great Character, who by the *Preface* ſeems to be the *Biſhop of Coventry and Litchfield*, that thinks the Prophet ſaw it in the fourth Month before called *Tamuz*, by reaſon of what he beheld, Ver. 14. and that now he only told it to thoſe who were ſitting with him. According to this the firſt Verſe of this Chap. and the laſt Verſe of the 11th have properly an immediate Connection, and all between them is as if it were in a Parentheſis, which is very particular: if it had been ſo, there were two Ways proper to repreſent it, either by putting the Matter of this firſt Verſe forward to that laſt, or placing that laſt Verſe backward to this; but if the Intent was to ſhew that the Appearance was when the Elders were there, the Method now uſed is the proper one to deſcribe it, which we may therefore conclude to be the Reality of the Matter. Beſides *the Hand of the Lord being upon him* was an Introduction to the former Viſion, Chap. i. 3., and would ſcarce have been mentioned, eſpecially at ſuch a Diſtance, for the mere telling of the Narration. The Pretence concerning *Tamuz*, even if ſuch a Conjecture is allowed, that the only Time of weeping for him was in the 4th Month, would be of little or indeed no Weight; ſince the Viſion was to ſhew *Ezekiel* what Abominations were done at *Jeruſalem*, which was unneceſſary to be at the very Time they were performed, nor is it likely that the ſeveral Things were really done ſucceſſively, as the Prophet beheld them in the Viſion.

Ver. 3. *lifted*] As ſtrange as it may ſeem, *Lowth* pretends there was *a Local Tranſlation of the Prophet from Chaldea to Jeruſalem*, to help out the foregoing Notion, I ſuppoſe: according to which *Ezekiel* muſt have dug in the Wall, and gone in, Ver. viii. 10. but that ſurely would not have been ſuffered by the 70 Men, much leſs would they have performed that idolatrous Service, which they were ſo careful to conceal in a dark ſecure Room after he was got in; and abſurd muſt it be for them to ſay, *The Lord does not ſee us*, Ver. 12. when they ſaw the Prophet looking on; nay if all was actually done, one of the ſix Men muſt mark thoſe mentioned, Ch. ix. 4. and the other five ſlay the reſt, Ver. 5, 6, 7, 8. whereas they are afterwards repreſented alive in the 11th Chap. being what might conſiſt in a Viſion.

Ib. *inner Gate*] of the inner Court.

Ver. 10. *every where*] the *Heb.* being *round about round about*.

Ver. 14. *Tammuz*] See the *Chronology* at the End of *Exod.*

Ver. 16. *Door*] which was at the eaſt End of the Temple, the moſt holy Place being at the Weſt, and there was no other Way in; but this was the outer Door of the Porch, the Altar for Burnt-offerings being in the middle of the inner Court.

Ib. *Men*] who by the Place deſcribed were Prieſts, *Joel* ii. 17.

Ib. *Sun*] as was the Manner of the *Magian* Idolaters

17. And

17. And he ſaid to me; Doſt thou ſee, Man? Is any Thing lighter to the Family of Judah, than to act the Abominations which they do here? For they have filled the Country with Violence, and turned back to provoke me, behold they alſo put forth the Branch to their Noſe.

18. Therefore I will likewiſe act in Wrath, my Eye ſhall have no compaſſion, nor will I ſpare; nay call in my Hearing, as they may with a loud Voice, I will not hearken to them.

CHAP. IX.

HE called in my Hearing too with a loud Voice as follows, Let thoſe who have the Viſitation of the City approach, each with his deſtroying Weapon in his Hand.

2. And behold there came ſix Men from the Way of the uppermoſt Gate, which looks northward, each with his diſperſing Weapon in his Hand, among whom was one Man cloathed with Linen, having a Writer's Inkhorn on his Loins; and they went in, and ſtood by the braſen Altar.

3. The Glory of the God of Iſrael was alſo liſted up from the Cherub which it was upon, to the Threſhold of the Houſe; and he called to the Man cloathed with Linen, who had the Writer's Inkhorn on his Loins.

4. To whom the Lord ſaid, Paſs through the midſt of the City, namely Jeruſalem; and make a Mark upon the Foreheads of the Men who ſigh and cry, for all the Abominations which are done within it.

5. And to the others he ſaid in my Hearing; Paſs through the City after him, and ſlay; let your Eye have no compaſſion, nor do ye ſpare.

6. Kill till they are deſtroyed old *and* young, with Virgins, Children and Women, but do not go nigh any Man upon whom there is the Mark, and begin at my Sanctuary. So they began with the old Men who were before the Houſe.

7. Defile the Houſe, added he to them, and fill the Courts with Slain, go forth. Accordingly they went forth, and ſlew in the City.

8. Now as they were ſlaying them, and I was left, I fell upon my Face, and cried out, ſaying, Alas! O Sovereign Lord, wilt thou deſtroy the whole Reſidue of Iſrael, in thy pouring out thy Wrath upon Jeruſalem?

9. At which he anſwered me; The Iniquity of the Family of Iſrael and Judah is inexpreſſibly great, the Country being full of Blood, and the City of turning aſide: for they ſay, The Lord has forſaken the Earth, and the Lord does not ſee.

10. As for me alſo, my Eye ſhall have no compaſſion, nor will I ſpare; I will render their Way on their own Head.

11. And behold the Man cloathed with Linen, on whoſe Loins was the Inkhorn, brought back Word thus, I have done, as thou didſt command me.

CHAP. X.

I FURTHER ſaw plainly that in the Firmament which was over the Head of the Cherubs, there appeared above them like a Sapphire Stone, as the Appearance of the Likeneſs of a Throne.

2. And he ſaid thus to the Man cloathed with Linen, Go in between the Wheels, under the Cherub, and fill both thy Hands with Coals of Fire from between the Cherubs, and ſprinkle over the City. And he went in my Sight.

3. Now the Cherubs ſtood on the right Side of the Houſe, when the Man went in, and a Cloud filled the inner Court:

4. But then the Glory of the Lord went up from the Cherub, over the Threſhold of the Houſe; ſo that the Houſe was filled with the Cloud, and the Court with the Brightneſs of the Lord's Glory.

5. And the Sound of the Wings of the Cherubs was heard to the outer Court, like the Voice of God Almighty when he ſpeaks.

6. And when he had commanded the Man cloathed with Linen, that he ſhould take Fire from between the Wheels, betwixt the Cherubs, and he was gone in, and ſtood by the Wheels;

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of thoſe Times, whoſe Prieſts by a Conſpiracy about 70 Years after, promoting one of themſelves to the *Perſian* Empire, on the Death of *Cambyſes* the Son of *Cyrus*, and the Faction being overturned, that Sort of Idolatry fell to decay, but was afterwards revived by *Zoroaſtres*, *Hyde*'s *Religio veterum Perſarum*.

Ver. 17. *Branch*] probably of ſome particular Wood idolatrouſly conſecrated to the Sun; ſee 2 *Mac.* vi. 7.

Ib. *Noſe*] to ſmell to it.

Ver. 2. *each with*] *with* being wanting in the *com. Eng. Bib.* as an Ablative Sign of the Manner; where alſo *his* from the *Heb.* ו is left out.

Ver. 3. *lifted up*] The *Heb.* Verb being paſſive, the *Eng.* ſhould indeed be the ſame; but then it ſhould be ſuch a Verb as may be made paſſive, which *go up* being a Neuter Verb cannot: ſo that the putting *was* to *gone up* in the *com. Tranſ.* does not make it paſſive like the *Heb.* but inſtead of that, which it ſeems was deſigned, only throws it into a wrong Tenſe.

Ver. 9. *inexpreſſibly*] as at *Exod.* i. 7.

Ver. 2. *both thy Hands*] being the dual, not ſing. Number, and as in Ver. 7.

Ver. 4. *went up*] as already related, Chap. ix. 3. which afterwards reſumed its Place over the Cherubs, Ver. 18.

7. A Cherub reached out his Hand from between the reſt, to the Fire which was between them, *of which* he took up, and put into both the Hands of him that was cloathed with Linen; who received *it*, and went out.

8. Beſides there appeared at the Cherubs the Shape of a Man's Hand under their Wings.

9. And I ſaw plainly that there were four Wheels by the Cherubs, one Wheel by one Cherub, and another Wheel by another; and the Appearace of the Wheels was like the Colour of a Beryl Stone.

10. As for their Appearances, thoſe four had the ſame Likeneſs, as it were of one Wheel within another.

11. When they went, it was on their four Parts, and that without turning about: for they went to the Place that the Head looked, following it, not turned about in their going along.

12. And their whole Body, with their Backs, Hands and Wings, as alſo the Wheels, namely thoſe which they four had, were full of Eyes round about.

13. As for the Wheels, it was called to them in my Hearing, O Wheel.

14. And each had four Faces: the firſt Face was that of a Cherub, the ſecond Face that of a Man, the third that of a Lion, and the fourth that of an Eagle.

15. So the Cherubs were lifted up: that being the living Creature which I ſaw at the River Chebar.

16. Moreover when the Cherubs went, the Wheels went by them; and when the former took up their Wings to go up from the Earth, the latter alſo did not turn about from them.

17. When thoſe ſtood ſtill, they did; and when thoſe were lifted up, they were lifted up with them: for the Spirit of the living Creature was in them.

18. Then the Glory of the Lord went out from the Threſhold of the Houſe, and ſtood over the Cherubs.

19. Who took up their Wings. and were lifted up from the Earth in my Sight, having the Wheels over againſt them when they went out; and this ſtood at the Door of the eaſt Gate of the Lord's Houſe, with the Glory of the God of Iſrael over them above.

20. That was the living Creature which I ſaw under the God of Iſrael, at the River Chebar; and I knew that they were Cherubs.

21. Each had four Faces apiece, and each four Wings; and there was the Likeneſs of a Man's Hands under their Wings.

22. As to the Likeneſs of their Faces, they were the ſame which I ſaw at the River Chebar, the Appearances of them, and themſelves; each one going ſtraight forward.

CHAP. XI.

AND the Spirit took me up, and brought me to the eaſt Gate of the Lord's Houſe, which looks eaſtward, and behold at the Door of the Gate were five and twenty Men; among whom I ſaw Jaazaniah the Son of Azzur, and Pelatiah the Son of Benaiah, Princes of the People.

2. Upon this he ſaid to me; Man, theſe are the Perſons that deviſe Iniquity, and give evil Counſel in this City:

3. Who perſuade, not nearly to build Houſes; that is the Pot, and we are the Fleſh.

4. Therefore propheſy againſt them, propheſy, Man.

5. And the Spirit of the Lord fell upon me, and he ſaid to me: Declare, thus ſays the Lord, you have ſaid ſo, O Family of Iſrael; for I know what Things come up in your Mind.

6. You have multiplied your Slain in this City, and filled the Streets of it with them.

7. Therefore thus ſays the Sovereign Lord; Your Slain whom you have made within it, they are the Fleſh, and that is the Pot; but I will bring you out from within it.

8. You have been afraid of the Sword, and I will bring the Sword upon you, ſays the Sovereign Lord.

9. And I will not only bring you out from within it, but will deliver you into the Power of Strangers, and execute Judgments on you.

Ver. 14. *Cherub*] which by Chap. i. 10. appears to be like that of an Ox; and *cherab* with the ſame Letters in *Chaldee* ſignifies *to plough*, the proper Work of Oxen in thoſe Times. The Appearance however might be ſomething different as *Ezekiel* ſaw it, direct and ſideways.

Ib. *ſecond*] In the former Viſion as they were coming towards him, Chap. i. 4. *Ezekiel* begins mentioning the Faces on the right Side, firſt the Man's, next the Lion's, then tells thoſe on the left in the ſame Manner: whereas here he begins with the Cherub's Face, which might now be next to him, or becauſe it was the proper Face, and counts them as they were placed round after each other.

Ver. 17. *with them*] either miſtaken by our *Tranſlators* for *themſelves*, or left out, more likely the former.

Ver. 3. *nearly*] or *in a near Place*, according to the *Heb.* which is more than *near*; and by the Pointing belongs to what follows, as the Verb is alſo infinitive, not imperative. They being afraid the City ſhould be beſieged by *Nebuchadnezzar*, Ver. 8. 2 *Chr.* xxxvi. 13. as it was about three Years after, Ch. viii. 1. 2 *King.* xxv. 1. might properly adviſe not to build Houſes near the City, becauſe they would be an Advantage to the Beſiegers; ſee *Trem.* and *Jun.*

Ib. *Pot*] to hold the Fleſh; which the Lord nevertheleſs declares the City ſhould not them, Ver. 7, 9, 11.

Ver. 5. *he ſaid*] See Chap. iii. 24.

10. You

10. You ſhall fall by the Sword, I will judge you at the Border of Iſrael, and you ſhall know that I am the Lord.

11. That ſhall not be a Pot to you, nor ſhall you be Fleſh within it: I will judge you at the Border of Iſrael.

12. And you ſhall know that I am the Lord, who have not gone in my Ordinances, nor done my Rules, but have done according to the Rules of the Nations that are round about you.

13. When I propheſied, Pelatiah the Son of Benaiah alſo dying, I fell upon my Face, and cried aloud thus, Alas, O Sovereign Lord, wilt thou make the Reſidue of Iſrael be conſumed?

14. Again I had the Lord's Commiſſion as follows:

15. Man, thy own Brethren, thy Kinſmen, and all the whole Family of Iſrael, are they to whom the Inhabitants of Jeruſalem have ſaid, Get you far off from the Lord, this Country is given to us for an Inheritance.

16. Therefore declare, Thus ſays the Sovereign Lord, Removed them as I have far off among the Nations, and ſcattered them as I have in the Countries; yet will I be a little Sanctuary to them in the Countries whither they are come.

17. For which reaſon declare; Thus ſays the Sovereign Lord, I will alſo bring you together from the People, and gather you from the Countries into which you are ſcattered, and will give you the Land of Iſrael.

18. Thither ſhall they come, and take away all its deteſtable and abominable Things from it.

19. And I will give them one Heart, and put a new Spirit within you: I will even take away the ſtoney Heart out of their Body, and give them a Heart of Fleſh:

20. That they may go in my Ordinances, obſerve my Rules, and do them; ſo may be a People to me, and I be a God to them.

21. But I will render their Way on their Heads, whoſe Mind goes according to the Mind of their deteſtable and abominable Things, ſays the Sovereign Lord.

22. Then the Cherubs took up their Wings, having the Wheels over againſt them; over whom was the Glory of the God of Iſrael above.

23. And the Glory of the Lord went up from the midſt of the City, and ſtood upon the Mountain which was at the eaſt Side of it.

24. Afterwards the Spirit took me up, and brought me into Chaldea to them of the Captivity, in the Viſion by the Spirit of God: ſo the Viſion which I ſaw went up from me.

25. And I ſpoke to them of the Captivity all the Lord's Matters, which he ſhewed me.

CHAP. XII.

BESIDES I had the Lord's Commiſſion thus:

2. Man, thou dwelleſt among a rebellious Family; who having Eyes to ſee, do not ſee, *and* Ears to hear, do not hear, becauſe they are a rebellious Family.

3. Therefore thou Man, prepare thee Goods to be carried away, and carry away by Day in their Sight, and that from thy own to another Place: perhaps they will conſider, though they be a rebellious Family.

4. When thou haſt brought out thy Goods by Day in their Sight, as Goods to be carried away; thou ſhalt come forth thy ſelf at Evening in their Sight, as thoſe who are carried away do.

5. Dig for thy ſelf in their Sight through the Wall, and bring out through it.

6. Thou ſhalt carry upon the Shoulder in their Sight, bringing out in the Twilight, covering thy Face, that thou mayeſt not ſee the Ground: for I make thee a Token to the Family of Iſrael.

7. And I did ſo as I was commanded: I brought out my Goods by Day, as Goods to be carried away, and at Evening I dug for my ſelf through the Wall with my own Hand; I brought out in the Twilight, carrying upon the Shoulder in their Sight.

8. In the Morning I had the Lord's Commiſſion as follows:

9. Man, did not the Family of Iſrael, the rebellious Family, aſk thee, What art thou doing?

10. Tell them, that the Sovereign Lord ſays, This Burden is *for* the Prince in Jeruſalem, and the whole Family of Iſrael, amongſt whom they are.

11. Say; I am your Token: as I have done, ſo ſhall it be done to them, they ſhall come into Captivity among thoſe that are carried away.

Ver. 12. *who*] the *Heb.* Relative.

Ver. 24 *brought*] viz. back again, Ch. viii. 3.

Ver. 10. *amongſt whom they are*] which the *Heb.* verbatim *whom they are amongſt them* muſt certainly ſignify, this being the very *Heb.* Manner of expreſſing it, or the like; and *they* appears to mean thoſe belonging to the Prince, Ver. 14. as the ſame is uſed Ver. 12. not to interpret with others, *among them* to be *among themſelves.*

Ver. 11. *among thoſe that are carried away*] or *in the Captivity*, as the ſame Noun is rendered Ver. 4.

come

12. For the Prince who is amongſt them ſhall carry on the Shoulder in the Twilight, and come forth; they ſhall dig through the Wall to bring out through it: he ſhall cover his Face, to the intent that he may not ſee the Ground with the Eye.

13. And I will ſpread my Net over him, ſo that he ſhall be taken in my Hunting-net: nay I will bring him to Babylon, the Country of the Chaldeans; yet he ſhall not ſee it, though he ſhall die there.

14. All who are round about him being his Helpers, and all his Troops will I ſcatter in every Wind, and draw forth a Sword after them.

15. And they ſhall know that I am the Lord, when I diſperſe them in the Nations, and ſcatter them in the Countries.

16. I will notwithſtanding leave of them a few Perſons, from the Sword, Famine and Peſtilence; that they may tell all their abominable Things in the Nations whither they come, and they ſhall know that I am the Lord.

17. Moreover I had the Lord's Commiſſion as follows:

18. Man, thou ſhalt eat thy Victuals with Quaking, and drink thy Liquor with Diſturbance and Trouble.

19. And thou ſhalt pronounce to the People of the Country; Thus ſays the Sovereign Lord, about the Inhabitants of Jeruſalem, concerning the Land of Iſrael; They ſhall eat their Victuals with Trouble, and drink their Liquor with Deſolation; that her Country may be deſolate from what it is filled with, by reaſon of the Violence of all who dwell in it.

20. The Cities which are inhabited ſhall be laid waſte, the Country ſhall become deſolate, and you ſhall know that I am the Lord.

21. I had alſo the Lord's Commiſſion thus:

22. What Proverb, Man, is this of yours concerning the Land of Iſrael, that the Time is prolonged, and every Viſion periſhes?

23. Therefore declare to them, that the Sovereign Lord ſays; I will make this Proverb ceaſe, and they ſhall no more uſe it for a Proverb in Iſrael; but tell them, The Time is near, and the Matter of every Viſion.

24. For there ſhall be no more any vain Viſion, or flattering Divination, within the Family of Iſrael.

25. Since I am the Lord, who will ſpeak the Matter which I have to ſpeak, and it ſhall be done, without any longer Delay: for I will not only ſpeak the Matter, O rebellious Family, but do it in your Days, ſays the Sovereign Lord.

26. The Lord's Commiſſion I had further as follows;

27. Man, behold the Family of Iſrael ſay, The Viſion which he ſees is for many Days, and he propheſies of Times far off.

28. Therefore tell them; Thus ſays the Sovereign Lord, None of my Words ſhall be delayed any more, the Matter which I ſpeak ſhall alſo be done, ſays the Sovereign Lord.

CHAP. XIII.

AND I had the Lord's Commiſſion thus:

2. Propheſy, Man, to the Prophets of Iſrael that propheſy, and ſay to them who are Prophets of their own Minds: Hear the Lord's Commiſſion;

3. Thus ſays the Sovereign Lord; Wo be to the vile Prophets, who go after their own Spirit, and have ſeen Nothing.

4. Thy Prophets, O Iſrael, are like the Foxes in the waſte Places.

5. You do not go up into the Breaches, and make up the Fence for the Family of Iſrael, that they may ſtand in the Battle on the Day of the Lord.

6. They ſee Falſehood and lying Divination, ſaying, The Lord ſays, when the Lord has not ſent them; and they make *others* wait for the Matter to be confirmed.

7. Do not you ſee a falſe Viſion, and tell a lying Divination, when you declare, The Lord ſays, and I have not ſpoken?

8. Therefore thus ſays the Sovereign Lord: Becauſe you ſpeak Vanity, and ſee Lying: therefore behold I am againſt you, ſays the Sovereign Lord.

9. And my Hand ſhall be againſt the Pro-

Ver. 13. *not ſee*] for *Zedekiah*'s Eyes were put out, before he was carried thither, 2 *King.* xxv. 7.

Ver. 19. *Deſolation*] it coming from the Verb that follows; and is accordingly rendered by *Jun.* and *Trem. deſolatione*, as it is likewiſe by *Pagn. Munſt.* and the *vulg. Lat.* Tranſ. by *Leo Jud. vaſtatione.*

Ver. 22. *concerning*] not the ſame Particle as in the next Verſe before *Iſrael*, and thoſe to whom *Ezekiel* propheſied were not *in the Land of Iſrael:* thus *Jun.* and *Trem.* render it *de*, as it has often this Meaning.

Ib. *the Time is prolonged*] So the *Jews* have ſoothed themſelves up ſince the Coming of *Chriſt*; there being great Expectation among them, as well as Proof, that it would be about the Time it was, of which ſee in ſhort *Grotius*'s *Truth of the Chriſtian Religion*, Lib. v. 14. wherein he mentions, that *the* Hebrew Maſter Nehumias, *who was* 50 *Years before, ſaid then openly, that the Time of the* Meſſiah *ſignified by* Daniel, *could not be prolonged beyond thoſe fifty Years:* however *Le Clerc* in a *Note* thereon, ſays it would have been right for *Grotius* to have told whence he had it, and ſuppoſes it was only from ſome *Jew*; but *Patrick* in his *Eng. Tranſ.* of that notable *Book*, ſhews otherwiſe in the *Pref.*

Ver. 4. *like the Foxes in the waſte Places*] running any whither, being of no Certainty, Ver. 3, 6. nor Uſe, Ver. 5.

phets

phets who ſee Vanity, and divine Lying; they ſhall not be in the Counſel of my People, neither ſhall they be written in the Writing of the Family of Iſrael, nor come into the Land of Iſrael; and you ſhall know that I am the Sovereign Lord.

10. Foraſmuch as they make my People err, by ſaying, Peace, when there is none; as alſo one builds a mud Wall, and behold others plaiſter it with untempered Mortar.

11. Say to thoſe who plaiſter with untempered Mortar, that it ſhall fall: there is an overflowing Shower, and you, O great Hailſtones, ſhall fall, and a very tempeſtuous Wind ſhall cleave aſunder.

12. When behold the Wall is fallen, will it not be ſaid to you, Where is the Plaiſtering which you plaiſtered?

13. Therefore thus ſays the Sovereign Lord; I will even cleave aſunder with a very tempeſtuous Wind in my Wrath, and there ſhall be an overflowing Shower in my Anger, with great Hailſtones in Wrath to conſume.

14. So will I demoliſh the Wall which you plaiſter with untempered Mortar, and throw it down to the Ground, ſo that its Foundation ſhall be diſcovered; and when it falls, you ſhall be conſumed within it, and ſhall know that I am the Lord.

15. Thus I will accompliſh my Wrath on the Wall, and on thoſe that plaiſter it with untempered Mortar; and will ſay to you, There is no Wall, nor any who plaiſtered it;

16. *Namely* the Prophets of Iſrael, who propheſy for Jeruſalem, and ſee Viſions of Peace for her, when there is no Peace, ſays the Sovereign Lord.

17. Thou Man likewiſe, put thy Face towards the Daughters of thy People, who propheſy out of their own Hearts, and propheſy againſt them,

18. Saying: Thus ſays the Sovereign Lord; Wo be to the Women that ſew Cuſhions for all Arm-pits, and make Bolſters for the Head of every Height, to hunt Souls. Shall you hunt the Souls of my People, and keep alive the Souls that you have;

19. As alſo make me profane to my People, for Handfuls of Barley, and Pieces of Bread, to make the Souls die that ſhould not die, and to keep the Souls alive that ſhould not live, by your lying to my People who hear it?

20. Therefore thus ſays the Sovereign Lord; Behold I am againſt your Cuſhions, whither you hunt Souls to the flouriſhing Women, and will tear them from your Arms; and I will let the very Souls go that you hunt to the flouriſhing Women.

21. I will likewiſe tear your Bolſters, and deliver my People out of your Power, where they ſhall be no more to be hunted; and you ſhall know that I am the Lord.

22. Becauſe you grieve the Heart of the Righteous by Falſehood, when I have not made it grieve, and ſtrengthen the Hands of the Wicked, that he may not return from his evil Way, to be reſtored to Life:

23. Therefore you ſhall not ſee Vanity, nor uſe Divination any more; but I will deliver my People out of your Power, and you ſhall know that I am the Lord.

CHAP. XIV.

SOME of the Elders of Iſrael alſo came to me, and ſitting before me,

2. I had the Lord's Commiſſion as follows:

3. Man, theſe Men bring up their filthy Idols in their Heart, and put the Stumbling-block of their Iniquity before their Face; ſhall I be at all enquired of by them?

4. Therefore ſpeak to them, and tell them; Thus ſays the Sovereign Lord; Each Man of the Family of Iſrael who brings up his filthy Idols into his Heart, and ſets the Stumbling-block of his Iniquity before his Face, then comes to a Prophet: I the Lord will have him that comes be anſwered concerning the Multitude of his filthy Idols:

5. That I may take the Family of Iſrael in their own Mind, who are all of them alienated from me by their filthy Idols.

6. Declare therefore to the Family of Iſ-

Ver. 18. *for all Arm-pits*] As if it were to lift up eaſy, as Flatterers do.

Ver. 20. *the flouriſhing Women*] ſpoken of in the Verſes before, this being the pref. fem. and plur. Participle, from the Verb of that Signification, and which never ſignifies *to flie* elſewhere. The Root פרח might be miſtaken for ברח *to flee*, and theſe Engliſh Words being confounded together, the former might be put for the latter, were not the *vulg. Lat. volo*; yet who knows whether that might not be affected in ſome Inſtance, as here, by the *old Saxon*, which had likewiſe *fleoyan* and *flean?* It ſeems however more likely, that there being a Noun from this Verb which ſignifies the *Young of Birds*, as another does a *Flower*, both from their *flouriſhing*, *fly* was made at Random from thence. But is not *hunting Things to make them flie*, contrary to Senſe, when they are hunted to be caught? The *Eng. Marg.* or *in a garden*, is a ſtrange Imagination, perhaps becauſe Things flouriſh or bud there, which however deſtroys the other Meaning. The *Gr. Tranſlator* evidently did not underſtand it; as he the firſt time confounds it with the Verb for *hunt*; rendering both συσρέφετε, *you gather together*, and the latter contrarily διασπορπισμόν, *Diſperſion*.

Ver. 22. *to be reſtored to Life*] *Heb. to reſtore him to Life*; and *by promiſing him life* apparently wrong.

Ver. 3. *bring up—in their Heart*] the ſame in Senſe as *mind*; according to the like with the ſame Verb Ch. xi. 5. & xx. 32. & xxxviii. 10. *Iſa.* lxv. 17. *Jer.* iii. 16. & xliv. 21. & xix. 5. & li. 50. ſee alſo *Iſa.* xlvi. 8.

Ver. 4. *be anſwered*] the *Heb.* Verb paſſive.

Ib. *concerning*] as in Ver. 7.

Ver. 5. *who*] a Relative as elſewhere.

rael: Thus ſays the Sovereign Lord; Return, and turn *your ſelves* back from your filthy Idols, and from all your Abominations turn back your Face.

7. For each Man of the Family of Iſrael, or of the Strangers that ſojourn in Iſrael, who is ſeparated from following me, and brings up his filthy Idols into his Heart, and ſets the Stumbling-block of his Iniquity before his Face; then comes to a Prophet to enquire of him concerning me, I the Lord will have him be anſwered concerning me;

8. That I will put my Face againſt that Man, will make him be ſet for a Sign and for Proverbs, and will cauſe him to be cut off from among my People; ſo you ſhall know that I am the Lord.

9. As for a Prophet when he is enticed, and ſpeaks a Matter, I the Lord let that Prophet be enticed; but I will ſtretch out my Hand againſt him, and deſtroy him from among my People Iſrael.

10. And they ſhall ſuffer for their Iniquity; the Iniquity of the Prophet being even as that of the Enquirer:

11. That the Family of Iſrael may no more go aſtray from following me, nor defile themſelves any more with all their Revoltings; but may be a People to me, and I be a God to them, ſays the Sovereign Lord.

12. Again I had the Lord's Commiſſion thus:

13. Man, when the Country ſins againſt me, by committing a Fault, and I ſtretch out my Hand againſt it, and break its Staff of Bread, ſending Famine into it, and cut off from it Man and Beaſt;

14. And there ſhould be theſe three Men within it, Noah, Daniel and Job, they ſhould deliver *but* their own Souls by their Righteouſneſs, ſays the Sovereign Lord.

15. If I cauſe ill Beaſts to paſs through the Country, which make it deſtitute; ſo that it becomes deſolate, without any one paſſing through, by reaſon of the Beaſts;

16. Theſe three Men being within it, by my living, ſays the Sovereign Lord, they ſhould deliver neither Sons nor Daughters; they alone ſhould be delivered, but the Country ſhould become deſolate.

17. Or ſhould I bring the Sword upon that Country, and ſay, Sword, paſs through the Country, and I ſhould cut off from it Man and Beaſt;

18. Though theſe three Men were within it, by my living, ſays the Sovereign Lord, they ſhould not deliver Sons or Daughters; but themſelves alone ſhould be delivered.

19. Or ſhould I ſend the Peſtilence into that Country, and pour out my Wrath upon it with Blood, to cut off Man and Beaſt from it;

20. Though Noah, Daniel, and Job were within it, by my living, ſays the Sovereign Lord, they ſhould not deliver Son nor Daughter; they ſhould deliver *but* their own Souls by their Righteouſneſs:

21. Much leſs, ſays the Sovereign Lord, *when* I ſend my four grievous Judgments to Jeruſalem, the Sword, Famine, ill Beaſts and Peſtilence, to cut off from it Man and Beaſt.

22. Yet behold there ſhall be left in it a Remnant eſcaped, that ſhall be brought out, Sons and Daughters, who behold will come forth to you, and ye ſhall conſider their Way and Deeds; and ſhall be comforted for the Ill which I have brought upon Jeruſalem, all that I have brought upon it.

23. They ſhall even comfort you, when ye conſider their Way and Deeds; and ye ſhall know that I have not done all which I have done in it for nothing, ſays the Sovereign Lord.

CHAP. XV.

THE Lord's Commiſſion I had too as follows:

2. Man, what is the Vine-tree more than any other, *or* a Branch which is among the Trees of the Wood?

3. Is there Wood taken of it to be made up for Work? Do they take a Pin of it to hang any Thing upon it?

4. Behold it is put into the Fire to be conſumed; the Fire conſumes both Ends of it, and the Middle of it is burnt up; is it fit for Work?

5. Lo when it is whole, it is not made up for Work; much leſs when the Fire has conſumed it, and is burnt up, ſhall it be made up for Work any more.

6. Therefore thus ſays the Sovereign Lord; According as the Vine-tree is among the Trees of the Wood, which I give to the Fire to be conſumed; ſo will I give the Inhabitants of Jeruſalem.

7. Againſt whom I will put my Face; though they get out of one Fire, another ſhall conſume them: thus you ſhall know that I am the Lord, when I ſet my Face againſt them.

Ver. 7. *concerning me*] both times the ſame in *Heb.*
Ver. 8. *That I will*] according to *Jun.* and *Trem.* and the apparent Meaning.
Ver. 9. *let*] See *Exod.* vii. 3.
Ver. 3. *made up*] Nothing of *meet.*

8. And

8. And I will make the Country desolate, because they have committed a Crime, says the Sovereign Lord.

CHAP. XVI.

MOREOVER I had the Lord's Commission as follows:

2. Man, let Jerusalem know her Abominations.

3. Thou shalt declare: Thus says the Sovereign Lord to Jerusalem; Thy Traffick and Birth are from the Country of the Canaanites, thy Father being an Amorite, and thy Mother a Hittite.

4. And as for thy Birth, on the Day thou wast born thy Navel was not cut, neither wast thou washed with Water at my Sight *of thee*, nor salted at all, nor yet swathed at all.

5. No Eye had compassion upon thee, to do one of these Things to thee, by taking pity on thee; but thou wast cast out in the Field, with the Loathing of thy Person, on the Day thou wast born.

6. And I passing by thee, saw thee lying to be trod on in thy Blood, and said to thee, Live in thy Blood, which I repeated to thee.

7. I made thee ten thousand like the Sprout of the Field, and thou didst increase, become great, and camest to be in the chief Ornament; the Breasts were put in order, and thy Hair grew, whereas thou hadst been naked and bare.

8. Thus when I passed by thee, and saw thee, behold thy Time was the Time of Love, for I spread my Skirt over thee, and covered thy Nakedness; nay I sware to thee, and entered into a Covenant with thee, says the Sovereign Lord, and thou becamest mine.

9. I also washed thee with Water, rinsing thy Blood from thee, and anointed thee with Oil.

10. Besides I cloathed thee with Embroidery, shod thee with Badgers Skin, girded thee about with fine Linen, and covered thee with Silk.

11. And I decked thee with an Ornament, put Bracelets upon thy Hands, and a Chain upon thy Neck.

12. I likewise put a Jewel upon thy Brow, Ear-rings upon thy Ears, and a fine Crown on thy Head.

13. Thou wast not only decked with Gold and Silver, having thy Cloaths of fine Linen, Silk and Embroidery, but didst eat fine Flour, Honey and Oil; nay inexpressibly beautiful wast thou, and withal didst prosper to a Kingdom.

14. So that thou hadst a Name went forth among the Nations for thy Beauty; as being perfect through my Comeliness which I put upon thee, says the Sovereign Lord.

15. But thou didst trust in thy own Beauty, and commit Whoredom with thy Name, pouring out thy Fornications on every one that passed by, who would have it.

16. And thou tookest off thy Garments, and making thee speckled Chapels, didst commit Whoredom upon them: Things which should not come, nor should it be.

17. Thou tookest thy fine Things too of my Gold and Silver, which I gave thee, and madest thee Male-images, with whom thou didst commit Whoredom.

18. And taking thy embroidered Garments, thou coveredst them; and didst put my Oil and Incense before them.

19. My Bread also which I gave thee, the fine Flour, Oil and Honey, that I caused thee to eat, thou didst put before them for a pleasant Smell, as it was, says the Sovereign Lord.

20. Nay thou tookest thy Sons and Daughters, whom thou borest to me, and didst sacrifice them to those to be consumed: is that a little Matter from thy Fornications?

21. Thou hast even killed my Children, and delivered them, that they might be made pass through *the Fire* to those.

22. And with all thy Abominations and Whoredoms, thou didst not remember the Days of thy Youth, when thou wast naked and bare, wast lying to be trod on in thy Blood.

Ver. 3. *Traffick*] from the Verb מכר *to buy*, *Buxt. Lex.* having no Relation to *Birth*, which also makes a Tautology.

Ib. *being*] The *Amorites* and *Hittites* might first build *Jerusalem*, notwithstanding the *Jebusites* had it afterwards; which is the most natural *Interpretation*, though it has been overlooked, for a remote Meaning of being wicked like those People.

Ver. 4. *Navel was not cut*] *Cumberland*, not without Shew of Reason, supposes *Adam* and *Eve* had no Navel; as they were not born, and as it would be quite useless to them: on the contrary their being without it, might be a good Confirmation a long Time to Mankind, that they were created, and not born; since *Methuselah*, who lived almost to the Flood, might see it, and tell it himself to *Shem*, who lived above 500 Years after the Flood, &c. *Origines Gent. Ant. de Leg. Patriarch.* Cap. 1.

Ib. *at my Sight*] so the *Heb.* from the Root שעה *to look about*, of which see *Buxt. Lex.* It is rendered by *Jun.* and *Trem. quum aspexi te, when I saw thee*, agreeable to Ver. 6, 8.

Ver. 6. *lying to be trod on*] the Word having no Signification of *polluted*.

Ib. *Live in*] as the Accents shew, and *Jun.* and *Trem.* translated.

Ver. 15. *with*] so *Jun.* and *Trem.* several others *in*.

Ver. 16. *thy*] *Sixtus*, *my*.

Ib. *Chapels*] not the same Word as in Ver. 24, 25, 31, 39. of which see on *Num.* xxxiii. 52.

Ver. 18. *coveredst them*] *Sixtus* again in his *Edit.* of the *Vulg. wast cloathed with them*.

23. Now

23. Now after all thy Wickedneſs, wo, wo be to thee, ſays the Sovereign Lord;

24. That thou haſt built thee a Brow, and made thee a high Place in every broad Way.

25. At every Head of the Way haſt thou built thy high Place, ſo that thou haſt made thy Beauty to be abhorred, having put open thy Feet to every one who paſſed by, and multiplied thy Fornications.

26. Thou haſt further committed Whoredom with the Egyptians thy Neighbours, of great Fleſh; and multiplied thy Fornication, to provoke me.

27. Therefore behold I ſtretched out my Hand againſt thee, and diminiſhed thy Allowance, and delivered thee to the Deſire of thoſe that hate thee, the Daughters of the Philiſtines, who are aſhamed of thy lewd Way.

28. With the Aſſyrians haſt thou likewiſe committed Whoredom, becauſe thou waſt diſſatisfied; and when thou hadſt done it, thou waſt alſo not ſatisfied.

29. So thou haſt multiplied thy Fornication at the Country of Canaan *and* to Chaldea, and yet thou art not ſatisfied with this.

30. How faint thy Heart is, ſays the Sovereign Lord, by thy doing all theſe Things, the Work of a domineering whoriſh Woman!

31. By thy building thy Brow in the Head of every Way, and making thy high Place in every broad Way! and thou haſt not been like a Harlot, for ſcorning Hire;

32. *But* a Woman that commits Adultery, who receives Strangers inſtead of her Huſband.

33. To all Harlots they give a Price, but thou giveſt thy Prices to all thy Lovers, and bribeſt them to come to thee on every Side, for thy Fornications.

34. So in thee it is different from *other* Women, in thy Fornications; ſince Whoredom is not committed by following thee, as alſo by thy giving Hire, and none being given thee, ſo that thou art become different.

35. For this reaſon, O Harlot, hear the Lord's Commiſſion:

36. Thus ſays the Sovereign Lord; Becauſe thy Filthineſs has been poured out, and thy Nakedneſs diſcovered, by thy Fornications with thy Lovers, and with all the filthy Idols of thy Abominations, and according to the Blood of thy Children whom thou haſt given to them;

37. Therefore behold I will gather together all thy Lovers, with whom thou haſt been ſweet, even all that thou haſt loved, with all that thou haſt hated; and when I have gathered them together againſt thee on every Side, I will diſcover thy Nakedneſs to them, ſo that they ſhall ſee all of it.

38. And I will judge thee with the Judgments of Women who commit Adultery, and ſhed Blood, giving thee the Blood of Wrath and Jealouſy.

39. I will alſo deliver thee into their Power, and they ſhall demoliſh thy Brow, break down thy high Places, ſtrip thee of thy Garments, and take thy fine Things, leaving thee naked and bare.

40. They ſhall moreover bring up a Company againſt thee, and ſtone thee with Stones, and ſtab thee with their Swords.

41. Thy Houſes they ſhall burn with Fire, and execute Judgments on thee in the Sight of many Women: thus I will make thee ceaſe from committing Whoredom, nor ſhalt thou give Hire any more.

42. Then will I cauſe my Wrath againſt thee to reſt, my Jealouſy ſhall depart from thee; I will be ſtill, and be diſpleaſed no more.

43. Becauſe thou didſt not remember the Days of thy Youth, but waſt moved againſt me in all theſe Things; lo I will alſo render thy Way on thy Head, ſays the Sovereign Lord, that thou mayeſt not do *this* Lewdneſs over and above all thy Abominations.

44. Behold every one who uſes Proverbs, ſhall do it thus concerning thee, The Daughter is like her Mother.

45. Thou art thy Mother's own Daughter, who loathed her Huſband and Children; and the Siſter of thy Siſters, that did loath theirs: your Mother being a Hittite, and your Father an Amorite;

46. Thy elder Siſter was Samaria, who with her Daughters dwelt on thy left Side, and thy Siſter that was younger than thou, who dwelt at thy right Side, was Sodom and her Daughters.

47. Nevertheleſs thou doſt not go in their Ways, and do according to their Abominations; *which* is ſuch a little contemptible Matter, that thou art more corrupt than they in all thy Ways.

48. By my living, ſays the Sovereign Lord, Sodom thy Siſter and her Daughters did not do, as thou doſt with thine.

49. Lo this was the Iniquity of thy Siſter Sodom, ſhe and her Daughters had Exaltation, Fulneſs of Victuals, and undiſturbed

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Ver. 26. *Fornication*] not plural here; our *Tranſlators*, it ſeems, miſtaking ו for ן

Ver. 43. *waſt moved*] according to the *Heb.* which has a Prepoſition for *againſt*; while *fretted* is unſuitable for *the Lord God*, Ver. 36.

Quietneſs

Quietneſs, yet ſhe did not ſtrengthen the Hand of the Afflicted and Needy.

50. And as they were haughty, and committed Abomination before me, I took them away, according to *what* I ſaw.

51. Nor did Samaria ſin according to half thy Sins; who haſt multiplied thy Abominations more than they, and juſtified thy Siſters by all thy Abominations which thou haſt done.

52. Do thou alſo, who didſt judge thy Siſters, bear thy own Shame, for thy Sins which thou haſt done more abominable than they, who are juſtified more than thou: nay be thou confounded too, and bear thy Shame, for thy juſtifying thy Siſters.

53. And when I bring back their Captivity, namely that of Sodom and her Daughters, as alſo of Samaria and hers, the Captivity of thy Captives ſhall be amongſt them:

54. That thou mayeſt bear thy Shame, and be aſhamed for all which thou haſt done, in thy comforting them.

55. And when thy Siſters, Sodom with her Daughters return to their former State, and Samaria with her Daughters do to theirs, thou and thine ſhall return to your former State.

56. For thy Siſter Sodom was not to be heard in thy Mouth, on the Day of thy Exaltations;

57. Before thy Wickedneſs was diſcovered, as it was at the Time of the Reproach of the Daughters of Syria, and all *that* were round about her, the Daughters of the Philiſtines, who diſdained thee on every Side.

58. Thy Lewdneſs and thy Abominations are what thou beareſt, ſays the Lord.

59. And I will do to thee (for thus the Sovereign Lord ſays) as thou haſt done, who haſt deſpiſed the Oath, by breaking the Covenant.

60. However I remember my Covenant with thee in the Days of thy Youth, and will confirm to thee a laſting Covenant.

61. And thou ſhalt remember thy Ways, and be aſhamed, when thou receiveſt thy Siſters, both elder and younger than thy ſelf; whom I will give thee for Daughters, though not by thy Covenant.

62. I will even confirm my Covenant with thee, and thou ſhalt know that I am the Lord:

63. That thou mayeſt remember, be confounded, and have thy Mouth open no more, by reaſon of thy Shame; when I am pacified towards thee for all that which thou haſt done, ſays the Sovereign Lord.

CHAP. XVII.

I HAD alſo the Lord's Commiſſion as follows:

2. Man, utter a hidden Speech, and uſe the following Parable to the Family of Iſrael:

3. Thus ſays the Sovereign Lord; There was a great Eagle with great Wings, long-winged, full of Feathers, who had divers Colours, went to Lebanon, and took the higheſt Branch of a Cedar.

4. He plucked off the Top of its young Twigs, and brought it into a Country of Dealers, placed it in a City of Merchants.

5. He likewiſe took ſome of the Seed of the Country, and put it in a Field that was for Seed; fetched *it* to great Waters, placing it carefully.

6. So it grew, and became an abounding Vine of low Stature, turning its Sprouts to him, and its Roots were under him: thus it became a Vine, yielded Limbs, and ſhot forth Branches.

7. There was another great Eagle too with great Wings, and many Feathers; and behold this Vine gathered its Roots towards him, ſhot forth its Sprouts to him, that he might water it from the Beds of its Plantation.

8. It was planted in a good Field at great Waters, to yield Boughs, and bear Fruit, that it might become a ſtately Vine.

9. Declare; Thus ſays the Sovereign Lord, Shall it proſper? Shall he not pull up the Roots of it, and cut off its Fruit, that it may wither, even in all the Leaves of its Shoots, and not by a great Arm, and by many People, to take it up by its Roots?

10. Behold though it is planted, ſhall it proſper? Shall it not ſtill wither when the

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Ver. 53. *when*] that is never, as it certainly muſt be of *Sodom*, and ſo moſt *Interpreters* that I have conſulted underſtand it. But *Lowth* expounds it *of the Gentiles coming into the Church*, to be yet fulfilled: whereas he is ſpeaking *againſt Jeruſalem* to the 60th Verſe, beſides the Diſcourſe is of the real Cities, *Jeruſalem*, *Samaria* and *Sodom*.

Ib. *thy Captives*] all them whoſe Metropolis *Jeruſalem* once was, together with its Kings and Grandeur as heretofore, or its former State, Ver. 55. to which *Jeruſalem* has never been reſtored ſince.

Ver. 61. *Siſters*] He uſes the like Metaphor as before, but does not call them here *Sodom* and *Samaria*; for doubtleſs theſe were the *Gentiles* who ſhould be received into the Church.

Ver. 5. *carefully*] from the Verb צפה *to watch*, as in *Buxtorf's Lexic.* and *Caſtellus* in his famous *Lexicon*, col. 3222. ſays ſome have it *a Willow-tree*, *ſatis inepte*, *fooliſhly enough*; adding, *quid ſalici cum vite? What has a Willow to do with the Vine?*

Ver. 10. *ſtill*] as *Hebricians* know.

Eaſt-wind touches it, even on the Beds of its Shoots?

11. Beſides I had the Lord's Commiſſion thus:

12. Aſk now the rebellious Family; Do not you know what theſe Things are? Say; Lo the King of Babylon came to Jeruſalem, and took the King and Princes of it, and brought them with him to Babylon.

13. He alſo took one of the royal Offſpring, made a Covenant with him, and brought him into an Oath, as likewiſe took the mighty ones of the Country:

14. That the Kingdom might be low, without lifting it ſelf up, that it might ſtand by keeping his Covenant.

15. But it has rebelled againſt him, by ſending its Ambaſſadors to Egypt, to give it Horſes and many People. Shall it proſper? Shall it eſcape that does theſe Things? And be delivered, when it has broke the Covenant?

16. By my living, ſays the Sovereign Lord, he ſhall die in the King's Place, in the midſt of Babylon with him, who made him King, whoſe Oath he has deſpiſed, and whoſe Covenant he has broke.

17. Nor ſhall Pharaoh with great Force, and much Company, avail him in the War; by making a Rampart, and building a Fort, to cut off many Perſons.

18. Since he has deſpiſed the Oath by breaking the Covenant, when behold he had given his Hand, and has done all theſe Things, he ſhall not eſcape.

19. Therefore thus ſays the Sovereign Lord; By my living, my Oath which he has deſpiſed, and my Covenant which he has broke, is what I will render on his Head.

20. And I will ſpread my Net over him, ſo that he ſhall be taken in my Hunting-net; and will bring him to Babylon, where I will come to Judgment with him, *for* his Fault which he has committed againſt me.

21. All that flee of him in all his Troops ſhall fall by the Sword, and thoſe who are left will I ſpread abroad in every Wind; and you ſhall know that I the Lord have ſpoken *it*;

22. Thus ſays the Sovereign Lord, I will alſo take the higheſt Branch of the high Cedar, and ſet *it*; from the Top of its young Twigs will I pluck off a tender one, and I will plant *it* upon a Mountain high and heaped up.

23. On a Mountain of the Height of Iſrael will I plant it, and it ſhall bear Boughs, yield Fruit, and become a magnificent Cedar; and under that ſhall dwell all Fowl of every Wing, which they ſhall do in the Shadow of its Sprouts:

24. And all the Trees of the Field ſhall know that I the Lord have made the high Tree low, the low one high; have cauſed the green Tree to wither, and the withered one to flouriſh: I the Lord ſpeak, and will do *it*.

CHAP. XVIII.

MOREOVER I had the Lord's Commiſſion as follows:

2. What is the Matter with you, who uſe this Proverb concerning the Country of Iſrael, that the Fathers did eat Grapes which were not ripe, and the Children's Teeth are ſet on edge?

3. By my living, ſays the Sovereign Lord, you ſhall no more have to uſe this Proverb in Iſrael.

4. Lo all Souls are mine, the Son's Soul the ſame as the Father's: the Soul which ſins, that ſhall die.

5. For when a Man is virtuous, doing Juſtice and Virtue;

6. Does not eat on the Mountains, look up to the filthy Idols of the Family of Iſrael, defile his Neighbour's Wife, approach a ſeparate Woman,

7. Nor oppreſs any, gives back his Pawn to the Debtor, takes not away a Thing by force, gives his Bread to the Hungry, and covers the Naked with a Garment,

8. Neither lends for Uſury, nor takes Intereſt, turns back his Hand from Iniquity, does true Juſtice between one and another,

9. Goes in my Ordinances, and obſerves my Rules, to do what is right; ſuch a one being virtuous, ſhall throughly live, ſays the Sovereign Lord.

10. But ſhould he beget a Son who is a Robber, one who ſheds Blood, or that does to *his* Brother ſome one of the foregoing Things,

11. Or who omits doing any other of them; as being one that eats on the Mountains, defiles his Neighbour's Wife,

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Ver. 13. *one of*] *Zedekiah*, 2 *Chron.* xxxvi. 10, 13.

Ver. 24. *ſpeak*] According to the *Hebrew*, Time is divided only into paſt and future, as if the preſent was but an Inſtant, or infinitely ſhort, the future beginning where the paſt ends; which is no abſurd Notion: for in the Inſtance before us, the very laſt foregoing Words muſt be ſpoken in the paſt Time; and that Language having no preſent Tenſe, has the Verb here in the paſt Form, though the ſame be intended which we ſhould ſignify by the preſent.

Ib. *and will do*] Here is the converſive ו denoting the Future; *Buxt. Theſ. Gram.* Lib. ii. 21. ſo that *Lowth* comments but on the *Eng. Tranſ.* by ſaying here, 'The 'Prophets often ſpeak of future Events as if they were 'already accompliſhed.'

Ver. 10. *Brother*] the ſame, Ver. 18.

12. Op-

12. Oppreſſes the Afflicted or Needy, takes away a Thing by force, does not give back the Pawn, looks up to the filthy Idols, does what is abominable,

13. Lends for Uſury, or takes Intereſt; ſhall he then live? He ſhall not, he who does any of theſe Abominations ſhall quite die, bearing the Blame of his own Blood.

14. Behold on the contrary, ſhould one beget a Son, who conſiders all his Father's Sins which he has done, and upon that will not do the like;

15. Neither eat upon the Mountains, look up to the filthy Idols of the Family of Iſrael, defile his Neighbour's Wife,

16. Oppreſs any, keep what is pawned, nor take away a Thing by force, will give his Bread to the Hungry, cover the Naked with a Garment,

17. Draw back his Hand from *hurting* the Afflicted, not take Uſury or Intereſt, do my Rules, go in my Ordinances; he will not die for his Father's Iniquity, he ſhall throughly live.

18. His Father *indeed*, becauſe he uſed Oppreſſion, took away a Thing forcibly *from his* Brother, and did what was not good among his People, ſhall die for his own Iniquity.

19. Yet you ſay, How is it that the Son does not ſuffer for the Father's Iniquity? though the Son who does Juſtice and Virtue, obſerves all my Ordinances, and does them, throughly lives.

20. The Soul which ſins, that ſhall die: the Son ſhall not ſuffer for the Father's Iniquity, nor the Father for the Son's; the Virtuous ſhall have the Benefit of his own Virtue, and the Wicked bear the Blame of his own Wickedneſs.

21. When the Wicked notwithſtanding returns from all his Sins which he has done, and obſerves all my Ordinances, doing Juſtice and Virtue; he ſhall throughly live, not die.

22. None of his Tranſgreſſions which he has done ſhall be mentioned to him, by his Virtue that he does ſhall he live.

23. Do I at all delight that the Wicked ſhould die, ſays the Sovereign Lord; *and* not when he returns from his Ways, that he ſhould live?

24. On the other hand when the Virtuous turns back from his Virtue, and does Iniquity, doing according to all the Abominations which the Wicked does, ſhall he then live? None of his Virtue that he has done ſhall be mentioned; for his Vice which he commits, and his Sin which he ſins, ſhall he die.

25. Nevertheleſs you ſay, The Lord's Way is not equal. Hear now, O Family of Iſrael, Is not mine equal? Are not your Ways unequal?

26. When the Virtuous turns back from his Virtue, doing Iniquity, and dies in thoſe Things, he dies for his Iniquity which he does.

27. So when the Wicked returns from his Wickedneſs that he has done, and does Juſtice and Virtue, he ſhall ſave his Soul alive.

28. Since he conſiders, and returns from all his Tranſgreſſions which he has done; he ſhall throughly live, not die.

29. And yet the Family of Iſrael ſay, The Lord's Way is not equal. Are not my Ways equal, you Iſraelitiſh Family? Are not your own unequal?

30. Therefore I will judge you, every one according to his own Ways, O Family of Iſrael, ſays the Sovereign Lord. Return, and turn back from all your Tranſgreſſions, that you may have no Stumbling-block of Iniquity.

31. Caſt from you all your Tranſgreſſions by which you tranſgreſs, and get you a new Heart and Spirit: for why would you die, O Family of Iſrael?

32. For I do not delight in the Death of him who dies, ſays the Sovereign Lord: ſo turn back, and live.

CHAP. XIX.

AND do thou take up the following Lamentation for the Princes of Iſrael:

2. What was thy Mother? A ſtout Lioneſs, that lay down between the Lions, *and* bred up her Whelps among the young ones.

3. And ſhe brought up one of them, which became a young Lion, and having learned to tear the Prey, did eat Men.

4. Upon the Nations hearing of him, he was catched in their Pit, and they brought him with Hooks into the Country of Egypt.

Ver. 18. *for*] as the ſame is rendered Ver. 17, 26. in the *com. Tranſ.* and accordingly by *Pagn.* with *Jun.* and *Trem.* here *propter*, as likewiſe by *Grot. ob.* ſo Ver. 24. note alſo that *in* Ver. 26. is from another *Heb.* Prepoſition.

Ver. 19. *How*] Of what Uſe or Senſe is *Why?* in our *com. Bib.* and though *why* be ſometimes in a vulgar Manner uſed expletively, at the Beginning of a Sentence in an Anſwer, yet not an Interrogative; nor does it appear to be ſo either way by the *Heb.*

Ver. 20. *for*] There is a Prepoſition in the *Heb.* anſwering to *for.*

Ver. 1. *And*] with *Son of Man* in the *Bib.* of *Pope Sixtus* V.

Ver. 2. *thy*] the *Nobility's*, ſingular for *Princes*, Ver. 1.

Ib. *Mother*] the Nation of *Judah.*

Ver. 4. *Hooks*] So Chap. xxxviii. 4. & xxix. 4. not ſignifying *chains.*

Ib. *Egypt*] Look to 2 *King.* xxiii. 33, 34.

5. Thus ſhe ſeeing, when ſhe had waited, *that* her Hope was periſhed, took another of her Whelps, which ſhe made a young Lion.

6. Who went about among the Lions, being a young one himſelf, and having learned to tear the Prey, did eat Men.

7. Nay he knew their deſtitute Places, and laid their Cities waſte; ſo that the Country was deſolate, with what it was full of, by the Noiſe of his Roaring.

8. Then the Nations ſet againſt him round about from the Provinces, and ſpreading their Net over him, he was catched in their Pit.

9. And they put him into Priſon with Hooks, bringing him to the King of Babylon: they brought him into Forts, that his Noiſe might be heard no more on the Mountains of Iſrael.

10. Thy Mother was as a Vine in thy Likeneſs, planted by the Water; being fruitful, and full of Boughs, by reaſon of much Water.

11. Which had ſtrong Sticks for the Scepters of Rulers, whoſe Stature was high above the thick Trees that it was between, and it appeared in its Height with the Multitude of its Sprouts.

12. But it was plucked up in Wrath, thrown down to the Ground, and the Eaſt-wind withered its Fruit; *the Sprouts* were broke off and withered, *as for* her ſtrong Stick, that the Fire conſumed.

13. And now it is planted in the Wilderneſs, in a dry and thirſty Country.

14. Fire alſo came out of a Stick of its Limbs, which conſumed the Fruit of it; ſo that there is no ſtrong Stick on it *for* a Scepter to rule. This is the Lamentation, and ſhall be ſo.

CHAP. XX.

IN the ſeventh Year, on the tenth of the fifth Month, there came ſome of the Elders of Iſrael to enquire of the Lord, who ſitting before me,

2. I had his Commiſſion as follows:

3. Man, ſpeak to thoſe Elders in this manner: Thus ſays the Sovereign Lord; Are you come to enquire of me? By my living, I will not be enquired of by you, ſays the Sovereign Lord.

4. Wilt thou judge them? Wilt thou, Man? *Then* let them know their Fathers Abominations,

5. In the following manner: Thus ſays the Sovereign Lord; At the Time when I choſe Iſrael, and lifted up my Hand to the Offspring of Jacob's Family (to whom I was known in the Country of Egypt) affirming by it, I was the Lord their God;

6. As alſo thereby to bring them out of the Country of Egypt, into that which I had found out for them, flowing with Milk and Honey, which was the Glory of all Countries;

7. Then I ordered them, as being the Lord their God, that every one ſhould caſt away the deteſtable Things which he ſaw, and not defile themſelves with the filthy Idols of Egypt.

8. But they rebelled againſt me, and would not hearken to me, neither caſting away the deteſtable Things which they ſaw, nor leaving the filthy Idols of Egypt; at which I ſpoke of pouring out my Wrath upon them, to accompliſh my Anger on them within the Egyptian Country.

9. However I acted for the ſake of my own Name, that it might not be profaned in the Sight of the Nations, among whom they were to be, who would ſee that I was known to them, by bringing them out of the Country of Egypt.

10. So I brought them out from thence, bringing them into the Wilderneſs.

11. Moreover I gave them my Ordinances, and let them know my Rules; which let a Man do, and he ſhall live by them.

12. And I likewiſe gave them my Sabbaths, to be a Sign between me and them, to know that I the Lord ſanctify them.

13. For all that the Family of Iſrael rebelled againſt me in the Wilderneſs, they did not go in my Ordinances, but deſpiſed my Rules (which let a Man have done, and he ſhould have lived by them) nay they profaned my Sabbaths exceedingly; at this I ſpoke of pouring out my Wrath upon them in the Wilderneſs, to conſume them.

14. I acted however for the ſake of my own Name, that it might not be profaned in the Sight of the Nations, who ſaw me bring them out.

15. Yet I alſo lifted up my Hand to them in the Wilderneſs, that I would not bring

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Ver. 7. *Places*] ſeeming more ſuitable than *palaces*, which the Word does not ſignify.

Ver. 10. *Likeneſs*] as the *Jewiſh Writers*, *Buxtorf*, and *Caſtellus* have it, and ſo *Pagn. ſimilitudinem*; *Blood* as *Jun.* and *Trem.* obſerve, *being difficult and violent to be ſuited to the Matter*.

Ver. 11. *ſtrong Sticks &c.*] viz. *Princes*, as Ver. 1. meaning *Kings*.

Ib. *that it was between*] omitted in the *com. Tranſ.*

Ver. 12. *her ſtrong Stick*] ſingular as Ver. 14. by which King *Jehoiakim* ſeems intended.

Ver. 14. *Fire came out of*] *Jehoiakim*'s Rebellion againſt *Nebuchadnezzar*, 2 *King.* xxiv. 1, 2.

thoſe

thoſe into the Country which I had given, flowing with Milk and Honey, which was the Glory of all Countries:

16. Becauſe they deſpiſed my Rules, did not go in my Ordinances, but profaned my Sabbaths; for their Heart went after their filthy Idols.

17. Nevertheleſs my Eye ſpared them from being deſtroyed, ſo that I did not cauſe them to be conſumed in the Wilderneſs.

18. But I ſaid to their Children there; Do not go in the Ordinances of your Fathers, neither obſerve their Rules, nor defile your ſelves with their filthy Idols.

19. I am the Lord your God; go in my Ordinances, obſerve my Rules, and do them.

20. Sanctify my Sabbaths too, and they ſhall be a Sign between me and you, to know that I am the Lord your God.

21. The Children notwithſtanding rebelled againſt me, they went not in my Ordinances, nor obſerved my Rules to do them (which if any had done, they ſhould have lived by them) they profaned my Sabbaths; at which I ſpoke of pouring out my Wrath upon them, to accompliſh my Anger on them in the Wilderneſs.

22. However I drew back my Hand, and acted for the ſake of my own Name, that it might not be profaned in the Sight of the Nations, who ſaw me bring them out.

23. Yet I lifted up my Hand to them in the Wilderneſs, that I would diſperſe them in the Nations, and ſcatter them in the Countries:

24. Becauſe they did not do my Rules, but deſpiſed my Ordinances, and profaned my Sabbaths, their Eyes being after the filthy Idols of their Fathers.

25. And I alſo let them have Ordinances not good; and Rules by which they ſhould not live.

26. Nay I let them be defiled by their own Gifts, in making every one who came firſt out of the Womb paſs through *the Fire*; that I might make them deſolate, in order for them to know that I was the Lord.

27. Therefore tell the Family of Iſrael, Man, that the Sovereign Lord ſays thus; Your Forefathers blaſphemed me further in this, by committing a Crime againſt me;

28. When I had brought them into the Country, which I lifted up my Hand to give them, upon ſeeing any high Hill, or any thick Tree, there it was they offered their Sacrifices, put the Indignation of their Offering, placed their pleaſant Smells, and poured out their Drink-offerings.

29. And I ſaying to them, What is the Chapel whither you go? the Name of it is called a Chapel to this Day.

30. Declare therefore to the Family of Iſrael: Thus ſays the Sovereign Lord; Will you be defiled in the Way of your Fathers, and go a whoring after their deteſtable Things?

31. For when you offer up your Gifts, when you make your Children paſs through the Fire, you are defiled with all your filthy Idols till now; and ſhall I be enquired of by you, O Family of Iſrael? By my living, ſays the Sovereign Lord, I will not.

32. Nor ſhall that which comes up in your Mind be at all, which you ſay, We will be like the Gentiles, like the Families of the Countries, ſerving Wood and Stone.

33. By my living, continues he, I will with a ſtrong Hand, with an Arm ſtretched out, and Wrath poured forth, reign over you.

34. And will bring you out from the People, and gather you from the Countries in which you are diſperſed, with a ſtrong Hand, with an Arm ſtretched out, and Wrath poured forth.

35. And having brought you into the Wilderneſs of the People, I will come to Judgment with you there Face to Face.

36. As I came to Judgment with your Fathers in the Wilderneſs of the Country of Egypt, ſo will I with you, ſays the Sovereign Lord.

37. Whom I will make paſs under the Rod, and bring into what is delivered of the Covenant.

38. I will alſo purge out from you them that rebel and treſpaſs againſt me, whom I will bring out of the Country of their Sojournings, but they ſhall not come into the Country of Iſrael; and you ſhall know that I am the Lord.

39. As for you, O Family of Iſrael, thus

Ver. 25. *not good*] By that in Ver. 39. mentioned like this before the *Gifts*, it appears to be the idolatrous Service of the Idols, according to *Deut.* iv. 28. & xxviii. 36. *Jer.* xvi. 13. which muſt needs be more ſuitable to this Epithet than any of God's Laws, which are alſo deſcribed Ver. 11. directly contrary to what theſe are here; and in the foregoing Ver. 24. the *Ordinances* in general, and *Sabbaths* in particular are mentioned, which theſe muſt needs be different from, if not contrary to, which *Wherefore* eſpecially being put at the Beginning of this Ver. requires. *Stillingfleet* in *Origines Sacræ*, Lib. ii. 7. would have *the cruel Impoſitions of their Enemies meant*; but thoſe cannot, I think, ſuit with the following Expreſſion, of *not living by them*.

Ver. 26. *let*] concerning which ſee the *Note* on *Exod.* vii. 3. and of the *preſ. Tranſ. Croſs* in *Taghm. Art*, publiſhed with the Patronage of the *Archb.* of *Canterbury*, p. 107. writes thus, 'It were horrid to ſay, That when 'they committed Idolatry, God was the Author of the 'Pollution. And ſecondly, yet more to ſay, He did it 'that he might deſtroy them.'

Ver. 36. *Sovereign Lord*] only *Lord* in the *Vulg. Bib.*

ſays the Sovereign Lord; Go, ſerve, every one his filthy Idols, even hereafter, if you will not hearken to me; but profane my holy Name no more, with your Gifts and filthy Idols.

40. For on my holy Mountain, the high one of Iſrael, adds he, there the whole Family of Iſrael entirely that is in the Country ſhall ſerve me; there will I accept them, and there will I require your Lifted-offerings, and the Firſt-fruits of what you offer up, with all your holy Things.

41. I will accept you with a pleaſant Smell, when I bring you out from the People, and gather you from the Countries in which you are diſperſed; and will be ſanctified among you in the Sight of the Nations.

42. And you will know that I am the Lord, when I bring you into the Country of Iſrael, into the Country which I lifted up my Hand to give to your Forefathers.

43. Where you will remember your Ways, and all your Deeds by which you have been defiled, and will be loathſome to your ſelves, for all the Evils that you have done.

44. You will know too that I am the Lord, when I deal with you for the ſake of my own Name, not according to your evil Ways and corrupt Deeds, O Family of Iſrael, ſays the Sovereign Lord.

45. Beſides I had the Lord's Commiſſion in this manner:

46. Man, put thy Face the Way to the South, and mention ſouthward, towards the Wood of the South-field;

47. Bidding it hear the Lord's Commiſſion, the Lord God declaring thus; Behold I will kindle a Fire in thee, which ſhall conſume every green Tree and every withered one in thee: the blazing Flame ſhall not be quenched, but all Faces ſhall be burnt in it, from the South to the North.

48. And all Fleſh ſhall ſee that I the Lord have lighted it, which ſhall not be quenched.

49. But I ſaid, Alas, O Sovereign Lord, they ſay of me, Does he not ſpeak Parables?

CHAP. XXI.

AND I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards Jeruſalem, and mention towards the holy Places, the Country of Iſrael,

3. Declaring to it: Thus ſays the Lord; Behold I am againſt thee, and will bring my Sword out of its Sheath, and cut off from thee both the Righteous and Wicked.

4. To the intent that I may cut thee off ſo, my Sword ſhall come out of its Sheath againſt all Fleſh, from the South to the North.

5. And all Fleſh ſhall know that I the Lord have brought it out, which ſhall return no more.

6. Therefore ſigh, thou Man, with the Breaking of the Loins, and with Bitterneſs, even in their Sight.

7. And when they aſk thee, what thou ſigheſt for? thou ſhalt anſwer, For the News, becauſe it is come, that every Heart ſhall faint, all Hands be ſlack, every Mind dull, and all Knees become as Water; behold it is coming, and ſhall be, ſays the Sovereign Lord.

8. I had the Lord's Commiſſion again as follows:

9. Propheſy, Man, that the Lord bids thee ſay thus: The Sword it ſelf is ſharpened, and alſo ſcoured:

10. That it may kill the Slaughter it is ſharpened, that it may be glittering it is ſcoured; deſpiſing every Tree, or elſe we might make my Son's Stick joyful.

11. For he gave it to be ſcoured, that it might be held in the Hand: the Sword is ſharpened and ſcoured, to give it into the Hand of the Slayer.

12. Cry, and lament, Man; for it ſhall be on my People, on all the Princes of Iſrael, who ſhall be thruſt to the Sword with my People; therefore ſtrike on the Thigh.

13. Becauſe it will be a Trial; and what if alſo deſpiſing the Stick, that ſhould not be? ſays the Sovereign Lord.

Ver. 46. *mention*] This is rendered in our com. Tranſ. *propheſy*, *Mic.* ii. 11. and in Ver. 6. thrice, which Meaning paſſes current among the Expoſitors; though theſe Verbs are ſo plainly diſtinguiſhed in *Amos* vii. 16. and to propheſy was to ſpeak in a ſolemn expreſs Manner, not like *dropping*, which *Johnſ.* in his great *Dict.* expounds there, to utter *ſlightly or caſually*; and this *mention* perhaps beſt ſignifies of any *Engliſh* Word.

Ver. 10. *deſpiſing*] It is a Participle, and femine like *Sword* in *Heb.*

Ib. *every Tree*] or *all Wood*, by which may be underſtood the great Nations.

Ib. *or elſe*] It is not a Particle of Interrogation, but a Disjunctive as here rendered.

Ib. *might*] If it were not ſo, he and the reſt of the Prophets might deliver what was pleaſing and comfortable.

Ib. *make*] The Verb being in the Conjugation *Hiphil*, ſhews it does not terminate in it ſelf, but has an Object or Noun following, which it affects in this Manner; whereas *make mirth* is no more than *be joyful* in the ſimple Conjugation *Kal.*

Ib. *Stick*] with regard to *Tree*, the Country of *Judea* being ſo much ſmaller than ſeveral others, but it alſo ſignifies *Tribe*. *Interpreters* taking it to be a Rod for Correction, or a Scepter, have bewildered themſelves,

Ver. 12. *who ſhall be thruſt to the Sword with*] *Jun.* and *Trem.* have it *detruſi in gladium erunt cum*, *they ſhall be thruſt on the Sword with*; of which ſee *Buxt. Lexic.* in מגר and the Prepoſition is properly *to*, rather than *by reaſon of*, as the Article is *with* more properly than *upon*; beſides that he had done ſpeaking of the People, and was now ſpeaking of the Princes.

Ver. 13. *deſpiſing*] the ſame *Heb.* Word as in Ver. 10. whoſe Subject is *the Sword*.

Ib. *Stick*] *Iſrael*, as Ver. 10. The Sentence is diſjointed from what it is in the *Original*, by putting the Note of Interrogation at *rod* in the *com. Bible*.

14. So

14. So do thou, Man, propheſy, and clap Hands: for the Sword ſhall be doubled the third *time*, the Sword of the Slain, namely that of the great ones, who ſhall be ſlain by it in their Chambers.

15. That the Heart may be quite diſcouraged, and the Things to ſtumble at many, I have put the Point of the Sword againſt all their Gates: alas, it is made glittering, it is whetted for the Slaughter.

16. Be all one going to the right Hand, put *it* going to the left, whitherſoever thy Face is placed.

17. And I will alſo clap my Hands, and make my Wrath reſt: I the Lord ſpeak *it*.

18. Moreover I had the Lord's Commiſſion thus:

19. And do thou, Man, put thee two Ways for the Sword of the King of Babylon to come, let them both come out of one Country; and chooſe a Place, let it be at the Head of the Way to the City.

20. Thou ſhalt put a Way for the Sword to come to Rabbah of the Ammonites, or to Judah into fortified Jeruſalem.

21. For the King of Babylon will ſtand at the Beginning of the Way, in the Head of the two Ways, to uſe Divination; he will poliſh the Arrows, enquire of the Teraphs, look on the Liver.

22. The Divination will be on his right Hand, for Jeruſalem, to put Captains, to open the Mouth in ſlaying, to exalt the Voice in ſhouting, to put Captains againſt the Gates, to make a Rampart, to build a Fort.

23. And it will be to thoſe as if Falſehood were divined in their Sight, who have ſworn Oaths to them; but he will remember the Iniquity, that it may be taken.

24. Therefore thus ſays the Sovereign Lord; Becauſe you make your Iniquity to be remembred, by your Tranſgreſſions being diſcovered, to make your Sins appear in all your Deeds; becauſe you are remembred, you ſhall be taken with the Hand.

25. And thou profane wicked Prince of Iſrael, whoſe Day is come, the End for the Time of Iniquity;

26. As the Sovereign Lord ſays, put away the Diadem, and take off the Crown; this ſhall not be what it is, let the low one be high, and the high one low.

27. I will make it be overthrown, again and again; even this ſhall not be, till he comes whoſe Right it is, and I will give it *to him*.

28. Do thou, Man, alſo propheſy as follows: Thus ſays the Sovereign Lord, concerning the Ammonites, and their Reproach; The Sword it ſelf is drawn out, it is ſcoured for the Slaughter, to conſume, that it may glitter.

29. By Falſehood being ſeen and a Lie divined for thee, to put thee on the Necks of them that are ſlain of the Wicked, whoſe Day is come, the End for the Time of Iniquity;

30. Shall it be brought back into its Sheath? In the Place where thou waſt created, in the Country of thy Traffick will I judge thee.

31. And I will pour out my Indignation upon thee, blow upon thee in the Fire of my Fury, and deliver thee into the Power of fierce Men, Artiſts in Deſtruction.

32. Thou ſhalt be for the Fire, to be conſumed; thy Blood ſhall be within the Country, without thy being remembred: for I the Lord ſpeak *it*.

CHAP. XXII.

I HAD the Lord's Commiſſion too as follows:

2. Wilt thou, Man, judge, wilt thou judge the bloody City? Well, let it know all its Abominations.

3. Thou ſhalt therefore declare: Thus ſays the Sovereign Lord; The City ſheds Blood within it ſelf, that its Time may come; and makes filthy Idols againſt it ſelf, to defile it.

4. By thy Blood which thou ſheddeſt art thou guilty, and by thy filthy Idols which thou makeſt art thou defiled, ſo that thou

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Ib. *that*] the Verb here being maſculine, agreeing with *Stick*.

Ib. *not be*] according to Ver. 27.

Ver. 14. *third*] denoting the third Captivity of *Zedekiah*.

Ib. *in their Chambers*] The *Heb.* Word *habodereth* being no where elſe, *Jonath.* has taken the Meaning of it from *habaredeth*, tranſlating in the *Chald. which makes them tremble*.

Ver. 15. *whetted*] as *Buxtorf* ſhews both under עט and שוח which *Lowth* alſo prefers; and *Grot.* would have it *mucronati, pointed*.

Ver. 20. *or*] *and* ſpoiling the Senſe.

Ver. 21. *poliſh*] that the Names of the Cities might be put on them, to draw them out of the Quiver as Lots; in which Manner *Jerome* writes in his *Commentary* here, that Divination was performed: but according to *Dav. Kimhi* in *Com.* it was to look on them when they ſhined, as on the Liver; ſee alſo *Sale*'s *Prelim. Diſc.* to the *Koran*, p. 126, 127. The ſame Word ſignifies *whet*, *Eccleſ.* x. 10. and another like it *poliſhed*, Chap. i. 7. *Dan.* x. 6. ſo not *mingle* here as ſome pretend.

Ver. 22. *Captains*] the ſame both times.

Ver. 23. *thoſe*] the *Iſraelites* who would not believe *Nebuchadnezzar* would come againſt them.

Ib. *ſworn*] as 2 *Chron.* xxxvi. 13.

Ver. 27. *he comes*] *Chriſt* the Prince of Peace, who ſhould ſettle it in Order and Quietneſs.

Ver. 28. *Ammonites*] See Chap. xxv. 3.

Ib. *that*] as Ver. 10.

Ver. 29. *Iniquity*] Here is no *their* unleſs taken from *Day*.

Ver. 30. *Traffick*] as Chap. xvi. 3.

Ver. 31. *blow upon*] Chap. xxii. 20, 21.

bringeſt

bringeſt thy Days near, and comeſt to thy Years: therefore I will make thee a Reproach to the Nations, and a Scorn to all Countries.

5. Thoſe who are near, and thoſe who are far from thee, ſhall ſcorn thee, defiled by Name, much vexed.

6. Behold the Princes of Iſrael are for ſhedding Blood in thee, each according to his Power.

7. They ſlight Father and Mother in thee, do wrongfully to the Stranger within thee, oppreſs the Orphan and Widow in thee.

8. Thou deſpiſeſt my holy Things, and profaneſt my Sabbaths.

9. There are Backbiters in thee to ſhed Blood, and they eat on the Mountains in thee, do Lewdneſs within thee.

10. The Father's Nakedneſs is uncovered in thee, they humble her who is defiled *and* ſeparate in thee.

11. One Man does Abomination with his Neighbour's Wife, another lewdly defiles his Daughter-in-law, and another humbles his Siſter, his Father's Daughter in thee.

12. They take a Bribe in thee to ſhed Blood, thou takeſt Uſury and Intereſt, gaineſt of thy Neighbours wrongfully, and forgetteſt me, ſays the Sovereign Lord.

13. Lo therefore I ſtrike my Hand at thy Gain which thou makeſt, and for thy Blood that is within thee.

14. Will thy Heart ſtand it, will thy Hands be ſtrong, at the Days when I ſhall deal with thee? I the Lord ſpeak, and will perform.

15. And I will diſperſe thee in the Nations, ſcatter thee in the Countries, and conſume thy Uncleanneſs from thee.

16. For thou wilt be profane to thy ſelf in the Sight of the Nations, and ſhalt know that I am the Lord.

17. Beſides I had the Lord's Commiſſion as follows:

18. Man, the Family of Iſrael are become Droſs to me: all of them are *like* Braſs, Tin, Iron, and Lead within the Furnace, *like* the Droſs of Silver.

19. For this reaſon the Sovereign Lord ſays; Becauſe all of you are become Droſs, therefore behold I will gather you into the midſt of Jeruſalem.

20. *As* Silver, Braſs, Iron, Lead, and Tin are gathered into the midſt of the Furnace, to blow the Fire upon them, to melt *them*; ſo will I gather *you* in my Anger and Wrath, put, and melt you.

21. I will even bring you together, and blow upon you in the Fire of my Fury, and you ſhall be melted within her.

22. As Silver is melted within the Furnace, ſo ſhall you be melted within her; and ſhall know that I the Lord pour out my Wrath upon you.

23. I had further the Lord's Commiſſion thus:

24. Man, ſay to her; Thou art the Country which was not cleanſed, nor rained upon at the Time of Indignation.

25. There was a Conſpiracy of her Prophets within her, as a roaring Lion tearing the Prey: they conſumed the Life, took the Store and precious Things, multiplied her Widows within her.

26. Her Prieſts violated my Law, and profaned my holy Things: they did not ſeparate the holy from the profane, nor make known the unclean from the clean; and hid their Eyes from my Sabbaths, ſo that I was profaned among them.

27. Her Princes in the midſt of her were like Wolves tearing the Prey, to ſhed Blood, to deſtroy Lives, that they might get Gain.

28. And her Prophets plaiſtered them with untempered Mortar, ſeeing Falſehood, and divining Lyes to them, ſaying, Thus ſays the Sovereign Lord, when the Lord had not ſpoken.

29. The People of the Country uſed Wrong, took away a Thing by force, oppreſſed the Afflicted and Needy, and wronged the Stranger without Judgment.

30. And though I ſought for a Man of them who would make up the Fence, or ſtand in the Breach before me for the Country, that I might not deſtroy it, yet I found none.

31. So I poured out my Indignation upon them, conſumed them in the Fire of my Fury, rendering their own Way on their Heads, ſays the Sovereign Lord.

CHAP. XXIII.

THE Lord's Commiſſion I alſo had as follows:

2. Man, there were two Women, the Daughters of one Mother:

Ver. 8. *Thou*] *Vulg. Lat. You.*

Ver. 16. *profane*] which, as *Lowth* obſerves, expreſſes the Senſe much better, than that in the *com. Bib.* as alſo *Jun.* and *Trem.* tranſlate: it being the Verb חלל as Ver. 26. in the paſſive Conj. *Niphal*, by *Buxt. Theſ.* Lib. i. Cap. 19. where it is expreſſy mentioned and ſhewn; as likewiſe *Grot.* obſerves.

Ver. 18. *Droſs of Silver*] not only Droſs, but of the worſer Sort.

Ver. 21. *her*] *Jeruſalem*, Ver. 19. not *the Furnace*, Ver. 20.

3. Who

3. Who committed Whoredom in Egypt, even in their Youth: there their Breaſts were preſſed, and there they dealt with the Teats of their Virginity.

4. The Names of them were, the elder Aholah, and her Siſter Aholibah, who were mine, and bore Sons and Daughters: as to their Names, Samaria was Aholah, and Jeruſalem Aholibah.

5. Now as Aholah committed Whoredom, *having others* inſtead of me; ſhe doted upon her Lovers the Aſſyrians that were near,

6. Captains and Rulers with blue Cloaths, all of them deſirable young Men, Horſemen riding Horſes,

7. Upon theſe ſhe beſtowed her Fornications, all of whom were the choiceſt of the Aſſyrians; and by all that ſhe doted on, by all their filthy Idols was ſhe defiled,

8. Thus ſhe did not leave the Fornications ſhe had from Egypt: for they lay with her in her Youth, they dealt with the Teats of her Virginity, and poured out their Fornication upon her.

9. Therefore I delivered her into the Power of her Lovers, into that of the Aſſyrians upon whom ſhe doted.

10. They diſcovered her Nakedneſs, took her Sons and Daughters, and ſlew her with the Sword; inſomuch that ſhe had a Name among Women, when they executed Judgments on her.

11. Nevertheleſs her Siſter Aholibah ſeeing *it*, was more corrupt *in* her Doting than ſhe, and with her own Fornications more than her Siſter's.

12. She doted on the Aſſyrians, Captains and Rulers that were near, with compleat Cloaths, Horſemen riding Horſes, all of them deſirable young Men.

13. So I ſaw that ſhe was defiled, both of them having one Way.

14. Nay ſhe increaſed her Fornications, when ſhe ſaw Men drawn upon the Wall, the Images of the Chaldeans drawn with Vermilion,

15. Girded with Girdles on their Loins, abounding with dyed Things on their Heads, all of them Dukes in Appearance; like the Babylonians of Chaldea, their native Country.

16. Whom ſhe doted upon at the Sight of her Eyes, and ſent Meſſengers to them at Chaldea.

17. Whereupon the Babylonians came to her into the Bed of Love, and defiled her with their Fornication; by whom being defiled, her Mind hung looſe from them.

18. Thus ſhe diſcovering both her Fornications and her Nakedneſs, my Mind hung looſe from her, as it had been from her Siſter.

19. Yet ſhe multiplied her Fornications, by remembering the Days of her Youth, wherein ſhe committed Whoredom in the Country of Egypt.

20. And has doted upon their Gallants, whoſe Fleſh is *like* that of Aſſes, and their Flux *like* that of Horſes.

21. So thou haſt viſited the Lewdneſs of thy Youth, when thy Teats were dealt with by the Egyptians, by reaſon of the Breaſts of thy Youth.

22. Therefore, Aholibah, thus ſays the Sovereign Lord; Behold I will ſtir up thy Lovers againſt thee, from whom thy Mind is looſened, and will bring them againſt thee on every Side;

23. The Babylonians, all the Chaldeans, Pekod, Shoa, Koa, *and* all the Aſſyrians with them; deſirable young Men, Captains and Rulers all of them, Dukes and famous Men, all riding Horſes.

24. Who ſhall come againſt thee with Wagons, Chariots, Carriages, and by a Company of People with Bucklers, Shields and Helmets, *which* they ſhall ſet againſt thee round about; and I will put Judgment before them, and they ſhall judge thee with their own Judgments.

25. I will alſo put my Jealouſy againſt thee, and they ſhall deal with thee in Wrath; they ſhall take away thy Noſe and Ears, and the Remainder of thee ſhall fall by the Sword: they ſhall take thy Sons and Daughters, and the Remainder of thee ſhall be conſumed by the Fire.

26. Moreover they ſhall ſtrip thee of thy Garments, and take off thy fine Things.

27. Thus will I make thy Lewdneſs ceaſe from thee, and the Fornication thou hadſt from the Country of Egypt; ſo that thou ſhalt not look up to them, nor remember Egypt any more.

Ver. 3. *dealt*] as the Word ſignifies, and is rendered Ver. 25, 29.

Ver. 4. *Aholah*] ſignifying *Her oum Tabernacle*, her Religion being of her own contriving, 1 *King*. xii. 28. to the End.

Ib. *Aholibah*] that is *My Tabernacle in her*, for which the Reaſon is obvious.

Ver. 5. *inſtead*] See the Like with the ſame Word, *Num*. v. 19, 20. So *Jun*. and *Trem*.

Ver. 17, 18. *hung looſe*] the ſame as at *Jer*. vi. 8. and ſee 2 *King*. xxiv. 1, 20. 2 *Chron*. xxxvi. 13.

Ver. 20. *doted*] It appears by Chap. xvii. 15. ſee *Jer*. xxxvii. 5, 7. that *Zedekiah* made an Alliance with the *Egyptians*, by which the Things are here ſpoken of in proper Order as tranſacted, and this alſo agrees with the Time of delivering it, Chap. xx. 1. & xxiv. 1.

28. For thus ſays the Sovereign Lord; Behold I will deliver thee into the Power of thoſe whom thou hateſt, into the Power of thoſe from whom thy Mind is looſened.

29. And they ſhall deal with thee in Hatred, take all thy Labour, leave thee naked and bare; when the Nakedneſs of thy Whoredoms ſhall be diſcovered, and thy Lewdneſs with thy Fornications.

30. Theſe Things are to be done to thee, for thy going a whoring after the Gentiles, becauſe thou art defiled by their filthy Idols.

31. Since thou haſt gone in thy Siſter's Way, I will put her Cup into thy Hand.

32. Thou ſhalt drink, as the Sovereign Lord ſays, of thy Siſter's Cup deeply and largely; ſhalt become Sport and Deriſion, it ſhall contain ſo much.

33. With Drunkenneſs and Sorrow ſhalt thou be filled, with a Cup of Aſtoniſhment and Deſolation, with the Cup of thy Siſter Samaria.

34. Which thou ſhalt drink, ſqueeze out, and break the Sherds of it, nay pluck off thy own Breaſts: for I ſpeak *it*, ſays the Sovereign Lord.

35. Who conſequently adds thus, Becauſe thou haſt forgot me, and caſt me behind thy Back, do thou alſo ſuffer for thy Lewdneſs and Fornications.

36. Man, ſaid the Lord to me again, Wilt thou judge Aholah and Aholibah? Well, tell them their Abominations;

37. That they have committed Adultery, and there is Blood in their Hands, nay have committed Adultery with their Idols, and even made their Children whom they bore me paſs through *the Fire* to them, to be conſumed;

38. Doing this to me further, have defiled my Sanctuary the ſame Day, and profaned my Sabbaths

39. (For when they killed their Children for their Idols, they came the ſame Day into my Sanctuary to profane it; behold they have done thus within my Houſe;)

40. And moreover that they ſent for Men to come far off, to whom the Meſſenger being ſent, lo thoſe came; for whom thou didſt waſh thy ſelf, paint thy Eyes, and deck thee with Ornaments,

41. Sitting upon a ſtately Bed, with a Table ſet in order before it, upon which thou didſt put my Incenſe and Oil.

42. And there was the Noiſe of an undiſturbed Multitude by her, and with Perſons of the Rabble of Mankind were brought Sabeans from the Wilderneſs, who put Bracelets on their Hands, and a fine Crown upon their Heads.

43. And I ſaid of her *who* was old in Adulteries, Will they and ſhe now commit Fornications together?

44. They notwithſtanding went in to her, as they do to a Woman *that* is a Harlot; ſo did they go in to Aholah and Aholibah the lewd Women.

45. The righteous Men ſhall therefore judge them, with the Judgment of Adultereſſes, and with that of Women who ſhed Blood; becauſe they are Adultereſſes, and there is Blood in their Hands.

46. For thus ſays the Sovereign Lord; A Company ſhall be brought up againſt them, and they ſhall be delivered to Diſturbance, and for a Prey.

47. Which Company ſhall ſtone them with Stones, cut them down with their Swords, ſlay their Sons and Daughters, and burn their Houſes with Fire.

48. So will I make Lewdneſs ceaſe from the Country; that all Women may be taught, and not do according to your Lewdneſs:

49. Foraſmuch as they ſhall render your Lewdneſs upon you, and you ſhall ſuffer for the Sins of your Idols, and know that I am the Sovereign Lord.

CHAP. XXIV.

AFTER this I had the Lord's Commiſſion, in the ninth Year, on the tenth of the tenth Month as follows:

2. Man, write for thy ſelf the Name of the Day, even this very Day, on which the King of Babylon lays ſiege to Jeruſalem;

3. And ſpeak a Parable to the rebellious Family in this manner: Thus ſays the Sovereign Lord; Put on a Pot, not only ſo, but alſo pour Water into it.

4. Gather its Pieces into it, every good Piece, the Leg and Shoulder; fill *it* with the choiceſt of the Bones.

Ver. 40. *they ſent*] The *Heb.* Verb being either of the 2d or 3d Perſon, this accords beſt with the Context before, and the other not with the following *thou*. So *Pagn. Mont.* and *Munſt.* with the *Vulg.* and *Tig. Tranſlations* have *miſerunt*, *Caſt. accerſiverunt*, nay even the *Biſh.* and *Gen. they*. But this Verb having the com. Sign of the 2d Perſ. it may ſeem that *K. James*'s *Tranſlators* did not know it was alſo the 3d; and the very ſame Word they have rendered wrong in the other two Places where with this it only is, n. *Judg.* v. 26. *Obad.* xiii.

Ib. *paint thy Eyes*] *Rauwolff* ſays, *They have ſtill a ſtrange Cuſtom in theſe Countries, viz. They make a thin Paſte of Galls and calcined Copperas, with which they make a black Ring round about their Eyes, ſuch as our Ring-doves have about their Necks.*

Ver. 42. *their*] thoſe Women's, the Pronouns being feminine.

5. Take

5. Take the choiceſt of the Flock, as alſo make a Bon-fire with the Bones under it; boil what it has to be boiled, and even its very Bones within it.

6. Therefore thus ſays the Sovereign Lord; Wo be to the bloody City, the Pot in which the Scum of it is, its Scum being not come out of it: bring out its Pieces one after another, let no Lot fall for it.

7. For her Blood is within her, ſhe has placed it *as* upon the clear Place of a Rock; ſhe has not poured it forth upon the Ground, to cover it over with Earth.

8. That it might bring up Wrath to take Vengeance, I have *likewiſe* put her Blood *as* upon the clear Place of a Rock, that it may not be covered.

9. For which reaſon, as the Sovereign Lord ſays, wo be to the bloody City; even I will make the Bon-fire great,

10. Multiplying the Wood, kindling the Fire, conſuming the Fleſh, and making the Ointment, nay the very Bones ſhall be burnt up;

11. Cauſing her to ſtand empty alſo upon her Coals, in order that her Ruſt may not only be hot, but burnt up, and her Uncleanneſs melted within her, the Scum of her conſumed.

12. She having tired her ſelf with Iniquities, and her great Scum being not come out of her, the Scum of her ſhall be in the Fire.

13. There is Lewdneſs in thy Uncleanneſs: becauſe I would have cleanſed thee, and thou wouldeſt not be cleanſed, thou ſhalt be cleanſed from thy Uncleanneſs no more, till I make my Wrath reſt on thee.

14. I the Lord ſpeak *it*, it ſhall come, and I will do *it*; I will not withdraw, nor ſpare, nor repent: according to thy own Ways and Deeds ſhall they judge thee, ſays the Sovereign Lord.

15. And I had the Lord's Commiſſion thus;

16. Man, behold I will take from thee the Deſire of thy Eyes with a Stroke; yet thou ſhalt not lament, nor weep, neither ſhall thy Tears come.

17. Be ſilent from Crying, make no Mourning for the Dead, tie thy Tire upon thee, and put thy Shoes on thy Feet; and cover not over the Lip, nor eat the Bread of Men.

18. So I ſpoke to the People in the Morning, and my Wife died in the Evening; then I did the *next* Morning as I was commanded.

19. Upon which the People ſaid to me; Wilt not thou tell us what theſe Things are to us, ſince thou doeſt *them?*

20. I anſwered them, that thus I had the Lord's Commiſſion:

21. Say to the Family of Iſrael, as the Sovereign Lord expreſſes it; Behold I will profane my Sanctuary, the Excellency of your Strength, the Deſire of your Eyes, and what your Soul pities; your Sons and Daughters alſo whom you will forſake, ſhall fall by the Sword.

22. And you ſhall do as I do; not cover over the Lip, nor eat the Bread of Men;

23. Your Tires ſhall be upon your Heads, and your Shoes on your Feet: you ſhall not lament nor weep; but ſhall waſte away in your Iniquities, and groan one to another.

24. Thus is Ezekiel become a Token to you, who ſhall do entirely as he does: when it comes, you ſhall know that I am the Sovereign Lord.

25. As for thee, Man, at the Time that I take from them their Strength, the Joy of their Glory, the Deſire of their Eyes, and what their Soul is lifted up to, their Sons and Daughters;

26. Will not he who eſcapes at that Time come to thee, to let thee hear *it* with thy own Ears?

27. At which Time thy Mouth ſhall be opened to ſuch as are eſcaped, thou ſhalt ſpeak, and be no more dumb: ſo thou ſhalt become a Token to them, and they ſhall know that I am the Lord.

Ver. 6. *fall for it*] for any to eſcape.

Ver. 10. *kindling*] This and the two following Verbs are particularly mentioned in this Ver. for the infinitive, not imperative Mood: ſo *Jun.* and *Trem.* have *accendendo, &c.*

Ver. 12. *Iniquities*] the *Heb.* having a general Signification, not *lies* only in particular.

Ib. *ſhall*] *Grot.* writes it is in *Heb. non exiit* repeated, *not come out*, when there is no ſuch Thing; ſo that the Learning and round Aſſertions of that great Man, ſhould not give him too much Authority.

Ver. 17. *the Lip*] the upper Lip, or Whiſkers, as the Manner was in Mourning.

Ib. *Bread of Men*] The *Heb.* Word ſignifies *mortal Men*; which may help us to underſtand the Bread, to be ſuch as was eat when a Perſon was dead, or at the Burial.

Ver. 18. *ſpoke*] told them what is in the two foregoing Verſes. *Lowth* ſays this was the next Morning, but without any Shew of Reaſon: not only the two Mornings are mentioned, with what he did diſtinctly in each, but the Death of his Wife is related the Evening between; which being alſo told before it was, would add Credit to his whole Prophecy; ſo *Poole*'s and *Grot. Annotations.*

Ver. 19, 20. *the People—to me, Wilt not thou tell us what theſe Things are to us, ſince thou doeſt* them? *I anſwered*] So much not in the *Bib.* publiſhed and authoriſed by *Pope Clement*, as *Tho. James* remarks in his *Bellum Papale.* A great Fault indeed of the Scribe or Printer, when the reſt is not Senſe without it!

Ver. 23. *groan*] not the ſame with that before, as in the *com. Eng.* nor ſignifying ſo.

Ver. 25. *what their Soul*] as Ver. 21.

Ver. 27. *At which Time*] fulfilled Chap. xxxiii. 21, 22.

CHAP. XXV.

BESIDES I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards the Ammonites, and propheſy againſt them,

3. Saying to the Ammonites: Hear the Sovereign Lord's Commiſſion, who declares thus; Becauſe thou ſayeſt, Ha, concerning my Sanctuary, when it is profaned, and concerning the Country of Iſrael, when it is become deſolate, and concerning the Family of Judah, when they are gone into Captivity:

4. Therefore behold I will give thee up to the Men of the Eaſt for an Inheritance, who ſhall place their Palaces, and put their Dwellings in thee; they ſhall eat thy Fruit, and they ſhall drink thy Milk.

5. I will alſo make Rabbah a Stable for Camels, and with the Ammonites a Place for Flocks to lie down in; and you ſhall know that I am the Lord,

6. For thus ſays the Sovereign Lord; Since thou ſtrikeſt the Hand, and ſtampeſt with the Foot, and art glad with all thy Diſdain in the Mind, at the Country of Iſrael:

7. Behold therefore I will ſtretch out my Hand againſt thee, deliver thee for a Prey to the Gentiles, cut thee off from the People, and make thee periſh from the Countries; I will deſtroy thee, and thou ſhalt know that I am the Lord.

8. Thus declares the Sovereign Lord; Becauſe Moab and Seir ſay, Behold the Family of Judah is like all the Gentiles:

9. Lo I will therefore open the Side of Moab at the Cities, namely his Cities on his Border, the Glory of the Country, Beth-jeſhimoth, Baal-meon and Kirjathaim,

10. To the Men of the Eaſt; with the Ammonites, whom I give for an Inheritance, that the latter may not be remembred among the Nations.

11. And I will execute Judgments on Moab, ſo they ſhall know that I am the Lord.

12. Becauſe Edom, as the Sovereign Lord ſays, acts againſt the Family of Judah by taking Vengeance, do greatly offend, and are revenged on them:

13. Therefore continues he; I will alſo ſtretch out my Hand againſt Edom, will cut off from it Man and Beaſt, make it a waſte Place from Teman, and at Dedan they ſhall fall by the Sword.

14. Nay I will put my Vengeance on Edom by the Hand of my People Iſrael, who ſhall do in Edom according to my Anger and Wrath; and they ſhall be ſenſible of my Vengeance, ſays the Sovereign Lord.

15. Who proceeds thus; Becauſe the Philiſtines have acted with Revenge, and taken Vengeance with Diſdain in the Mind, to deſtroy with perpetual Enmity:

16. For this reaſon adds the Sovereign Lord; Behold I will ſtretch out my Hand againſt the Philiſtines, cut off the Chere-

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Ver. 2. *towards*] not the ſame as follows.

Ver. 3. *Ammonites*] That this Prophecy was after the Deſtruction of *Jeruſalem*, the Words here ſhew, as well as in other Places of this Chapter, and ſo the fulfilling of it muſt be after that; for which reaſon I refer the ſame Prediction of thoſe People in other Places hither. Verſe 10. ſhews that the *Moabites* and *Ammonites* were conquered together, and by the Time of the Prophecy and what follows concerning *Tyre*, Chap. xxvi. 1, 7. it appears to be done by *Nebuchadnezzar* ſoon after his Conqueſt of *Judah*; ſee too *Jer.* ix. 26. & xxv. 21. & xxvii. 3, 6. & xlviii. & xlix. *Zeph.* ii. 9. And as the King of *Babylon* conſulted whether he ſhould go againſt *Ammon* or *Judah* firſt, and the Divination was to *Judah*, Chap. xxi. 20, 21, 22. no Doubt but he went againſt *Ammon* quickly after, eſpecially as he had freſh Diſpleaſure againſt it for the Murder of *Gedaliah*, *Jer.* xl. 14. & xli. 10. which the Prophecy that follows ſeems alſo to indicate, Ch. xxi. 28, to the End.

Ver. 5. *with*] as the *Heb.* Particle may ſignify, and it could not be the People themſelves.

Ver. 10. *Eaſt*;] It is plain to be ſeen that a Stop is requiſite here; and accordingly the *Heb.* has *Paſhta*, one of the principal Points called *Kings*, and this Word is pointed the ſame as that for *offended*, 2 *King.* xviii. 14.

Ver. 12. *acts*] of which ſee Chap. xxxv. 5, 10, 11, 12. & xxxvi. 5. *Joel* iii. 19. *Amos* i. 11. *Obad.* 10—14.

Ver. 13. *Edom*] This is joined with *Ammon* and *Moab* in the Places quoted from *Jeremiah* at Ver. 3. as it is here, and ſeems to be deſtroyed by *Nebuchadnezzar* about the ſame Time; which *Uſher* counts to be 5 Years after the Deſtruction of *Jeruſalem*, as alſo *Joſephus*, *Ant.* x. 11. ſee alſo the Prophecy of *Obadiah*, and *Joel* iii. 19. and what was foretold come to paſs, *Malac.* i. 3, 4. The *Edomites* who were left appear to have gone weſtward, and ſettled in the Tribes of *Simeon* and *Judah*, *Strabo*, Lib. 16.

Ver. 14. *Iſrael*] For the fulfilling of this ſee 1 *Mac.* v. 3. and 2 *Mac.* x. 15. &c. nay afterwards *Hyrcanus* entirely ſubdued that People, *Joſephus*, *Ant.* Lib. xiii. 17. & xv. 11. So other Prophecies take in diſtant Times, particularly *Iſa.* vii. 14, 15, 16. *Jer.* li. But the *Expoſition* of *Jun.* and *Trem.* is violently ſtrained, that *by the Hand of my People Iſrael*, is *by that very Hand of the Chaldeans, by which I ſmote Iſrael.*

Ver. 15. *Becauſe*] *Gen.* xxvi. 14, 15. *Jud.* iii. 31. & x. 7. & xiii. 1. 1 *Sam.* iv. 2, 10, 11. & vii. 10. & xiii. 5, 19, 20. & xvii. 1, 4. & xxiii. 1, 27. & xxviii. 1. & xxxi. 1, 7, 8, 9, 10. 2 *Sam.* v. 17, 22. & viii. 1. & xxi. 15, 18, 19. 2 *King.* xviii. 8. 2 *Chron.* xxi. 16. & xxvi. 6, 7. & xxviii. 18. which Places are curſorily remarked to ſhew the *perpetual Enmity* here mentioned of the *Philiſtines*.

Ib. *perpetual*] ſo Chap. xxxv. 5.

Ver. 16. *Philiſtines*] That they were alſo conquered by *Nebuchadnezzar* appears by *Jer.* xxv. 20. and as they lay near to *Edom*, and between that and *Tyre*, according to the Order of the Prophecies here, they were probably deſtroyed in the ſame Order of Time; ſee Chap. xxvi. 1.

Ib. *Reſidue*] of thoſe who were left a few Years before, 2 *King.* xxiv. 7. as the *Philiſtines* dwelt by *Shihor* the Flood or River of *Egypt*, *Gen.* xv. 18, *Jer.* xlvii. 2. and might afterwards rebel againſt *Nebuchadnezzar*, as *Judah* did twice, 2 *King.* xxiv. 1, 20.

thites,

thites, make the Reſidue of the Harbours of the Sea periſh,

17. And will execute very great Vengeance on them with Rebukes of Wrath; and they ſhall know that I am the Lord, when I wreak my Vengeance on them.

CHAP. XXVI.

MOREOVER in the eleventh Year, on the firſt of the Month, I had the Lord's Commiſſion thus:

2. Man, becauſe Tyre ſays againſt Jeruſalem, Ha, ſhe is broke *that* was the Gates of the People, ſhe is turned about to me; I ſhall be filled, ſhe being laid waſte:

3. Therefore thus ſays the Sovereign Lord; Behold I am againſt thee, O Tyre, and will bring up many Nations againſt thee, as the Sea does its Waves.

4. And they ſhall deſtroy the Walls of Tyre, and throw down her Towers; I will alſo ſcrape off her Earth from her, and make her the clear Place of a Rock.

5. She ſhall be a Place to ſpread Nets on within the Sea, for I ſpeak *it*, ſays the Sovereign Lord; and ſhe ſhall become a Prey to the Nations.

6. Her Daughters too who are in the Field ſhall be ſlain with the Sword; and they ſhall know that I am the Lord.

7. For thus ſays the Sovereign Lord: Behold I will bring to Tyre Nebuchadrezzar King of Babylon from the North, a King of Kings, with Horſes, Chariots, Horſemen, and a Company, even many People;

8. Who ſhall ſlay thy Daughters in the Field with the Sword, put againſt thee a Fort, both make a Rampart, and lift up the Buckler againſt thee.

9. He ſhall alſo put his Battering-ram againſt thy Walls, and break down thy Towers with his Pick-axes.

10. Their Duſt ſhall cover thee by the Abundance of his Horſes; thy Walls ſhall ſhake at the Sound of the Horſemen, Carriages and Chariots, when he enters in at thy Gates, as they enter a City that is broke open.

11. He ſhall trample all thy Streets with the Hoofs of his Horſes, ſhall ſlay thy People with the Sword, and thy ſtrong Garriſons ſhall come down to the Ground.

12. And they ſhall take thy Wealth for Spoil, make a Prey of thy Merchandice, throw down thy Walls, break down thy deſirable Houſes; as alſo put thy Stones, Timber, and Rubbiſh into the midſt of the Water.

13. Beſides I will make the Noiſe of thy Songs ceaſe, and the Sound of thy Harps ſhall no more be heard.

14. And I will make thee the clear Place of a Rock, thou ſhalt be a Place to ſpread Nets on, ſhalt no more be built: for I the Lord ſpeak *it*, ſays the Sovereign Lord.

15. Who ſays thus to Tyre: Will not the Iſles ſhake at the Sound of thy Fall, when the Wounded cry, when the Slaughter is made within thee?

16. Nay all the Princes of the Sea will come down from their Thrones, put away their Robes, and pull off their embroidered Garments; they will put on Trembling, ſit upon the Ground, nay tremble every Moment, and be aſtoniſhed at thee.

17. And they ſhall take up a Lamentation for thee, ſaying to thee, How thou art periſhed, that waſt inhabited from the Seas! The City that was praiſed, which was ſtrong in the Sea, with her Inhabitants, who gave their Terror to all that would inhabit her.

18. Now ſhall the Iſlands tremble *at* the

Ver. 1. *eleventh*] The Siege of Tyre was begun about two Years after; ſee Chap. xxix. 17.

Ib. *Month*] This appears to be the *fifth*, as the *fourth* is underſtood, 2 *King.* xxv. 3. for *Jeruſalem* was taken the ſame Year in the foregoing Month, *Jer.* lii. 5, 6, 7. this being 22 Days after, in which Time they might have rejoiced for it at *Tyre*, as in the following Verſe, where the *Tyrians* ſay of *Jeruſalem*, *it is broken and laid waſte*, and as this is eight Days in the Month ſooner than the taking of the City, we are juſtly prevented from counting it any former Month. There is however to be conſidered what is urged by others for its being the *firſt* Month: that the *firſt* is not to be underſtood more than any other Numeral, even when it is the firſt Day of that Month, appears by its Inſertion, Chap. xxix. 17. & xlv. 18. *Gen.* viii. 13. *Exod.* xl. 2. 17. 2 *Chron.* xxix. 17. *Ezr.* vii. 9. & x. 17. As for its being left out in Chap. xl. 1. of this Book, it would be there unneceſſary, becauſe *the Beginning of the Year* ſhews it without; conſequently that does not affect this, as being no parallel Place, even though this were the firſt Month. The Inſtance which *Lowth* produces in 2 *King.* xxv. 27. is more beſide the Purpoſe; ſince the *Heb.* cannot be reſtricted literally to *the Year of his reigning* (it being not *Reign*) but to *the Year of his beginning to reign*, according to the frequent Meaning of the Verb in the *Books of Kings and Chronicles*. *Uſher*'s Plea in his *Annales* ad A. M. 3416. is alſo wrong, that the *fifth* Month belonged to the *twelfth* Year of *Jehoiachin*'s Captivity, or *Zedekiah*'s Reign, which began at the ſame Time: for nine Days of the fifth Month after this were in the 19th Year of *Nebuchadnezzar*, *Jer.* lii. 12. which was coincident with the 11th here, *Jer.* xxxii. 1. but more particularly, as this 11th Year began and ended about the Time of the common Year, 2 *Chron.* xxxvi. 10. and as the 4th Month was in it, *Jer.* lii. 5, 6. the fifth Month muſt too. Nay there are Inſtances, as may be ſeen in the *Chronology*, where the Year of a Thing being done, was in the Overplus of it.

Ver. 5. *Place*] As *Maundrell* relates it now is, in his *Journey from Aleppo to Jeruſalem*, p. 48. its Inhabitants being a few Fiſhermen, and not a whole Houſe left.

Ver. 12. *break down*] as the Verb is rendered, Ver. 9.

Ver. 14. *Place*] See Chap. xxix. 17, 18.

Ver. 17. *would inhabit*] being the ſame as twice before in this Verſe, and *would inhabit* may ſignify by Conqueſt.

Time of thy Fall, even the Iſles which are in the Sea ſhall be troubled at thy going out.

19. When I, as the Sovereign Lord ſays, make thee a City that is waſted, like thoſe which are not inhabited; when I bring up the Depth over thee, and great Waters cover thee;

20. And I bring thee down with ſuch as are deſcended to the Pit, to the People of old Time, and make thee remain in the lower Places of the Earth, in the waſte Places of old Time, along with thoſe who are gone down to the Pit, that thou mayeſt not be inhabited, and I may put Glory in the Country of the Living:

21. I will make thee a Terror, and thou ſhalt not be; even though thou art ſought, thou ſhalt no more be found for ever, ſays the Sovereign Lord.

CHAP. XXVII.

I HAD the Lord's Commiſſion further as follows:

2. So thou Man, take up a Lamentation concerning Tyre;

3. To which thou ſhalt ſay: Thou that art ſituate at the Entrances of the Sea, a Merchant of the People at many Iſles, as the Sovereign Lord ſays; O Tyre, which ſayeſt, I am perfect in Beauty;

4. Thy Borders are in the Heart of the Seas, thy Builders have made thy Beauty perfect.

5. They have built all the Boards for thee with Fir-trees from Senir, have fetched Cedars from Lebanon to make Maſts for thee;

6. Have made thy Oars with Oaks from Baſhan, as alſo thy Planks to ſtep on with Ivory from the Iſles of Chittim.

7. Fine Linen with Embroidery from Egypt, is what thou haſt ſpread to be Sails for thee; blue and purple Cloth from the Iſles of Eliſhah is thy Covering.

8. The Inhabitants of Zidon and Arvad are Rowers for thee; thy own wiſe Men, O Tyre, who are in thee, are thy Pilots.

9. The Elders of Gebal and the wiſe Men of it are in thee for thy Stoppers of Leaks; all the Ships of the Sea, and their Sailors are in thee, to deal in thy Traffick.

10. They of Perſia, Lud, and Libya are in thy Army, thy Warriors; who hang up the Buckler and Helmet in thee, they make thy Comelineſs;

11. The Arvadites and thy own Army are upon thy Walls round about, and the Gammadites are in the Towers; who hang up their Shields upon the Walls round about; they make thy Beauty perfect.

12. Tarſhiſh is thy Trader, by reaſon of the Abundance of all Wealth; which furniſhes thy Fairs with Silver, Iron, Tin and Lead.

13. Greece, Tubal and Meſhech, they are thy Merchants; which furniſh thy Traffick with Men's Perſons, and braſen Ware.

14. Thoſe of the Family of Togarmah furniſh thy Fairs with Horſes, Horſemen and Mules;

15. The Dedanites are thy Merchants, the Trade of thy Hand being at many Iſles; they render thy Preſent, Horns of Ivory and Ebony.

16. Syria is thy Trader, by reaſon of the Abundance of thy Works; which furniſhes thy Fairs with Chryſopraſus, purple Cloth, Embroidery, Lawn, Corals and Pyropus.

17. Judah, and the Country of Iſrael, they are thy Merchants; which furniſh thy Traffick with Wheat of Minnith and Pannag, as alſo Honey, Oil and Balſam.

18. Damaſcus is thy Trader in the Abundance of thy Works, by reaſon of the Abundance of all Wealth, with Wine of Helbon, and fine Wool.

19. Both Dan and Greece that go about, furniſh thy Fairs; bright Iron, Caſſia, and ſweet Cane being among thy Traffick.

20. Dedan is thy Merchant, with noble Cloaths for Chariots.

Ver. 20. *Glory*] by the Reſtoration of other Places, eſpecially *Judea*, from the *Babylonian* Subjection.

Ver. 21. *for ever*] The ancient *Tyre* which *Nebuchadnezzar* deſtroyed was never built again, as Ver. 14.

Ver. 4. *Seas*] where the Borders of *Tyre* might well be ſaid to be, by reaſon of its Ships and Trade there; and was certainly a Deſcription of the City then preſent, not of that which was long after erected on an Iſland, as *Lowth* pretends the Words in a ſtrict Senſe are.

Ver. 5. *Boards*] *Vulg. Tranſlator*, *Boards of the Sea*, which might be by taking the plural Termination ם for *Sea*, thoſe Letters making either, and perhaps being not written ſo cloſe to the other as they ſhould be, were taken for another Word; he has alſo before it, *built thee with*, as if the Article אח had been a Prepoſition, and what is worſe neglecting ל *for*; the *Sept.* have tranſlated yet more ſtrangely, *Ships of the Boards*, having *Ships* for לָךְ אֵת בָּל to which no *Heb.* Name of it has any Likeneſs; and the *Targumiſt* has inſtead of *Boards*, *thy Bridges*.

Ver. 6. *to ſtep on*] *Heb. the Daughter of Steps*, not *the company of the Aſhurites*.

Ver. 7. *purple*] The Sea-coaſts of *Elis*, ſituated on the weſt Side of *Peloponneſis* in *Greece*, being famous for a Shell-fiſh uſed in dying a fine purple Colour, *Pauſanias* in *Laconic.* and others with *Bochart*, *Phaleg.* Lib. iii. 4.

Ib. *Eliſhah*] from the Grandſon of *Japheth*, *Gen.* x. 4.

Ver. 8. *Rowers*] ſo Ver. 26.

Ver. 9. *Stoppers of Leaks*] I have heſitated pretty much in tranſlating thus, tho' ſo fitly to the Senſe, as being ſenſible it will ſound oddly to Shipmen; but better ſo than be unintelligible to a hundred times as many more; and if hard technical Terms are to be avoided, ſurely *calkers* as ſuch, which Millions that uſe the *Engliſh* Language neither know the Meaning of, nor how to pronounce.

Ver. 16. *Fairs*] *Socrates* when he ſaw the Multitude of Things that were to be ſold at ſuch Places, uſed to ſay, Πόσων ἐγὼ χρείαν οὐκ ἔχω, *How many Things are there that I have no need of!* *Diog. Laert.* in *Vit.*

21. Arabia, and all the Princes of Kedar, they are the Traders of thy Hand; being thy Traders with Lambs, Rams and Goats;

22. The Merchants of Sheba and Rahmah, they are thy Merchants; who furniſh thy Fairs with the chief of all Spice, as likewiſe all precious Stones, and Gold;

23. Haran, Canneh, Eden, the Merchants of Sheba, Aſſyria, *and* Chilmad are thy Merchants;

24. Which they are with compleat Things, with blue Gowns, Embroidery, and Stores of fine Cloaths, tied up with Cords, and cedar Cheſts among thy Merchandice.

25. The Ships of Tarſhiſh ſing of thee *in* thy Traffick; and thou art filled, and become very glorious in the Heart of the Seas.

26. The Rowers that were with thee having brought thee into great Waters, the eaſt Wind breaks thee in the Heart of the Seas.

27. Thy Wealth, and Fairs, thy Traffick, Sailors, Pilots, thy Stoppers of Leaks, and the Dealers in thy Traffick, with all thy Warriors who are in thee, and thy whole Company that is within thee, ſhall fall in the Heart of the Sea, on the Day of thy Fall.

28. The Sūburbs ſhall ſhake at the Noiſe of thy Pilots Cry.

29. And all who take hold of the Oar, the Sailors, *with* all the Pilots of the Sea, ſhall corne down from their Ships, ſtanding on the Land.

30. Who ſhall make their Voice be heard concerning thee, crying bitterly, and put Duſt upon their Heads, roll themſelves in Aſhes;

31. Shall make *themſelves* quite bald for thee, gird *them* with Sackcloth, and weep for thee with Bitterneſs of Soul, with bitter Wailing,

32. And ſhall take up a Lamentation for thee in their Bemoaning, and lament *thus* concerning thee; Who is like Tyre? Like her that is cut off within the Sea?

33. By the Things of thy Fairs coming out of the Seas, thou didſt ſatisfy many People: by the Abundance of thy Riches and Wares, thou didſt enrich the Kings of the Earth.

34. *At* the Time thou waſt broke at the Seas, in the Depths of the Water, thy Traffick and all thy Company within thee fell.

35. All the Inhabitants of the Iſles are aſtoniſhed at thee, and their Kings very horribly afraid, they are out of Countenance.

36. The Traders among the People hiſs at thee; who art a Terror, and wilt not be for ever.

CHAP. XXVIII.

BESIDES I had the Lord's Commiſſion as follows:

2. Man, ſay to the Ruler of Tyre: Thus ſays the Sovereign Lord; Becauſe thy Heart is ſo haughty, that thou doſt boaſt, I am God, I ſit in the Seat of God, in the Heart of the Seas; though thou art Man, and not God, notwithſtanding thou makeſt thy own Heart like God's:

3. Forſooth thou art wiſer than Daniel, they can hide no Secret *from* thee.

4. By thy Wiſdom and Underſtanding thou haſt got thee Wealth, having got Gold and Silver into thy Treaſures.

5. By the Abundance of thy Wiſdom in thy Merchandice thou haſt increaſed thy Wealth, by which thy Heart is haughty:

6. For this reaſon the Sovereign Lord ſays thus; Becauſe thou makeſt thy own Heart like God's;

7. Lo I will therefore bring Strangers againſt thee, the terrible ones of the Gentiles; who ſhall draw forth their Swords againſt the Beauty of thy Wiſdom, and profane thy Splendor.

8. They ſhall bring thee down to the Pit, and thou ſhalt die the Deaths of the Slain in the Heart of the Seas.

9. Wilt thou ſtill ſay, I am God, before him that kills thee? But thou wilt be Man, and not God, in the Hand of him who ſlays thee.

10. Thou ſhalt die the Deaths of the uncircumciſed ones, by the Hands of Strangers: for I ſpeak *it*, ſays the Sovereign Lord.

Ver. 26. *brought thee*] from the City on the Continent to the Iſland, at the Siege by *Nebuchadnezzar*, as on Chap. xxix. 17, 18.

Ib. *eaſt Wind*] The Army of *Alexander*, which by making a Bank half a Mile long, that ſtill remains, *Maundrell's Journey from Aleppo to Jeruſalem*, pag. 48, 49, 50. from the main Land on the Eaſt, to the Iſle where *Tyre* then was, took it in ſeven Months Time, *Quint. Curtius*, Lib. iv. 2, 3, 4. *Plutarch* in *Alexandro*, *Diod. Siculus*, Lib. xvii. 4. *Juſtin*, Lib. xi. 10.

Ver. 27. *Heart of the Sea*] This alſo plainly ſhews it was *Alexander's* conquering it.

Ver. 31. *Soul*] not *heart*.

Ver. 34. *fell*] This and the following Verbs are in the paſt Tenſe, being the Lamentation continued from Verſe 32. as what ſhould be ſaid when *Tyre* was fallen.

Ver. 2. *Ruler*] The King of *Tyre* being then named *Ithoball*, as *Joſephus* informs us from the *Phœnician Annals*, Lib. i. *againſt Apion*.

Ver. 5. *in*] See *Poole's Annot.*

Ver. 8. *die*] *Ithoball* dying at the End of the Siege, according to the Reigns of their Kings and Governors, in *Joſephus againſt Apion*, Lib. i.

Ver. 10. *of the uncircumciſed*] So ſaid perhaps, becauſe the circumciſed *Iſraelites* of both Kingdoms were carried away Captives, and a general Slaughter made in ſome heathen Cities, that held out a long Siege, as the Caſe was at *Tyre*; but eſpecially as *Alexander* crucified two

11. I had the Lord's Commiſſion too as follows:

12. Man, take up a Lamentation concerning the King of Tyre, and declare to him: Thus ſays the Sovereign Lord; Thou ſealeſt up the Sum, being full of Wiſdom, and perfect in Beauty.

13. In Eden the Garden of God waſt thou, every precious Stone being thy Covering, the Ruby, Emerald and Adamant, the Beryl, Onyx and Jaſper, the Sapphire, Chryſopraſus, and Carbuncle, and Gold; the Work of thy Timbrels and Flutes was prepared in thee, at the Time thou waſt created.

14. Thou waſt an anointed covering Cherub; when I put thee, thou waſt on God's holy Mountain, walking about amongſt the Stones of Fire.

15. Perfect waſt thou in thy Ways, from the Day thou waſt created, till Iniquity was found in thee.

16. By the Abundance of thy Merchandice they have filled the midſt of thee with Injury, whereby thou haſt ſinned; ſo that I will ſlay thee from God's Mountain, and make thee periſh, O covering Cherub, from the midſt of the Stones of Fire.

17. Thy Heart being haughty through thy Beauty, thy Wiſdom corrupted by thy Splendor; I will caſt thee down upon the Ground, put thee before Kings, that they may look on thee.

18. With the Multitude of thy Iniquities, by the Injuſtice of thy Merchandice, thou profaneſt thy Sanctuaries; ſo I will bring out a Fire from within thee, which ſhall conſume thee, and I will make thee Aſhes upon the Ground, in the Sight of all who ſee thee.

19. All that know thee among the People ſhall be aſtoniſhed at thee; thou ſhalt become a Terror, and not be for ever.

20. Again I had the Lord's Commiſſion in this manner:

21. Put thy Face, Man, towards Zidon, and propheſy againſt it,

22. That the Sovereign Lord ſays thus; Behold I am againſt thee, O Zidon, and will be glorified within thee; and they ſhall know that I am the Lord, when I execute Judgments on her, and am ſanctified in her.

23. For I will ſend into her the Peſtilence, and Blood into her Streets, and the Wounded ſhall be judged within her by the Sword againſt her on every Side; and they ſhall know that I am the Lord.

24. So there ſhall no more be a fretting Brier to the Family of Iſrael, nor a grieving Thorn of any who diſdain them round about; and they ſhall know that I am the Sovereign Lord.

25. Who ſays thus; When I gather the Family of Iſrael from the People among whom they are diſperſed, and am ſanctified in them in the Sight of the Gentiles, they ſhall dwell in their Country which I gave to my Servant Jacob.

26. They ſhall even dwell ſecurely in it, ſhall build Houſes, and plant Vineyards, while they dwell ſo; when I execute Judgments on all who diſdain them on every Side: and ſhall know that I am the Lord their God.

CHAP. XXIX.

IN the tenth Year, on the twelfth of the tenth Month, I had the Lord's Commiſſion thus:

2. Man, put thy Face againſt Pharaoh King of Egypt, and propheſy againſt him, and Egypt all of it,

3. Speaking as follows: Thus ſays the Sovereign Lord; Behold I am againſt thee, O Pharaoh King of Egypt, the great Whale that lies within his Rivers, who vaunts, My River is my own, and I made it for my ſelf.

4. For I will put Hooks in thy Jaws, and make the Fiſh of thy Rivers ſtick to thy Scales, bringing thee up from within thy Rivers, while all the Fiſh of them ſtick there.

5. And I will leave thee thy ſelf at the Wilderneſs, with all the Fiſh of thy Rivers; thou ſhalt fall out in the Field, ſhalt not be gathered, nor brought together: I having given thee to the Beaſts of the Earth, and the Fowls of the Air, to be devoured.

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thouſand *Tyrians* (after a Slaughter of above ſeven thouſand) which was a Heathen, and not a Jewiſh Manner of Death; ſee on Ch. xxvii. 26. The *Interpretation* of *Grot.* is violently ſtrained, that *of* ſignifies *by the uncircumciſed*, moſt eſpecially ſince *by* follows; as is that of *Jun.* and *Trem.* for it to denote both *preſent and eternal Death*, which latter could not be done by *the Hand of Strangers*.

Ver. 12. *being full*] as belonging to *Thou*; and early *Editions of the proſ. Tranſ.* with ſome latter, have no Point at *ſum*.

Ver. 16. *ſlay*] So this Word ſignifies, as alſo rendered Ver. 9. or ſimply *to profane*, which ſeems improper with *from* or *out of*, and the Expreſſion to be rather ſynonimous to that which follows.

Ver. 22. *Judgments*] Beſides what was done againſt *Zidon* by *Nebuchadnezzar* during the Siege of *Tyre*, it ſuffered a grievous Deſtruction by means of the *Perſians* in the Reign of *Artaxerxes Ochus*, *Diod. Siculus*, Lib. xvi. 8.

Ver. 3. *Pharaoh*] called by profane Authors *Apries*, and repreſented blaſphemouſly proud by *Herodotus*, Lib. ii. p. 68. the ſame as mentioned, *Jer.* xxxvii. 5, 7. & xliv. 30.

Ib. *Whale*] the ſame as Chap. xxxii. 2.

Ver. 5. *Wilderneſs*] particularly the Wilds of *Libya* in *Africa*, as on Ver. 12.

6. And

6. And all the Inhabitants of Egypt ſhall know that I am the Lord, becauſe they have been a Staff of Reed to the Family of Iſrael.

7. When they take hold of thee by thy Hand, thou wilt be ſhattered, and tear off all their Shoulder; and when they lean upon thee, thou wilt be broke, and make their whole Loins at a ſtand.

8. Therefore the Sovereign Lord ſays thus; Behold I will bring the Sword againſt thee, and cut off from thee Man and Beaſt.

9. So that the Country of Egypt ſhall become deſolate and waſte, and they ſhall know that I am the Lord; becauſe he ſays, The River is mine, and I made it.

10. Lo I am therefore againſt both thee and thy Rivers, and will make the Country of Egypt utterly waſte, *and* deſolate, from the Tower of Seveneh even to the Border of Cuſh.

11. The Foot of Man ſhall not paſs through it, nor ſhall the Foot of Beaſt: for it ſhall not be inhabited forty Years.

12. And I will make the Country of Egypt deſolate, among the Countries that are become ſo, and her Cities among thoſe which are laid waſte ſhall be deſolate forty Years; as I will diſperſe the Egyptians in the Nations, and ſcatter them in the Countries.

13. However at the End of the forty Years, as the Sovereign Lord ſays, I will gather the Egyptians from the People whither they are diſperſed.

14. Then will I bring back the Egyptian Captives, and make them return to the Country of Pathros, into that of their Traffick; where they ſhall be a low Kingdom.

15. It ſhall be lower than *other* Kingdoms, and ſhall lift up it ſelf above the Nations no more: for I will make them little, that they may not rule over the Nations.

16. Thus it ſhall be no more the Truſt of the Family of Iſrael, bringing Iniquity to remembrance, by their turning after them; and they ſhall know that I am the Sovereign Lord.

17. And in the twenty ſeventh Year, on the firſt of the firſt Month, had I the Lord's Commiſſion as follows:

18. Man, Nebuchadrezzar King of Babylon made his Army do a great Service againſt Tyre, every Head being made bald, and every Shoulder bare; yet he and his Army had no Reward from Tyre, for the Service which he did againſt it:

19. Therefore thus ſays the Sovereign Lord; Behold I give Nebuchadrezzar King of Babylon the Country of Egypt, who ſhall take her Multitude, as alſo her Effects for Spoil, and what ſhe has for Plunder, which ſhall be a Reward for his Army.

20. *For* his Work which he did againſt it I give him the Country of Egypt, becauſe they wrought for me, ſays the Sovereign Lord.

21. At that Time I will make the Horn ſprout forth to the Family of Iſrael, and cauſe thee to open the Mouth among them; and they ſhall know that I am the Lord.

Ver. 6. *Reed*] as in *Iſa.* xxxvi. 6. and according to *Jer.* xxxvii. 7.

Ver. 7. *at a ſtand*] as having nothing elſe to lean on.

Ver. 10. *Cuſh*] lying on the eaſt Side of the *Red Sea*, *Gen.* ii. 13. and *Seveneh* at the South of *Egypt* by the *Nile*; ſee *Bochart*, *Phaleg. Pref.* ſo that as the Country of *Egypt*, being on the Weſt of the *Red Sea*, extended from *Seveneh* to *Cuſh* no where but at the North of *Egypt*, beyond the End of the *Red Sea*, this comprehended the whole Country. But as *Ethiopia* lay on the South of *Egypt*, by *Seveneh* (the *Heb.* Name, or *Syene* as others call it) the Reader may ſee what Senſe he can make of the *preſent Tranſlation*.

Ver. 11. *not paſs*] as heretofore.

Ib. *forty*] which I judge to begin with the Reign of *Amaſis*, whom *Nebuchadnezzar* King of *Babylon*, upon his conquering *Egypt*, left King of that Country, *Prideaux*, *Connect. An.* 573.

Ver. 12. *deſolate*] Before *Egypt* was quiet and at peace under *Amaſis*, a great Army of it was almoſt deſtroyed by the *Cyrenians* in *Africa*, then followed the civil Wars between *Apries* and *Amaſis* in *Egypt*, *Herodotus*, Lib. ii. & iv. *Diodorus Siculus*, Lib. i. pt. 2. till *Nebuchadnezzar* came, and made a great and general Devaſtation in the Country, deſtroying many, and carrying others into Captivity, Chap. xxx. & xxxii. ſo that it might well be termed *deſolate*.

Ib. *diſperſe*] Here ſeems to be contained their fleeing into other Countries by reaſon of the Wars, as well as being carried into Captivity; and ſo the Return of the firſt may be foretold in Ver. 13. and of the others in Ver. 14.

Ver. 13. *at the End*] which from the Beginning of the Reign of *Amaſis* fell out with the Death of *Cyrus* King of *Perſia*, by *Prideaux's Table* to *Connect.* Part i. when the *Egyptians* probably revolted from under the *Perſians*, by *Cambyſes* the Son of *Cyrus* making war againſt them in the Beginning of his Reign, *Herodotus*, Lib. iii. So that then was a likely Time for the *Egyptians* who were abroad to return home, though Hiſtory has not particularly recorded it, as obſerved of *Moab*, *Jer.* xlviii. 47. All Authors that I have read hereon, give an improbable or confuſed Account of thoſe forty Years.

Ver. 14. *low*] as they have been ever ſince *Cambyſes* ſubdued them, being at preſent under the *Turks*.

Ver. 17. *twenty ſeventh*] This being the firſt Day of that Year, *Tyre* was taken in the twenty ſixth, after thirteen Years Siege, *Joſephus*, *Antiq.* Lib. x. xi. and *againſt Apion*, Lib. i.

Ver. 18. *no Reward*] The Inhabitants having conveyed the beſt of their Things to an Iſland half a Mile in the Sea, where they were ſecure, and remained, and built new *Tyre*; the old being afterwards only a Village; ſee Sir *John Marſham's* Quotations and Corrections of *Jerome*, in *Can. Chron. Secul.* xviii. *Excid. Tyri.*

CHAP. XXX.

I HAD the Lord's Commiſſion further as follows:

2. Man, propheſy, ſaying: Thus ſays the Sovereign Lord; Lament, ah for the Day!

3. Becauſe the Day is near, even that of the Lord; it ſhall be a cloudy one, the Time of the Gentiles.

4. The Sword ſhall come into Egypt, and there ſhall be ſore Anguiſh on Ethiopia, by the falling of the Slain in Egypt; whoſe Multitude they ſhall take away, and her Foundations ſhall be deſtroyed.

5. Ethiopia, Libya, Lud, all the mixed ones, Chub, and the People of the Country who are in League, ſhall fall with them by the Sword.

6. Thus ſays the Lord; Thoſe ſhall alſo fall who uphold Egypt, and the Excellency of her Strength ſhall come down: from the Tower of Seveneh ſhall they fall in her by the Sword, ſays the Sovereign Lord.

7. So that they ſhall be deſolate among the Countries that are become ſo, and her Cities ſhall be among thoſe which are waſted.

8. And they ſhall know that I am the Lord, when I put a Fire in Egypt, and all her Helpers are broke.

9. At that Time Meſſengers ſhall go out from before me in Ships, to make ſecure Ethiopia afraid; on whom there ſhall be ſore Anguiſh, as at Egypt's Time, for behold it is coming.

10. Thus ſays the Sovereign Lord; I will even make the Multitude of Egypt ceaſe, by the Power of Nebuchadrezzar King of Babylon.

11. He himſelf along with his People, the terrible ones of the Gentiles, ſhall be brought to deſtroy the Country; and drawing forth their Swords againſt Egypt, ſhall fill the Country with the Slain.

12. And I will make the Rivers dry, will ſell the Country into the Hands of evil Men; and cauſe it to be deſolate, with what it is full of, by the Hands of Strangers: I the Lord ſpeak *it*.

13. Who will likewiſe, as the Sovereign Lord ſays, make the Idols periſh, and the Things of Nought ceaſe from Noph, and there ſhall be no Prince of the Country of Egypt any more, for I will put Fear in it.

14. I will moreover make Pathros deſolate, will put Fire in Zoan, and execute Judgments on No.

15. My Wrath likewiſe will I pour out, upon Sin, the Strength of Egypt, and cut off the Multitude of No.

16. And putting Fire in Egypt, Sin ſhall be ſorely in Anguiſh, No be torn aſunder, and Noph *have* Diſtreſſes daily.

17. The young Men of Aven and Phibeſeth ſhall fall by the Sword, and the Females go into Captivity.

18. In Tehaphnehes too the Day ſhall be dark, when I break the Egyptian Yokes there, and the Excellency of her Strength ſhall ceaſe in her: *as to* her ſelf, a Cloud ſhall cover her, and her Daughters ſhall go into Captivity.

19. So will I execute Judgments on Egypt, and they ſhall know that I am the Lord.

20. In the eleventh Year, on the ſeventh of the firſt Month, I had the Lord's Commiſſion as follows:

21. Man, I will break the Arm of Pharaoh King of Egypt; and behold it ſhall not be bound up, by applying Medicines, by putting a Swathe to bind it up, to ſtrengthen it, that it may take hold of the Sword.

22. Therefore thus ſays the Sovereign Lord; Behold I am againſt Pharaoh King of Egypt, and will break his Arms, the ſtrong and the broken one, and make the Sword fall out of his Hand.

23. I will alſo diſperſe the Egyptians in the Nations, and ſcatter them in the Countries.

Ver. 2. *ah for*] *worth* here in the *preſ. Eng.* denoting *be to*, is ſo old and ſcarce, that *Johnſon*, in his great *Dictionary of the Engliſh Language*, has only a Quotation for it from *F. Q.* (*Francis Quarles*) made from this; though he ranſacked old *Shakeſpear* and *Spenſer* for Words. How much better was the *Gen. Woe be unto* before!

Ver. 5. *Lud*] the ſame as in Ch. xxvii. 10. *Iſa.* lxvi. 19. and *Lydia* lay in a diſtant Part of the World.

Ver. 6. *from*] that is *as far as*, that Place being on the Border of *Ethiopia*, the farther Side of *Egypt*. *Prideaux* in *Connect.* Anno 573. and others would have *migdol, the Tower*, be the proper Name of a Place in the North of *Egypt*, and the *Tranſlation* to be, *from Migdol to Syene*. But beſides the *Original* having no *to*, *Migdol* was plainly the Tower of that Place by Chap. xxix. 10. where *to* is applied to another Place.

Ver. 9. *whom*] the Meſſengers by the *Original*.

Ver. 13. *Idols*] The only Conqueſt of *Egypt* when I find this done, was at that by *Ochus*, as in the next *Note*.

Ib. *no Prince of*] no King of their own, with ſuch Sovereignty as before: for though above a hundred Years after *Egypt* was conquered by *Cambyſes*, Chap. xxix. 13, 14. there got up a ſhort and weak Race of *Egyptian* Kings, that continued about 60 Years, it was extinct through a freſh Conqueſt by *Artaxerxes Ochus*, *Diod. Siculus*, Lib. 16. and the Line of the *Ptolemys* that began reigning ſome Years after that, and continued till *Egypt* was made a *Roman* Province, was of foreign Extraction; as *Egypt* was before Part of the *Macedonian* Empire under *Alexander*; and divided among the reſt to *Ptolemy* one of his Commanders, *Q. Curtius*, Lib. x. *Juſtin*, Lib. xiii. 4.

Ver. 17. *Females*] agreeable to the next Verſe: ſo *Jun.* and *Trem.* haye *puellæ*; *Pagn. uxores*, *Wives*.

24. On

24. On the contrary I will ſtrengthen the King of Babylon's Arms, and put my Sword into his Hand; as well as break the Arms of Pharaoh, who ſhall groan with the Groans of the Wounded before him.

25. I will both ſtrengthen the King of Babylon's Arms, and thoſe of Pharaoh ſhall fall down; and they ſhall know that I am the Lord, when I put my Sword into the Hand of the King of Babylon, and he ſtretches it out againſt the Country of Egypt.

26. Thus will I diſperſe the Egyptians in the Nations, and ſcatter them in the Countries; whereby they ſhall know that I am the Lord.

CHAP. XXXI.

IN the eleventh Year, on the firſt of the third Month, I had the Lord's Commiſſion thus:

2. Man, ſay to Pharaoh King of Egypt, and his Multitude: Whom art thou like in thy Greatneſs?

3. Behold Aſſyria was *as* a Cedar on Lebanon, with handſome Boughs, a ſhadowing Shroud, and a high Stature, whoſe Top was between the thick Boughs.

4. The Waters made him great, the Depth high, with its Floods running round about his Plants, and ſent forth its Trenches to all the Trees of the Field.

5. By reaſon of which his Stature was the higheſt of all the Trees of the Field, his Sprigs were multiplied, and his Branches became long by many Waters, when he ſhot forth.

6. All the Fowls of the Air made Neſts in his Twigs, and all the Beaſts of the Field brought forth under his Branches; nay all the great Nations dwelt in his Shadow.

7. Thus was he handſome by his Greatneſs, by the Length of his Sprouts; becauſe his Root was at great Waters.

8. The Cedars in the Garden of God could not hide him, the Fir-trees were not like his Twigs, nor were the Cheſnut-trees as his Branches: there was no Tree in the Garden of God like him for his Beauty.

9. I made him ſo fair by the Multitude of his Sprouts, that all the Trees of Eden which were in the Garden of God envied him.

10. Therefore thus ſays the Sovereign Lord; By reaſon that thou waſt high in Stature, and he put his Top even between the thick Boughs, and his Heart was lifted up by his Height;

11. I delivered him into the Power of the ſtrong one of the Nations, who dealt throughly with him, I drove him away for his Wickedneſs.

12. And Strangers, the terrible ones of the Gentiles, cut him off, and left him; on the Mountains, and in all the Vallies his Sprouts are fallen down, and his Branches are broke in all the Channels of the Country, nay all the People of the Earth are come down from his Shadow, and have left him.

13. All the Fowls of the Air dwell upon his Fall, and all the Beaſts of the Field are on his Branches.

14. To the end that none of the Trees at the Waters may be high in their Stature, nor put their Top even between the thick Boughs, and that none of their Oaks which drink in Water may ſtand in their Height: for all of them are delivered to Death, to the lower Place of the Earth, amongſt Mankind, to them who are gone down to the Pit.

15. Thus ſays the Sovereign Lord: On the Day *that* he went down to the Grave, I cauſed *them* to mourn, covered the Deep for him, and with-held its Floods, ſo that the great Waters were ſtopped; I alſo made Lebanon gloomy for him, and all the Trees of the Field fainted for him.

16. At the Sound of his Fall I made the Nations ſhake, when I brought him down to the Grave, with them who were gone down to the Pit; and all the Trees of Eden, the choiceſt and beſt of Lebanon, all that drank in Water, were comforted in the lower Place of the Earth.

17. They likewiſe went down to the Grave with him, to them who were ſlain with the Sword; as alſo his Arm, thoſe that dwelt in his Shadow amongſt the Nations.

18. Which art thou thus like, in Glory and Greatneſs, among the Trees of Eden? Therefore thou ſhalt be brought down with them to the lower Place of the Earth, ſhalt lie amongſt the uncircumciſed ones, with them who are ſlain with the Sword; *even* Pharaoh himſelf and all his Multitude, ſays the Sovereign Lord.

Ver. 3. *Aſſyria*] The Time and Manner of the Overthrow of that great and ancient Empire, ſee on *Zeph.* ii. 13. and *Nah.* i. 1. This ſeems ill rendered *the Aſſyrian*, *Saracus* being an obſcure King, having but Part of the Empire, and *Chyniladanus* effeminate and contemptible; not agreeable to the following Deſcription.

Ver. 10. *thou*] *Aſſyria*, Ver. 3. which is then turned into the 3d Perſon.

Ver. 17. *They*] the Nations, Ver. 16.

CHAP.

CHAP. XXXII.

IN the twelfth Year, on the firſt of the twelfth Month, I had the Lord's Commiſſion as follows:

2. Man take up a Lamentation for Pharaoh King of Egypt, by way of Addreſs to him thus: Thou art become like a young Lion to the Nations (yet thou art as a Whale in the Seas, coming forth in thy own Rivers) who diſturbeſt the Waters with thy Feet, and trampleſt in their Rivers.

3. But I, as the Sovereign Lord ſays, will ſpread my Net over thee, by a Company of many People, who ſhall bring thee up in it.

4. And I will leave thee on the Land, throwing thee out in the Field, and make all the Fowls of the Air remain upon thee, as alſo ſatisfy the Beaſts of the whole Earth with thee.

5. Moreover thy Fleſh will I put upon the Mountains, and in the Vallies ſo high as to fill them up.

6. I will alſo water the flowing Country with thy Blood, to the very Mountains, and the Channels ſhall be filled with thee.

7. And when I quench thee, I will cover the Heaven, and make the Stars of it dark; I will cover the Sun himſelf with a Cloud, and the Moon ſhall not give its Light.

8. Thus darkening all the ſhining Lights in the Heaven over thee, I will put Darkneſs upon thy Country, ſays the Sovereign Lord.

9. So ſhall I provoke the Minds of many People, when I bring thy Ruin among the Nations, to Countries which thou art unacquainted with.

10. Nay I ſhall make them aſtoniſhed at thee, and their Kings will be ſo horribly afraid upon thy Account, when I brandiſh my Sword before them, that they will tremble every Moment, each for his own Life, at the Time of thy Fall.

11. For, as the Sovereign Lord ſays, the King of Babylon's Sword ſhall enter into thee,

12. By the Swords of the Powerful will I make thy Multitude fall, all of them the terrible ones of the Nations; who ſhall waſte the Excellency of Egypt, when its whole Multitude is deſtroyed.

13. I will likewiſe cauſe all its Beaſts to periſh from the many Waters; ſo that as the Foot of Man ſhall diſturb them no more, neither ſhall the Hoofs of Beaſts.

14. Then will I make their Waters ſettle down, and their Rivers run like Oil, ſays the Sovereign Lord.

15. When I make the Egyptian Country deſolate, even as to its Plenty, and ſlay all who dwell in it, they will know that I am the Lord.

16. This is the Lamentation that the heathen Women ſhall make, when they lament it; as being thoſe who ſhall lament for Egypt, and all its Multitude, ſays the Sovereign Lord.

17. The ſame Year, on the fifteenth of *that* Month, I had the Lord's Commiſſion as follows:

18. Man, make moan for the Multitude of Egypt, whom thou ſhalt bring down, along with the ſtately heathen Women, to the lower Place of the Earth, with them that go down to the Pit.

19. More pleaſant than who art thou? Get thee down, and be laid with thoſe that are uncircumciſed.

20. They ſhall fall among them who are ſlain with the Sword; *to* which ſhe being given up, draw her, and all her Multitudes.

21. Thoſe that are the ſtrongeſt of the powerful ones ſhall ſay of it, and its Helpers, from within the Grave, They are come down, they lie uncircumciſed, ſlain with the Sword.

22. Aſſyria is there, and all her Company, the Sepulchres of which will be round about it: all of them being ſlain, fallen by the Sword.

23. Whoſe Sepulchres are made in the Sides of the Pit, and her Company is round about her own: all of them being ſlain, fallen by the Sword; who did put Terror in the Country of the Living.

24. Elam is there, and her whole Multitude round about her Sepulchre: all of them being ſlain, fallen by the Sword, who are gone down uncircumciſed to the lower Place of the Earth; that did put their Terror in the Country of the Living, yet bore their Shame with them that went down to the Pit.

25. They made a Bed for her, with her whole Multitude, among the Slain, whoſe Sepulchres will be round about it: all of them being uncircumciſed, ſlain with the Sword; though their Terror was put among thoſe who lived on the Earth, yet they bore their Shame with them that went down to the Pit, being put among the Slain.

26. Meſhech, Tubal, and her whole Multitude are there, whoſe Sepulchres will be round about it: all of them being uncircumciſed, ſlain with the Sword; though they did put their Terror among thoſe who lived on the Earth.

Ver. 2. (*yet*] Without taking this ſo in a Parentheſis, the Senſe is confounded, ſince a *Whale* has not *Feet*, &c.

Ver. 6. *flowing Country*] or Country overflowed, viz. *Egypt*, which was ſo annually.

Ver. 10. *Account*] There is annexed to this in the *Bib.* of *Pope Sixtus*, *for all the Iniquities which thou haſt wrought*; but wants the Authority even of the *com. Lat.* which at the End of the Ver. has *his* too for *thy*.

Ver. 20. *draw*] *into the Grave*, *Grot.*

27. How-

27. However they do not lie with the powerful ones that are ſlain of the Uncircumciſed: who are gone down to the Grave with their Weapons of War, and did put their Swords under their Heads, but their Iniquity was in their Bones; though *they* were the Terror of the Powerful among thoſe who lived on the Earth.

28. Thou ſhalt be broke too amongſt the uncircumciſed ones, and lie along with them that are ſlain with the Sword.

29. Edom, her Kings, and all her Princes are there, who are put, with their Power, along with them that are ſlain with the Sword: they lie with the uncircumciſed ones, and with ſuch as are gone down to the Pit.

30. The Governors of the North all of them are there, particularly all the Zidonians; who are gone down with their ſlain ones, being aſhamed of their Power, with their Terror, and lie uncircumciſed along with them that are ſlain with the Sword, and bear their Shame with ſuch as are gone down to the Pit.

31. Pharaoh ſhall ſee them, that he may be comforted for all the Multitude of Egypt, himſelf and his whole Army ſlain with the Sword, ſays the Sovereign Lord.

32. For as I have put my Terror in the Country of the Living, he ſhall be laid amongſt the uncircumciſed ones, along with them that are ſlain with the Sword, himſelf and his Multitude, ſays the Sovereign Lord.

CHAP. XXXIII.

AND I had the Lord's Commiſſion as follows:

2. Man, pronounce the enſuing Speech to thoſe of thy People: When I bring the Sword againſt any Country, and the People of it take a certain Man at their Borders, and make him a Watchman to them,

3. Who ſeeing the Sword coming againſt the Country, ſounds the Trumpet, and gives the People warning;

4. Then whoever hears the Sound of it, and does not take warning, whom the Sword when it comes takes away, his Blood will be upon his own Head.

5. He that hears the Sound of the Trumpet, and does not take warning, ſhall bear the Blame of his own Blood; and he who takes warning, ſhall eſcape with his Life.

6. But when the Watchman ſeeing the Sword coming, does not ſound the Trumpet, ſo that the People are not warned, and the Sword comes, and takes a Perſon of them away; he is taken for his Iniquity, and I will demand his Blood of the Watchman.

7. Now thou Man, I have made thee a Watchman to the Family of Iſrael, that thou mayeſt hear the Matter from my Mouth, and warn them from me.

8. When I ſay to the Wicked, O wicked one, thou ſhalt quite die; and thou doſt not ſpeak to warn him from his Way, ſuch a one's Blood who dies for his Iniquity, will I require of thee.

9. Nevertheleſs when thou warneſt the Wicked to return from his Way, and he does not, he ſhall die for his Iniquity, but thou haſt delivered thy Soul.

10. Say to the Family of Iſrael, thou Man, further; You ſpeak in the following manner, When our Tranſgreſſions and Sins are upon us, ſo that we waſte away by them, how ſhall we live?

11. Anſwer them, By my living, ſays the Sovereign Lord, I do not delight in the Death of the Wicked, but in his turning back from his Way, that he may live: return, return from your ill Courſes; for why would you die, O Family of Iſrael?

12. And thou Man, tell thoſe of thy People: The virtuous one's Virtue ſhall not deliver him at the Time that he tranſgreſſes, nor ſhall the Wicked fall by his Wickedneſs when he returns from it, any more than the Virtuous can live by the other when he ſins.

13. When I ſay to the Virtuous, that he ſhall throughly live; and he truſts on his own Virtue, and does Iniquity, none of the former ſhall be mentioned, but for the latter which he does ſhall he die.

14. On the other hand, when I ſay to the Wicked, Thou ſhalt quite die; and he returns from his Sin, doing Juſtice and Virtue,

15. Gives back the Pawn, reſtores a Thing taken by force, *and* goes in the Ordinances of Life without doing Iniquity; he ſhall throughly live, not die.

16. None of his Sins which he has committed ſhall be mentioned to him; doing Juſtice and Virtue, he ſhall throughly live.

17. Yet thoſe of thy People ſay, The Lord's Way is not equal; when it is their Way is not equal.

18. When the Virtuous returns from his Virtue, and does Iniquity, he ſhall die for the ſame.

19. And when the Wicked returns from

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31. *of Egypt*] *Heb. her Multitude*, from the 18th Ver. not *his*.

Ver. 11. *return, return*] but once in the *vulg. Lat.*

his Wickedneſs, doing Juſtice and Virtue, he ſhall live through them.

20. Since you ſay, The Lord's Way is not equal; I will judge you every one according to his own Ways, O Family of Iſrael.

21. In the twelfth Year of our Captivity, on the fifth of the tenth Month, there came to me one who eſcaped from Jeruſalem with Advice, that the City was conquered.

22. Now the Hand of the Lord was on me the Evening before his Coming, and opened my Mouth againſt he came to me in the Morning; which was done, ſo that I could be dumb no longer,

23. With the Lord's Commiſſion as follows:

24. Man, they that inhabit thoſe waſte Places in the Country of Iſrael have to ſay, Abraham being *but* one inherited the Country, whereas it is given for an Inheritance to us who are many.

25. Therefore tell them, that the Sovereign Lord ſays thus; Shall you that eat with the Blood, and look up to your filthy Idols, nay ſhed Blood, inherit the Country?

26. Shall you that ſtand by your Swords, doing what is abominable, and defile every one his Neighbour's Wife, inherit the Country?

27. To whom add that the Sovereign Lord ſays thus; By my living, they who are in the waſte Places ſhall fall by the Sword, and I will deliver him that is out in the Field to the Beaſts to be devoured, as alſo thoſe who are in the Forts and Caves ſhall die with the Peſtilence.

28. So will I make the Country utterly deſolate, and the Excellency of its Strength ſhall ceaſe; even the Mountains of Iſrael ſhall be deſolate without a Paſſenger.

29. And they will know that I am the Lord, when I make the Country utterly deſolate, for all the Abominations which they have done.

30. As to thy ſelf, Man, thoſe of thy own People are talking of thee, by the Walls, and at the Doors of the Houſes; and ſpeak thus one Man to another, Come, I pray, and hear what Commiſſion comes out from the Lord.

31. Then they come to thee as People uſe to do, ſit before thee for mine, and hear what thou ſayeſt, but will not do it: for though they ſhew much Love with their Mouth, their Heart goes after their Gain.

32. And lo thou art to them as a very lovely Song with a fine Voice, or one who plays well; yet they hear what thou ſayeſt, without doing it.

33. But when that comes, as behold it will, they will know that there has been a Prophet among them.

CHAP. XXXIV.

I HAD the Lord's Commiſſion too as follows:

2. Propheſy, Man, againſt the Shepherds of Iſrael, telling them, that the Sovereign Lord ſays thus to them; Wo be to the Shepherds of Iſrael who are feeding themſelves; ſhould not Shepherds feed the Flock?

3. You eat the Fat, and wear the Wool, killing that which is fat; you feed not the Flock.

4. You neither ſtrengthen ſuch as are ſick, heal the Diſeaſed, bind up what is broke of any, bring back that which is driven away, nor ſeek for the Loſt; but rule them with Force, and Rigour:

5. Inſomuch that they are diſperſed without a Feeder; and being diſperſed, are become Meat for all the wild Beaſts.

6. My Flock wander on all the Mountains, and over every high Hill; nay they are diſperſed over the whole Surface of the Earth, none enquiring, nor ſeeking for *them*.

7. Therefore, you Shepherds, hear the Lord's Commiſſion:

8. By my living, ſays the Sovereign Lord, becauſe my Flock are become a Prey, being Meat for all the wild Beaſts, having no Feeder, and my Shepherds do not enquire for my Flock, but they feed themſelves, and not that;

9. For theſe reaſons (hearken, O Shepherds, to the Lord's Commiſſion)

10. Behold, as the Sovereign Lord ſays, I will be againſt the Shepherds, and will require my Flock of them, as well as make them give over feeding it, nor ſhall the Shepherds feed themſelves any more: for I will deliver my Flock out of their Mouths, that they may not be Meat for them.

11. Since I my ſelf indeed, as the Sovereign Lord declares, will both ſeek for my Flock, and enquire them out.

12. Like a Shepherd's enquiring out a Drove of his, on the Day when he is among his Flocks that are ſpread about, ſo will I enquire out my Flock; and deliver them from all the Places whither they were diſperſed, at the cloudy and dark Time.

13. Having brought them out from the People, and gathered them from the Countries, I will bring them to their own Land,

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Ver. 20. *Since*] which, as may be ſeen, makes fine Senſe, far unlike *Yet*.

Ver. 22. *againſt*] ſee *Cant.* iv. 6.

and

and feed them on the Mountains of Iſrael, by the Streams, and in all the Habitations of the Country.

14. In good Paſture will I feed them, and their Fold ſhall be upon the high Mountains of Iſrael: there they ſhall lie down in a good Fold, and feed on fat Paſture at the Iſraelitiſh Hills.

15. I will feed my Flock my ſelf, and make them lie down my ſelf, ſays the Sovereign Lord.

16. I will ſeek for the Loſt, will bring back that which is driven away, bind up what is broke of any, and ſtrengthen the Diſeaſed; but will deſtroy the Fat and Strong, feeding them with Judgment.

17. And you my Flock, as the Sovereign Lord ſays, lo I will judge between Cattle and Cattle, namely the Rams and the He-goats.

18. Is it too little for you to eat up the good Paſture, that you tread down the reſt of your Paſtures with your Feet; and to drink up the ſettled Water, that you trample with your Feet in what is left?

19. So that my Flock eat what you have trod down with your Feet, and drink what you have trampled in with them.

20. To thoſe the Sovereign Lord therefore ſays thus: Behold I my own ſelf will judge between the fat Cattle, and the lean ones.

21. Becauſe you thruſt away with the Side and Shoulder, and puſh with your Horns, all the Sick, till you have diſperſed them abroad;

22. I will ſave my Flock, and they ſhall become a Prey no more, when I judge betwixt Cattle and Cattle.

23. And will raiſe up a certain Shepherd for them, that he may feed them, *that* is my Servant David: who ſhall himſelf feed them, and be their Shepherd.

24. Nay I the Lord, who ſpeak *it*, will be their God, and my Servant David ſhall be a Prince among them.

25. Beſides I will make a Covenant of Peace with them, and cauſe ill Beaſts to ceaſe from the Country; inſomuch that they ſhall dwell ſecurely in the Wilderneſs, and ſleep in the Woods.

26. And I will make them, with the Places round about my Hill, bleſſed; cauſing the Rain to deſcend in its Seaſon, which ſhall be bleſſed Showers.

27. The Trees of the Field ſhall both yield their Fruit, and the Ground its Increaſe, and they ſhall be ſecure in their own Country; who ſhall know that I am the Lord, when I break the Beams of their Yoke, and deliver them from the Power of thoſe who make them ſerve.

28. And they ſhall be a Prey to the Gentiles no more, nor ſhall the Beaſts of the Country devour them; but they ſhall dwell ſecurely, and none make afraid.

29. I will alſo raiſe them up a famous Plant; and they ſhall no more be either taken away by Famine in the Country, or bear the Shame of the Gentiles.

30. Thus ſhall they know that I the Lord their God am with them, and that the Family of Iſrael themſelves are my People, ſays the Sovereign Lord.

31. For you my Flock, that of my Paſture, are Men your ſelves, I am your God, ſays the Sovereign Lord.

CHAP. XXXV.

MOREOVER I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards Mount Seir, and propheſy againſt it,

3. In this manner: Thus ſays the Sovereign Lord; Behold I am againſt thee, Mount Seir, and will ſtretch out my Hand over thee, making thee utterly deſolate.

4. Thy Cities I will lay waſte, that thou mayeſt be deſolate, who ſhalt know that I am the Lord.

5. Becauſe thou haſt had continual Enmity, and didſt make *the Blood of* the Iſraelites flow by the Power of the Sword, in the Time of their Calamity, when their Iniquity was at an end;

6. Therefore by my living, ſays the Sovereign Lord, I will make thee ready for Blood, which ſhall purſue thee: ſince thou doſt not hate Blood, even Blood ſhall purſue thee.

7. So will I make Mount Seir utterly deſolate, cutting off from it both ſuch as paſs and return.

8. And I will fill the Mountains of it with its Slain: at thy Hills, Vallies, and all thy Brooks, ſhall thoſe who are ſlain with the Sword fall.

9. I will make thee perpetually deſolate, ſo that thy Cities ſhall not be reſtored; and you ſhall know that I am the Lord.

10. Becauſe thou haſt ſaid, The two Nations, and the two Countries ſhall be mine, which we will inherit, though the Lord was there;

Ver. 16. *deſtroy*] The *Gr.* and *vulg. Lat.* having *keep*, by Miſtake of the Letter ד for ר *Grot.* expounds it to be; *Servabo in bona Valetudine, preſerve in good Health*; but this is a Point of great Reproach to *Commentators*, and wherein they are little to be truſted, viz. the following wrong *Tranſlations*.

Ver. 23. *raiſe up*] as Ver. 29.

Ver. 9. *deſolate*] See Chap. xxv. 13, 14: *Obad.* 18.

11. There-

11. Therefore by my living, ſays the Sovereign Lord, I will act according to thy own Anger and Envy, with which thou haſt acted, by thy Hatred againſt them; and will be known among them, when I judge thee.

12. Thou ſhalt know too that I am the Lord, who have heard all thy Contempts, which thou haſt uttered againſt the Mountains of Iſrael, that they are deſolate, *and* given to you to be conſumed.

13. Nay you have magnified your ſelves againſt me with your Mouth, and abundantly uttered Words againſt me, *which* I heard.

14. Thus ſays the Sovereign Lord; As the whole Earth ſhall be glad, I will make thee deſolate.

15. As thou haſt been glad at the Family of Iſrael's Poſſeſſion, becauſe it was deſolate, ſo will I cauſe thee to be deſolate, O Mount Seir, and all Edom entirely; which ſhall know that I am the Lord.

CHAP. XXXVI.

ON the contrary propheſy, thou Man, to the Mountains of Iſrael, bidding them hear the Lord's Commiſſion,

2. Who expreſſes himſelf thus: Becauſe the Enemy has ſaid concerning you, Ha, even the ancient high Places are become our Inheritance!

3. For this reaſon propheſy as follows: Inaſmuch as you are deſolate, and ſwallowed up on every Side, as the Sovereign Lord ſays, that you may be an Inheritance to the Gentiles who are left, and are brought up in the Language that they ſpeak, being the ill Report of the People;

4. Therefore, you Mountains of Iſrael, hear the Sovereign Lord's Commiſſion, who ſays thus to the Mountains and Hills, to the Brooks and Vallies, to the waſte Places that are deſolate, and the Cities that are forſaken, which are become a Prey, and a Scoff to the Gentiles, who are left on every Side;

5. (And affirms, that he ſpeaks thus in the Fire of his Zeal, againſt the Gentiles who are left, in particular all Edom, that have beſtowed his Country on themſelves for an Inheritance, with Gladneſs of the whole Heart, and Diſdain of Mind, that it may be put out for a Prey)

6. Which conſequently thou muſt propheſy concerning the Country of Iſrael, and declare to the Mountains and Hills, to the Brooks and Vallies, as being what the Sovereign Lord ſays: Behold I ſpeak in my Zeal and Wrath, becauſe you bear the Shame of the Gentiles;

7. For which reaſon I lift up my Hand, continues he, that the Gentiles themſelves who are on every Side of you ſhall bear their Shame.

8. Whereas you, O Mountains of Iſrael, ſhall yield your Boughs, and bear your Fruit for my People Iſrael; becauſe their Coming draws near.

9. In order to which lo I am for you, and will turn to you; which ſhall be manured, and ſown.

10. I will alſo multiply Men upon you, *even* the whole Family of Iſrael entirely; ſo that the Cities ſhall be inhabited, and the waſte Places built in.

11. Nay I will multiply upon you both Men and Beaſts, who ſhall increaſe, and be fruitful; and will cauſe you to dwell after your former States, making *it* better than your Original, and you ſhall know that I am the Lord.

12. In ſhort I will make Men walk on you, namely my People Iſrael; that ſhall inherit thee, whoſe Poſſeſſion thou ſhalt be; and ſhalt henceforth deprive them no more.

13. Thus ſays the Sovereign Lord; Becauſe they tell you, Thou art the Conſumer of Men, and Depriver of thy Nations;

14. Therefore, affirms he, thou ſhalt no more conſume Men, nor yet make thy Nations fall.

15. And I will not let the Shame of the Gentiles be heard concerning thee, neither ſhalt thou bear the Reproach of People, as well as not make the Nations fall, any more, ſays the Sovereign Lord.

16. I had the Lord's Commiſſion further as follows:

17. Man, when the Family of Iſrael dwelt in their own Country, they defiled it by their Way and Deeds, their Way being before me as the Uncleanneſs of a ſeparate Woman.

18. So I ſhed my Wrath upon them, for the Blood which they ſhed in the Country, and for their filthy Idols *that* they defiled it *with*.

19. I even diſperſed them in the Nations, and they were ſcattered in the Countries: I judged them according to their own Way and Deeds.

20. Yet when they were come to the Nations whither they went, they profaned my holy Name, when thoſe ſaid to them, Theſe are the Lord's People, and are come out of his Country.

Ver. 2. *the Enemy*] of Mount *Seir* or *Edom*, Ch. xxxv. ult.
Ver. 3. *that they ſpeak*] *Heb. of the Tongue.*
Ver. 12. *you*] the Mountains, Ver. 8.
Ib. *thee*, &c.] the Country of Iſrael, Ver. 6.
Ver. 14. *make—fall*] as in the next Verſe, not as in the two foregoing.
Ver. 15. *People*] plural here, for thoſe of ſeveral Nations; but ſing. Ver. 3. for them of *Seir*, Chap. xxxv.

21. How-

21. However I ſpared *them* for my holy Name, which the Family of Iſrael profaned in the Nations whither they went.

22. To whom do thou ſay therefore, that the Sovereign Lord ſpeaks thus: I did not do *it* for your ſakes, O Family of Iſrael, but for my own holy Name, which you profaned in the Nations whither you went.

23. And I will ſanctify my great Name, that has been profaned there by you amongſt them: and the Gentiles ſhall know that I am the Lord, ſays he who is the Sovereign One, when I am ſanctified among you in their Sight;

24. And ſhall fetch you from the Nations, gather you from all the Countries, and bring you to your own Land.

25. Then will I ſprinkle clean Water upon you, that you may be clean; cleanſing you from all your Pollutions, and filthy Idols.

26. I will give you alſo a new Heart, put a new Spirit within you, and taking away the ſtoney Heart out of your Body, will give you one of Fleſh.

27. Nay I will put my own Spirit within you, that I may make you ſuch as will go in my Ordinances, obſerve and do my Rules:

28. And you ſhall dwell in the Country which I gave to your Forefathers; and be a People to me, as I will a God to you.

29. Whom I will preſerve from all the Pollutions that you had; and calling for Corn, will increaſe it, and put no Famine upon you.

30. I will likewiſe increaſe the Fruit of the Tree, and the Crop of the Field; to the end that you may no more receive the Reproach of Famine among the Gentiles.

31. You will then remember your ill Courſes, and your Doings which were not good; ſo that you will be loathſome to your ſelves, for your Vices and Abominations.

32. Let it be known by you, *that* I do *it* not for your ſakes, ſays the Sovereign Lord: be you aſhamed, and put to confuſion, by reaſon of your own Ways, O Family of Iſrael.

33. At the Time that I ſhall cleanſe you from all your Vices, as the Sovereign Lord ſays, I will alſo make you inhabit the Cities, the waſte Places ſhall be built in;

34. And the deſolate Country manured, foraſmuch as it is deſolate in every one's Sight who paſſes by:

35. Inſomuch that they ſhall ſay, This very Country which was deſolate, is become like the Garden of Eden, and the Cities that were waſte, deſolate and demoliſhed, are fortified *and* inhabited.

36. So will the Gentiles who are left round about you know, that it was I the Lord built up the demoliſhed Places, planted that which was deſolate: who ſpeak, and will do *it*.

37. Thus ſays the Sovereign Lord; I will yet be enquired of by the Family of Iſrael, to do this for them; whom I will multiply with Men like a Flock.

38. As the holy Flock, as the Flock of Jeruſalem at its Solemnities; ſo ſhall the waſte Cities be filled with Flocks of Men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

THE Hand of the Lord being upon me, he took me out by his Spirit, and having ſet me within a Valley which was full of Bones,

2. He made me paſs by them all round about; and lo there were very many out in the Vale, as behold they were alſo very dry.

3. After he had ſaid to me, Man, can theſe Bones become alive? Upon my anſwering, Thou, O Sovereign Lord, knoweſt;

4. Propheſy, replies he to me, over theſe Bones, ſaying to them; You dry Bones, hear the Lord's Commiſſion,

5. To whom he himſelf ſpeaks thus; Behold I will make Breath enter into you, that you may become alive.

6. I will likewiſe put Sinews on you, will cauſe Fleſh to come upon you, and cover you over with Skin, as well as put Breath in you, ſo that you ſhall be alive, and know that I am the Lord.

7. And I propheſied as I was commanded, which as I was doing, there was a Noiſe, and indeed a Stirring, till the Bones came to their Fellows.

8. Then I ſaw plainly that there came Sinews and Fleſh upon them, and Skin covered them over above, but there was no Breath in them.

9. In the next place he ſaid to me: Propheſy to the Breath, propheſy, Man, and declare to it; Thus ſays the Sovereign Lord, Come from the four Winds, O Breath, and blow into theſe who are ſlain, that they may live.

10. Again I propheſied as he commanded me; and the Breath entered into them, ſo that they became alive, and ſtood up on their Feet, being a very exceeding great Army.

11. He ſaid to me further; Man, theſe Bones are the whole Family of Iſrael: lo

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Ver. 23. *their Sight*] Of this *Reading* ſee the *Commentators*.

Ver. 25. *Pollutions*] plur. as Ver. 29.

Ver. 1. *he took*] as the Gender ſhews, יד *Hand* being uſually fem. and would require it here if intended for Diſtinction; ſee Ch. xl. 1, 2.

they ſay, Our Bones are dried up, and our Hope periſhed, we our ſelves are cut off.

12. Therefore propheſy, and tell them the Sovereign Lord ſays thus; Behold I will open your Graves, and bring you up out of them, my People, as alſo bring you into the Country of Iſrael.

13. Who will know that I am the Lord, when I open your Graves, and bring you up out of them, my People;

14. And put my Spirit in you, ſo that you ſhall be alive, and ſet you in your own Country; nay you will know that I the Lord, ſays he himſelf, have ſpoken, and done *it*.

15. Beſides I had the Lord's Commiſſion as follows:

16. Thou Man, take thee alſo one Stick, and write upon it, For Judah and the Iſraelites his Companions; then take another Stick, and write upon that, For Joſeph, the Stick of Ephraim, and the whole Family of Iſrael his Companions.

17. Next put them one to the other, to be one Stick for thee, that they may both be one in thy Hand.

18. And when thoſe of thy People aſk thee, whether thou wilt not tell them what thou haſt theſe Things for?

19. Declare to them; Thus ſays the Sovereign Lord, Lo I will take the Stick of Joſeph which was in Ephraim's Hand, with the Rods of Iſrael its Fellows, and place them upon the other, namely the Stick of Judah, making them one Stick, which they ſhall be in my Hand.

20. In the mean time the Sticks which thou haſt written upon, ſhall be in thy Hand before their Eyes.

21. Who ſhalt tell them, the Sovereign Lord ſays thus: Lo I will take the Iſraelites from among the Nations whither they are gone, and gathering them on every Side, will bring them into their own Country.

22. And I will make them one Nation in the Country, on the Mountains of Iſrael, and one King ſhall be King to all of them; ſo that they ſhall be two Nations no more, nor be parted into two Kingdoms any more at all.

23. Neither ſhall they defile themſelves any more with their filthy Idols, deteſtable Things, or any of their Crimes; but I will preſerve them from all their Habitations in which they have ſinned, as likewiſe cleanſe them, and they ſhall be a People to me, as I will a God to them.

24. My Servant David too ſhall be King over them, and they ſhall all have the ſame Shepherd; they ſhall alſo go in my Rules, obſerve my Ordinances, and do them.

25. Thus ſhall they dwell in the Country which I gave to my Servant Jacob, wherein your Fathers dwelt, and not only they themſelves, but their Children and Grandchildren for ever, during which Time David my Servant ſhall be a Prince to them.

26. Moreover I will make a Covenant of Peace with them, which ſhall be a laſting one, whom I *will* place, multiply, and put my Sanctuary among them for ever.

27. Even my Tabernacle ſhall be with them, and I will be a God to them, as they ſhall a People to me.

28. And the Gentiles will know that I the Lord ſanctify Iſrael, when my Sanctuary is among them for ever.

CHAP. XXXVIII.

THE Lord's Commiſſion I had alſo as follows:

2. Man, put thy Face towards Gog, the Country of Magog, the chief Prince of Meſhech and Tubal, and propheſy againſt him,

3. Declaring: Thus ſays the Sovereign Lord; Behold I am againſt thee, Gog, the chief Prince of Meſhech and Tubal.

4. Whom I will turn back, putting Hooks in thy Jaws; and will bring thee out, as alſo thy whole Army, Horſes, and Horſemen all of them with compleat Cloaths, a large Company with Buckler and Shield, handling the Sword all of them;

5. Thoſe of Perſia, Ethiopia and Libya, all of them with Shield and Helmet;

6. Gomer and all his Troops, the Family of Togarmah at the north Parts and all its Troops, many People along with thee.

7. Be prepared, and prepare thy ſelf, with all thy Company that are aſſembled to thee; and be thou a Guard to them.

8. After many Days thou ſhalt be viſited, *when* in the latter Years thou wilt come into the Country of thoſe that are returned from the Sword, *and* brought together from many People, *even* againſt the Mountains of Iſrael

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Ver. 19. *was*] ſee *Grot.*

Ib. *Rods*] How unſuitable *tribes* with *ſticks!*

Ver. 2. *Gog*] This ſeems to ſignify *Antiochus Epiphanes*, of whom ſee *Dan.* xi. 21, to the End, comprehending alſo the *Syrian* Captains and Governors, who fought againſt the *Jews* about that Time.

Ib. *Magog*] He with *Meſhech* and *Tubal* the Sons of *Japheth*, *Gen.* x. 2. all ſettling northward, as is ſuppoſed, which Way *Syria* the Kingdom of *Antiochus* lay. Nay *Pliny* ſays that *Hierapolis*, now *Aleppo*, was called *Magog*. Lib. v. Cap. 23. and *Maimonides* too counts *Magog* to be in *Syria*, *Halicoth therum*. Cap, i. 9.

Ver. 5. *Ethiopia*] Agreeable to *Dan.* xi. 43.

Ver. 8. even *againſt*] which ſhould not be *againſt* without a Comma before it, as in the *com. Eng.* as if the *Jews* would be gathered againſt their own Mountains.

which

which have been waſte continually; but it will *then* be brought out from the People, and they will all of them dwell ſecurely.

9. And thou wilt come up as Waſting comes, wilt be as a Cloud to cover the Country, thy ſelf and all thy Troops, and many People with thee.

10. At which Time, as the Sovereign Lord ſays, Matters will come up in thy Mind, and thou wilt think an evil Thought;

11. And ſay, that thou wilt go up into the Country of Towns, go to them who are at reſt, that dwell ſecurely; all of whom dwell without Walls, and who have no Bars nor Gates:

12. To take the Effects for Spoil, and what there is for Plunder, to turn back thy Hand againſt the waſte Places which are inhabited, and to the People that are gathered from the Nations, who get Cattle and Subſtance dwelling in the middle of the Country.

13. Sheba, Dedan, and the Traders of Tarſhiſh, eſpecially all its young Lions will ſay to thee, Art thou come to take the Effects for Spoil? Haſt thou aſſembled thy Company to take what there is for Plunder, to carry away Silver and Gold, to fetch Cattle and Subſtance, to take great Effects for Spoil?

14. Therefore propheſy, Man, and declare to Gog: Thus ſays the Sovereign Lord; Wilt not thou know that Time when my People Iſrael dwell ſecurely?

15. Then wilt thou come from thy Place out of the north Parts, accompanied with many People, riding on Horſes all of them, a great Company and large Army;

16. And wilt come up againſt my People Iſrael, as a Cloud to cover the Country: which ſhall be in the latter Times, when I bring thee againſt my Country, to the end that the Nations may know me, by my being ſanctified in thee, Gog, before their Eyes.

17. Art thou he, continues the Sovereign Lord, whom I ſpoke of in former Times by the Miniſtry of my Servants the Prophets of Iſrael, who propheſied for Years in thoſe Times, that I would bring thee againſt them?

18. At the very ſame Time that Gog comes againſt the Country of Iſrael, ſays the Sovereign Lord, ſhall my Wrath come up in my Face.

19. Who affirm in my Zeal, in the Fire of my Indignation, that at the ſame Time there ſhall be a great Shaking in the Country of Iſrael.

20. For the Fiſh of the Sea, the Fowls of the Air, the Beaſts of the Field, all the creeping Things that creep on the Ground, and all Mankind who are upon the Surface of the Land ſhall ſhake at my Preſence; nay the Mountains ſhall be thrown down, the ſteep Places fall, as ſhall alſo every Wall to the Earth.

21. And I will call the Sword againſt him to all my Mountains, ſays the Sovereign Lord, their Swords ſhall be againſt one another.

22. Moreover I will come to Judgment with him by Peſtilence and Blood; an overflowing Shower too and great Hailſtones, Fire and Brimſtone, will I rain down upon him, his Troops, and the many People who are with him.

23. Thus will I both magnify and ſanctify my ſelf, that I may be known in the Sight of many Nations, which ſhall know that I am the Lord.

CHAP. XXXIX.

NOW, thou Man, propheſy againſt Gog ſaying: Thus ſays the Sovereign Lord; Behold I am againſt thee, Gog, the chief Prince of Meſhech and Tubal.

2. Whom I will turn back, hooking thee,

Ver. 9. *And thou wilt come up as Waſting comes*] This being the Order of the *Heb.* Words juſtifies the tranſlating ſo, eſpecially ſince the Removal of [and] as in the *com. Eng.* is quite unjuſtifiable, and the Accent likewiſe ſhews that *Waſting* belongs to *comes*; while the Verb. in the 2d Perſ. maſc. and 3d. fem. is the ſame: *comes* alſo agreeing with שׁוֹאָה *Waſting*, which, though *Buxtorf*'s *Lexic* has it maſc. appears to be fem. not only by the feminine Termination ה and by the Accent in the laſt Syllable called *Milrah*, *Buxt. Theſ.* Lib. i. Cap. 8. but alſo by מְשׁוֹאָה a ſimilar Noun from the ſame Root being fem. nay by this very Noun being ſo, *Pſa.* xxxv. 8. *Prov.* iii. 25. *Iſa.* x. 3. & xlvii. 11. where it is joined with the ſame Verb and Form of it in the 3d Perſ. and from whence the Gender only beſides here is to be known. In *Poole*'s *Annot.* it is ſaid, 'The *Heb.* might be read 'thus, *Thou ſhalt aſcend as a Storm, thou ſhalt come as a 'Cloud*;' but that the *Heb.* Point does not allow of. As for rendering the Word *Storm*, it can ſcarce be pretended to ſignify ſo.

Ver. 13. *Traders*] This may be reckoned an elegant Prophecy of the Merchants who were to buy the *Jews*, 1 *Mac.* iii. 41. 2 *Mac.* viii. 11.

Ver. 17. *Miniſtry*] as rendered in the *preſ. Tranſ. Hoſ.* xii. 10. 2 *Chron.* vii. 6. though here and in ſome other Places omitted.

Ib. *Prophets*] *Ezekiel and Daniel, Grot.* as here on Ver. 2.

Ver. 21. *the Sword*] of the *Maccabees*; ſee the *Hiſt.* and *Grot.* with *Trem.* and *Jun.* here; as alſo the great Slaughters particularized in the *Jewiſh Chronology* intituled צמח דוד *Vorſt. Trans.* p. 75, 76.

Ver. 2. *hooking thee*] *with a Hook of ſix Spikes* or *Teeth*, as the Word may ſignify; conformable to Ch. xxxviii, 4. with which it ſhould plainly agree; as it does thus with the Context, which ſhews the bringing of *Gog* to *Iſrael*, not the deſtroying him till he came there. Ver. 3, 4. *ſenario unco trahens te*; *drawing thee with a Hook of ſix Teeth*, *Jun.* and *Trem.* The *vulg. Lat.* has it three Ways *ſeducam*, *reducam* and *educam*, in different *Copies*, either through Corruption or Correction of the Writers.

and

and bring thee up from the north Parts, till I have brought thee upon the Mountains of Iſrael.

3. Where after having ſtruck thy Bow out of thy left Hand, and made thy Arrows fall out of thy right;

4. Thou ſhalt fall, as likewiſe all thy Troops, and the People who are with thee: to the ravenous Birds of every Sort, and the wild Beaſts, will I deliver thee to be devoured.

5. Out in the Field ſhalt thou fall: for I ſpeak *it*, ſays the Sovereign Lord.

6. Beſides I will ſend Fire on Magog, and thoſe who dwell in the Iſles ſecurely; and they ſhall know that I am the Lord.

7. So will I make my holy Name be known among my People Iſrael, nor let it be profaned any more; and the Gentiles ſhall know that I am the Lord, the Holy One in Iſrael.

8. Behold it is coming, and ſhall be, ſays the Sovereign Lord, that Time of which I ſpeak;

9. When they who dwell in the Cities of Iſrael ſhall go out, and burn up, ſetting on fire the Armour, both Shield and Buckler, Bow and Arrows, with Hand-ſtaff and Spear; which they ſhall make fire with ſeven Years:

10. Inſomuch that they ſhall neither carry Wood out of the Field, nor cut *it* down at the Coppices, becauſe they ſhall make fire with the Armour; as alſo ſpoil thoſe that ſpoiled them, and plunder thoſe that plundered them, ſays the Sovereign Lord.

11. At which Time I will give Gog a Burying-place there in Iſrael, the Valley of Paſſengers on the eaſt Side of the Sea, whoſe *Noſes* it ſhall ſtop up; where they ſhall bury Gog and all its Multitude, calling *it*, The Valley of Gog's Multitude.

12. And the Family of Iſrael ſhall be burying them, in order to cleanſe the Country, ſeven Months.

13. Even all the People of the Country ſhall bury them, for they will have Renown by it; being the Time that I ſhall be honoured, ſays the Sovereign Lord.

14. Nay they ſhall ſet apart Men that ſhall paſs continually through the Country, burying with the Paſſengers ſuch as are left on the Surface of the Ground, to cleanſe it; who ſhall ſearch at the End of ſeven Months.

15. And when any one of the Paſſengers that go through the Country ſees a Man's Bone, he ſhall erect a Monument by it, till the Buryers have buried it at The Valley of Gog's Multitude.

16. In like manner the Name of the City ſhall be The Multitude. So ſhall they cleanſe the Country.

17. Moreover, thou Man, thus ſays the Sovereign Lord: Declare both to the Birds of every Sort, and all the wild Beaſts; Get together, and come, gather on every Side to my Sacrifice which I will kill for you, being a great one upon the Mountains of Iſrael; that you may eat Fleſh, and drink Blood.

18. Which ſhall be the Fleſh of ſtout Men, and the Blood of the Princes of the Earth; *like* Rams, Lambs and Goats, *or* Bullocks, all of them the fat ones of Baſhan.

19. You ſhall alſo eat Fat till you are glutted, and drink Blood till you are drunk, out of my Sacrifice which I have killed for you.

20. Thus ſhall you be filled at my Table with Horſes and thoſe of Chariots, ſtout Men and all the Warriors, ſays the Sovereign Lord.

21. I will put my Glory too among the Gentiles; who ſhall all ſee my Judgment which I execute, and my Hand which I lay on them.

22. And the Family of Iſrael ſhall know that I am the Lord their God, from that Time forward.

23. The Gentiles ſhall likewiſe know that the Family of Iſrael were carried away for their Iniquity, becauſe they did amiſs againſt me, ſo that I hid my Face from them; and delivering them into the Power of their Adverſaries, all of them fell by the Sword.

24. Whom I dealt with according to their Uncleanneſs and Tranſgreſſions, when I hid my Face from them.

25. Therefore the Sovereign Lord ſays thus; I will now bring back the Captives of Jacob, will have mercy on the whole Family of Iſrael, and be zealous for my holy Name.

26. Since they have born their Shame, and

Ver. 3. *ſtruck*] The Divine Hand being remarkable in the ſeveral Defeats of the Armies of *Antiochus* by the *Maccabees*.

Ver. 4. *fall*] Since it appears that *Antiochus* himſelf did not die in the Country of *Iſrael*, this may ſtrictly mean the *Syrian* Captains and Governors, as ſaid before; of whom there fell *Apollonius*, 1 *Mac.* iii. 11. *Nicanor*, Ch. vii. 43. *Timotheus*, 2 *Mac.* x. 37. *Chereas*, ib. *Apollophanes*, ib. to whom we may add *Ptolemeus Macron*, Ver. 13.

Ver. 6. *thoſe*] *Heb. on thoſe*, as juſt before.

Ver. 9. *ſeven Years.*] The victorious *Judas Maccabeus*, who ſo often beat the *Syrians*, being the Commander of the *Jews* ſeven Years current, 1 *Mac.* ii. 70. & iii. 1. compared with Chap. ix. 3, 18.

Ver. 11. *Sea*] of *Tiberius* or *Geneſareth*.

Ib. *where*] the Slaughter of the Soldiers of *Antiochus* being in that Part of the Country, 1 *Mac.* v. 21.

Ib. *ſtop up*] to keep out the Scent of the dead Bodies.

Ver. 12. *ſeven*] See this *Dan.* xii. 11.

Ver. 14. *burying, &c.*] Paſſengers ſhould bury ſome, and Men appointed for it the reſt.

Ver. 15. *Multitude*] as frequently elſewhere.

Ver. 16. *The Multitude*] *Jonathan* in the *Targ.* tranſlates it with *his*, as if ה had *Mappik* הּ which it has not here.

Ver. 18. like] as the Meaning manifeſtly is.

Ver. 20. *thoſe of Chariots*] for doubtleſs they would not eat the Chariots.

all

all their Vice which they committed againſt me, when they dwelt ſecurely in their own Country, and none made afraid.

27. When I bring them back from the People, get them together from their Enemies Countries, and am ſanctified among them in the Sight of many Nations;

28. They will know that I am the Lord their God, by my carrying them away to the Nations, and gathering them to their own Country: none of whom I will leave there any longer.

29. Nor will I hide my Face any longer from them, who am pouring out my Spirit upon the Family of Iſrael, ſays the Sovereign Lord.

CHAP. XL.

IN the twenty fifth Year of our Captivity, in the Beginning of the Year, on the tenth of the Month, in the fourteenth Year after the City was ſmitten, on that very Day was the Hand of the Lord upon me, and he brought me thither.

2. In the Viſions of God he brought me into the Country of Iſrael, and placed me on a very high Mountain, by which was as the Frame of a City on the South.

3. Whither having brought me, behold there was a Perſon whoſe Appearance was like that of Braſs, with a Line of Flax in his Hand, and a meaſuring Cane; and he ſtood at the Gate.

4. The Perſon alſo ſaid to me, Man, ſee with thy Eyes, hear with thy Ears, and take notice of all that I ſhew thee; for thou art brought hither in order for me to ſhew thee: declare all which thou ſeeſt to the Family of Iſrael.

5. And behold there was a Wall at the Outſide of the Houſe all round about: in the Perſon's Hand too was a meaſuring Cane of ſix Cubits, by the Cubit and Hands-breadth; and he meaſured the Breadth of the Building one Cane, and the Height ſo much.

6. Next he came to the Gate whoſe Front was the Way towards the Eaſt, and going upon the Stairs of it, he meaſured the Threſhold of the Gate one Cane broad, and the other Threſhold the ſame.

7. A Chamber was likewiſe one Cane long, and ſo much broad, and it was five Cubits between the Chambers; as was the Threſhold of the Gate, by the Porch of the Gate at the Inſide, one Cane:

8. Moreover he meaſured the Porch of the Gate at the Inſide one Cane.

9. As he did the Porch of the Gate eight Cubits, and the Lintels of it two Cubits; the Porch of the Gate being on the Inſide.

10. And the Chambers of the Gate the Way to the Eaſt, were three on one Side, and ſo many on the other, three of them having one Meaſure; the Lintels likewiſe had one Meaſure, both on one Side and the other.

11. He further meaſured the Entrance of the Gate ten, its Length thirteen Cubits.

12. The Bounds alſo before the Chambers were one Cubit, and the Bounds on one Side the ſame; the Chambers too were ſix Cubits on one, and ſo many on the other Side.

13. Then he meaſured the Gate, from the Roof of a Chamber to the Roof of that, twenty five Cubits broad, there being one Door before another.

14. Beſides he made Lintels of ſixty Cubits, even to the Lintel of the Court all round about the Gate.

15. And before the Gate of the Entry, oppoſite to the Front of the Porch of the inner Gate, it was fifty Cubits.

16. And there were Windows ſhut to the Chambers, and to their Lintels, within the Gate all round about, and ſo to the Porches; there being Windows all round about within, and on the Lintel Palm-trees.

17. In the next place he brought me to the outer Court, and behold there were Rooms and a Pavement, made to the Court all round about, thirty Rooms on the Pavement.

18. And the Pavement at the Side of the Gates, over againſt the Length of them, was the lower one.

Ver. 2. *on the South*] But by the *Sept. over againſt*, miſtaking מנגב for מנגד

Ver. 3. *Cane*] A *reed* being too weak, if ſtraight, of ſuch a Length as at Ver. 5. and if it did not appear like a Reed, it ſhould not be called ſo.

Ver. 5. *ſix Cubits*] each of theſe being a Cubit and a Hands-breadth long, as the following is to be underſtood according to Chap. xliii. 13. & xli. 8. and a Cubit being 21,888 Inches, as on *Gen.* vi. 15. with a Hands-breadth, 3,648 by the Authors cited there, this Cane would be 12,768 or 12 Feet and three quarters long.

Ib. *the Breadth of the Building*] viz. the Thickneſs of the Wall.

Ver. 6. *the other Threſhold*] the Gate being double, according to *Jun.* and *Trem.*

Ver. 9. *eight Cubits*] on forward.

Ib. *Lintels*] at the Beginning and End, there being no Threſhold under them.

Ib. *two Cubits*] each a Cubit thick.

Ver. 11. *Length*] *that is the Height, Jun.*

Ver. 13. *that*] the Gate, as the *Heb.* ſhews, and is not *another Chamber:* ſo *Munſt.* the *Tigur.* and *vulg. Lat. Verſ.* have *ejus*; *Pagn.* and *Caſt. ipſius portæ, of the Gate it ſelf.*

Ver. 16. *all round about*] The Word for *round about* being repeated each time in *Heb.*

Ib. *Porches*] as not only the *Lexicons* and *Tranſlations* ſhew, but their being before the Rooms, Ver. 22, 26, 31, 34. and meaſured, Ver. 30, &c. as alſo the Word in *Heb.* is like that rendered *Porch* in this Chap.

19. He likewiſe meaſured the Breadth from before the lower Gate, to before the inner Court without, a hundred Cubits, eaſtward and northward.

20. As for the Gate whoſe Front was the Way to the North, at the outer Court, he meaſured both the Length and Breadth of it.

21. The Chambers of which were three on one Side and three on the other, and its Lintels and Porches were according to the Meaſure of the firſt Gate; the Length of it fifty, and the Breadth twenty five Cubits.

22. Its Windows, Porches and Palm-trees, were alſo according to the Meaſure of the Gate whoſe Front was the Way to the Eaſt; and they went up on it by ſeven Stairs, the Porches of it being before them.

23. The Gate moreover of the inner Court was before this, towards the North and Eaſt; and he meaſured from one Gate to the other a hundred Cubits.

24. Afterwards he took me the Way to the South, which Way behold there was a Gate; and he meaſured the Lintels and Porches of it, according to thoſe Meaſures.

25. And there were Windows to it, and to the Porches of it all round about, like thoſe Windows: fifty Cubits was the Length, and the Breadth twenty five.

26. The Aſcent of it was alſo ſeven Stairs, and the Porches of it were before them; and it had Palm-trees one at one Side, and another at the other, on the Lintels of it.

27. There was beſides a Gate to the inner Court the Way to the South; and he meaſured from one Gate to the other, the Way to the South, a hundred Cubits.

28. He after brought me to the inner Court at the ſouth Gate, and meaſured that Gate according to thoſe Meaſures;

29. As likewiſe its Chambers, Lintels and Porches, according to the ſame, and there were Windows to it, and to the Porches of it all round about: fifty Cubits was the Length, and the Breadth twenty five.

30. Moreover the Porches all round about, were twenty five Cubits long, and five broad.

31. And the Porches of it were towards the outer Court, there being Palm-trees on its Lintels; and the Aſcent of it was eight Stairs.

32. Beſides he brought me to the inner Court, the Way to the Eaſt, and meaſured the Gate according to thoſe Meaſures;

33. As likewiſe its Chambers, Lintels and Porches, according to the ſame; and there were Windows to it, and to the Porches of it all round about: the Length was fifty, and the Breadth twenty five Cubits.

34. And the Porches of it were towards the outer Court, there being Palm-trees on its Lintels on both Sides; and the Aſcent of it was eight Stairs.

35. Then he brought me to the north Gate, and meaſured according to thoſe Meaſures,

36. Its Chambers, Lintels and Porches, with the Windows belonging to it all round about: the Length was fifty, and the Breadth twenty five Cubits.

37. And the Lintels of it were towards the outer Court, there being Palm-trees on its Lintels on both Sides; and the Aſcent of it was eight Stairs.

38. There was alſo a Room, with the Entrance of it, at the Lintels of the Gates; where they waſhed the Burnt-offering.

39. And in the Porch of the Gate were two Tables on one, and two on the other Side; that the Burnt-offering, Sin-offering, and Treſpaſs-offering might be killed on them.

40. And at the Side without, going up to the Entrance of the north Gate, were two Tables; as there were alſo at the other Side, which was at the Porch of the Gate.

41. Four Tables were on one, and four on the other Side, at the Side of the Gate: on thoſe eight Tables they killed.

42. And the four Tables for the Burnt-offering were hewn Stones, one Cubit and a half long, ſo much broad, and one Cubit high: and on thoſe they placed the Inſtruments, with which they killed the Burnt-offering and Sacrifice.

43. In the Houſe moreover all round about, were Stones of the Hearth of a Hands-breadth put in order; and on the Tables was the Fleſh of the Offering.

44. Without the inner Gate too were the Rooms of the Singers, in the inner Court which was at the Side of the north Gate, their Front being the Way to the South; one at the Side of the eaſt Gate, with the Front the Way to the North.

45. And he ſaid to me; This Room whoſe Front is the Way to the South, is for the Prieſts that keep the Charge of the Houſe;

46. As is the Room whoſe Front is the Way to the North, for the Prieſts that keep the Charge of the Altar: they being the Poſterity of Zadok, who come near to the Lord, of the Poſterity of Levi, to miniſter to him.

47. He alſo meaſured the Court, a hundred

Ver. 43. *Stones of the Hearth*] the ſame as in *Pſa.* lxviii. 13. and has likely the ſame Meaning; ſo *Jun.* and *Trem.* with *Buxt. Lex.* and *Concord.* have *lapides focarii*; and *Pagn.* in his *Lexic.* expounds it from *Dav. Kimhi* both in *The Book of Roots* and *Comment. ſuſtentacula ollarum ad ignem in foco, Things to hold up the Pots at the Fire in the Hearth*; and the Word denoting *two*, as being in the dual Number, favours this *Interpretation:* I ſuppoſe the Uſe might be to boil or parboil ſome of the Fleſh of the Sacrifices. It is rendered in the *com. Tranſ.* ſo widely, as *pots* in *Pſa.* and here *hooks*; but why ſhould there be *two* of either, eſpecially theſe?

Cubits

Cubits long, and ſo many broad, being ſquare; with the Altar before the Houſe.

48. And bringing me to the Porch of the Houſe, he meaſured the Lintel of the Porch, five Cubits on one Side, and ſo many on the other; the Breadth of the Gate being three Cubits on one Side, and as many on the other.

49. The Length of the Porch was twenty, and the Breadth eleven Cubits, even at the Stairs by which they went up to it; and there were Pillars at the Lintels, on one Side, and another on the other.

CHAP XLI.

AFTER that he brought me to the Temple, and meaſured the Lintels ſix Cubits broad on one Side, and ſo many broad on the other, the Breadth of the Tent.

2. And the Breadth of the Door was ten Cubits, as alſo the Sides of the Door five Cubits on one, and ſo many on the other Side; he likewiſe meaſured the Length of it forty, and the Breadth twenty Cubits.

3. Then he went in, and meaſured the Lintel of the Door two, the Door ſix, and the Breadth of it ſeven Cubits.

4. And having meaſured its Length twenty Cubits, and the Breadth ſo many before the Temple, he ſaid to me, This is the very holy Place.

5. Next he meaſured the Wall of the Houſe ſix, and the Breadth of the Side-room four Cubits, all round about the Houſe on every Side.

6. Now the Side-rooms one on another were three, being thirty Feet, and went into a Wall which was at the Houſe, for the Side-rooms all round about to be held; yet they were not held in the Wall of the Houſe.

7. There was alſo an enlarging, and turning about ſtill upward, to the Side-rooms; for it was made round the Houſe ſtill upward, all round about it; therefore the Breadth to the Houſe was upward: and ſo the loweſt went up againſt the higheſt at the middle.

8. I ſaw moreover at the Houſe the Height all round about: the Foundations of the Side-rooms were a full Cane of ſix Cubits to the Wing.

9. The Breadth of the Wall which belonged to the Side-room without was five Cubits, and what was left was the Place of the Side-rooms which were at the Houſe.

10. And between the Rooms was the Breadth of twenty Cubits, on every Side of the Houſe all round about.

11. The Door of a Side-room being at *what* was left, one Door the Way to the North, and another Door to the South; and the Breadth of the Place that was left was five Cubits all round about.

12. And the Building which was before the Partition, at the Side *in* the Way to the Weſt, was ſeventy Cubits broad, the Wall of the Building five Cubits thick all round about, and the Length of it ninety Cubits.

13. He further meaſured the Houſe, a hundred Cubits long, with the Partition; and the Building, with the Walls of it, ſo many long;

14. As likewiſe the Breadth of the Front of the Houſe, with the Partition towards the Eaſt, a hundred Cubits.

15. And he meaſured the Length of the Building, before the Partition which was behind it, with its Galleries on both Sides, a hundred Cubits; as alſo the inner Temple, and the Porches of the Court;

16. The Threſholds, the Windows that were ſhut, and the Galleries round about at their three *Stories*, before the Threſhold which was cieled with Wood all round about; nay the

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Ver. 48. *the Gate*] being double with two Leaves.

Ver. 49. *twenty*] being the Breadth of the Temple, Chap. xli. 2. 1 *King*. vi. 3.

Ib. *even at*] The Meaſure being taken from the Top of the Stairs before the Porch, to the Door of the Temple. It may be fit to mention ſomewhere, how the Authors who finiſhed *Poole*'s *Annotations* (which he himſelf carried on no farther than *Iſaiah*) ſpeak of Things to little or no Purpoſe and Satisfaction, and with wretched Pedantry; ſince that Work is ſuch a frequent Reſource for *Engliſh* Readers to underſtand the *Scripture*: of which let two *Notes* on this Verſe be Inſtances, viz. *The learned Men diſpute the Poſition of the Length, whether from Eaſt to Weſt, or from North to South, expreſs Word determines the Dimenſions of this Length and Breadth*; and on the Word *ſteps* there is, *Eight ſay ſome, others eleven, and ſome ſay ten, others ſay twelve, but moſt ſay eight.*

Ver. 1. *Temple*] The following Dimenſions of this are thought by *Villalpandus*, *Grotius*, and others to agree with the former Temple that *Solomon* built, and particularly applied to it by *Sir Iſaac Newton*, *Chron. of ant. King.* Chap. v. but ſtrongly oppoſed in the *Univerſal Hiſtory*, Book I. Chap. vii. Sect. 7. under Pretence that the Meaſures did not agree; of which though the pretended Proof may be ſet aſide, as on Chap. xlii. 16. yet as the Temple built on the Return from the Captivity was different from *Solomon*'s, *Ezr.* iii. 12. ſo might the Buildings and Courts made afterwards, which ſeem to be here eſpecially deſcribed. Thus it might be Matter of Comfort to the *Jews* in Captivity, and help to preſerve them from Idolatry, to underſtand ſuch a Temple ſhould be built, according to Chap. xliii. 7. 11. and that it was future alſo ſee Ch. xliii. 18. & xlv. 1, 2, &c.

Ib. *Lintels*] ſuppoſed to be arched above ſo wide.

Ver. 4. *twenty Cubits*] ſo 1 *King*. vi. 16.

Ver. 6. *Feet*] as it ſeems by the *Heb.* the natural Feet of a Man in Length; the Word not at all ſignifying *in order*.

Ib. *went*] viz. the Joiſts of them between the higher and lower Stories.

Ib. *was at*] i. e. on the Outſide of the Houſe, cloſe to it.

Ver. 7. *loweſt*] there being three, one above another, Ver. 6.

Ver. 8. *to the Wing*] Concerning this it may be ſufficient to ſee only *Buxt. Lex.*

Ground

Ground to the Windows, and the Windows that were covered;

17. To above the Door, as far as the inner Houſe and abroad, and to the whole Wall all round about, within and without by Meaſure.

18. And it was made with Cherubs, and Palm-trees; ſo that a Palm-tree was between one Cherub and another, a Cherub having two Faces.

19. Thus there was the Face of a Man towards a Palm-tree on one Side, and the Face of a young Lion towards a Palm-tree on the other Side; made on the whole Houſe all round about.

20. From the Ground to above the Door, were Cherubs and Palm-trees made, and *on* the Wall of the Temple.

21. The Temple was with ſquare Poſts, and the Front of the holy Place with an Appearance like that.

22. The wooden Altar was three Cubits high, and the Length of it two Cubits; its Corners that it had, its Length and Walls, were alſo Wood: and he ſaid to me, This is the Table which is before the Lord.

23. Both the Temple and holy Place had two Doors,

24. And the Doors had two Leaves, ſuch as were turned about, one Door had two, and the other two Leaves.

25. On which Doors of the Temple were made Cherubs and Palm-trees, as were made on the Walls; and there was a wooden Beam on the Front of the Porch without.

26. There were alſo Windows that were ſhut, and Palm-trees, on both Sides, at the Sides of the Porch, the Side-rooms of the Houſe, and the Beams.

CHAP. XLII.

THEN he took me forth to the outer Court, the Way which is that to the North, and brought me to the Room which was both before the Partition, and the Building towards the North.

2. At the Front a hundred Cubits long was the north Door, the Breadth being fifty Cubits.

3. Before the twenty which were for the inner Court, and before the Pavement which was for the outer Court, there was one Gallery at the Front of another in three *Stories*.

4. And before the Rooms was a Walk ten Cubits broad inward, a Way one Cubit; with their Gates to the North.

5. But the uppermoſt Rooms were the ſhorteſt: for the Galleries were higher than thoſe that were the loweſt, and the middlemoſt of the Building.

6. For they were three *Stories*, but they had not Pillars like thoſe of the Courts: therefore it was narrower than the loweſt, and the middlemoſt from the Ground.

7. As for the Fence which was without over againſt the Rooms, the Way to the outer Court, at the Front of the Rooms, the Length of it was fifty Cubits.

8. For the Length of the Rooms which were at the outer Court was fifty Cubits, and lo before the Temple it was a hundred Cubits.

9. Now from under theſe Rooms was the Entrance on the Eaſt, going into them from the outer Court.

10. In the Thickneſs of the Fence of the Court the Way to the Eaſt, at the Front of the Partition, and at the Front of the Building, were the Rooms.

11. And the Way before them was like the Appearance of the Rooms, which were the Way to the North, according to their Length, *and* ſo to their Breadth; nay all their goings out were both according to their Manners and Doors.

12. According to the Doors likewiſe of the Rooms which were the Way to the South, there was a Door at the Top of the Way, that which was directly in the Front of the Fence, the Way to the Eaſt at the going into them.

13. And he ſaid to me; The north *and* ſouth Rooms which are at the Front of the Partition, they are holy Rooms, where the Prieſts who go near to the Lord ſhall eat the very holy Things: there ſhall they lay up the very holy Things, the Meat-offering, Sin-offering and Treſpaſs-offering; for Place is holy.

14. When the Prieſts go into them, they ſhall not come out of the holy Place to the outer Court, but ſhall lay up their Garments there which they miniſter with, becauſe they are holy; and ſhall put on other Garments, and go near to what belongs to the People.

15. Thus having finiſhed the Meaſures of the inner Houſe, he had me forth the Way to the Gate whoſe Front was the Way to the Eaſt, and meaſured it all round about.

16. He meaſured the eaſt Quarter with a meaſuring Cane, five hundred *Cubits* by the

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Ver. 16. Cubits] being the ſame as in Chap. xlv. 2. as likewiſe agreeable to Chap. xl. 23, 27. & xli. 13, 14, 15. & xlvii. 3, 4, 5. and thus tranſlated by *Caſt.* with *Jun.* and *Trem.* as alſo thus explained by *Camp. Vitringa* in his *Dutch* Treatiſe *Den Tempel Ezechiel's.* To make them *Reeds*, and ſuppoſe with *Villalpandus*, that the Meaſure counted to each Side was quite round, and the ſame meaſured four times over, beginning at the ſeveral Sides, is an Abſurdity too incredible; and yet better than to imagine with the *Univerſal Hiſtorians*, and others, that the

the Canes, with the meaſuring Cane round about.

17. He meaſured the north Quarter, five hundred by the Canes, with the meaſuring Cane round about.

18. The ſouth Quarter he meaſured, five hundred by the Canes, with the meaſuring Cane.

19. Turning about to the weſt Quarter, he meaſured five hundred by the Canes, with the ſame.

20. At the four Quarters he meaſured it, there being a Wall to it all round about, five hundred long and ſo many broad; to make a ſeparation between the holy and common Place.

CHAP. XLIII.

AFTERWARDS he took me to the Gate, that which looked the Way to the Eaſt.

2. And behold the Glory of the God of Iſrael came from the Way of the Eaſt; the Noiſe of whom was like that of much Water, and the Earth ſhined by his Glory.

3. And there was like the Appearance of the Viſion which I ſaw, like the Appearance which I ſaw when I came to deſtroy the City; even the Appearances were like that which I ſaw at the River Chebar: with this I fell on my Face.

4. Then the Glory of the Lord came into the Houſe, the Way of the Gate whoſe Front was the Way to the Eaſt.

5. The Spirit alſo taking me up, brought me to the inner Court, and behold the Glory of the Lord filled the Houſe.

6. Moreover I heard him ſpeak to me out of the Houſe, as the Man was ſtanding by me.

7. And he ſaid to me: Man, *this* is the Place of my Throne, and the Place of the Soles of my Feet, where I will dwell among the Iſraelites for ever, and the Family of Iſrael, or their Kings, ſhall no more defile my holy Name by their Whoredom, or by the Corpſes of their Kings at their Chapels,

8. By their putting their Threſhold with mine, their Poſt by mine, and a Wall between me and them; and as they defiled my holy Name by their Abominations which they did, I conſumed them in my Anger.

9. Now let them remove their Whoredom, and the Corpſes of their Kings far from me; and I will dwell among them for ever.

10. Thou Man, tell the Family of Iſrael concerning the Houſe, that they may be aſhamed of their Iniquities; and let them meaſure the Shape.

11. And if they are aſhamed of all which they have done, let them know the Form of the Houſe, its Order, goings out and comings in, nay all its Forms, and all the Ordinances of it, as well as all its Forms, with all the Laws of it, and write *them* in their Sight; then let them obſerve the whole Form, with all the Ordinances of it, and do them.

12. This is the Law of the Houſe: upon the Top of the Mountain the whole Bounds of it all round about ſhall be very holy; behold this is the Law of the Houſe.

13. And theſe are the Meaſures of the Altar by Cubits, each a Cubit and a Handsbreadth: the Step being a Cubit, and the Breadth a Cubit, as alſo its Border at the Edge of it round about one Span; and this is the Brow of the Altar.

14. Beſides from the Step at the Ground to the lower Water-table is two Cubits, and the Breadth one; and from the leſſer Water-table to the greater is four, and the Breadth a Cubit.

15. So Harel is four Cubits, and from Ariel upwards are four Horns.

16. Ariel likewiſe is twelve long, ſo many broad; ſquare at the four Quarters of it.

17. And the Water-table is fourteen long, ſo many broad, at the four Quarters of it; with the Border round about it half a Cubit, and a Step to it a Cubit round about, the Stairs of it looking to the Eaſt.

18. He ſaid to me further: Man, thus ſays the Sovereign Lord; Theſe ſhall be the Ordinances of the Altar on the Day it is made, to offer up Burnt-offerings upon it, and ſprinkle Blood upon it.

19. And thou ſhalt give to the Prieſts the

ſuch a Temple never exiſted but in the Revelation made to Ezekiel; ſince as *Lightfoot* owns, *the Temple was ſo bigger than all Jeruſalem, and the City* (by that Meaſure of Reeds) *bigger than all the Land of Canaan, Harm of Old Teſt.*

Ib. *round about*] this ſhews as if the Wall was not ſtraight or ſquare, Ver. 20.

Ver. 11. *as well as*] which may account for the Repetition of *Forms.*

Ver. 14. *Water-table*] which ſtands out further than the reſt of the Wall, and thus called in Architecture; whereas *a ſettle* is a Seat to ſit in.

Ver. 15. *Ariel*] as *Iſa.* xxix. 1, 2, 7. and it is plain this and *Harel* (as the *Heb.* Names are) were different Parts of the Altar, one four the other twelve Cubits, Ver. 16. as *Caſtellus* obſerves in his *Lexicon:* thus *Munſt.* with *Jun.* and *Trem.* have the Words in their *Tranſlations*; as *Mont.* has their Significations, *viz.* of *Harel, the Mount of God,* of *Ariel, the Lion of God.* The firſt of which appears to be the Side of the Altar between the two Water-tables, Ver. 14. and the latter the flat Top of the Altar where the Sacrifices lay to be burnt; the firſt might be ſo called from its Aſcent, or Reſemblance to Mount *Zion,* and the other from its devouring the Offerings.

Levites, thoſe who are of the Offspring of Zadok, that come near to me, ſays the Sovereign Lord, to miniſter to me, a young Bullock of the Herd for a Sin-offering.

20. Some of whoſe Blood thou ſhalt take, and put upon the four Horns of it, as likewiſe on the four Corners of the Water-table, and on the Border round about: thus ſhalt thou cleanſe it, and purge it.

21. Thou ſhalt alſo take the Bullock of the Sin-offering, and burn it in the appointed Place of the Houſe, without the Sanctuary.

22. And on the ſecond Day thou ſhalt bring near a perfect Kid of the Goats, for a Sin-offering; and they ſhall cleanſe the Altar, as they cleanſed with the Bullock.

23. When thou haſt made an end of cleanſing, thou ſhalt bring near a perfect young Bullock of the Herd, and a perfect Ram from the Flock.

24. Which thou having brought near before the Lord, the Prieſts ſhall throw Salt upon them, and offer them up a Burnt-offering to the Lord.

25. Seven Days ſhalt thou make ready a Kid *for* a Sin-offering each Day; a young Bullock of the Herd and a Ram from the Flock *that* are perfect, they ſhall likewiſe make ready.

26. Seven Days ſhalt thou purge the Altar, and make it clean; as alſo fill their Hands.

27. And when they have finiſhed the Days, on the eighth Day and forward, the Prieſts ſhall make your Burnt-offerings and Peace-offerings upon the Altar, and I will accept you, ſays the Sovereign Lord.

CHAP. XLIV.

NEXT he took me back the Way to the Gate of the outer Sanctuary, that looks to the Eaſt, and it was ſhut.

2. And the Lord ſaid to me; This Gate ſhall be ſhut, not open, and no Man ſhall go in at it, becauſe the Lord God of Iſrael has gone in at it; ſo it ſhall be ſhut.

3. *It* is for the Prince, he himſelf ſhall ſit at it, to eat Bread before the Lord: he ſhall go in by the Way of the Porch of the Gate, and go out by the Way of it.

4. He alſo brought me the Way to the north Gate, at the Front of the Houſe; and as I looked, behold the Glory of the Lord filled the Lord's Houſe: at which I fell on my Face.

5. Then the Lord ſaid to me: Man, take notice, ſee with thy Eyes, and hear with thy Ears all that I ſpeak to thee, concerning all the Ordinances of the Lord's Houſe, and all the Laws of it: and take notice of the Entrance of the Houſe, among all the goings out of the Sanctuary.

6. And thou ſhalt declare to the rebellious Family of Iſrael: Thus ſays the Sovereign Lord; Let it be enough for you of all your Abominations, O Family of Iſrael;

7. By your bringing the Sons of Strangers, both of uncircumciſed Heart and Fleſh, to be in my Sanctuary, to profane my Houſe it ſelf; by your bringing near my Bread, the Fat and Blood, ſo that they have broke my Covenant with all your Abominations.

8. Whereas you have not kept the Charge of my holy Things; but put Keepers of my Charge, in my Sanctuary, for your ſelves.

9. Thus ſays the Sovereign Lord: There ſhall not any Son of a Stranger, both of uncircumciſed Heart and Fleſh, come into my Sanctuary, even any Son of a Stranger who is among the Iſraelites.

10. But the Levites who went far off from me, when Iſrael went aſtray, which they did from me after their filthy Idols, ſhall ſuffer for their Iniquity.

11. Yet they ſhall miniſter in my Sanctuary, be appointed for the Gates of the Houſe, and miniſter at it, they ſhall kill the Burnt-offering and Sacrifice for the People, before whom they ſhall ſtand to miniſter for them.

12. Becauſe they miniſtred for them before their filthy Idols, and were a Stumbling-block of Iniquity to the Family of Iſrael; therefore I have lifted up my Hand againſt them, ſays the Sovereign Lord, and they ſhall ſuffer for their Iniquity.

13. And they ſhall not come nigh me, to execute the Prieſthood to me, or to come nigh any of my holy Things belonging to the very holy Places; but ſhall ſuffer for their Shame and Abominations, which they have done.

14. However I will make them Keepers of the Charge of the Houſe, for all the Service of it, and for all that ſhall be done in it.

15. As for the Prieſts the Levites, the Poſterity of Zadok, who kept the Charge of my Sanctuary, when the Iſraelites went aſtray from me, they ſhall come near me, to miniſter to me; and ſhall ſtand before me, to bring near to me the Fat and Blood, ſays the Sovereign Lord.

16. They ſhall enter into my Sanctuary, and they ſhall come near my Table, to miniſter to me; as alſo keep my Charge.

Ver. 15. *bring near*] the ſame Verb as here rendered *come near* in another Conjugation, which makes ſuch a Difference. The like in other Places.

17. And

17. And when they go in at the Gates of the inner Court, they ſhall put on linen Garments; and no Wool ſhall come upon them, when they miniſter by the Gates of the inner Court, and at the Houſe.

18. There ſhall be linen Tires upon their Heads, as there ſhall linen Drawers upon their Loins; they ſhall not be girded to have Sweat.

19. When they go forth alſo to the outer Court, to the People there, they ſhall pull off their Garments in which they miniſtred, and lay them up in the holy Rooms; putting on other Garments, and ſhall not conſecrate the People in their Garments.

20. They ſhall neither ſhave their Heads, nor let the Hair grow long; they ſhall only cut the Hair of their Heads.

21. Nor ſhall any Prieſt drink Wine, when they go into the inner Court.

22. Nor ſhall they take them for Wives, a Widow, or one divorced; but ſhall take Virgins of the Offspring of the Family of Iſrael, or a Widow who is the Widow of a Prieſt.

23. And they ſhall teach my People the Difference of holy and common, as likewiſe let them know the Difference of unclean and clean.

24. In Controverſy too they ſhall ſtand for Judgment, judging it by my Judgments; and ſhall keep my Laws and Ordinances in all my ſolemn Aſſemblies, and conſecrate my Sabbaths.

25. And they ſhall not come to a dead Perſon to be unclean; but for a Father, or Mother, or Son, or Daughter, for a Brother, or a Siſter who has not had a Huſband, they may be unclean.

26. Moreover after he is cleanſed, they ſhall count ſeven Days for him.

27. Beſides on the Day he goes into the holy Place, into the inner Court, to miniſter in the holy Place, he ſhall bring near his Sin-offering, ſays the Sovereign Lord.

28. And they ſhall have for a Poſſeſſion me their Poſſeſſion; ſo you ſhall give them no Inheritance in Iſrael, I being their Inheritance.

29. The Meat-offering, Sin-offering and Treſpaſs-offering, ſhall they eat; and every devoted Thing in Iſrael ſhall be theirs.

30. The firſt alſo of all the Firſt-fruits of every Thing, and every Offering, any of all your Offerings, ſhall be for the Prieſts; nay you ſhall give the Prieſt the firſt of your Dough, to make a Bleſſing reſt at thy Houſe.

31. The Prieſts ſhall not eat any Carcaſe, or what is torn, whether of Fowl or Beaſt.

CHAP. XLV.

AND when you part the Land by lot for Poſſeſſion, you ſhall offer up a holy Offering of the Land to the Lord, the Length *twenty five* thouſand *Cubits* long, and the Breadth ten thouſand; which ſhall be holy in the whole Bounds of it round about.

2. Of this there ſhall be for the holy Place five hundred, by five hundred ſquare round about; and fifty Cubits the Suburb to it round about.

3. And of this Meaſure ſhalt thou meaſure the Length twenty five thouſand, and Breadth ten thouſand; within which ſhall be the Sanctuary, the very holy Place.

4. The holy *Part* of the Land ſhall be for the Prieſts, the Miniſters of the Sanctuary, who come near to miniſter to the Lord; being a Place to them for Houſes, and a holy Place for a Sanctuary.

5. Twenty five thouſand long and ten thouſand broad, ſhall likewiſe be for the Levites themſelves, the Miniſters of the Houſe, for an Inheritance to twenty Rooms.

6. You ſhall alſo put the Inheritance of the City five thouſand broad, and twenty five thouſand long, over againſt the holy Offering: it ſhall be for the whole Family of Iſrael.

7. And it ſhall be for the Prince on both Sides of the holy Offering, and of the Inheritance of the City, at the Front both of the holy Offering and the Inheritance of the City, on the weſt Side weſtward, and on the eaſt Side eaſtward; the Length being over againſt one of the Parts, from the weſt Border to the eaſt Border,

8. It ſhall be his Inheritance of Land in Iſrael; and my Princes ſhall no more oppreſs my People, but give the Land to the Family of Iſrael according to their Tribes.

9. Thus ſays the Sovereign Lord, Let it be enough for you, O Princes of Iſrael, put

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Ver. 1. *a holy Offering of the Land*] as Chap. xlviii. 8, 9, 10, 12, 20. the *Heb.* has not *portion*, any more than in Ver. 4, 6, 7.

Ib. Cubits] as appears by Ver. 3. and ſo *Jun.* and *Trem.* render it; beſides that *Reeds* Chap. xl. 5. would make it exceſſive long, as is obſerved by *Lowth*, &c. thus Chap. xlvi. 22. & xlii. 3. & xliii. 16, 17.

Ver. 2. *five hundred*] that is Cubits, ſuitable to the fifty following. according to *Lowth*.

Ver. 5. *likewiſe*] as *Jun.* and *Trem.* tranſlate; this being for the Levites, and the foregoing for the Prieſts, which with that for the City, Ver. 6. thus made up a Square, agreeable to Chap. xlviii. 20.

Ib. *Inheritance to*] or *belonging to*.

Ver. 8. *It ſhall be his Inheritance of Land*] or in the *Heb.* Order of the Words *of Land it ſhall be to him an* (or *his*) *Inheritance*; to which Purpoſe *Lowth* explains it.

away

away Injury and Waſting, as alſo execute Judgment and Juſtice; take off your drivings out from my People, ſays the Sovereign Lord.

10. You ſhall have juſt Ballances, a juſt Ephah, and a juſt Bath.

11. The Ephah and Bath ſhall be the ſame Quantity, for the Bath to hold the tenth Part of a Homer; and the Ephah the tenth of a Homer, the Form of it being according to a Homer.

12. And the Shekel ſhall be twenty Gerahs; twenty Shekels, twenty five Shekels, fifteen Shekels ſhall be the Maneh for you.

13. This is the Offering which you ſhall offer up; the ſixth Part of an Ephah out of a Homer of Wheat, as you ſhall likewiſe the ſixth Part of an Ephah out of a Homer of Barley.

14. And the Ordinance for Oil, for a Bath of it; ſhall be the tenth Part of a Bath out of a Cor, being a Homer of ten Baths: for ten Baths are a Homer.

15. There ſhall further be one Sheep out of the Flock, of two hundred, out of a watered Place of Iſrael, for a Meat-offering, Burnt-offering and Peace-offerings: to make atonement for them, ſays the Sovereign Lord.

16. All the People of the Country ſhall belong to this Offering, with the Prince in Iſrael.

17. And upon the Prince ſhall be the Burnt-offerings, Meat-offering and Drink-offering, on the Feaſts, New-moons, and Sabbaths, on all the appointed Times of the Family of Iſrael; he ſhall prepare the Sin-offering, Meat-offering, Burnt-offering and Peace-offerings, to make atonement for the Family of Iſrael.

18. Thus ſays the Sovereign Lord: On the firſt of the firſt Month, thou ſhalt take a perfect young Bullock of the Herd, and cleanſe the Sanctuary.

19. For the Prieſt ſhall take ſome of the Blood of the Sin-offering, and put on the Poſts of the Houſe, on the four Corners of the Water-table belonging to the Altar, and upon the Poſts of the Gate of the inner Court.

20. Thou ſhalt do ſo moreover on the ſeventh of the Month, by reaſon of a Perſon who errs, or has been ſilly: thus ſhall you purge the Houſe.

21. On the fourteenth Day of the firſt Month you ſhall have the Paſſover, a Feaſt of ſeven Days, eating unleavened Cakes.

22. And on that Day the Prince ſhall prepare for himſelf, and for all the People of the Country, a Bullock *for* a Sin-offering.

23. Nay on the ſeven Days of the Feaſt he ſhall prepare a Burnt-offering to the Lord, ſeven Bullocks and ſo many Rams *that* are perfect, daily the ſeven Days; as alſo a Sin-offering, a Kid of the Goats daily.

24. Beſides he ſhall prepare a Meat-offering of an Ephah to a Bullock, and an Ephah to a Ram, with a Hin of Oil to an Ephah.

25. On the fifteenth Day of the ſeventh Month, in the Feaſt, ſhall he prepare ſuch as theſe ſeven Days; according to the Sin-offering, Burnt-offering, and Meat-offering, with the Oil.

CHAP. XLVI.

THUS ſays the Sovereign Lord: The Gate of the inner Court that looks eaſtward, ſhall be ſhut the ſix working Days; but on the Sabbath-day it ſhall be open, as it ſhall on the Day of the New-moon.

2. And the Prince ſhall enter in the Way of the Porch at the Gate without, and ſtanding by the Poſt of the Gate, the Prieſts ſhall prepare his Burnt-offering and Peace-offerings, when having worſhipped by the Threſhold of the Gate, he ſhall go forth; but the Gate ſhall not be ſhut till the Evening.

3. The People of the Country ſhall likewiſe worſhip at the Entrance of that Gate, on the Sabbaths and New-moons, before the Lord.

4. Now the Burnt-offering which the Prince ſhall bring near to the Lord on the Sabbath-day, ſhall be ſix perfect Lambs, and a perfect Ram.

5. There ſhall alſo be a Meat-offering of an Ephah to the Ram, and to the Lambs a Meat-offering, the Gift of his Hand; with a Hin of Oil to the Ephah.

6. On the Day of the New-moon too, it ſhall be a perfect young Bullock of the Herd of *thoſe that* are perfect, with ſix Lambs and a Ram that are perfect.

7. He ſhall beſides prepare a Meat-offering, an Ephah to the Bullock, an Ephah to the Ram, and to the Lambs according as he can get; with a Hin of Oil to an Ephah.

8. And when the Prince enters, he ſhall go in the Way of the Porch at the Gate, as likewiſe go forth by the Way of it.

9. Whereas when the People of the

Ver. 15. *Sheep*] There being another Word for *Lamb*, Chap. xlvi. 13, &c.

Ver. 16. *with the Prince*] Thus *Trem.* and *Jun.* tranſlate, and *Lowth* expounds.

Country

Country enter before the Lord, on the appointed Times, he who goes in the Way of the north Gate to worſhip, ſhall go out the Way of the ſouth Gate, and he who goes in the Way of the ſouth Gate, ſhall go out the Way of the north Gate: he ſhall not return the Way of the Gate by which he goes in, but go forth over againſt it.

10. Moreover the Prince ſhall go in among them, when they do; and go forth, when they do.

11. And on the Feaſts and appointed Times, there ſhall be a Meat-offering of an Ephah to a Bullock, an Ephah to a Ram, and to the Lambs the Gift of his Hand; with a Hin of Oil to the Ephah.

12. And when the Prince ſhall prepare a free Burnt-offering, or Peace-offerings freely to the Lord, the Gate that looks eaſtward ſhall be opened for him, who ſhall prepare his Burnt-offering and Peace-offerings, as he did on the Sabbath-day; then ſhall he go forth, and after he is gone out, the Gate ſhall be ſhut.

13. Thou ſhalt prepare a Burnt-offering to the Lord daily, a perfect Lamb in his firſt Year; doing it Morning by Morning.

14. For which thou ſhalt prepare a Meat-offering Morning by Morning, the ſixth Part of an Ephah, and the third Part of a Hin of Oil, to ſprinkle on the fine Flour: a continual Meat-offering to the Lord by laſting Ordinances.

15. So ſhall they prepare the Lamb, the Meat-offering and Oil, Morning by Morning, a continual Burnt-offering.

16. Thus ſays the Sovereign Lord; When the Prince gives a Gift to any of his Sons, the Poſſeſſion of it his Sons ſhall have, their Inheritance by Poſſeſſion.

17. On the contrary when he gives a Gift of his Poſſeſſion to one of his Servants, it ſhall be his to the Year of Liberty, when it ſhall return to the Prince; but his Poſſeſſion for his Sons they ſhall have.

18. And the Prince ſhall not take any of the People's Poſſeſſion, to put them by Oppreſſion out of their Inheritance, he ſhall give his Sons poſſeſſion out of his own Inheritance; to the end that my People may not be diſperſed from their reſpective Inheritances.

19. He after that brought me through the Entry which was at the Side of the Gate, into the holy Rooms belonging to the Prieſts, that looked northward; and behold a Place was there on the two Sides weſtward.

20. Then he ſaid to me, This is the Place where the Prieſts ſhall boil the Treſpaſs-offering, and Sin-offering; in which they ſhall bake the Meat-offering, that they may not carry *it* out to the outer Court, to conſecrate the People.

21. Next he took me forth to the outer Court, and made me paſs by the four Corners of it; and behold there was a Court in each Corner of the Court.

22. In the four Corners of the Court were Courts with Chimnies, forty *Cubits* long, and thirty broad; theſe four Angles having the ſame Meaſure.

23. And there was a Row round about in them, round about the four of them; with Boiling-places made under the Rows round about.

24. He ſaid to me further, Theſe are a Houſe for them who boil, where the Miniſters of the Houſe ſhall boil the Sacrifice of the People.

CHAP. XLVII.

AFTER this he took me back to the Door of the Houſe, and behold Water came out from under the Threſhold of the Houſe eaſtward, for the Front of the Houſe was eaſtward; and the Water ran down from under the right Side of the Houſe, from the South-ſide of the Altar.

2. In the next place he took me out the Way to the north Gate, and round about the Way without, to the outer Gate the Way that looks eaſtward; and behold there flowed Water from the right Side.

3. When the Man in whoſe Hand the Line was went forth eaſtward, he alſo meaſured a thouſand Cubits, and made me go into the Water, which was to the Ancles.

4. Again he meaſured a thouſand, and made me go into the Water, which was to the Knees; then he meaſured a thouſand, and made me go into the Water to the Loins.

5. Laſtly meaſuring a thouſand, it was a River that I could not go in: for the Water was high, which muſt be ſwum in, a River that might not be paſſed.

6. And having ſaid to me, Doſt thou ſee, Man? he took me back again to the Bank of the River.

Ver. 16. *a Gift*] *Lat. donum*, but in the *Bible* of *Pope Sixtus* V. *domum*, *a Houſe*.

Ver. 22. *with Chimnies*] So. *Jun.* and *Trem.* have *caminata*; the *Tig. Verſ.* and *Caſt. fumoſa*, *ſmoaky*; the Verb it comes from ſignifying *to burn incenſe*; and this alſo appears by the following Account: for to what Purpoſe is it that the ſame Verb denotes ſometimes in *Chald.* *to bind* or *tie*, ſince it cannot have that Meaning here, and *to be joyned* is a different one.

7. When I was returned, behold at the Bank of the River were alſo very many Trees on both Sides.

8. And he told me; This Water goes out to the eaſt Border, and down to the Deſart; ſo it enters the Sea, at which it goes forth, and the Water is healed.

9. Nay every living Creature that moves, whitherſoever both the Rivers come, will live, and there will be very many Fiſh: becauſe the Water comes thither, they will not only be healed, but every Thing will live whither the River comes.

10. And there will ſtand Fiſhers upon it, from En-gedi to En-eglaim, being Places to ſpread Nets; whoſe Fiſh will be of each Kind, like the Fiſh of the great Sea very many.

11. The mirey Places of it, and its Lakes, will however not be healed, they will be given to Salt.

12. And by the River will come up, on the Bank of it at both Sides, all Trees of Food, whoſe Leaf will not wither, nor the Fruit of it be conſumed, bearing Firſt-fruits according to their Months; becauſe the very Water of it comes out from the Sanctuary: nay the Fruit of it will not only be for Food, but its Leaf for Medicine.

13. Thus ſays the Sovereign Lord: This is the Bounds by which you ſhall poſſeſs the Country according to the twelve Tribes of Iſrael, Joſeph *two* Parcels;

14. Which you ſhall poſſeſs one Perſon as well as another, for which I lifted up my Hand to give it to your Forefathers; as this Country ſhall fall to you for a Poſſeſſion:

15. Even this is the Bounds of the Country; at the north Side from the great Sea, the Way to Hethlon, going to Zedad;

16. Hamath, Berothah, Sibraim, which is between the Bounds of Damaſcus and that of Hamath; Hazer-hatticon, which is at the Bounds of Hauran.

17. And the Bounds from the Sea ſhall be Hazar-enon, the Bounds of Damaſcus, even on the North northward, and the Bounds of Hamath; being the north Side.

18. On the eaſt Side alſo you ſhall meaſure from between Hauran, Damaſcus, Gilead, and the Country of Iſrael at Jordan, from the Bounds at the eaſt Sea; being the eaſt Side.

19. And the ſouth Side ſouthward ſhall be from Tamar to the Water of Meriboth at Kadeſh, to the River at the great Sea; being the ſouthern Side ſouthwards.

20. Moreover the weſt Side ſhall be the great Sea, from the Bounds to over againſt the going in to Hamath: this ſhall be the weſt Side.

21. So ſhall ye divide this Country to you, according to the Tribes of Iſrael.

22. Ye ſhall part it too by lot for Poſſeſſion to you, and the Strangers that ſojourn among you, who beget Children among you; and they ſhall be to you as Natives of the Iſraelites, they ſhall caſt lots for Poſſeſſion with you among the Tribes of Iſrael.

23. And in the Tribe wherein a Stranger ſojourns, there ſhall ye give his Poſſeſſion, ſays the Sovereign Lord.

CHAP. XLVIII.

NOW theſe are the Names of the Tribes: from the north End to the Border the Way to Hethlon, going to Hamath, Hazar-enan, the Bounds of Damaſcus northward to the Border of Hamath, being the Sides to it eaſt *and* weſt, there ſhall be one of Dan;

2. And by the Bounds of Dan, from the eaſt Side to the weſt Side, another of Aſher;

3. As alſo by the Bounds of Aſher, from the eaſt Side even to the weſt Side, another of Naphtali;

4. By the Bounds likewiſe of Naphtali, from the eaſt Side to the weſt Side, another of Manaſſeh;

5. And by the Bounds of Manaſſeh, from the eaſt Side to the weſt Side, another of Ephraim;

6. Moreover by the Bounds of Ephraim, from the eaſt Side even to the weſt Side, another of Reuben;

7. By the Bounds too of Reuben, from the eaſt Side to the weſt Side, another of Judah;

8. And by the Bounds of Judah, from the eaſt Side to the weſt Side, ſhall be the Offering which you ſhall offer up, of twenty-five thouſand *Cubits* broad, and as long as one of the Parts, from the eaſt Side to the weſt Side, and the Sanctuary ſhall be in the midſt of it.

9. The Offering which you ſhall offer up to the Lord, ſhall be twenty five thouſand long, and ten thouſand broad.

10. And thoſe who are Prieſts ſhall have the holy Offering, northward twenty five thouſand, weſtward ten thouſand broad,

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Ver. 8. *Sea*] the *Dead Sea*, where *Sodom*, &c. had been.
Ib. *healed*] of the Corruption it met with in paſſing through that Sea.
Ver. 9. *both the Rivers*] deſcribed Ver. 1, 2. which ran into one, and the *Heb.* is of the dual Number.

Ver. 22. *caſt lots for Poſſeſſion*] *Heb.*
Ver. 1. *one*] *Tribe*, from the foregoing *Tribes*, and as *Jun.* and *Trem.* here add, and in Ver. 23. the *Heb.* having *one*.
Ver. 8. Cubits] See upon Chap. xlii. 16. & xlv. 1.

eaſtward

eaſtward ten thouſand broad, ſouthward twenty five thouſand long; and the Sanctuary of the Lord ſhall be in the midſt of it.

11. It ſhall be for the Prieſts, that are conſecrated of the Poſterity of Zadok, who have kept my Charge, who have not gone aſtray when the Iſraelites did, as the Levites went aſtray.

12. And what is offered up of the Offering of the Land ſhall be very holy to them, at the Bounds of the Levites.

13. Over againſt the Bounds of the Prieſts, ſhall the Levites alſo *have* twenty five thouſand long, and ten thouſand broad: the whole Length ſhall be twenty five thouſand, and the Breadth ten thouſand.

14. They ſhall neither any ſell of it, change, nor transfer the Firſt-fruits of the Land: for it is holy to the Lord.

15. And the five thouſand that are left of the Breadth, before the twenty five thouſand, ſhall be common for the City, for Dwelling and Suburbs; and the City ſhall be in the midſt of it.

16. The Meaſures of which ſhall be theſe, the north Side four thouſand and five hundred, the ſouth Side four thouſand and five hundred, on the eaſt Side four thouſand and five hundred, and the weſt Side four thouſand and five hundred.

17. Beſides the Suburbs to the City ſhall be northward two hundred and fifty, ſouthward two hundred and fifty, eaſtward two hundred and fifty, and weſtward two hundred and fifty.

18. And what is left of the Length over againſt the holy Offering, ſhall be ten thouſand eaſtward, and ten thouſand weſtward, which being over againſt the holy Offering, the Crop of it ſhall be for Bread to thoſe who ſerve the City.

19. Such moreover as ſerve the City, ſhall do it out of all the Tribes of Iſrael.

20. The whole Offering ſhall be twenty five thouſand by twenty five thouſand: you ſhall offer up the holy Offering ſquare, at the Inheritance of the City.

21. What is left too ſhall be for the Prince, on both Sides the holy Offering, and the Inheritance of the City, at the Front of the twenty five thouſand of the Offering to the eaſt Bounds, and weſtward before the twenty five thouſand by the weſt Bounds, over againſt the Parts for the Prince; which ſhall be a holy Offering, and the Sanctuary of the Houſe ſhall be in the midſt of it.

22. Nay from the Inheritance of the Levites, and that of the City, in the midſt of what belongs to the Prince, between the Bounds of Judah and that of Benjamin, it ſhall be for the Prince.

23. As for the reſt of the Tribes, from the eaſt Side to the weſt Side, there ſhall be one of Benjamin;

24. And by the Bounds of Benjamin, from the eaſt Side to the weſt Side, another of Simeon;

25. As alſo by the Bounds of Simeon, from the eaſt Side to the weſt Side, another of Iſſachar;

26. By the Bounds likewiſe of Iſſachar, from the eaſt Side to the weſt Side, another of Zebulun;

27. Moreover by the Bounds of Zebulun, from the eaſt Side to the weſt Side, another of Gad;

28. And by the Bounds of Gad, at the ſouth Side ſouthward, the Bounds ſhall alſo be from Tamar, *to* the Water of Meribah at Kadeſh, to the River by the great Sea.

29. This is the Country which you ſhall part by lot out of the Poſſeſſion for the Tribes of Iſrael, and theſe are their Partitions, ſays the Sovereign Lord.

30. Theſe are further the goings out of the City: on the north Side ſhall the Meaſure be four thouſand and five hundred *Cubits*.

31. And the Gates of the City ſhall be by the Names of the Tribes of Iſrael, three Gates northward; one Gate of Reuben, another of Judah, the other of Levi.

32. At the eaſt Side too ſhall be four thouſand and five hundred, with three Gates; namely one Gate of Joſeph, another of Benjamin, the other of Dan.

33. And the Meaſure of the ſouth Side ſhall be four thouſand and five hundred, with three Gates; one Gate of Simeon, another of Iſſachar, the other of Zebulun:

34. Of the weſt Side four thouſand and five hundred, their Gates three: one Gate of Gad, another of Aſher, the other of Naphtali.

35. Round about it ſhall be eighteen thouſand; and the Name of the City from *that* Time ſhall be The Lord is there.

Ver. 28. to *the Water*] the Prepoſition עַד being inſerted Chap. xlvii. 19.

Ver. 29. *out of*] not *for Heb.*

NOTES

NOTES upon the BOOK of DANIEL.

CHAP. I.

IN the third Year of the Reign of Jehoiakim King of Judah, Nebuchadnezzar King of Babylon came to Jeruſalem, and laid ſiege againſt it.

2. Into whoſe Power the Lord delivered Jehoiakim King of Judah, and Part of the Inſtruments of God's Houſe; which Inſtruments he brought to the Country of Shinar, into the Houſe of his own god, even into the Treaſury there.

3. And the King ordered Aſhpenaz the Maſter of the Eunuchs to bring ſome of the Iſraelites, both of the royal Family and of the Nobility;

4. Youths in whom there was no Blemiſh at all, but were of a good Countenance, expert in all Wiſdom, acquainted with Knowledge, underſtanding Science, and in whom was Ability to attend in the King's Palace; that they might be taught as well the Learning as Language of the Chaldeans.

5. For thoſe the King appointed each Day's Allowance the very ſame Day, of a Piece of his own Meat, and of the Wine which he drank, that they might be bred up three Years; at the Concluſion of which they ſhould attend in the King's Preſence.

6. And there were among them, of the Poſterity of Judah, Daniel, Hananiah, Miſhael and Azariah.

7. On whom the Prince of the Eunuchs put Names: on Daniel, Belteſhazzar; on Hananiah, Shadrach; on Miſhael, Meſhach; and on Azariah, Abed-nego.

8. But Daniel being reſolved in his Mind, that he would not pollute himſelf with the Piece of the King's Meat, and the Wine which he drank, requeſted of the Prince of the Eunuchs that he might not;

9. Before whom God had cauſed Daniel to have Kindneſs and Compaſſion.

10. And the Prince of the Eunuchs ſaid to him, I am afraid of my Lord the King, who has appointed your Food and Drink; becauſe why ſhould he ſee your Faces worſe than the Youths who are in the like Condition with your ſelves, and you make *me* forfeit my Head to the King?

11. Upon this Daniel ſaid to Melzar, whom the Prince of the Eunuchs had ſet over himſelf, Hananiah, Miſhael and Azariah.

12. Deign to try thy Servants ten Days; and let them give us ſome Pulſe to eat, and Water to drink.

13. Then let our Countenances be looked on before thee, with thoſe of the Youths who eat the Piece of the King's Meat, and deal with thy Servants according to what thou ſeeſt.

14. And he hearkened to them for this Matter, trying them ten Days.

15. At the Concluſion of which their Countenances looked better, and fatter in Fleſh, than any of the Youths who eat the Piece of the King's Meat.

16. So Melzar took away their Piece of Meat, and the Wine which they were to drink, and gave them Pulſe.

17. As for theſe four Youths, God gave them Knowledge, and Skill in all Learning and Wiſdom; beſides Daniel had Underſtanding in all Viſions and Dreams.

18. Now at the Concluſion of the Days when the King had commanded to bring them in, the Prince of the Eunuchs brought them in accordingly before Nebuchadnezzar.

19. Who talking with them, there was none of them found like Daniel, Hananiah, Miſhael and Azariah; ſo they attended in the King's Preſence.

20. Nay whatever Matter of Wiſdom *or* Underſtanding the King enquired of them, he found them tenfold above all the Magicians *and* Aſtrologers, who were in his whole Kingdom.

21. And Daniel continued till the firſt Year of King Cyrus.

CHAP. II.

AND in the ſecond Year of Nebuchadnezzar's Reign, he himſelf dreamed Dreams, ſo that his Mind was diſturbed, and his Sleep was over with him.

Tit. *Daniel*] Our laſt *Tranſlators* have here *The Book of*, but not to the following Prophets, for no Reaſon that I know of, but becauſe they are leſs; and *the Prophet* to the foregoing, as being bigger: if ſuch are any Reaſons.

Ver. 4. *Chaldeans*] Of the *Chaldeans Diodorus* relates, Lib. ii. 3. that they employ their whole Time in Philoſophy and Divination, to which they are trained up from their Childhood.

Ver. 1. *was over*] as tranſlated *accompliſhed* in the *com. Bib. Pro.* xiii. 19. and being the Paſſive of *was*; with no Signification of *brake*, nor the Prepoſit. *from*.

2. The

2. The King therefore commanded to call the Magicians, Aſtrologers, Wizards and Chaldeans, to tell him his Dreams: who being come, and ſtanding before the King,

3. He ſaid to them, I have dreamed a Dream, which my Mind has been diſturbed to know.

4. To whom the Chaldeans ſpoke in Syriack, O King, live for ever; declare the Dream to thy Servants, and we will tell the Meaning.

5. But the King made this Anſwer to the Chaldeans; The Matter is gone from me: if ye do not make known to me the Dream and the Meaning of it, ye ſhall be cut into Pieces, and your Houſes made a Dunghil;

6. And if you tell them both, you ſhall receive from me Gifts, Rewards, and great Honour: therefore tell me the Dream and its Meaning.

7. They anſwered again, that the King ſhould declare the Dream to his Servants, and they would tell the Meaning of it.

8. I know of a Certainty, replied the King, that you would gain Time, foraſmuch as you ſee that the Matter is gone from me;

9. Becauſe if you do not make known the Dream to me, there will be the ſame Decree; ſo you prepare falſe and corrupt Speech to repeat before me, till the Time is altered: therefore declare the Dream to me, whereby I may know that you can tell the Meaning of it.

10. The Chaldeans gave the following Anſwer before the King; There is not a Man upon the Earth that is able to tell the King's Matter: for which reaſon no King, Nobleman, nor Governor does aſk ſuch a Thing as this, of any Magician, Aſtrologer or Chaldean.

11. For the Matter which the King aſks is ſo valuable, that there is no other who can tell it before him, excepting the gods whoſe Habitation is not with Fleſh.

12. By reaſon of this the King was angry and enraged ſo exceedingly, that he commanded to deſtroy all the wiſe Men of Babylon.

13. Accordingly there went forth a Decree, that the wiſe Men ſhould be ſlain; and they ſought for Daniel and his Companions to be ſlain.

14. Upon which Daniel returned anſwer, with Counſel and Senſe, to Arioch the Captain of the King's Guard, and a Governor of his, who was come forth to ſlay the wiſe Men of Babylon;

15. Aſking him, why the Decree was *ſo* haſty from the King? To whom Arioch then made the Matter known.

16. And Daniel going in, requeſted of the King, that he would give him Time, and he would tell the King the Meaning.

17. Then he went home, and made the Matter known to Hananiah, Miſhael and Azariah, his Companions;

18. And that they ſhould requeſt Compaſſion of the God of Heaven for this Secret, that he himſelf and his Companions might not periſh with the reſt of the wiſe Men of Babylon.

19. The Secret was then revealed to Daniel in a Viſion at Night: then he bleſſed the God of Heaven,

20. Saying in this manner; Bleſſed be the Name of God from everlaſting to everlaſting; of whom both Wiſdom and Power are:

21. Who alters Times and Seaſons; puts away Kings, and ſets Kings up; gives Wiſdom to the Wiſe, and Knowledge to thoſe that know Underſtanding;

22. He reveals deep and hidden Things, knows what is in the Darkneſs, the Light dwelling with him.

23. I thank and praiſe thee, O God of my Fathers, who haſt given me Wiſdom and Power, and now made known to me what we requeſted of thee, ſince thou haſt let us know the King's Matter.

24. By reaſon of this Daniel went in to Arioch, whom the King had appointed to deſtroy the wiſe Men of Babylon, and being come, ſaid thus to him, Do not deſtroy the wiſe Men of Babylon, introduce me before the King, and I will tell him the Meaning.

25. Then Arioch had Daniel in before the King in haſte, and told him thus; that he had found a Man of the Captives of Judah, who would make known the Meaning to the King.

26. The King anſwered, ſpeaking to Daniel, whoſe Name was Belteſhazzar, Canſt thou make known to me the Dream which I have ſeen, and the Meaning of it?

27. Daniel made anſwer before the King as follows: Notwithſtanding the wiſe Men the Aſtrologers, the Magicians, the Soothſayers, are not able to tell the King the Secret which he has aſked;

28. There is a God in Heaven that reveals Secrets, who has been making known to King Nebuchadnezzar what will be in the latter Days. Thy Dream, or the Viſions of thy Head upon thy Bed, was this:

29. Thou O King, being on thy Bed, hadſt

Ver. 4. *O King*] This begins the *Chaldee*, which continues to the eighth Chap.

Ver. 10. *does aſk*] why *aſked* any more than *walked*, *Pſa.* i. 1. &c? and *has aſked* would be better.

Ver. 13. See v. 29.

Thoughts came up what would be hereafter, and he who reveals Secrets making known to thee what will be;

30. (As for me, this Secret is not revealed to me, for the Wiſdom which is in me the moſt of any that live; but for the ſake of them who will make known the Meaning to the King, and that thou mayeſt know the Thoughts of thy Heart)

31. Thou O King, ſaweſt plainly that there was a certain great Image; this large Image, whoſe Countenance was excellent, ſtood up before thee, and the Appearance of it was terrible.

32. The Head of which Image was of the beſt Gold, his Breaſt and Arms of Silver, his Belly and Thighs of Braſs,

33. His Legs of Iron, his Feet on one Side of Iron, and on the other of Clay.

34. Thou didſt look till there was a Stone cut out without Hands, which ſtruck the Image upon his Feet that were Iron and Clay, and broke them in pieces.

35. Whereupon the Iron, Clay, Braſs, Silver, and Gold being broke in pieces together, became as the Chaff from the Threſhing-floors at Summer, ſo that the Wind carried them away, and there was no Place found for them; but the Stone which ſtruck the Image became ſuch a large Mountain, that it filled the whole Earth.

36. This is the Dream, which we will declare the Meaning of before the King.

37. Thou O King, art a King of Kings; becauſe the God of Heaven has given thee a Kingdom, Strength, and Authority, and Honour;

38. Nay where-ever mortal Men dwell, he has given into thy Power the Beaſts of the Field, and the Fowl of the Air, and let thee have dominion over them all; who art that Head of Gold.

39. And after thee will riſe up another Kingdom, lower than thou; as alſo another third Kingdom of Braſs, which will have dominion over the whole Earth.

40. The fourth Kingdom too will be as ſtrong as Iron: by reaſon that Iron breaks in pieces, as well as weakens all; and as it breaks all theſe, this will break, and even in pieces.

41. And whereas thou ſaweſt the Feet and Toes, on one Side Potters Clay, and on the other Iron; the Kingdom will be divided, but there will be in it ſome Firmneſs of Iron: by reaſon that thou ſaweſt the Iron mixed with mirey Clay.

42. The Toes of the Feet being on one Side Iron, and on the other Clay; the Kingdom will be ſtrong at one End, and at the other will be broken.

43. Whereas alſo thou ſaweſt the Iron mixed with the mirey Clay, they will mingle themſelves with the Offspring of Man; but will not cleave one to another, as Iron indeed will not be mixed with Clay.

44. Now in the Times of thoſe Kings the God of Heaven will raiſe up a Kingdom, which will never be deſtroyed, nor ſhall it be left to other People; it will break in pieces and conſume all the foregoing Kingdoms, and will it ſelf ſtand up for ever.

45. Foraſmuch as thou ſaweſt that the Stone was cut out of a Mountain without Hands, and broke in pieces the Iron, Braſs, Clay, Silver and Gold; the great God has made known to the King what will be hereafter: and the Dream is certain, as likewiſe the Meaning of it ſure.

46. With this King Nebuchadnezzar fell

Ver. 39. *Kingdom*] which being more illuſtrated in Chap. vii. 5, 6. look for the Explanation there.

Ver. 40. *fourth*] As there are ſeveral Prophecies in *Daniel* of the ſame Things, the Difficulties of which lie in the latter Parts of them, it may be proper to obſerve that every one of thoſe ſucceſſive Prophecies adds to the Circumſtances of the foregoing, and ſo makes the laſt the plaineſt; which ſhould therefore be well conſidered firſt, that it may give light to the preceding one, and thus we ſhall come to this fourth Kingdom at laſt, which ſeems too bare of Circumſtances as here deſcribed, to judge of it from hence only. According to this let the eleventh and twelfth Chapters be firſt examined, where is a much more full and circumſtantial Account than was delivered before; then either taking or leaving the latter Part of Chap. ix. as it treats of other Matters, come back to the viiith, next to the viith, and ſo to this. For the fourth and lower Part of the Image in this Chap. evidently anſwers to the fourth Beaſt in the viith, or in expreſs Words *the fourth Kingdom* in this Verſe is the ſame with *the fourth Kingdom*, Chap. vii. 23. as well as the other three correſpond together. And the ſecond and third Beaſts in Chap. vii. repreſented what thoſe two did in Chap. viii. conſequently the four Wings and Heads of the Leopard, Chap. vii. 6. ſignify the ſame as the four Horns of the He-goat, Chap. viii. 8. In like Manner we may conclude that the *taking away the continual Offering*, Ch. viii. 11. & xi, 31. & xii. 12. was one Thing, &c. Having therefore ſeen that the fourth Empire in Chap. vii. was that of the *Romans*, we may determine this is likewiſe.

Ver. 42. *on one Side*] the firſt Part of it next to the third Kingdom, as the iron Legs ſhew.

Ib. *Iron*] their Government by the Senate, Conſuls, &c. under which they were very ſtrong, and their Strength increaſed.

Ib. *other*] the latter Part of that Empire.

Ib. *Clay*] the Government by Emperors, when they became weaker and weaker.

Ver. 43. *mixed*] The Senators were continued, and Conſuls choſen, after there were Emperors.

Ib. *not cleave*] It was impoſſible they could well conſiſt together, one Sort conſtituting a Commonwealth, and the other a Monarchy.

Ib. *indeed*] or *behold*, not *even*.

Ver. 44. *a Kingdom*] that of *Chriſt*; ſee the firſt *Note* on Chap. vii. 7.

Ver. 45. *Foraſmuch*] becauſe this denotes the principal future Thing, as alſo what would continue longeſt, and be laſt; ſo that we are not to diſturb the Diviſion, and make this depend on the foregoing Words, as *Lowth* would.

Ib. *without Hands*] *Chriſt* being born of a Virgin, and his ſpiritual Government ſet up by no human Ability.

upon

upon his Face, and worſhipped Daniel, as alſo commanded to pour out an Offering and pleaſant Things to him.

47. To whom the King ſaid as follows, It is of a Truth, that your God himſelf is the God of gods, the Lord of Kings, and Revealer of Secrets; ſince thou waſt able to reveal this Secret.

48. Then the King made Daniel great, giving him many great Gifts, and letting him have dominion over the whole Province of Babylon; he was alſo the chief of the Rulers over all the wiſe Men of Babylon.

49. Beſides Daniel requeſted of the King, and he ſet Shadrach, Meſhach and Abed-nego, over the Buſineſs of the Province of Babylon; but he himſelf was at the King's Gate.

CHAP. III.

THE ſame King made an Image of Gold, ſixty Cubits high *and* ſix broad; which he ſet up in the Vale of Dura, in the Province of Babylon.

2. And he ſent to gather together the Lieutenants, Peers, Captains, Judges, Treaſurers, Counſellors, Officers, and all the Governors of the Provinces, to come to the Dedication of the Image which King Nebuchadnezzar had ſet up.

3. Whereupon thoſe ſeveral Perſons abovementioned were gathered together, to the Dedication of the Image which King Nebuchadnezzar had ſet up, and ſtanding before it,

4. The Herald proclaimed aloud; It is declared to you, O People of each Nation and Language,

5. *That* at the Time when you hear the Sound of the Cornet, Flute, Timbrel, Dulcimer, Pſaltery, and a Concert with all Kinds of Muſick, you muſt fall down, and worſhip the Image of Gold which King Nebuchadnezzar has ſet up.

6. And whoever does not fall down and worſhip, ſhall the ſame Hour be thrown into the middle of an Oven of burning Fire.

7. For this reaſon at the ſame Time as the People heard the Sound of the Cornet, Flute, Timbrel, Dulcimer, Pſaltery, and all Kinds of Muſick, they all fell down of each Nation and Language, worſhipping the forementioned Image.

8. By reaſon of this ſome Chaldeans went near at that Time, and accuſed the Jews as Criminals,

9. Saying as follows to King Nebuchadnezzar; O King, live for ever:

10. Thou O King, didſt give Order that every Man who heard the Sound of the Cornet, Flute, Timbrel, Dulcimer, Pſaltery, and a Concert with all Kinds of Muſick, ſhould fall down, and worſhip the Image of Gold;

11. And that whoever did not do ſo, ſhould be thrown into the middle of an Oven of burning Fire:

12. There are ſome Jews whom thou haſt ſet over the Buſineſs of the Province of Babylon, Shadrach, Meſhach and Abed-nego; which Men will not perform the Order for thee, O King, they will not ſerve thy god, nor worſhip the Image of Gold which thou haſt ſet up.

13. At which Nebuchadnezzar in Anger and Rage commanded to bring them; whereupon thoſe Men were brought before the King.

14. To whom he ſaid thus; Is it deſignedly, Shadrach, Meſhach and Abed-nego, you do not ſerve my god, and worſhip the Image of Gold which I have ſet up?

15. Or are you ready now, ſo that at the Time when you hear the Sound of all the Muſick again as before, you will fall down, and worſhip the Image which I have made? For if you do not worſhip, you ſhall the ſame Hour be thrown into the middle of an Oven of burning Fire: and what God is he who can deliver you out of my Power?

16. Shadrach, Meſhach, and Abednego anſwered the King as follows; Nebuchadnezzar, we are in no Need of returning thee anſwer in this Matter.

17. If it be *ſo*, our God whom we ſerve is able to deliver us from that Oven, and he will deliver out of thy Power, O King.

18. But if not, let it be known to thee, O King, that we will not ſerve thy god, nor worſhip the Image of Gold which thou haſt ſet up.

19. Nebuchadnezzar upon this being ſo full of Rage, that the Reſemblance of his Face was altered at them, gave command to heat the Oven ſevenfold above what it had been ſeen to be heated;

20. And ordered ſome very ſtout Men who were in his Army, to bind Shadrach, Me-

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Ver. 1. *Image*] When *Xerxes* King of *Perſia* demoliſhed the Temple of *Belus* at *Babylon*, he took away an Image of ſolid Gold 40 Feet long, *Diodorus Siculus*, Lib. 2. which *Prideaux* rationally ſuppoſes may be the ſame here mentioned, and that it ſtood on a Pedeſtal 50 Feet high, both making 60 Cubits, whereby the Height and Breadth might be agreeable, which would be very diſproportionable if the Image it ſelf was 60 Cubits high.

Ver. 5. *a Concert*] as the Meaning of the Word *ſumphonya* evidently is.

Ver. 12. *god*] For the Image, as *Lowth* well obſerves, repreſented but one ſingle Object of Worſhip: ſo the Word is rendered, Chap. i. 2.

Ver. 13. *were brought*] for its being paſſive ſee *De Dieu Animad.*

Ver. 16. *Need*] for which ſee the *Lexicons*; and *the Word*, as *De Dieu* ſays, *never ſignifies to be careful, that we know of.*

Ver. 19. *ſeen*] not ſignifying *wont*, or rather *uſed.*

ſhach and Abed-nego, to throw *them* into the Oven of burning Fire.

21. With that they bound theſe Perſons in their Coats, Stockings, Caps, and *other* Cloaths, and threw *them* into the middle of it.

22. For theſe reaſons, becauſe the King's Word was haſty, and the Oven heated exceedingly; the Flame of the Fire ſlew thoſe Men, who took up Shadrach, Meſhach and Abed-nego.

23. Which three Perſons fell down bound into the middle of the Oven of burning Fire.

24. Then was King Nebuchadnezzar frightened, and got up in haſte, ſaying thus to his Rulers, Did not we throw three Men bound into the middle of the Fire? To whom they made anſwer, That is certain, O King.

25. He replied as follows, Lo I ſee four Men looſe, walking in the middle of the Fire, and there is no Hurt on them; the Appearance of the fourth is alſo like the Son of God.

26. Hereupon Nebuchadnezzar approaching the Mouth of the above-mentioned Oven, ſaid thus, Shadrach, Meſhach and Abed-nego, Servants of the Supreme God, come out hither; at this they came out of the middle of the Fire.

27. And the King's Lieutenants, Peers, Captains, and Rulers were gathered togegether, looking at thoſe Men, over whoſe Bodies the Fire had no Power, neither was the Hair of their Heads ſinged, nor their Coats altered; nay the Smell of Fire had not paſſed on them.

28. Nebuchadnezzar added as follows; Bleſſed be the God of Shadrach, Meſhach and Abed-nego, who has ſent his Angel, and delivered his Servants that truſted on him; ſo that they have altered the King's Word, as they gave up their Bodies, that they might not ſerve nor worſhip any god, excepting their own God.

29. I therefore give order that the People of every Nation and Language, who ſpeak amiſs againſt their God, ſhall be cut in pieces, and their Houſes made as a Dunghil; by reaſon that there is no other God, who is able to reſcue after this Manner.

30. Upon which the King made Shadrach, Meſhach, and Abed-nego proſperous, in the Province of Babylon.

CHAP. IV.

KING Nebuchadnezzar to the People of all Nations and Languages, who dwell on the whole Earth. Your Peace be increaſed:

2. The Signs and Wonders which the Supreme God has done with me, it is agreeable to me to tell.

3. How great his Signs are! and how powerful his Wonders! His Kingdom is an everlaſting one, and his Dominion in all Ages.

4. I Nebuchadnezzar being quiet in my Houſe, and flouriſhing in my Palace;

5. Saw a Dream which terrified me, and Thoughts upon my Bed, as well as the Viſions of my Head, troubled me.

6. So I gave order to bring in before me all the wiſe Men of Babylon, that they might make known the Meaning of the Dream to me.

7. With that there came the Magicians, Aſtrologers, Chaldeans and Soothſayers, before whom I declared the Dream, but they could not make known to me the Meaning of it.

8. However at laſt Daniel came in before me, whoſe Name is Belteſhazzar according to the Name of my god, and in whom there is the Spirit of the holy gods; and before him I declared the Dream:

9. Belteſhazzar, Maſter of the Magicians, ſince I know that the Spirit of the holy gods is in thee, and no Secret preſſes thee, declare the Meaning of the Things which I have ſeen in my Dream.

10. Now the Viſions of my Head upon my Bed were; I ſaw apparently that there was a Tree in the middle of the Earth, whoſe Height was great.

11. The Tree grew, and became ſtrong; ſo that the Height of it reached to the Heaven, and the Sight of it to the End of the whole Earth.

12. Its Branches were comely, its Fruit was large, and there was Food for all on it; the Beaſts of the Field had ſhadow under it, the Fowls of the Air dwelt in the Boughs of it, and all Fleſh was nouriſhed by it.

13. I ſaw plainly in the ſame Viſions, that a Watcher who was holy, coming down from Heaven,

14. Called aloud, and ſaid thus; Hew down the Tree, and cut off its Boughs, make its Branches fall off, and ſcatter its

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Ver. 21. *Stockings*] For *hoſen* being not only old, but an old Word for *breeches*, *Johnſon* in his great *Dictionary* gives it that Meaning here; from whence it may either be taken ſo, or be doubtful.

Ib. *Caps*] The Uſe of the Word being loſt, the Root only informs us that it was *a Covering*, and ſo might be rendered *a Cloak* or *Robe*; but it appears by Ver. 27. that the Coat was the outermoſt and proper Covering.

Fruit:

Fruit: let the Beaſts remove from under it, and the Fowls from its Boughs.

15. Nevertheleſs leave the Stump of its Roots in the Ground, even with a Bond of Iron and Braſs among the Herbs of the Field; and let it be wet with the Dew of Heaven, and its Part be along with the Beaſts among the Graſs of the Earth.

16. Let his Heart be altered from a Man's, and the Heart of a Beaſt be given him; and let ſeven Times paſs over him.

17. The Matter is by the Decree of the Watchers, and the Petition by the Speech of the holy ones; to the end that they who live may know, that the Supreme One is Governor over the Kingdom of Men, and beſtows it on whomſoever he will, ſetting up the loweſt of Men over it.

18. This Dream I King Nebuchadnezzar have ſeen: do thou therefore Belteſhazzar, declare its Meaning, by reaſon that all the wiſe Men of my Kingdom are not able to make known the Meaning to me; but thou canſt, becauſe the Spirit of the holy gods is in thee.

19. Then Daniel, whoſe Name was Belteſhazzar, was aſtoniſhed about an Hour, and his Thoughts troubled him; the King ſaying, Belteſhazzar, let neither the Dream nor the Meaning of it trouble thee; who made anſwer: My Lord, let the Dream be for thoſe who hate thee, and the Meaning of it for thy Adverſaries.

20. The Tree that thou ſaweſt, which grew, and became ſtrong, ſo that the Height of it reached to the Heaven, and the Sight of it to the whole Earth;

21. Whoſe Branches were comely, its Fruit large, and on which there was Food for all; under which the Beaſts of the Field dwelt, and in whoſe Boughs the Fowls of the Air remained:

22. That is thou, O King, who art grown, and become ſtrong; nay thy Greatneſs is grown, ſo that it reaches to the Heaven, and thy Dominion to the End of the Earth.

23. And whereas the King ſaw a Watcher who was holy, coming down from Heaven, and ſaying, Hew down the Tree, and ſpoil it: nevertheleſs leave the Stump of its Roots in the Ground, even with a Bond of Iron and Braſs among the Herbs of the Field; and let it be wet with the Dew of Heaven, and its Part be along with the Beaſts of the Field, till ſeven Times paſs over him:

24. This is the Meaning, O King, and that is the Decree of the Supreme One, which will come upon my Lord the King;

25. That they will expel thee from Men, and thy Habitation will be along with the Beaſts of the Field, where they will make thee taſte the Graſs like Oxen, as alſo wet thee with the Dew of Heaven, and ſeven Times will paſs over thee; till thou knoweſt that the Supreme One is Governor over the Kingdom of Men, and beſtows it on whomſoever he will.

26. Whereas alſo they ordered to leave the Stump of the Tree's Roots; thy Kingdom will be firm to thee, after thou knoweſt that Heaven governs.

27. Therefore, O King, let my Counſel be agreeable to thee; that is break off thy Sins by Righteouſneſs, and thy Iniquities by ſhewing favour to the Afflicted: if it may be a prolonging of thy Quietneſs.

28. All *which* came upon King Nebuchadnezzar:

29. Who twelve Months after, as he was walking in the royal Palace of Babylon,

30. Expreſſed himſelf thus, Is not this that great Babylon which I built for the royal Houſe, by the Authority of my Strength, and for the Honour of my Dignity?

31. While the Words were in the King's Mouth, there fell a Voice from Heaven; It is declared to thee, King Nebuchadnezzar, *that* the Kingdom is paſſed from thee.

32. Nay they ſhall expel thee from Men, and thy Habitation ſhall be along with the Beaſts of the Field, they ſhall make thee taſte the Graſs like Oxen, and ſeven Times ſhall paſs over thee; till thou knoweſt that the Supreme One is Governor over the King-

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Ver. 17. *holy ones*] Angels.

Ver. 30. *great Babylon*] The State which *Nebuchadnezzar* brought it to, according to the following Authors, briefly was: it was ſixty *Eng.* Miles in Circuit, being ſquare, and the Walls of that Length were 29 Yards thick, as alſo four times ſo high and two feet more, having a vaſt Moat of Water without; 25 Streets equally diſtant and ſtraight went quite acroſs the City one Way, and the ſame the other, cutting it into Squares for Buildings; at each End of which Streets was a braſen Gate, the whole amounting to 100, and between the Gates were Towers round about 10 Feet higher than the Wall, *Herodotus*, Lib. 1, & 3. *Diodorus Siculus*, Lib. 2. *Philoſtratus*, Lib. 1. *Pliny*, Lib. vi. 26. *Quint. Curtius*, Lib. 5. Through the City from North to South ran a Branch of the *Euphrates*, or rather that River it ſelf, with a Wall on each Side as thick as that round the City, over which there was a Bridge in the Middle, the Part on the weſt Side being built by *Nebuchadnezzar*, *Strabo*, Lib. 16. *Beroſus* in *Joſ. Ant.* x. 11. *Diod. Sic.* ibid. The old Palace at the eaſt End of the Bridge was thirty Furlongs about, and the new one at the weſt End ſixty, *Diod. Sic.* and *Beroſus*, ibid. The Temple of *Belus* ſtanding by the old Palace was a Furlong ſquare on each Side, and a Furlong high, *Strabo*, Lib. 16. *Herodot.* Lib. 1. to which *Nebuchadnezzar* made Addition enough below to be a Mile in Compaſs, *Beroſus* and *Herodotus*, ibid. Omitting the extraordinary hanging Gardens, Canals, &c. I would however obſerve, that a great Part of *Babylon* in this Extent was never inhabited, nor built, *Q. Curtius*, Lib. v. 1. *Sixtus* adds *City* to *great*.

dom of Men, and beſtows it on whomſoever he will.

33. The Thing was accompliſhed the ſame Hour upon Nebuchadnezzar: he being expelled from Men, did eat the Graſs like Oxen, and his Body was wet with the Dew of Heaven; till his Hair grew like Eagles *Feathers*, and his Nails like Birds *Claws*.

34. But at the End of the Time I Nebuchadnezzar looked up to Heaven, and my Knowledge returned to me; upon which I bleſſed the Supreme One, and praiſed and honoured him that lives for ever: whoſe Dominion is an everlaſting one, and his Kingdom in all Ages.

35. As for all the Inhabitants of the Earth, they are counted as Nothing, and he does as he will among the Army of Heaven, and the Inhabitants of the Earth; nor can any ſtop his Hand, or ſay to him, What art thou doing?

36. At the ſame Time that my Knowledge returned to me, my Dignity and Countenance did alſo, for the Honour of my Kingdom; my Rulers and Noblemen ſeeking for me: inſomuch that I was ſettled in my Kingdom, and excellent Greatneſs was added to me.

37. Now I Nebuchadnezzar do praiſe, extol, and honour the King of Heaven, all whoſe Doings are true, and his Ways right; and thoſe who walk in Pride he is able to humble.

CHAP. V.

KING Belſhazzar making a great Feaſt for a thouſand of his Nobility, that he might drink Wine in their Preſence;

2. Ordered, when he had taſted the Wine, to bring the Veſſels of Gold and Silver, that his Father Nebuchadnezzar took out of the Temple which was in Jeruſalem; that he himſelf, with his Nobility, Wives and Concubines, might drink in them.

3. Upon this they brought the Veſſels of Gold, that were taken out of the Temple of God's Houſe which was in Jeruſalem; and the King, with his Nobility, Wives and Concubines, drank in them.

4. As they were drinking the Wine, they praiſed the gods of Gold and Silver, Braſs, Iron, Wood and Stone.

5. The ſame Hour there came forth Fingers of a Man's Hand, and wrote over againſt the Candleſtick, upon the Plaiſtering of the Wall of the King's Palace; ſo that the King ſaw the Part of the Hand which wrote.

6. Then were the King's Looks altered, and his Thoughts troubled him; inſomuch that the Joints of his Loins were looſe, and his Knees ſtruck one againſt another.

7. The King called aloud to bring in the Aſtrologers, Chaldeans and Soothſayers, he declaring it ſhould be ſaid to the wiſe Men of Babylon, What Man ſoever ſhall read this Writing, and tell me the Meaning of it; ſhall be cloathed in Purple, with a Chain of Gold about his Neck, and have dominion the third in the Kingdom.

8. Then all the King's wiſe Men went in, but they could neither read the Writing, nor make the Meaning of it known to him.

9. King Belſhazzar was then exceedingly troubled, and his very Looks were altered; his Nobility too were perplexed.

10. The Queen by means of the Words of the King and his Nobility, went into the Banquetting-houſe, ſaying thus; O King, live for ever, let not thy Thoughts trouble thee, nor thy Looks be altered.

11. There is a Man in thy Kingdom, in whom is the Spirit of the holy gods, and in the Time of thy Father ſuch Light, Skill and Wiſdom, like the Wiſdom of the gods was found in him, that King Nebuchadnezzar himſelf thy Father raiſed him up to be Maſter of the Magicians, Aſtrologers, Chaldeans *and* Soothſayers:

12. By reaſon that an excellent Spirit, Knowledge, and Skill of interpreting Dreams, telling obſcure Words, and undoing knotty Things was found in that Daniel, whoſe Name the King put Belteſhazzar. Now let Daniel be called, and he will tell the Meaning.

13. Whereupon he was fetched in before the King, who after aſking him, whether he was the ſame Daniel that was one of the Captives of Judah, whom the King his Father brought from thence?

14. I have heard concerning thee, ſaid the King, that the Spirit of the gods is in thee, and that Light, Skill, and exquiſite Wiſdom is found in thee.

15. Whereas the wiſe Men, *and* Aſtrologers, who have been brought in before me already, that they might read this Writing,

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Ver. 35. *does as he will*] Δυναμένῳ μὲν πάντα, βουλομένῳ δὲ τὰ ἄριστα. *He can indeed do all Things, but he does thoſe that are beſt*, *Philo* in his *Treat. of Abraham*.

Ver. 36. *Countenance*]; which his being delirious had altered.

Ver. 1. *Belſhazzar*] the *Nabonadius* of *Ptolemy*, *Prideaux*, *Connec.* An. 555 *Univer. Hiſt.* B. i. Chap. 10. ſee *Jer.* xxvii. 7.

Ver. 7. *it ſhould be ſaid*] the wiſe Men being not yet come in, Ver. 8.

Ver. 12. *Skill of*], for which look *De Dieu*.

and make known its Meaning to me, could not tell the Meaning of the Matter.

16. Since I have heard concerning thee, that thou art able to interpret Meanings, and undo knotty Things: if thou canſt now read the Writing, and make known to me the Meaning of it; thou ſhalt be cloathed in Scarlet, with a Chain of Gold about thy Neck, and have dominion the third in the Kingdom.

17. Daniel upon this made anſwer before the King: Let thy Gifts be for thy ſelf, and give thy Rewards to another; nevertheleſs I will read the Writing to the King, and make known to him the Meaning.

18. Thou King, the Supreme God gave thy Father Nebuchadnezzar the Kingdom, Greatneſs, Honour and Dignity.

19. And by reaſon of the Greatneſs which he gave him, the People of all Nations and Languages trembled, and feared at his Preſence: he either ſlew or ſaved alive, and either exalted or humbled, thoſe whom he would himſelf.

20. But when his Heart was exalted, and his Mind became ſtrong in behaving proudly; he was put down from his royal Throne, and they took away his Honour from him.

21. Nay he was expelled from Mankind, his Heart became as the Beaſts, and his Habitation was along with the wild Aſſes, they made him taſte the Graſs like Oxen, and his Body was wet with the Dew of Heaven; till he knew that the Supreme God was Governor in the Kingdom of Men, and ſet up over it whomſoever he would.

22. Yet thou, Belſhazzar his Son, haſt not humbled thy Heart, although thou kneweſt all this.

23. But haſt exalted thy ſelf againſt the Lord of Heaven, ſo that they have brought the Veſſels of his Houſe before thee, wherein thou and thy Nobility, thy Wives and Concubines, have drunk Wine; and thou haſt praiſed the gods of Silver and Gold, Braſs, Iron, Wood and Stone, which neither ſee, hear, nor know: whereas thou haſt not honoured the God in whoſe Power thy Breath is, and to whom all thy Ways belong.

24. (Upon which the Part of the Hand was taken away from before him, whereby this Writing was written)

25. And this is the Writing that is written: It is counted, counted, weighed, and they are parted.

26. The Meaning of the Matter is this; It is counted, God has counted thy Kingdom, and finiſhed it.

27. It is weighed, thou art weighed in the Scales, and found deficient.

28. It is parted, thy Kingdom is parted, and given to the Medes and Perſians.

29. Hereupon Belſhazzar ordered that they ſhould cloath Daniel in Scarlet, with a Chain of Gold about his Neck, and proclaim concerning him that he was the third Governor in the Kingdom.

30. The ſame Night Belſhazzar King of the Chaldeans was ſlain.

31. And Darius the Mede took the Kingdom, being about the ſixty ſecond Year of his Age.

CHAP. VI.

IT was agreeable to Darius to ſet over the Kingdom a hundred and twenty Lieutenants, who ſhould be over it all.

2. And above theſe were three Viceroys, of whom Daniel was one; that thoſe Lieutenants might give Account to them, and the King have no Damage.

3. Then this Daniel was made chief above the Viceroys and Lieutenants, by reaſon that there was an excellent Spirit in him, and the King thought to ſet him over the whole Kingdom.

4. The Viceroys and Lieutenants then ſought to find Occaſion againſt Daniel on the Part of the Kingdom, but were not able to

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Ver 19. *ſlew*] *Chald. whom he was minded he was ſlaying, &c.* with the Verb-ſubſtantive הוה eight times.

Ver. 29. *that they ſhould*] Such is the frequent Meaning after a Command, &c. and if the Performance be told, it is repeated afterwards, as Ver. 2, 3. where the ſame is thus rendered in the *com. Bible*. As for what is ordered here, it ſeems by Ver. 17. that *Daniel* would not accept of it; as it would have been very imprudent, when *Belſhazzar*'s Enemy was juſt ready to take the Kingdom from him: beſides it was at an improper Time, being Night, and the King was ſlain before the Morning. There is the like Chap. ii. 13. where ſome tranſlate, *and the wiſe Men are ſlain*, the contrary to which likewiſe appears from Ver. 24, 48.

Ib. *Governor*] It is here a Noun, and Ver. 7, 16. a Verb.

Ver. 31. *Darius*] *Cyaxares* II. the Son and Succeſſor of *Aſtyages* King of *Media*, *Xenophon*, *Cyropæd.* Lib. i. 19. *Joſephus*, *Antiq.* Lib. x. 13. though ſeveral Writers, as *Diodorus*, *Strabo*, *Juſtin*, *Polyænus*, *Africanus*, *Euſebius*, *Clem. Alexandrinus*, &c. copying after *Herodotus*, Lib. i. own no ſuch Perſon; but *Aſtyages* marrying his Daughter *Amyitis* to *Nebuchadnezzar*, as the Favourers of *Herodotus* allow, before the Siege and taking of *Nineveh* (becauſe after that Marriage the *Babylonians* and *Medes* joined together againſt the *Aſſyrians*, *Euſebius* in *Chron.* and *Alex. Polyhiſtor* in *Syncellus*, p. 210.) when *Aſtyages* is to be ſuppoſed above 30 Years old, and the taking of *Nineveh* being 76 Years before this of *Babylon*, as on *Nah.* i. 1. and by the *Chron. Tab.* it is improbable *Aſtyages* himſelf lived ſo long.

Ver. 2. *one*] at firſt, afterwards made the chief of the three, Ver. 3.

find

find any Occaſion or corrupt Thing, by reaſon that he was faithful, and Nothing amiſs or corrupt was to be found in him.

5. Theſe Men then ſaid, We ſhall find no Occaſion againſt this Daniel, except it be in the Law of his God.

6. Then thoſe Viceroys and Lieutenants crouded together to the King, and ſaid thus to him; O King Darius, live for ever:

7. All the Viceroys of the Kingdom, the Peers and Lieutenants, Rulers and Captains, have conſulted to eſtabliſh a royal Statute, and make a firm Act; that whoever does aſk a Petition of any God or Man for thirty Days, unleſs of thee, O King, ſhall be thrown into the Den of Lions.

8. Now, O King, eſtabliſh the Act, and ſign the Writing; that it may not be altered, according to the Law of the Medes and Perſians which muſt remain.

9. By reaſon of this King Darius ſigned the Writing and Act.

10. However when Daniel knew that the Writing was ſigned, he went into his Houſe, and the Windows being opened for him in his Chamber towards Jeruſalem, three times in a Day he kneeled on his Knees, praying and giving thanks before his God; foraſmuch as he did before this.

11. Then theſe Men croûded together, and found Daniel requeſting, and making ſupplication before his God.

12. Upon which they went near, and ſaid before the King concerning his Act; Haſt not thou ſigned an Act that what Man ſoever does requeſt *Ought* of any God or Man for thirty Days, unleſs of thee, O King, ſhall be thrown into the Den of Lions? The King made anſwer, The Matter is certain, according to the Law of the Medes and Perſians which muſt remain.

13. Upon this they replied before the King, that Daniel who was one of the Captives of Judah made no Account of the King, nor of the Act which he had ſigned; but aſked his Petition three times in a Day.

14. When the King heard *thoſe* Words, he was then exceedingly diſpleaſed for it; and ſet *his* Mind on Daniel to deliver him; which he ſtrove to do till the ſetting of the Sun.

15. Theſe Men upon this crouded together to the King, and ſaid to him, Know, O King, that the Law of the Medes and Perſians is; that no Act or Statute, which the King eſtabliſhes, muſt be altered.

16. Whereupon the King ordered that they ſhould bring Daniel, and throw *him* into the Den of Lions, the King ſaying to him thus, Thy God whom thou ſerveſt continually, he will deliver thee.

17. And a Stone being brought, was put upon the Mouth of the Den; and the King ſealed it with his own Signet, as well as that of his Nobility, that *their* Will on Daniel might not be altered.

18. Then the King went to his Palace, and paſſed the Night faſting, nor were Inſtruments of Muſick brought before him, and his Sleep fled from him.

19. With that he got up in the Morning as ſoon as it was light, and went in haſte to the Den of Lions.

20. And when he was come near the Den, he cried to Daniel with a ſorrowful Voice, ſaying thus to him, Daniel, Servant of the Living God, is thy God whom thou ſerveſt continually, able to deliver thee from the Lions?

21. Daniel then ſpoke to him; O King, live for ever:

22. My God ſent his Angel, who has ſhut the Lions Mouths, and they have not hurt me; foraſmuch as there was Purity found in me before him, and alſo before thee, O King, I have done no Hurt.

23. At this the King was exceeding glad of it, and commanded to take up Daniel out of the Den; which being done, there was no Hurt found on him, becauſe he believed in his God.

24. And the King ordered that they ſhould bring thoſe Men, who accuſed him as a Criminal, and throw them into the Den of Lions, *with* their Children and Wives; who did not come to the Bottom of the Den, before the Lions had power over them, and broke all their Bones in pieces.

25. King Darius hereupon wrote to the People of all Nations and Languages, who dwelt on the whole Earth: Your Peace be increaſed.

26. I give order, that in all the Dominion of my Kingdom People ſhould tremble, and fear at the Preſence of the God of Daniel; becauſe he is the Living God, and ſtedfaſt for ever, whoſe Kingdom is that which will not be deſtroyed, and his Dominion will be to the End;

27. He that delivers and reſcues, as alſo does Signs and Wonders both in Heaven and Earth, who has delivered Daniel from the Power of the Lions.

28. So this Daniel proſpered in the Reign of Darius, and that of Cyrus the Perſian.

Ver. 23. *glad of it*] as Ver. 14. *diſpleaſed for it*, by which there is a Concurrence in the Expreſſions, as they are alike, the Prepoſition and Pronoun being the ſame; ſee *De Dieu*.

CHAP.

CHAP. VII.

IN the first Year of Belshazzar King of Babylon, Daniel saw a Dream, or Visions of his Head on his Bed; upon this he wrote it down, expressing the Sum of the Matters,

2. Which he did as follows. I saw in a Vision I had by Night, that behold the four Winds of the Heaven rose at the great Sea.

3. Out of which there came up four huge Beasts, different one from another.

4. The foremost was like a Lion, but had an Eagle's Wings: I looked till its Wings were plucked off, whereby it was lifted up from the Ground, and it was set upon the Feet as a Man, and a Man's Heart was given to it.

5. Behold there was also a second other Beast in the Likeness of a Bear, which raised it self up on one Side, and there were three Ribs in the Mouth of it between its Teeth, and they said thus to it, Rise up, devour much Flesh.

6. After this I saw plainly that there was another like a Leopard, which had four Wings of a Fowl upon his Back; the Beast had likewise four Heads, and Dominion was given to it.

7. I saw afterwards apparently in the Visions of the Night, that there was a fourth Beast, exceeding terrible, dreadful and strong, which had huge iron Teeth: it devoured, broke in pieces, and trampled the rest with its Feet, was different from all the Beasts which were before it, and had ten Horns.

Ver. 2. *rose*] as we phrase it, *Chald. came forth*, not *strove*.

Ver. 4. *a Lion*] signifying the *Babylonian* Empire, and more particularly *Nebuchadnezzar*; as the Beasts are interpreted to be Kings, Ver. 17. as well as the Parts of the Image were Kingdoms, Chap. ii. 39, 40. see Ch. ii. 38.

Ib. *Eagle's Wings*] which may denote the Swiftness of his Conquests, the Eagle being a Bird of Prey.

Ib. *whereby*] So *Jun.* and *Trem.* have it *quibus*, *Grot. per quas*, and the *Eng. Marg. wherewith*, as the Sense requires.

Ib. *as a Man*] He both lost his Power as a Lion, and Advancement as an Eagle; and was as a Man, that could neither devour like the one, nor fly like the other.

Ib. *Man's Heart*] not only his Capacity, but his Disposition was changed.

Ver. 5. *a Bear*] the Empire of the *Medes* and *Persians*, and *Cyrus* as a King.

Ib. *on one Side*] for the Advancement was of the *Persians*; see Chap. viii. 3.

Ib. *three Ribs*] the conquered Kingdoms of *Lydia*, *Babylon* and *Egypt*; not the *Hyrcanians* and *Gobrias* (but two) that revolted to the *Persians*, as in *Poole*'s *Annot.* who would not devour such.

Ver. 6. *a Leopard*] the *Macedonian* Empire, and *Alexander* in particular.

Ib. *four*] for which see Chap. viii. 8. & xi. 3, 4.

Ver. 7. *fourth Beast*] the *Roman* Empire, and its Emperor *Augustus Cæsar*, under whom it was at its Height; and began declining in the next Reign of *Tiberius*, the same in which *Christ* had the Dominion, &c. given him, as in Ver. xiii. 14. *Mat.* xxviii. 18. Thus there was an orderly Succession in the whole five, since *Augustus* too agreeable to what the other three had done before, conquered *Egypt*, the last of the four Kingdoms denoted by the third Beast. By the *coming up*, Ver. 3. may be understood those Empires being at their Height, for each was existent before the Fall of the preceding one.

Ib. *the rest*] of the *Jews*.

Ib. *ten*] The Horns of this Beast have been to me one of the most difficult Parts of *Daniel*'s Prophecies, and after deliberately considering what divers noted *Commentators* of diverse Opinions say of it, I could be satisfied with none. Not with *Jun.* and *Trem.* in their *Annotations*, *Broughton* in several Places of his Works, &c. who expound the fourth Beast to be the Family of the *Seleucidæ* that reigned in *Syria* after *Alexander*; because that is making it the same with one Head of the third Beast; an Absurdity not to be endured! Nor would this have been the strongest of the four, but the weakest. And as to *Antiochus Epiphanes*, who is esteemed the little Horn, instead of being a King after ten that were before, he was but the 8th of those Kings, neither were three of them destroyed before him, nor any one. Nor with *Grotius*, *&c.* making up the ten with some Kings of *Egypt*, a Head of another Beast, Ver. 6. yet reckoning this *Antiochus* for one. The Description of this last Beast, and the lower Part of the Image in Chap. ii. which evidently betoken the same, has generally determined it for the Empire of the *Romans*; but then I was not satisfied to leave it so, with the *Eng. marginal Annotations*, *Prideaux* at the End of his *Connection*, &c. without the particular Application of the Horns, which is the principal Thing to ascertain and explain the whole. This *Mede* in his *Works*, pag. 661. and our famous *Newton* in his *Observations upon the Prophecies of Daniel*, Chap. vi, vii. have done, but not so, that I can think it to be what was predicted. They seem to have laboured hard to frame up ten Kinds of Kingdoms in the *Rom.* Empire, about the Beginning of the 5th Century after the Birth of *Christ*; expounding the single Horn to be the Church of *Rome*, which made up its Patrimony in the 8th Century out of three Governments, *Mede*, pag. 778, 779. *Newton*, ibid. Whereas the Vision does not represent the Beast to have been at first without Horns, nor are the Kingdoms they mention too late only, but too short, indistinct, and of too little Note for this great Prophecy, the Empire being also more remarkably divided otherwise, and then fallen to Decay; nor is one of the three any one of the ten Kingdoms, besides that the Angel says they were Kings, Ver. 24. The *Time*, &c. Ver. 25. *Newton* computes at 1260 Years, as he says *the Days are Years*, Chap. viii. 14. and by referring both to the present and future Times, they should seem to end together: now the soonest Beginning that he ascribes to the latter, is at the Destruction of *Jerusalem*, A. C. 70. counting the former to begin about A. C. 800; according to which the 2300 will last above 300 Years after the other. But how is it consistent that *the holy People should have the Kingdom and Dominion under the whole Heaven*, Ver. 2. so long before the Sanctuary is made right or cleansed, Chap. viii. 14? But I must not forget that my proper Business is to explain the Scripture Text, not to answer other Books.

As the Prophecies in *Daniel* have a peculiar Respect to the *Jews*, *Jerusalem* and the Temple, that in Chap, xi. is plainly continued to the Time of *Antiochus Epiphanes* upon this Account, the like may be said of those in the eighth and ninth Chapters; it is therefore agreeable that it should be the same here, and [the rest] in this Verse is a particular Mark of it. Now after the Havock which *Antiochus* made, the next very remarkable Thing that befel them was from the *Romans*, by *Pompey*'s taking *Jerusalem* about 60 Years before the Birth of *Christ*, whose Destruction was compleated from the same People under their *Emperor Vespasian*; so that there this Prophecy properly ended, as well as that in Chap. ix. *Pompey* had in a Manner the Government of the *Roman* Empire, but being at

8. As I was minding the Horns, behold there was another little Horn came up between them, from before which three of the former Horns were rooted up; and lo in that Horn were Eyes like a Man's, with a Mouth ſpeaking grand Things.

9. I looked till there were Thrones put down, where he that was of ancient Time ſate, whoſe Apparel was as white as Snow, and the Hair of his Head like pure Wool, his Throne fiery Flames, his Wheels burning Fire.

10. A Flood of Fire flowed and came out from before him, a Million waited on him, and a hundred Millions ſtood before him; the Judgment was placed, and the Books were opened.

11. I kept looking then by reaſon of the Voice of the grand Words which the Horn ſpoke, till the Beaſt was ſlain, and his Body deſtroyed, being given to be burnt with Fire.

12. As for the reſt of the Beaſts, they took away their Dominion; however there was a prolonging of Life granted to them, for a Seaſon and Time.

13. I ſaw manifeſtly in the Viſions of the Night, that there came with the Clouds of Heaven one like a Man, who went to him that was of ancient Time, being brought near before him.

14. To whom there was given Dominion, Honour, and a Kingdom, for the People of all Nations and Languages to ſerve him: his Dominion being an everlaſting one which will remain, and his Kingdom what will not be deſtroyed.

15. The Mind of me my ſelf Daniel was pierced within the Body, and the Viſions of my Head troubled me.

16. Drawing near to one of thoſe that ſtood by, I requeſted of him the Certainty concerning all this; and he made known to me the Meaning of the Things as follows;

17. The foregoing huge Beaſts, that is thoſe four, are four Kings who will riſe up out of the Earth.

18. But the Saints of the Higheſt Ones will receive the Kingdom, and poſſeſs it for ever, even for ever and ever.

19. Then I deſired the Certainty concerning the fourth Beaſt; which was different from all the others, exceeding terrible, whoſe Teeth were Iron, and his Nails Braſs, that devoured, broke in pieces, and trampled the reſt with its Feet;

20. Concerning the ten Horns likewiſe which were on its Head, and the other that came up, from before which three fell, even that Horn which had Eyes, and a Mouth ſpeaking grand Things, whoſe Appearance was greater than his Fellows:

21. Which Horn I ſaw made War with the Saints, and prevailed over them;

22. Till he who was of ancient Time came, and Judgment was given to the Saints of the Higheſt Ones, and the Time was come that the Saints poſſeſſed the Kingdom,

23. He ſaid thus; The fourth Beaſt will be the fourth Kingdom on the Earth, which will be different from all the Kingdoms, will devour the whole Earth, threſh it, and break it in pieces.

24. And the ten Horns out of that King-

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laſt overcome by *Julius Cæſar*, the Emperors began, of whom there were nine before *Veſpaſian*, viz. *Julius*, *Auguſtus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho* and *Vitellius*, Theſe with *Pompey* I look upon as ſignified by the ten Horns, and *Veſpaſian* by the little Horn before which three of the others were rooted up, as *Galba*, *Otho*, and *Vitellius* were before him. For upon the Death of *Nero*, thoſe three were ſucceſſively Emperors for a few Months, who were all ſlain, and *Veſpaſian* was ſettled Emperor, of which there is a particular Account in *Suetonius*, *Tacitus*, and *Dion Caſſius*; then was *Jeruſalem* with the Temple deſtroyed, and the ſurviving *Jews* became a diſperſed People. I have given a ſhort Account, the Facts being very noted and publick, and ſo the more likely to be intended, but they might be largely exemplified from Hiſtory.

Ver. 8. *like a Man's*] *Veſpaſian* appearing of a humane Diſpoſition, and though he was the *Jews* worſt Enemy, had leſs of the beaſtly Nature and Behaviour than others,

Ib. *grand*] He was General of the *Roman* Army in *Judea*, before he was Emperor, then his Son *Titus* was General in his room; ſo that this great Affair was in a Manner wholly accompliſhed by his Orders.

Ver. 9. *till*] This ſeems to reſpect the Downfal of that Heathen Empire, and its becoming a Chriſtian one, in the Time of the *Emperor Conſtantine*, in the Beginning of the fourth Century.

Ib. *white*] Deſcribed with great Strength and Elegance of Language in a *Poem* called *The Hiſt. of Joſeph*, at *Gen.* xlvi. 2. in theſe Words,

His Veſture were the Beams of pureſt Light:
To which compar'd, the Sun in all his Might
Shines feebler, than to him the Lamp of Night.

Ver. 11. *by reaſon*] which as well by the *Heb.* Pointing, as the Senſe, has reſpect to *Daniel*'s looking, not to the Beaſts being ſlain.

Ver. 13. *a Man*] *Ezekiel* who lived in the Time of *Daniel*, and in Captivity as he did, has frequently the Expreſſion *Son of Man* for *Man* of himſelf; and even *Daniel*, Chap. viii. 17. *Chriſt* alſo taking this Title on him ſeems to be no other, being ſtrictly and immediately no Man's Son, though a Woman's; ſee *Ezek.* ii. 1.

Ver. 15. *The Mind of me my ſelf Daniel was pierced within the Body*] Our *Tranſlators* have changed the Verb from the third to the firſt Perſon, and added [in] without diſtinguiſhing it: the *Vulg.* has rendered it, *My Spirit quaked, I Daniel was terrified at theſe Things*; but as *Buxtorf* ſays, *groping as the Blind in Darkneſs, by being not ſkilled enough in Chaldee*, *Vind.* p. 796.

Ver. 18. *Higheſt Ones*] mentioned Ver. 13. which does not interfere with the Unity of the Godhead; *Chriſt* as Man, according to the Deſcription there, being high above all others.

Ver. 20. *greater*] in regard to what he did againſt the *Jews*, as by the following Verſe.

Ver. 21. *made War*] See Ver. 25.

Ver. 22. *Till*] Perſecution was raiſed by *Veſpaſian*'s Succeſſors both againſt the *Jews* and *Chriſtians*.

dom

dom are ten Kings *that* will riſe up, and another will riſe up after them, who will be different from the former, and put down three Kings.

25. He will alſo ſpeak Words againſt the Part of the Supreme One, wear out the Saints of the Higheſt Ones, and think to alter Seaſons and Law; which will be delivered into his Power, while there is a Time, Times, and half a Time.

26. But the Judgment will be placed, and they will take away his Dominion, to conſume, and deſtroy *it* to the End.

27. Thus will the Kingdom, Dominion, and the Greatneſs of the Kingdom under the whole Heaven, be given to the holy People of the Higheſt Ones; whoſe Kingdom will be an everlaſting one, and all Dominions ſhall ſerve, and hearken to him.

28. Hitherto is the End of the Matter. *As for* me Daniel, my Thoughts troubled me exceedingly, and my very Looks altered; but I kept the Matter in my Heart.

CHAP. VIII.

IN the third Year of the Reign of King Belſhazzar, a Viſion appeared to me, who am Daniel, after that which appeared to me at firſt.

2. I being when I ſaw *it* at the Palace in Shuſhan, which is in the Province of Elam; in which Viſion I ſaw that I was by the River Ulai.

3. Where looking up, I ſaw plainly that there ſtood before the River a Ram, that had two Horns which were high; but one was higher than the other, and the higheſt came up laſt.

4. I ſaw the Ram puſhing, weſtward, northward and ſouthward; ſo that there were not any Beaſts could ſtand before him, and none could deliver out of his Power: but he did according to his Will, and became great.

5. And as I was conſidering, behold a He-goat came from the Weſt over the Surface of the whole Earth, without touching the Ground; and the Goat *had* a Horn that appeared large between his Eyes.

6. And he came to the Ram that had two Horns, which I ſaw ſtanding before the River, and ran at him in his ſtrong Rage.

7. I ſaw him alſo come cloſe to the Ram, and being exaſperated againſt him, he ſtruck the Ram, and broke his two Horns, for there was not Strength in the Ram to ſtand before him; but he caſt him to the Ground, and trod on him, and none could deliver the Ram out of his Power.

8. And the He-goat became very great indeed: but when he was ſtrong, the great Horn was broke; in the room of which there came up four that appeared large, towards the four Winds of the Heaven.

9. Beſides a certain little Horn came out of one of them, which became exceeding great towards the South, the Eaſt, and the glorious Place.

Ver. 25. *a Time*] or Year; and *Veſpaſian* was conquering *Judea* and *Jeruſalem* about three Years and a half, *Joſephus*'s *Wars of the Jews*, Book 7.

Ver. 2. *being when*] as *Prideaux* ſhews, *Connec.* An. 553. and the *Genev. Tranſ.* plainly; but is made obſcure in the *preſ. Tranſ.* or as if *Daniel* ſeemed to be there, and ſo I find the *Aſſembly* underſtood it by their *Annot.*

Ib. *Shuſhan*] See *Neh.* i. 1. *Eſt.* i. 2. where it is ſuppoſed *Daniel* was buried; and long after, as *Benjamin* the *Jewiſh* Traveller relates, his Body or Coffin being with the *Jews* on one Side of the River, was demanded by the Inhabitants on the other, and after fighting about it, they had it a Year by turns, till *Senigar* the great Sultan of *Perſia* ordered it to be hung on the middle of the Bridge.

Ib. *Ulai*] otherwiſe *Ulæus*, in *Strabo*, Lib. xv. p. 500. *Pliny*, Lib. vi. 27. & *Ptolemy*, Lib. vi. 3.

Ver. 3. *Ram*] denoting the Empire of the *Medes* and *Perſians*, as explained Ver. 20.

Ib. *higheſt*] the Kingdom of *Perſia*.

Ver. 4. *Power*] for *hand* muſt be improper to that which has none; ſo Ver. 7.

Ver. 5. *He-goat*] ſignifying the Kingdom of *Greece*, which was weſtward from the other.

Ib. *without touching*] By which may be underſtood not only the Swiftneſs of its Progreſs and Conqueſts, but that it went on wonderfully as it were above Nature. Such as have rendered or expounded it, *whom none touched in the Earth*, did probably not conſider that ב belongs to the Conſtruction of this Verb, and ſo is not here for *in*.

Ib. *Horn*] *Alexander*, who utterly overthrew *Darius* in three Battles.

Ver. 7. *two Horns*] In *Poole*'s *Annot.* there is mentioned for one of them '*Artaxerxes Mnemon* who aided *Cyrus* againſt *Alexander*:' two monſtrous Abſurdities; for *Artaxerxes Mnemon* reigned the third before *Darius* whom *Alexander* conquered, and *Cyrus* the ninth before that *Artaxerxes*.

Ver. 8. *four*] for the Kingdoms of *Macedonia*, *Aſia*, *Syria* and *Egypt*; ſee Chap. xi. 4.

Ver. 9. *little Horn*] denoting *Antiochus Epiphanes*, concerning whom ſee Chap. xi. 21. to the End of the *Book*, which may help to explain this by their Agreement. *Newton* expounds this Horn to be *Macedonia* after the *Romans* conquered it, thereby making it in Effect the ſame with the Horn it came out of; and then aſcribes to this ſubjected Province the future Power and Conqueſts of the *Romans*, with the putting *Chriſt* to death, deſtroying *Jeruſalem*, &c. which cannot preponderate in my Mind.

Ib. *out of one*] namely the Kingdom of *Syria*. The *Angel Gabriel* himſelf expounds the four Horns to ſignify *Kingdoms*, and the ſingle Horn *a King*, Ver. 22, 23. whereas *Newton*, to promote his own Scheme of interpreting the Prophecies in *Daniel*, ſays in his *Obſervat.* Ch. ix. *a Horn of a Beaſt is never taken for a ſingle Perſon*; but it is of no Validity when confronted with the *Scripture*.

Ib. *South*] *Egypt*, &c. as Chap. xi. 25, 40, 42, 43.

Ib. *Eaſt*] *Perſia*, 1 *Mac.* iii. 31, 37.

Ib. *glorious Place*] *Juda*, as Chap. xi. 22, 28, 45. ſee *Ezek.* xx. 6.

10. It

10. It even became great to the Army of Heaven, ſome of which, namely of the Stars, it caſt down to the Ground, and trod on them.

11. Nay it magnified it ſelf to the Prince of the Army, and by it was the continual *Offering* taken away, and the ſettled Place of his Sanctuary thrown down.

12. For an Army was given againſt the continual *Offering* by reaſon of Tranſgreſſion; ſo that it threw down the Truth to the Ground, acted, and proſpered.

13. Then I heard a certain holy one ſpeaking; whom another holy one aſked by Name, how long the Viſion would be of the continual *Offering*, and the Tranſgreſſion that would make deſolate, cauſing both the Sanctuary and Army to be trod down?

14. And he ſaid to me, Till there is Evening *and* Morning two thouſand and three hundred *Times*, when the Sanctuary ſhall become right,

15. Now when I Daniel had ſeen the Viſion, and ſought for the Underſtanding *of it*, behold one ſtood before me like the Appearance of a Man.

16. And I heard a Man's Voice between Ulai, which called thus, Gabriel, let him underſtand that which has appeared.

17. So he came near where I ſtood, at whoſe coming I was frightened, and fell upon my Face: but he ſaid to me, Underſtand, Man; for the End of the Viſion will be at the Time.

18. And when he ſpoke to me, I being faſt aſleep on my Face towards the Ground, he touched me, and made me ſtand up where I did.

19. Behold, ſaid he, I will let thee know what will be at the Concluſion of the Indignation; for the End will be at the appointed Time.

20. The Ram that thou ſaweſt having two Horns, are the Kings of the Medes and Perſians.

21. And the hairy Goat is the King of Greece, as the great Horn which was between his Eyes is the firſt King.

22. Whereas it was broke, and there ſtood up four in the room of it; four Kingdoms will ſtand up out of the Nation, but not with his Power.

23. At the Concluſion of which Kingdoms, when the Tranſgreſſors come to an end, there will ſtand up a King of a fierce Countenance, and underſtanding hidden Speeches.

24. Who will be ſtrong in his Power, but not by his Power; inſomuch that he will wonderfully deſtroy, proſper, and act: not only deſtroying the Strong, but the People of the holy ones.

25. For it will be through his Policy that he will make Deceit proſper in his Hand, will magnify himſelf in his Heart, and deſtroy many in Quietneſs; nay he will ſtand up againſt the Prince of Princes, but will be broke without Hand.

26. And the Appearance of the Evening and Morning which has been told is Truth: therefore do thou cloſe up the Viſion, becauſe it is for many Days.

27. Upon this I Daniel was brought to ſuch a paſs, that I was ſick ſome Time; afterwards I got up, and did the King's Buſineſs: though I was aſtoniſhed at the Appearance, but none underſtood *it*.

Ver. 10. *Army of Heaven*] the holy People of the *Jews*, 1 *Mac.* i. 46. or their Prieſts.

Ib. *namely*] the Stars being the Army of the Heaven or Sky.

Ver. 11. *Prince*] *Onias* the chief Prieſt, called *the Ruler of the Covenant*, Chap. xi. 22.

Ib. *taken away*] as Chap. xi. 31.

Ib. *ſettled Place*] *Jeruſalem*.

Ib. *thrown*] See 1 *Mac.* i. 31, 39. & iv. 38.

Ver. 12. *Army was given*] as we read 1 *Mac.* i. 34, 35. not *given him*, as in the *com. Tranſ.* but *given* (or *put* for which this *Heb.* Verb is frequently uſed) *by him*.

Ver. 14. *when*] This we may ſee was on the 25th of the 9th Month, in the Year of the *Seleucidæ* 148, 1 *Mac.* iv. 52. from which reckoning backward or ſubſtracting 6 Y. 3 M. 20 D. the Beginning of the Time falls on the 5th of the 6th Month in the Year 142. It was the Year after this when *Antiochus* plundered and profaned the Sanctuary, 1 *Mac.* i. 20, 21. but one may eaſily obſerve it was not in right Order ſome while before, by 2 *Mac.* iv. The Commencement of the Time ſeems to be at the Sacriledge of *Menelaus* and *Lyſimachus* the chief Prieſts, Ver. 32, 39. which was conſequently followed by Diſorders in the Sanctuary. Which *Newton* ſays pag. 124. *is not yet cleanſed* (counting the Days for Years to begin afterwards) as if it would be built again hereafter, and the *Jewiſh* Worſhip reſtored.

Ver. 17. *End of the Viſion*] ſo tranſlated by *Pagn.* and *Munſt.* to whom may be added *Grot.* and the Expreſſion is thus as two Verſes further; but what is it *the End of* in the *com. Bible?* And would not the Viſion be at the Beginning, &c. of it, as well as at the End?

Ver. 20. *Kings*] put for *Kingdoms*, as the firſt is in the next Verſe.

Ver. 24. *not by his Power*] but by Policy, Craft and Deceit, as in the next Verſe, and Chap. xi. 21, 23, 24, 32. *own* has been added only becauſe it was imagined the Senſe required it, as if it referred to ſome *other Power*; the *Heb.* having only ו for *his*, as it has juſt before.

Ib. *of the holy ones*] the holy Anceſtors of the *Jews*, being not an Adjective to *People*, which is ſing.

Ver. 25. *Prince*] or God of gods, Chap. xi. 36. The *Notes* of this and the 11th Chap. may be ſufficient to obviate *Newton's* Objections to its being *Antiochus*, in *Obſervat.* Pt. i. Ch. 9. as I would be ſparing againſt ſuch an eminent Man.

Ver. 27. *was brought to—a paſs*] the Verb-ſubſtantive paſſive.

CHAP. IX.

IN the first Year of the Reign of Darius the Son of Ahasuerus, one of the Offspring of the Medes, who was made King over the Kingdom of the Chaldeans;

2. I Daniel understood by Books, the Number of the Years, of which the Prophet Jeremiah had the Lord's Commission, that he would fulfil seventy Years for the Wastings of Jerusalem.

3. Then I put my Face towards the Lord God, to make request by Prayer and Supplications, with Fasting, Sackcloth and Ashes;

4. Praying to the Lord my God, and making confession as follows: Oh, Lord the Great and Terrible God, keeping the Covenant and Kindness with those who love him, and keep his Commandments;

5. We have sinned, committed Iniquity, done wickedly, and rebelled, namely by departing from thy Commandments and Rules.

6. Neither have we hearkened to thy Servants the Prophets, who spoke in thy Name to our Kings, Princes and Fathers, as well as to all the People of the Country.

7. To thee, Lord, belongs Righteousness, but to us Shame of Face, as it is this Day, to the Men of Judah, the Inhabitants of Jerusalem, and to all Israel who are near and far off, in all the Countries whither thou hast driven them, for their Wickedness which they committed against thee.

8. Lord, to us belongs Shame of Face, to our Kings, Princes and Fathers; because we have sinned against thee.

9. To the Lord our God belong Compassions, and Forgivenesses; though we have rebelled against him.

10. For we have not hearkened to what the Lord our God said, to go in his Laws, which he put before us by the Ministry of his Servants the Prophets.

11. Even all Israel have transgressed thy Law, that is by departing without hearkening to what thou saidest; so that the Curse is poured out upon us, and the Oath which is written in the Law of Moses the Servant of God, since we have sinned against him.

12. Who has confirmed his Words which he spoke, both concerning us, and our Judges that judged us, by bringing great Adversity upon us: because there has not been done under the whole Heaven, as has been against Jerusalem.

13. All this Adversity come as it did upon us, according to what is written in the Law of Moses; we did not make supplication before the Lord our God, that we might return from our Iniquities, and mind thy Truth.

14. Therefore the Lord watched for Adversity, and brought it upon us: for the Lord our God is righteous in all his Deeds which he has done, as we did not hearken to what he said.

15. And now, Lord our God, who broughtest thy People out of the Country of Egypt by a strong Hand, and gottest thy self such a Name as there is this Day; we having sinned, we having done wickedly.

16. Lord, according to all thy Righteousness, let thy Anger and Wrath, I beseech thee, be turned away from thy City Jerusalem, thy holy Mountain: since for our Sins, and for the Iniquities of our Fathers, Jerusalem and thy People are a Reproach for all *who* are round about us.

17. Now therefore, our God, hearken to the Prayer of thy Servant, and to his Supplications, and make thy Face light to thy Sanctuary *that* is desolate, for the Lord's sake.

18. Incline thy Ear, my God, and hear; open thy Eyes, and see our Desolations, and the City which is called by thy Name: for we do not prostrate our selves with Supplications before thee for our own Righteousness, but for thy many Compassions.

19. Lord, hear, Lord, forgive, Lord, be attentive, and act without delay; for thy own sake, my God, since thy City and People are called by thy Name.

20. And while I was speaking, praying, and confessing my Sin, with that of my People Israel, and prostrating my self with Supplication before the Lord my God, for my God's holy Mountain;

21. Even while I was speaking in Prayer, the Man Gabriel whom I saw in the Vision at first, being made to fly swiftly, touched me about the Time of the evening Offering.

22. Who gave intelligence, speaking to me thus: Daniel, I am now come forth, to teach thee Understanding.

23. At the Beginning of thy Supplications the Commission came forth, which I am come to tell, as thou art a very desirable one: therefore consider the Matter, and understand the Appearance.

24. Seventy Sevens are determined for thy

Ver. 18. *Incline*] *Wither*,
Thine Eares incline thou (O my God) and heare:
Lift up thine Eies, and us O looke upon;
Us, who forsaken with thy Citie are;
That Citie, where thy Name is called on.

Ver. 24. *Sevens*] As it is agreed that *Years* are to be understood, and not *Days*, the Text expressing neither of them, a *Translator* should not take in the latter, by rendering it *Weeks*; especially as it does not appear that *Daniel* uses any express Number of Days for Years, as is done in *Ezek.* iv. 5, 6. and even there we are told it is so; besides *Weeks* is otherwise in *Heb.* Chap. x. 1, 2.

Ib. *Seventy*] See the Explanation of these Numbers at the latter End of the *Chronology* after *Daniel*.

Ib. *Prophets*] *Heb. Prophet*, as in the *Eng. Marg.*

People and holy City, to ſtop Tranſgreſſion, to finiſh Sins, to make atonement for Iniquity, to bring everlaſting Righteouſneſs, to ſeal up the Viſions and Prophets, and to anoint the very Holy One.

25. So thou art to know and conſider, *that* from the coming out of the Commiſſion to reſtore and build Jeruſalem, to Meſſiah the Ruler, will be ſeven Sevens, and ſixty two Sevens; the Streets and Ditches will be reſtored and built alſo in the ſhorteſt of the Times.

26. After thoſe ſixty two Sevens the Meſſiah will be cut off, though not for himſelf (and the Ruler's People that ſhall come, will deſtroy the City and Sanctuary, whoſe End will be with a Flood, and till the End of the War there will be what is determined of Deſolations)

27. However he will make the Covenant ſtrong to many in the one Seven, in the half of which he will aboliſh the Sacrifice and Offering; making deſolate afterwards by reaſon of the overſpreading of Abominations, even till conſuming and that which is determined is poured out upon the Deſolate.

CHAP. X.

IN the third Year of Cyrus King of Perſia, a Matter which was true was revealed to Daniel, whoſe Name was called Belteſhazzar, but the appointed Time was a great while; however he conſidered the Matter, and had Underſtanding of the Appearance.

2. At which Time I Daniel had been mourn-ing the Space of three Weeks

3. I eat no Food of deſirable Things, Fleſh or Wine did not come into my Mouth, nor was I anointed at all, till the Space of three Weeks was fulfilled.

4. And on the twenty fourth Day of the firſt Month, I being then by the Side of the great River which is Hiddekel;

5. I looked up, and ſaw that behold there was a Man cloathed in Linen, and his Loins were girded with the famous Gold of Uphaz.

6. His Body was alſo like the Beryl, his Face like the Appearance of Lightning, his Eyes like Lamps of Fire, his Arms and Feet as the Colour of poliſhed Braſs, and the Sound of his Words like that of a Multitude.

7. And I Daniel only ſaw the Appearance, but though the Men who were with me did not, ſuch a great Fearfulneſs ſeized them, that they ran away to hide.

8. I being thus left alone, and ſeeing this great Appearance, there was no Strength left in me: for my Complexion was grievouſly

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Ver. 25. *ſeven*] *Newton*'s late *Interpretation* is very ſingular, as it ſeems ſuch famous learned Men love their Works ſhould be. Inſtead of the 7, 62, and 1 making up the 70, he puts them all four, and the half one alſo, as independent Numbers. The 70 Sevens or 490 Years he counts to end at *Chriſt*'s Death, the 7 Sevens to be 49 Years yet to come, which are to conclude with the End of the World, the 62 to end at the Birth of *Chriſt*, the one Seven to be next after his Death, and the half Seven the Time of beſieging *Jeruſalem*, which ended An. Dom. 70. At the Beginning of the 7 Sevens by his Expoſition, there is to go forth a Commandment to build *Jeruſalem*; whereas the City is now in Being, and inhabited, ſuch a Commandment alſo as the Prophecy mentions went forth a few Years after, and is recorded in *Scripture*, which to paſs by for another ſo very long after, nay ſo unlikely ever to be, ſeems too uneligible. If the *Jews* are to be converted, why muſt they return to *Jeruſalem* any more than other *Chriſtians?* Or are any of their Ceremonies to be revived? The comparative Prophecies of the Goſpel Times are not to be underſtood literally, as may be ſeen by a remarkable Inſtance in *Acts* ii. 16, 19, 20. and the *Jews* have returned, and *Jeruſalem* with other Places there have been rebuilt already, to fulfil other Prophecies; as *Newton* quotes divers of thoſe two Sorts, to favour his Notion. The next is a bold Stretch! That the 62 Sevens or 434 Years may begin when *Jeruſalem* was built by *Nehemiah*, and end at the Birth of *Chriſt*, he reckons the former to be 8 Years a doing, till the 28th Year of *Axtaxerxes*, from whence he counts; for Proof of which he does Nothing but cite *Neh.* vi. 15. that ſays it was 52 Days. The 1 Seven he concludes with the Calling of *Cornelius* and the Gentiles, which is uncertain what Year it was, but counted 2 or 3 ſooner, and ſeems too particular an Affair for the Event of this great Prophecy, if the Matter did agree: this according to him was *Chriſt*'s keeping the Covenant with the *Jews* till then; but the Text expreſſes more than a common keeping it as before, making the Covenant ſtrong, or confirming it, as *Chriſt* did by his Preaching and Miracles. *Prideaux* beginning thoſe Sevens in the 7th Year of *Artaxerxes Longimanus*, ends the 49 Years in the 15th of *Darius Nothus*, when he ſuppoſes what is recorded *Neh.* xiii. 23. to the End was done, *Connect.* Anno 409. *Lloyd*'s Computation is 13 Years later, who would have thoſe Years end with the Propheſying of *Malachi*. But the Text here does not appear to predict either of theſe Things, unleſs it be that which *Prideaux* advances in a figurative Senſe, and for this indeed that learned and ingenious Perſon pleads: yet I ſhould rather underſtand the *reſtoring* and *building* literally, to be at the ſame Time as he counts the other, though the particular finiſhing of it be not expreſs'd in Hiſtory; as the Time is not for either of thoſe Events, to which they aſcribe the Termination of the 49 Years.

Ib. *Ditches*] probably to ſupply the City with Water, at the Head of which the Conduit might ſtand, 2 *Sam.* v. 8. and by the Rabbinical Deſcription of the ſeveral Sorts of Ditches in *Bava kama*, Cap. v. this was broad below and narrow above, which was fitteſt for that Purpoſe: they might likewiſe be for Fortification. The Name is alſo modern in a City, as *Fleetditch*, *Hounſditch*, *&c.* in *London*.

Ib. *ſhorteſt*] This Word found only here, and coming from a Verb ſignifying *to ſtreighten* or *make narrow*, is not an Adjective to *Times*, nor is the Expreſſion *Times of Trouble* by the Poſition of the Words; beſides that their Troubles were greater before than during thoſe 49 Years. The *Eng. Tranſlators* ſeem to mean the Street ſhould remain built the 62 Weeks, and ſo *Bedford* expreſsly computes, even by contracted Years, *Scrip. Chron.* Lib. vii. 1. 25. whereas it did ſo divers Years after, whether that Time be reckoned to end at the Coming or Death of *Chriſt*.

Ver. 27. *in the one Seven*] *The Covenant is perpetual, not for a Week*, *Broughton*'s *Works*, Tom. ii. p. 662.

changed on me, and I could not retain Strength.

9. However I heard the Sound of his Words, though I was then in a Trance upon my Face, which was towards the Ground.

10. But behold a Hand touched me, and removed me upon my Knees and the Palms of my Hands.

11. Moreover he ſaid to me, Daniel, a Man very deſirable, underſtand the Things which I ſpeak to thee, and ſtand up where thou didſt, for I am now ſent to thee; which Thing when he had ſpoken to me, I ſtood trembling.

12. Upon this he ſaid to me; Be not afraid, Daniel, for thy Words were heard from the firſt Day that thou appliedſt thy Heart to underſtand, and to afflict thy ſelf before thy God; and I am come by reaſon of thy Words.

13. But the Prince of the Kingdom of Perſia ſtood before me twenty one Days, when behold there came Michael one of the chief Princes to help me, I having been left there with the Kings of Perſia.

14. And I am come to let thee underſtand what will fall out to thy People in the latter Days, as the Viſion is for a good while hence.

15. As he was ſpeaking ſuch Words as theſe, I put my Face towards the Ground, and became dumb.

16. Yet behold one in the Likeneſs of Mankind touching my Lips, I opened my Mouth, and ſpoke thus to him who ſtood before me; My Lord, by the Appearance my Pains are turned upon me, and I cannot retain Strength.

17. How therefore can the Servant of this my Lord talk with him, when I ſhall henceforth not have Strength remaining in me, where there is not Breath left?

18. Then one like the Appearance of a Man touched me again, and ſtrengthened me,

19. Saying, Be not afraid, O Man very deſirable, may it be well with thee, be ſtrong; be even ſtrong. Accordingly when he had ſpoken to me, I was ſtrengthened, and ſaid, Let my Lord ſpeak, ſince thou haſt ſtrengthened me.

20. Doſt thou know, replied he, why I came to thee? And now I muſt return to fight with the Prince of Perſia, and after I am gone forth, behold the Prince of Greece will come.

21. But I will tell thee that which is written in the Scripture of Truth; not one being ſtrong with me for theſe Things, excepting Michael your Prince.

CHAP XI.

AND it was I, in the firſt Year of Darius the Mede, ſtood to ſtrengthen and confirm him.

2. So I will now tell thee the Truth: Behold there will yet ſtand up three Kings of Perſia, and a fourth will be rich with greater Wealth than all; who when he is ſtrong by his Wealth, will ſtir up all againſt the Kingdom of Greece.

3. But a powerful King will ſtand up, and rule with great Dominion, doing after his own Will.

4. Nevertheleſs when he has ſtood up, his Kingdom will be broke, and parted to the four Winds of Heaven; yet not to his Poſterity, nor according to his Dominion with

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Ver. 12. *by reaſon of*] *for* being of uncertain Meaning, or as if he came to fetch the Words.

Ver. 13. *ſtood before me*] the Angel being employed concerning him; which *Tranſlation* is literal, and ſo *Jun.* and *Trem.* have *ſtetit coram me*, it being alſo the ſame as in Ver. 16. I remember I have wondered how *the Prince withſtood the Angel*, and ſtopped him from coming to *Daniel*, before I examined the *Original*. *Lowth* in his *Commentary* notwithſtanding after ſome, expounds this Prince and that of *Greece*, Ver. 20. *to be the Guardian* or *Tutelar Angels of theſe ſeveral Countries*, and ſpeaks particularly of the Contention; to which, as it is founded on wrong *Tranſlation*, I ſhall only ſay in the Words of *Poole's Annotations*, *Who can imagine that good Angels ſhould quarrel one with the other?* Or elſe after others, that they were *evil Spirits*, and conſequently that ſuch are diſtinctly appointed over particular Countries; which if fit to be advanced any where, is not however here, unleſs *withſtood* has ſome better Exiſtence than in a *Verſion*.

Ver. 17. *henceforth*] or *Heb. from now*, therefore not *ſtraightway*.

Ver. 21. *not one*] of the Princes, two of which are mentioned in the Ver. before; and may ſhew that the Princes of the Earth were againſt the *Jews*, but *Michael* for them. Unleſs any will prefer the *Annotation* of *Grotius*, *Omnes aliarum nationum præſides Angeli aut Perſis favebant aut Græcis. Talia inter Angelos ſtudia exſtinxit Chriſtus: all the Angels preſiding over other Nations, favoured either the Perſians or Greeks. Such Endeavours among the Angels were extinguiſhed by Chriſt*; which I deliver to the Wind.

Ver. 2. *three*] *Cambyſes*, *Smerdis* and *Darius Hyſtaſpis*; ſee *Ptolemy*'s Liſt of Kings after the laſt *Table of Chronology*. The *Univer. Hiſt.* has it *Cyrus who was then upon the Throne*, omitting *Smerdis*, B. II. Ch, ii. 9. which does not accord with *there ſhall* or *will yet*, Chap. x. 1.

Ib. *fourth*] *Xerxes*, of whom this Prophecy was remarkably fulfilled, *Herodot.* Lib. 7. *Nepos* and *Plutarch* in *Themiſtoc. Diodor. Siculus*, Lib. 11.

Ver. 3. *But*] for *And* makes it ſeem to be a King of *Perſia*, rather than of *Greece*.

Ib. *King*] *Alexander* called the Great.

Ver. 4. *four*] his Dominions being parted into four Kingdoms about 23 Years after his Death, during which Time were great Troubles and Confuſion. *Diod. Sicul.* Lib. 20. *Polybius*, Lib. 5. *Plutarch* in *Demetr.* ſee Chap. vii. 6. & viii. 22.

Ib. *Poſterity*] which neither of the four Kings, *Seleucus*, *Ptolemy*, *Caſſander* and *Lyſimachus* was; and his poſthumous Son *Alexander Ægus* was ſlain a Boy, after he had been ſeveral Years in Priſon, *Diod. Sicul.* Lib. 19. *Pauſanias* in *Bœoticis*.

which

which he has ruled: for his Kingdom will be plucked up, and for others beſides thoſe.

5. The King of the South will then be ſtrong, as alſo *another* of his Princes, and that above him, ruling with his Dominion a great one.

6. And ſome Years after they will join themſelves together, for the King's Daughter of the South will come to the King of the North, to perform Things right; but ſhe will not retain the Strength of the Arm, nor will he ſtand with his Arm; nay ſhe her ſelf will be delivered up, as alſo thoſe who have brought her, and he that was born of her, as well as he who has ſtrengthened her in *thoſe* Times.

7. There will however ſtand up a Shoot of her Roots *in* his State, who will come with an Army, and enter into the Fortreſs of the King of the North, will act againſt them, and make himſelf ſtrong.

8. And alſo their gods, together with their Princes, and deſirable Inſtruments of Silver and Gold, will he carry into Captivity to Egypt; and he will remain more Years than the King of the North.

9. Thus will the King of the South enter into the Kingdom, and return to his own Country.

10. But the other's Sons will make war, gathering together a Multitude of large Forces; and one will actually come, overflow, and paſs through: then returning, War will be made as far as his Fortreſs.

11. Whereupon the King of the South being exaſperated, will go out, and fight with him, namely the King of the North; who will place a large Multitude, which will notwithſtanding be delivered into the Power of the other.

12. When he has taken away the Multitude, his Heart will be exalted, and he will caſt down ſome ten thouſands, yet will not be ſtrong.

13. For the King of the North will return, and place a larger Multitude than the former; even the Space of ſome Years after he will actually come, with a great Army, and much Subſtance.

14. And in thoſe Times many will ſtand up againſt the King of the South; and though the Robbers of thy People will be lifted up to eſtabliſh the Viſion, they will fall.

15. Now the King of the North being come, will make a Rampart, take the City of Fortifications; ſo that the Arms of the South will not ſtand, nor its choice People, as there will be no Strength to ſtand.

16. On the contrary he who comes againſt him will do after his own Will, none ſtanding before him; nay he will ſtand in the glorious Country, and conſume with his Power.

Ver. 5. *King of the South*] *Ptolemy* K. of *Egypt*.

Ib. another] *Seleucus* K. of *Syria*.

Ver. 6. *Daughter*] *Berenice* the Daughter of *Ptolemy Philadelphus* K. of *Egypt* being married to *Antiochus* called *Theus* K. of *Syria*, to confirm the Peace made between them, *Polyænus Stratagem.* Lib. viii. 50. *Athenæus*, Lib. ii. 6.

Ib. *Arm*] the League or Treaty which held them together.

Ib. *he ſtand*] *Ptolemy* dying a little after the Marriage, *Antiochus* put away *Berenice*, and took again his former Wife *Laodice*, *Hieronym. Comment.* in *Dan.* Cap. xi.

Ib. *brought*] her Attendants who had her to the City of *Daphne*, to ſave her from *Laodice* and *Seleucus Callinicus* the Son of the latter, where they were ſlain with her, *Appian.* in *Syriacis*, *Juſtin*, Lib. xxvii. 1.

Ib. *born*] So *Jun.* and *Trem.* tranſlate, *qui natus ejus fuerit*; her Son, not her Father, being beſieged with her, and ſlain; ſee *Prid. Con.* Anno 246. and *Grot.*

Ib. *ſtrengthened*] her Huſband, who was poiſoned by Procurement of *Laodice*, after he had received her again, that ſhe might ſet aſide the Son of *Berenice* on whom the Kingdom was ſettled by the Marriage-contract, and make her own Son King, as ſhe did, *Plin.* Lib. vii. 12. *Val. Max.* ix. 14. *Solin.* Cap. i. others apply this to *Ptolemy*, whereas he died a natural Death, and *not ſtanding* ſuits better to him, which they alſo apply to *Antiochus*.

Ver. 7. *a Shoot*] *Ptolemy Euergetes* the Brother of *Berenice*, who amply did what is here foretold of him, *Juſt.* Lib. xxvii. 1. *Appianus* in *Syriac. Polyæn.* Lib. viii. 50. *Polyb.* Lib. v. The Letter ם appears to be redundant, as in *Gen.* vi. 2.

Ver. 8. *more Years*] which *Ptolemy Euergetes* did both longer than *Seleucus Callinicus*, and after him, *Juſt.* Lib. xxvii. 3. and the *Heb.* has more, it ſignifying *more than*, not merely *than*; though marked otherwiſe in *our Tranſ.*

Ver. 10. *other's Sons*] *Seleucus Ceraunus* and *Antiochus Magnus* the Sons of *Seleucus Callinicus*, who reigned ſucceſſively after him, *Polybius*, Lib. 4 & 5.

Ib. *one*] *Antiochus Magnus* after his elder Brother's Death, *Polyb.* ibid. *Juſt.* Lib. xxix. 1. & xxx. 1.

Ib. *paſs through*] the Country of *Iſrael*.

Ib. *returning*] that is *Antiochus* in the following Campaigns; not *Ptolemy*, as in the *Geneva Notes*.

Ib. *Fortreſs*] at a Town called *Raphia*.

Ver. 11. *South*] *Ptolemy Philopator* the Son of *Ptolemy Euergetes*, who defeated *Antiochus* at that Place.

Ver. 12. *thouſands*] of the *Jews* in *Egypt*. Which is the Subject of the 3d Book of *Maccabees*, extant in ſeveral manuſcript *Greek Bibles*, and in that of *Montanus*.

Ver. 13. *Years*] when *Ptolemy Philopator* was dead, and his Son *Ptolemy Epiphanes* ſucceeded him, *Juſt.* Lib. xxxi. 1.

Ver. 14. *many*] *Antiochus* K. of *Syria* and *Philip* K. of *Macedonia*, who had large Dominions, making a League together againſt the K. of *Egypt*; as *Scopas* did a Conſpiracy, as alſo *Agathocles* and *Agathoclea*, *Polyb.* Lib. 15. *Juſt.* Lib. xxx. 2, 3.

Ib. *Robbers*] The *Egyptians* at firſt taking all *Judea* from *Antiochus*, *Joſephus*, *Antiq.* Lib. xii. 3. *Hieron. Com.* in *Dan.* xi. *Junius* and *Tremellius* refer this to Something in the Reign of *P. Philopator*, which is out of Courſe, and beſides does not agree with the Expreſſion. *Iſ. Newton* ſays, *the Samaritans*, *Obſ. on Dan.* Chap. xii. *Lowth*, *Apoſtates*, different from *Robbers*.

Ver. 15. *City*] *Sidon* whither *Scopas* the *Egyptian* General fled with about ten thouſand Men, after he was beat, *Valeſii Excerpta ex Polyb. Joſeph.* ut ſupra.

Ver. 16. *glorious Country*] *Antiochus* taking *Judea* again in that Expedition, *Joſ.* ib.

17. He

17. He will again put his Face to enter with the Strength of his whole Kingdom, the upright ones being with him, that he may perform *it*: next he will give the other the Daughter of one of *his* Wives, corrupting her; but ſhe will not ſtand, nor be for him.

18. Afterwards he will turn away his Face to the Iſles, and take many; a Captain however will make his Reproach to him ceaſe, without letting it return on himſelf.

19. Then turning away his Face to the Fortreſſes of his own Country, he will ſtumble, fall, and not be found.

20. In whoſe State there will ſtand up *in* the Honour of the Kingdom, one who will ſend about Tax-gatherers; but he will be broke in a few Years, neither in Anger nor in War.

21. And a contemptible one will ſtand up in his State, on whom they will not beſtow the royal Dignity; yet he will enter quietly, uſurping the Kingdom by Flatteries.

22. *As* with the Arms of a Flood they will be overflowed too from before him, and broke, nay even the Ruler of the Covenant.

23. And after an Aſſociation with him, he will act deceitfully; and going up, will become ſtrong with a ſmall Nation.

24. He will alſo quietly enter into the fat Places of the Province, and do what neither his Fathers, nor the Fathers of them have done; he will ſcatter their Prey, Spoil and Subſtance, and contrive his Devices againſt the ſtrong Holds, even for a Time.

25. For he will ſtir up his Strength and Courage with a great Army, againſt the King of the South; who will likewiſe make War with an exceeding great and ſtrong Army; but will not ſtand, becauſe they will contrive Devices againſt him.

26. Even thoſe who eat Part of his Meat will break him, and the Army of the other overflow, many falling down ſlain.

27. As for theſe two Kings, their Hearts will be for Miſchief, and they will tell Lyes at one Table; nevertheleſs it will not proſper, for the End will yet be at the appointed Time.

28. In the next place he will return to his Country with great Subſtance, and his Heart will be againſt the holy Covenant; where he will act, going back to his own Country.

Ver. 17. *to enter*] upon hearing *Ptolemy Epiphanes* was dead, which did not prove true, *Appianus* in *Syriacis*.

Ib. *upright ones*] the *Jews*, the Poſſeſſion of whoſe Country not only made it advantageous for him to enter *Egypt*, but they ſhewed much Eſteem for each other, *Joſ.* ib. The *Eng.* Partition of the Verſe diſagrees with the *Heb.*

Ib. *Daughter*] *Cleopatra* by Name, *App.* and *Joſeph.*

Ib *corrupting*] that by her Means he might get her Huſband's Dominions, as *Jerome* writes on this Place.

Ib. *nor be for*] *Livy* towards the Beginning of his 37th Book tells us, that ſhe along with her Huſband congratulated the *Romans* for their firſt Victory over her Father, and perſuaded them to ſend an Army into *Aſia* to proſecute the War.

Ver. 18. *Iſles*] *Eubœa, &c. Livy*, Lib. 35.

Ib. *a Captain*] the *Roman* Conſul who overcame him, *Livy*, Lib. 36 & 37.

Ib. *without*] as the *Romans* beat *Antiochus* in the firſt Battle, and ſtopped his Reproach to them; ſo they did in the laſt, not letting the Reproach return on them.

Ver. 19. *found*] *Jerome* on *Dan.* xi. relates from *Strabo*, that plundering a Temple in *Elymais*, he was ſlain by the People of that Country.

Ver. 20. *one*] *Seleucus Philopator*, the elder Son of *Antiochus*, *Appian* in *Syriac.*

Ib. *ſend about*] For his Father having agreed to pay the *Romans* one thouſand Talents a Year for twelve Years, and *Seleucus* reigning but till about the End of that Time, this was the principal Affair of his Reign, *Polybius Legat.* 24. *Liv.* Lib. 37.

Ib. *few Years*] he reigning eleven. Some interpret it *a few Days* after *Heliodorus* by his Order would have pillaged the Temple, 2 *Maccab.* iii. which is not probable, unleſs the Text had mentioned that; and that it was longer than a few Days, the End of the 3d and Beginning of the 4th Chap. of 2 *Maccab.* ſhew; ſee *Prid. Con.* Pt. ii. B. 2. at the End.

Ib. *neither*] being poiſoned by *Heliodorus* above mentioned, *App.* in *Syr.*

Ver. 21. *contemptible one*] *Antiochus Epiphanes*, the Brother of *Seleucus Philopator*, who had very properly this Character, *Athenæus*, Lib. v. 4. & x. 12. *Diodor. Sicul.* in *Valeſii Excerptis*, Lib. xxvi. 43.

Ib. *not beſtow*] at firſt, for he was forced to apply to *Eumenes* K. of *Pergamus* and his Brother *Attalus* to obtain it, which he did by flattering Promiſes, *Appian* in *Syriacis*, pag. 116, 117.

Ib. *uſurping*] *Seleucus* having a Son *Demetrius* then at *Rome*, *App.* in *Syr.*

Ver. 22. *overflowed*] Great Corruption and Damage coming to the *Jews*, by *Jaſon* and *Menelaus* buying the Prieſthood of *Antiochus*, *&c.* 2 *Maccabees* iv. 1 *Mac.* i. 13.

Ib. *from before*] by their having Authority for it from the King.

Ib. *Ruler*] *Onias* being turned out from being high Prieſt, and afterwards killed, 2 *Mac.* iv. 7, 10, 34, 35. and that he is *moſt likely pointed out* is obſerved in *Univ. Hiſt.* B. ii. Ch. 2.

Ver. 23. *Aſſociation*] made by his Father, when he gave his Siſter in Marriage to the K. of *Egypt*, Ver. 17. who was to have *Cœle-ſyria* and *Paleſtine* with her, they parting the Revenues equally between them, *Joſeph. Antiq.* Lib. xii. 3. which *Antiochus* evaded or denied, *Polyb. Legat.* 72 & 82.

Ib. *going up*] againſt *Ptolemy Philometor*, whom he beat the firſt Time, *Hieron.* in loc. *Polybius*, *Legat.* lxxi. p. 892.

Ib. *ſmall*] For the *Romans* had made the Dominions of *Antiochus* ſmall, in compariſon of what they were before, *Livy*, Lib. 37 & 38.

Ver. 24. *enter*] into *Egypt* a plentiful Country, which he did eaſily or without Reſiſtance, after he had defeated *Ptolemy* again, 2 *Mac.* v. 1. 1 *Mac.* i. 17, 18.

Ib. *ſcatter*] He being extravagantly liberal, 1 *Mac.* iii. 30.

Ver. 25. *For*] this explaining the foregoing Verſe, by telling who and where.

Ver. 26. *eat*] *Ptolemy Macron* and others, 2 *Mac.* x. 13.

Ver. 27. *one Table*] according as *Jerome* writes hereon, *Antiochus* not ſlaying *Ptolemy*, but pretending to manage for him.

Ver. 28. *againſt*] as related in 2 *Mac.* v. 11, &c. 1 *Mac.* i. 20, &c.

29. At the appointed Time he will go again into the South, but it will neither be like the former nor the latter.

30. For the Ships of Chittim coming to him, he will be grieved, and return, and having indignation againſt the holy Covenant, will act; as he will get intelligence at his Return, by thoſe who forſake the holy Covenant.

31. And Arms ſtanding by him, they will profane the Sanctuary of Strength, take away the continual *Offering*, and put the Abomination that will make deſolate.

32. Thoſe that will do wickedly againſt the Covenant he will pollute too by Flatteries; yet the People who know their God will make themſelves ſtrong, and act.

33. Such alſo of the People as underſtand will give intelligence to many; but they will fall by the Sword, the Flame, Captivity and Prey, ſome Time.

34. However when they fall, they will be aſſiſted with a little Help, though many were joined to them by Flatteries.

35. Some of them likewiſe that underſtand will fall, to purify them, make pure and white, till the final Time; becauſe it is yet for an appointed Time.

36. And the King will do after his own Will, exalting and magnifying himſelf above every god, nay he will ſpeak wonderful Things againſt the God of gods; and will proſper till the Indignation is accompliſhed: for that which is determined ſhall be done.

Ver. 29. *go again*] as *Antiochus* did after the two former Times, *Polyb. Legat.* 80, 81, 82. *Liv.* Lib. xliv. 19. & xlv. 11. *Juſt.* xxxiv. 2.

Ver. 30. *Chittim*] the *Romans*, *Gen.* x. 4, 5. the Fear of whom, when their Ambaſſadors ſailed to him, made *Antiochus* go back unſucceſsful, *Liv.* xlv. 12. *Paterculus*, Lib. i. 10. *Juſt.* xxxiv. 3. *Polyb. Legat.* 92. at which being enraged, he again fell upon the *Jews*, 2 *Mac.* v. 24. 1 *Mac.* i. 29.

Ib. *get intelligence*] that the *Jews* would not fight on the Sabbath-day, when his Soldiers deſtroyed them, 2 *Mac.* v. 25, 26. *Joſeph. Antiquit.* Lib. xii. 7.

Ver. 31. *Arms*] See 1 *Mac.* i. 33, 34, 35.

Ib. *by him*] As *Newton* begins here to expound it of the *Romans*, in his *Obſerv. on Dan.* Chap. xii. whom he would have to be ſignified by *Arms*, he expreſſes it *after him*; that it may mean the *Romans* ſhould ſtand up after *Antiochus Epiphanes*, as he ſays it ſignifies *after the King*, Ver. 8. Whereas in both Places that *Interpretation* is invalid, and different from the Manner of the *Heb.* Tongue. Beſides it is *he* in the next Verſe, and ſo on afterwards, the Return from the Digreſſion at the 36th Verſe being made with *the King*, not *the Arms*, and proceeds declaring only what *the King* would do. The Diſtinction between [him] and [Arms] is not only in the *Scripture*, but in *Newton*'s own Obſervation, in what he counts the Beginning of the Deſcription of the *Romans*; and muſt it not be quite incongruous then, to imagine that the former ſignifies the latter throughout the ſame Deſcription? This is a Way of writing or ſpeaking, in his own Expreſſion, *uſed by no Nation*, p. 137. nay he aſcribes Part of what follows to Ver. 36. to the *Heath n Romans*, Part in the next four Verſes to the *Chriſtian Greeks*, and the latter Part to the *Turks*, though it is obviouſly the ſame in the *Scripture*. It is agreeable to underſtand by the Kings of the South and North at Ver. 40. thoſe of the ſame Kingdoms as at Ver. 5, 6, 7, 8, 9. 11, 13, 14, 15, 25. and not the *Saracens* and *Turks*, both which were eaſtward from the *Greek* Empire, *which Newton* ſays they ſhould *puſh at, and come againſt*. Nor is it at all likely that ſo many leſſer Affairs, eſpecially to the *Jews*, ſhould be mentioned of *Antiochus*, and his great Perſecution of them at laſt omitted; much leſs when there is a lively and particular Deſcription of ſuch a Perſecution put in Order of Time, and juſt after it is foretold that *he would have indignation againſt the holy Covenant, and get intelligence* about it, is it to be expounded away to Something done by another People 237 Years after. Was it told that *Antiochus* deſigned and prepared to do it, and not that he did it? As for *the Abomination of Deſolation* by the *Romans*, *Mat.* xxiv. 15. that is to be referred to Ch. ix. 26, 27. of this *Book*. And in our celebrated *Univerſal Hiſtory*, B. ii. Ch. 2. it is ſaid, 'The 11th Chap. of 'Daniel from the 20th Verſe to the End, is wholly con-'cerning *Antiochus Epiphanes*.'

Ib. *profane*] 1 *Mac.* i. 36, 37, 39, 46. 2 *Mac.* vi. 2, 4, 5. *Diod. Sicul.* Lib. 34. in *Photius*, *Biblioth.*

Ib. *Strength*] See *Pſa.* xcvi. 6. *Ezek.* xxiv. 21.

Ib. *take away*] 1 *Mac.* i. 45.

Ib. *put*] 1 *Mac.* i. 54, 59.

Ib. *make deſolate*] becauſe it baniſhed the true Worſhip of God, and his Worſhippers from the Place: ſee 1 *Mac.* iv. 38. as *Lowth* ſuitably ſays in his *Commentary* here.

Ver. 32. *pollute—by Flatteries*] as it is recorded to be attempted on *Mattathias*, 1 *Mac.* ii. 17, 18. and *Eleazar*, 2 *Mac.* vi. 21. which doubtleſs would prevail on *thoſe that would do wickedly*.

Ib. *People*] the Family of the *Maccabees* and others, 1 *Mac.* ii.

Ver. 33. *give intelligence*] that they ſhould fight on the Sabbath if attacked, &c. 1 *Mac.* ii. 39, 40, 41. which gave the Turn in their Favour.

Ver. 34. *a little Help*] the *Haſideans*, 1 *Mac.* ii. 42, 43.

Ib. *were joined*] the *Samaritans*, as *Joſephus* ſhews, *Antiq.* Lib. xii. 7. and Hypocrites among themſelves, 1 *Mac.* i. 43.

Ver. 35. *Some*] *Mattathias*, *Eleazar*, &c. 1 *Mac.* v. 60, 67.

Ib. *to purify*] by chaſtiſing thoſe who were left the more, and making them truſt more on God.

Ver. 36. *the King*] *Lowth* conforming himſelf to *Mede's Interpretation*, abruptly breaks off the Thread of the Prophecy, as *Newton* did before, and expounds the *King* here to be *Antichriſt*, meaning, as it appears, the Pope or Papacy. To this the former Obſervation on Ver. 31. may be partly applicable; and if it had been ſo, with what Probability can one think, but that it would have been introduced with *In the latter Days*, *At the End of many Years* or *Days*, *After that*, *another King alſo* (if not rather under a different Name) or ſome other ſuitable Form of Expreſſion uſed in *Scripture*, and not with) *And* the ſmalleſt Conjunction? *Lowth* however ſays, 'We may 'obſerve ſuch a ſudden Tranſition, *Mat.* xxiv. from the 'Deſtruction of *Jeruſalem* to the General Judgment;' but how ſhould he think others obſerve it, if he himſelf has not, ſo as to tell us in what particular Place it is? If he means at the Beginning of Ver. 29. certainly that is not ſuch a Tranſition, there is ſufficient Notice given of it. Our Author too aſſerts, that the Words in the four following Verſes (he ſhould have ſaid in this and the three following ones) are not at all applicable to *Antiochus*. We ſhall ſee whether it be ſo. In the *Aſſembly's Annotations* is an *Obſervation* in theſe Words, 'The *Hebrew* 'Article before the Word King, doth manifeſtly referre 'the Matter to the King ſpoken of before, but that with-'out controverſie was *Antiochus Epiphanes*.' *Jun.* and *Trem.* comment here, *Nos ex antecedentium & ſequentium comparatione, adeoque ex hiſtoriæ fide ſtatuimus hæc omnia de* Antiocho Epiphane *eſſe intelligenda: by comparing together what goes before and what follows, and that with the Reality of Hiſtory, we conclude all theſe Things are to be underſtood of* Antiochus Epiphanes; ſee alſo *Grot. Annot.*

Ib. *above every god*] Look, 2 *Mac.* ix. 10, 12.

37. He will not mind even the god of his Fathers, nor the Desire of Women, neither will he mind any god: for he will magnify himself above every one.

38. Only in his State he will honour the god of Fortresses; even a god whom his Fathers did not know will he honour, with Gold, Silver, precious Stones, and desirable Things.

39. So will he do at the strong Holds of the Fortresses, with the strange god whom he will acknowledge, increasing the Honour; and he will make such rule over many, and divide the Country for a Price.

40. Thus at the final Time the King of the South will push at him, against whom the King of the North will behave himself tempestuously with Chariots, Horsemen and many Ships; and going into the Countries, he will overflow, and pass through.

41. He will further go into the glorious Country, and many *Countries* will fall; these however will be delivered from his Power, Edom, Moab, and the chief of the Ammonites.

42. But he will stretch forth his Hand against the Countries, so that the Country of Egypt shall not be one that escapes.

43. Nay he will rule over the hidden Treasures of Gold and Silver, with all the desirable Things of Egypt; the Lubites and Ethiopians being in his Steps.

44. News notwithstanding will trouble him both from the East and North; upon which he will go out in a great Rage to destroy many, and that utterly.

45. Yet plant as he will the Tents of his Pavilion between the Seas, at the glorious holy Mountain; he will come to his End, and have no Helper.

CHAP. XII.

AND at that Time will stand up Michael the great Prince, who stands for the Posterity of thy People, because it will be such a Time of Distress as had not been since it was a Nation till that Time; when every one of thy People notwithstanding will be delivered, who is found written in the Book.

2. And many of them who are sleeping in the dusty Ground will awake, some to everlasting Life, and others to everlasting Reproach *and* Contempt.

Ver. 37. *the god of his Fathers*] See the *Note* on the next Verse. In the other Scheme this *god* is explained to be *the Heathen gods*, that were worshipped before Christianity was established; so that it was doing well not to mind or regard such: whereas it is beside the Tenor of the Description, that the Angel was praising the King, especially as there is a contrary Object belonging to the same Verb. Nay *Mede* and *Lowth* interpret *the god* in the next Verse, and *the strange god* in the following one, to be *the true God*: which may surprize such as have not heard it, and is still more incoherent, as the Account given will be to this Effect, He will magnify himself above every god excepting the true God; whereas there are no other gods in the Christian Religion but the true one, and to understand it of the Pope's magnifying himself above the Heathen gods looks quite absurd, but is very congruous to them and *Antiochus*.

Ib. *Desire*] *Diana*, according to *Polybius* in the *Excerpta* out of him by *Valesius*, *Strabo*, Lib. 16. and *Joseph. Antiq.* Lib. xii. 13. or *Venus*, according to *Appian* in *Syriacis*, whose Temple at *Elymais* in *Persia Antiochus* would have plundered, 1 *Mac.* vi. 1, 2, 3.

Ib. *magnify himself*] *I have a brass Coin*, says *Sir John Marsham* in his *Canon Chronicus*, ad Secul. 4. ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ, *of King Antiochus the God Epiphanes*: which still the more justifies applying this to him.

Ver. 38. *god*] *Jupiter*, as may be seen, 2 *Mac.* vi. 2. where he is repeatedly mentioned as here, and being called *Olympius* from a Mountain in *Greece*, was consequently a strange god to the *Syrians*, which the Ancestors of *Antiochus* were; and as this is called here *the god of Fortresses*, so there *Jupiter the Defender of Strangers*. *Newton* as it were by Compulsion to support his Scheme, which however he has taken from *Mede* with some Improvements as if it was his own, interprets the last mentioned of the worshipping Saints used by the Papists, with as little Propriety perhaps as great Pains. The same Word for *Fortresses* occurs in this Chapter, Ver. 10, 19, 39. *Antiochus*'s honouring *Jupiter* seems to be in Respect to *Alexander*, whose god and pretended Father he was:

Ib. *even*] as it is said of this King that he would not mind or regard any god, Ver. 37. it is unlikely two gods should be here excepted; which is confirmed by his honouring it being repeated, whereas if there had been two, it might more probably have been said he would worship one of them.

Ver. 39. *such*] *Philip*, *Andronicus*, *Menelaus*, 2 *Mac.* v. 22, 23. *Lysias*, 1 *Mac.* iii. 32. &c.

Ver. 40. *Thus*] as before related, Ver. 25, 26. and the *Universal Hist.* has, that *what is said*, Ver. 25, 40; 42, 43. *was accomplished in the same Expedition into* Egypt, B. ii. Ch. 2.

Ib. *final Time*] of this Prophecy.

Ver. 41. *Country*] of *Judea*, as already told; rather than *per duces suos*, *by his Captains*, with *Grot.*

Ib. *delivered*] *Antiochus*, as *Grotius* observes, did not make war against these, as may appear by 1 *Mac.* v. 3, 6.

Ver. 43. *Treasures*] as in *Athenæus*, Lib. v. p. 195.

Ib. *Lubites and Ethiopians*] People in *Africa* bordering on *Egypt*, the former westward, the latter southward; who being subject to the King of *Egypt*, were of Course when *Antiochus* had subdued him subject to himself; see *Nah.* iii. 9.

Ver. 44. *East*] *Persia*, 1 *Mac.* iii. 31.

Ib. *North*] *Armenia*, whither he went first, and overcame *King Artaxias*, *Appian* in *Syriacis*.

Ver. 45. *plant—the Tents*] For when *Antiochus* went abroad last, he left *Lysias* to destroy the *Jews*, being then revived by means of *Judas Maccabeus*, and *Lysias* encamped by *Emmaus* near *Jerusalem*, 1 *Mac.* iii. 32, 34, 35, 40.

Ib. *End*] See 2 *Mac.* ix. & 1 *Mac.* vi. *Appian* in *Syr.* *Polybius* in *Excerpt. Valesii.*

Ver. 1. *that Time*] About the Death of *Antiochus Epiphanes* the *Jews* Religion was restored, and they had Peace and Liberty granted them, both by the *Syrians* and *Romans*, 1 *Mac.* iv. 52. 2 *Mac.* xi. 33, 38,

Ver. 2. *dusty Ground*) as the *Heb. Ground of Dust*, not *Dust of the Earth* or *Ground*, signifies.

3. Then

3. Then will they that conſider, ſhine like the Brightneſs of the Firmament; and thoſe who cauſe many to be virtuous, like the Stars for ever and evermore.

4. But do thou, Daniel, cloſe up the Words, and ſeal up the Book, till the final Time. Many will go about, and Knowledge be increaſed.

5. Next I Daniel ſaw plainly that there were two others ſtood, one on this ſide the Bank of the River, and the other on that ſide of its Bank.

6. And one aſking the Man cloathed in Linen, who was above the Water of the River, how long it would be to the End of thoſe Wonders?

7. I heard the Man laſt mentioned ſwear by him who lives for ever, lifting up both his right and left Hand towards Heaven, that it would be for an appointed Time, Times, and half a one; and when there ſhould be an Accompliſhment of diſperſing the Power of the holy People, all theſe Things would be accompliſhed.

8. But though I heard, I did not underſtand; therefore I ſaid, My Lord, what will the Concluſion of theſe Things be?

9. And he anſwered; Go, Daniel: for the Words are cloſed and ſealed up, till the final Time.

10. Many will be made pure and white, and will be purified; but the Wicked will do wickedly, and none of them underſtand: whereas thoſe who conſider, will underſtand.

11. Now from the Time that the continual *Offering* is taken away, and the Abomination put which will make deſolate, will be a thouſand two hundred and ninety Days.

12. He will be happy who tarries, and comes to a thouſand three hundred and thirty five Days.

13. Do thou however go till the End; ſince thou wilt reſt, and ſtand in thy Lot till the End of the Days.

Ver. 7. *Time*] The publick Religion of the *Jews*, or *Power of the holy People*, being at the Temple, was diſperſed from thence by *Antiochus*; and about three Years and a half after, were all theſe Things, told by the Angel to *Daniel* in this Viſion, accompliſhed.

Ver. 11. *thouſand*] It is ſaid 1 *Mac.* i. 54. *they ſet up the Abomination of Deſolation upon the Altar, the fifteenth Day of the Month Caſleu, in the hundred forty and fifth Year*; which is plainly and evidently the Time, by the Angel's Words here, to begin thoſe Days from. Now the Sanctuary was cleanſed and the Altar dedicated three Years and ten Days after, 1 *Mac.* iv. 52. and the Years containing 365 Days each, and the Months 30, with five Days added at the End of the Year, to the End of this laſt 9th Month would be 1110 Days, and 6 Months more, to the End of the next third Month, are juſt 1290. *Ezekiel* propheſying of this as appears, informs us they would be 7 Months cleanſing the Country, Chap. xxxix. 12. which alſo determines the odd Time to be after thoſe three Years, and not as ſome count it before; and as the Cleanſing of the Sanctuary, and preparing their holy Things was doubtleſs their firſt Work, which being finiſhed on the 25th of the 9th Month *Caſleu*, it is probable they would then proceed to bury the many dead Bodies and Bones of thoſe unclean Gentiles, who were lately ſlain in the Wars, and defiled their Country; for doing which there remained ſeven Months current, to make up the 1290 Days.

Ver. 12. *thouſand*] forty five Days more than the other, that is a Month and a half, and that it was ſo much after, the Words of the Text ſhew; which from the End of the third Month extends to the Middle of the fifth: and the Grants of Toleration to the *Jews*, both from *King Antiochus* and the *Romans* are dated the 15th of *Xanthicus*, in the ſame 148th Year when the Sanctuary was cleanſed, that Æra of the *Seleucidæ* beginning in Autumn; but the *Jewiſh* Year beginning in the Spring, the 9th Month anſwered partly to our *November*. Now *Xanthicus* being the firſt Month in the *Syro-Macedonian Calendar*, and the Month anſwering to that now called *July* being among the *Greeks* counted the firſt, as *Rous* ſhews in his *Archæologiæ Atticæ* Lib. ii. Cap. 10. and *Bedford* in *Scrip. Chron.* Lib. vi. 2. 107. according to all this it follows, that *Xanthicus* was at the Time of the *Jews* 5th Month, and the 15th Day of it exactly compleated the 1335 Days. And it was certainly a Happineſs to ſuch as had waited in Patience, to ſee Peace and Liberty confirmed. Though in fixing thoſe Days preciſely by certain Numbers recorded as above, I have perhaps attempted in the Words of *Virgil*, *ire quà nulla priorum devertitur orbita*, *Geor.* 3.

To tread a Path untrodden heretofore; ſee *Lowth's Commentary*. But *Floyer* computes it will hereafter be ſo many Days from the taking of *Jeruſalem*, to the Beginning of the *Millennium*, or thouſand Years Reign of *Chriſt* on the Earth, *Sibyl. Orac.* p. 315.

Ver. 13. *till the End of the Days*] of his Life; and this *till* is in *Heb.* as juſt before.

THE

THE

REIGNS of the KINGS of JUDAH.

reigned Years.	after dividing the Kingdoms.				
17+	17	*Rehoboam*, 1 *King.* xiv. 21. 2 *Chron.* xii. 13.	——	——	1 *King.* xv. 1. 2 *Chron.* xiii. 1.
3—	19	*Abijam* or *Abijah*, 1 *King*, xv. 2. 2 *Chron.* xiii. 2.	——	——	1 *King.* xv. 9.
41—	60	*Asa*, 2 *King.* xv. 10.	——	——	1 *King*, xxii. 41. 2 *Chron.* xvi. 13.
24--	84	*Jehoshaphat*, 1 *King.* xxii. 42. 2 *Chron.* xx. 31.	——	——	2 *King.* viii. 16.
8—	91	*Jehoram*, 2 *King.* viii. 17. 2 *Chron.* xxi. 5, 20.	——	——	2 *King.* viii. 25.
1	92	*Ahaziah*, 2 *King.* viii. 26. 2 *Chron.* xxii. 2.			
6+	98	*Athaliah*, 2 *King.* xi. 3. 2 *Chron.* xxii. 12.	——	——	2 *King.* xi .4. & xii. 1. 2 *Chron.* xxiii. 1.
40—	137	*Joash* or *Jehoash*, 2 *King.* xii. 1. 2 *Chron.* xxiv. 1.	——	——	2 *King.* xiv. 1.
29	166	*Amaziah*, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.	——	——	2 *King.* xiv. 17. 2 *Chron.* xxv. 25.
11	177	An Interregnum, 2 *King.* xv. 1.			
52+	229	*Azariah* or *Uzziah*, 2 *King.* xv. 2. 2 *Chron.* xxvi. 3.	——		2 *King.* xv. 32.
16—	245	*Jotham*, 2 *King.* xv. 33. 2 *Chron.* xxvii. 1, 8.	——	——	2 *King.* xvi. 1.
16—	260	*Ahaz*, 2 *King.* xvi. 2. 2 *Chron.* xxviii. 1.	——	——	2 *King.* xvii. 1. & xviii. 1, 9, 10.
29—	288	*Hezekiah*, 2 *King.* xviii. 2. 2 *Chron.* xxix. 1.	——	——	2 *King.* xviii. 13. & xx. 1, 6.
55—	342	*Manasseh*, 2 *King.* xxi. 2. 2 *Chron.* xxxiii. 1.			
2	344	*Amon*, 2 *King.* xxi. 19. 2 *Chron.* xxxiii. 21.			
31+	375	*Josiah*, 2 *King.* xxii. 1. 2 *Chron.* xxxiv. 1.	——	——	*Jer.* xxv. 3. 2 *King.* xxiii. 36.
3 mon.	375	*Jehoahaz*, 2 *King.* xxiii. 31. 2 *Chron.* xxxvi. 2.			
11—	386	*Jehoiakim*, 2 *King.* xxiii. 36. 2 *Chron.* xxxvi. 5.	——		*Jer.* xxv. 1. 2 *King.* xxiv. 1, 2.
m. d. 3-10	386	*Jehoiachin* or *Jeconiah*, 2 *King.* xxiv. 8. 2 *Chron.* xxxvi. 9, 10.	—		2 *King.* xxiv. 12. *Jer.* xxxii. 1.
11—	396	*Zedekiah*, 2 *King*, xxiv. 18. 2 *Chron.* xxxvi. 11. *Jer.* lii. 1.	——		2 *King.* xxv. 2, 8. *Jer.* lii. 5, 12.

THE REIGNS of the KINGS of ISRAEL.

reigned Years.	after dividing the Kingdoms.					
22—	2	*Jeroboam*, 1 *King.* xiv. 20.	—	—	—	1 *King.* xv. 25.
2—	22	*Nadab*, 1 *King.* xv. 25.	—	—	—	1 *King.* xv. 28, 33.
24—	45	*Baaſha*, 1 *King.* xv. 33.	—	—	—	1 *King.* xvi. 8.
2—	46	*Elah*, 1 *King.* xvi. 8.	—	—		1 *King.* xvi. 10, 15.
7 days	46	*Zimri*, 1 *King.* xvi. 15.				
12—	57	*Omri*, 1 *King.* xvi. 23.	—	—		1 *King.* xvi. 29.
22—	78	*Ahab*, 1 *King.* xvi. 29.	—	—	—	1 *King.* xxii. 51.
2—	79	*Ahaziah*, 1 *King.* xxii. 51.	—	—		2 *King.* iii. 1.
12+	92	*Jehoram* or *Joram*, 2 *King.* iii. 1.	—	—	—	2 *King.* viii. 25, 26.
28+	120	*Jehu*, 2 *King.* x. 36.	—	—	—	2 *King.* xiii. 1.
16—	135	*Jehoahaz*, 2 *King.* xiii. 1.	—	—		2 *King.* xiii. 10.
16+	152	*Joaſh* or *Jehoaſh*, 2 *King.* xiii. 10.	—	—	—	2 *King.* xiv. 23.
41	193	*Jeroboam*, 2 *King.* xiv. 23.				
23—	215	An Interregnum, 2 *King.* xv. 8.				
6 mon.	216	*Zachariah*, 2 *King.* xv. 8.	—	—		2 *King.* xv. 13.
1 mon.	216	*Shallum*, 2 *King.* xv. 13.				
10+	227	*Menahem*, 2 *King.* xv. 17.	—	—	—	2 *King.* xv. 23.
2	229	*Pekahiah*, 2 *King.* xv. 23.	—	—	—	2 *King.* xv. 27.
20+	249	*Pekah*, 2 *King.* xv. 27.	—	—	—	2 *King.* xv. 30.
8	257	An Interregnum, 2 *King.* xvii. 1.				
9—	265	*Hoſhea*, 2 *King.* xvii. 1.	—	—	—	2 *King.* xvii. 6. & xviii. 10.

As *Reboboam* and *Jeroboam* began, and *Ahaziah* and *Joram*, being both ſlain by *Jehu*, ended their Reigns together, the Time of the Kingdoms of *Judah* and *Iſrael* was till then alike; but if we count the Years of their reſpective Kings, thoſe of the former will be 95, and theſe of the latter 98; and if we reckon from thence to the 6th Year of *Hezekiah* and 9th of *Hoſhea*, which were the ſame, 2 *King.* xviii. 10. the firſt will be 164 and the other 142: ſo that we muſt find out ſome other Way of Computation, if we would know the Certainty of the Time.

This may be by calculating it Step by Step, as in the preceding *Tables*, which though exceeding difficult, is notwithſtanding a very conciſe Method. The Algebraic Signs in the firſt Column, after the Number of Years, which the Texts firſt quoted in that Line ſay each King reigned, ſignify, + more and — leſs than compleat Years; the Proof of which is to be ſought in the laſt Texts of each Line, compared with thoſe of the foregoing Line. And the Years in the 2d Column are all full ones.

Thus *Abijam* reigning in the 18th Year of *Jeroboam*, *Reboboam* muſt have reigned more than 17 exact Years; but *Aſa* in the 20th, ſhews that *Abijam* was not King 3 whole Years, and that his Father's Reign and his own were but 19 and odd; which with 1 Year and a Part of *Aſa*'s, can make but 21 and odd, and muſt be ſo much, elſe *Jeroboam* could not be ſaid to reign 22 Years. In this Manner the Total to the End of *Omri*'s Reign will be 57 Years, which muſt be right, though the Sum of the Years of the Kings of *Iſrael*'s Reigns is 62, becauſe they reigned but a little Part of their laſt Year. Next though *Aſa* did not reign out 41 Years, 2 *Chron.* xvi. yet the Overplus of the 19 Years to the Beginning of his Reign made it up, ſo that both were 60; as 3 whole Years of *Ahab* in his Time, to be added to the 57 ſhew, 1 *King.* xxii. 41. Going on, in Ver. 52. *when Jehoſhaphat had been* 17 *Years King*, which was his 18th Year, that with the 60 and odd make up the 78 to the End of the Reign of *Ahab*: for the *Heb.* Numerals ſignify either ſeven or ſeventh, ten or tenth, &c. and from *Ahab*'s 4th Year, when *Jehoſhaphat* began to reign, to his 22d when *Ahab*

Ahab died, muſt be above 17 Years; beſides if *Ahaziah* began to reign in the 17th Year of *Jehoſhaphat*, that being the 21ſt of his Father *Ahab*, as appears certain, and as *Uſher* ſtates it, nay puts the firſt Year of his Reign coincident with them, according to which *Ahab*'s laſt Year will be his too; how is there then Time for what is recorded in *Ahaziah*'s own Reign, 2 *King*. i. 2 *Chron*. xix. & xx. 1, 35, 37? Nor can it be pretended he was thus made King when his Father went to *Ramoth-gilead*, Ver. 29, 37, 40. 2 *King*. iii. 1. is alſo to be underſtood in the ſame Manner; and thus Chap. ix. 29. is to be reconciled with Chap. viii. 25. for *Jehoram* King of *Judah* could not be ſaid to reign 8 Years, from the 5th to the 11th Year of *Joram* King of *Iſrael*, Chap. viii. 16, 17. but from the 5th to the 12th might be 8 Years not full. As the Amount to the Death of *Ahaziah* King of *Judah* and that of *Jehoram* King of *Iſrael* was the ſame, and as *Jehoram* King of *Judah* began reigning in the 5th Year of the latter, while his Father *Jehoſhaphat* lived, 2 *King*. viii. 16. the laſt Year of *Jehoſhaphat* falling in the firſt of his Son, is not reckoned in the Amount. The 92 Years which are coincident may be counted juſt full ones, as they ſeem not to be much over or under, and ſo 92 compleat Years in theſe *Tables*, are the ſame with the End of the 92d Year in the following *Table*.

Next *Athaliah* and *Jehu* began reigning together, ſhe above 6 and he above 28 Years, as the Texts ſhew. I then find that the Numbers relative to 2 *King*. xiii. 10. do not agree with the 37th Year of *Joaſh* King of *Judah*, the reſolving of which ſee in the *Note* on that Text.

From thence the *Chronology* is eaſy, till we come to an Interregnum in the Kingdom of *Judah*; for *Jeroboam* beginning his Reign when *Amaziah* had reigned 14 Years, 2 *King*. xiv. 23. he could have reigned but 15 when *Amaziah* had reigned his whole 29; whoſe Son *Azariah*, by reaſon of his Minority, the Troubles in the Country, or both, did not begin to reign till the 27th Year of *Jeroboam*: ſo that there was a Space between of 11 Years, as by the *Table*, and *Scholium* on 2 *King*. xv. 1. *Jeroboam* then reigning 41 Years, at the Concluſion of it *Azariah* would be but in the 15th Year of his Reign, and *Zachariah* his Son not reigning till *Azariah*'s 38th Year, there muſt have been an Interregnum of about 23 Years. *Jeroboam* having ſaved the *Iſraelites* from their Troubles, it ſeems that thoſe returned upon them after his Deceaſe, 2 *King*. xiv. 26, 27. yet his Son at laſt obtained the Kingdom for a little while, to fulfil the Word of the Lord, Chap. xv. 12.

Omitting what the Reader may now eaſily compute from the *Table*, I obſerve that *Pekah* was ſlain at 20 Years of *Jotham*, 2 *King*. xv. 30. that is from the Beginning of *Jotham*'s Reign, for he reigning but 16 Years, brings it to 4 after his Death, as ſhewn on that Text; but *Hoſhea* began reigning in the 12th Year of *Ahaz*, 2 *King*. xvii. 1. here then was another Interregnum in *Iſrael* of 7 Years, before *Hoſhea* got to be King after he had ſlain *Pekah*: in which Time *Ahaz* King of *Judah* might partly rule there, as he is called *King of Iſrael*, 2 *Chron*. xxviii. 19. *Hoſhea* reigning the 12th Year of *Ahaz*, and *Hezekiah* in the 3d of *Hoſhea*, *Hezekiah* muſt begin before *Ahaz* had reigned 16 Years, as both *Uſher* in *Chron. Sacr*. p. 17. and *Bedford* in *Scrip. Chron. Tab*. 46. put it. So here is a Year taken off from the End of the Reign of *Ahaz*. Laſtly *Hoſhea* being King almoſt 3 Years before *Hezekiah*, 2 *King*. xviii. 1, 9, 10. the Amount of the Years to the Beginning of the Reign of the firſt, will be 3 leſs than that of the other; and to the Commencement of *Hezekiah*'s Reign was 259, as the Texts ſhew, therefore it was 256 when *Hoſhea* began, and conſequently as before there was an Interregnum of 7 Years.

Thus computing, the Kingdom of *Iſrael* or the ten Tribes remained 265 Years, from the Beginning of *Jeroboam*'s to the End of *Hoſhea*'s Reign; for which we have an excellent confirming Teſtimony in *Iſa*. vii. 8. where that Kingdom is called *Ephraim*, becauſe of the Largeneſs of that Tribe, as it is elſewhere; and the Time of the 200 Years being over, which was not neceſſary to mention, the 1ſt of *Ahaz* being the Year 246, it is ſaid, *within the ſixty five years*, i. e. odd Years above the Hundreds, *Ephraim ſhall be broken from being a People*; reckoned according to the Words of the 17th Verſe, *from the Day that Ephraim departed from Judah*. *Prideaux* and others indeed count thoſe 65 Years from the Time of the Prophecy to a ſecond Captivity of *Iſrael* by *Eſarhaddon*, *Con*. An. 677. But ſuch a Captivity is only imaginary for the ſake of that Computation, and certainly *Ephraim* was *broken* before, 2 *King*. xvii. 6, 18. *Broughton*, our great Scripture Chronologer, blames others, but ſays he will not determine of it, *Works* p. 367. And here let me obſerve to the Reader, that the foregoing *Tables of the Kings* were compoſed, with a ſtrict Attention to their ſeveral Particulars in the Texts cited, before I made the Computation of this and all the Numbers here following; ſo that I might well be agreeably ſurprized (in ſuch a difficult Affair) to find thoſe latter ſo exactly every one of them agree with the Calculation in the *Table*. I compare it as if one was now truly to ſurvey that Country by Meaſure, and then examine the Scripture Account of its Geography, in which there would be doubtleſs the like Harmony. And if another, inſtead of an actual Survey, ſhould compute the Dimenſions of the Country from his own Notions of Hiſtory (which Neceſſity indeed obliges to in that Caſe) he might be ſaid to be imitated by ſuch Chronologers, as adjuſt thoſe extraneous Numbers by their own Imagination, and afterwards frame the Kings Reigns according to the ſame: which they mix together; inſomuch that *Bedford* counts *Ahab*, *Ahaziah* and *Joram* to reign at once in *Iſrael*, and two in *Judah* at the ſame Time, *Scrip. Chron*. Lib. VII. ii. 44. Again we find in *Ezek*. iv. 5. that the Family of *Iſrael* had been wicked 390 Years, as doubtleſs they ſtill continued to be in their *Aſſyrian* Captivity, or elſe might have been reſtored again as *Manaſſeh* was, 2 *Chron*. xxxiii. 11, 12, 13. that being in the 5th Year of *Zedekiah*, *Ezek*. i. 2. & viii. 1. which ſhews that it was 390 Years from the Beginning of *Jeroboam*'s Reign, when he ſet up Idolatry, to that Time; which is likewiſe according to the *Table*. And it would be prepoſterous and worſe to reckon the Years of their Iniquity before they came, to the End of *Zedekiah*'s Reign, or as ſome do 4 Years after, to which alſo the Particulars do not agree, and which did not belong to the Kingdom of *Iſrael* at all. Next from the Time that *Joſiah* firſt endeavoured to reform *Judah* in the 8th Year of his Reign, 2 *Chron*. xxxiv. 3. ſince which their Iniquity was of a worſe Kind, is by the *Table* 40 Years to that ſame Time, anſwerable to thoſe in *Ezek*. iv. 6.

The 30th Year in *Ezek*. i. 1. appears to be that of the Eſtabliſhment of the true Religion, and the great Paſſover kept by King *Joſiah* in the 18th Year of his Reign, 2 *Chron*. xxxiv. 8. & xxxv. 19. which it is probable the better Sort might reckon from (as they alſo mourned for his Death, 2 *Chron*. xxxv. 25. 1 *Eſd*. i. 32.) from whence to the 5th Year of *Jehoiakim*'s Captivity, *Ezek*. i. 2. was the 30th Year likewiſe by the *Table*; agreeing with *Uſher*'s *Annales* ad A. M. 3409. *Prid. Connect*. An. 594.

I have ſtill another very ſtrong Proof. When the *Iſraelites* were going to the Country of *Canaan*, they were ordered when they came there, to let every 7th Year be a Sabbath of Reſt from ſowing, &c. *Lev*. xxv. 2, 3, 4: and with the 49th which would be one of thoſe Sabbatical Years, they were likewiſe commanded to keep the 50th a Year of Jubile, Ver. 8, 10. and of Reſt as the other, Ver. 5, 11. Such two Years together we read of 2 *King*. xix. 29. the firſt of which called *this Year* we may find to be the 14th Year of *Hezekiah*, Chap, xviii. 13. Now from the *Iſraelites* Entrance into *Canaan* to the Beginning of *Hezekiah*'s Reign is by the *Table* 735 Years, conſequently his 14th Year was ſuch a Sabbatical Year, and the next a Year of Jubile: reckoning the Sabbatical Years to begin ſtill from every Jubile, that the 7th] of the former might be with the latter, according to *Lev*. xxv. 8, 9. which *Prideaux* ſays, *is indeed the truth of the matter*, *Pref*. to Vol. I. agreeable to *Joſephus*, *Antiq*. iii. 12. *Maimonides*, *Jobel* x. 7. Thus counting on two more Jubiles, the third Sabbatical Year after falls on the 9th of *Zedekiah*'s Reign, which we may find to be ſuch by *Jer*. xxxiv. 6, 7, 8, 9, 14, 15, 22. 2 *King*. xxv. 1. and *Uſher*'s *Annales Veteris Teſtamenti* ad A. M. 3414.

For remarkable Abſurdities in the *com. Tranſ.* conſult this, at the Places annexed as follow.

Abaziah

Ahaziah 2 Years older than his Father, 2 *Chron.* xxii. 2.

Jehoiachin both 8 and 18 Years old when he began to reign, 2 *Chron.* xxxvi. 9.

Baaſha going againſt *Judah* and building *Ramah* 10 Years after he was dead, 2 *Chron.* xvi. 1.

Hezekiah but 11 Years younger than his Father, 2 *Chron.* xxix. 1.

Ahaziah beginning to reign both in the 12th and 11th Year of *Joram*, 2 *King.* ix. 29.

Jehoaſh King of *Iſrael* reigning but 16 Years, from the 37th of *Joaſh* King of *Judah* who reigned 40 Years, to the 15th of his Son *Amaziah*, 2 *King.* xiii. 10.

Jehoram King of *Iſrael* beginning to reign in the 2d Year of *Jehoram* King of *Judah*, and *Jehoram* King of *Judah* in the 5th of *Jehoram* King of *Iſrael*, 2 *King.* i. 17.

Omri reigning 12 Years, from the 31ſt to the 38th Year of *Aſa*, 1 *King.* xvi. 23.

Amaziah dying 15 Years after *Joaſh*, and ſo long in the Reign of *Jeroboam* King of *Iſrael*, and his Son *Uzziah then* made King in the 27th of *Jeroboam*, 2 *Chron.* xxvi. 1.

The Computation of the foregoing *Tables* being by full Years, at the Beginning and End of the Kings Reigns only, the following is *in* every particular Year.

The ſeveral Years of the Reigns of the Kings of *Judah* and *Iſrael* anſwering to each other; with the annual Amount, and divers Tranſactions recorded in them.

J. P.	Am.	*Judah*		*Iſrael.*		
3730	1	*Rehob.*	1	*Jerob.*	1	*Rehoboam* and *Jeroboam* began reigning, 1 *King.* xiv. 21. & xv. 1.
31	2		2		2	*Beth-lehem* and *Shechem* built, 2 *Chron.* xi. 6. 1 *King.* xii. 25. (ſee on 1 *King.* xiii. 1. & xiv. 1.)
32	3		3		3	*Judah* yet good, 2 *Chron.* xi. 17.
33	4		4		4	
34	5		5		5	*Shiſhak* took *Jeruſalem*, 1 *King.* xiv. 25. 26. 2 *Chron.* xii. 2. in the 6th Year of his Reign, *Egyp. Tab.*
35	6		6		6	
36	7		7		7	
37	8		8		8	
38	9		9		9	
39	10		10		10	
40	11		11		11	
41	12		12		12	
42	13		13		13	
43	14		14		14	
44	15		15		15	
45	16		16		16	
46	17		17		17	
47	18	*Abijah*	1		18	*Abijah* began reigning, 1 *King.* xv. 1. 2 *Chron.* xiii. 1. beat *Jeroboam*, 2 *Chron.* xiii. 15, 20, 21.
48	19		2		19	
49	20		3		20	*Aſa* began reigning, 1 *King.* xv. 9.
50	21	*Aſa*	1		21	
51	22		2	*Nadab* 1	22	*Nadab* began reigning, 1 *King.* xv. 25.
52	23		3	*Baaſha* 1	2	*Baaſha* began reigning, 1 *King.* xv. 28, 33.
53	24		4		2	
54	25		5		3	
55	26		6		4	
56	27		7		5	*Jehoſhaphat* born, 1 *King.* xxii. 42. 2 *Chron.* xx. 31.
57	28		8		6	
58	29		9		7	
59	30		10		8	The Country yet quiet in *Aſa*'s Reign, 2 *Chron.* xiv. 1, 6.
60	31		11		9	
61	32		12		10	
62	33		13		11	*Shiſhak* died, *Tab.* ut ſupra;
63	34		14		12	
64	35		15		13	*Aſa* defeated *Zerah*, and reſtored the true Religion, 2 *Chron.* xiv. 9, 12. & xv. 2, 8, 10.
65	36		16		14	*Baaſha* went againſt *Judah*, 2 *Chron.* xvi. 1, 8.
66	37		17		15	
67	38		18		16	
68	39		19		17	
69	40		20		18	
70	41		21		19	
71	42		22		20	
72	43		23		21	
73	44		24		22	
74	45		25		23	
75	46		26	*Elah* 1	24	*Elah* began reigning, 1 *King.* xvi. 8.
76	47		27	*Omri* 1	2	*Zimri* reigned, and *Omri* began reigning, 1 *King.* xvi. 15, 16, 21.
77	48		28		2	
78	49		29		3	
79	50		30		4	
80	51		31		5	*Omri* ſettled in reigning, 1 *King.* xvi. 23.
81	52		32		6	*Samaria* built, 1 *King.* xvi. 23, 24.
82	53		33		7	
83	54		34		8	*Jehoram* of *Judah* born, 2 *King.* viii. 17. 2 *Chron.* xxi. 5, 20.
84	55		35		9	
85	56		36		10	
86	57		37		11	
87	58		38	*Ahab* 1	12	*Ahab* began reigning, 1 *King.* xvi. 29.
88	59		39		2	*Aſa* taken ill, 2 *Chron.* xvi. 12.
89	60		40		3	
90	61		41		4	*Jehoſhaphat* began reigning, 1 *King.* xxii. 41.
91	62	*Jehoſhap.*	1		5	

J. P.	Am.	Judah	Israel.	
		2		6	
92	63	3		7	The Law taught in *Judah*, 2 *Chron.* xvii. 7, 9.
93	64	4		8	*Elijah*'s Drought began, 1 *King.* xvii. 1, 7.
94	65	5		9	
95	66	6		10	
96	67	7		11	*Elijah*'s Conteſt with the falſe Prophets, 1 *King.* xviii. *Jam.* v. 17.
97	68	8		12	*Ahab*'s Father in-law died, *Tyr. Annal.*
98	69	9		13	The Marriage of *Jehoram* with *Athaliah*, 2 *Chron.* xxi. 6. & xxii. 2.
99	70	10		14	*Ahaziah* of *Judah* born, 2 *King.* viii. 26.
3800	71	11		15	
1	72	12		16	
2	73	13		17	
3	74	14		18	*Benhadad* beſieged *Samaria*, 1 *King.* xx. 1, 26.
4	75	15		19	Peace made between *Syria* and *Iſrael*, 1 *King.* xx. 34. & xxii, 1, 2.
5	76	16		20	*Naboth* killed, 1 *King.* xxi. 1.
6	77	17		21	
7	78	18	*Ahazi.* 1	22	*Ahaziah* King of *Iſrael* began reigning, 1 *King.* xxii. 52.
8	79	19		2	The War in 2 *Chron.* xx. *Jehoram* King of *Iſrael* began reigning, 2 *King.* iii, 1.
9	80	20	*Jehor.*	1	*Elijah* taken up, 2 *King.* ii. 11. the War with *Moab*, iii. 5, 6.
10	81	21		2	The Child of the *Shunammiteſs* born, 2 *King.* iv. 17.
11	82	22		3	
12	83	23		4	
13	84	24		5	*Jehoram* King of *Judah* began reigning, 2 *King.* viii. 16. The Child brought to Life, and 7 Years Famine began, Ver. 1. & iv. 18, 19.
14	85	*Jehor.* 1		6	The two Miracles, 2 *King.* iv. 38, 42. *Naaman* cured, Chap. v. *Jehoram* King of *Iſrael* obtained the Kingdom, 2 *King.* i. 17.
15	86	2	25	7	The *Edomites* revolt from *Judah*, and are beat, 2 *King.* viii. 20, 21. 2 *Chron.* xxi. 8, 9.
16	87	3		8	The *Syrians* went to *Dothan*, 2 *King.* vi. 13, 14. *Elijah*'s Writing brought to *Jehoram*, 2 *Chron.* xxi 12.
17	88	4		9	The *Philiſtines* and *Arabians* invade *Judah*, 2 *Chron.* xxi. 16, 17.
18	89	5		10	*Jehoram* King of *Judah* taken ill, 2 *Chron.* xxi. 18, 19.
19	90	6		11	The Famine ended, 2 *King.* viii. 3. and that of *Samaria*, vi. 25.
20	91	7		12	*Ahaziah* King of *Judah* began reigning, 2 *King.* viii. 25. & ix. 29. *Benhadad* died, 2 *King.* viii. 7, 15, 29.
21	92	*Ahazi.* 1	8	1	*Athaliah* and *Jehu* began reigning, 2 *King.* xi. 3, 4. & xii. 1. and *Joaſh* born, 2 *King.* xi. 2, 21.
22	93	*Athal.*	1 *Jehu*	2	
23	94		2	3	
24	95		3	4	
25	96		4	5	
26	97		5	6	
27	98		6	7	*Joaſh* began reigning, 2 *King.* xi. 4. & xii. 1, 2 *Chron.* xxiii. 1.
28	99	*Joaſh*	1	8	
29	100		2	9	
30	101		3	10	
31	102		4	11	
32	103		5	12	
33	104		6	13	
34	105		7	14	
35	106		8	15	
36	107		9	16	
37	108		10	17	
38	109		11	18	
39	110		12	19	
40	111		13	20	
41	112		14	21	
42	113		15	22	*Amaziah* born, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.
43	114		16	23	
44	115		17	24	
45	116		18	25	
46	117		19	26	
47	118		20	27	
48	119		21	28	
49	120		22		
50	121		23 *Jehoah.*	1	*Jehoahaz* began reigning, 2 *King.* xiii. 1. and the Collection altered to repair the Temple, 2 *King.* xii. 6, 7. 9.
51	122		24	2	
52	123		25	3	
53	124		26	4	
54	125		27	5	
55	126		28	6	
56	127		29	7	
57	128		30	8	
58	129		31	9	
59	130		32	10	*Jehoiada* died about this Time, 2 *Chron.* xxiv. 15.
60	131		33	11	
61	132		34	12	
62	133		35	13	
63	134		36	14	
64	135		37	15	
65	136		38	16	*Joaſh* began reigning, 2 *King.* xiii. 10.
66	137		39 *Joaſh*	1	17	*Zechariah* killed, 2 *Chron.* xxiv. 21, 23. *Gath* taken, 2 *King.* xii. 17.
67	138		40	2	*Hazael* went againſt *Jeruſalem*, 2 *Ch.* xxiv. 23, 25. *Amaziah* began reigning, 2 *King.* xiv 1.
68	139	*Amaz.*	1	3	*Hazael* died, *Schot.* on 2 *King.* xiii. 24.
69	140		2	4	*Eliſha* died, 2 *King.* xiii. 14, 20.
70	141		3	5	*Moabites* Incurſion into *Iſrael*, 2 *King.* xiii. 20.

Ahaziah 2 Years older than his Father, 2 *Chron.* xxii. 2.

Jehoiachin both 8 and 18 Years old when he began to reign, 2 *Chron.* xxxvi. 9.

Baaſha going againſt *Judah* and building *Ramah* 10 Years after he was dead, 2 *Chron.* xvi. 1.

Hezekiah but 11 Years younger than his Father, 2 *Chron.* xxix. 1.

Ahaziah beginning to reign both in the 12th and 11th Year of *Joram*, 2 *King.* ix. 29.

Jehoaſh King of *Iſrael* reigning but 16 Years, from the 37th of *Joaſh* King of *Judah* who reigned 40 Years, to the 15th of his Son *Amaziah*, 2 *King.* xiii. 10.

Jehoram King of *Iſrael* beginning to reign in the 2d Year of *Jehoram* King of *Judah*, and *Jehoram* King of *Judah* in the 5th of *Jehoram* King of *Iſrael*, 2 *King.* i. 17.

Omri reigning 12 Years, from the 31ſt to the 38th Year of *Aſa*, 1 *King.* xvi. 23.

Amaziah dying 15 Years after *Joaſh*, and ſo long in the Reign of *Jeroboam* King of *Iſrael*, and his Son *Uzziah then* made King in the 27th of *Jeroboam*, 2 *Chron.* xxvi. 1.

The Computation of the foregoing *Tables* being by full Years, at the Beginning and End of the Kings Reigns only, the following is *in* every particular Year.

The ſeveral Years of the Reigns of the Kings of *Judah* and *Iſrael* anſwering to each other; with the annual Amount, and divers Tranſactions recorded in them.

J. P.	Am.	*Judah*		*Iſrael.*		
3730	1	*Rehob.*	1	*Jerob.*	1	*Rehoboam* and *Jeroboam* began reigning, 1 *King.* xiv. 21. & xv. 1.
31	2		2		2	*Beth-lehem* and *Shechem* built, 2 *Chron.* xi. 6. 1 *King.* xii. 25. (ſee on 1 *King.* xiii. 1. & xiv. 1.)
32	3		3		3	*Judah* yet good, 2 *Chron.* xi. 17.
33	4		4		4	
34	5		5		5	*Shiſhak* took *Jeruſalem*, 1 *King.* xiv. 25. 26. 2 *Chron.* xii. 2. in the 6th Year of his Reign, *Egyp. Tab.*
35	6		6		6	
36	7		7		7	
37	8		8		8	
38	9		9		9	
39	10		10		10	
40	11		11		11	
41	12		12		12	
42	13		13		13	
43	14		14		14	
44	15		15		15	
45	16		16		16	
46	17		17		17	
47	18	*Abijah*	1		18	*Abijah* began reigning, 1 *King.* xv. 1. 2 *Chron.* xiii. 1. beat *Jeroboam*, 2 *Chron.* xiii. 15, 20, 21.
48	19		2		19	
49	20		3		20	*Aſa* began reigning, 1 *King.* xv. 9.
50	21	*Aſa*	1		21	
51	22		2	*Nadab* 1	22	*Nadab* began reigning, 1 *King.* xv. 25.
52	23		3	*Baaſha* 1	2	*Baaſha* began reigning, 1 *King.* xv. 28, 33.
53	24		4		2	
54	25		5		3	
55	26		6		4	
56	27		7		5	*Jehoſhaphat* born, 1 *King.* xxii. 42. 2 *Chron.* xx. 31.
57	28		8		6	
58	29		9		7	
59	30		10		8	The Country yet quiet in *Aſa*'s Reign, 2 *Chron.* xiv. 1, 6.
60	31		11		9	
61	32		12		10	
62	33		13		11	*Shiſhak* died, *Tab.* ut ſupra;
63	34		14		12	
64	35		15		13	*Aſa* defeated *Zerah*, and reſtored the true Religion, 2 *Chron.* xiv. 9, 12. & xv. 2, 8, 10.
65	36		16		14	*Baaſha* went againſt *Judah*, 2 *Chron.* xvi. 1, 8.
66	37		17		15	
67	38		18		16	
68	39		19		17	
69	40		20		18	
70	41		21		19	
71	42		22		20	
72	43		23		21	
73	44		24		22	
74	45		25		23	
75	46		26	*Elah* 1	24	*Elah* began reigning, 1 *King.* xvi. 8.
76	47		27	*Omri* 1	2	*Zimri* reigned, and *Omri* began reigning, 1 *King.* xvi. 15, 16, 21.
77	48		28		2	
78	49		29		3	
79	50		30		4	
80	51		31		5	*Omri* ſettled in reigning, 1 *King.* xvi. 23.
81	52		32		6	*Samaria* built, 1 *King.* xvi. 23, 24.
82	53		33		7	
83	54		34		8	*Jehoram* of *Judah* born, 2 *King.* viii. 17. 2 *Chron.* xxi. 5, 20.
84	55		35		9	
85	56		36		10	
86	57		37		11	
87	58		38	*Ahab* 1	12	*Ahab* began reigning, 1 *King.* xvi. 29.
88	59		39		2	*Aſa* taken ill, 2 *Chron.* xvi. 12.
89	60		40		3	
90	61		41		4	*Jehoſhaphat* began reigning, 1 *King.* xxii. 41.
91	62	*Jehoſhap.*	1		5	

J. P.	Am.	Judah		Israel.	
			2		6	
92	63		3		7	The Law taught in *Judah*, 2 *Chron.* xvii. 7, 9.
93	64		4		8	*Elijah*'s Drought began, 1 *King.* xvii. 1, 7.
94	65		5		9	
95	66		6		10	
96	67		7		11	*Elijah*'s Conteſt with the falſe Prophets, 1 *King.* xviii. *Jam.* v. 17.
97	68		8		12	*Ahab*'s Father in-law died, *Tyr. Annal.*
98	69		9		13	The Marriage of *Jehoram* with *Athaliah*, 2 *Chron.* xxi. 6. & xxii. 2.
99	70		10		14	*Ahaziah* of *Judah* born, 2 *King.* viii. 26.
3800	71		11		15	
1	72		12		16	
2	73		13		17	
3	74		14		18	*Benhadad* beſieged *Samaria*, 1 *King.* xx. 1, 26.
4	75		15		19	Peace made between *Syria* and *Iſrael*, 1 *King.* xx. 34. & xxii, 1, 2.
5	76		16		20	*Naboth* killed, 1 *King.* xxi. 1.
6	77		17		21	
7	78		18	*Ahazi.* 1	22	*Ahaziah* King of *Iſrael* began reigning, 1 *King.* xxii. 52.
8	79		19		2	The War in 2 *Chron.* xx. *Jehoram* King of *Iſrael* began reigning, 2 *King.* iii, 1.
9	80		20	*Jehor.* 1	1	*Elijah* taken up, 2 *King.* ii. 11. the War with *Moab*, iii. 5, 6.
10	81		21		2	The Child of the *Shunammiteſs* born, 2 *King.* iv. 17.
11	82		22		3	
12	83		23		4	
13	84		24		5	*Jehoram* King of *Judah* began reigning, 2 *King.* viii. 16. The Child brought to Life, and 7 Years Famine began, Ver. 1. & iv. 18, 19.
14	85	*Jehor.* 1	25		6	The two Miracles, 2 *King.* iv. 38, 42. *Naaman* cured, Chap. v. *Jehoram* King of *Iſrael* obtained the Kingdom, 2 *King.* i. 17.
15	86	2	26		7	The *Edomites* revolt from *Judah*, and are beat, 2 *King.* viii. 20, 21. 2 *Chron.* xxi. 8, 9.
16	87		3		8	The *Syrians* went to *Dothan*, 2 *King.* vi. 13, 14. *Elijah*'s Writing brought to *Jehoram*, 2 *Chron.* xxi 12.
17	88		4		9	The *Philiſtines* and *Arabians* invade *Judah*, 2 *Chron.* xxi. 16, 17.
18	89		5		10	*Jehoram* King of *Judah* taken ill, 2 *Chron.* xxi. 18, 19.
19	90		6		11	The Famine ended, 2 *King.* viii. 3. and that of *Samaria*, vi. 25.
20	91		7		12	*Ahaziah* King of *Judah* began reigning, 2 *King.* viii. 25. & ix. 29. *Benhadad* died, 2 *King.* viii. 7, 15, 29.
21	92	*Ahazi.* 1	8		1	*Athaliah* and *Jehu* began reigning, 2 *King.* xi. 3, 4. & xii. 1. and *Joaſh* born, 2 *King.* xi. 2, 21.
22	93	*Athal.*	1	*Jehu*	2	
23	94		2		3	
24	95		3		4	
25	96		4		5	
26	97		5		6	
27	98		6		7	*Joaſh* began reigning, 2 *King.* xi. 4. & xii. 1, 2 *Chron.* xxiii. 1.
28	99	*Joaſh*	1		8	
29	100		2		9	
30	101		3		10	
31	102		4		11	
32	103		5		12	
33	104		6		13	
34	105		7		14	
35	106		8		15	
36	107		9		16	
37	108		10		17	
38	109		11		18	
39	110		12		19	
40	111		13		20	
41	112		14		21	
42	113		15		22	*Amaziah* born, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.
43	114		16		23	
44	115		17		24	
45	116		18		25	
46	117		19		26	
47	118		20		27	
48	119		21		28	
49	120		22		1	*Jehoahaz* began reigning, 2 *King.* xiii. 1. and the Collection altered to repair the Temple, 2 *King.* xii. 6, 7. 9.
50	121		23	*Jehoah.*	2	
51	122		24		3	
52	123		25		4	
53	124		26		5	
54	125		27		6	
55	126		28		7	
56	127		29		8	
57	128		30		9	
58	129		31		10	*Jehoiada* died about this Time, 2 *Chron.* xxiv. 15.
59	130		32		11	
60	131		33		12	
61	132		34		13	
62	133		35		14	
63	134		36		15	
64	135		37		16	*Joaſh* began reigning, 2 *King.* xiii. 10.
65	136		38		17	*Zechariah* killed, 2 *Chron.* xxiv. 21, 23. *Gath* taken, 2 *King.* xii. 17.
66	137		39	*Joaſh* 1	2	*Hazael* went againſt *Jeruſalem*, 2 *Ch.* xxiv. 23, 25. *Amaziah* began reigning, 2 *King.* xiv 1.
67	138		40		3	*Hazael* died, *Schot.* on, 2 *King.* xiii. 24.
68	139	*Amaz.*	1		4	*Eliſha* died, 2 *King.* xiii. 14, 20.
69	140		2		5	*Moabites* Incurſion into *Iſrael*, 2 *King.* xiii. 20.
70	141		3			

J. P.	Am.	Judah	Israel.		
71	142	4		6	
72	143	5		7	} The *Israelites* defeated the *Syrians* thrice, 2 *King*. 13. ult.
73	144	6		8	
74	145	7		9	
75	146	8		10	} and retook their own Cities, Ib.
76	147	9		11	
77	148	10		12	
78	149	11		13	
79	150	12		14	
80	151	13		15	*Judah* beat *Edom*, 2 *King*. xiv. 7. 2 *Chron*. xxv. 11, 12, 13.
81	152	14		16	*Israel* beat *Judah*, 2 *King*. xiv. 12. 2 *Chron*. xxv. 22. *Josephus*, *Ant*. ix. 10.
82	153	15	*Jerob.* 1	1	*Jeroboam* began reigning, 2 *King*. xiv, 23.
83	154	16		2	*Jonah* prophesied to *Israel*, 2 *King*. xiv. 25.
84	155	17		3	*Jeroboam* began to make war successfully against *Syria*, 2 *King*. xiv. 25, 28.
85	156	18		4	
86	157	19		5	
87	158	20		6	
88	159	21		7	
89	160	22		8	
90	161	23		9	
91	162	24		10	
92	163	25		11	
93	164	26		12	*Uzziah* born, 2 *King*. xv. 2. 2 *Chron*. xxvi. 1, 3.
94	165	27		13	
95	166	28		14	
96	167	29		15	*Amaziah* died, 2 *King*. xiv. 17. & Ver. 2. 2 *Chron*. xxv. 1, 25.
97	168	Inter. 1		16	
98	169	2		17	
99	170	3		18	
3900	171	4		19	
1	172	5		20	
2	173	6		21	
3	174	7		22	
4	175	8		23	
5	176	9		24	*Pul* King of *Assyria* began reigning at *Nineveh*, *Assyr. Tab.* and *Jon.* iii. 6.
6	177	10		25	
7	178	11		26	
8	179	*Uzziah* 1		27	*Uzziah* began reigning, 2 *King*. xv. 1.
9	180	2		28	*Elath* recovered from *Syria* to *Judah*, 2 *King*. xiv. 22. 2 *Ch*. xxvi. 2. sec 2 *King*. xvi. 6.
10	181	3		29	
11	182	4		30	
12	183	5		31	
13	184	6		32	
14	185	7		33	
15	186	8		34	
16	187	9		35	
17	188	10		36	
18	189	11		37	
19	190	12		38	
20	191	13		39	*Hosea* and *Joel* had the Lord's Commission, *Hos.* i. 1, 2. *Joel* i. 1. now about.
21	192	14		40	*Amos* prophesied, *Am.* i. 1, 2.
22	193	15		41	*Jeroboam* died, 2 *King*. xiv. 23.
23	194	16	Inter. 1	1	The Earthquake, *Am.* i. 1. *Zech*. xiv. 5. and a great Eclipse of the Sun, *Am.* viii. 8, 9.
24	195	17		2	*Jonah* preached at *Nineveh*, *Jon.* iii. 4.
25	196	18		3	
26	197	19		4	
27	198	20		5	
28	199	21		6	
29	200	22		7	
30	201	23		8	
31	202	24		9	
32	203	25		10	
33	204	26		11	
34	205	27		12	
35	206	28		13	
36	207	29		14	*Jotham* born, 2 *King*. xv. 33. 2 *Chron*. xxvii. 1, 8.
37	208	30		15	
38	209	31		16	The first Year of the first *Olympiad*.
39	210	32		17	
40	211	33		18	
41	212	34		19	
42	213	35		20	
43	214	36		21	
44	215	37		22	
45	216	38		23	*Zachariah* began reigning, 2 *King*. xv. 8.
46	217	39	*Zachar.* 1		*Shallum* reigned, and *Menahem* began reigning, 2 *King*. xv. 13, 17.
47	218	40	*Menah.* 1		*Pul* King of *Assyria* went against *Israel*, 2 *King*. xv. 19. and died, and *Sardanapalus* reigned.
48	219	41		2	
49	220	42		3	
50	221	43		4	
51	222	44		5	
52	223	45		6	*Uzziah* seized with the Leprosy, 2 *King*. xv. 5. 2 *Chron*. xvi. 29.
53	224	46		7	
54	225	47		8	
55	226	48		9	

J.P.	Am.	Judah		Iſrael.		
56	227		49		10	*Ahaz* born, 2 *King.* xvi. 2. 2 *Chron.* xxviii. 1.
57	228		50	*Pekahiah*	1	*Pekahiah* began reigning, 2 *King.* xv. 23.
58	229		51		2	
59	230		52	*Pekah*	1	*Pekah* began reigning, 2 *King.* xv. 27.
60	231	*Jotham*	1		2	*Iſaiah*'s firſt propheſying, *Iſa.* i. 1. & vi. 1, 5, 8, 9. *Jotham* began reigning, 2 *King.* xv. 32.
61	232		2		3	
62	233		3		4	The firſt Year of the building of *Rome.*
63	234		4		5	
64	235		5		6	*Jotham* repaired the Temple, 2 *King.* xv. 35. 2 *Chron.* xxvii. 3. and *Hezekiah* born, 2 *King.* xviii. 2. 2 *Chron.* xxix. 1.
65	236		6		7	
66	237		7		8	
67	238		8		9	The firſt Year of the Æra of *Nabonaſſar*, when the Kingdom of *Babylon* began, and *Tiglath-pileſer* to reign.
68	239		9		10	
69	240		10		11	
70	241		11		12	
71	242		12		13	*Jotham* prevailed againſt the *Ammonites*, 2 *Chron.* xxvii. 5.
72	243		13		14	
73	244		14		15	
74	245		15		16	The Kings of *Syria* and *Iſrael* went againſt *Judah*, 2. *King.* xv. 37, *Mic.* ii. 8.
75	246	*Ahaz* 1	16		17	*Micah* began to propheſy, *Mic.* i. 1. & ii. 8. *Ahaz* began reigning, 2 *King.* xvi. 1. and did wickedly, Ver. 3, 4. 2 *Chron.* xxviii. 2, 3, 4.
76	247		2		18	The Kings of *Syria* and *Iſrael* came up to *Jeruſalem*, *Iſa.* vii. 1, 16. 2 *King.* xvi. 5. 2 *Chron.* xxviii. 5. *Maher-ſhalal haſh-baz* born, *Iſa.* viii. 3, 4. *Elath* recovered again to *Syria*, 2 *King.* xvi. 6. the *Edomites* and *Philiſtines* invaded *Judah*, 2 *Chron.* xxviii. 17, 18.
77	248		3		19	*Damaſcus* taken, and the Inhabitants carried away Priſoners, 2 *King.* xvi. 9. *Ahaz* met the King of it there, &c. Ver. 10, &c. *Iſaiah*'s Prophecies, Chap. i. 9. & ii. 6.
78	249		4		20	The Captivity of *Iſrael* by *Tiglath-pileſer*, 2 *King.* xv. 29.
79	250		5	Inter.	1	*Pekah* ſlain, 2 *King.* xv. 30.
80	251		6		2	
81	252		7		3	
82	253		8		4	
83	254		9		5	
84	255		10		6	
85	256		11		7	
86	257		12		8	*Hoſhea*, *Shalmaneſer*, and *So* began reigning, 2 *King.* xvii. 1. *Aſſyr.* and *Egypt. Tables*;
87	258		13	*Hoſhea*	1	
88	259		14		2	
89	260		15		3	
90	261	*Hezek.* 1	16		4	*Iſaiah*'s Prophecy againſt the *Philiſtines*, Chap. xiv. 28. and *Moab*, xvi. 14. *Hezekiah* began reigning, 2 *King.* xviii. 1. and reſtored the Worſhip of God; 2 *Chron.* xxix. 3, &c.
91	262		2		5	*Hoſhea* ſent to *So*, 2 *King.* xvii. 4.
92	263		3		6	*Moab* conquered, *Iſa.* Chap. xv. & xvi.
93	264		4		7	*Shalmaneſer* went againſt *Samaria*, 2 *King.* xvii. 5. & xviii. 9.
94	265		5		8	
95	266		6		9	*Iſrael* carried into Captivity, 2 *King.* xviii. 10, 11.

Here is to be obſerved, that the odd Time over and under the Years of the reſpective Reigns, and the Latitude of one King beginning his Reign any Time in the whole Year of another, with the Computation being only by Years, occaſion the 1ſt Year of a King ſometimes to be put, not againſt the Year of the other King in which it began, but againſt the next Year in which the greater Part of it fell out, as may be ſeen of *Aſa*, *Jehoſhaphat* and *Amaziah* Kings of *Judah*, and *Jehoram* K. of *Iſrael*; but withal it is to be obſerved, that this cannot be but where the Predeceſſors Years before were not full ones, for which ſee the former *Table*; and from the Beginning of the Reigns of *Joaſh* K. of *Iſrael*, and *Hezekiah* K. of *Judah*, no Abſurdity will ariſe, becauſe not confined by the End of a foregoing Reign. In like Manner, where the 1ſt Year of a King, and the laſt of his Predeceſſor are put in the ſame Year, that laſt Year muſt not make up the whole one of the Amount. On the contrary, when the 1ſt Year of one is put as beginning the Year after the laſt of another, that laſt muſt make up the Year of its Amount full, or more. Inſtances of both which occur in the *Table*.

Bedford in *Scrip. Chron. Tab.* 46. puts the 1 of *Aſa* and 1 of *Nadab* the ſame Year, as he does alſo the 1 of *Jotham* and 1 of *Pekah*, with the 1 of *Ahaz* and 16 of *Pekah*; each of which is impoſſible to be right, becauſe *Nadab* began reigning in the 2 of *Aſa*, 1 *King.* xv. 25. *Jotham* in the 2 of *Pekah*, 2 *King.* xv. 32. and *Ahaz* in the 17 of *Pekah*, 2 *King.* xvi. 1. What then muſt the reſt of the *Table* be which follows ſuch Computation?

But if we come to *Stackhouſe*, he has the Death of *Nadab* 4 Years after that of *Jeroboam*; *Athaliah*'s Death 27 Years after ſhe uſurped the Kingdom, &c. with double Dates in ſuch Manner.

This *Table* may be of great Uſe, beſides Chronology, for underſtanding many Things which were done in thoſe two Kingdoms within that Time.

The Beginning of *Nebuchadnezzar*'s Reign to the End of *Zedekiah*'s producing ſome Difficulties, I thought fit to tabulate it alſo as follows.

The

The first nineteen Years of *Nebuchadnezzar* answering to those of the Kings of *Judah*, with the Amount continued from the foregoing *Table*, and what was done in them.

J. P.	Am.	*Judah*		*Babylon.*		
4107						
	378	*Jehoiak.*	3			*Nebuchadnezzar* began reigning with *Nabopollasar*, and besieged *Jerusalem*, *Dan.* i. 1.
8	379		4	*Nebuchad.*	1	The first Captivity began, *Jer.* xxv. 1. *Dan.* i. 2. 2 *King.* xxiv. 1. the *Egyptian* Army being beat, *Jer.* xlvi. 2.
9	380		5		2	*Jeremiah*'s Volume burnt, *Jer.* xxxvi. 9, 23.
10	381		6	1	3	*Nebuchadnezzar* began reigning alone.
11	382		7	2	4	*Daniel* interpreted *Nebuchadnezzar*'s first Dream, *Dan.* ii. 1. & i. 5, 18.
12	383		8	3	5	*Jehoiakim* rebelled against *Nebuchadnezzar*, 2 *King.* xxiv. 1.
13	384		9	4	6	
14	385		10	5	7	3023 *Jews* carried captive, *Jer.* lii. 28. *Darius* born, *Dan.* v. 31.
				6	8	*Jehoiachin* reigned, carried captive, and *Zedekiah* began reigning, 2 *King.* xxiv. 12, 17. *Ezek.* xl. 1. & i. 2.
15	386		11			
16	387	*Zedek.*	1	7	9	
17	388		2	8	10	
18	389		3	9	11	
19	390		4	10	12	*Jeremiah*'s Contest with *Hananiah*, *Jer.* xxviii. 1. *Seraiah* went to *Babylon*, *Jer.* li. 59.
20	391		5	11	13	*Ezekiel*'s lying on his Sides 390 and 40 Days, *Ezek.* i. 2. & iv. 5, 6.
21	392		6	12	14	*Ezekiel*'s Vision of Abominations, *Ezek.* viii. 1.
22	393		7	13	15	*Ezekiel*'s farther prophesying, *Ezek.* xx. 1.
23	394		8	14	16	
24	395		9	15	17	The Siege of *Jerusalem* began, 2 *King.* xxv. 1. *Jer.* lii. 4. *Ezek* xxiv. 1.
25	396		10	16	18	The Siege continued, *Jer.* xxxii. 1, 2. and 832 People carried away, Chap. lii. 29.
26	397		11	17	19	*Jerusalem* taken, and the People carried away, 2 *King.* xxv. 8. *Jer.* lii. 12. & xxxix. 2.

It appears by the Texts cited, that in *Nebuchadnezzar*'s first 8 Years was some of *Jehoiakim*'s 3d Year, all that he reigned of his 11th, and the whole Time of *Jehoiachin*; which must all not amount to a full Year, because the 4th and 10th of *Jehoiakim* make 7 Years. It also appearing that the Year ended in *Jehoiachin*'s Reign, 2 *Chr.* xxxvi. 10. according to the Computation in the former *Table*, *Nebuchadnezzar*'s 8th must extend further than the 386th in the Amount, and consequently his 19th further than the 397th, but not *Zedekiah*'s 11th, because not full. The Years of the Amount are not to be supposed to agree exactly with the others, which do not with one another. As *Nebuchadnezzar* began reigning in the End of *Jehoiakim*'s 3d Year, as is acknowledged, his 1st most properly answers to the 4th of *Jehoiakim*, according to several Instances in the former *Table*: yet *Bedford* says his 1st is reckoned in *Jehoiakim*'s 3d, 2 *King.* xxv. 8. *Jer.* lii. 30. (for Ver. 12.) but in his 4th, *Jer.* lii. 29. and so he counts *Zedekiah*'s Captivity in the 19th by the first, and 18th Year of *Nebuchadnezzar* by the last Reckoning, supposing both to amount to the same, *Scrip. Chron.* p. 602. whereas the first Computation amounts to the 20th, and the last to the 19th of *Nebuchadnezzar*, in the 11th of *Zedekiah*, even by his own *Table*, p. 699, 700. and by his quoting *Jer.* xxxii. 1. for the last Reckoning. And the 18th of *Nebuchadnezzar* being there the 10th of *Zedekiah*, the Texts which he brings for the other Way of Reckoning, having the 19th Year of the former the 11th Year of the latter, must be counted in the same Manner.

Prideaux begins the Captivity of *Jehoiachin* in the next Year of *Nebuchadnezzar*'s Reign, both in his *Table* and *History*, Part 1. B. 2. whereas the *Scripture* mentions his 8th Year, 2 *King.* xxiv. 12. towards the End of which it being, the Beginning of the 37th in 2 *King.* xxv. 27. would be towards the End of *Nebuchadnezzar*'s 44th, who dying in his 45th, and *Jehoiachin*'s Advancement being near the End of the 37th Year of his Captivity, as *Prideaux* himself reckons, it might well enough be in the 1st Year of *Evil-merodach*, without contradicting the *Scripture* in either Place.

As I have already given a Catalogue of the Kings of lower *Egypt*, after *Exod.* to the Time the *Israelites* went from thence; and as their Succession continued till after this Captivity, and some of them are mentioned in the *Scripture*; I thought it well to insert them from *Manetho*, *Herodotus*, *Diod. Siculus* and *Africanus*.

J. P.			Y.		Am.	
3214	*Rhamesses*		60		60	The 19th Dynasty.
3274	*Sethos*, or *Sethon*		59		119	
3333	*Rhampses*		66		185	
3399	*Amenophis* 4		20		205	
3419	*Ammenemes*		26		231	
3445	*Thuoris*		6		237	
3451	The 20th Dynasty of the *Diospolitanes*		178		415	
3629	*Sinendes*		12		427	The 21st Dynasty of the *Tanites*.
3641	*Psusennes*		46		473	
3687	*Nepher-cheres*		4		477	
3691	*Amenophtis*		9		486	
3700	*Osochor*		6		492	
3706	*Psinaches*		9		501	
3715	*Susennes*		14		515	
3729	*Sesostris* 1, or *Sesonchis*, or *Shishak*, 1 *King.* xi. 40. & xiv. 25.		33		548	The 22d Dynasty of the *Bubastites*.
3762	*Sesostris* 2, or *Phero*, or *Nuncoreus*		21		569	
3783	*Osorthon*		15		584	
3798	*Takellotis*		13		597	
3811	Three nameless		42		639	
3853	*Petubastes*		40		679	The 23d Dynasty of the *Tanites*.
3893	*Osorchos*		8		687	
3901	*Psammus*		10		697	
3911	*Zet*		31		728	
3942	*Bocchoris*		44		772	The 24th Dynasty.

J. P.		Y.			Am.	
3986	*Sabacon*, or *So*, 2 *King*. xvii. 4. —	8	—	—	780	The 25th Dynasty of the *Ethiopians*.
3994	*Sevechus*, or *Sethon* — —	14	—	—	794	
4008	*Tarachus*, or *Tirhakah*, 2 *King*. xix. 9.	18	—	—	812	
4026	An Interregnum — —	2	—	—	814	The 26th Dynasty of the *Saitans*.
4028	A Government of Twelve — —	15	—	—	829	
4043	*Pſammitichus* — —	54	—	—	883	
4097	*Necus*, or *Necho*, 2 *Chron*. xxxv. 20. & xxxvi. 4. or *Pharaoh-necho*, 2 *King*. xxiii. 29. *Jer*. xlvi. 2. —	16	—	—	899	
4114	*Pſammis* 2. — — —	6	—	—	905	
4120	*Apries*, or *Pharaoh-hophra*, *Jer*. xliv. 30.	25	—	—	930	
4145	*Amaſis* — — —	44	—	—	974	
4189	*Pſamminitus* — —	1	—	—	975	

Under this laſt King, *Cambyſes* the Son of *Cyrus* conquering the Country, added it to the *Perſian* Empire, which being in the 5th Year of *Cambyſes*, where *Prideaux* as well as *Syncellus* places it, the whole agrees with the *Iſraelites* Departure from *Egypt* in my *Tables*. As no Part of the very ancient Chronology ſeems of ſo much Certainty and Uſe, as the Quotations from *Manetho* by *Joſephus againſt Apion*, Lib. 1. it is fit to follow him to the End. *Manetho* relating that the Son of *Amenophis* was called *Rhameſſes*, *Joſephus* ſays it was 393 Years from the Departure of the Shepherds out of *Egypt* (which was at the Beginning of the Reign of *Tethmoſis*) to the Reign of *Sethon*; and repeats the ſame Number in his 2d *Book againſt Apion*: according to which *Rhameſſes* muſt have reigned 60 Years to make up that Sum, and it appears evident this was the Time of his reigning in *Manetho*'s Account, though omitted by *Joſephus*; for how elſe could *Joſephus* know it was 393 Years? *Africanus* too has 60 Years expreſsly aſſigned to *Rhameſſes*, notwithſtanding he is differently placed in his *Catalogue*. In the next place *Manetho* informs us that *Sethon* reigned 59 Years, and his Son *Rhampſes* 66; to the End of whoſe Reign it was 518 Years, as *Joſephus* mentions: which ſtill more confirms this Computation, and clearly unfolds the Application of thoſe Numbers, that I have yet found none who could deal with. *Sir J. Marſham* in *Can. Chron.* ad Sec. 13. ſuppoſes the Years of *Sethos* were doubled to make 518; but who can believe *Joſephus* would reckon ſo? And that would have made but 517. The next *Kings*, the reſt of the 19th Dynaſty, according to *Euſebius*, are the three in the *Table*; and the like by *Africanus*, only he has *Rhameſſes* between the 1ſt and 2d of them, where *Euſebius* has none: which is an Indication it is wrong placed; and by removing it before *Sethos*, *Africanus* agrees both with *Manetho* and *Euſebius*, and *Africanus* has alſo ſix Reigns in this Dynaſty. To the Reign of this *Amenophes* indeed *Euſebius* has 40 Years, but conſidering he left out *Rhameſſes*, he may rather be thought to enlarge here, and ſo the 20 Years of *Africanus* to be right; whom I alſo follow in the Reigns of *Thuoris*, where *Euſebius* has one more. However *Euſebius* ſeems in ſome Places to have amended the Reckoning of the other: as *Africanus* has but 5 Years to *Ammenemes*, whereas *Syncellus* himſelf, as well as *Euſebius*, puts 26, ſo that I preferred the latter. And the Numbers of the 20th Dynaſty and *Smendes* are from *Euſebius*; but then I follow *Africanus* to the End of that Dynaſty, whom *Euſebius* tranſcribes with the Difference of a few Years leſs in *Pſuſennes*. The next Dynaſty begins with *Seſonchis* or *Seſonchoſis*, and beſides the Likeneſs of the Names, *Marſham* pleads that the famous *Seſoſtris* of the *Greek* Writers was thus called; nay the old *Scholiaſt* on the *Argonautics* of *Apollonius*, Lib. 4. ſays *Seſonchoſis* King of *Egypt* ſubdued all *Aſia*, and moſt Part of *Europe*; which none did but *Seſoſtris*: whom *Marſham* alſo induſtriouſly endeavours to ſhew was the Scripture *Shiſhak*, but was unhappy in his Manner of proving it, by throwing the *Egyptian* Chronology into ſo great Confuſion. *Sir Iſaac Newton* too in *The Chronology of antient Kingdoms amended*, Chap. 1, 2. and *Shuckford*, *Connect. of Sacr. and proph. Hiſt.* Pref. to Vol. 2. were of the ſame Mind that he was *Shiſhak*, whoſe Reaſons for it may be ſeen. Accordingly the 5th Year of *Rehoboam* when *Shiſhak* took *Jeruſalem*, is coincident with the 6th Year of this King of *Egypt* by my *Tables*. And as *Seſoſtris* began his Reign with 9 Years War abroad, and firſt againſt the *Ethiopians*, *Diod. Sicul.* Lib. i. 4. this agrees exceeding well with his bringing *Ethiopians* and other *Africans* whom he had then ſubdued, againſt *Judah* in the 6th Year, 2 *Chron.* xii. 2, 3. But the taking *Sethos* to be *Seſoſtris*, and putting his Time and that of the reſt ſo much forward as our two Knights do, makes the Account inconſiſtent and incredible. *Joſephus* alſo obſerves, that *Herodotus* aſcribes to *Seſoſtris*, what the *Scripture* relates of *Shiſhak*, *Antiq.* iv. 8. Another Thing I may add is, that *Herodotus* Lib. 2. relates, *Seſoſtris* was ſeveral Deſcents, and *Diodorus* Lib. i. 4. ſays ſeven after *Myris* or *Maris*, which is very ſuitable for a little more than 200 Years; but cannot be for *Sethos* to be *Seſoſtris*, who reigned above 200 Years before *Maris*; ſee after *Exod.* *Helvicus* in his *Chronological Hiſtory*, calling this firſt *Bubaſtite* King *Seſochoſis* or *Seſonchis*, adds theſe Words, *without doubt the ſame who is named in the Scripture Seſac*, or *Shiſhak*, 1 *King*. xi. 40. and quotes learned Men ſaying *Seſooſis* in *Diod.* (whom all acknowledge, and his Exploits there plainly declare, to be *Seſoſtris*) ſhould be read *Seſonchis*. Upon examining the Affairs of *Sethos* and *Seſoſtris*, I find a conſiderable Difference (tho' ſome who reckon *Seſoſtris* very ancient might miſtake him for *Sethos*) the royal Family of the former fled to *Ethiopia*, where they had a generous Reception 13 Years, while the Enemy ravaged the Country, as *Manetho* delivers it; whereas *Seſoſtris* made war on the *Ethiopians*, and overcame them: *Sethos* was left in *Egypt* but 5 Years old, according to *Manetho*, or by *Chæremon* in *Joſephus ag. Ap.* Lib. i. not born, when his Father fled out of the Land; *Seſoſtris* on the contrary was by his Father bred up to martial Exerciſe, and then ſent with an Army into *Arabia*: and certainly both might make Conqueſts, without being the ſame Perſon. Nor has it the Face of Probability, that preſently after the Death of all the Firſt-born in *Egypt*, and the great Overthrow in the Red Sea, the next Prince ſhould go out with a great Army, and conquer other Countries, as *Uſher*, *Annal.* 2515. and his Followers pretend. *Sethos* reigning 59 Years, the Reign of *Seſoſtris* by *Diod.* was 33, as I have therefore put it. His Succeſſor, ſays the ſame Author, was a Son of his own Name, whom *Herodotus*, Lib. 2. calls *Phero*, and *Pliny*, *Nat. Hiſt.* Lib. xxxvi. 11. *Nuncoreus*, as the remarkable Relation of his being blind ſhews. Thus I go on, taking the 44 Years of *Euſebius* and the old *Egyptian* Chronicle, inſtead of the 6th of *Africanus* in the 24th Dynaſty; whom I alſo quite leave at the Interregnum, which *Diodorus* ſays there was of two Years, and a Government by 12 Perſons jointly 15 Years. But as there were 3 or 4 different Kingdoms in *Egypt*, and *Diod.* treating of any King that he knew remarkable, like *Herodotus*, we are not to expect an orderly Succeſſion from him (of which ſee *Marſham*, *Can. Chron.* ad Sec. 3.) whom we have already traced from the upper to the lower *Egypt*, after *Exod.* and here; and who after ſpeaking of *Seſoſtris* and his Son, may be ſuppoſed to wander again and go back, by the ſtrange Names of the Kings he mentions, not met with elſewhere, and his mentioning the Time of the *Trojan* War afterwards, Lib. i. 5. The Reigns of the 6 laſt Kings are taken from *Herodotus*, as he ſeems to have known beſt concerning them. And *Diodorus* ſays *Amaſis* died at the 3d Year of the 63d *Olympiad*, which was the 4188 of the *Jul. Period.* By my *Tables* the Reigns of *Hoſhea* and *So* began together, which agrees exceeding well, as they are both ſo ſhort, that a little might have

made them jar: the Death of *Josiah* accordingly falls in the 8th Year of *Necho*'s Reign, and the 7th of *Pharaohhophra*'s with the 11th of *Zedekiah*'s, as *Eusebius* says it did. And *Tirhakah* seems to have been King of *Ethiopia* before he was of *Egypt*. *Diod. Siculus* in Lib. i. 4. as he is quoted by *Sir John Marsham* in his *Canon Chronicus*, Secul. 1. writes Ἄρξαι λέγεται τοῦ Μηνᾶ τὰς ἀπογόνας δύο πρὸς τοῖς πεντήκοντα τὰς ἅπαντας ἔτη πλείω τῶν χιλίων καὶ τετρακόσιων, *they say the Posterity of Menes* 52 *in all reigned above* 1400 *Years*. Accordingly reckoning *Salatis* the Successor of *Menes* in lower *Egypt* as after *Exod. Bocchoris*, in whom the ancient *Egyptian* Race as it seems ended, is the 49th King in the *Tables*, besides the 20th Dynasty which might contain 3 more; the Years of whose Reigns amount to about 1427.

Georg. Syncellus exhibits a *Catalogue* of 86 Kings reigning 2205 Years, from *Menes* to *Amasis* inclusive; which tho' *Shuckford* has lately inserted in his *Connect.* Book 11. and could not help thinking that *Syncellus* had added Reigns and made Numbers, to suit his own Purpose, yet he makes no Discovery of what that was: whereas the Intent of *Syncellus* doubtless was, to make a *Chronology* suitable to the Account of the *Greek Bible*, which has 100 Years apiece more than the *Hebrew*, from the Birth of one to another of the Postdiluvians, *Arphaxad*, *Selah*, *Eber*, *Peleg*, *Reu* and *Serug*, besides the Addition of 130 to *Cainan*, and 150, or by *Usher*, *Chron. Sac.* p. 46. only 50 to *Nahor*. These being put together amount to *Syncellus*'s Augmentation, and in this Light only it is plain we are to look on it.

Several of the *Assyrian* Kings being also named in *Scripture*, and serving to confirm the divine *Chronology*, take the following Account of them from *Ctesias*, *Africanus*, *Eusebius* and *Syncellus*.

	Y.	Am.	J.P.
Belus	55	55	2607
Ninus	52	107	2662
Queen Semiramis	42	149	2714
Ninyas, or *Zamcis*	38	187	2756
Arius	30	117	2794
Aralius	40	257	2824
Xerxes	30	287	2864
Armamithres	38	325	2894
Belochus 1.	35	360	2932
Balæus	52	412	2967
Setho, or *Altades*	32	444	3019
Mamythus	30	474	3051
Aschalius, or *Manchaleus*	28	502	3081
Sphærus	22	524	3109
Mamylus	30	554	3131
Sparthæos, or *Sparetus*	42	596	3161
Ascatades	38	634	3203
Amyntes	45	679	3241
Belochus 2.	25	704	3286
Beletires, or *Bellepares*	30	734	3311
Lamprides	30	764	3341
Sosares	20	784	3371
Lampraes, or *Lampares*	30	814	3391
Panyas	45	859	3421
Sosarmus	42	901	3466
Mithræus	27	928	3508
Teutamus, or *Tautanes*	32	960	3535
Teutæus	40	1000	3567
Arabelus	42	1042	3607
Thinæus	30	1072	3649
Dercylus	40	1112	3679
Eupacmes, or *Eupales*	38	1150	3719
Laosthenes	45	1195	3757
Pertiades, or *Pyritiades*	30	1225	3802
Ophratæus	21	1246	3832
Ephecheres, or *Ophratenes*	52	1298	3853
Acraganes, or *Ocrazapes*, or *Pul*, 2 *King.* xv. 19. 1 *Chron.* v. 26.	42	1340	3905
Thonus Concolerus, or *Sardanapalus*	20	1360	3947
Arbaces, or *Tiglath-pileser*, 2 *King.* xv. 29. & xvi. 7, 10. or *Tilgath-pilneser*, 1 *Chr.* v. 6. 2 *Chr.* xxviii. 20.	19	1379	3967
Shalmaneser, 2 *King.* xvii. 3. & xviii. 9. or *Shalman*, *Hos.* x. 14. or *Enemessar*, *Tob.* i. 2.	14	1393	3986
Senacherib, 2 *King.* xviii. 13. & xix. 36. *Tob.* i. 15. or *Sargon*, *Isa.* xx. 1.—	8	1401	4000
Esar-haddon, 2 *King.* xix. 37. *Ezr.* iv. 2. or *Asnapper*, Ver. 10.	39	1440	4008

Ninus being counted the first King, and *Sardanapalus* the last, *Augustine*, *De Civit. Dei*, Lib. xviii. 20. reckons the whole Time 1305 Years, exactly as in the *Table*. *Justin*, Lib. 1. 2. computing by the cardinal Number, says they held the *Assyrian* Empire 1300 Years. For at the Death of *Sardanapalus* it being parted into two Empires, the *Babylonian* and as some term it the *Median*, *Justin* reckons *Arbactus* or *Arbaces* the first King of *Media*, who was Lieutenant of it before, under the *Assyrian* Monarch. *Ctesias* the *Cnidian* likewise, who was Physician to *Artaxerxes Mnemon* King of *Persia* some hundred Years before *Christ*, as quoted by *Diodorus Siculus*, Lib. ii. 2. his own Works being lost, says that the *Assyrian* Monarchy, after it had flourished 1360 Years, at the Reign of *Sardanapalus* came to the *Medes*. Reckoning this to the Beginning of the Reign of *Belus*, it agrees also precisely with the *Table*. In the Years of the Reigns I follow *Julius Africanus* as quoted by *Syncellus*, except as hereunder mentioned; whose *Chronology* reaches to A. D. 221, as that of *Eusebius* does to 326: which latter Author being blamed by *Scaliger* in his *Animadversions* on him, for lessening the Time to make that of *Tautanes* be at the *Trojan* War, I have put to *Sosarmus* 42 Years, as *Helvicus* does, instead of *Eusebius*'s 19. who has

has alſo no Reign between *Tutæus* and *Thinæus*; but *Africanus* has 4 thus, *Arabelus* 42, *Chalaus* 45, *Anebus* 38, *Babius* 37. Upon conſidering how this Difference might ariſe, it ſeems probable that they all four reigned together, and ſo both theſe *Chronologers* miſapprehending it, fell into ſuch Errors: their Reigns being near of a Length ſtrengthens me in this Opinion, and that they were Brothers is not unlikely; the firſt of whom may be moſt properly ſuppoſed to ſucceed at the Death of *Teutæus*, which is what anſwers our Purpoſe. As for *Chalaus*, he might be made King while *Teutæus* lived, as a Partner and one who was to have the Kingdom, but upon Diſpleaſure might be put by at the Deceaſe of *Teutæus*; and then he, as likewiſe the other two afterwards might claim the Government, and partly reign, till *Thinæus* ended all their Reigns together. By *Africanus* too *Teutæus* reigned 44 Years, and *Sardanapalus* 15, which put together differ from thoſe of *Euſebius* in the *Table* but 1; and by counting *Soſarmus* 22, and *Sardanapalus* 15, there ariſe 1280 Years, according to *Caſtor*'s Computation. For farther Confirmation of this *Liſt of Kings*, there are the following Words in *Velleius Paterculus*, Lib. i. 6. *Sardanapalum tertio & triceſſimo loco ab Nino & Semiramide, qui Babylona condiderant, Sardanapalus the thirty third by deſcent from Ninus and Semiramis, thoſe who built Babylon*; but as *Semiramis* did not begin to build *Babylon*, till after the Death of her Huſband *Ninus*, *Diod. Sic.* ii. 1. *Juſt.* i. 2. *Nino* might be miſtranſcribed from *Ninya*, though *Ninyas* is called *Ninus* by *Cedrenus*, p. 16. from whom, according to *Euſebius*, *Sardanapalus* was the 33d, as *Arabelus* might not be counted in by reaſon of the Uncertainty, or the Omiſſion of him in ſome *Catalogue*. *Diod. Sicul.* Lib. ii. 2. calls *Teutamus* the 20th, and *Sardanapalus* the 30th, reckoning only by the neareſt of the greater Numbers, as appears in the ſame Chap. by his ſaying the *Aſſyrian* Empire laſted 1400 Years, when he had ſaid before it was 1360. To this may be added that *Georg. Syncellus* from *Diodorus* aſſerts, that *Sardanapalus* was the 35th King from *Ninus*, as in the *Catalogue*. Now *Arbaces* beginning to reign when *Nabonaſſar* King of *Babylon* did, at which Time the noted Epocha of that Name commenced, in the Year of the *Jul. Per.* 3967, by my *Tables Belus* began reigning 258 Years after the Flood; which agrees ſo well with the *Scripture*, that it does not ſeem eaſy to tell how it could better. See the *Note* on *Gen.* xi. 9. *Simplicius* in his Treatiſe *De Cœlo*, Lib. 2. relates from *Porphiry*, that *Caliſthenes* ſent to *Ariſtotle* his Maſter aſtronomical Obſervations of 1903 Years, found at *Babylon* when *Alexander* took it: that being in the Year of the *Jul. Per.* 4383, thoſe Obſervations extended by my *Tables* to 131 Years after the Flood, and 26 after the Birth of *Peleg*, when as it appears *Babylon* was built, *Gen.* x. 25. & xi. 8. and which may confute the Opinion that it was built later. *Acraganes* ſeems to be the Scripture *Pul* mentioned 2 *King.* xv. 19. the Affair there ſhewing it ſelf to be done at the very Beginning of *Menahem*'s Reign, as it might near the End of that King of *Aſſyria*'s, *Sardanapalus* being too effeminate a Prince for ſuch an Expedition; which is agreeable to the *Catalogues*. Thus proceeding, *Arbaces* or *Tiglath-pileſer* ended his Reign at the 12th Year of *Ahaz*, *Shalmaneſer* began his Reign with *Hoſhea*, *Sennacherib* his with the 12th of *Hezekiah*: which *Prideaux* puts to his 14th, as if *Sennacherib* had juſt began reigning when he made war on *Judah*; but how does it conſiſt with 2 *King.* xviii. 35? I ſhall add another Proof of the Agreeableneſs of this Calculation, from *Auguſtin*, *De Civitate Dei*, Lib. xvi. 17. that when *Abraham* was born the *Aſſyrian* Monarchy flouriſhed in *Aſia*; whoſe Birth falls out 4 Years before the Death of *Ninus*.

Velleius Paterculus likewiſe, Lib. i. 6. quoting the *Annals* of *Æmilius Sura*, writes, *that it was* 1995 *Years between the Beginning of the Reign of Ninus, and the Romans having a ſupreme Empire by the Conqueſt of the Macedonian Race, after the Ruin of Carthage:* which latter, deſcribed by *Juſtin*, Lib. xl. 2. when the Empire of the *Seleucidæ*, *Alexander*'s Succeſſors ended, fell out as by *Prideaux*'s *Tables* in the Year of the *Jul. Per.* 4649, *Carthage* being deſtroyed 81 Years before; from whence if we ſubſtract 1995, there remains 2654 for the Commencement of *Ninus*'s Reign, only 8 before the Time in the *Table*, and that ſmall Space, if it is neceſſary to be exact, he might govern with his Father. *Cumberland* in *Orig. Gent. Ant.* p. 258. contrary to the Expreſſion, reckons back the 1995 Years from the Deſtruction of *Carthage*, which then makes the Beginning of *Ninus*'s Reign above 90 Years ſooner than it is in his *Table*; however he intimates they ſhould be counted from a Victory over *Antiochus*, that was not only 44 Years ſooner, but before the Fall of *Carthage*, inſtead of after it.

As the *Scripture* likewiſe affords us the Name of a King of *Tyre*, *Hiram*, Chap. v, & ix. called *Huram*, 2 *Chron.* ii. and another of the *Zidonians* (who by the following Names, and Nearneſs of the Places, appear to be both of the ſame Line) *viz. Ethbaal*, Chap. xvi. 31. of the *firſt Book of Kings*; and as *Joſephus agt. Apion*, Lib. 1. furniſhes us with a *Catalogue* of the Kings of *Tyre*, out of the *Tyrian Annals* by *Menander* (this being alſo omitted by *Uſher*, *&c.*) I was willing to diſplay ſuch a concurrent Teſtimony as it yields.

After *Abibal* it is there recorded, reigned

J.P.		Y.	Am.
3682	*Hirom* - - - - - - - -	34 —	34
3716	*Baleazar* - - - - - - -	7 —	41
3723	*Abdaſtart* - - - - - - -	9 —	50
3732	A Son of his Nurſe - - -	12 —	62
3744	*Aſtart* - - - - - - - -	12 —	74
3756	*Aſerym* - - - - - - - -	9 M.	83 M.
3765	*Pheles* - - - - - - - -	0 - 8 -	83 - 8
3766	*Ithobal* - - - - - - - -	32 —	115 - 8
3798	*Badezor* - - - - - - -	6 —	121 - 8
3804	*Matgen* - - - - - - -	9 —	130 - 8
3813	*Pygmalion* - - - - - - -	47 —	177 - 8

Now as *Solomon*'s Temple began to be built in the 12th Year of *Hirom*, *Joſeph.* Ibid. which was the 4th of *Solomon*, Chap. vi. 1. the whole is ſettled to the *Jul. Per.* as above; and by it *Ahab* K. of *Iſrael* reigned about 11 of his firſt Years, in the latter Part of the Time of *Ithobal* or *Eth-baal*, who by thoſe *Annals* was alſo a Prieſt of the Idol *Aſtarte*; agreeable in both Reſpects to the Text, as is the Time of *Hirom* to Chap. v. 1. & 2 *Sam.* v. 11. if his Father is not rather called *Hiram* in *Sam.* Let the Reader beware of *L'Eſtrange*'s *Tranſ.* of *Joſephus*, which ſays *Pygmalion govern'd forty Years*, as alſo the *Univerſal Hiſtory* puts it from *Joſephus*, probably of that *Tranſlation*, B. 1. 6. 3, 5. tho' the Original has Φυγμαλίων ἐβασίλευσεν ἔτη τεσσαράκοντα ἑπτα, *he reigned* 47 *Years*.

TABLE

TABLE the FIFTH of SCRIPTURE CHRONOLOGY.

Year of *Chriſt* in uſe	Year of the *Julian Period*	Age of the World	After the Flood	Departure from *Egypt*	
before 1021	3693	3009	1344	479	*Solomon* began to build the Temple.
984	3730	3046	1381	516	The Kingdoms of *Iſrael* and *Judah* divided, 1 *King.* xi. 42, 43. & xii. 23. 2 *Chron.* ix. 30.
720	3994	3310	1645	780	The End of the Kingdom of *Iſrael.*
606	4108	3424	1759	894	Beginning of the 70 Years Captivity of *Judah*, *Dan.* i. 1. *Jer.* xxv. 1, 11.
588	4126	3442	1777	912	End of that Kingdom.
536	4178	3494	1829	964	End of the Captivity, 2 *Chron.* xxxvi. 22, 23. *Ezra* i. 1. & ii. 1.
458	4256	3572	1907	1042	The Commiſſion given to *Ezra* by *King Artaxerxes*, *Ezr.* vii. 8, 9, 11.
5	4709	4025	2360	1495	Our Saviour *Jeſus Chriſt* born, *Mat.* ii. *Luk.* ii. *John* ii. 20.
after	4739	4055	2390	1525	*John* the Baptizer began his Miniſtry, *Luk.* iii. 1, 3, 23. *Dan.* ix. 27.
33	4746	4062	2397	1532	*Chriſt* crucified, *Dan.* ix. 24, 26, 27.
70	4783	4099	2434	1569	The Deſtruction of *Jeruſalem.*

The foregoing *Tables of the Kings* being ſo full and exact, that the Time of other Tranſactions within the Compaſs of them may be readily found, I have here inſerted but a few principal Matters. The 70 Years are placed as beginning with the firſt Captivity, and not with that of *Jehoiachin* nor *Zedekiah:* for the Prophecy of the 70 Years was in the firſt of *Nebuchadnezzar*'s Reign, when the ſaid Captivity was; and beginning with that King's Succeſſes in War, ended with the *Babylonian* Empire; beſides the 70 Years are not ſpoken of *Judah* only, but of ſeveral other Nations, that are afterwards named in *Jer.* xxv.

Jeremiah alſo at the Beginning of the firſt Captivity, Chap. xxv. 1. ſpeaking of its Deſolation Ver. 11. (which *Allen* has uſed for an Objection to this) ſhews that the Deſolation, &c. was then, Ver. 18. *Daniel* too near the End of the 70 Years, in the 1ſt of *Darius*, knowing the appointed Term, Chap. ix. 2. and that it was almoſt fulfilled, as appears from the firſt and his own Captivity, prayed that it might not be deferred, Ver. 19. being probably doubtful whether it might not be extended to 70 Years after the ſecond or third Captivity; for it is not to be thought that he prayed thus, for fear the 70 Years ſhould be increaſed. But ſee further Proof of their Beginning ſo, after the enſuing *Canon* of *Ptolemy*. The *Medes* and *Lydians*, after five Years War, fighting a great Battle, were parted by the Fright of an Eclipſe of the Sun of 9 Digits that made it dark, *Herodot.* Lib. i. p. 13. which according to our preſent Account was on *September* 20. 3 h. 25 m. before Noon, and held almoſt two Hours, in the 4113th Year of the *Jul. Period*, in the Year 601 before *Chriſt*, by *Hipparchus* and *Ptolemy*; the *Medes* then chooſing *Labynetus* or *Nebuchadnezzar* King of *Babylon*, and the *Lydians Sienneſis* King of *Cilicia*, a Peace was made, by *Aſtyages*, the Son of *Cyaxares* King of *Media* marrying *Ariena* the Daughter of *Halyattis* King of *Lydia*; from which Marriage *Darius* mentioned *Dan.* v. 31. being born within a Year after, who being as *Daniel* ſays about 62 Years old when he received the *Babylonian* Kingdom, and dying two Years after left it wholly to *Cyrus*, brings the End of the 70 Years Captivity in the 1ſt Year of *Cyrus* to the 4178th Year of the *Jul. Period*, as by the *Table*. This Eclipſe *Herodotus* ſays, *Thales* the *Mileſian* foretold to the *Ionians*; but ſhould not be miſtaken for that which *Cicero* and *Pliny* mention; the former ſaying, *De Divinat.* Lib. 1. *Aſtyage regnante facta eſt, it came to paſs while Aſtyages reigned*; whereas it is plain to be ſeen by the foregoing Narration, that *Aſtyages* had not then begun reigning: *Pliny* likewiſe ſaying, in Lib. ii. 12. that *Thales*, *Olympiadis* 48 *anno quarto, prædicto Solis defectu*, predicted one in the 4th Year of the 48th *Olympiad*, which was 16 Years after this Eclipſe; and was as is ſaid almoſt or quite a total one, falling upon the 28th of the Month called May, *Newton*, *Chron.* Ch. 4. *Alſted*, *Chron.* 4. And why might not he calculate two as well as one? Yet our great modern Chronologers confound them together, even *Sir Iſaac Newton*, *Uſher*, *Helvicus*, &c. the firſt of whom applying the laſt Eclipſe to the forementioned Battle, ſays *Darius* the Son of *Cyaxares* being then 15 or 16 Years old, married *Ariene* the Daughter of *Alyattes* King of *Lydia Chron. of Ant. Kingd. amend.* Chap. 4. which however does not alter the *Chronology*. The 4th Year of the 48th *Olympiad* being the 168th after the building of *Rome*, and *Pliny* relating the Eclipſe was in the 170th; *Alſtedius* ſays he confounded two Eclipſes together, placing the latter two Years after the other on October 1: which Aſtronomical Calculation might determine, but otherwiſe I am apt to think, that *Pliny* might have miſcomputed 2 Years from the building of *Rome*, rather than two ſuch great Eclipſes to be ſo near together. As to what *Suidas* ſays in his Account of *Thales*, that he predicted an Eclipſe of the Sun in the Time of *Darius*, it may be underſtood of the Life, not the Reign of *Darius*. That this Eclipſe fell out while *Cyaxares* the Father of *Aſtyages* and *Halyattes* were engaged in a Battle, is confirmed by *Endemus* in his *Aſtronomical Hiſtory*, quoted by *Clemens Alexandrinus*, *Stromat.* Lib. 1. ſee *Univer. Hiſt.* B. i. Ch. 10. nay *Herodotus* beſides his main Account of it, p. 13. ſays again, p. 19. it was *Cyaxares* fought the Battle with the *Lydians*, when the Day was turned into Night.

Thus the *Chronology* has been carried on to the firſt Year of the Reign of *Cyrus*; and the 70 Years in *Zech.* vii. 5. from *Zedekiah*'s Captivity, as the Faſts ſhew, to the 4th Year of *Darius*, Ver. 1. extend it 18 Years further, and *Ezr.* vi. 13. two more; with which agree thoſe in *Zech.* i. 12. After this the Chain of the Scripture Numbers being broke, it is neceſſary to ſeek other Help (in order

der to fix remaining Tranſactions) the beſt or moſt certain of which is allowed to be that of *Ptolemy* in his *Almageſt*. He being a great Aſtronomer in the Reign of *Marcus Aurelius* the 17th Roman Emperor, who began reigning Anno Dom. 161, made a *Canon of Chronology*, from the Time of *Antoninus* the preceding Emperor up to that of *Nabonaſſar* the firſt King of *Babylon* incluſive; this *Canon* written in *Greek* and printed by *Calviſius*, is confirmed by the Obſervations of Eclipſes which had been made, and recorded to be in particular Years of the Kings Reigns, which makes it in a Manner undoubtedly true; and has been publiſhed by *Bambridge* from a Manuſcript in the *Bodleian* Library, *Gregor. Poſtum.* Cap. 7. According to which I find the *Chronology* as follows, beginning in the Year of the *Jul. Per.* 3967, and before *Chriſt* 747 as commonly reckoned.

J. P.		Ye.	Am.
3967	*Nabonaſſar*, or *Beleſis*, or *Baladan*, 2 *King.* xx. 12. reigned	14	14
3981	*Nadius*	2	16
3983	*Chinzerus* and *Porus* together	5	21
3988	*Jugæus*	5	26
3993	*Mardoc-empadus*, or *Merodach-baladan*, *Iſa.* xxxix. 1.	12	38
4005	*Arkianus*	5	43
4010	An Interregnum	2	45
4012	*Belibus*	3	48
4015	*Apronadius*	6	54
4021	*Regibilus*	1	55
4022	*Meſeſſimordacus*	4	59
4026	An Interregnum	8	67
4034	*Aſſaraddinus*, or *Eſarhaddon*, 2 *King.* xix. 37. *Ezr.* iv. 2. or *Aſnapper* Ver. 10.	13	80
4047	*Saoſduchinus*	20	100
4067	*Chyniladanus*	22	122
4089	*Nabopollaſar*	21	143
4110	*Nabocollaſar*, or *Nebuchadnezzar*, 2 *King.* xxv. 1	43	186
4153	*Iloarudamus*, or *Evil-merodach*, 2 *King.* xxv. 27.	2	188
4155	*Nericaſſolaſſar*, or *Nerigliſſar*	4	192
	Laboroſoarchod 9 Months.		
4159	*Nabonadius*, or *Belſhazzar*, *Dan.* v.	17	209
4176	*Cyaxares*, or *Darius*, *Dan.* v. 31. & vi. 28.	2	211
4178	*Cyrus*	7	218
4185	*Cambyſes*, or *Ahaſuerus*, *Ezr.* iv. 6.	8	226
	Smerdis, or *Artaxerxes*, *Ezr.* iv. 7. 7 Months.		
4193	*Darius Hyſtaſpis*, *Ezr.* iv. 24. *Hag.* i. 1. *Zech.* i. 1. or *Ahaſuerus*, *Eſt.* i. 1.	36	262
4229	*Xerxes*	21	283
4250	*Artaxerxes Longimanus*	41	324
	Xerxes 45 Days.		
	Sogdianus 6 M. 15 D.		
4291	*Darius Nothus*	19	343
4310	*Artaxerxes Mnemon*	46	389
4356	*Artaxerxes Ochus*	21	410
4377	*Aroſtus*, or *Arogus*, or *Arſes*	2	412
4379	*Darius Codomannus*	4	416
4383	*Alexander* the great	8	424
4391	*Philip Aridæus*	7	431
4398	*Alexander Ægus*	12	443
4410	*Ptolemy Soter* Son of *Lagus*	20	463
4430	*Ptolemy Philadelphus*	38	501
4468	*Ptolemy Euergetes*	25	526
4493	*Ptolemy Philopator*	17	543
4510	*Ptolemy Epiphanes*	24	567
4534	*Ptolemy Philometor*	35	602
4569	*Ptolemy Euergetes* II. or *Phyſcon*	29	631
4598	*Ptolemy Soter*, or *Lathyrus*	36	667
4634	*Dionyſius*, or *Ptolemy Auletes*	29	696
4663	*Cleopatra*	22	718
4685	*Auguſtus Cæſar*	43	761
4728	*Tiberius*	22	783
4750	*Caius*	4	787
4754	*Claudius*	14	801
4768	*Nero*	14	815
4782	*Veſpaſian*	10	825
4792	*Titus*	3	828
4795	*Domitian*	15	843
4810	*Nerva*	1	844
4811	*Trajan*	19	863
4830	*Adrian*	21	884
4851	*Antoninus*	23	907

The firſt of theſe till *Cyaxares* governed the *Babylonian* Empire, the next till *Alexander* called the Great the *Median* and *Perſian*, he and his 2 Succeſſors the *Macedonian*, the *Ptolemys* with *Queen Cleopatra Egypt*, and the laſt were *Roman* Emperors; ſo that on the Change from one Empire to another, here is not the whole Time that the firſt reigned, but how long it was after the Death of the foregoing one. I choſe to put down thoſe who did not reign a Year, for the better illuſtrating the Scripture Hiſtory, tho' they are not in *Ptolemy*'s *Canon*, who reckoned the whole Year to ſuch as he underſtood reigned at the Beginning of it, with ſome Exception, which was an excellent

Way to avoid the Uncertainty that might ariſe by the Parts of Years; ſo *Laboroſoarchod* beginning his Reign at the Entrance of the Spring, ended it before the next Year began, &c. which Time is not to be counted to the Amount. *Cyaxares* and his Son-in-law *Cyrus* being alſo a Kind of Partners in the Government, this Author omits the latter, and counts 9 Years to *Cyrus*. Now the Eclipſe of the Sun beforementioned being in the 4th Year of *Nebuchadnezzar*'s reigning alone by this *Canon*, which was the 6th by Scripture Account, excepting *Dan.* ii. 1. and being 65 Years before the End of the 70 Years Captivity according to *Dan.* v. 31. their Beginning falls in the 1ſt of *Nebuchadnezzar*, which was the 4th of *Jehoiakim*, *Jer.* xxv. 1. and could not begin either with *Jehoiachin*'s or *Zedekiah*'s Captivity. Again, the 37th Year of *Jehoiachin*'s Captivity was the 1ſt of *Evil-merodach*, 2 *King.* xxv. 27. from whence to the 1ſt of *Cyrus* are but 25 Years, which can make no more than 62, and from the Captivity of *Zedekiah* will be 10 Years leſs. Beſides the 26th Year of *Jehoiachin*'s Captivity, by which *Ezekiel* reckons, Ch. i. 2. &c. being the 34th of *Jehoiakim*'s, when *Tyre* was taken, and *Ithoball* its King ſlain, *Ezek.* xxix. 17. *Joſephus againſt Apion*, Lib. 1. the 70 Years are thus made up from the *Phœnician Annals*:

	Y.	M.	Am.
Baal was King of *Tyre*	10	0	10 0
Ecnibal Judge	0	2	10 2
Chelbes	0	10	11 0
Abbar	0	3	11 3
Mitgonus and *Geraſtratus*	6	0	17 3
Balator	1	0	18 3
Merball	4	0	22 3
Hirom	20	0	

Cyrus beginning his Reign, as they ſay, in the 14th Year of *Hirom*, *Joſeph.* ib. according to which the 70 Years of *Jehoiakim*'s Captivity might end exactly in the 1ſt Year of *Cyrus*, 2 *Chron.* xxxvi. 21, 22. Nay even by the *Scripture* it ſelf, *Zech.* vii. 5. it was 70 Years from *Zedekiah*'s Captivity, not to the 1ſt of *Cyrus*, but to the 14th of *Darius*, which agrees with the *Canon*. Seventy Years alſo muſt needs have been too long for *many of the Prieſts and Levites* to be living, and returned from Captivity, who remembred the Extent of the firſt Temple, *Ezr.* iii. 12. ſee alſo on *Zech.* vii. 5. and *Broughton*'s *Works*, p. 368. To conclude in Confirmation of what will be moſt for the following Purpoſe, *Ptolemy* gives account of 6 Eclipſes of the Moon obſerved in the 7th Year of *Cambyſes*, 20th and 31ſt of *Darius Hyſtaſpis*, 22d and 2 in the 23d of *Artaxerxes Mnemon*; the Truth of which appears by *Street*'s Calculation of them in his *Aſtronomia Carolina*, p. 98. as alſo another of the Moon mentioned by *Plutarch* in the *Life of Alexander*, on Sept. 20. eleven Days before his laſt Battle with *Darius*, and by *Pliny*, Lib. ii. 10.

Let us go next to that Angelical Prophecy beginning *Dan.* ix. 24. and compare it with this Account. Seventy Sevens, or 490 Years ſeem plainly foretold to end at the Death of *Chriſt*, Ver. 24. But the late noted Scheme of *Biſh. Lloyd*'s, ſo earneſtly contended for by *Marſhall* in his *Treatiſe upon the Seventy Weeks of Daniel*, and approved of by *Bedford*, *&c.* reckons 69 of thoſe Sevens to his Death, and the laſt Seven ſeparate, above 30 Years after, for the Deſtruction of *Jeruſalem*. In the firſt place let us conſider it is there poſitively ſaid, *Seventy Sevens are determined to* do ſix Things, with which that Sentence ends; and they were all not only evidently accompliſhed at or about *Chriſt*'s Death, but I obſerve thoſe latter Writers themſelves interpret it ſo, and do not pretend one of them related to the Deſtruction of *Jeruſalem*, *Marſh.* p. 2. *Bedf. Scrip. Chron.* Lib. vii. 1. 29. which I count a giving up their Controverſy at firſt. How ſtrange too is their parting the Numbers, as if 20 of the 120 Years in *Gen.* vi. 3. was to be placed a while after the Flood! Why ſhould any of the Time belong to that Deſtruction, if not to tell how long it would be to it? Nor did that take up the Space of 7 Years. The next Verſe ſhews it ſhould be 69 Sevens, or 483 Years *to the Meſſiah*; which being expounded *to his Death*, does not agree with the foregoing, nor yet with the following Verſe, where it is expreſsly ſaid it would be after that Time. Now from the 19th of *Tiberius*, when as it is agreed *Chriſt* was crucified, on the 14th of Niſan and 3d of the Month called April, back to the 7th Year of *Artaxerxes Longimanus*, when he gave the Commiſſion to *Ezra*, Chap. vii. 8. is by *Ptolemy*'s *Canon* 490 Years, which is confirmed eſpecially by the 6 Eclipſes abovementioned, 3 before and 3 after that Time, both being done in the firſt Month, Ver. 9. *Exod.* xii. 18. *Mat.* xxvi. 17. conſequently from that Commiſſion to 7 Years before the Death of *Chriſt* muſt be 483 Years, and we find him baptized, and the Holy Spirit deſcending on him in the 15th of *Tiberius*, *Luk.* iii. which was probably too about the ſame Time of the Year, that the Seaſon might be ſuitable for *John* to go on with his Baptiſm, and the Multitude reſort to him abroad, as it is ſaid of the Place, *John* iii. 23. and this is called *the Beginning of the Goſpel of Jeſus Chriſt*, *Mark* i. 1. That 15th Year, it is true, muſt not be according to *Ptolemy*'s Account, to anſwer this Computation, but *Suetonius* in *Tib.* *Paterculus*, Lib. ii. 121. & *Tacitus*, *Annal.* Lib. i. 3. inform us *Tiberius* was put in joint Government of the Provinces before the Death of *Auguſtus*, from whence it is no Wonder that the Year was dated there while *Tiberius* lived; which the Reader may ſee more fully in *Prideaux*'s *Connect.* Pt. 1. B. 5. and *Mann*'s *True Years of Chriſt*, p. 138, 139, 140. and whereas *Marſhall* makes great Objection againſt *Prideaux*, Pt. 1. Chap. 2. for leaving the *Canon* of *Ptolemy*, and he did not live to make reply; I would briefly remark, that I do not ſee why *Luke* might not compute another Way, as well as *Jeremiah*, Chap. xxv. 1. does the Beginning of the Reign of *Nebuchadnezzar* 2 Years before the Death of *Nabopollaſar*, different to that *Canon*; and *Ezra* does the 1ſt of *Cyrus*, Chap. i. 1. which by *Ptolemy* was the third. Nay *Marſhall* himſelf pleads againſt *Lancaſter*, that the Scripture Years of *Nebuchadnezzar* and *Cyrus* are not according to his *Canon*, p. 46, 44. and *Bedford* puts the Baptiſm of *Chriſt* 7 Years before his Death like *Prideaux*, *Tab.* 50. ſee more further. As to the Beginning of thoſe Years, *Lloyd*, *&c.* puts it in the 20th Year of *Artaxerxes Longimanus*, *Neh.* ii. 1. and as from thence to the Death of *Chriſt* there are but 477 Years, and by their Scheme there ſhould be 483, they reckon only 360 Days to a Year, in order to make up the Number ſo; which is a leaving the foregoing *Canon* throughout. As this Prophecy was both for and concerning the *Jews*, probably their own Years, the ſame with *Jeremiah*'s 70, Ver. 2. were intended; which muſt be ſolar, anſwerable to the preſent *Julian* or *Gregorian* ones, for their Feſtivals to be at the ſame Seaſon of the Year, *Exod.* xxxiv. 22. *Lev.* xxiii. 39. and the *Chaldean* Years where *Daniel* was, had been 365 Days from the Time of *Nabonaſſar*. In 477 Years then of 365¼ Days, are 484 times 360, within 16 Days; even *Marſhall* having tabulated the Days in every Year from *Nehemiah*'s Grant to the Death of *Chriſt*, makes it want but 33 Days of 484 ſuch Years, p. 212, 230. And if the 483 Years *to the Meſſiah*, *Dan.* ix. 25. were to his Death, as thoſe Writers compute, this is not ſo by their own Reckoning. As for their ſheltering the odd Time under the Word *after* in the next Verſe, it ſets the 2 Verſes at Variance: for is 62 Sevens there exactly ſo many Years, and the very ſame here almoſt a Year more? And why almoſt a Year, ſince the Numbers are not Years, but Sevens? *Marſhall* owns that the Year in that Country was 365 Days, yet pretends the common People uſed another of 360 Days; which would be unaccountable Confuſion to have Years of ſuch different Lengths at the ſame Time and Place, eſpecially for a People ſo polite, and under kingly Government. But the great Matter inſiſted on is, that the Prophecy is literal, and ſo the Time muſt begin at the Command to build *Jeruſalem*: whereas we find no ſuch Command to *Nehemiah*, but a Grant only at his Requeſt; and what he did build was the Wall, Gates, and Doors, Chap. iii. neither of which was mentioned by the Angel, *Marſhall* owning it is *Ditch* there: beſides that the Allowance for his own Houſe alone, naturally excludes others, *Neh.* ii. 8. Nay who ſhould he build Streets for, not carrying People with him to inhabit them? Whereas *Ezra* took many with him for Inhabitants, *Ezr.* viii. On the other hand *Prideaux* pleads for a figurative Senſe, which may be literal to *reſtore*; and that the City was built even before

fore his own Commencement of the Time; but it appears that the People who returned firſt from Captivity were diſperſed in other Parts of the Country, *Ezr.* 2. 70. & iii. 1. and hindered from building the City, Chap. iv. 21. and though they built the Temple afterwards, yet being ſettled in other Places, we may conclude the main Building of *Jeruſalem* began at the 2d Return of towards 2000 Males along with *Ezr.* Chap. viii. Now the Words for fixing the Beginning of thoſe Sevens in *Daniel* are, *the coming out of the Commiſſion to reſtore and build Jeruſalem*, Chap. ix. 25. and there was an expreſs *Commiſſion came out* in the 7th of *Artaxerxes*, which may be ſaid properly and literally *to reſtore Jeruſalem*, both in its eccleſiaſtical and civil State, *Ezr.* vii. 19, 20, 23, 25, 26. and that they might build by Virtue of it appears by Ver. 18. and the very Nature of the Caſe required that they ſhould have Houſes to dwell in. However if they built but a little then, it might be ſufficient to fulfil the Prophecy, ſince that allows ſeven Sevens of Years, for doing the Streets and Ditches. *Marſhall* would have both the Verbs to mean only *build again*, according as our *Eng. Tranſ.* has it in the latter Part of the Verſe: ſo another might plead in the ſame Manner, that the latter ſhould be like the former. The firſt Verb for *reſtore* is a perfect one of it ſelf, and if it may ſometimes be rendered with another *again*, for the ſake of the *Eng.* Expreſſion, it is when it plainly ſignifies no more as ſeparate: which is not the Caſe here, by *Marſhall*'s arguing for the one, and againſt the other.

To proceed to the laſt Seven in the 27th Verſe, how do the Abetters of the new Scheme trifle, when they explain *his confirming the Covenant with many*, by the *Romans* making Peace with two or three other Nations? For which *Marſhall* has ſet out three Years and a half, p. 270, 271, 272. though by the Text it belongs as well to the whole Seven. How much more ſuitable was the preaching of the Goſpel, &c. by *John* and *Chriſt* ſeven Years! As *Chriſt*'s own Preaching and Death, in the laſt Half of it, aboliſhed the legal Offerings. What follows after is agreed to belong to the Deſtruction of *Judea* and *Jeruſalem* by the *Romans*. And *Chriſt*'s applying it to that Time, *Mat.* xxiv. 15. is no Proof, as is pretended, *Bedf. Scr. Chr.* L. vii. 1. 26. that the laſt Seven was then. On the contrary Ver. 24. ſhews that the whole ſeventy Sevens ended before, which *Iſ. Newton* in his *Obſervations on the Prophecies of Daniel*, Chap. x. interprets to begin alſo in the 7th Year of *Artaxerxes*, and end at the Death of *Chriſt*.

I chooſe to add a little concerning the Time of *Chriſt*'s Birth, as our common Account is found to be wrong, and as it will be a ſtrong Confirmation of what I have been pleading for above. He muſt be born a conſiderable while before the Death of *Herod* the Father of *Archelaus*, by *Mat.* iii. *Joſephus* gives Account that *Herod* died a little before the Paſſover, *Ant.* Lib. xvii. 11. and that there was an Eclipſe of the Moon at Night a little before his Death, *Ant.* Lib. xvii. 8. which Eclipſe appears to be a total one, on the 20th of the Month called January, about 5 o-clock in the Evening. in the 4712th Year of the *Julian Period*, *Bedford*'s *Scrip. Chron.* Book viii. Sect. 9, 10. As this was in the Beginning of that Year, and as *Chriſt* was born towards the End of a Year, we may conclude it was in the 4709th of that Period, four Years before the common Æra, by the Wiſe Men's coming out of the Eaſt, their Stay there, and the Slaughter of the Children afterwards, at and about *Bethlehem*; which alſo extending to thoſe who were two Years old, according as *Herod* had diligently enquired *Chriſt*'s Age of the Wiſe Men, to whom the Star probably appeared when he was born, he may be ſuppoſed in his 2d Year then, of which ſee *Light. Harm.* 4 *Evan.* and by going into *Egypt*, and remaining there as it ſeems a conſiderable Time, *Mat.* ii. 14, 15. he might well be upwards of two Years old. Beſides the *Jews* ſaid to *Chriſt*, *This Temple has been building* 46 *Years*, *Joh.* ii. 20. as it ſhould be rendered, becauſe it was building ſeveral Years after that, *Joſeph. Antiq.* Lib. xx. 8. ſee alſo *Univer. Hiſt.* B. II. Chap. ii. 5. whereas *King Herod* propoſed the new building it to the *Jews* in the 18th Year of his Reign, *Joſeph. Antiq.* Lib. xv. 14. probably towards the End of it at the Paſſover in the 1ſt Month, his Reign beginning about the 3d Month; but they were unwilling to have the old one pulled down, for fear he ſhould not build a new one: upon this he undertook to get all the Materials ready firſt, which would likely take up more than a Year, before it began to be built. So that from 19 Years of *Herod*'s Reign to 34 the whole are 15 Years, out of which taking 2 for the Age of *Chriſt*, there remain 13 at his Birth; from whence it follows, that *Chriſt* was 33 Years old when the *Jews* uttered the above-mentioned Expreſſion to him, which being a little before the firſt Paſſover in his Miniſtry, *Joh.* ii. 11, 12, 13. rightly agrees with his Birth and the Prophecy in *Daniel*, as already placed. Now it appearing, and being acknowledged, by the 4 Paſſovers found in *Joh.* ii. 23. & v. 1. & vi. 4. & xi. 55. and according to *Uſher*, *&c.* that *Chriſt*'s publick Miniſtry continued about or towards 3 Years and a half; which is either reckoned from his Baptiſm in his 30th Year, or after *John* had been 3 Years and a half in his Miniſtry; the Conſequence from this is evident, that *Chriſt* was not born in either of the 2 Years after that in which I put it, becauſe it agrees with neither of the Reckonings, much leſs with any Year before theſe three, and it could not be after, becauſe *Herod* was then dead.

Mann indeed in his late *Diſſert. of the true Years of the Birth and Death of Chriſt*, reckons the Continuance of *Chriſt*'s Miniſtry to be but one Year and Part of another; for this he ſuppoſes the 6th Chap. of *John* ſhould be put before the 5th, and that *the Paſſover* ſhould not be in Chap. vi. 4. which may be taken for an Acknowledgment, that his Calculation does not agree with the *Scripture* as it is, and conſequently does not require, any more than it deſerves, an Anſwer to be made to it, the *Scripture* it ſelf being an Anſwer. He alſo places the Birth of *Chriſt* in An. *P. J.* 4707, farther from the *com. Accompt* than mine, of which enough already; and his Death in 4739: on which latter I would juſt remark, that *Valerius Gratus*, as *Joſephus* relates, *Antiq.* L. xviii. 3. was ſent Governor by *Tiberius Cæſar* from *Rome* into *Judea*, where he ſtaid eleven Years, and *Pontius Pilate* was ſent to ſucceed in his Place; now 11 being added to 4728 of the *Jul. Per.* the Beginning of *Tiberius*'s Reign in *Ptolemy*'s Canon, make 4739 for the Commencement of *Pilate*'s Government, and *Chriſt*, by *Mann*'s Computation, was put to death almoſt in the Beginning of that Year; how then could *Pilate* govern there when *John the Baptiſt* began his Miniſtry? as we read, *Luk.* iii. 1, 2. and have killed the *Galileans*, ſo long before *Chriſt*'s Death as in *Luk.* xiii. 1? As for *Tiberius* beginning his Reign ſomething before 4728, it muſt ſo take up ſome Time for *Gratus* to be ſent from *Rome*, who ἔνδεκα ἔτη αἰατρίψας ἐν ἰουδαίᾳ, *dwelt* 11 *Years in Judea*, ſays *Joſephus*. Let me add, that *Mann* owns and aſſerts, the Jewiſh Paſſover fell on a Friday, the Year in which I have computed the Death of our Lord to be, and not in ſix Years before: here alſo it is placed by thoſe two great Chronologers *Scaliger* and *Uſher*.

Moreover *Joſephus* ſays, *Herod* was declared King of the *Jews* by the *Romans* in the 184th *Olympiad*, when *C. Domitius Calvinus* the 2d time and *C. Aſinius Pollio* were Conſuls, *Antiq.* Lib. xiv. 26. and that he beſieged and took *Jeruſalem*, by which he was ſettled King, in the 185th *Olympiad*, when *Marcus Agrippa* and *Canidius Gallus* were Conſuls, *Antiq.* L. xiv. 28. which was three Years after the other, the former being in the Year of the *Jul. Per.* 4674, and the latter in 4677: *Joſephus* next informing us that *Herod* died 34 Years after the Expulſion of *Antigonus*, when *Jeruſalem* was taken, and 37 from his being declared King by the *Romans*, *Antiq.* L. xvii. 10. each amounts to 4711; and *Herod* really reigning ſo many Years, the Overplus will bring it into the 4712th Year of the *Jul. Per.* as before computed: for the laſt Year of the 184th *Olympiad* ended at the full Moon after the Summer Solſtice, ſo that *Herod* muſt be made King at *Rome* before, and *Jeruſalem*, *Joſephus* ſays, was taken in the 3d Month; whereas *Herod* did not die, as we have already found, till towards the End of Winter, after another Year of the *Jul. Per.* began, which was on the 1ſt Day of the Month called *January*,

reckoning 37 and 34 Years from thoſe Conſuls above-mentioned, *Herod*'s Death fell out in the Conſulſhip of *L. Cornelius Lentulus* and *M. Valerius Meſſalinus*.

Joſephus ſays further, in his *Wars of the Jews*, L. ii. 6. that *Archelaus*, who was *Herod*'s Son and Succeſſor, was baniſhed in the 9th Year of his Reign, *Bell. Jud.* B. ii. 6. which *Dio Caſſius*, Lib. 5. relates was done when *Æmilius Lepidius* and *C. Arun. Nepos* were Conſuls; from whence counting 8 Years back in the Liſt of the *Roman* Conſuls, the Beginning of his Reign falls in the Time of the ſame Conſuls as *Herod*'s Death does before. The 37th and laſt Year of *Philip* likewiſe, another of *Herod*'s Sons who had Part of his Dominions, *Luk.* iii. 1. being the 20th of *Tiberius Cæſar*, *Joſeph. Antiq.* Lib. xviii. 6. and that the 4747th of the *Jul. Per.* by the Subſtraction of 36 there remains 4711: which comes right, ſuppoſing *Joſephus* to reckon from *Herod*'s 34 Years, that the Numbers might agree when joined together; for from 4677 above to 4747 are 70 Years, the Sum of both their Reigns. If thoſe Numbers might be made to agree with the 4711th Year, the Want of an Eclipſe ſhews that *Herod*'s Death could not be then. The Eclipſe mentioned by *Whiſton* in his *Aſtronomy*, and *Mann* in his *Chronology*, on the 13th of the 1ſt Month called March at 3 in the Morning was too near the Paſſover for what *Joſephus* relates to be between, and too late in the Night for publick Obſervation, as well as incoherent with the other Numbers, being in the 4710th Year.

The common Epocha cannot be right, being after *Herod*'s Death, and was framed by *Dionyſius Exiguus* a Roman Abbot, as late as the Year 525, as in *Cave*'s *Chartophilax* through Miſtake of the 15th Year of *Tiberius*, *Luk.* iii. 1. which he counted from the Death of *Auguſtus*, as *Marſhall* does. The Year reckoned that Way was in the 4742d of the *Jul. Per.* and *Chriſt* being then in his 30th Year, *Luk.* iii. 23. he was conſequently born by that Account in the 4713th of the *Jul. Per.* (according to which the preſent Date is) almoſt 2 Years after *Herod*'s Death, by the Times of both as above. This Abſurdity utterly ruins the great Labour which *Marſhall* has taken about it: as on the other hand, the firſt Computation of *Chriſt*'s Birth eſtabliſhes the reckoning the 15th Year of *Tiberius*, from his being made Partner with *Auguſtus* in the Empire; for that being 4 Years ſooner, the Birth of *Chriſt* according to it falls in the ſame 4709th Year of the *Julian Period*; where the great *Uſher* alſo places it, as well as the famous *Dr. Hen. Moore* in *Paralipomena Sacra*. The Diſtance of which from the preſent Time, may be eaſily counted any Year, by adding 4 to the common Æra; as the *Jul. Per.* may, by adding 4713 to the ſame.

In behalf of the vulgar Epocha, the learned *Gregory* in his *Notes and Obſervations upon ſome Paſſages of Scripture*, pr. 1650, drawing out an Aſtrological Scheme of *Jeſus Chriſt*'s Nativity on Dec. 25 at Midnight, in the common Year of Reckoning, with ſome ſilly if not impious Remarks; ſays he was for that Accompt, *as well in reverence to the Tradition of the Church, as for the rare Appearances in the Scheme it ſelf, ſufficient of their own Strength to evidence, that this was the time both for the year and day, though Reaſon and Tradition ſhould pretend againſt it.* Which Arguing may help the Reader to be of a different Opinion; ſeeing that ſo very ill ſupported, and conſidering too that by the Diſcoveries and Alterations made in Aſtronomy ſince, the Scheme is probably calculated wrong.

The placing *Chriſt*'s Birth Dec. 25. bears the Mark of mere Uncertainty, however as to the particular Day: for our Julian Year being 11 Minutes too long, thoſe Minutes amount to a Day in 131 Years, which brought back the Winter Solſtice or ſhorteſt Day to Dec. 12 from the 25, till ſince altered; where the Birth of *Chriſt* was placed, upon that ſlender Account, as being a noted Day.

Before I conclude this difficult Subject of *Chronology*, I have Something more to add. There is Mention made of a ſeventh Year of Reſt in 1 *Maccab.* vi. 49, 53. and of the 150th Year, Ver. 20. i. e. of the *Seleucidæ*, beginning with the Reign of *Seleucus* King of *Syria*, in the 5th Year of the nominal Reign of *Alexander Ægus*, as in *Prideaux*'s *Table*, which Æra with the Sabbatical Years both began in Autumn, *Lev.* xxv. 8, 9. and what is ſpoken of in the 150th Year above-mentioned is a Siege, which being Summer Work, appears from hence to be in the latter End of that Year; ſo that conſidering what follows in the ſame Chapter, eſpecially Ver. 29, 52. the next muſt be the Sabbatical Year, in which alſo *Demetrius* went from *Rome*. 1 *Mac.* vii. 1. Now from the *Iſraelites* Entrance into *Canaan* to the End of the Captivity in the firſt of *Cyrus* being 924 Years, from thence to the 5th of *Alexander Ægus* 224, theſe added to 151, make 1299; out of which taking the fifties for Jubile's, as on the *Tables of the Kings*. there remain 49, whoſe laſt is a Sabbatical Year. This was in the 4552d of the *Jul. Period* according to *Prideaux*, whom *Bedford* follows, and continues citing in the 47th *Table* of his *Scripture Chronology*, yet reckons the Sabbatical Year 2 Years before; which being the 149th Year of the above-mentioned Æra uſed in *Maccabees*, manifeſtly deſtroys the whole Computation of *Bedford*'s Sabbatical Years, of which he ſpeaks ſo much, and even puts it in the Title of his Book: ſo the 14th and 15th Years of *Hezekiah*, already obſerved as one of thoſe ſeventh Years and a Jubile, are by *Bedford*'s *Table* 46 the 3 and 4 after a Sabbatical Year.

Next to the *Ptolemaick Canon* in thoſe Times, may be counted the *Chronicon Alexandrinum* from an old Library in *Sicily*, which gives the Succeſſion of the high Prieſts after the Captivity as follows.

	Y.	Am.	J.P.
Jeſhua, *Neh.* xii. 10. - - - - -	53 -	53 -	4178
Joiakim, ib. - - - - -	30 -	83 -	4231
Eliaſhib, *Neh.* xii. 10, 22 - -	40 -	123 -	4261
Joiada, ib. - - - - -	40 -	163 -	4301
Johanan, *Neh.* xii. 22. called *Jonathan*, Ver. 11. - - - - - -	32 -	195 -	4341
Jaddua, *Neh.* xii. 11. 22. - -	20 -	215 -	4373
Onias 1. - - - - -	21 -	236 -	4393
Simon called the Juſt - -	14 -	250 -	4414
Eleazar - - - - -	15 -	265 -	4428
Manaſſeh - - - - -	26 -	291 -	4443
Onias 2. - - - - -	33 -	324 -	4469
Simon 2. - - - - -	22 -	346 -	4502
Onias 3. - - - - -	24 -	370 -	4524

Alexander the Great coming to Jeruſalem, as *Joſephus* relates, the Year before the laſt Defeat of *Darius*, as appears by *Quintus Curtius*, Lib. 4. *Diodorus Siculus*, Lib. 17. & *Juſtin*, Lib. 11. and *Jaddua* the high Prieſt going out to meet him; by the Computation both in this *Catalogue* and the *Canon* of *Ptolemy* falls in the 10th Year of *Jaddua*'s Prieſthood: ſo that this may confirm the Time of the *Perſian* Kings, which it takes in ſo compleatly, wherein is greater Difficulty and Uncertainty in Authors, than there is in that of the following Kings; ſo that ſome who would begin *Daniel*'s 490 Years beforementioned from the firſt Year of *Cyrus*, ſhorten the Time of the *Perſian* Monarchy from 205 to about 130 Years, whom thoſe two moſt approved *Liſts* of Succeſſion may each of them confute, for which Purpoſe they are partly inſerted.

The Æra of the *Seleucidæ* beginning the 12th Year after *Alexander* ſtyled the Great, by comparing thoſe two *Catalogues* together, this ends at the 146th Year of that Æra, the ſame in which *Judas Maccabeus* took the Command of the *Jews* on him, 1 *Mac.* iii. 70. & iii. 1. It appears indeed that *Onias* died before, 2 *Mac.* iv. 34, 35. which *Prideaux* puts 5 Years, abating ſo many from *Simon* called the Juſt, upon the Authority of *Euſebius*; but I rather think the Shortneſs is occaſioned by ſome of thoſe Numbers being not full Years, or the Years of *Onias* reckoned to *Judas*, omitting the Uſurpation of *Menelaus*, and that *Onias* was not ſlain ſo long before: for *Antiochus Epiphanes* beginning his Reign in the 2d Year of the 151ſt *Olympiad*, 1 *Mac.* i. 10. nine Years before *Judas Maccabeus* was made Captain, the Olympick Games would be 3 Years after, 2 *Mac.* iv. 7, 18. and other 3 Years, Ver. 23. would make ſix, and by what follows the Death of *Onias* is not likely to be ſooner than the next Year. Or to reckon the laſt 3 Years from the coming of *Antiochus* to *Jeruſalem*, Ver. 21, 22. which was in his 3d Year, and towards the End of it too, as ſeems by *Prideaux*'s own Account,

Account, Anno 173, it makes but little Difference. The Government of the three next, *Judas*, *Jonathan* and *Simon* is recorded by the Years of the *Seleucidæ*, which is continued in *Josephus*, *Antiq.* Lib. xx. 8.

	Y.	Am.	J.P.
Judas Maccabeus, 1 *Mac.* ix. 3, 18.-	6 -	376 -	4548
Jonathan, 1 *Mac.* xiv. 27. - -	17 -	393 -	4554
Simon, 1 *Mac.* xvi. 14. - -	8 -	401 -	4571
John Hyrcanus, 1 *Mac.* xvi. 23, 24.	30 -	431 -	4579
Aristobulus 1. - - -	1 -	432 -	4609
Alexander Jannæus - - -	26 -	458 -	4610
Hyrcanus - - - -	12 -	470 -	4636
Aristobulus 2. - - -	3 -	473 -	4648
Hyrcanus again - - -	23 -	496 -	4651
Antigonus - - - -	3 -	499 -	4674
Herod - - - -	34 -	533 -	4677

Some small *Notes* I would subjoin to this last Part of the *Catalogue* before I apply it to its main Use. The *Asmonæan* Race ending at *Herod*, and he being an *Idumæan*, was King only, not high Priest. In 1 *Mac.* xvi. 14. the *Eng. Bibles* that I have examined have *threescore*, which must be wrong, and upon consulting both the *Latin* and *Greek*, I found *seventy* in the room of it. Of the 12 Years of *Hyrcanus*'s high Priesthood at first, 9 were while his Mother *Alexandra* had the Government; the rest indeed is in *Josephus*'s 3 Months, but by an Error, according to *Usher* and *Petavius*, for 3 Years: for it is plain that Time, and the 3 Years of *Aristobulus* were 6 Years, by the Consuls of *Rome* whom *Josephus* names, *Antiq.* Lib. 14.

Now if to 4178 the Year of the *Jul. Per.* at the End of the Captivity, we add this Amount 533, it comes to the 4711th of the *Julian Period*, the same which was reckoned with the Overplus for the Death of *Herod* before: from whence arises the Confirmation of those two Points, as already related; that our present Æra of *Christ* is wrong, and that *Luke* counted the Years of *Tiberius Cæsar* from his being made Partner with *Augustus*.

Cumberland in his *Origines Gentium*, pag. 178. mentions the Testimony of *Varro* (esteemed the most learned *Roman*) that there were about 1600 Years between the Flood and *Olympiads*; to which my *Tables* only, that I know of, among the Moderns do agree: for from the 2348th Year of the *Jul. Per.* at the Flood by my Computation, to the 3938th when the first Year of the first *Olympiad* was, is 1590 Years; whereas others fall many short, and by the *Table* in *Cumberland*'s Book it would be but 1573.

By *Josephus*'s mentioning some Sabbatical Years about his own Time, which he must needs know, and no Jubiles, which were more remarkable, it seems as if the latter were dropped, as the former, or rather both, had been before the *Babylonian* Captivity, 2 *Chron.* xxxvi. 21. *Lev.* xxvi. 35. from hence might arise an Alteration of the Sabbatical Years, spoken of by *Maimonides*, *De Shemittah & Jobel*, Cap. x. and *Petavius*, *De Doctrina Temporum*, Lib. ix. 26. Two such Years *Josephus* says were, when *Herod* took *Jerusalem*, and the Year before the Destruction of it by *Titus Vespasian*, Lib. iv. 18. & xiv. 28. which being in the Years of the *Jul. Per.* 4677 and 4782, are 105 Years distant, which are sevens of Years. But the Sabbatical Year in which he says *Simon Maccabeus* was slain, 1 *Mac.* xvi. 14, agrees neither with his other, nor with that mentioned, Chap. vi. 49, 53. which may be supposed owing either to some Change of the Years, or *Josephus*'s Mistake, by its being so long before his Time.

The 7 Stars being counted *watery*, by the ancient *Greek* and *Latin* Authors; *Ovid* writing. *Fast.* v. 165. *Ore micant Tauri septem radiantia flammis Sydera, quas Hyadas Graius ab Imbre vocat, the seven Stars glittering with Rays shine in the Bull's Mouth, which the Greeks call Hyades from the Rain*, as *hyo* in *Greek* signifies *to rain*; might not one imagine that the Tradition first rose from those Stars being foremost, at the Beginning of the first Sign, that is with the Sun at the Entrance of the Spring Quarter, when *Noah*'s Flood was on the Earth, if they were really there at that Time? Now the Præcession of the Equinox is reckoned, as I remember, by *Street* in his famous *Caroline Tables* 48 Seconds in a Year, but by our late Astronomers something more, and for the sake of an even Number 50″, so that 49 ½ may seem more exact. Next *Lucida Pleiadum* the brightest Star of the seven, being put in *Flamsted*'s *Brittanic Catalogue* in *Taurus* 25° 40′ 8′ for the Year 1690, which was the 6403d of the *Jul. Per.* by dividing the Longitude by that yearly Præcession, the Quotient is 4049 Years nearest, to be substracted from 6403; which comes to 2354, but 5 Years after the Flood by my *Tables*.

There is another great noted Star called *Aldebaran*, that is *the Leader*: for *debar* with the *Chaldeans*, the very ancient Astronomers, signifies *to lead*, as may be seen in *Buxtorf*'s *Chald. Lexicon*, *an* is the Termination of a verbal Noun, and *al* the Article of the *Arabians* for *the*, who prefixed it; from whence is the whole Name, which with the *Arabians* and *Persians* reckoning *Taurus* our second their first Sign, *Gravius De Siglis Arabum & Persarum Astronomicis*, p. 1, 8, 9. may lead us to think *Aldebaran* was counted the first Star, for that it was really so appears by Calculation. In the *Catalogue* and at the Time above-mentioned its Distance past the Equinox is 65° 27′ which divided by 49″ ½, and substracted as before, reaches back to the Year of the *Jul. Per.* 1643; being 29 Years after the Death of *Adam*, and 34 before the Translation of *Enoch*, according to the *Table* on *Gen.* 5. which is as early as we may suppose such an Observation preserved: and *Origen* relates that some of *Enoch*'s *Writings*, containing the Courses and Names of the Stars, was found in *Arabia Felix*, *Hom.* 1. in *Num.*

NOTES upon the BOOK of HOSEA.

CHAP. I.

THE Lord's Commiſſion which Hoſea the Son of Beeri had, in the Time of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah, and in the Time of Jeroboam the Son of Joaſh, King of Iſrael.

2. The Beginning of the Lord's Commiſſion by Hoſea: to whom the Lord ſaid, Go, take thee a Wife of Whoredoms, and Children of Whoredoms; becauſe the Country is quite gone a whoring from after the Lord.

3. So he went, and took Gomer the Daughter of Diblaim; who conceived, and bore him a Son.

4. Upon which the Lord ſaid to him; Call his Name Jezreel: for within a little while I will puniſh the Family of Jehu for the Blood of Jezreel, and make the Kingdom of the Family of Iſrael ceaſe.

5. At which Time I will break the Bow of Iſrael in the Vale of Jezreel.

6. And ſhe conceived again, bearing a Daughter, when he ſaid to him; Call her Name Not compaſſionated: for I will again no more have compaſſion upon the Family of Iſrael, but will quite take them away.

7. Yet upon the Family of Judah will I have compaſſion, and ſave them by the Lord their God; not ſaving them either by Bow, Sword or War, by Horſes or Horſemen.

8. At length having weaned Not compaſſionated, ſhe conceived, and bore a Son.

9. Then he ſaid: Call his Name Not my People; for you are not my People, nor am I for you.

10. However the Number of the Iſraelites ſhall be as the Sand of the Sea, which cannot be meaſured nor numbered; and in the Place that it is ſaid to them, You are not my People; it ſhall be ſaid to them, *You* are the Sons of the Living God.

11. And the Sons of Judah with thoſe of Iſrael ſhall be gathered together, make them one Head, and come up from the Country: for great will be the Day of Jezreel.

Ver. 1. *Jeroboam*] and the reſt that followed, whom the Times of thoſe Kings of *Judah* ſhewed.

Ver. 2. *Beginning*] Since it was 66 Years from the Death of *Jeroboam* to the Reign of *Hezekiah*, and *Hoſea* was old enough to have a Wife at firſt, we may ſuppoſe he did not propheſy long in their Reigns; I therefore reckon him, and *Joel* with him, as beginning but about a Year before *Amos*, the Times of which two latter ſee.

Ib. *Whoredoms*] The Affair ſeems to be, that *Hoſea* really married a Woman, that was a Harlot before, and the firſt Child by her was his own, Ver. 3. who has not an ill Name like the other two, Ver. 4, 6, 9. which latter I ſuppoſe upon her turning Adultereſs were by another Man, according to Chap. ii. 4, 5, 7. and ſo ſhe being divorced, the Prophet was ordered to take her again, but ſhe was to ſtay for him a while, Chap. iii. 1, 3. & ii. 7. *Jun.* and *Trem.* inſiſt that it was but a Viſion, becauſe he could not really take the Children, and have them alſo born afterwards: but there is no Neceſſity that *take* ſhould relate to the *Children* at the ſame Time it does to the *Wife*, only that he ſhould have them afterwards; as a ſecond Object of a Verb, for Brevity, may be leſs ſtrictly affected by it. And as there are no Words that ſo much as intimate a Dream or Viſion; and *it is not conſiſtent for this to have been only in a Viſion*, ſays *Mercer* in hoc Loc. the Time likewiſe is too long, being ſeveral Years, and the weaning of one before ſhe had another, Ver. 8. which appears to be told not with reſpect to the Prophecy, but as a Circumſtance of the Narration, all confirm the whole to be Matter of Fact, like that in Chap. iii. the wrong and abſurd Notion of which perhaps has moſtly conduced to make it be thought viſionary, by *Aben Ezra*, *Kimhi* and *Jerome*, in their *Commentaries*. The Word *take* however claims its proper Signification on its neareſt Object *Wife of Whoredoms*, whom he could not take ſuch, unleſs ſhe was ſo at that Time; and it is better to ſuppoſe a naughty Woman would continue the ſame, than another become ſo: as for its not ſuiting ſo well with God's taking *Iſrael* to be his People, it is not the Nature of Compariſons to agree in every Circumſtance; yet the *Iſraelites* in *Egypt*, when God peculiarly took them for a People to himſelf, might be repreſented by a Harlot, according to *Ezek.* xxiii. 3, 8. The learned *Piſcator* turns it in his *Commentary* on this Place, *Accipe tibi ſcortum, & natos ſcorti* gigne; *Take thee a Harlot, and* beget *Children of the Harlot*; and *Caſtellio* more elegantly to the ſame Purpoſe, *duc uxorem meretricem, liberos geniturus meretricios.* The Lord forbade only Prieſts to marry ſuch, *Lev.* xxi. 7. which the Command of God would have diſpenſed with, if it had; however Whoredom does not forfeit a Permiſſion to marry; for this ſee alſo *Grotius.*

Ver. 4. *the Family of Jehu*] as ſhewn 2 *King.* xv. 8, 10, 12.

Ver. 5. *Vale of Jezreel*] *Jerome* here writes, *In hac commiſſo certamine ab* Aſſyriis *cæſus eſt* Iſrael, *In this the Battle was fought when* Iſrael *was beat by the* Aſſyrians; which he ſays is large, of above ten Miles Extent.

Ver. 6. *take away*] *old Lat. forget*, by ſuppoſing the *Heb.* Root to be נשה when it was נשא

Ver. 11. *great*] as before, Ver. 5. and [for] as if, *they ſhall be gathered, for they will be diſperſed*; not this to be when they were gathered, as ſome ſtrain *for*.

CHAP.

CHAP. II.

CALL your Brothers My People, and your Sisters Compassionated.

2. Plead with your Mother, plead; for she is not my Wife, nor am I her Husband: so let her put away her Whoredoms from her Face, and her Adulteries from between her Breasts;

3. Lest I should strip her naked, and set her as in the Day that she was born, as also make her like a Wilderness, put her like a dry Country, and cause her to die with Thirst;

4. And not have compassion upon her Children, because they are the Children of Whoredoms.

5. For their Mother commits Whoredom, she that conceived them does shamefully: for she says, I will go after my Lovers, who give my Bread and Water, my Wool and Flax, my Oil and Drink.

6. Therefore behold I will hedge up thy Way with Thorns, and fence *it* with a Fence; insomuch that she shall not find her Paths.

7. And though she follows her Lovers, she shall not overtake them; nor though she seeks for them, find: so that she shall say, I will go back again to my former Husband; for it was then better with me than now.

8. Since she does not know that I give her Corn, Wine and Oil, as likewise cause the Silver to increase for her, and the Gold that they make up for Baal.

9. Therefore I will take back my Corn in its Season, and my Wine in its appointed Time; as also take away my Wool and Flax, *that* were to cover her Nakedness.

10. And now will I discover her Vileness in the Sight of her Lovers; and no Man shall deliver her from my Hand.

11. I will also make all her Joy cease, her Feast, New-moon and Sabbath, with every one of her appointed Times.

12. Besides I will make her Vine and Fig-tree desolate, of which she said, They are my Hire, which my Lovers gave me; I will even make them a Wood, and the wild Beasts shall eat them.

13. And I will punish her for the Days of the Baals, in which she burnt incense to them, and was decked with her Ear-ring and Jewel, going after her Lovers; and forgot me, says the Lord.

14. By reason of which behold I will persuade her, and cause her to go to the Wilderness; that I may speak kindly to her.

15. From whence I will give her Vineyards to her, and the Vale of Achor for a Door of Hope; where she shall sing as in the Days of her Youth, and as on the Day of her coming up from the Country of Egypt.

16. At which Time, says the Lord, thou shalt call me My Husband; and shalt no more call me My Baal.

17. Since I will put away the Names of the Baals from her Mouth; and they shall be remembred by their Name no more.

18. I will further make a Covenant for them at that Time with the Beasts of the Field, with the Fowls of the Air, and the creeping Things of the Ground; the Bow, Sword, and War will I also break from the Earth, and cause them to lie down securely.

19. Moreover I will espouse thee to me for ever; and that in Righteousness, Judgment, Kindness and Compassions.

20. I will even espouse thee to me in Faithfulness; and thou shalt know the Lord.

21. At that Time too will I answer, says the Lord, I will answer the Heaven; and that shall answer the Earth;

Ver. 1. *Call*] *Prideaux* in *Connect.* Anno 446. relates from divers Authors, that *Cardinal Hugo*, who flourished about the Year 1240, first divided the *Scripture* into Chapters, which from the *Latin* was afterwards done in *Hebrew* by *Nathan* the *Jew*. As this Division is therefore of no Authority to direct the Sense, it appears this Verse belongs to that which goes before, not to what follows, which is of a contrary Kind; and it seems to be joined to the latter, only because both are imperative, and this Verse begins it. *Jun.* and *Trem.* notwithstanding translate, *o populo mi*, *o my People*, and *o misericordiam consequuta*, *o compassionated*, as if those were ordered to say to their Brothers and Sisters what follows in the next Verse, and those who are so commanded are supposed to be the better Sort of them: according to which the Brothers and Sisters being the bad ones, were not fit to plead with the Mother to make her good; nay indeed who was the Mother after this Manner? It is further invalidated by the Participle rendered *Compassionated* being feminine, and so belonging to *Sisters*; I might also say singular, and therefore not belonging to the Verb; see further *Grotius*.

Ver. 2. *Plead*] that she may enjoy the foregoing Blessings.

Ver. 7. *so that*] *Jerome* excellently, *Ex quo intelligimus, &c. Hence we understand, that Harms befal us by the Providence of God, that we may not have those Things which we desire, and may be forced as it were, by the various Troubles and Afflictions of this Life, to turn again to serving God*, *Comment.*

Ver. 13. *punish her for*] which is intelligible, as the like in the *com. Transf.* Chap. iv. 9, 14.

Ib. *the Baals*] being evidently more than one, especially by *Names*, Ver. 17.

Ver. 15. *Vale of Achor*] mentioned *Josh.* vii. ult.

Ib. *for a Door of Hope*] *Sicut scil.* Israelitæ *quum ex deserto in vallem istam perveniissent, spem conceperunt totius terræ* Chanaan *occupandæ: that is as the* Israelites, *when they were come out of the Wilderness into that Valley, had the Hope of possessing the whole Country of* Canaan, *Piscator, Schol.* with *Jun.* and *Trem.* to the same Purpose.

Ver. 16. *Baal*] which also signifies *Husband* or *Master*; the Dislike to the Name being because the Idols were so called, Ver. 17.

Ver. 21. *answer*] the Demands, by supplying what is wanted, the Word properly meaning so.

22. And the Earth ſhall anſwer the Corn, Wine and Oil; and they ſhall anſwer Jezreel.

23. Nay I will ſow her for my ſelf in the Earth, and have compaſſion upon her not compaſſionated: ſaying to a People not mine, Thou art my People; and it ſhall ſay, *Thou* art my God.

CHAP. III.

AND the Lord ſaid to me, Go again, love the Woman who is loved of a Neighbour, and an Adultereſs: as the Love of the Lord is to the Iſraelites, though they look to other gods, and love the Bottles of Wine.

2. So I purchaſed her to me for fifteen *Shekels* of Silver, and a Homer and a half of Barley.

3. To whom I ſaid, Abide for me a great while, do not commit Whoredom, nor be for any Man; and I will be likewiſe to thee.

4. For the Iſraelites ſhall abide a great while with no King, no Prince, no Sacrifice, no Statue, no Ephod, nor Teraphs.

5. Afterwards the Iſraelites will again ſeek for the Lord their God, and David their King; fearing the Lord and his Goodneſs, in the latter Days.

CHAP. IV.

HEAR the Lord's Commiſſion, O Iſraelites: for the Lord has a Contention with the Inhabitants of the Country; becauſe there is no Truth, no Kindneſs, nor yet Knowledge of God there.

2. By ſwearing, lying, murdering, ſtealing, committing Adultery, they break out; and Blood reaches to Blood.

3. Therefore the Country ſhall mourn, every Inhabitant in it languiſh, with the Beaſt of the Field, and the Fowl of the Air; and the Fiſhes alſo of the Sea ſhall be gathered up.

4. However let no Man contend with, nor reprove another; ſince thy People are like thoſe who contend with the Prieſt.

5. And thou ſhalt fall in the Day, as the Prophet alſo ſhall with thee in the Night; and I will cut off thy Mother.

6. My People are cut off, by being without Knowledge: for thou rejecteſt Knowledge, ſo I will reject thee from being a Prieſt to me; and thou forgetting the Law of thy God, I will alſo forget thy Children.

7. As they multiply, ſo they ſin againſt me: I will change their Glory into Baſeneſs.

8. They eat the Sin of my People, and lift up its Soul to their Iniquity.

9. And it ſhall be as with the People, ſo with the Prieſt; whom I will puniſh for their Ways, and render their Deeds to them.

10. For they ſhall eat, and not be ſatisfied; go a whoring, and not increaſe; becauſe they have left obſerving the Lord.

11. Whoredom, and Wine, particularly new Wine, take the Heart.

12. My People aſk of their Wood, and their Staff tells them: for the Spirit of Whoredoms cauſes to go aſtray, ſo that they go a whoring from under their God.

13. They ſacrifice upon the Tops of the Mountains, and burn incenſe upon the Hills, under the male Oak, the Poplar and female Oak, becauſe the Shadow of it is good: therefore your Daughters commit Whoredom, as do your Spouſes Adultery.

14. I do not puniſh your Daughters, though

Ver. 22. *Jezreel*] the Place of *Iſrael*'s Deſolation, Chap. i. 5. put I ſuppoſe for the Deſolation it ſelf; of which *Annotators* make poor Work.

Ver. 1. *the Woman*] not *a* for *any*.

Ib. *Neighbour, and*] which ſuit together: as indeed do *friend, yet* in our *com. Bib.* taking *friend* for *Hoſea* himſelf; but that muſt be ſtraining it, and why ſhould he be bid to love, whom he did love? The Word in *Heb.* being the ſame, *Caſt.* tranſlates it, *alterius ac, of another and*; *Leo Jud. proximo tuo, nempe, by thy Neighbour, namely.*

Ver. 4. *Teraphs*] The Things here mentioned being idolatrous ones, which they much valued; of which ſee *Pocock* in his *Notes* here, and *Selden, Of the Syrian gods*, Synt. i. Cap. 2.

Ver. 2. *Blood*] *Sol. Jarhi* and *Ab. Ezra* both expound here, *that the Blood of one killed touched* or *reached to that of another*; and *Lyra* in his *Comment.* obſerves, *Ex ſuperioribus vitiis ſequuta ingens effuſio ſanguinis, From the foregoing Vices there followed great Blood-ſhedding.*

Ver. 3. *languiſh*] This may be a Prophecy of the Drought, particularly and very elegantly deſcribed in the Beginning of *Joel.*

Ver. 4. *However*] It being paſt Remedy, they were ſo bad.

Ib. *with the Prieſt*] that being a high Crime, *Deut.* xvii. 12. they were ſo incorrigible as to contend with the Prieſt, in vain therefore would the Reproof of another be.

Ver. 7. *I will change*] *Jonathan* in the *Targ.* חלפו *they have changed*, contrary to the *Heb.*

Ver. 8. *Sin*] The Prieſts eat the Offerings for Sin, and ſo are pleaſed with it, *Lev.* vi. 26.

Ib. *its Soul*] the Souls of the People to worſhip, when they brought thoſe Sin-offerings; which being idolatrous, were Sin or Iniquity it ſelf. The *Heb.* is not *their*, which makes both obſcure in the *com. Tranſ.*

Ver. 9. *as with*] See the ſame *Iſa.* xxiv. 2.

Ver. 13. *commit*] *do commit*, not *ſhall commit.*

Ver. 14. *not puniſh your Daughters*] not at preſent; and becauſe they ſinned by means of their Fathers, as [therefore] ſhews, Ver. 13. and while their Fathers did worſe themſelves.

they

they commit Whoredom, nor your Spouſes, though they commit Adultery; though they are ſeparated with Whores, and ſacrifice with Proſtitutes: ſo the People that do not underſtand are diſquieted.

15. If thou, Iſrael, goeſt a whoring, let not Judah become guilty: neither come you to Gilgal, nor go up to Beth-aven, nor ſwear, By the Lord's living.

16. For Iſrael is unruly, like an unruly Heifer; whom the Lord will now feed like a Sheep in a large Place.

17. Ephraim is joined to Images; let him alone.

18. Their Wine is gone: they throughly go a whoring; the Protectors of it baſely do love, Give.

19. The Wind has tied her up in its Wings; and they will be aſhamed of their Sacrificings.

CHAP V.

HEAR this, you Prieſts, and hearken, O Family of Iſrael, as likewiſe that of the King, give ear; for whom there is Judgment: becauſe you are *as* a Gin at Mizpah, and a Net ſpread upon Tabor.

2. And thoſe who turn away get deep to kill; but I will be the Chaſtiſer of them all.

3. I know Ephraim, and Iſrael is not concealed from me: for now, Ephraim, thou goeſt a whoring; Iſrael is defiled.

4. They will not give up their Doings to return to their God: for the Spirit of Whoredoms is within them, and they know not the Lord.

5. Nay the Pride of Iſrael teſtifies in his Face; ſo Iſrael and Ephraim ſhall fall in their Iniquity, Judah ſhall alſo fall with them.

6. They will go with their Flocks and Herds, to ſeek the Lord, but not find; he being withdrawn from them.

7. They are treacherous againſt the Lord, for they beget ſtrange Children: now ſhall a Month conſume them with their Portions.

8. Sound the Cornet in Gibeah, the Trumpet in Ramah: cry out at Beth-aven, afterwards at thee, Benjamin.

9. Ephraim ſhall become deſolate at the Time of Rebuke: I make known a ſure Thing among the Tribes of Iſrael.

10. The Princes of Judah are like thoſe who remove the Bounds: I will pour out my Fury upon them like Water.

11. Ephraim is oppreſſed, daſhed to pieces in Judgment; becauſe he likes to follow the Statute.

12. So I am as a Moth to Ephraim, and as Rottenneſs to the Family of Judah.

13. Whereas Ephraim ſeeing his Diſeaſe, and Judah his Wound; Ephraim went to Aſſyria, and this ſent to a King who could contend: but he is not able to heal you, nor does he cure you of the Wound.

14. For I am as a fierce Lion to Ephraim,

Ib. *diſquieted*] See concerning it *Prov.* x. 8.

Ver. 15. *Beth-aven*] *Beth-el* being in *Heb. the Houſe of God*, *Gen.* xxviii. 19. and now turned to a Place of Idolatry, 1 *King.* xii. 28, 29, 32, 33. is ſuitably called *Beth-aven*, that is *the Houſe of Iniquity* or *Vanity*; ſee Chap. x. 5.

Ib. *living*] like that in *Jer.* v. 2. and as *Jun.* and *Trem.* tranſlate it.

Ver. 16. *feed*] ſparingly, as the Context ſhews.

Ib. *a Sheep in*] one that being gone out of the Paſture, wanders any where.

Ib. *in a large Place*] denoting according to *Jerome*, *captivitatem in Aſſyrios, & in latiſſimam Medorum terram diſperſionem populi Iſraelis: the Captivity among the* Aſſyrians, *and Diſperſion of the People* Iſrael *into the very large Country of the* Medes.

Ver. 18. *Their Wine is gone*] The *Chald. Tranſlator*, who takes large Liberties in this *Book*, has it, *Their Governors make many Feaſts from Plunder*; and others too ſtrangely, as the *Septuag. He has choſen* (in the *Complutenſian Copy, loved*) *the Canaanites*; *Caſt. The Drinking is out of Meaſure*; *Jun.* and *Trem. Their Drink is unruly, that is*, ſay they in the *Annot. makes them ſo*; our *Gen. Bib. Their drunkenneſſe ſtinketh*, and the *vulg. Lat. Their Feaſt is ſeparated.*

Ib. *Wine*] as *Iſa.* i. 22.

Ib. *gone*] regularly from סור as in many other Places, and ſo rendered in the *Tig. Verſ.* and the literal Meaning may be ſafer taken than that in our *com. Tranſ.*

Ib. *throughly*] *continually* by Ignorance or Overſight.

Ver. 19. *tied her up in its Wings*] to carry away into Captivity.

Ib. *her*] *Iſrael* as a *Heifer*, though not to be expected from any Authority of *Commentators.*

Ver. 1. *as*] the allowed Meaning.

Ver. 2. *get deep*] agreeable to *Gin*, Ver. 1. and *concealed*, Ver. 3.

Ver. 6. *with their Flocks and Herds*] to offer them in Sacrifice; and many People going together, there might well be Flocks and Herds, though not of each Perſon.

Ver. 7. *a Month*] in which Time the *Aſſyrians* might ravage the Country, deſtroying the Stores, and ſhut up *Samaria* in the Siege, 2 *King.* xviii. 9.

Ver. 8. *Beth-aven*] which may be uſed for the idolatrous Country or Kingdom of *Iſrael*, for which ſee on Ch. iv. 15. and *Benjamin* for the other of *Judah*, which had afterwards War with *Aſſyria:* accordingly both are ſpoken of, Ver. 3, 5, 9, 10, 12, 13, 14.

Ver. 10. *like thoſe who remove the Bounds*] acting with Violence contrary to Law and Juſtice.

Ver. 11. *becauſe he likes to follow the Statute*] For which the *Chald. Targum* has, *becauſe their Judges have turned themſelves to wander after falſe Riches*; and the *vulg. Lat. becauſe he began to go after Filthineſs*; concerning which ſee *Buxtorf's Vindicæ adverſus Cappel.* p. 732, 757.

Ib. *Statute*] of *Jeroboam*, 1 *King.* xii. 28. 2 *King.* xvii. 21. ſee alſo *Mic.* vi. 16.

Ver. 13. *Aſſyria*] as 2 *King.* xv. 19.

Ib. *this ſent*] that is *Judah*, as the 2d Member of the Verſe requires; and 2 *King.* xvi. 7. 2 *Chron.* xxviii. 16. with the reſt here, ſhew he did; that *Judah's* ſending alſo is here meant, appears by *you* which follows: thus *Grot. Jun. &c.*

Ib. *contend*] it being the future Tenſe in *Hiphil* of a Verb ſignifying *to contend.*

and as a young Lion to the Family of Judah: I my ſelf will tear, and go away; I will carry away, and none ſhall deliver.

15. I will go away, return to my Place; until they own themſelves guilty, and ſeek my Face: in their Diſtreſs they will ſeek me early.

CHAP. VI.

COME, and let us return to the Lord: for he tears, and will heal us; ſmites, and will bind us up.

2. He will make us alive after two Days; on the third Day will he raiſe us up, and we ſhall live before him.

3. Then ſhall we know, following to know the Lord, whoſe going forth is prepared as the Morning; and he will come like the Rain to us, like the latter *and* firſt Rain *to* the Earth.

4. What ſhall I do for thee, Ephraim? What ſhall I do for thee, Judah? Since your Kindneſs is like a Morning Cloud, and goes away as the early Dew.

5. Therefore I cut with the Prophets, ſlay them with the Sayings of my Mouth; and thy Judgments are a Light that goes forth.

6. For I deſire Kindneſs, and not Sacrifice; and the Knowledge of God more than Burnt-offerings.

7. But they like Adam tranſgreſs the Covenant: there are they treacherous to me.

8. Gilead is a City of the Workers of Iniquity: it is deceitful by reaſon of Blood.

9. And as Troops wait for a Man, the Company of Prieſts murder *in* the Manner as at Shechem: for they do Villainy.

10. I ſee a horrible Thing in the Family of Iſrael: there the Whoredom of Ephraim is, Iſrael is defiled.

11. He alſo makes a Harveſt for thee, Judah, when I ſhall turn back the Captivity of my People.

CHAP. VII.

AS I am healing Iſrael, the Iniquity of Ephraim is diſcovered, and the Evils of Samaria: for they work Falſehood; and the Thief enters, the Troop ſpoils abroad.

2. And they do not ſay in their Heart, that I remember all their Wickedneſs, whoſe Deeds now compaſſing them, are before my Face.

3. They make the King glad with their Wickedneſs, and the Princes with their Lyes.

4. All of them are Adulterers, like an Oven heated by the Baker; who ceaſes from ſtirring up, from kneading the Dough, till it is leavened.

5. *On* the Day of our King, the Princes make *him* ſick with Bottles of Wine, he ſtretches out his Hand with Deriders.

6. For they apply their Heart like an

Ver. 2. *on the third Day*] A Prophecy of *Chriſt*'s Reſurrection, 1 *Cor.* xv. 4. by and in whom we are raiſed up, 2 *Cor.* iv. 14.

Ver. 5. *thy Judgments*] the Judgments on thee. The *Targ.* has דִּינִי *my Judgment:* a deal of it being מדרש *Medraſh*, as it is called, i. e. *Expoſition*, rather than *Tranſlation*; ſo before in this Ver. *Therefore I admoniſhed them by ſending my Prophets, yet they did not return; I will bring Slayers againſt them, becauſe they have tranſgreſſed againſt the Saying of my Will.* The Author of the *State of the printed Heb. Text* imagines a Perſon read to ſome Tranſcriber *umiſhpatecaor* together, and he parted it wrong as in the *preſ. Heb.* inſtead of *umiſhpate caor, and my judgment* (ſhall go forth) *as the light*, p. 517, 518. but alas! to the ſpoiling the fineſt and moſt plauſible Criticiſm, perhaps in his *Book*, *e* would not make it *my*, that muſt be *i*.

Ver. 7. *like Adam*] the ſame as in *Job* xxxi. 33. And *like Men*, either implies that all Men did ſo, which is not true; or that they, being Men, did ſo like themſelves, which would be abſurd. Thus tranſlate *Caſt. Sant. Leo Jud.* and the *vulg. Lat. Tranſ.* which *Grot.* approves.

Ver. 8. *deceitful*] So tranſlated *Jer.* xvii. 9. and according to the Signification of the Verb its Root, *Gen.* xxvii. 36. *Jer.* ix. 4. as likewiſe agreeable to the two foregoing Verſes, and Ch. xii. 11. which ſhew the *Gileadites* were Hypocrites or deceitful, pretending to be religious while they were wicked: *Caſtal.* turns it *callida, crafty*; nor does it appear that either the Root, or any of its Derivatives, have ſuch a Meaning as *polluted*.

Ib. *Blood*] put for ſhedding it by Murder, Ver. 9.

Ver. 9. *Manner*] as rendered *Am.* iv. 9. & viii. 14. *Iſa.* x. 24, 26. and which the *Heb.* Word ſignifies, like *Way* alſo in *Engliſh*.

Ib. *at Shechem*] according as related *Gen.* xxxiv. 25. ſee alſo xlix. 5, 6, 7. and might be mentioned becauſe the Prieſts came of *Levi*; in which Manner *Jun.* and *Trem.* tranſlate and expound it. *Shechem* ſignifying *Shoulder*, from hence our *Tranſlators* rendered it *conſent*, but the local ה denoting a Place, being here joined to it, excludes ſuch a Meaning, if to *murder by the Shoulder* would have that Meaning, or any at all. ה when not local, is never inſtrumental, to ſignify *by* or *with*. *De Dieu* refers it to *Jud.* ix. 25.

Ver. 11. *makes*] The *Iſraelites* by their Sin beforementioned procuring their own Diſſolution and Diſperſion, would divers of them be gathered (as Harveſt may well denote gathering) to the People of *Judah*, when they ſhould return from the *Babylonian* Captivity. Without expoſing the Inconſiſtency of others, I will truſt this *Interpretation* to be the moſt genuine.

Ver. 2. *Heart*] ſingular as in Ver. 14 and as *Tongue*, Ver. 16.

Ver. 4. *from ſtirring up*] the Fire in the Oven, when it is ſufficiently hot already.

Ib. *from kneading*] It is the ſame here in *Heb.* as before *ſtirring up:* and our *Tranſlators* ſeem not to have known, that the Leaven or Barm is put in firſt, and lying a while to leaven the reſt, the Kneading is afterwards; which they have put quite contrary.

Ib. *till*] As Leaven lies in the Dough or Flour, before it is kneaded; ſo the Wickedneſs in their Hearts, before they acted it.

Ver. 5. *Day*] I ſuppoſe *Birth-Day*, becauſe it was the King's; ſee *Gen.* xl. 20. *Mark* vi. 21.

Oven

Oven in their lying in wait: their Baker ſleeping all Night, in the Morning it burns like a flaming Fire.

7. They are all hot like an Oven, and conſume their Judges: all their Kings are fallen, none among them calls to me.

8. Ephraim, he mingles himſelf among the People: Ephraim is a Cake not turned.

9. Strangers conſume his Strength, which he does not know: even the grey Hair ſprinkled about on him as it is, he is ignorant of.

10. Moreover the Pride of Iſrael teſtifies in his Face: but they do not return to the Lord their God, nor ſeek him for all this.

11. And Ephraim is like a ſimple Dove with no Heart: they call to Egypt, they go to Aſſyria.

12. Since they go, I will ſpread my Net over them, will bring them down like the Fowls of the Air; will correct them, as their Aſſembly hears.

13. Wo be to them, becauſe they flee from me; Waſting is for them, becauſe they tranſgreſs againſt me: though I redeem them, yet they ſpeak Lyes againſt me.

14. Nay they do not cry to me with their Heart, when they lament upon their Beds; *when* gathering themſelves together for Corn and Wine, they come away to me.

15. Notwithſtanding I inſtruct *them*, ſtrengthen their Arms, they think Evil againſt me.

16. They return, not to the High One, they are like a deceitful Bow; their Princes ſhall fall by the Sword, for the Rage of their Tongue: this ſhall be their Deriſion in the Country of Egypt.

CHAP. VIII.

LET the Trumpet be at thy Mouth, there ſhall be like an Eagle againſt the Family of the Lord; becauſe they tranſgreſs my Covenant, and treſpaſs againſt my Law.

2. The Iſraelites will cry to me, My God, we know thee.

3. Iſrael caſting off Good, the Enemy ſhall purſue him.

4. They make Kings, but not by me; appoint Princes, whom I do not acknowledge: with their Silver and Gold they make them Images, that they may be cut off.

5. Thy Calf caſts off, O Samaria; I am angry with them: how long will they not attain Innocency?

6. For even that is from Iſrael, the Artificer made it, and that is not God; ſince the Calf of Samaria will be *in* Pieces.

7. For they ſow Wind, and reap Whirlwind: there is no Stalk to it, the Sprout yields no Meal; if perhaps it ſhould yield, Strangers would devour it.

8. Iſrael is devoured: now are they among the Nations like a Tool in which there is no Delight.

9. For they go up to Aſſyria, *as* a wild Aſs alone by himſelf: the Ephraimites hire Love.

10. Even becauſe they hire of the Nations, now will I gather them together; and they ſhall be in Anguiſh in a little while, by the Burden of the King of Princes.

11. Becauſe Ephraim multiplies Altars to ſin with, he ſhall have Altars to ſin with.

Ver. 6. *ſleeping*] or *though he ſleeps:* by whom may be underſtood the wicked one, that needed not to tempt them to their Wickedneſs; ſince they were quite ready for it, according to the following Words, as ſoon as Opportunity offered.

Ver. 14. when *gathering*] thus the judicious *Trem.* and *Jun.* render it.

Ib. *come away*] The *Heb.* Word ſignifies *to depart* or *turn away*, but then the Prepoſition as well as the Senſe ſhews it is not *from* here. *Trem.* and *Jun. divertunt ad me, they turn away to me:* and ſo *Lewis De Dieu* expounds it, *Animadv.* in Loc. *Buxtorf* alſo ſays in *Theſ. Gram.* Lib. ii. Chap. 11. at Beg. 'סור eſt *Accedere* & 'Diſcedere pro diverſa conſtructione,' Sur *is either to* come to *or* go from *according to the different Conſtruction*; and the Prepoſition here put to it is unuſual. Whether or no *rebel* came from the Miſtake of מ for ם there is that Miſtake in the *Commentary* of no leſs a Man than *Druſius, Profeſſor of Hebrew in the Univerſity of Franeker*, where מור is ſuppoſed to ſignify *rebel* like מרר

Ver. 15. *inſtruct*] ſo the Verb ſignifies, and never *bound.*

Ib. *Evil*] *miſchief* not ſuitable to God.

Ver. 1. *Family*] for the Lord's Houſe or Temple was not in the Kingdom of *Iſrael*, againſt which *Hoſea* propheſies, and the *Heb.* Word ſignifies either: the plural Verbs which follow alſo ſhew it was the People. So *Trem.* and *Jun.* explain it, *populum Iſraelis, the People of Iſrael*; and *Piſcator, populum Iſraeliticum quem Deus pro familia ſua habuit, the Iſraelitiſh People, whom God had for his own Family*; *Druſius* likewiſe propoſes it to be read *familiam, Family. Jerome* has doubtleſs taken it wrong, expounding, *veniet Nabuchodonoſor ad Hieroſolymam, in qua templum Domini ſitum eſt, Nebuchadnezzar ſhall come to Jeruſalem, in which the Temple of the Lord was placed*; for it is evident this is ſpoken concerning *Iſrael* and *Aſſyria.*

Ver. 3. *Iſrael caſting off Good*] which the *Chald. Paraphraſt* turns indeed paraphraſtically, *The Family of Iſrael wander away from my Worſhip.*

Ver. 4. *make Kings*] See 2 *King.* xv.

Ib. *acknowledge*] how much better than *knew!*

Ver. 5. *Thy Calf caſts off, O Samaria*] In the *Chald.* thus, *They wander after the Calf of Samaria:* this *Capel.* wrings to have the *Heb.* זנח be read זנה which is *commit Whoredom.*

Ver. 6. *Pieces*] miſtaken in ſuppoſing it belonged to the Root שוב ſeveral of the *ancient Interpreters* tranſlated it, *unſteady, deceiving, &c.* ſee *Druſ. Vet. Interp. Frag.*

Ver. 10. *them*] *illos ipſos Aſſyrios contra Iſraëlitas, thoſe very Aſſyrians againſt the Iſraelites, Grot.*

Ib. *in a little while*] So the *Tig. Tranſ.* has *pauco tempore*, and the *Vulg. Lat. pauliſper:* for as *Buxtorf.* ſays in *Lex. interdum dicitur de pauco temporis, it is ſometimes ſaid of a little while*; of which he produces Inſtances, as *Pſa.* xxxvii. 10. *Jer.* li. 33. *Noldius* in his *Heb. Concord.* more, and this among the reſt. The Senſe may ſpeak for it ſelf.

Ver. 11. *he ſhall have Altars*] in Captivity among the Idolaters.

12. I wrote to him the great Things of my Law; which are reckoned as a ſtrange Thing.

13. *In* my roaſted Sacrifices, *when* they offer Fleſh, and eat, the Lord does not accept them: now will he remember their Iniquity, and viſit their Sins; they ſhall return to Egypt.

14. Not only Iſrael forgets his Maker, and builds Temples, but Judah multiplies fortified Cities; however I will ſend a Fire into his Cities, and it ſhall conſume the Palaces of them.

CHAP. IX.

BE not glad, O Iſrael, to Rejoicing, like the People; ſince thou goeſt a whoring from thy God: doſt love Hire upon all the Corn-floors.

2. The Floor and Wine-preſs ſhall not feed them, and the new Wine ſhall fail in her.

3. They ſhall not dwell in the Lord's Country; but Ephraim ſhall return to Egypt, and they ſhall eat what is unclean in Aſſyria.

4. They ſhall neither pour out Wine to the Lord, nor the Things be ſweet to him; their Sacrifices ſhall be as the Food of Sorrows to them, all who eat it ſhall be unclean: for their Food to their Appetite ſhall not come into the Houſe of the Lord.

5. What will you do at the ſolemn Day, and at that of the Lord's Feaſt?

6. For behold they ſhall go becauſe of waſting; Egypt ſhall gather them together, Moph bury them: the pleaſant Places for their Money ſhall the Thiſtles inherit, the Thorns ſhall be in their Tents.

7. *That* the Days of Viſitation are come, the Days of Recompence come, the Iſraelites ſhall know; *that* the Prophet is fooliſh, the ſpiritual Man frantick, by reaſon of the Multitude of thy Iniquity, and the great Hatred.

8. The Watchman of Ephraim is with my God: the Prophet is the Snare of a Fowler in all his Ways, Hatred in the Houſe of his God.

9. They deeply corrupting themſelves as at the Time of Gibeah, he will remember their Iniquity, will viſit their Sins.

10. I found Iſrael as Grapes in the Wilderneſs, ſaw your Fathers as the Firſt-fruit on the Fig-tree at the Beginning of it: they came to Baal-peor, and were ſeparated to the Shame; the Abominations being ſuch as they loved.

11. *As for* the Ephraimites, their Glory ſhall fly away like a Fowl; from the Birth, the Womb and Conception.

12. Nay if they breed up their Children, yet will I deprive them of Men: for even wo be to them, when I depart from them.

13. Ephraim, as I ſaw of Tyre, is planted in a pleaſant Place; but Ephraim is bringing forth his Children for the Slayer.

14. Give them, O Lord; what ſhalt thou give? Give them a miſcarrying Womb, and flagging Breaſts.

15. All their Wickedneſs is in Gilgal, though I hate them there; I will drive them out of my Houſe, for the Wickedneſs of their Doings: I will love them no more; all their Princes are rebellious.

16. Ephraim is ſmitten, their Root is dried up, they yield no Fruit; even though they ſhould bear, yet will I cauſe the Deſires of their Belly to die.

17. My God will reject them, becauſe they do not hearken to him; and they ſhall be Wanderers in the Nations.

CHAP. X.

ISRAEL is an empty Vine, he provides Fruit for himſelf: according to the Multitude of his Fruit, he multiplies Altars; according to the Goodneſs of his Country, they make the Statues good.

Ver. 13. *roaſted*] See *Deut.* xvi. 7. and *Buxt. Lex.* under צלה

Ib. *to Egypt*] whither ſome of the *Iſraelites* ſeem to have fled in the Time of the *Aſſyrian* War, as being in Friendſhip, and from the Enemy, and as ſeems by Ch. vii. 16. & ix. 3, 6. & xi. 11. *Iſa.* xi. 11. therefore I ſuppoſe *Lyra* interprets away the real Meaning, *duram & vilem ſervitutem qualem in Ægypto ſervierunt, they ſhall perform ſuch hard and vile Slavery as they did in Egypt*; and *Grot.* referring it to 2 *King.* xvii. 4.

Ver. 6. *Moph*] So the *Heb.* is, in other Places *Noph*, and thus rendered by the common *Tranſlators*.

Ver. 7. *Hatred*] of God to him, as Ver. 8, 15.

Ver. 8. *Watchman*] He that watches rightly, and ſees how it is with the falſe Prophet mentioned before and after, as alſo in Chap. iv. 5.

Ver. 9. *as*] as thoſe of *Gibeah* did, *Judg.* xix. This is ſo far from invalidating or affecting the *Interpretation* given of Chap. x. 9. as poſſibly might be objected, that they might here have been compared to the *Sodomites* or others, and why not to thoſe? And here is not ſuch Diſtinction as is there.

Ver. 10. *at the Beginning of it*] Before the other Fruit is come; denoting their ſolitary Condition, which agrees to *Grapes in the Wilderneſs*.

Ver. 12. *Nay if*] ſo *Noldius*, that accurate laborious Diſtinguiſher of the Senſe of the *Heb.* Particles.

Ver. 15. *is in Gilgal*] See Chap. iv. 15. & xii. 11.

Ver. 1. *he provides Fruit for himſelf*] Of this the *Targum* is explanatory, *The Fruits of their Works have cauſed them to be taken captive.*

2. Their Heart is divided, now they are guilty: he will break down their Altars, will waſte their Statues.

3. For now they may ſay, We have no King: for as we do not fear the Lord, what can a King do for us?

4. They ſpeak Words, ſwearing falſely in making the Covenant; and Judgment ſprings forth like Hemlock upon the Ridges of the Field.

5. The Inhabitants of Samaria ſhall be afraid for the Calves of Beth-aven: ſince its People ſhall mourn for it, and its black ones who rejoice at it for its Glory, becauſe that ſhall be carried away from it.

6. It ſhall even be had away to Aſſyria, a Preſent to a King who can contend: Ephraim ſhall take ſhame, and Iſrael be aſhamed by his own Counſel.

7. *As for* Samaria, her King ſhall periſh, like the Froth atop of the Water.

8. And the Chapels of Aven ſhall be deſtroyed, the Sin of Iſrael; Thorns and Thiſtles ſhall come up on their Altars: nay they ſhall ſay to the Mountains, Cover us; and to the Hills, Fall upon us.

9. From the Days of Gibeah haſt thou ſinned, O Iſrael: there they ſtood; the Battle againſt the Sons of Iniquity did not reach them at Gibeah.

10. It is in my Deſire, that I may bind them; and the People ſhall be gathered up againſt them, when they are bound for their two Iniquities.

11. Notwithſtanding Ephraim is a Heifer taught, that loves to tread out, I paſs over her brave Neck: I will make Ephraim be rode on; Judah ſhall plough, Jacob harrow for him.

12. Sow you in Righteouſneſs, reap with Kindneſs, break you up the fallow Ground; and it will be the Time to ſeek the Lord, till he comes, and rains Righteouſneſs on you.

13. You plough Wickedneſs, reap Iniquity, eat the Fruit of Lying: for thou truſteſt in thy own Way, in the Multitude of thy powerful ones.

14. But a Tumult ſhall riſe up among thy People, and *every one of thy ſtrong Holds* ſhall be waſted, like Shalman's waſting Beth-arbel on the Day of Battle; the Mother being daſhed in pieces upon the Children.

15. Thus will Beth-el do to you, by reaſon of your worſt of Evils: in the Morning ſhall the King of Iſrael be quite cut off.

CHAP. XI.

WHEN Iſrael was a Child, and I loved him, I called my Son out of Egypt.

Ver. 2. *divided*] *partim idola partim Deum colendo, by partly worſhipping Idols and partly God, Lyra.*

Ver. 3. *no King*] This *Lowth* refers to the Interregnum between *Pekah* and *Hoſhea*.

Ver. 5. *its—it*] twice repeated, I underſtand of *Beth-aven*, with which they agree in Number and Gender, but differ in both from *Calves* in *Heb.*

Ver. 6. *had away*] according to the Account given in *Seder Olam Rabba*, Cap. 22. the golden Calf at *Dan*, 1 *King.* xii. 28, 29. was taken away by *Tiglath-pileſer*, 2 *King.* xv. 29. and that at *Beth-el* (called by this Prophet *Beth-aven*, as remarked on Chap. iv. 15.) by *Shalmaneſer* in the Beginning of the Reign of *Hoſhea*, 2 *King.* xvii. 3. which agrees well with the Time of the Prophecy, as at Ver. 3.

Ver. 7. *King*] *Pekah* according to *Lowth.*

Ver. 9. *From*] haſt failed in Zeal and Courage againſt Wickedneſs, as a People in general ever ſince, *Judg.* xx. for it ſeems unnatural to charge the Sin of *Gibeah* upon the *Iſraelites*, which they ſo unanimouſly and ſharply puniſhed, conſidering too that *Gibeah* did not now belong to the Kingdom of *Iſrael*; nay the Commendation of their ſtanding may ſettle this Meaning, as alſo their being diſtinguiſhed from *the Sons of Iniquity.*

Ib. *ſtood*] The *Targ.* adds to it in a contrary Senſe, *they rebelled againſt my Word by making for themſelves a King, &c.*

Ib. *reach*] did not reach their Country, as the Deſtruction now predicted ſhould.

Ver. 10. *bind*] The ſame Letters might ſignify *chaſtiſe*, the Vowels for which would be regularly two long *e*'s, and for *bind* a ſhort *e* and long *o*; and here being the ſame ſhort *e* and a ſhort *o* inſtead of the long, ſeems to ſhew the latter; this too I think better accords with *bound* that follows, which has the ſame Letters. So *Jun.* and *Trem.* render it, and *Buxt.* in *Theſ. Gram.* Lib. 1. Cap. 4.

Ib. *for their two Iniquities*] As the *Septuag. Verſion* and *vulg. Latin*, with *Santes* and *Caſt.* have it: which *Lowth*, *Abarbenel*, *Grotius* and others explain by *the Calves of Dan and Bethel*; ſee Ver. 5. and hence may be the Tranſition to calling *Ephraim* a Heifer, Ver. 11. *Iniquities* ſeems neareſt to the *Maſoretical Reading* (of which ſee *Buxt. Lex.* under עין at עוה) as well as makes the beſt Senſe, and is quite different in *Heb.* from that in Ver. 4.

Ver. 11. *loves to tread out*] that ſhe might eat the Corn; ſee *Deut.* xxv. 4.

Ib. *paſs over*] with a Yoke.

Ib. *make Ephraim be rode on*] or *make* him (the ſame that follows, viz. the *Aſſyrian* King, Ver. 6.) *ride Ephraim*; ſhewing, as in the reſt, how he ſhould labour.

Ver. 14. *like Shalman's waſting Beth-arbel*] For this the *Chald. by the Waſting of Peace by Snares*; and the *vulg. Lat. as Salmana was waſted by his Houſe that took vengeance on Baal*; on which ſee *Buxtorf's Vindiciæ*, p. 742, 766.

Ib. *Shalman's*] It ſeems *Shalmaneſer*, the Father of *Sennacherib*, King of *Aſſyria*, deſtroyed a Place of this Name not mentioned, 2 *King.* xix. 12, 13. with great Cruelty, which is ſpoken of as being recent, and well known.

Ver. 15. *in*] The *vulg. Lat. As the Morning paſſed away, the King of Iſrael did:* for ב *in* is much like כ *as*, and *paſſed away* ſeems to be made to agree the better with it, ſince ſuch Latitudes have been paſſed by *Tranſlators.*

Ver. 1. *I called*] This being parted from the foregoing by the great *Heb.* Point; and in this Manner *Jun.* and *Trem.* tranſlate.

2. *As* any call them, ſo they go from their Preſence, ſacrificing to the Baals, and burning incenſe to the carved Images.

3. Though I teach the Ephraimites to go, taking them by their Arms; yet they do not know that I heal them.

4. I draw them with the Cords of Man, with the Ropes of Love, and am to them like thoſe who lift up the Yoke *which* is upon their Jaws; nay I put aſide the Food to them.

5. He ſhall not return to the Country of Egypt, but the Aſſyrian himſelf ſhall be his King; ſince they refuſe to return.

6. And the Sword ſhall remain on his Cities, waſte his Limbs, and conſume, by reaſon of their Counſels.

7. For my People are cleaved to turning away from me; but when any call them to the High One, there is not coming up together.

8. How ſhall I give thee up, Ephraim; deliver thee up, Iſrael? How ſhall I give thee to be like Admah; make thee like Zeboim? My Heart is turned in me, my being ſorry is kindled together.

9. I will not perform my fervent Anger, will not return to deſtroy Ephraim: for I am God, and not Man, the Holy One within thee; and will not come into the City.

10. They will go after the Lord, who will roar like a Lion: for when he roars, the Children will tremble from the Sea.

11. They will tremble like a Bird from Egypt, and as a Dove from the Country of Aſſyria; then will I make them dwell in their own Houſes, ſays the Lord.

12. The Ephraimites compaſs me with Falſehood, and the Family of Iſrael with Deceit; but Judah yet governs with God, and is faithful with the Saints.

CHAP. XII.

EPHRAIM feeds on Wind, and follows after the Eaſt-wind; every Day he multiplies Lying and Waſting; they alſo make a Covenant with Aſſyria, and Oil is had away to Egypt.

2. Therefore the Lord has a Contention with Judah, even to puniſh Jacob according to his Ways, to whom he will render according to his Deeds.

3. In the Womb he took hold of his Brother's Heel, and by his Strength he was like a Prince with God.

4. He was even like a Prince to the Angel, and prevailed: he wept, and made ſupplication to him, who found him at Beth-el, and ſpoke there with us;

5. Even the Lord God of Armies, whoſe Memorial is the Lord.

6. So return thou to thy God: keep Kindneſs and Judgment, and wait for thy God continually.

7. *As for* the Dealer, the Scales of Deceit are in his Hand; he loves to oppreſs.

8. And Ephraim ſays, Verily I am rich, I have found me Subſtance; *in* all my Labours they ſhall not find that I have Iniquity which is Sin.

9. But I am the Lord thy God from the Country of Egypt; who will yet make thee dwell in Tents, as at the Days of the appointed Time.

10. I therefore ſpeak by the Prophets, multiply Viſions, and make Compariſons by the Miniſtry of the Prophets.

11. Is Gilead Vanity? Verily they are vain, they ſacrifice Oxen in Gilgal; their Altars alſo are as Heaps upon the Ridges of the Field.

Ver. 2. *any call*] as Ver. 7.

Ver. 3. *their Arms*] With the *old Lat. And I, as it were the Nurſe of Ephraim, carried them in my Arms*, in the Liberty that *Tranſlator* took.

Ver. 5. *not return*] ſhall not return to *Egypt* as a People in general, though divers of them ſhould flee thither, Chap. viii. 13.

Ib. *refuſe to return*] to God; and therefore ſhould not *return* to *Egypt*, but go to a worſe Place into Captivity; which would not be *to return*, ſince they refuſed that.

Ver. 7. *coming up*] *to the High One*, as juſt before.

Ver. 10. *Sea*] As this appears to be a Prophecy of the *Iſraelites* being brought home from *Egypt* and *Aſſyria*, this would neither be the *Weſt* nor *weſtern Sea*.

Ver. 12. *yet governs*] But the *vulg. Lat. is come down a Witneſs*; *gned*, *a Witneſs*, being ſo near like *gnod*, *yet*, and *rad* by Miſtake or Ignorance, derived from *yarad* inſtead of *rud*.

Ver. 1. *Wind*] as unprofitable.

Ib. *Eaſt-wind*] as hurtful.

Ib. *and Oil*] which [and] ſhould not be *Italick*.

Ver. 3. *was like a Prince with God*] Where the *Vulg.* has, *was directed with the Angel*, ſuppoſing שרה an unuſual Verb to come from ישר *Buxtorf*'s Anſwer to *Capellus* on it may be worth reading by the Curious, *Vindiciæ*, p. 794, 795.

Ver. 4. *who*] that is *God*, *Gen.* xxviii. 12, 19. & xxxv. 1. while the *com. Tranſ.* may ſeem to ſpeak for worſhipping Angels.

Ib. *us*] like *we*, *Pſa.* lxvi. 6. and ſee the *Commentaries* of *Calvin* and *Cocceius*. The *Septuag.* have wildly *to them.*

Ver. 8. *Verily*] the ſame with that in Ver. 11.

Ib. *is Sin*] for *were*, if it was proper, would be the *labours.*

Ver. 9. *But*] thus Chap. xiii. 4. ſo in *Poole*'s *Annotations* it is turned *but*, and that Senſe ſhewn; as likewiſe by *Caſt. atqui.*

Ib. *I am*] God muſt do for *Ephraim*, as in this Verſe, and Ch. xi. 3, 4. though he ſays, *I am rich*, and *I have found &c.* and notwithſtanding his vindicating himſelf, God judges him, Ver. 10. Chap. vi. 5.

Ver. 11. *they ſacrifice Oxen*] But the *vulg. Lat. ſacrificing to Oxen*, though the *Doway College* turn it into *Engliſh*, *with Oxen*; for *Jerome* in *Annot.* expounds it, *They offer Sacrifices to Oxen, imitating the Error of Samaria: Gr. ſacrificing Princes.*

12. Not

12. Not only Jacob fled to the Country of Syria, and Iſrael ſerved for a Wife, and for a Wife kept *Sheep*;

13. But by a Prophet the Lord brought up Iſrael from Egypt, and by a Prophet he was kept.

14. Ephraim provokes with the Spires; ſo his Lord will ſpread his Blood upon him, and make his Reproach return to him.

CHAP. XIII.

WHEN Ephraim ſpoke with trembling, he was advanced in Iſrael; but being guilty by Baal, he died.

2. And now they proceed to ſin, and make them a molten Image of their Silver, Images by their own Underſtanding, all of it the Work of the Artificers; of which they ſay, Let the Men who ſacrifice kiſs the Calves.

3. Therefore ſhall they be like a Morning Cloud, and like the early Dew that goes away, like Chaff driven tempeſtuouſly out of the Floor, and as Smoak out of the Chimney.

4. But I am the Lord thy God from the Country of Egypt; nay a God excepting me thou knoweſt not, and a Saviour there is none beſides me.

5. I knew thee in the Wilderneſs, in a Country of Droughts.

6. According to their Paſture, ſo are they filled; they being filled, their Heart is exalted: therefore they forget me.

7. So will I be to them like a fierce Lion, will watch like a Leopard in the Way.

8. I will meet them as a Bear deprived of its Young, and rend the Covering of their Heart; nay conſume them there as a ſtout Lion, the wild Beaſt ſhall tear them aſunder.

9. He deſtroys thee, O Iſrael; though there is for thy Help in me.

10. Where is thy King now, and he that will ſave thee in all thy Cities, as alſo thy Judges of whom thou ſaideſt, Give me a King and Princes?

11. I gave thee a King in my Anger, and took *him* away in my Wrath.

12. The Iniquity of Ephraim is bound up, his Sin is hid.

13. The Pangs of a Woman in labour ſhall come to him: he is an unwiſe Son, for he ſhould not remain ſome Time at the breaking out of Children.

Ver. 14. *Spires*] the very ſame as in *Jer.* xxxi. 21. from the radical Word ſignifying *a Palm-tree*, which grows ſo: this being confirmed and explained by, as it is agreeable to, the latter Part of Ver. 11. The *Geneva Bib.* has it *high places*.

Ver. 2. *by*] it being ב not כ in all the *Heb. Bibles* I have, excepting *Munſter*'s of leaſt Authority; as *Druſius* ſays it was in all he had ſeen but one.

Ib. *Let the Men who ſacrifice*] The *Sept.* and *vulg. Interp. Sacrifice Men*; but not after the *Heb.* which has ' not ו and the *Sept.* have next, *for the Calves have failed.*

Ib. *kiſs*] as *Tully* ſpeaks concerning the Image of *Hercules*, in his *4th Oration againſt Verres.*

Ver. 5. *knew thee*] By the *Chald. Paraphraſt*, *ſupplied their Neceſſities.*

Ver. 8. *Covering*] called by Anatomiſts the *Pericardium*; the *Heart* being not in the *Caul.*

Ver. 9. *He deſtroys thee*] Namely *Baal* does, Ver. 1. or as *Munſter* ſays, *thy Iniquity*; or according to *Piſcator* in his *Note* on it, *ſcilicet rex tuus, cujus mentio fit verſu ſequente, thy King of whom there is mention made in the following Verſe.* The Verb too is of the 3d Perſon; and the *Heb.* Tongue knows no ſuch Thing as expreſſing a Reciproque, having the Subject and Object the ſame, or *ſelf* by a Pronoun; becauſe the Verbs have the Conjug. *Hithpahel* purpoſely for it. It is rendered the ſame in *Lat. perdidit te*, and in the *Genev. Verſ. one hath deſtroyed thee.*

Ib. *for*] *Heb.* ב

Ver. 10. *Where*] The Word אֹהִי here and in the 14th Verſe might be either for אַיֵּה *where*, by tranſpoſing the two Letters, or for אֶהְיֶה *I will be*, by leaving out the laſt, both which are ſometimes uſed in *Heb.* but the Senſe will determine it for the former, as it is not proper, *I will be thy King now, and he that will ſave thee—and thy Judges of whom thou ſaideſt, &c.* and *Piſcator* here writes, Ero *ita abſolute poſitum, nec conſequentiæ ſermonis congruit, nec ſenſum aliquem convenientem gignit:* I will be *put thus neither agrees with what follows, nor forms any other ſuitable Meaning.*

Ib. *Where is thy King now*] So *Lowth* ſays, *the Words may better be tranſlated. In this Senſe the 70 and the Targummiſt underſtand the Words, with ſeveral other Interpreters.* But I have a better Proof to offer, viz. thus far is the firſt Member of the Sentence, both by the *Heb.* Pointing and the Conjunction which follows; ſo that the laſt Word of it cannot ſignify *where*, though it is rendered ſo in the *com. Tranſ.* by altering the Partition, and leaving out the Conjunction. And we may find *epho* ſignifying *now* in ſeveral Places, as *Iſa.* xix. 12. & xxii. 1. *Pro.* vi. 3. 2 *King.* x. 10. *Job* xix. 6. & xvii. 15. and commonly, if not always, when it has not the Letter ' as *Buxtorf* obſerves under פֵּה to make it interrogative. So *Caſt.* renders it, *Ubi nunc eſt tuus rex?* and *Druſius*, *Ubi rex tuus jam?* whoſe *Commentary* ſee.

Ib. *ſaideſt, Give*] as we read 1 *Sam.* viii. 6.

Ver. 11. *gave*] 1 *Sam.* viii. 7. & xii. 13, 17. In *Poole*'s *Annotations* it is ſaid, *Such as Shallum, Menahem, Pekah, &c.* but the Wickedneſs of thoſe three in obtaining the Kingdom does not ſuit with the Expreſſion of God's giving them, 2 *King.* xv. 10, 14, 16, 25. This *Heb.* Verb indeed is in the future Tenſe, and has therefore been referred to the King of *Aſſyria*; but I take it to be only future, after the *Heb.* Manner, to the foregoing Verb for *ſaideſt*, which is in the paſt Tenſe.

Ib. *took* him *away*] 1 *Sam.* xiii. 14. & xv. 23. 1 *Ch.* x. 13, 14. This is not applicable to *Shalmaneſer* or *Enemeſſar* King of *Aſſyria*, as he died a natural Death, *Tobit* i. 2, 15. *Lowth* reads this Verb only in the future Tenſe, and interprets it of *Hoſhea* the laſt King of *Iſrael*, as if *King* was to be underſtood of all their Kings: but then it might be more probably extended to *Zedekiah*, as it began with *Saul* according to his *Comment*, and ſo belonged to *Iſrael* in general; ſince the *taking away* would otherwiſe but partly anſwer to the giving. Nor muſt it commence with *Jeroboam*, as the *Aſſembly*'s *Annotations* mention, becauſe he was not given in Anger to the Kingdom.

14. I will redeem them from the Power of the Grave, will ranſom them from Death: where are thy Plagues, O Death? Where is thy Deſtruction, O Grave? Repentance ſhall be hid from my Eyes.

15. Though he is fruitful among the Brethren, the Eaſt-wind ſhall come, the Wind of the Lord come up from the Wilderneſs; ſo that his Spring ſhall dry up, and his Fountain waſte away: it ſhall ſpoil the Treaſure of all the pleaſant Things.

16. Samaria ſhall be deſolate, for ſhe has rebelled againſt her God: they ſhall fall by the Sword, their Children ſhall be daſhed in pieces, and its Women with Child be cut up.

CHAP. XIV.

RETURN, O Iſrael, to the Lord thy God: for thou art fallen by thy Iniquity.

2. Take with you Words, and return to the Lord, ſupplicating him; Forgive all Iniquity, and receive *us* well; ſo will we render *for* Bullocks our Lips.

3. Aſſyria ſhall not ſave us, we will not ride upon Horſes, nor call the Work of our Hands any more our god: it being thou by whom the Fatherleſs is had compaſſion upon.

4. I will *then* heal their turning away, will love them freely: for my Anger is turned away from him.

5. I will be like the Dew to Iſrael; he ſhall flouriſh as a Lilly, and ſtrike forth his Roots like Lebanon.

6. His tender Branches ſhall go on, his Comelineſs be as an Olive-tree, and the Smell of him like Lebanon.

7. They ſhall return that dwell in his Shadow; ſhall revive *as* Corn, and flouriſh like the Vine: the Remembrance of it ſhall be as the Wine of Lebanon.

8. *Let* Ephraim *ſay*, What are Images any more to me? I will anſwer and obſerve him; I am like a green Fir-tree, from me thy Fruit is found.

9. Who is wiſe, that he may underſtand theſe Things; prudent, that he may know them? For the Ways of the Lord are right, and the Virtuous go in them; but Tranſgreſſors ſtumble therein.

Ver. 14. *where*] The Proof of this has been ſhewn at Ver. 10. to which may be added that the Apoſtle quotes it ſo 1 *Cor.* xv 55. ſee *Piſcat.* on Ver. 10.

Ver. 2. *Forgive*] the ſame Verb as in *Pſa.* xxxii. 1. and which ſignifies ſo with ſuch Nouns.

Ib. for *Bullocks*] which is proper; but not *bullocks of*, nor is the *Heb.* ſo.

Ib. *Bullocks*] Thankſgivings as *Jerome* and others interpret it. *Druſius* ſays, *Some tranſlate it* Calves, *but wrong*; *for* עגלים *are rather called* Calves, *Comment.* The *Sept.* have *Fruit*, and from thence in the Opinion of *Hammond* has, *Heb.* xiii. 15. whence he on *Heb.* viii. ſays, *There is little reaſon to doubt, but the ancienter and true reading was* פרי *not* פרים but though Somebody might think the latter ſhould be in the contracted Form, denoting *of* between that and the following Word, which then would be like the former, and that might be miſtaken for *Fruit*; yet the Uncouthneſs of *the Bullocks of our Lips* was more likely the Occaſion of taking it for *Fruit*; whereas if it had been *Fruit* at firſt, it is not to be thought it would have been altered to *Bullocks.*

Ver. 4. *will*] or *would*, *&c.*

Ver. 5. *to Iſrael*] which is very expreſs in the *Heb.* yet the *vulg. Lat.* is, *I will be as it were Dew, Iſrael ſhall &c.*

Ver. 7. *Remembrance*] according as in Chap. xii. 5. and every where elſe.

Ver. 8. *like a green Fir-tree*] not as the Images which are dead Stocks, and yield no Fruit.

Ib. *thy Fruit*] which thou haſt to eat: not *quem feres, which thou beareſt*, as *Piſcator* interprets it; for he himſelf allows it is God that is compared to the Fir-tree, not *Ephraim*.

NOTES upon the BOOK of JOEL.

CHAP. I.

THE Lord's Commiſſion which Joel the Son of Pethuel had.

2. Hear this, you Elders; and give ear, all Inhabitants of the Country: Has this been in your Days? Or was it in thoſe of your Fathers?

3. Tell of it to your Children, and let them tell theirs, as alſo their Children to another Generation.

4. What is left by the Palmer-worm the Locuſt eats, what is left by the Locuſt the Canker-worm eats, and that which is by the Canker-worm does the Caterpillar eat.

5. Awake, O Drunkards, and weep; and lament, all Drinkers of Wine; for the new Wine, becauſe it is cut off from your Mouth.

6. For a Nation is come up againſt my Country, ſtrong, and out of Number: its Teeth are thoſe of a Lion, and it has the Cheek-teeth of a ſtout Lion.

7. It has made my Vine deſolate, and my Fig-tree foamy: has made quite bare, and caſt off; the Branches of it are become white.

8. Lament like a Virgin girded with Sackcloth, for the Huſband of her Youth.

9. The Meat-offering and Drink-offering being cut off from the Lord's Houſe; the Prieſts, the Miniſters of the Lord mourn.

10. The Field is waſted, the Ground mourns: for the Corn is waſted, the Wine dries up, the Oil languiſhes.

11. Be aſhamed, you Huſbandmen, lament, O Vine-dreſſers, for the Wheat and Barley; becauſe the Harveſt of the Field is periſhed.

12. The Vine dries up, and the Fig-tree languiſhes: the Pomegranate-tree, as well as the Palm-tree and Apple-tree, all the Trees of the Field dry up; for Joy is dried up from Mankind.

13. Gird your ſelves, and make lamentation, O Prieſts; lament, O Miniſters of the Altar; come, abide all Night in Sackcloth, you Miniſters of my God: for the Meat-offering, and Drink-offering, is with-held from the Houſe of your God.

14. Sanctify a Faſt, call a ſolemn Day, gather up the Elders, all the Inhabitants of the Country, to the Houſe of the Lord your God; and cry to the Lord.

15. Alas for the Day; becauſe the Day of the Lord draws near, and comes as a Waſting from the Almighty.

16. Is not the Food cut off before our Eyes, Gladneſs and Rejoicing from the Houſe of our God?

17. The Grains are become mouldy under their Clods, the Granaries are deſolate, the Barns broke down: for the Corn is dried up.

18. How the Beaſts groan! The Herds of Oxen are perplexed, becauſe there is no grazing for them; the Herds of Sheep too are become deſolate.

19. To thee, O Lord, I call; becauſe the Fire conſumes the Paſtures of the Wilderneſs, and the Flame burns all the Trees of the Field.

20. The Beaſts of the Field alſo cry out

Ver. 1. *Commiſſion*] This being in the Time of a great Drought, which is viſibly here deſcribed (though *Grotius* ſtrangely applies it to the *Aſſyrians*) and according to *Uſher* in his *Annals* A. M. 3197, the ſame which *Amos* mentions as paſt, Chap. iv. 7, 8, 9. it follows that *Joel*'s Prophecy was before the other's, the Time of which is told; and this may agree with *Jerome*, as an Author of moſt Authority in this Reſpect, making him Cotemporary with *Hoſea*.

Ver 2. *was it*] הֶיְתָה making a Queſtion like ה before.

Ver. 4. *Caterpillar*] In the *Sept. Blaſt*, but ſee *Pſa.* lxxviii. 46.

Ver. 7. *foamy*] with Excreſcences growing out like Foam, by the Heat and Drineſs, from the Verb (which this is not) *to foam with rage:* ſo *Jun.* and *Trem.* render it *clavum*.

Ver. 8. *Lament like*] The *Sept. Lament to me over:* for סְפִדִי without the Points ſignifying either *lament* or *to me*, and this Verb not having the former Meaning any where elſe, which it derives from the *Chald.* as alſo the latter though frequent not making Senſe alone, they were profoundly joined together; and ב likewiſe being miſtaken for ב was turned *over:* which ſeems the beſt Account that is to be given of it.

Ver. 14. *to the Houſe*] for *into* it they might not come, only the Prieſts, nor would there be Room for all; and [to] may be included in Verbs of Motion.

Ib. *cry to the Lord*] In *Jerome*'s *Verſion* intituled *from the Heb.* is this Addition, *Clamate, inquit, ad Dominum in cordibus veſtris, & dicite; Cry, ſays he, to the Lord in your Hearts, and ſay*; but as no other *Tranſ.* has it, it is little to be regarded.

Ver. 15. *Alas*] The ſame *Verſ.* of *Jerome* and the *com. Lat.* have it thrice, and the *Sept.* with *to me* after each; becauſe, as *Jerome* ſays in his *Comment*, they had ſinned againſt the Trinity; but this muſt be to *think above what is written*, 1 *Cor.* iv. 6. ſee *Jerome*'s *Works*, Tom. 6. in fol. mine being publiſhed by *Eraſmus*, 1516.

Ver. 19. *Fire*] *æſtus ſolis, the Heat of the Sun*, as I think *Piſcator* beſt expounds it.

to thee; becauſe the Channels of Water dry up, and the Fire conſumes the Paſtures of the Wilderneſs.

CHAP II.

BLOW the Trumpet in Zion, and ſound an Alarm on my holy Mountain: let all the Inhabitants of the Country be moved: for the Day of the Lord is coming, for it draws near;

2. A Day of Darkneſs and Dimneſs, a Day of Clouds and Obſcurity, like *one* of the Morning ſpread upon the Mountains: there is a People great and ſtrong, the like to which has never been, nor ſhall be again after them to the Years of all Ages.

3. The Fire conſumes before them, and the Flame burns after them: the Country before them is like the Garden of Eden, and behind them a deſolate Wilderneſs; nay there is alſo no eſcaping of them.

4. The Sight of them is like that of Horſes, and juſt like Horſemen do they run:

5. As the Noiſe of Chariots which bound upon the Tops of the Mountains, as the Noiſe of a Flame of Fire that conſumes the Stubble, as of a ſtrong People ſet in order for War.

6. The People are in Anguiſh at their Preſence, all Faces gather Blackneſs.

7. They run like the Powerful, climb up the Wall like Men of War; and go in their reſpective Ways, without turning out of their Paths.

8. Nor do they ſtreighten one another, they go in their ſeveral Roads; and falling by the Dart, are not wounded.

9. They run to and fro in the City, run on the Wall, climb up the Houſes, enter through the Windows like a Thief.

10. The Earth is moved before them, the Heaven ſhakes, the Sun and Moon are gloomy, and the Stars withdraw their Brightneſs.

11. Nay the Lord utters his Voice before his Army, as his Camp is very large, as he is ſtrong to accompliſh his Word: for the Day of the Lord is great, and very terrible; who then can bear it?

12. So even now, ſays the Lord, return to me with your whole Heart, with Faſting, Weeping, and Lamentation.

13. And rend your Heart inſtead of your Garments, and return to the Lord your God: for he is gracious and merciful, forbearing of Anger, and of large Kindneſs, and being ſorry for Harm.

14. Who knows but he may return, be ſorry, and leave a Bleſſing behind him, a Meat-offering and Drink-offering for the Lord your God?

15. Blow the Trumpet in Zion, ſanctify a Faſt, call a ſolemn Day:

16. Gather the People, ſanctify the Congregation, bring together the Elders, gather the Children and ſuch as ſuck the Breaſts; let the Bridegroom come out of his Cloſet, and the Bride out of her Marriage-chamber.

17. Let the Prieſts, the Miniſters of the Lord, weep between the Porch and the Altar, and pray; Have compaſſion upon thy People, O Lord, and do not deliver thy Poſſeſſion to Reproach, for the Nations to rule over them: why ſhould they taunt among the People, Where is their God?

18. Then will the Lord be zealous for his Country, and ſpare his People.

19. To whom he will make anſwer thus: Behold I will ſend you Corn, Wine and Oil, ſo that you ſhall be ſatisfied with it; and will no more make you a Reproach among the Nations.

20. And I will remove the northern *Army* far from you, driving it away to a dry and deſolate Country, with its Face to the eaſt Sea, and its End to the hindermoſt Sea; and the Stink of it ſhall go up, as ſhall its Stench, though it acts in a great Manner.

21. Do not fear, O Ground, rejoice, and be glad; for the Lord will act in a great Manner.

22. Fear not, you Beaſts of the Field: for the Paſtures of the Wilderneſs will ſprout forth; for the Tree will bear its Fruit, the Fig-tree and Vine yield their Strength.

23. You Sons of Zion, therefore rejoice, and be glad through the Lord your God: for he will give you the former Rain ſuitably; and will cauſe the Shower to come

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Ver. 2. *like one of the Morning*] ſo certainly coming, and near approaching, according to Ver. 1. with no Reſpect to *Darkneſs*, &c. tho' *Jun.* and *Trem.* have ventured to tranſlate, without diſtinguiſhing the Words, *ut nubes auroræ, as the clouds of the morning.* And bewildered without the Correction here, *Ab. Ezra* and *Kimhi* expound it to be *ſuddenly*, *Grot. largely*; while *Caſt.* and the *Biſhops* quite diſjoin theſe, and notwithſtanding the *Heb.* Diviſion, unite this to the following: which to mention, may be ſufficient to refute; yet allowing that an Attempt at ſome Senſe, may be more commendable than no Attempt at any, as with others.

Ver. 8. *by the Dart*] the Thorns of the Buſhes which are ſlippery throwing them down. It does not appear that this Particle ever ſignifies *upon*, and if the Inſects had fallen ſo, they might have been wounded.

Ver. 14. *a Meat-offering*] by giving Plenty.

Ver. 20. *though*] according to *Lowth*'s Obſervation, and the Senſe of the Paſſage.

Ver. 23. *ſuitably*] *Heb. to Juſtice*, or *juſtly*, what is ſuitable or fit for the Ground.

Ib. *at firſt*] at the Beginning of the Seaſon for each Rain, as *Caſt.* elegantly renders it *in primis*; which could not be both in *the firſt month*, nor is there *month* in the *Original*: *Jun.* and *Trem.* add *tempore*, *Time*; others tranſlate *as at the Beginning*.

down

down for you, the former and latter Rain at firſt.

24. And the Floors ſhall be full of Wheat, the Preſſes too ſhall overflow with Wine and Oil.

25. I will further render to you the Years, which the Locuſt, Canker-worm, and Caterpiller, and Palmer-worm has eat, my great Army that I ſent among you.

26. Thus ſhall you eat ſtill, and be ſatisfied, praiſing the Name of the Lord your God, who deals wonderfully with you; and my People ſhall never be aſhamed.

27. You will then know that I am within Iſrael, and am the Lord your God, there being none elſe; and my People ſhall never be aſhamed.

28. And after that I will pour out my Spirit upon all Fleſh, and your Sons and Daughters ſhall propheſy, your old Men dream Dreams, your young Men ſee Viſions.

29. And alſo upon the Servant-men and Maids, will I pour out my Spirit in thoſe Days.

30. Beſides I will put ſtrange Sights in the Heaven and on the Earth; Blood, and Fire, and Pillars of Smoak.

31. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord comes.

32. And every one who calls on the Name of the Lord ſhall be delivered: for on Mount Zion, and in Jeruſalem there ſhall be Deliverance, as the Lord has ſaid, and among thoſe that remain whom the Lord will call.

CHAP. III.

FOR behold in thoſe Days, and at that Time, in which I ſhall turn back the Captivity of Judah and Jeruſalem;

2. I will alſo gather together all Nations, and bringing them down to the Valley of Jehoſhaphat, will come to Judgment with them there, for my People and my Poſſeſſion Iſrael, whom they have ſcattered among the Nations, and divided my Country:

3. Having caſt Lots for my People, given a Boy for a Whore, and ſold a Girl for Wine, that they might drink.

4. And what have you alſo to do with me, O Tyre, Zidon, and all the Borders of Philiſtia? Will you render a Recompence to me? For if you recompenſe me, I will ſwiftly, ſpeedily cauſe your Recompence to return on your own Head:

5. Who have taken my Silver and Gold, and carried my good pleaſant Things to your Temples.

6. Have further ſold the Poſterity of Judah and thoſe of Jeruſalem to the Grecians, that you might remove them far off from their own Bounds.

7. Behold I will ſtir them up from the Place whither you have ſold them; and will cauſe your Recompence to return on your own Head.

8. And I will ſell your Sons and Daughters into the Hand of the Poſterity of Judah, who ſhall ſell them to the Shebäites, a People far off: for the Lord has ſpoken *it*.

9. Proclaim this among the Nations, prepare the War; ſtir up the ſtrong ones, let all the Warriors approach, let them come up.

10. Beat your Spades into Swords, and your Pruning-hooks into Spears: let the Weak ſay, I am ſtrong.

11. Aſſemble, and come on every Side, all Nations, and be gathered together: cauſe thy ſtrong ones, O Lord, to come down thither.

12. Let the Nations be ſtirred up, and aſcend to the Valley of Jehoſhaphat: for there will I ſit to judge all the Nations on every Side.

13. Put forth the Sickle, for the Harveſt is ripe: come, get down, for the Winepreſs is full, the Preſſes overflow, becauſe their Wickedneſs is great.

14. Multitudes, Multitudes will be in the Valley of Determination: for the Day of the Lord is near in the Valley of Determination.

15. The Sun and Moon will be gloomy, and the Stars withdraw their Brightneſs.

16. Nay the Lord will roar from Zion, and utter his Voice from Jeruſalem, ſo that the Heaven and Earth ſhall ſhake; but the Lord will be the Refuge of his People, and the Strength of the Iſraelites.

17. So you ſhall know that I am the Lord your God, who dwell on Zion my holy Mountain; and Jeruſalem ſhall be holy, and Strangers paſs through it no more.

Ver. 25. *Army*] which is here plainly told to be theſe Inſects: but *Grot.* expounds them to denote four Kings of *Aſſyria*; what will not ſome learned Men do, to diſtinguiſh themſelves by being ſingular?

Ver. 26. *ſtill*] for ſo the Verb being doubled as here ſignifies, *Buxt. Theſ. Gram.* Lib. ii. Cap. 16. Reg. 2. and if tranſpoſed might have been *plentifully*: ſo *Trem.* and *Jun.* have *indeſinenter*.

Ver. 2. *Valley of Jehoſhaphat*] lying along on the eaſt Side of the City of *Jeruſalem*, where God would judge them from Mount *Zion*, Ver. 12, 16.

Ver. 8. *ſell*] 'This might probably come to paſs, when 'Alexander, after the taking of *Tyre*, ſold thirty thouſand 'of the Inhabitants for Slaves,' *Lowth.*

Ver. 14. *Determination*] agreeable to Ver. 2, 12.

Ver. 16. *Refuge*] not *hope*, unleſs from the *old Latin.*

18. At

18. At which Time the Mountains ſhall drop new Wine, and the Hills run with Milk, as all the Channels of Judah ſhall with Water; and a Fountain ſhall come out of the Lord's Houſe, which ſhall water the Valley of Shittim.

19. Egypt ſhall become deſolate, and Edom be a deſolate Wilderneſs; for the Violence to the Poſterity of Judah, in whoſe Country they have ſhed innocent Blood.

20. Whereas Judah ſhall abide for ever, and Jeruſalem to all Ages.

21. Moreover I will cleanſe their Blood that I have not cleanſed; and the Lord will dwell in Zion.

Ver. 18. *drop new Wine, and &c.*] Well expounded by *Sir John Floyer*, *bring forth many Vines, and the Hills be fruitful Paſtures*, *Sibylline Oracles tranſlated*, p. 317.

Ver. 19. *whoſe*] for which there is regularly the *Heb.* Relative and Prepoſition, in the Manner of that Tongue; and ſo *Jun.* and *Trem.* who underſtood it better than moſt other *Tranſlators*, have *quorum*.

NOTES upon the BOOK of AMOS.

CHAP. I.

THE Words of Amos, who was among the Sheep-men of Tekoa, which he ſaw concerning Iſrael in the Time of Uzziah King of Judah, and in that of Jeroboam the Son of Joaſh, King of Iſrael, two Years before the Earthquake;

2. Who ſaid, The Lord will roar from Zion, and utter his Voice from Jeruſalem; ſo that the Paſtures of the Shepherds ſhall mourn, and the Head of the arable Land dry up.

3. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Damaſcus, nay four, becauſe of their threſhing Gilead with Threſhing-inſtruments of Iron.

4. But I will ſend a Fire on the Houſe of Hazael, which ſhall conſume the Palaces of Ben-hadad.

5. And I will break the Bar of Damaſcus, and cut off the Inhabitant from the Vale of Aven, with him who holds the Scepter from the Houſe of Eden; and the People of Syria ſhall be carried away to Kir, ſays the Lord.

6. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Gaza, nay four, becauſe of their carrying away the whole Captivity, to deliver up to Edom.

7. But I will ſend a Fire on the Wall of Gaza, which ſhall conſume the Palaces of it.

8. And I will cut off the Inhabitant from Aſhdod, with him who holds the Scepter from Aſhkelon; as alſo turn back my Hand againſt Ekron, and the Reſidue of the Philiſtines ſhall periſh, ſays the Sovereign Lord.

9. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Tyre, nay four, becauſe of their delivering up the whole Captivity to Edom, and not remembring the Covenant of Brothers.

10. But I will ſend a Fire on the Wall of Tyre, which ſhall conſume the Palaces of it.

11. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Edom, nay four, becauſe of his purſuing his Brother with the Sword, ſo that he loſt his Compaſſions, did tear in his Anger for ever, and kept his Wrath perpetually.

12. But I will ſend a Fire on Teman, which ſhall conſume the Palaces of Bozrah.

Ver. 1. *Tekoa*] ſituate on the north Side of a Hill, about nine Miles ſouthward of *Bethlehem*, *Maundr. Journ.*

Ib. *two Years before the Earthquake*] *Sept.* and *Vulg. before the two Years of the Earthquake*, which the *Heb.* confutes.

Ib. *Earthquake*] ſpoken of long after, *Zech.* xiv. 5. and which *Joſephus* ſays was when *Uzziah* was ſtriken with the Leproſy, *Antiq.* Lib. ix. 12. but could not be, as this was in *Jeroboam*'s Time, and *Jotham* then ruled for *Uzziah*, 2 *Chron.* xxvi. 21. 2 *King.* xv. 5. ſince he was but in his 25th Year when he began reigning, 2 *Chron.* xxvii. 1. 2 *King.* xv. 33. and ſo *Jeroboam* was dead 14 Years before *Jotham* was born, as by the *Chron. Table*; ſee *Univ. Hiſt.* B. I. vii. 7.

Ver. 3. *not turn it away*] the Judgment and Deſtruction denounced in general, Ver. 2.

Ib. *by reaſon of*] The Particle *For* in the *com. Tranſ.* makes the Senſe obſcure and doubtful.

Ib. *four*] By the Uſe of the ſame Prepoſition עַל repeated, and by the whole Compaſs of the Context, it appears to me the Meaning is, that the Wickedneſs here mentioned was as great as three or four Tranſgreſſions.

Ib. *threſhing Gilead*] See 2 *King.* viii. 12. & x. 32, 33. & xiii. 3, 7.

Ver. 5. *Eden*] there being in Mount *Libanus* a Place called *Eden* to this Day, *Maund.*

Ib. *Kir*] as exactly fulfilled, 2 *King.* xvi. 9.

Ver. 6. *carrying*] See 2 *Chron.* xxi. 16, 17. *Joel* iii. 4, 5, 6. *Lowth* alſo cites 2 *Chron.* xxviii. 18. but that was after the Time of the Prophecy.

Ib. *Edom*] See Ver. 11. 2 *Chron.* xxi. 10.

Ver. 7. *ſend*] This ſeems to be accompliſhed at the Time mentioned in 2 *King.* xviii. 8. as likewiſe foretold *Iſa.* xiv. 29. though it might be more fully afterwards, at the other diſtinct Times ſpoken of *Jer.* xlvii. *Ezek.* xxv. 16, 17. (ſee alſo the *Note* on *Jer.* xxv. 20.) as it is here ſaid they ſhould *periſh.*

Ver. 8. *Reſidue*] thoſe who had in the former Part of *Uzziah*'s Reign eſcaped the Slaughter he made among them, 2 *Chron.* xxvi. 6.

Ver. 9. *Covenant*] See 1 *King.* v. 1, 12. & ix. 11, 13.

Ver. 10. *ſend*] The fulfilling of this is omitted by all the *Commentators* I have now conſulted, but according to the *Annals* of *Menander* in *Joſephus*, *Antiq.* Lib. ix. 14. and *againſt Apion*, Lib. i. *Shalmaneſer* King of *Aſſyria* made war upon *Elalæus* King of *Tyre*, at which Time not only the other Towns revolted from the *Tyrians*, but the City *Tyre* it ſelf was beſieged five Years, though by *Shalmaneſer*'s dying not taken then: however this Prophecy might then be literally fulfilled on the Wall, and Palaces at the Outſide of the City, or *Fire* here might metaphorically ſignify any deſtroying. Other Calamities of *Tyre* being much longer after the Time it was propheſied, cannot lay ſo proper a Claim to it.

Ver. 11. *purſuing*] See *Joel* iii. 19.

Ib. *in his Anger*] Ablatively, according as it ſtands in the *Heb.* and as the Senſe demands: for it muſt be *he* himſelf that *did tear*, not *his anger*, much leſs was it that which *kept*; but ſome Printers have helped out the *Tranſlators*, by putting in [he] to the latter.

Ver. 12. *ſend*] *Iſa.* xxxiv. 6. and the *Note* on Chap. xx. 1. A latter Deſtruction is more unlikly to belong to this Prophecy.

13. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of the Ammonites, nay four, becauſe of their cutting up the Women of Gilead with Child, that it might enlarge their Bounds.

14. But I will kindle a Fire on the Wall of Rabbah, which ſhall conſume the Palaces of it, with a Noiſe on the Day of Battle, with a Tempeſt on the Day of the Whirlwind.

15. And their King himſelf ſhall go into Captivity, with his Princes together, ſays the Lord.

CHAP. II.

THUS ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Moab, nay four, becauſe of his burning the Bones of the King of Edom to Lime.

2. But I will ſend a Fire on Moab, which ſhall conſume the Palaces of Kerioth; and Moab ſhall die with a Tumult, with a Noiſe, with the Sound of a Trumpet.

3. I will alſo cut off the Judge from within it, and ſlay all its Princes with him, ſays the Lord.

4. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of of Judah, nay four, becauſe of their deſpiſing the Law of the Lord, ſo that they do not keep his Ordinances; but their Lyes cauſe them to go aſtray, after which their Fathers went.

5. But I will ſend a Fire on Judah, which ſhall conſume the Palaces of Jeruſalem.

6. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Iſrael, nay four, becauſe of their ſelling the Righteous for Money, and the Needy for the ſake of a Pair of Shoes.

7. They pant for the Duſt of the Earth on the Head of the Poor, and turn aſide the Way of the Meek; a Man and his Father alſo go to a Maid, to profane my holy Name.

8. And upon Garments pawned they lean down by every Altar, and drink the Wine of thoſe who are puniſhed at the Houſe of their God.

9. Though I deſtroyed the Amorite from their Preſence, whoſe Height was like that of the Cedars, and he was ſtrong like the Oaks; yet I deſtroyed his Fruit from above, and his Roots from below.

10. And I brought you up from the Country of Egypt, cauſing you to go in the Wilderneſs forty Years, to inherit the Country of the Amorite.

11. Beſides I raiſed up ſome of your Sons for Prophets, and of your young Men for Nazirites: was not this alſo, O Iſraelites? ſays the Lord.

12. But you made the Nazirites drink Wine; and commanded the Prophets, that they ſhould not propheſy.

13. Behold I am preſſed under you, as a Cart is that is full of Sheaves.

14. Therefore ſhall Flight periſh from the Swift, the Strong ſhall not have much Strength, nor the Powerful deliver himſelf.

15. He alſo that takes hold of the Bow ſhall not ſtand, nor one *that* is ſwift of his Feet eſcape, nor ſhall he who rides a Horſe deliver himſelf.

16. And the ſtout-hearted one among the Powerful ſhall flee away naked on that Day, ſays the Lord.

Ver. 13. *Women*] This ſeems to have been done at the Time the *Syrians* exerciſed their Cruelties on the ſame Place, Ver. 3. either jointly or ſeparately.

Ver. 14. *kindle*] The Performance of this may be referred to 2 *Chron.* xxvii. 5. but that of *going into Captivity* to the Conqueſt of *Nebuchadnezzar*, as *Ezek.* xxv. 7. *Zeph.* ii. 9.

Ver. 1. *King*] *Uſher* in his *Annals*, at the Year of the *Jul. Per.* 3819. ſays, the King of *Moab* took the King of *Edom*'s Son Priſoner in the War related 2 *King.* iii. and offered him for a whole Burnt-offering, and that this was meant here. But I muſt diſſent from him, and any others of that Opinion: for, 1. The King's Son was not the King, nor being ſo ſlain was ever a King. 2. If the Son of the King of *Edom* had been killed by the *Moabites*, it muſt have exaſperated the Allies the more to take revenge, inſtead of making them ceaſe from the Slaughter, as we find was the Caſe, 2 *King.* iii. 27. 3. The King of *Edom* being then but a Deputy or Lord Lieutenant appointed by the King of *Judah*, 1 *King.* xxii. 47. the Country of *Edom* having been ſubdued by *David*, 2 *Sam.* viii. 14. 1 *King.* xi. 15, 16, 17. it did not belong to his Son to reign after his Father, as is ſaid of him that was offered up. 4. By ſaying *Bones* here, it ſeems to have been a dead Perſon, who was taken out of his Grave and burnt, the Effect of great Malice and Cruelty. 5. This Prophecy, Chap. i. 1. being about a hundred Years after that Act of the King of *Moab*, beſides the future Time for fulfilling it, makes it improbable that the King who committed the other Fact, lived ſo long to be puniſhed. Of my Opinion may be ſeen the learned and ſkilful *Commentators Grotius*, *Mercer*, and *Piſcator*, as likewiſe *Joſephus*.

Ib. *to Lime*] probably to build Something with, an abominable, proud, and inhuman Action; not ſuitable to what the King of *Moab* did.

Ver. 2. *ſend*] This was probably done a little before the Overthrow of the Kingdom of *Iſrael* by the *Aſſyrians*, as obſerved on *Iſa.* xvi. 14.

Ver. 5. *Fire*] the Completion of which ſee 2 *Chron.* xxxvi. 19.

Ver. 7. *Duſt*] Money, as in the foregoing Verſe.

Ib. *on*] or *for*, by ſelling him, as juſt before. What wide and weak Things have been advanced for the Meaning of this Expreſſion, which admits of ſuch a natural and agreeable Senſe!

Ver. 8. *Garments pawned*] which were not to be detained, *Exod.* xxii. 26.

Ib. *lean down*] with one Elbow on that which was ſpread under, as the eaſtern Poſture was at Feaſts, *Godwin*'s *Moſes and Aaron*, Lib. iii. 2. But *lay down*, which the *Heb.* Word does not ſignify, intimates another Meaning.

CHAP.

CHAP. III.

HEAR this following Expreſſion which the Lord ſpeaks againſt you, O Iſraelites, againſt all the Family that I brought up from the Country of Egypt;

2. I knew you only of all the Families of the Ground; therefore will I puniſh you for all your Iniquities.

3. Can two walk together, except they come together?

4. Does a Lion roar in the Wood, when there is no Prey for him? Does a young Lion utter his Voice from his Den, except he has caught?

5. Can a Bird fall in a Gin of the Earth, when there is no Snare for it? Will one take up a Gin from the Ground, when he has not caught at all?

6. Will a Trumpet be ſounded in the City, and the People not be afraid? Will there be Harm in the City, and the Lord not do it?

7. For the Sovereign Lord will not do a Thing, without revealing his Secret to his Servants the Prophets.

8. A Lion roaring, who will not fear? The Sovereign Lord ſpeaking, who will not propheſy?

9. Publiſh at the Palaces in Aſhdod, and at thoſe in the Country of Egypt, as follows, Get together upon the Mountains of Samaria, and ſee the great Vexations within it, and the Oppreſſed in the midſt of it.

10. For they know not how to do Right, ſays the Lord, treaſuring up Violence and Waſting in their Palaces.

11. Therefore thus ſays the Sovereign Lord, There ſhall be an Adverſary even round about the Country, who ſhall bring down thy Strength from thee, and thy Palaces ſhall be plundered.

12. Thus ſays the Lord, As a Shepherd delivers out of the Mouth of a Lion two Legs, or a Piece of an Ear; ſo ſhall the Iſraelites who dwell at Samaria be delivered in the Corner of a Bed, and in the Nook of a Couch.

13. Hear you, and teſtify among the Family of Jacob, ſays the Sovereign Lord God of Armies,

14. That at the Time I ſhall bring the Viſitation of Iſrael's Tranſgreſſions upon him, I will alſo bring a Viſitation upon the Altars of Beth-el, ſo that the Horns of the Altar ſhall be cut off, and fall to the Earth.

15. And I will ſmite the *Winter-houſe* with the Summer-houſe; nay the Houſes of Ivory ſhall periſh, and the great Houſes have an end, ſays the Lord.

CHAP. IV.

HEAR this Word, O Heifers of Baſhan, which are on the Mountain of Samaria, that oppreſs the Poor, bruiſe the Needy; who ſay to their Maſters, Bring, that we may drink.

2. The Sovereign Lord has ſworn by his Holineſs, that behold the Days are coming upon you, when he will take you away with Prickles, and your Poſterity with Fiſhing-hooks.

3. And you ſhall go forth at the Breaches, each one at that before her; and ſhall throw away *what* is at the Palace, ſays the Lord.

4. Come to Beth-el, and revolt at Gilgal, multiply revolting: even bring your Sacrifices in the Morning, your Tithes at the third Year;

5. And burn incenſe of the leavened Bread with Thankſgiving, and proclaim, publiſh

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Ver. 3. *come together*] Their Iniquities having ſeparated them and the Lord; who would therefore juſtly and certainly puniſh them as follows. See this Meaning of יַד in *Niph.* as here in *Bux. Lexic.*

Ver. 4. *Prey*] Thoſe People being become a Prey for the Lord to ſeize on.

Ib. *caught*] as God would catch them.

Ver. 5. *Gin*] ſuch as there was put for them, and ſhould not be taken up till they were caught in it.

Ver. 6. *Trumpet be ſounded*] Denoting the Warning now given by the Prophet.

Ib. *Will there be Harm*] Will it come by Chance? No.

Ver. 7. *For*] כִּי is a caſual Conjunction, as the Cauſe or Reaſon here follows, of uſing the Compariſons in the foregoing Verſe.

Ver. 12. *the Nook*] It is not *Damaſcus*; but thus interpreted with *Ab. Ezra* and *Dav. Kim.* as likewiſe in the *Tranſ.* of *Pagn.* and *Montan.* by *Jun.* and *Trem. crure*, in the Manner *Pagn.* ſhews in *Lex.* which he explains *the Side* or *Feet:* beſides there is no *in* belonging to *Couch*, nor was *Damaſcus* in the *Iſraelites* Country.

Ver. 13. *Lord God of Armies*] as *Pſa.* lxxxix. 8. where the *Maſorah* numbers 12 ſuch, and 5 others with the Article ה as here, among which are Ch. v. 14, 15, 16, 27. & vi. 8.

Ver. 1. *Heifers*] the inferior Magiſtrates and Officers, who pampered themſelves like thoſe Heifers. The *Heb.* Verbs muſt be feminine becauſe the Word for *Heifers* is, and does not ſeem to intend *Women* as has been imagined; which the other Words *Maſters* and *drink* confirm, and *you* twice maſc. in the next Ver.

Ib. *Bring*] to us the Orders for Oppreſſion.

Ver. 3. *Breaches*] at thoſe in the Wall of the City, in order that you may eſcape, as Heifers go out at the Gaps in the Hedges.

Ib. *throw away*] that the Enemy might not have it, which might be done into the Water, or Holes dug in the Earth. So *Jun.* and *Trem.* tranſlate, *abjicietis quæ erunt in palatio.* The *Commentators* omit explaining it as in the *Eng.* Text, probably not without Reaſon. And הַ being local, as the Accent ſhews, better denotes *at* than *into.*

Ib. *at the Palace*] *Theodotion, on the Mountain of Mona*, as if the *Heb.* Word was parted in two, as likewiſe for the latter *Symmach.* and the *Chald. Paraph.* have *Armenia.*

Ver. 4. *third Year*] according to *Deut.* xiv. 28. & xxvi. 12.

the

the Free-offerings: for ſo you have loved, O Iſraelites, ſays the Sovereign Lord.

6. Therefore have I alſo given you Cleanneſs of Teeth in all your Cities, and Want of Bread in all your Places; yet you have not returned to me, ſays the Lord.

7. And I have alſo with-held from you the Shower, when it was yet three Months to Harveſt; and though I cauſed it to rain upon one City, I did not upon another: it rained on one Part, and the Part upon which it did not rain dried up.

8. Inſomuch that two or three Cities wandered to one City to drink Water, and were not ſatisfied; yet you have not returned to me, ſays the Lord.

9. I have ſmitten you with Blaſting and Blight: your Gardens, Vineyards, Fig-trees, and Olive-trees that were multiplied, the Palmer-worm conſumed; yet you have not returned to me, ſays the Lord.

10. I have ſent among you the Murrain in the Manner of Egypt, have ſlain your young Men by the Sword, with the Captivity of your Horſes, and cauſed the Stink of your Camps to go up, even into your Noſe; yet you have not returned to me, ſays the Lord.

11. I have overthrown ſome among you like God's Overthrow of Sodom and Gomorrah, and you have been as a Firebrand reſcued out of the Burning; yet you have not returned to me, ſays the Lord.

12. Therefore I do thus to thee, Iſrael: becauſe I do this to thee, prepare to meet thy God, O Iſrael.

13. For behold he that formed the Mountains, created the Wind, who declares to Man what his Mind is, makes the Morning Obſcurity, and treads upon the high Places of the Earth, the Lord God of Armies is his Name.

CHAP. V.

HEAR this Word, the Lamentation which I bear concerning you, O Family of Iſrael.

2. The Virgin of Iſrael will fall down, without riſing up: ſhe will be forſaken in her Country, none raiſing her up.

3. For thus ſays the Sovereign Lord, The City that went forth a thouſand ſhall leave a hundred, and that which went forth a hundred ſhall leave ten to the Family of Iſrael.

4. Yet thus ſays the Lord to the Family of Iſrael; Seek me, and live.

5. But you ſhall not ſeek Beth-el, nor go to Gilgal, nor paſs to Beer-ſheba: for Gilgal ſhall be quite carried away, and Beth-el become Vanity.

6. Seek the Lord, and live; leſt he ſhould have ſucceſs as Fire in the Family of Joſeph, and conſume, and there be none who quenches at Beth-el;

7. You that turn Judgment to Wormwood, and leave off Righteouſneſs on the Earth:

8. Him who made the ſeven Stars and Orion, as alſo turns the Shadow of Death into Morning, and cauſes the Day to be dark with Night, that calls the Waters of the Sea, and pours them out upon the Surface of the Earth, whoſe Name is the Lord:

9. Who takes refreſhment with Waſting againſt the Strong, when Waſting comes againſt the Fortification.

10. They hate him that reproves at the Gate, and abhor him who ſpeaks with Integrity.

11. Therefore becauſe you tread upon the Poor, and take a Burden of Wheat from him; though you build Houſes of hewn Stone, you ſhall not dwell in them; though you plant pleaſant Vineyards, you ſhall not drink the Wine of them.

12. For I know your great Tranſgreſſions, and your numerous Sins; diſtreſſing the Righteous, taking a Fee, for them to turn away the Needy at the Gate.

13. The underſtanding one will therefore be ſilent at that Time, for it will be an evil Time.

14. Seek Good, and not Evil, that ye may live; and it will be ſo, the Lord of Armies will be with you, as ye ſay.

Ver. 7. *dried up*] for Ground does not *wither*.

Ver. 10. *Murrain*] *Exod.* ix. 3. where it is the ſame *Heb.* Word, and ſee on *Exod.* ix. 15.

Ver. 11. *overthrown*]

I have o're-throwen ſome of you
As God Gomorrah *overthrew*,
Barton, Hymn 253.

not to ſay *overthrown have* perhaps, though there was ſtrange Tranſpoſition in his Time, as on the *Pſalms*.

Ver. 13. *Mountains*] *Septuag. Thunder*, theſe Words having ſome Reſemblance in the *Heb.*

Ib. *what his Mind is*] For this the foreſaid *Gr. Interpreters* have *his Chriſt*, taking the two Words מה שיחו as if משיח ו

Ver. 5. *Vanity*] as *Piſcator* has it in *Schol. Hebr. vanitatem, Grot. in vanum.*

Ver. 9. *takes refreſhment*] or according to the *com. Tranſ. comfort, Job* x. 20. & ix. 27. *Jer.* viii. 18. the Word having no other but ſuch a Meaning in *Buxtorf's Lexicon*, nor even in *Caſtellus's*. So *Jun.* and *Trem.* tranſlate, *Qui recreat ſe vaſtatione, Who refreſhes himſelf with Waſting*; as God doubtleſs does in puniſhing the Wicked, and ſo reſtraining them from their Wickedneſs.

Ib. *with Waſting*] here being no Sign of the Accuſative Caſe, or Object of the Verb; neither is it a Participle, but a Noun; nor does it any where ſignify *ſpoiled*, or paſſively.

Ver. 14. *ſay*] now falſely ſay he is, while you are ſo wicked.

15. Hate

15. Hate Evil, and love Good, and ſet up Judgment at the Gate: perhaps the Lord God of Armies will be gracious to the Reſidue of Joſeph.

16. Therefore thus ſays the Lord God of Armies, the Lord; There ſhall be Lamentation in all the Streets, and they ſhall ſay in all the Courts, Alas, alas! as alſo call the Huſbandman to Mourning, and Lamentation for thoſe who know Bewailing.

17. And there ſhall be Lamentation in all the Vineyards; for I will paſs through the midſt of thee, ſays the Lord.

18. Alas to thoſe who deſire the Day of the Lord: why would you have this? The Day of the Lord that will be Darkneſs, and not Light:

19. As if a Man fled from the Face of a Lion, and a Bear met him; or got into a Houſe, and leaning his Hand upon the Wall, a Serpent bit him.

20. Will not the Day of the Lord be Darkneſs, and not Light; and dim, having no Brightneſs?

21. I hate, I deſpiſe your Feaſts; and will not ſmell in your ſolemn Days.

22. Nay if you offer to me Burnt-offerings, and your Oblations, I will not accept; nor will I look on the Peace-offerings of your fat Beaſts.

23. Put away from me the Noiſe of thy Songs; and let me not hear the Melody of thy Lutes.

24. But let Judgment roll like Waters, and Righteouſneſs like a ſtrong Flood.

25. Did you bring Sacrifices and Oblation to me, in the Wilderneſs for forty Years, O Family of Iſrael?

26. Whereas you carried the Tabernacle of your Moloch, with Chiun, your Similitudes, the Star of your god which ye made you.

27. So I will take you away beyond Damaſcus, ſays the Lord, whoſe Name is the God of Armies.

CHAP. VI.

WO be to thoſe who are at eaſe in Zion, and who truſt in the Mountain of Samaria, that are expreſſed to be the chief of the Nations, to which the Family of Iſrael are come;

2. (Paſs to Calneh, and ſee, and go from thence to great Hamath, and go down to Gath of the Philiſtines; are they better than theſe Kingdoms? Are their Bounds larger than yours?)

3. Who drive off the ill Time, and you that bring the Seat of Violence nigh;

4. Who lie upon Beds of Ivory, and abound upon their Couches, eating Lambs from the Flock, and Calves from within the Stall;

5. Who chant to the Sound of the Lute, thoſe that contrive them Inſtruments of Muſick like David;

6. Who drink in Bowls of Wine, and anoint with the chief Ointments, but Nothing ails them for the Breach of Joſeph.

7. Therefore now they ſhall be carried away at the Beginning of ſuch as are carried away, and the Funeral-banquet of thoſe that abound ſhall depart.

8. The Sovereign Lord ſwears by himſelf, ſays the Lord God of Armies; I abhor the Excellency of Jacob, and hate his Palaces: ſo I will deliver up the City, and the Multitude of it.

9. Moreover if ten Men are left in one Houſe, they ſhall die.

10. And when his Beloved, or he that burns him, taking him up to bring the Bones out of the Houſe, aſks him who is at the

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Ver. 16. *Lamentation for*] This being the Order of the *Heb.* and *for* or *to* after *Lamentation*; not before, as in our *com. Tranſ.*

Ver. 19. *got into a Houſe*] from a Lion, as before.

Ver. 22. *Nay if*] by *Nold.* the nice Diſtinguiſher of thoſe Particles, and according as in *Prov.* ii. 3.

Ver. 23. *let me*] which the foregoing ſhews; the *Heb.* being either this, or *I will*, and as the following might be *Judgment ſhall.*

Ver. 25. *to me*] They minded the Service of the falſe gods more than of the true one; whom indeed they could not ſerve, nor would their Service be received as ſuch, while they were Idolaters, *Joſh.* xxiv. 19. *Mat.* vi. 24.

Ver. 26. *with*] For *Tabernacle* does not belong to *Chiun*, as the *Heb.* Article here, and the *Gr.* in *Act.* vii. 43. ſhew.

Ib. *Similitudes*] the Figure of a Star being not ſo properly an *Image*, and the *Gr.* Word much rather ſignifying this.

Ver. 1. *that are*] *Caſtal.* with *Jun.* and *Trem.* have *qui montes, which Mountains*; the capital Cities of *Iſrael* and *Judah* being built on them: ſo *Kimhi* explains it.

Ver. 2. *Hamath*] as *Num.* xiii. 21. 2 *King.* xvii. 24. *Iſa.* xxxvii. 13. *Jer.* xxxix. 5. and elſewhere; for it is not *Hemath.*

Ib. *Are their*] On which *Grotius* comments, *An latius illi poſſident? non ſane, cur ergo ingrati eſtis in eum, qui plura vobis, quam vicinis dedit? Have they larger Poſſeſſion? No ſurely. Why then are you ungrateful to him, who has given you more than your Neighbours?* And *Mercer* to the ſame Purpoſe. The Judgment of which two may be counted of more Authority, than that of all who are for a contrary Meaning. Beſides that requires *not* to be added, *Is not &c.*

Ver. 4. *abound*] which the Word ſignifies, and never to *ſtretch themſelves.*

Ver. 6. *in Bowls of Wine*] So the *Hebr.* is.

Ver. 7. *Funeral-banquet*] See *Bux. Lex.* and obſerve why that ſhould depart, becauſe the People would not die there.

Ver. 9. *die*] probably by the Peſtilence, for which reaſon the Bodies might be burnt as in the next Verſe.

Ver. 10. *Beloved*] which uſual Signification it ſeems rather to have here, than *uncle.*

Ib. *burns*] See alſo 2 *Chr.* xxi. 19.

Ib. *and will ſay*] *hoc amplius, this further, Grotius.*

Sides of the Houſe, Is there any more with thee? He will anſwer, None; and will ſay, Keep ſilence, becauſe the Name of the Lord is not to be mentioned.

11. For behold the Lord will command, that the great Houſe ſhall be ſtruck to Pieces, and the little Houſe to Ruptures.

12. Will Horſes run on the Rock? Shall one plough *it* with Oxen? For you turn Judgment into Hemlock, and the Fruit of Righteouſneſs into Wormwood:

13. Who are glad for what is Nothing; that ſay, Have we not taken us Horns by our Strength?

14. For behold I will raiſe up a Nation againſt you, O Family of Iſrael, ſays the Lord God of Armies; and they ſhall oppreſs you, from the entering of Hamath to the River of the Deſart.

CHAP. VII.

THUS the Sovereign Lord ſhewed me plainly that he formed Graſhoppers in the Beginning of the coming up of the latter Graſs, which behold was that after the King's Mowings.

2. And when they had finiſhed eating the Herb of the Earth, I ſaid, O Sovereign Lord, forgive, I beſeech thee; who will riſe up for Jacob? For he is little.

3. The Lord was ſorry for this: it ſhall not be, ſaid the Lord.

4. Thus the Sovereign Lord ſhewed me plainly, that he himſelf proclaimed to contend by Fire, that it might conſume the great Deep, and it conſumed a Part.

5. Whereupon I ſaid, O Sovereign Lord, leave off, I beſeech thee; who will riſe up for Jacob? For he is little.

6. The Lord was ſorry for this: it alſo ſhall not be, ſaid the Sovereign Lord.

7. Thus he ſhewed me plainly, that the Lord ſtood upon a Wall of a Plumb-line, having a Plumb-line in his Hand.

8. And the Lord ſaid to me, What doſt thou ſee, Amos? And upon my anſwering, A Plumb-line; he replied, Behold I will put a Plumb-line within my People Iſrael, I will paſs to them again no more.

9. The Chapels alſo of Iſaac ſhall be deſolate, and the Sanctuaries of Iſrael waſted; and I will riſe up againſt the Family of Jeroboam with the Sword.

10. And Amaziah the Prieſt of Beth-el ſent Word to Jeroboam King of Iſrael; Amos has conſpired againſt thee within the Family of Iſrael, the Country is not able to bear with all his Words.

11. For thus ſays Amos, Jeroboam ſhall die by the Sword, and Iſrael be wholly carried captive from his own Country.

12. Beſides Amaziah ſaid to Amos; Seer, go, flee thou to the Country of Judah; and eat Victuals there, and there propheſy.

13. And propheſy again no more at Beth-el: for it is the Sanctuary of the King, and it is the royal Houſe.

14. But Amos made anſwer to him: I was not a Prophet, nor was I a Prophet's Son; for I was a Herdman, and a Searcher out of Sycomores.

15. And the Lord taking me from after the Flock, ſaid himſelf to me, Go, propheſy to my People Iſrael.

16. So now hear the Lord's Commiſſion; Thou ſayeſt, Do not propheſy againſt Iſrael, and mention Nothing againſt the Family of Iſaac.

17. Therefore thus ſays the Lord, Thy Wife ſhall commit Fornication in the City, thy Sons and Daughters ſhall fall by the Sword, thy Country be divided by Line, thou ſhalt die in an unclean Country, and Iſrael ſhall be wholly carried captive from his own Country.

Ver. 12. *Will*] who can work any Good with you?

Ver. 1. *Graſhoppers*] denoting the firſt Invaſion of the *Aſſyrians* under *Pul* their King, 2 *King*. xv. 19.

Ib. *latter Graſs*] which may ſignify a latter royal Family begun by *Menahem*, after the preſent one when *Amos* propheſied was extinct, Chap. i. 1. 2 *King*. xv. 8, 10, 12, 13, 14.

Ib. *the King's Mowings*] In the *Lovain Edit*. of the *Vulgate*, *tonſorem gregis*, *the Shearer of the Flock*; but *Clement* has *tonſionem regis*, *the King's Shearing*.

Ver. 2. *eating*] to repreſent the Tax that was gathered to pay the Tribute to *Pul*, 2 *King*. xv. 19, 20.

Ver. 3. *be*] or *continue*, as the Word may alſo ſignify.

Ver. 4. *Deep*] Though the Deſtruction of *Iſrael* were as ſtrange as for the Fire to conſume the Sea, it ſhould be done.

Ib. *conſumed a Part*] exhibiting the ſecond Invaſion of the *Aſſyrians*, when *Tiglath-pileſer* made a real Conqueſt of Part of the Kingdom, 2 *King*. xv. 29.

Ver. 6. *not be*] As the Fire did not continue burning, nor ſhould *Tiglath-pileſer* deſtroying the Country of *Iſrael*.

Ver. 8. *a Plumb-line*] to meaſure out, as Ver. 17.

Ib. *no more*] becauſe the third Time ſhould compleat their Overthrow and Deſolation, according to the next Words; which was brought to paſs by *Shalmaneſer* King of *Aſſyria*, 2 *King*. xvii. 3, 5, 6.

Ver. 9. *Sword*] as related, 2 *King*. xv. 10. and that in Ver. 11. ſeems to be the Prieſt's Perverſion of this.

Ver. 14. *Sycomores*] of which *Rauwolff* ſays, being at *Tripoli* in that Country, *They bear Fruit not unlike our Fig-trees, only ſweeter, and not ſo good, and are commonly ſold only to the poorer Sort of People, growing in Fields and Grounds*; but the *Eng. Tranſ.* though publiſhed by *Ray*, is poorly expreſs'd.

Ver. 17. *fall by*] probably in *Shallum*'s Conſpiracy, or while he reigned, 2 *King*. xv. 10. as they were Favourites of *Jeroboam*'s Family, whoſe Prieſt *Amaziah* was, Ver. 10, 13. and whoſe Son *Shallum* ſlew.

Ib. *die in*] whither he might flee to ſave his own Life, when his Children were ſlain.

CHAP.

CHAP. VIII.

THUS the Sovereign Lord ſhewed me plainly, that there was a Baſket of Summer-fruit.

2. And he ſaid, What doſt thou ſee, Amos? And upon my anſwering, A Baſket of Summer-fruit; the Lord replied to me, The End is come to my People Iſrael, I will paſs to them again no more.

3. At which Time the Songs of the Temple ſhall be Lamentation, ſays the Sovereign Lord; many dead Bodies in every Place ſhall they caſt out ſilently.

4. Hear this, you who ſwallow up the Needy, even to cauſe the Afflicted of the Country to ceaſe,

5. Saying; When will the New-moon paſs away, that we may ſell Proviſion; the Sabbath, that we may open the Wheat; to make the Ephah little, and the Shekel great, and to pervert the Scales with Deceit,

6. To purchaſe the Poor with Money, and the Needy for a Pair of Shoes, that we may ſell the Refuſe of the Wheat?

7. The Lord ſwears by the Excellency of Jacob, I will never forget any of their Doings.

8. Shall not the Country quake for this, and every Inhabitant in it mourn? Since all of it ſhall heave up as a River; and be driven out, and ſink down like the River of Egypt.

9. And at that Time, ſays the Sovereign Lord, I will cauſe the Sun to ſet at Noon, and make the Country dark in the light Day.

10. I will alſo turn your Feaſts into Mourning, and all your Songs into Lamentation, putting Sackcloth upon all Loins, and Baldneſs upon every Head; I will even make it like the Mourning for an only one, and the End of it as a bitter Day.

11. Behold the Days are coming, ſays the Sovereign Lord, when I will ſend Hunger into the Country; not Hunger for Bread, nor Thirſt for Water, but to hear the Words of the Lord:

12. Inſomuch that they will wander from Sea to Sea, and from the North, even to the Eaſt; will range about to ſeek the Word of the Lord, and not find.

13. At that Time ſhall the fair Virgins and young Men faint for Thirſt.

14. Thoſe who ſwear by the Guilt of Samaria, and ſay, By thy god's living, O Dan, and By the Way of Beerſheba's living; ſhall fall, and riſe up no more.

CHAP. IX.

I SAW the Lord ſtand upon the Altar, and he ſaid; Smite the Ball, that the Threſholds may ſhake, and cut all of them on the Head; and I will ſlay the Remainder of them with the Sword: he who is fleeing away of them ſhall not flee away, nor he that eſcapes of them deliver himſelf.

2. If they dig into Hell, my Hand ſhall take them thence; and if they climb up to Heaven, I will bring them down from thence;

3. Otherwiſe if they hide in the Top of Carmel, I will ſearch, and take them thence; nay if they lurk from before my Eyes in the Bottom of the Sea, from thence will I command the Serpent, that he ſhould bite them;

4. And if they go into Captivity before their Enemies, I will command the Sword from thence, and it ſhall ſlay them: as I will ſet my Eyes upon them for Harm, and not for Good.

5. For the Sovereign Lord of Armies will ſtrike the Country, and it ſhall be diſſolved, and all the Inhabitants in it ſhall mourn; ſince all of it ſhall heave up as a River, and ſink down like the River of Egypt.

Ver. 3. *Songs*] *Gr. Cielings*, and *old Lat. Hinges ſhall creak*; the Author of the latter taking שִׁיר for צִיר and miſtaking the Gender, rather than שִׁירוֹת for צִירִים as *Schindler* and others have ſuppoſed.

Ver. 8. *ſink down*] after it has ſwelled up, and been driven out of the Channel; denoting perhaps beſides the literal Deſcription of the Earthquake, Ch. i. 1. the dwindling Condition of the *Iſraelites* when they ſhould be gone into Captivity, Ch. ix. 4, 5. in which Manner this Verb is rendered, *Jer.* li. 64. *Job* xli. 1. nor will it any where bear to be tranſlated *drowned*, and which is abſurd here, for *a flood* (as in the *com. Tranſ.*) to be *drowned*.

Ib. *like the River of Egypt*] which uſed to overflow that Country, and then ſink down again.

Ver. 9. *Sun*] *Uſher, Annales* ad An. Mun. 3213, refers this to three great Eclipſes of the Sun a few Years after, one at Pentecoſt, another in the Feaſt of Tabernacles, and the other at the Paſſover, according to Ver. 10. which, or moſt ſtrictly the firſt of them, that was in the Year of the *Jul. Period* 3923, and by my *Table* that after the Death of *Jeroboam* 2, being at the Time of the Earthquake; conſequently the Earthquake muſt be at that Time, and ſo this be propheſied the Year before his Death, and the 14th of *Uzziah*, Chap. i. 1.

Ver. 11. *are coming*] For what is *the Days come* beſides obſolete, or rather pedantick?

Ib. *Hunger*] ſuiting the Context, as may be ſeen, much better than *famine*.

Ver. 12. *Sea*] from the *Mediterranean* to the *dead Sea* and that of *Tiberias*, on the Weſt and Eaſt.

Ib. *Eaſt*] every Way beſides the South where the Temple at *Jeruſalem* was, whither the Idolaters in the Kingdom of *Iſrael* would not go.

Ver. 1. *the Ball*] put probably on the Middle of the Lintel, over the Door, for Ornament; the Word not ſignifying *the lintel*, and *of the door* is added by the *Tranſlators*. The LXX have it ιλαστήριον the *Atonement-covering* or *Mercy-ſeat*, reading, as the learned *Cocceius* obſerves in his *Commentary*, כפרת inſtead of כפתר through Unſkilfulneſs.

6. It is he builds his Stairs in the Heaven, and founds his Troop on the Earth; who calls the Waters of the Sea, and pours them out upon the Surface of the Earth, the Lord is his Name.

7. Are you not like the Ethiopians to me, O Iſraelites? ſays the Lord: did not I bring up Iſrael from the Country of Egypt, ſo the Philiſtines from Caphtor, and the Syrians from Kir?

8. Behold the Eyes of the Sovereign Lord are on the ſinful Kingdom, ſo that I will deſtroy it from the Surface of the Ground; ſave that I will not utterly deſtroy the Family of Jacob, ſays the Lord.

9. For lo I will command, and ſift the Family of Iſrael in all Nations, like the ſifting in a Sieve, when there does not fall a Grain to the Earth.

10. All the Sinners of my People ſhall die by the Sword, who ſay, No Harm will come nigh, nor prevent us.

11. At that Time I will raiſe up the Tabernacle of David which is fallen down; will fence its Breaches, raiſe up his Deſtructions, and build it as in ancient Days:

12. That they may inherit the Remainder of Edom, and of all the Nations who are called by my Name, ſays the Lord, the Doer of this.

13. Behold the Days are coming, ſays the Lord, when the Ploughman ſhall come nigh to the Reaper, and the Treader of Grapes to the Drawer out of the Seed; the Mountains ſhall alſo drop new Wine, and all the Hills be diſſolved.

14. And I will turn back the Captivity of my People Iſrael; who ſhall build the deſolate Cities, and inhabit; nay plant Vineyards, and drink the Wine of them; as likewiſe make Gardens, and eat their Fruit.

15. Thus will I plant them upon their own Land, and they ſhall be plucked up no more from their Land which I gave them, ſays the Lord thy God.

Ver. 7. *like*] The Drift of this Verſe ſeems to be, that as the *Iſraelites* were wicked, they had Nothing to claim above other People.

Ib. *Ethiopians*] as if the worſt Species of Mankind, being Blacks, *Jer.* xiii. 23. and the Race of curſed *Ham*.

Ib. *Caphtor*] See *Gen.* x. 14.

Ib. *Syrians*] *Lowth* remarks *Aſſyrians* to be a Miſtake of the Print in ſome *Eng. Bibles*; I do not find it otherwiſe in any now, and for a long while paſt; though to do the *Tranſlators* Juſtice, it was *Syrians* at firſt.

Ib. *from Kir*] This ſeems to be an ancient Affair like the others, not mentioned elſewhere; while the Attempts to explain it by 2 *King.* xvi. 9. are abſurd.

Ver. 12. *they may inherit the Remainder of Edom*] the fulfilling of which ſee *Obad.* 18. But *Hammond* on *Heb.* viii. counts the *Original* was as in the *Sept.* and *Act.* xv. 17. *the Remainder of Men may ſeek after the Lord*, which might be he ſays by light Changes of ר for ד, ת for ל (Letters much unlike) and taking ו out of *Edom*; whereas who that is impartial can think all theſe fell out together? Nor would it make *the Lord* then, but *God*. Spare, O ye Criticks, the ſacred Page, and be not ſo rapacious! *James* omitted and changed more than this, as you may ſee.

Ver. 13. *come nigh*] but the Word does not ſignify *overtake*. The Harveſt and Vintage being early in thoſe Countries, uſed to be over ſooner than is here deſcribed; but ſhould not in thoſe Times, by reaſon of the Plenty of Corn and Fruit, which would ſo much lengthen the Time to get it in.

Ib. *be diſſolved*] as it were by the Abundance of Wine, which they ſhould produce, and be ſoaked with.

NOTES upon the BOOK of OBADIAH.

THE Viſion of Obadiah. Thus ſays the Sovereign Lord to Edom; We have heard a Report from the Lord, and an Ambaſſador is ſent into the Nations, Get ready, and let us get ready againſt it for War.

2. Behold I make thee ſmall among the Nations; thou art deſpiſed exceedingly.

3. The Pride of thy Heart deceives thee, that dwelleſt in the Clefts of the Rock, whoſe Seat is high; that ſays in his Heart, Who ſhall bring me down to the Ground?

4. If thou ſhouldeſt exalt thy ſelf like an Eagle, and if thou ſhouldeſt make thy Neſt among the Stars, I would bring thee down from thence, ſays the Lord.

5. If Thieves come to thee, if Robbers at Night (how thou art periſhed) would not they ſteal *but* what was ſufficient for them? If thoſe who gather Grapes come to thee, would not they leave Gleaning-grapes?

6. How are the Things of Eſau ſearched, his hidden Things enquired for?

7. All the Men who are in League with thee ſend thee to the Bounds, the Men that are at Peace with thee deceive thee, prevail againſt thee; thoſe at Meals with thee ſhall make an Ulcer under thee, of which there is no Underſtanding.

8. Will it not be at that Time, ſays the Lord, that I ſhall cauſe the Wiſe to periſh from Edom, and Underſtanding from the Mountain of Eſau?

9. And thy powerful ones ſhall be daunted, O Teman, that each may be cut off from the Mountain of Eſau by killing.

10. For the Violence to thy Brother Jacob Shame ſhall cover thee, and thou ſhalt be cut off for ever.

11. At the Time of thy ſtanding at a Diſtance, at the Time of the Strangers taking his Forces captive, when the Aliens enter his Gates, and caſt the Lot for Jeruſalem, thou alſo art as one of them.

12. But do not look at thy Brother's Time, at that of his Alienation, neither be glad for the Men of Judah at the Time of their periſhing, nor magnify thy Mouth at the Time of Diſtreſs.

13. Enter not into the Gate of my People at the Time of their Calamity, look thou not alſo at his Harm at the Time of his Calamity, nor ſhould *the Hands* be put out to his Wealth at the Time of his Calamity;

14. And do not thou ſtand at the tearing aſunder to cut off ſuch as eſcape of him, nor deliver up thoſe who remain of him at the Time of Diſtreſs.

15. For the Time of the Lord is near upon all the Nations; according as thou doeſt it ſhall be done to thee, thy Recompence ſhall return on thy own Head.

16. For as you have drunk upon my holy Mountain, ſhall all the Nations drink continually; and not only drink, but ſwallow down, ſo that they ſhall be as if they were not.

17. But there ſhall be eſcaping on Mount Zion, as there ſhall be Holineſs; and the Family of Jacob ſhall inherit their Inheritances.

18. The Family of Jacob will alſo be a Fire, and that of Joſeph a Flame, and the

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Ver. 1. *Edom*] See *Ezek.* xxv. 13.

Ib. *heard*] This ſeems to be quoted with a little Alteration from *Jer.* xlix. 14, &c. as his Book of Prophecies was ſo famous, and not that *Jeremiah* took it from *Obadiah*'s little Paper; which ſeems to be written very ſoon after the Deſtruction of *Judah*, Ver. 11, 12, 13, 14, &c. as *Edom* was deſtroyed not long after, *Ezek.* xxv. 13. whereas thoſe Marks of *Judah*'s Deſtruction are wanting in *Jeremiah*'s Prediction againſt *Edom*, which beſpeaks that to be penned before.

Ver. 5. *If*] from *Jer.* xlix. 9.

Ib. *how*] how differently robbed, having Nothing left.

Ver. 7. *in League with thee*] according to the next Expreſſion, they being ſimilar in the *Heb.*

Ib. *ſend thee to the Bounds*] leave thee to defend thy own Frontiers.

Ib. *thoſe*] In *Heb. the Men of thy League—the Men of thy Peace; of thy Bread* or *Meals.*

Ib. *make*] *laid* being improper, and the *Wound* to be ſuppoſed made in *Edom* under him.

Ib. *which*] the Wound, not underſtood how to be healed.

Ver. 11. *Lot for*] as in *Ezek.* xxi. 21, 22.

Ver. 12. *do not look*] Here is the imperative Adverb and future Tenſe, as the following likewiſe are.

Ver. 13. the Hands *be put out*] The Verb being plur. and fem. as *Hands* in *Heb.* are; not ſing. and maſc. as in our *com. Tranſ.* and with *hands* added too.

Ver. 14. *tearing aſunder*] as in *Nah.* iii. 1. and referred by *Jun.* and *Trem.* to *Pſa.* cxxxvii. 7.

Ver. 15. *all the Nations*] which *Nebuchadnezzar* firſt cónquered, making an univerſal Monarchy.

Ver. 16. *you*] the People of *Judah*, Ver. 12, 13. as appears eſpecially by *Jer.* xlix. 12. which ſee fully diſcuſſed and proved by *Mercer* in *Com.*

Ver. 18. *Jacob*] See *Ezek.* xxv. 14.

Ib. *no Remainder*] The fulfilling of this Verſe ſeems begun by the *Jews* under *Judas Maccabeus*, 1 *Mac.* v. 2 *Mac.* x. but compleated under *John Hyrcanus*, mentioned 1 *Mac.* xvi. 23, 24. who ſubduing the *Edomites* afreſh, forced them all to receive the Jewiſh Religion, after which

Family of Eſau for Stubble; among which they will kindle, and conſume them; ſo that there will be no Remainder to the Family of Eſau: for the Lord has ſpoken *it*.

19. So thoſe of the South will inherit the Mountain of Eſau, and thoſe of the Vale, the Philiſtines; nay they will inherit the Country of Ephraim, and that of Samaria; and Benjamin Gilead;

20. And the Captives of this Army of the Iſraelites what there is of the Canaanites to Zarephath; and the Captives likewiſe of Jeruſalem that are at Sepharad, will inherit the Cities of the South.

21. Saviours too will go up on Mount Zion to judge the Mountain of Eſau, and the Kingdom will be the Lord's.

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they became one People with the *Jews*, *Joſephus*, *Antiq.* Lib. xiii. 17. & xv. 11. *Strabo*, Lib. xvi. which latter Part ſeems plainly foretold in the laſt Verſe.

Ver. 19. *the South*] of *Judea*.

Ver. 20. *Zarephath*] on the North of the Country of *Iſrael*, 1 *King*. xvii. 9.

Ib. *Sepharad*] I ſuppoſe ſome Province in the *Babylonian* Empire; concerning which ſee *Mercer* and *Druſius*.

NOTES upon the BOOK of JONAH.

CHAP. I.

NOW Jonah the Son of Amittai had the Lord's Commiſſion as follows,

2. Get ready, go to the great City Nineveh, and proclaim againſt it: for their Wickedneſs is come up before me.

3. On the contrary Jonah got ready, to flee to Tarſhiſh from before the Lord: and going down to Joppa, he found a Ship going to Tarſhiſh; ſo he gave the Hire of it, and went down into it, to go with them to Tarſhiſh, from before the Lord.

4. Upon which the Lord caſt out a great Wind into the Sea, and ſuch a great Tempeſt was there, that it was thought the Ship would break.

5. Then the Sailors were afraid, and cried each to his god, throwing out the Things which were in the Ship into the Sea, to make *it* light of them; but Jonah was gone down to *one of* the Sides of the Veſſel, where he lay, and was faſt aſleep.

6. To whom the Maſter-pilot going near, ſaid to him, What is the Matter with thee that thou art faſt aſleep? Riſe up, call on thy God; perhaps God will think of us, that we may not periſh.

7. They alſo ſaid one to another, Come, and let us caſt Lots, that we may know for whoſe ſake we have this Harm; and upon caſting Lots, the Lot fell for Jonah.

8. Therefore they ſaid to him, Tell us now for what Cauſe we have this Harm: What is thy Buſineſs? And whence doſt thou come? What Country is thine? And where is the People from whence thou art?

9. And he made anſwer to them, I am a Hebrew; and I fear the Lord God of Heaven, who made the Sea, and the dry Ground.

10. Whereupon the Men were ſeized with a great Fear, and aſked him, Why didſt thou do this? When they knew that he fled from before the Lord, for he told them.

11. They aſked him further, What ſhall we do to thee, that the Sea may be ſtill from us? For this went on being tempeſtuous.

12. And he ſaid to them, Take me up, and caſt me out into the Sea, and the ſame will be ſtill from you: for I know that for my ſake this great Tempeſt is upon you.

13. However the Men rowed to bring back to the dry Ground, but they could not; becauſe the Sea went on being tempeſtuous againſt them.

14. So they called on the Lord in this manner, We beſeech thee, O Lord, let us not now periſh for the Perſon of this Man, nor put innocent Blood upon us: for thou, O Lord, doeſt according as thou wilt.

15. At length they took up Jonah, and caſt him out into the Sea; at which the Sea ſtood ſtill from its Raging.

16. Fearing the Lord therefore with great Awe, the Men offered Sacrifice to him, and made Vows.

Ver. 1. *Jonah*] of whom ſee 2 *King.* xiv. 25. where his Place ſhews him to be a *Zebulunite*, *Joſh.* xix. 13. according to *Euſebius* and others.

Ver. 2. *Nineveh*] the Metropolis of *Aſſyria*, ſituate on the eaſt Side of the *Tygris*. *Pliny*, *Nat. Hiſt.* Lib. vi. 13. ſome of its Ruins ſtill remaining, where *Moſul* now ſtands on the weſt Side, the Seat of the Patriarch of thoſe *Chriſtians* called *Neſtorians*, *Thevenot's Travels*, Part. II. B. i. 11. and *Rauwolff's*, Part ii. Ch. 9. agreeable to the Deſcription of *Benjamin* the *Jew* in his *Itinerary*.

Ver. 3. *to Tarſhiſh*] εἰς Ταρσὸν τῆς Κιλικίας, *to Tarſus of Cilicia*, *Joſephus*, *Antiq.* Lib. ix. 11. of which the Apoſtle *Paul* was, *Acts* xxi 39. & xxii. 3.

Ib. *from before*] for he could not *flee from the Preſence of the Lord*, *Pſa.* cxxxix. 7. as he might *from before the Lord*, where he ſpoke to him.

Ib. *Joppa*] See concerning it 2 *Chr.* ii. 16. *Joſh.* xix. 46. *Act.* ix. 36. of which *Pliny* writes, Joppe Phœnicum *antiquior terrarum ut ferunt*, Joppa *belonging to the* Phenicians *is reported to be older than the drowning of the World*, *Nat. Hiſt.* Lib. v. 13. and *Pompon. Mela*, *Eſt* Joppe *ante Diluvium ut ferunt condita*, *They ſay* Joppa *was built before the Flood*, *De Situ Orbis*: its original or *Heb.* Name is *Japho*, as yet called by the Inhabitants or Neighbours; for *Rauwolff* found not one Houſe there in 1575, but three large Vaults in the Hill, where was then a great deal of Corn laid up, to be ſent to *Conſtantinople*, with ſome large Pieces of the ancient Town-walls by the Sea-ſide, *Travels*, Part iii. Ch. 2. *Corten* alſo ſays it has no Harbour, but Ships ride at Anchor above a League from the main Land: and in 1738, when he was there, it was a Town with a great Traffick of Soap exported, and the *Franciſcans* had an Office at that Place, taking care of Pilgrims or Travellers who go to *Jeruſalem*, this being the uſual Way, and to which it is about a Day and a half's Ride; they having all the Places of the *Holy Land* in Poſſeſſion, by paying an exorbitant Tribute to the *Turks*, and had within 20 or 30 Years increaſed their Convents from 8 or 10, to more than 20.

Ver. 8. *now*] according to *Jonathan* in the *Targum*, *Ab. Ezra*, *Jun.* and *Trem. Pagn. Mont.* and *Munſt.*

Ib. *for what Cauſe*] Which ſpeaks for it ſelf, as the Lot had ſhewn them *whoſe*, and as this is confirmed by the following Words, מה alſo being ſometimes uſed for *Thing* or *Matter*.

Ver. 11. *went on*] which the *Heb.* Word ſignifies, and not *wrought*.

Ver. 14. *now*] as Ver. 8. and not the ſame with *We beſeech thee* juſt before.

17. Now the Lord had prepared a great Fiſh to ſwallow up Jonah; and he was in the Bowels of it, three Days and three Nights.

CHAP. II.

MOREOVER Jonah prayed to the Lord his God, from the Bowels of the Fiſh,

2. And ſaid: I call on the Lord by reaſon of my Diſtreſs, and he anſwers me: I crying out from the Belly of the Grave, thou heareſt my Voice.

3. As thou haſt caſt me to the Depth, into the Heart of the Seas, ſo that the Flood compaſſes me: all thy Waves and Billows paſs over me.

4. Inſomuch that I ſaid, I am driven out from before thy Eyes; but I will look again to thy holy Temple.

5. The Waters ſurround me to the Soul, the Gulf compaſſes me, the Flag is bound to my Head.

6. I go down to the Bottoms of the Mountains, the Earth is about me with its Bars continually: but thou wilt bring up my Life from Corruption, O Lord my God.

7. When my Soul faints in me, I remember the Lord; and my Prayer comes to thee, at thy holy Temple.

8. Thoſe who obſerve falſe Vanities, forſake their own Kindneſs.

9. Whereas I will ſacrifice to thee with the Voice of Thankſgiving, will perform that which I have vowed: Salvation it ſelf is of the Lord.

10. And the Lord ſpeaking to the Fiſh, he vomited up Jonah on the dry Ground.

CHAP. III.

THEN Jonah had the Lord's Commiſſion the ſecond time as follows,

2. Get ready, go to the great City Nineveh, and proclaim to it the Proclamation which I ſpeak to thee.

3. So Jonah got ready, and went to Nineveh according to the Lord's Commiſſion; that being a great City of God, of three Days Journey.

4. And when Jonah began to enter into the City one Day's Journey, and proclaimed thus, Within forty Days Nineveh will be overthrown;

5. The Men of Nineveh believed in God, and proclaimed a Faſt, putting on Sackcloth, from the greateſt of them to their leaſt.

6. For Word coming to the King of Nineveh, he roſe up from his Throne, put away his Robe from him, covered himſelf with Sackcloth, and ſate in Aſhes.

7. He alſo had the following Order cried in Nineveh, by the Sentence of the King and his great ones, thus; Let neither Men nor Beaſts, Herds nor Flocks, taſte any Thing; let them not feed, nor drink Water.

8. But let Men and Beaſts be covered with Sackcloth, and let thoſe call ſtrongly on God; as alſo return from their reſpective evil Ways, and from the Violence which is in their Hands.

9. Who knows but God may return, and be ſorry, returning from his fervent Anger, ſo that we may not periſh?

10. And God ſeeing of their Deeds, that they returned from their evil Way, he was ſorry for the Ill which he ſpoke of doing to them, and did not do *it*.

Ver. 17. *Fiſh*] a Whale, *Mat.* xii. 40.

Ver. 2. *ſaid*] *iſta oratio poſtea ſcripta ſit, That Prayer was written afterwards, Oecolampadius* in his *Comment.*

Ib. *the Grave*] more ſuitable to the Antitype than *hell*, *Mat.* xii. 40. which *Fulke* ſhews demonſtrably againſt *Martin, Defence of the Eng. Tranſlations of the Bible*, Ch. vii. Sect. 34. thus *Jun.* and *Trem.* have *ventre ſepulcrali*, and *Piſcat. ſepulchri.*

Ver. 9. *Salvation it ſelf*] as *Pſa.* lxxx. 2. but not iii. 9, or 8. as *Jun.* and *Trem.* ſay.

Ver. 2. *proclaim*] the ſame Verb as in Ver. 5.

Ver. 3. *great City*] which *Diodorus Siculus* thus deſcribes, in Lib. 3. as divided in my *Edition*. The two ſide Walls of it were each 150 Furlongs long, the end Walls 90 apiece, ſo that it was 480 Furlongs or 60 Miles in Compaſs; the Walls were alſo 100 Feet high, and ſo wide that three Chariots might paſs on them together; having 1500 Towers, the Height of which was 200 Feet. Compare it with *Babylon*, deſcribed at *Dan.* ix. 30.

Ib. *of three Days Journey*] to go through it preaching, one of which *Jonah* went, Ver. 4.

Ver. 4. *Within forty Days*] The *Sept. Tranſ.* has *three Days*, by Overſight perhaps at firſt in tranſcribing from the Verſe before; and in *Simon's Critical Hiſtory, Eng.* I obſerve a Miſtake back again of 40 for 3, B. i. 19.

Ib. *be overthrown*] This they might partly fear from *Uzziah* King of *Judah*, 2 *Chr.* xxvi. but moſtly by an Earthquake, which I ſuppoſe it was ſoon after, *Zech.* xiv. 5.

Ver. 6. *King*] whom *Uſher* with Probability ſuppoſes to be *Pul* mentioned 2 *King.* xv. 19. 1 *Chron.* v. 26. *Annales* ad An. Mun. 3233.

Ver. 8. *let thoſe call*] this and the following Part of the Command being not to the Beaſts.

Ver. 10. *did not do* it] according to *Jer.* xviii. 8. *Stubbs* in his *Gr. Verſe* of *Jonas* has,

Ἄλλη δ' οἱ κατὰ θυμὸν ἀρίστη φάνεθο βουλὴ
Ἐμμαπέως καὶ ἒ σφὶ κακὰς ἐπὶ κῆρας ἔπλε.

And other Purpoſe preſently ſeemed beſt to his Mind, and he did not ſend the ill Fate on them.

CHAP.

CHAP. IV.

NEVERTHELESS it was ſo exceeding grievous to Jonah, that he was angry,

2. And prayed thus to the Lord; I pray, O Lord, was not this my Saying whilſt I was in my own Country? Therefore I went before, to flee to Tarſhiſh: for I knew that thou waſt a God gracious and merciful, forbearing of Anger, and of large Kindneſs, and being ſorry for what is ill.

3. So now, O Lord, take my Life, I pray, from me: for it is better for me to die, than to live.

4. Whereupon the Lord ſaid, Is it well that thou art angry?

5. Now Jonah was gone out of the City, and abode on the Eaſt of it; where he made him a Booth, and abode under it in the Shadow, until he ſhould ſee how it would be with the City.

6. And the Lord God prepared a Spurge-tree, which he cauſed to go up over Jonah, to be a Shadow above his Head, to deliver him from his Adverſity; and Jonah was exceeding glad of the Spurge-tree.

7. However God prepared a Worm, when the Morning aſcended the next Day, which ſmote the Spurge-tree, ſo that it withered.

8. And when the Sun roſe, God alſo prepared a ſtill eaſt Wind, and the Sun ſmote Jonah upon the Head, ſo that he fainted; upon which he aſked with his Soul to die, ſaying, It is better for me to die, than to live.

9. At this God ſaid to him, Is it well that thou art angry for the Spurge-tree? And he anſwered, It is well that I am angry to Death.

10. But the Lord replied; Thou haſt compaſſion for the Spurge-tree which thou *didſt* not labour for, nor make it grow up; that was the Offſpring of a Night, and periſhed ſuch:

11. And ſhall not I have compaſſion for the great City Nineveh; in which there are more than ſixſcore thouſand Perſons, who do not know their right Hand from their left, and much Cattle?

Ver. 6. *a Spurge-tree*] called otherwiſe *Palma Chriſti*, which *Mercer*, *Grotius*, *Piſcator*, and *Druſius* ſufficiently ſhew it was; nay the laſt of them ſays, *Ineptum eſt dubitare nunc de hac arbore*, *It is fooliſh to doubt any longer of it*; *Montan.* alſo with *Jun.* and *Trem.* thus render it; *Buxt.* and *Caſtellus* ſo interpret it in their *Dictionaries*: therefore not the Herb called *a gourd*.

Ib. *glad*] *Lyra* in *Comment.* obſerves rightly, *Facilis fuit Prophetæ natura, mox triſtis, mox lætus*, *The Prophet's Temper was, eaſily to be one while ſorrowful, another while glad.*

Ver. 8. *ſtill*] from its Verb *to be ſilent*, and ſo far from being *vehement*; which if it had been, it would have moderated the Heat of the Sun; but now brought it more violently, by a ſtill gentle Gale from the Sun, that way, eaſtward in the Forenoon. *Jun.* and *Trem.* accordingly turn it *ſilentem*; ſee alſo *Buxtorf's Lex.* with *Grot.* and *Poole's Annotat.*

NOTES upon the BOOK of MICAH.

CHAP. I.

THE Lord's Commiſſion that Micah the Moraſhtite had in the Time of Jotham, Ahaz, Hezekiah, Kings of Judah; which he ſaw concerning Samaria and Jeruſalem.

2. Hear, all thoſe People; hearken, O Country, and what it is filled with: againſt whom the Sovereign Lord is a Witneſs, the Lord from his holy Temple.

3. For behold the Lord comes out of his Place, and will deſcend, and tread upon the high Places of the Country.

4. Inſomuch that the Mountains ſhall be melted under him, and the Vales cleaved; as Wax by the Preſence of the Fire, like Water poured out on a Deſcent.

5. For the Tranſgreſſion of Jacob will all this be, and for the Sins of the Family of Iſrael: what is the Tranſgreſſion of Jacob? Is not Samaria? And what the high Places of Judah? Is not Jeruſalem?

6. So I will make Samaria a Heap of the Field, the Plantations of a Vineyard; and will pour out the Stones of it into the Valley, and diſcover its Foundations.

7. And all its carved Images ſhall be beat in pieces, as ſhall all the Hires of it be burnt in the Fire, and I will cauſe all its Images to be made deſolate: for each was gathered from the Hire of a Harlot, and to that ſhall they return.

8. For this I cry, and lament, go ſpoiled and naked: I make Lamentation like the Dragons, and Mourning like the young Oſtriches.

9. Becauſe the Strokes of it are mortal: for it comes to Judah, he reaches to the Gate of my People, to Jeruſalem.

10. Declare you not in Gath, do not weep at all: in the Houſe of Aphrah roll thy ſelf *in* the Duſt.

11. Paſs you away, each Inhabitant of Shaphir, with the Shame bare: the Inhabitant of Zaanan ſhall not go forth at the Lamentation of the Family of Ezel; he ſhall receive his State from you.

12. For though the Inhabitant of Maroth wait with concern for Good, Harm will come down from the Lord to the Gate of Jeruſalem.

13. Tie the Chariot to the Mule, O Inhabitant of Lachiſh; ſhe being the Beginning of Sin to the Daughter of Zion, for the Tranſgreſſions of Iſrael were found in thee.

14. Therefore ſhalt thou give Preſents to the Inheritance of Gath: the Houſes of Achzib ſhall become a Lye to the Kings of Iſrael.

15. I will yet bring an Inheritor to thee, O Inhabitant of Mareſhah; he ſhall come to Adullam the Glory of Iſrael.

16. Make bald, and ſhave thy ſelf, for the Sons of thy Delights: enlarge thy Baldneſs like an Eagle, for they ſhall be carried away from thee.

CHAP. II.

WO be to thoſe who contrive Iniquity, and work Evil upon their Beds, doing it when the Morning is light, becauſe it is in the Power of their Hand;

Ver. 1. *Micah the Moraſhtite*] ſpoken of *Jer.* xxvi. 18. ſee on Ch. ii. 8.

Ver. 2. *thoſe*] It is not *ye*, but a Pronoun of the 3d Perſon.

Ib. *Country*] of *Iſrael* and *Judah*, Ver. 1. and as all the Earth was not to be puniſhed wholly for the Tranſgreſſion of *Jacob*, Ver. 5. ſo *Piſcat.* explains it, *nempe terra Iſraelis.*

Ver. 5. *Jeruſalem*] where the idolatrous high Places moſtly were.

Ver. 7. *Hires*] what was paid towards the Idol-ſervice; ſee *Piſc. Schol.*

Ib. *a Harlot*] Idolatry, or the *Images* juſt mentioned; ſee *Druſ. Lect.*

Ib. *return*] being taken by their Enemies, and beſtowed in the ſame Manner.

Ver. 8. *I*] *Micah* himſelf, as *my* in the next Verſe particularly ſhews.

Ib. *young*] *qui amiſſam matrem lugeant, that mourn the Loſs of their Dam, Druſius*; yet left out in our *Eng. Tranſ.*

Ib. *Oſtriches*] as rendered *Lam.* iv. 3.

Ver. 9. *to Jeruſalem*] fulfilled in 2 *King.* xvi. 5. *Iſa.* vii. 1.

Ver. 10. *Duſt*] The *Heb.* being *aphar* reſembling the Name; as *a Lye* is *achzab*, Ver. 14.

2. And who covet Fields, taking by force, and Houſes, taking away; and oppreſs a Man and his Houſe, a Perſon and his Poſſeſſion.

3. Therefore thus ſays the Lord, Behold I will contrive Ill againſt this Family; from whence you ſhall not remove your Necks, nor go exalted, for it will be an ill Time.

4. On that Day will one take up a Proverb concerning you, and lament with a lamentable Lamenting thus, We are quite waſted, he has changed the Portion of my People: how has he removed *what* was divided to me, to turn away our Fields!

5. Therefore thou ſhalt have none who caſts a Line by Lot in the Congregation of the Lord.

6. Mention Nothing, *ſay they to* thoſe that make mention: let them mention Nothing to theſe, who will take no Shame.

7. Thou that art called the Family of Jacob, is the Spirit of the Lord diminiſhed? Are theſe his Doings? Do not my Words do well with him who goes uprightly?

8. Whereas lately my People roſe up for an Enemy; you pulled off the Cloak from the Garment it was on, from ſuch as were paſſing by ſecurely, turning away from War.

9. You have driven out the Women of my People from the Houſe of their Delights, have taken off my Comelineſs from their Children for ever.

10. Riſe up, and go, for this is not a Reſt; becauſe being unclean it will corrupt, and the Corruption will be vehement.

11. If a Man going with a Spirit and Falſehood, does lye, *ſaying*, I will mention to thee of Wine and ſtrong Drink; even he will be one that ſhall make mention to this People.

12. I will wholly gather up all of thee, O Jacob, I will wholly gather the Reſidue of Iſrael, will put him together as the Sheep of Bozrah: like a Flock within its Fold, ſhall they make a Noiſe by reaſon of Men.

13. The Breaker down comes up before them, thoſe break down, and paſs through the Gate, then theſe go forth at it; and their King paſſes through before them, with the Lord at the Head of them.

CHAP III.

AND I ſay; Hear now, O Heads of Jacob, and Leaders of the Family of Iſrael; Is it not for you to know Judgment?

2. Who hate Good, and love Evil; who take off their Skin from them by force, and their Fleſh off from their Bones;

3. And that eat the Fleſh of my People, pull off their Skin from them, break their Bones, and divide as there is in the Pot, and as Fleſh within the Cauldron.

4. Then will they cry to the Lord, who will not anſwer them; but will hide his Face from them at that Time, according as they make their Doings evil.

5. Thus ſays the Lord concerning the Prophets who cauſe my People to err, who bite with their Teeth, and proclaim Peace; but againſt him that does not put into their Mouth, they even prepare War;

6. Therefore it ſhall be Night to you from

Ver. 2. *Perſon*] which is not the ſame Word with that for *Man* in *Heb.*

Ver. 3. *Necks*] as if in a Yoke.

Ver. 4. *lamentable*] the *Heb.* having three Words as here, *nahah nehi nihjah.*

Ib. *to me*] not *from me:* ſo *Sebaſt. Munſt.* renders, *quod meum eſt, what is mine*; for which *Druſius* obſerves לִי may be put for שֶׁלִּי It may not be amiſs to add, that the *Heb.* Accent or Point *Zakeph katon* ſhews that *to me* does not belong to the following Word, as *Montan. Caſtal.* and the *Genev. Bib.* have it, *to reſtore to me.*

Ver. 6. *Mention*] as *Am.* vii. 16. where it is diſtinguiſhed from *propheſie.*

Ib. *to theſe*] who ſay ſo, forbidding it.

Ver. 7. *diminiſhed*] *Heb. ſhortened*, as *Num.* xi. 23, &c.

Ver. 8. *lately*] when the *Iſraelites* under *Pekah* invaded *Judah*, 2 *King.* xv. 37. and they not getting to *Jeruſalem* as propheſied, Ch. i. 9. till after *Jotham*'s Death, it may be concluded *Micah* began propheſying in the laſt Year of his Reign.

Ib. *on*] agreeable to *Noldius* in his *Concordance of the Heb. Particles*, p. 611. and the *vulg. Lat. deſuper, from upon*; otherwiſe it is *over againſt*, not *with.*

Ver. 9. *Women*] as related, 2 *Chron.* xxviii. 8.

Ver. 10. *go*] into Captivity.

Ib. *this*] Country.

Ver. 12. *gather*] into the fortified Cities of *Samaria* and *Jeruſalem*, Ch. i. 1. for Security from the invading *Aſſyrians* and *Chaldeans.*

Ib. *the Reſidue*] belonging to the Kingdom of *Judah*, when that of *Iſrael* was overthrown.

Ver. 13. *comes up before them*] to beſiege them, where they are penned up as in a Fold, Ver. 12.

Ib. *thoſe*] that break down, viz. the beſieging Enemies.

Ib. *theſe*] the People of *Iſrael*, Ver. 12.

Ib. *their King*] of each Kingdom of *Iſrael* and *Judah*, to be taken into Captivity.

Ib. *at the Head of them*] taking them into Captivity guarded by their Conquerors, and ſo indeed the Lord would be at the Head of both; but it ſeems ſpoken ironically of the *Iſraelites*, as Ver. 12.

Ver. 1. *now*] rather than *I pray you*, being ſpoken by God; ſo in Ver. 9.

Ver. 3. *in*] as *within* that follows, and as the *Heb.* properly is.

Ver. 4. *Then*] which *Jun.* and *Trem.* comment on well, *videlicet cum immittet ea quæ denuntiavit ſupra*, ii. 12. & 13. *that is when he ſends on them what he declared above*, Ch. ii. 12, 13.

Ver. 6. *from*] The *Original* has no more.

Viſion, and dark to you from divining: for the Sun ſhall ſet to the Prophets, and the Day be gloomy to them.

7. The Seers alſo ſhall be aſhamed, the Diviners bluſh, and ſhall all of them cover over the Lip: for there will be no Anſwer from God.

8. But indeed I am filled with Might by the Spirit of the Lord, and with Judgment and Power; to declare to Jacob his Tranſgreſſion, and to Iſrael his Sin.

9. Hear now this, O Heads of the Family of Jacob, and Leaders of the Family of Iſrael, who have Judgment in abomination, and pervert all that is right;

10. Who build up Zion with Blood, and Jeruſalem with Iniquity.

11. The Heads of it judge for a Bribe, the Prieſts of it teach for a Price, and its Prophets divine for Money; yet they depend upon the Lord, ſaying, Is not the Lord amongſt us? No Evil will come upon us.

12. Therefore by reaſon of you will Zion be ploughed a Field, Jeruſalem become Heaps, and the Mountain of the Houſe the high Places of a Wood.

CHAP. IV.

BUT in the latter Days will the Mountain of the Lord's Houſe be eſtabliſhed on the Top of the Mountains, and it will be raiſed up above the Hills; and the People will aſſemble together upon it.

2. Nay many Nations will go, and ſay, Come, and let us go up to the Mountain of the Lord, and to the Houſe of the God of Jacob; that he may teach us of his Ways, and we may walk in his Paths: for the Law ſhall go forth from Zion, and the Word of the Lord from Jeruſalem.

3. He will alſo judge between many People, and determine for numerous Nations even far off: ſo that they will beat their Swords into Spades, and their Spears into Pruning-hooks; one Nation will not lift up the Sword againſt another, nor will they learn War any more.

4. But they will dwell each under his own Vine, and Fig-tree, and none will make afraid; for the Mouth of the Lord of Armies has ſpoken *it*.

5. For all People will go each in the Name of its god; and we will go in the Name of the Lord our God, for ever and evermore.

6. At that Time, ſays the Lord, will I gather up the Lame, and gather together the Expelled, and her whom I have puniſhed.

7. Thus I will make the Lame a Reſidue, and the farther one a numerous Nation; and the Lord will reign over them on Mount Zion, henceforth even for ever.

8. As for thee, O Tower of Eder, the Aſcent of the Daughter of Zion, it ſhall approach to thee; and there ſhall come the former Dominion, the Kingdom to the Daughter of Jeruſalem.

9. Why doſt thou now cry out aloud? Is there no King in thee, is thy Counſellor periſhed, that the Anguiſh as of her who is in labour takes hold of thee?

10. Be in anguiſh, and bring forth, O Daughter of Zion, as ſhe who is in labour: for thou ſhalt now come out of the Town, and dwell in the Field, nay go to Babylon; there ſhalt thou be reſcued, there the Lord will redeem thee from the Power of thy Enemies.

11. Since many Nations are now gathered up againſt thee, that ſay, She ſhall be polluted, and our Eyes ſhall look on Zion.

12. Whereas they do not know the Thoughts of the Lord, nor underſtand his Counſel: for he will gather them together like the Sheaves of the Floor.

13. Get ready, and tread out, O Daugh-

Ver. 1. *in the latter Days*] This according to *Grotius*, with *Jun.* and *Trem.* was taken from *Iſa.* ii. as obſerved before concerning Something in *Obadiah*.

Ver. 3. See *Iſa.* ii. 4. Thus poetically expreſs'd by *Pope*,

No more ſhall Nation againſt Nation riſe,
Nor ardent Warriors meet with hateful Eyes,
Nor Fields with gleaming Steel be cover'd o'er,
The brazen Trumpets kindle Rage no more;
But uſeleſs Lances into Scythes ſhall bend,
And the broad Faulchion in a Plow-ſhare end.

Ver. 6. *puniſhed*] *Sixtus* inſerts upon the Authority of a Pope, *I will comfort.*

Ver. 8. *Tower of Eder*] the very ſame as in *Gen.* xxxv. 21. being at *Bethlehem*, Ver. 19. as *Grotius* alſo ſays, and that *Beth-lehem* is here underſtood by it; at which Place *Chriſt* being born, it is a noble Prophecy of it, agreeing with *Mic.* v. 2. and heretofore ſcarce obſerved, even the very induſtrious *Jun.* and *Trem.* acknowledging not to remember, they had read this Name any where elſe in the *Scripture*.

Ib. *Aſcent*] properly, and rendered *tower* by our *Tranſlators*, 2 *King.* v. 24. in the *old Lat.* here, *nebuloſa*, *the cloudy one*, by taking עפל for אפל and then *dark* for *cloudy*.

Ver. 9. *no King*] when *Zedediah* and his People ſhould be carried Priſoners to *Babylon*, according to the next Verſe.

Ver. 10. *reſcued*] for *delivered* might ſeem as if it was *of Child*, by the former Part of the Verſe, which is not meant.

Ver. 13. *tread out*] as the Cattle with Horns and Hoofs did, *Deut.* xxv. 4. *Hoſ.* x. 11.

ter of Zion: for I will make thy Horn iron, as I will thy Hoofs braſs, ſo that thou ſhalt bruiſe many People; whoſe Gain I will devote to the Lord, and their Wealth to the Maſter of the whole Earth.

CHAP V.

COME now together by Troops, O Daughter of the Troop, that will make a Fortification againſt us: they will ſmite the Judge of Iſrael with a Stick upon the Cheek.

2. But thou Beth-lehem Ephrathah, it is little to be among the Thouſands of Judah; from thee will he come forth to me, who is to be the Governor in Iſrael: whoſe Goings forth were from Eternity, from the everlaſting Days.

3. Therefore will he give them up, till the Time ſhe who is in labour brings forth; when the reſt of his Brethren ſhall return with the Iſraelites.

4. And he will ſtand, and feed in the Strength of the Lord, in the Excellency of the Name of the Lord his God; and they will abide, for he will now be great to the Limits of the Earth.

5. And this will be Proſperity: when the Aſſyrian comes into our Country, and when he treads in our Palaces; we will raiſe up againſt him ſeven Shepherds, and eight Princes of Men.

6. Who ſhall feed on the Country of Aſſyria with the Sword, and on that of Nimrod in its Entrances; thus will he deliver from the Aſſyrian when he comes into our Country, and when he treads in our Bounds.

7. And the Reſidue of Jacob will be amongſt many People, as the Dew from the Lord, as the Showers upon the Graſs; which does not wait for Man, nor ſtay for Mankind.

8. The Reſidue of Jacob too will be in the Nations amongſt many People, as a Lion among the Beaſts of the Wood, as a young Lion among the Flocks of Sheep; who when he paſſes through, both tramples and tears, and none delivers.

Ver. 1. *Come now*] calling the Enemy to execute its Office of Puniſhment, that *Zion* might then conquer, as in the Verſe before.

Ib. *that*] not *he*; and if *Daughter* was intended, it ſhould be *ſhe*, which the *Heb.* does not allow of.

Ib. *with a Stick*] which ſhould hurt and puniſh, but not deſtroy; and *Stick* muſt be more proper than *Rod*, in our Uſe of the Words.

Ver. 2. *Beth-lehem Ephrathah*] its two Names joined together, *Gen.* xxxv. 19. to diſtinguiſh it from another *Beth-lehem*, *Joſh.* xix. 15. and was diſtant from *Jeruſalem* 35 Furlongs, or near 4½ Miles, *Juſt. Martyr*, *Apol.* 2.

Ib. *little*] Though the Place is ſtyled *not the leaſt* in a paraphraſtical Quotation, *Mat.* ii. 6. by the Prieſts and Scribes; this frequent *Heb.* Word for *little* is not therefore to be underſtood here in a contrary Meaning, as not only *Hottinger*, but alſo *Pocock* attempts to ſhew in his *Miſcellaneous Notes* upon *Porta Moſis*, pag. 18, 19. neither ſuiting with the Condition of the Place, nor Subject; no nor with the *Jews* Citation as above, ſince they obviouſly did not term it ſo, from their taking the original Word to mean *great* or *notable*; beſides that it largely alſo ſignifies *little* in *Arabick* (which *Pocock* interprets ſo much by) and *great* as I find in no Language. But then *little* is not to be made an Epithet to the Place, as diſagreeing in Gender, this being maſc. and the Names of Places fem. which *Lightfoot* pleads againſt it, in his *Harm. of 4 Evang.* and *Croſs* that the Points diſprove it, becauſe that at *little*, being *Paſhta* a King, divides it from the Subſtantive-verb, not to be *art little*, *Taghm. Art*, p. 117, 118. and I may add in the ſame Manner, and with the ſame Point, as *light* is, *Iſa.* xlix. 6. theſe two curious Criticks therefore I nearly follow, with *Oſiander* and *De Dieu*.

Ib. *to be*] infinitive with *to* before it in *Heb.* the ſame that is ſo rendered further in this Verſe by our *Tranſlators*; who have here added *thou*, and changed it into finite.

Ver. 3. *Therefore*] that what is mentioned in Ver. 1. might be done to the *Iſraelites*.

Ib. *ſhe*] the *Virgin Mary*, which ſeems to agree much the beſt, with what goes before and follows.

Ib. *reſt of his Brethren*] the Gentiles.

Ver. 4. *he*] *Jeſus Chriſt*, whom *ſhe brings forth*, Ver. 3.

Ib. *feed*] *his Flock*, as *Cant.* i. 7. or *them*, active, not neuter.

Ib. *abide*] *Chald. Targ. return out of Captivity*, as likewiſe *Sol. Jar.* ſeems to expound the Word by עתה מן הגליות *now from Captivity*, in the *vulg. Lat.* too is *revertentur*, and with *Caſt. redibunt*, both *return*; but the original Word is *yaſhavu*, not *yaſhuvu*: hence may appear what Care and Skill are requiſite for a *Tranſlator*.

Ib. *to the Limits*] by the ſpreading of the Goſpel. This with the two foregoing Verſes ſeem to be a Digreſſion concerning *Chriſt*.

Ver. 5. *this*] the divine Preſervation, ſet forth in the preceding Verſe.

Ib. *Proſperity*] as more ſuitable than *Peace*, it being in War; and according to *Grotius*, *Druſius*, *Jun.* and *Trem.* by the latter, *Eritque hujuſmodi* (*and ſuch will be the*) *pax*, which they expound by *proſperitas*.

Ib. *when the Aſſyrian comes*] as he did about the middle of *Hezekiah*'s Reign, 2 *King.* xviii. 13. the laſt of the Kings in whoſe Time *Micah* propheſied, Chap. i. 1. ſo that this might very likely be a competent Space of Time before it came to paſs, his Unſucceſsfulneſs alſo in that Expedition agreeing with this Prophecy. Yet *Mede* in his Works, p. 796. and *Lowth* concurring with him, expound *the Aſſyrian* here to be *ſome remarkable Enemy* that is to be deſtroyed hereafter: a wide Way of Expoſition.

Ib. *againſt him ſeven Shepherds*] *Chal. Targ.* in the Wantonneſs of Tranſlation, *over us ſeven Kings*.

Ib. *ſeven*] uſed for an indeterminate Number, as agreed by *Commentators*; ſee the like *Eccleſ.* xi. 2.

Ver. 6. *feed on*] the ſame Verb with that in Ver. 4.

Ib. *and on that of Nimrod*] *Lowth* prefers the tranſlating *even* for *and*, ſaying, *Aſſyria is called the Land of Nimrod*: which may however be underſtood with *and*, that being more uſual and unexceptionable; and by the Mention of *the Aſſyrian* only, both before and after, this ſeems to be the Meaning, and alſo by *thus*, as it is properly expreſs'd to prevent a Tautology; ſee *Gen.* x. 11.

Ver. 7. *as the Dew*] The Proſperity and Power of the Kingdom of *Judah* (which was *the Reſidue of Jacob*)

9. Thy Hand will be lifted up over thy Foes, and all thy Enemies be cut off.

10. And at that Time, ſays the Lord, will I cut off thy Horſes from within thee, and cauſe thy Chariots to periſh.

11. I will likewiſe cut off the Cities of thy Country, and demoliſh all thy ſtrong Holds.

12. Nay I will cut off Witchcrafts from thy Hand; ſo that thou ſhalt have no Sooth-ſayers.

13. I will cut off alſo thy carved Images and Statues from within thee; and thou ſhalt no more bow down to the Work of thy own Hands.

14. Beſides I will pluck up thy Groves from within thee, and ſo deſtroy thy Adverſaries.

15. Afterwards will I wreak unheard of Vengeance, in Anger and Wrath, on the Nations.

CHAP. VI.

HEAR you now what the Lord ſays, Get ready, contend with the Mountains, and let the Hills hear what thou ſayeſt.

2. Hear, O Mountains, the Lord's Contention, and you ſtrong Foundations of the Earth: for the Lord has a Contention with his People, and will diſpute with Iſrael.

3. My People, what have I done to thee? Or in what have I wearied thee? Anſwer againſt me.

4. For I brought the up from thee Country of Egypt, and redeemed thee from the Place of Slaves; ſending before thee Moſes, Aaron and Miriam.

5. My People, remember now what Counſel Balak the King of Moab took, and what Balaam the Son of Beor anſwered him; that you may acknowledge the righteous Things of the Lord from Shittim to Gilgal.

6. With what ſhall I come before the Lord, bow down to the high God? Shall I come before him with burnt Offerings, with Calves in their *firſt* Year?

7. Will the Lord take delight in thouſands of Lambs, in ten thouſands of Floods of Oil? Shall I give my Firſt-born *for* my Tranſgreſſion, the Fruit of my Body *for* the Sin of my Soul?

8. He declares to thee, Man, what is good; and what does the Lord ſeek from thee, but to do Juſtice, love Kindneſs, and walk modeſtly with thy God?

9. The Voice of the Lord calls to the City, and what is ſubſtantial ſees thy Name: mind you the Rod, and who appoints it.

10. Are the Treaſures of Wickedneſs yet in the Houſe of the Wicked, and the ſcanty Ephah that is abhorred?

11. Shall I count *it* pure with the Scales of Wickedneſs, and with the Bag of deceitful Weights?

12. Whoſe rich ones are full of Violence, and the Inhabitants of it ſpeak Falſehood, and their Tongue is deceitful in their Mouth.

ſhould be by Divine Providence, according to what we read 2 *Chr.* xxxii. 27,—30.

Ver. 10. *cut off*] by the *Aſſyrian* Invaſion, to which *at that Time* confines it; and that ſhould cauſe the People of *Judah* to leave their Idolatry, Ver. 12, 13, 14. Otherwiſe it might denote *Hezekiah*'s deſtroying it, 2 *Chr.* xxx. 14. & xxxi. 1.

Ver. 14. *Adverſaries*] as with the *Targ. Druſ. Jun.* and *Trem.* and in *Pſa.* cxxxix. 20. not to make a Tautology, Ver. 11. and thoſe Adverſaries may ſeem the Idols.

Ver. 1. *Get ready*] ſpeaking this to *Micah* himſelf.

Ver. 5. *what Counſel*] how he ſought your Overthrow.

Ib. *Balaam*] If you think the Servants of the Lord partial in ſpeaking on his behalf; and being turned to Idols, Chap. v. 13. have let in Unbelief of what God has done for you, like your Forefathers, who ſaid the golden Calf was their god, that brought them up from the Country of *Egypt*, *Exod.* xxxii. 4. comp. Ver. 4. remember then what *Balaam* ſaid, who would rather have ſpoken otherwiſe, *Numb.* xxiii. 22, 23, & xxiv. 8.

Ib. *that you may acknowledge*] particularly from the Time of *Balaam*'s Teſtimony, when you were at *Shittim*, *Num.* xxv. 1. till you came into this Country at *Gilgal*, *Joſh.* iv. 19. The principal Partition of the Verſe by the great Point *Athnah* is as I have made it, agreeing with *Jun.* and *Trem.* who alſo render, *ut agnoſcens*, *that acknowledging*, *&c.* as likewiſe *Piſcat.* expounds it. Whereas the *com. Tranſ.* has no Point for Diviſion there, which makes quite a different Senſe, if any at all; and the *Comments* that are made on that, inſtead of the *Heb. Text*, will conſequently be of the ſame Kind: thus it has been expounded of *Balaam*'s ſurveying the Camp of *Iſrael* with his Eye, from *Shittim* to the other Extremity of them over againſt *Gilgal*; and leſs to the Purpoſe, that *from Shittim to Gilgal* ſignified an Enemy's ſudden Change of his wicked Paſſions and Deſigns; ſee the *Biſhop of Coventry and Litchfield*'s *Defence of Chriſtianity from the ancient Prophecies*, pag. 290.

Ver. 8. *to do Juſtice*] *Polus* the Pythagorean in his *Book of Juſtice* writes, Δοκεῖ μοι τῶν ανδρῶν ταν̀ δικαιοσύνην ματέρα τε καὶ τιθηναν̀ τῶν ἄλλων αρετῶν προσειπεῖν, *I think Juſtice may be ſaid to be the Mother and Nurſe of other Virtues.*

Ib. *to do &c.*] *By theſe Words God teaches us*, writes *Oſtervald* of *Neufchatel* in *Swiſſerland*, among his *Arguments of the Books and Chapters*, *that the only true Worſhip He does receive, is Humbleneſs of Heart, and Innocency of Life.*

Ver. 9. *what is ſubſtantial*] every material Thing that is done: *Jun.* and *Trem. quod res eſt*, *what is a Thing*; and *Piſcat.* explains it, *quod in civitate agitur*, *what is done in the City.* The LXX *Interp.* very wrong, *He will ſave thoſe who fear his Name*, which ſome little Variations of the *Heb.* would make, whereby is diſcovered their Ignorance and Raſhneſs; and the *vulg. Lat. Tranſ.* not much otherwiſe.

Ib. *ſees thy Name*] experiences God's Power.

Ver. 11. it] to agree with *whoſe* and *it* in the next Verſe.

Ver. 12. *it*] the City, Ver. 9. being both fem.

13. Therefore

13. Therefore I will alſo make ſick by ſmiting thee, by cauſing to be deſolate for thy Sins.

14. Thou ſhalt eat, without being ſatisfied, and ſhalt have bowing down within thee: nay ſhalt remove, without eſcaping; even that which thou makeſt eſcape will I deliver to the Sword.

15. Thou ſhalt ſow, and not reap: thou ſhalt tread the Olives, and not anoint thy ſelf with Oil; as alſo new Wine, and ſhalt not drink Wine.

16. Since the Statutes of Omri are obſerved, and every Deed of the Family of Ahab, and you go in their Counſels; that I may deliver thee to Deſolation, and the Inhabitants of it to Hiſſing; and you ſhall bear the Reproach of my People.

CHAP. VII.

ALAS to me, for I am as at the Gatherings of the Summer-fruit, as of the Gleaning-grapes of the Vintage: there is no Bunch to eat, when my Appetite deſires the Firſt-fruit.

2. The Pious is periſhed from the Earth, and there is none upright among Men: all of them lie in wait for Blood, they hunt each one his Brother with a Net.

3. To do evil effectually with both Hands, the Prince and Judge aſk for a Recompence; then the great one himſelf ſpeaks the Frowardneſs of his Mind, and they wreſt it.

4. The beſt of them is like a Brier, the uprighteſt exceeds a thorny Hedge: the Day of thy Watchmen, thy Viſitation comes; now will be their Perplexity.

5. Have no belief in a Friend, truſt you not in a Leader; keep the Doors of thy Mouth from her who lies in thy Boſom.

6. For the Son makes the Father vile, the Daughter riſes up againſt her Mother, the Daughter-in-law againſt her Mother-in-law; a Perſon's Enemies are the Men of his own Family.

7. But I will watch for the Lord, will wait for the God of my Salvation: my God will hear me.

8. Be not glad againſt me, my Enemy: though I fall, I ſhall riſe up; though I ſit in Darkneſs, the Lord will be a Light to me.

9. I will bear the Indignation of the Lord, becauſe I have ſinned againſt him; until he pleads my Cauſe, and executes my Judgment, bringing me forth to the Light, *that* I may ſee his Righteouſneſs.

10. And my Enemy will ſee, and Shame will cover her who ſaid to me, Where is the Lord thy God? My Eyes will look on her; now will ſhe be trod down as the Dirt of the Streets.

11. The Time for thy Fences to be built up, that is the Time the Decree will come far off.

12. That Time alſo will there come to thee from Aſſyria, and the Cities of Fortification; and from the Fortification even to the River, and to Sea from Sea, and Mountain *from* Mountain:

13. After the Country has been deſolate for the Inhabitants of it, by reaſon of the Fruit of their Doings.

14. Feed thy People with thy Stick, the Flock of thy Poſſeſſion that dwells alone at the Wood within Carmel: let them feed at Baſhan and Gilead, as in ancient Days.

15. As in the Days of thy Coming out of the Country of Egypt, will I cauſe him to ſee Wonders.

16. The Nations will ſee, and be aſhamed becauſe of all their Power; will put the Hand upon the Mouth, their Ears will be deaf.

17. They will lick up the Duſt as a Serpent, as the creeping Things of the Earth will they move out of their cloſe Places; they

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Ver. 14. *remove*] the ſame Verb in the ſame Conj. being thus rendered, *Deut.* xix. 14. & xxvii. 17. *Pro.* xxii. 28. *Hoſ.* v. 10. that is every where elſe.

Ver. 16. *of it*] of the City, Ver. 9. the ſame as in Ver. 12.

Ver. 1. *of the Gleaning-grapes*] at the Gatherings of them, when none are left; not *I am as the grape-gleanings*, to ſpoil the Senſe, or quite deſtroy it.

Ib. *when—deſires*] being no other than *deſiring* in one Word.

Ver. 3. *effectually*] *Heb. well.*

Ib. *wreſt*] or *twiſt*, not *wrap.*

Ver. 11. *thy*] *Jeruſalem's*, Ch. i. 1. &c. How poorly does *Grot.* apply this to *Chaldea!* and abſurdly interpret *in that day* following, to be the Day it would be trod down!

Ib. *the Decree*] of *Cyrus*, *Ezr.* i. *Iſa.* xliv. ult.

Ver. 13. *After*] as *Jun.* and *Trem.* tranſlate, and as it is in the *Eng. Margin*, which *Lowth* prefers.

Ver. 14. *thy*] *Jeruſalem's*, conſidered as the Legiſlature of the Country, Ver. 13. & Ch. iv. 8. ſo *Jun.* and *Trem.* put it evangelically, *God preſcribing the Duty to the Miniſters of Chriſt and the Church.*

Ib. *Stick*] or *Crook*, as *Jun.* and *Trem.* with *Caſt.* render it, and *Grot.* expounds.

Ver. 15. *him*] or *it*, viz. the *People*, Ver. 14.

Ver. 16. *the Hand*] to which the *Original* has no more *their* than to *Mouth.*

Ver. 17. *be in dread at*] But the *Lat. Vulg. deſire*, with no Foundation, and incoherent too.

will be in dread at the Lord our God; and be afraid of thee.

18. Who is a God like thee, forgiving Iniquity, and paſſing over the Tranſgreſſion of the Reſidue of his Poſſeſſion? He will not hold his Anger for evermore, for he delights in Kindneſs.

19. He will return, he will have mercy upon us, will ſubdue our Iniquities; and thou wilt caſt all their Sins into the Depths of the Sea.

20. Thou wilt give the Truth to Jacob, the Kindneſs to Abraham, which thou haſt ſworn to our Fathers from the Days of old Time.

NOTES upon the BOOK of NAHUM.

CHAP. I.

THE Burden of Nineveh: the Book of the Viſion of Nahum the Elkoſhite.

2. God is zealous, and the Lord takes vengeance; the Lord takes vengeance, and has Wrath: the Lord takes vengeance on his Adverſaries, and he keeps *it* for his Enemies.

3. The Lord is forbearing of Anger, and of great Power, but will not at all hold innocent: the Lord, his Way is in the Whirlwind and Tempeſt, and the Cloud is the Duſt of his Feet.

4. He rebuking the Sea, dries it up, and waſtes away all the Rivers: Baſhan languiſhes and Carmel, as does alſo the Flower of Lebanon.

5. The Mountains move by reaſon of him, and the Hills are diſſolved; and the Earth is carried away becauſe of his Preſence, with the World, and all that dwell in it.

6. At the Preſence of his Indignation who ſhall ſtand? And who ſhall riſe up in his fervent Anger? His Wrath being poured out as Fire, the Rocks break down by reaſon of him.

7. The Lord is good, a Habitation in the Time of Diſtreſs, and knows thoſe who truſt in him.

8. But with a Flood paſſing through he will make an entire End of its Place; and Darkneſs ſhall purſue his Enemies.

9. What do ye think of the Lord? He will make an entire End, Diſtreſs will not riſe up twice.

10. For whilſt the Thorns are wrapt together, and they are drunk according to their Swallowing, they will be conſumed like Stubble fully dried.

11. Out of thee comes one who thinks Evil againſt the Lord, an ungodly Counſellor.

12. Thus ſays the Lord; If they are compleat, and ſo are many, yet ſo ſhall they be cut off, and he ſhall paſs away: though I have afflicted thee, I will afflict thee no longer.

13. But I will now break off his Yoke from thee, and pluck off thy Bonds.

14. And the Lord commands concerning thee, that none of thy Name ſhould be ſown any more: I will cut off from the Houſe of thy gods, the carved and molten Image; I will make thy Grave, for thou art baſe.

15. Behold upon the Mountains are the Feet of the Preacher, the Publiſher of Peace; keep thy Feaſts, O Judah, perform thy Vows: for the Ungodly will paſs through thee again no more, he is all cut off.

CHAP. II.

THE Diſperſer is coming up againſt thy Face; keep the Fortification, watch the Way, ſtrengthen the Loins, fortify the Power exceedingly.

Ver. 1. *Nineveh*] which was deſtroyed by *Nabopollaſar* or *Nabuchodonoſor*, the Father of *Nebuchadnezzar*, King of *Babylon*, and *Aſtyages* or *Ahaſuerus*, the Father of *Darius*, and Son of *Cyaxares* King of the *Medes*; according to *Alexander Polyhiſtor* in *Georg. Syncellus*, pag. 210. and in the *Chronicle of Euſebius*, pag. 46. *Joſephus*, *Antiq.* Lib. x. 6. *Strabo*, Lib. xvi. *Tobit* xiv. 15. *Dan.* ix. 1. which by *Euſebius* in *Chron.* p. 124. was in the 23d Year of *Cyaxares*, and that being the 4102d of the *Julian Period*, falls by my *Tables* at the 30th of *Joſiah* King of *Judah*.

Ib. *Book*] For the Time of writing it look at Chap. iii. 10.

Ver. 5. *carried away*] ſuitable to *move* before, and *ſtand* after, with the common and frequent Meaning of the *Heb.* Word, which cannot be proved to be *burnt* at all: ſo *Caſt.* turns it here *tollitur*, *taken away*; and the *Tigurin Tranſ.* *ſe proripit*, *gets it ſelf away*.

Ver. 8. *its Place*] that of the *Earth* or *World*, Ver. 5. with either of which the Gender agrees in *Heb.*

Ver. 10. *according to*] as in the *Heb.* but that has Nothing here for *while*; ſo that the latter *while*, and not *as*, ſhould have been *Ital.* in the *com. Eng.*

Ver. 11. *thee*] *Nineveh*, concerning which this Prophecy is.

Ib. *one*] *Sennacherib*, according to the following Verſes, and as *Druſius*, *Munſter*, and *Lightfoot* ſay; ſee 2 *King.* xviii 13. & xix. 36.

Ver. 12. *they*] the *Aſſyrians* or *Ninevites*, who came againſt *Judah*.

Ib. *compleat*] more ſuitable than *quiet*, and which the *Heb.* Word does not ſignify.

Ib. *ſo*] twice the ſame in *Heb.* as here.

Ib. *he*] *Sennacherib* as before, which ſee in *Iſa.* xxxvii. 37.

Ib. *paſs away*] of which ſee the excellent *Druſius*.

Ib. *thee*] *Judah*.

Ib. *no longer*] according to the next Verſe, and not as *Grot.* would Ver. 9.

Ver. 14. *Name*] that his Fame ſhould periſh.

Ib. *cut off*] Thy Idol-temple ſhall not be a Place of Worſhip (as probably it was not after he was ſlain there, 2 *King.* xix. 37.) but as a Grave to hold thy dead Body. It may be rendered, or underſtood, I will make *it* thy Grave.

Ver. 1. *The Diſperſer*] that ſhould overthrow *Nineveh*. *De clade* Aſſyriorum, writes *Druſ.* *deque cæde regis hactenus. Sequitur nunc de expugnatione urbis* Nini: *Thus far concerning the Deſtruction of the* Aſſyrians, *and the Murder of the King; now there follows a Prophecy of the Conqueſt of the City* Nineveh.

2. Though the Lord has turned away the Excellency of Jacob like that of Iſrael, though the Emptiers have emptied them, and ſpoiled their Vine-branches;

3. The Shield of his powerful ones will be red, the Men of Force in Scarlet, the Chariots with the Fire of Torches at the Time of his preparing, and the Fir-trees will be made to ſhake.

4. The Chariots will do madly in the Courts, will run to and fro in the Streets: their Appearances will be as Lamps, they will run like Lightnings.

5. He will remember his gallant ones, who will fall in their going; they will make haſte to its Wall, and he that protects will be prepared.

6. The Gates of the Rivers will be opened, and the Palace be diſſolved.

7. And ſhe that is placed will be carried captive, had up; her Maids leading away, as with the Voice of Doves, the Striking of Timbrels upon their Hearts.

8. Notwithſtanding Nineveh has been like a Pool of Water ſince the Days of it were; yet they will run away: when *they ſay*, Stand, ſtand ſtill; none will turn about.

9. Plunder the Silver, plunder the Gold; as there is no End to the Furniture, the Glory of all the pleaſant Things.

10. She will be empty, emptied out, and made void: even the Heart will be diſſolved, and there will be Staggering of the Knees, with ſore Anguiſh in all Loins; and the Faces of them all will gather Blackneſs.

11. Where is the Habitation of the Lions, and the very Paſture of the young Lions, where the Lion, the ſtout Lion goes, the Lion's Whelp, and none makes afraid?

12. The Lion that tears enough for his Whelps, and ſtrangles for his ſtout Lioneſſes; filling his Holes with Prey, and his Habitations with the Torn?

13. Behold I am againſt thee, ſays the Lord of Armies, and will burn her Chariots in the Smoak, and the Sword ſhall conſume thy young Lions; nay I will cut off thy Prey from the Earth, and the Voice of thy Ambaſſadors ſhall be heard no more.

CHAP. III.

WO be to the bloody City: all of it is full of lying, tearing aſunder; the Prey does not depart.

2. There will be the Sound of the Whip, and that of the Commotion of the Wheel, as alſo of the prancing Horſe, and the bounding Chariot.

3. The Horſeman will lift up both the flaming Sword, and the glittering Spear; ſo that there will be a Multitude of pierced ones, and abundance of Corpſes; nay there will be no End of the Bodies, they will ſtumble at their Bodies:

4. By reaſon of the abundant Whoredoms of the well-favoured Whore, the Miſtreſs of Witchcrafts; that ſells Nations by her Whoredoms, and Families by her Witchcrafts.

5. Behold I am againſt thee, ſays the Lord of Armies, whom I will uncover with thy Skirts over thy Face; ſhewing the Nations thy Nakedneſs, and the Kingdoms thy Baſeneſs.

6. And I will caſt Abominations upon thee, making thee vile; and will make thee as a Sight.

7. So that every one of thoſe who ſee thee ſhall remove from thee, and ſay, Nineveh is waſted; who will bemoan her? From whence ſhall I ſeek Comforters for thee?

8. Shalt thou do better than No of the Multitude? That was ſituate among the Streams, with the Waters round about her; whoſe Fort was the Sea, her Wall of the Sea.

Ib. *keep*] *O Nineveh*, which *Jun.* and *Trem.* add in the Text.

Ver. 2. *Though*] which the Particle ſignifies, and connects this well to the next Verſe.

Ib. *turned away*] by the Invaſion of the *Aſſyrians* before ſpoken of.

Ib. *Jacob*] *id eſt*, *tribus* Judæ, *that is the Tribe* or *Kingdom of* Judah, as *Piſcator* ſays: ſo *Iſrael*, he ſays, is the ten Tribes.

Ib. *like that of Iſrael*] in the Overthrow of the Kingdom of *Iſrael* before the Invaſion of *Judah*; which might be well enough compared together, though different in Degree. *Druſius* honeſtly but eloquently owns, he did not underſtand this Verſe.

Ib. *ſpoiled their Vine-branches*] which I ſuppoſe the *Aſſyrians* actually did; yet metaphorically thoſe Branches might denote the weaker Places which they deſtroyed or plundered, according to 2 *King.* xviii. 13. ſo by *Grot.* *Towns and Villages*, from the *Targ.*

Ver. 3. *his powerful ones*] who ſhould act for God againſt *Nineveh.*

Ib. *red*] the Colour thoſe Nations uſed; ſee *Jun.* and *Trem. Annot.*

Ib. *Fir-trees*] *Lances of Fir*, as I think, with *Piſcator*: the LXX miſtaking ב for ד have it *Horſemen.*

Ver. 5. *remember*] to chooſe for Captains, or remember them when fallen: for it is in *Hiphil*, another Mood, that the Verb ſignifies *recount*, if at all.

Ib. *make haſte*] Being beat in going out to fight, they will endeavour to ſecure themſelves in the City.

Ib. *prepared*] ſuch as are to defend the City will then get ready.

Ver. 8. *like a Pool*] being ſettled in her Place.

Ver. 11. *Where is the Habitation*] that is it will be at *Nineveh.*

Ver. 5. *whom I will uncover*] ſee *Jer.* xiii. 22. where the Verb is the ſame, and Ver. 26. where it is not.

Ver. 8. *do better*] which the Verb ſignifies, being in the Conjug. *Hiphil*, not *art better*; and ſo *Commentators* take the Senſe of it, as moſt ſuitable.

Ib. *No*] ſince called *Alexandria*, ſtanding between the *Mediterranean Sea* and the *Lake Mareotis*, *Strabo*, Lib. 17.

Ib. *Multitude*] The Words are tranſpoſed *Jer.* xlvi. 25.

9. Behold

9. Ethiopia was the Strength, and Egypt, nay there was no End; Libya and the Lubites were for thy Help.

10. Yet ſhe was carried away, ſhe went into Captivity, her Children alſo were daſhed in pieces at the Top of all the Streets; and they caſt the Lot for her honourable Men, and all her great ones were chained with Fetters.

11. Even thou ſhalt be drunk, be hid: thou too ſhalt ſeek for a Fortreſs, by reaſon of the Enemy.

12. All thy ſtrong Holds ſhall be *as* Fig-trees with the Firſt-fruits; which if they are ſhaken, fall into the Mouth of the Eater.

13. Behold thy People are *like* Women within thee, the Gates of thy Country ſhall be quite opened to thy Enemies; Fire ſhall conſume thy Bars.

14. Draw thee the Water of the Siege, ſtrengthen thy ſtrong Holds; come into the Clay, and tread in the Mortar, repair the Brick-kiln.

15. There Fire ſhall conſume thee, the Sword cut thee off, it ſhall conſume thee like a Canker-worm: become numerous like the Canker-worms, be as numerous as the Locuſts.

16. Thou haſt multiplied thy Merchants, to be more than the Stars of Heaven: the Canker-worm ſtrips, and flies away.

17. Thy crowned ones ſhall be like the Locuſt, and thy Commanders like the principal Graſhopper, that encamp in the Hedges on a cold Day; the Sun riſing, each removes, and his Place is not known where they are.

18. Thy Shepherds ſhall ſlumber, O King of Aſſyria, thy ſtately ones ſit down; thy People ſhall become abundant upon the Mountains, and none gather together.

19. There ſhall be no Reſtraint to thy Breaking, thy Blow ſhall be grievous: all that hear the News of thee will clap Hands at thee: for againſt whom has not thy Wickedneſs paſſed continually?

Ver. 9. *the Strength*] *her* by miſtaking ה for ה׳

Ib. *Libya*] as rendered *Ezek.* xxx. 5. and *Libyans Jer.* xlvi. 9.

Ib. *Lubites*] the ſame as in *Dan.* xi. 43.

Ver. 10. Theſe Things appear by the foregoing Ver. to have been done while the *Ethiopian* Family reigned in *Egppt*, for which ſee the *Egyptian Catalogue of Kings* after *Dan.* when in the Time of *Sevechus* or *Sethon*, as in *Herodotus*, Lib. 2, *Sennacherib* King of *Aſſyria* haraſſed thoſe Countries three Years, *Iſa.* xx. as it is there explained before the 14th Year of *Hezekiah*, 2 *King.* xviii. 13, 14. & xix. 9. Hence alſo *Nahum* made this Prophecy between that Time of *Hezekiah*, and the Deſtruction of *Nineveh* in the Reign of *Joſiah*, Chap. i. 1. though *Joſephus* ſays, 115 Years before it was fulfilled, *Ant.* Lib. ix. 11.

Ver. 14. *Brick-kiln*] to make Bricks for fortifying the City againſt the Siege.

Ver. 15. *like a Canker-worm*] According to what follows *Nineveh* is compared to this, as alſo *Grotius* ſays, *propter ſequentia*, adding that they were for Food to the *Syrians*, but it may rather mean the Weather deſtroying it as a tender Inſect, as in the next Verſes driving away.

Ver. 16. *the Canker-worm ſtrips*] So *Nineveh* gets from others by her Merchandice for a while.

Ver. 17. *crowned ones*] *Septuag.* and *vulg. Lat. Keepers*, wrong interpreting *nazar* by *natzar*, *Druſ.* and *Schind.*

Ib. *in the Hedges*] repreſenting the chief Men of *Nineveh* in the Fortifications, when beſieged.

Ib. *removes*] denoting their going into Captivity, or fleeing, when the City ſhould be taken.

Ver. 18. *King*] named *Saracus*; ſee *Zeph.* ii. 13.

Ib. *become abundant*] as the Word exactly ſignifies.

NOTES

NOTES upon the BOOK of HABAKKUK.

CHAP. I.

THE Burden which the Prophet Habakkuk ſaw.

2. How long, O Lord, ſhall I cry out, and thou not hear; cry Violence to thee, and thou not ſave?

3. Why doſt thou make me ſee Iniquity, and cauſe to behold Grievouſneſs, nay let Waſting and Violence be before me? For there is he who takes up Strife, and Contention.

4. Therefore the Law ceaſes, and Judgment never goes forth: becauſe the Wicked ſurrounds the Righteous, therefore perverted Judgment goes forth.

5. Look in the Nations, behold, and be aſtoniſhed, be in Aſtoniſhment: for I will perform a Work in your Days, you will not believe, though it be told.

6. For lo I will raiſe up the Chaldeans, a bitter and haſty Nation; that ſhall go to the Breadths of the Country, to inherit the Dwelling-places not its own.

7. It ſhall be terrible, and fearful: its Judgment, and Excellency ſhall come forth from it ſelf.

8. Its Horſes alſo ſhall be ſwifter than Leopards, and ſharper than evening Wolves: its Horſemen too ſhall be abundant; and they ſhall come far off, ſhall fly like an Eagle making haſte to eat.

9. Every one of it ſhall come violently, the ſupping up of their Faces ſhall be eaſtward; and it ſhall gather up Captives as the Sand.

10. Nay it ſhall make mock at Kings, and Princes ſhall be Laughter for it: it ſhall laugh at every ſtrong Hold, and heaping up Earth, take it.

11. Then will the Spirit alter, and it will tranſgreſs, and offend, *ſaying* this its Power is of its god.

12. Art not thou from Eternity? O Lord my God, my Holy One, we ſhall not die: O Lord, thou haſt put it for Judgment; and, O Rock, thou haſt founded it to reprove.

13. O thou of pure Eyes from ſeeing Evil, and who canſt not behold Grievouſneſs; why doſt thou behold them that are treacherous, art ſilent when the Wicked devours him who is more righteous than himſelf?

14. And makeſt Men like the Fiſhes of the Sea, as the creeping Thing, over whom there is no Governor?

15. Every one of them brings up with the Hook, he gets it together with his Net, and gathers it up with his Caſting-net: therefore he is glad, and rejoices.

16. Therefore he ſacrifices to his Net, and burns incenſe to his Caſting-net; becauſe by them his Portion is groſs, and his Food fat.

17. Shall he therefore empty his Net, and not ſpare to ſlay the Nations continually?

Ver. 1. *Habakkuk*] whom the Jewiſh Writers, *Lightfoot*, and *Grotius* place in the Time of *K. Manaſſeh.*

Ver. 3. *before me*] The famous *Sixtine* and *Lovain Editions* of the *Vulg. Lat.* annex here, *Why doſt thou behold &c.* in Ver. 13. to the End of the 14, with ſome ſmall Variation, beſides their having *not* to *behold* there.

Ver. 8. *be abundant*] the ſame Verb as in *Nah.* iii. 18. and does not ſignify as rendered in the *com. Tranſ.*

Ver. 9. *ſupping up*] panting in carrying the Spoil or Plunder homeward: a Noun, no Verb. *Jun.* and *Trem.* render, *hauſtu faciei ipſorum Orientem verſus* ſpectante, *the ſupping up of their Face* looking *towards the Eaſt*; *Montan. oppoſitio facierum eorum ad Orientem, their Faces turned to the Eaſt*; and *Piſcat.* explains it, *Quicquid aſpexerint &c. Whatever they ſaw which they could take by force, was deſigned to be carried away into* Babylon *or* Chaldea, *which was ſituate towards the Eaſt of* Judea.

Ib. *eaſtward*] ה being local as *Buxt.* ſays in *Lexic.*

Ver. 10. *Earth*] for *duſt* would be of little Service.

Ver. 11. *Spirit*] or *Courage*, or *Temper*, as it may ſignify, rather than *Mind.*

Ib. *alter*] Being before excited or ſtirred up by the true God, Ver. 6. will now aſcribe the Power to a falſe one, and ſo *tranſgreſs*, as the next Verb ſignifies; which *Interpretation* I believe may be found the beſt, though as far as I know new.

Ver. 12. *it*] the *Chaldean* Nation, Ver. 6. as before, the Pronouns being ſingular.

Ib. *to reprove*] and be for the Judgment of the People of *Judah*, the Word being the infinitive Mood active.

Ver. 14. *like the Fiſhes*] ſo that Men may be deſtroyed like them, as in the following Verſe.

Ver. 16. *ſacrifices to his Net*] the Prophet thus expoſing Idolatry, Ver. 11.

CHAP. II.

I STAND upon my Ward, and place my ſelf upon the Fortification; and watch to ſee what he will ſpeak to me, and what I ſhall reply upon my Reproof.

2. And the Lord makes anſwer to me: Write the Viſion, and declare upon Tables, that he may run who reads in it.

3. For the Viſion is yet for the appointed Time, and it will utter at the End, and not fail: if it ſhould delay, wait for it; though it will actually come, without ſtaying.

4. Behold his Soul is not right in him that is lifted up; but the Righteous ſhall live by his Faith.

5. And much more is he treacherous by Wine, a haughty Man, and does not remain at home; who enlarges his Appetite like the Grave, and he is like Death, being not ſatisfied; and gathers to himſelf all the Nations, and gets together to him all the People.

6. Will not theſe, all of them take up a Proverb againſt him, and the Interpretation of obſcure Expreſſions concerning him, and each ſay, Alas how long he multiplies not for himſelf, and makes the thick Clay heavy upon him!

7. Will not they that bite thee riſe up at an Inſtant, and thoſe who move thee awake, and thou become Plunderings for them?

8. Becauſe thou haſt ſpoiled many Nations, all the reſt of the People ſhall ſpoil thee; for the Blood of Mankind, and the Violence of the Country, the Town and all who dwell in it.

9. Wo be to him that gains an evil Gain to his Houſe, to put his Neſt on high, to be delivered from the Power of Harm:

10. Thou who conſulteſt Shame to thy own Houſe, by cutting off many People, and ſinneſt *againſt* thy ſelf.

11. For the Stone cries from the Wall, and the Knot from the Wood anſwers it.

12. Wo be to him that builds up a City with Blood, and eſtabliſhes a Town with Iniquity.

13. Is it not behold from the Lord of Armies, that the People ſhall labour for the Fire, and the Nations be tired for what is vain?

14. For the Earth ſhall be full of knowing the Glory of the Lord, as the Waters cover over the Sea.

15. Wo be to him that cauſes his Neighbour to drink, applying thy Bottle, and alſo making drunk; to look upon their Nakedneſs.

16. Thou art filled with Vileneſs more than Glory; drink thou likewiſe, and be ſeen uncircumciſed: the Cup of the Lord's right Hand will be turned upon thee, and vile Vomiting upon thy Glory.

17. Since the Violence of Lebanon ſhall cover thee, and the Waſting of the Beaſts *that* terrified them; for the Blood of Mankind, and the Violence of the Country, the Town and all who dwell in it.

18. What does the carved Image profit, that its Former carves it; the molten Image, and Teacher of Falſehood, that the Former of its Shape truſts upon it, to make dumb Idols?

19. Wo be to him that ſays to the Wood, Awake; to the ſilent Stone, Sir up: it teaches, behold it is ſpread over with Gold and Silver, but there is no Breath at all within it.

20. But the Lord is in his holy Temple; keep ſilence by reaſon of him, all the Earth.

Ver. 1. *to me*] or *in me*, as the *Eng. Marg. Pagn. Montan.* and *Druſius* have it; which the latter expounds to be by the Spirit, as 2 *Sam.* xxiii. 2. ſo the *vulg. Lat.* has it in *Pſa.* lxxxv. 8. as from hence, and *Gell* in *Eng. Eſſay*, p. 126.

Ib. *reply*] not the ſame Verb as in the next Verſe.

Ib. *my Reproof*] made by my Gainſayers or Oppoſers; ſo *Munſt.* tranſlates, *contra correptionem mihi* (*objectam*) *againſt the Reproof* objected *to me*: much better than to take it, as moſt I find do, for the Prophet's Reproof to the People, or his Objection to the Providence of God, thus ſuppoſing he was to anſwer himſelf.

Ver. 2. *makes anſwer*] for *will ſtand* and *anſwered* in the *com. Tranſ.* are very unſuitable.

Ver. 3. *though*] *becauſe* making it abſurd.

Ver. 5. *a haughty Man*] a *Babylonian* or *Chaldean*, and particularly *Nebuchadnezzar*, *Dan.* iv. 30.

Ib. *the Grave*] fitter than *Hell* to agree with *Death*, and according to *Prov.* xxx. 16. where it is alſo the ſame Word; and ſuch might be ſaid of *Heaven* as well as *Hell*.

Ver. 6. *Interpretation*] This Word is beſides only in *Prov.* i. 6. where it is ſo tranſlated.

Ver. 7. *they*] the *Medes* and *Perſians*.

Ver. 13. *for the Fire*] by building up what would be burnt, Ver. 12. *Jun.* and *Trem.* render it the ſame, *pro igne*; and *Grotius* gives this for the Meaning of it, *fiet ut* Chaldæi *iſta* Babylonis *opera flammæ paraverint, it ſhall come to paſs that the* Chaldeans *have prepared thoſe Works of* Babylon *for the Fire*; *Piſcat.* the like; which the parallel Place, *Jer.* li. 58. may alſo ſhew: and here is no more *very* than there; of which ſee *Buxt. Lex.* and *Druſ. Lect.*

Ib. *Nations*] not the ſame as before rendered *People*.

Ver. 16. *more than*] which the *Heb.* Prepoſition means, and not *for* that ſignifies *inſtead of*.

Ib. *ſeen*] from the Verb in the Ver. before. With the *old Lat. be laid faſt aſleep*, as if the Letters ע and ר were tranſpoſed, but then wrong.

Ver. 17. *Violence of Lebanon*] ſuch as *Nebuchadnezzar* did to *Lebanon*, whoſe fine Cedars, I ſuppoſe, were cut down for his vaſt Buildings; rather than the Temple was meant by it, or any other forced *Interpretation*.

Ib. *Waſting*] ſuch as the Beaſts ſuffered there by Hunting.

Ver. 19. *it teaches*] *that it is dumb and dead*, *Jun.* the great Partition being before.

CHAP. III.

A PRAYER of the Prophet Habakkuk upon the variable Poems.

2. O Lord, on hearing the Report of thee, I was afraid: revive thy Work it ſelf, O Lord, within the Years, make *it* known within them: remember Compaſſion in Diſturbance.

3. God came from Teman, and the Holy One from Mount Paran; a Pauſe: his Majeſty covered the Heaven, and his Praiſe filled the Earth.

4. The Brightneſs was even like the very Light, he had two Horns out from his Hand; and there was hidden his Power.

5. The Peſtilence went before him, and burning Coals did go forth at his Feet.

6. He ſtood, and meaſured the Earth; he looked, and looſened the Nations; and the perpetual Mountains were diſperſed, the ancient Hills bended: his Goings have been everlaſting.

7. I ſaw the Tents of Cuſhan repreſenting what is in vain, the Curtains of the Country of Midian were moved.

8. Was the Lord incenſed at the Rivers? Was thy Anger againſt them? *Or* thy Wrath againſt the Sea; that thou didſt ride upon thy Horſes, thy Chariots of Salvation?

9. Thy Bow was made quite bare, *for* the Oaths to the Tribes, the Word; a Pauſe: thou didſt cleave the Earth with Rivers.

10. The Mountains ſeeing thee, ſhook; the overflowing Storm of Waters paſſed: the Gulf gave forth its Voice, lifted up its Hands on high.

11. The Sun, the Moon ſtood ſtill in the Habitation; in the Light thy Arrows went, in the Shining thy glittering Spear.

12. With Indignation thou marchedſt through the Country, in Anger didſt thou threſh the Nations.

13. Thou wenteſt forth for the Salvation of thy People, for Salvation to thy anointed one: thou ſmoteſt the Head who was of the Family of the Wicked, by making bare the Foundation to the Neck. A Pauſe.

Ver. 1. *variable*] See *Pſa.* vii. 1.

Ver. 2. *within the Years*] of *Judah*'s Captivity; but this to be *in the midſt of* them, not at all neceſſary, and to be only then much worſe.

Ib. *it ſelf*] denoted as here by the *Heb.* though left out of the *Eng.* ſo that it is not *redundant*, much leſs *not agreeable to Senſe*, notwithſtanding *Green* aſſerts both; therefore adds *for* to *thy Work*, and joins it to the foregoing Verb acroſs the *Heb.* Partition, calling it *le* as elſewhere inſtead of *el*, and expounding *thy Work* to be the *People of God.*

Ver. 3. *Teman*] a Country of the *Edomites*, as *Jerome* ſays on *Am.* i. 12. ſee alſo *Jer.* xlix. 7, 20. *Ezek.* xxv. 13. *Obad.* 9. in which I ſuppoſe *Sinai* was; and ſo it will accord with *Deut.* xxxiii. 2. whence the Matter, and ſome of the Expreſſion, as *Grotius* remarks, is taken.

Ver. 4. *even*] *Green* in his *New Tranſ.* 1755, writes, 'The *Vau*, *and*, is redundant in Senſe before *venogah*;' which might better be denied, than aſſerted, as ſo; and when rendered *even*, is nervous and elegant. He adds, 'and wanting after it;' but amidſt *his* four times, one might more ſublimely be omitted in ſuch lofty Language, as may be tried in the *Tranſ.* nay the *Brightneſs* was rather that of the *Majeſty*, than of *God* himſelf who was not viſible, *Deut.* iv. 12, 15. He accounts for it thus, 'Who 'then can doubt but that it was firſt dropped in tranſcribing, and then placed in the Margin; and afterwards 'prefixed to it inſtead of being affixed;' on the contrary how is it credible, but that if ו had been miſſed, it would far more likely have been interlined than put in the Margin? If we leave out *i* in writing, though heighten'd with a Tittle, do we place it in the Marg. and would a Scribe do it on Purpoſe to deface his *Copy* the more? If he had done ſuch an improbable Thing, would not he have made a *Caret* or Mark where it ſhould be inſerted? Or when Tranſcribing was a Trade like Printing, did not they know how to do it? He that will ſwallow ſuch a Bait as the foregoing, may be caught with the new Infidel Hook; and with this Author revere *Father Houbigant*, as he calls him in the next Page, tho' the primitive Proteſtants would not, I preſume, have given that Title to the very Pope. This indeed is of no great Moment, but when inſinuated, greater follows of another *vau* in *Job* (for which the preſent Edition was too far printed before I knew of it) nay the rejecting ten Engliſh Words together, p. 24. To conclude, our kind Critick refutes this himſelf by ſubjoining, 'the conſtructive Form of the 'Word being changed into the abſolute:' for if ſo, there was more done than miſplacing the *vau*, and this wilfully as well as that by Miſtake; which is not to be pretended, when the Form of the Word alone would have prevented the Miſtake.

Ib. *two Horns*] the Word being the dual Number, as *Dan.* viii. 6. and might be the two Tables of Stone (looking like Horns) on which God wrote the ten Commandments, and delivered them *out of his Hand* to *Moſes*, *Exod.* xxxi. 18. Thoſe Criticks who reckon them *Rays*, proclaim their own Ignorance notably.

Ver. 6. *meaſured the Earth*] to give a ſuitable ſufficient Part of it to *Iſrael.*

Ib. *Mountains were diſperſed*] their Fortifications and high Walls being demoliſhed, *Num.* xiii. 28, 29. *Deut.* i. 28.

Ib. *bended*] were ſubjected to the *Iſraelites*; and there is no Neceſſity to underſtand by the Mountains and Hills the People of them, nay the Repreſentation is more grand otherwiſe.

Ver. 7. *I ſaw*] The Prophet himſelf ſeeing it mentally, and ſo ſpeaking it of himſelf as in Ver. 16, 18, 19. rather than perſonating *Iſrael*, according to others.

Ib. *repreſenting what is in vain*] *Heb. inſtead of Vanity*, never *affliction.*

Ver. 9. for] *to* as well as *according* ſhould be *Italick* in the *com. Tranſ.*

Ib. *with Rivers*] according to *Exod.* xvii. 6. *Num.* xx. 11. *Pſa.* cv. 41.

Ver. 11. *in the Light*] of the Sun ſtanding ſtill, as *Hervey* obſerves in his *Meditat.* Vol. ii. p. 212. in which Manner likewiſe *Jun.* and *Trem.* with *Druſius*, tranſlate and expound it; and not as if the Sun and Moon wanted the Light of the Arrows to go by: nor is there any Pronoun for *they* in *Heb.*

Ib. *in the Shining*] It being elegant without the Copulative *and*, as *Buxtorf* produces it for an Example, with *Judg.* v. 27. *Exod.* xv. 9. in *Vind.* p. 828.

Ver. 13. *for Salvation to thy anointed one*] The *ſixth*

14. In his Tribes didſt thou pierce the Head of his Towns, that were tempeſtuous to diſperſe me: their triumphing was as it were to conſume the Afflicted in a lurking Place.

15. Thou trodeſt in the Sea with thy Horſes, the Heap of much Water.

16. When I heard, my Inſide was moved, my Lips quivered at the Voice, Rottenneſs came into my Bones, and I was moved in my Seat; who ſhall reſt at the Time of Diſtreſs, at his coming up againſt the People that will invade them with Troops.

17. Though the Fig-tree ſhould not bloſſom, and there be no Increaſe in the Vines, the Work of the Olive-tree fail, and Food be not yielded by the Fields, the Flock be cut off from the Fold, and there be no Herd in the Stalls;

18. Yet I will triumph through the Lord, will rejoice through the God of my Salvation.

19. The Sovereign Lord is my Force, and he makes my Feet as the Hinds, and cauſes me to tread upon my high Places. For the chief Muſician on my ſtriking Inſtruments.

Gr. Edit. διὰ Ἰησοῦν Χριστὸν σε *for thy Jeſus Chriſt*, which nearly anſwers to the *Heb.*

Ib. *anointed one*] *Joſhua* ſtrictly, Ver. 11. *The Aſſembly*, one may perceive, were put to it in their *Annotations*, though *Learned Divines thereunto appointed*, as ſaid in their Title-page, to know whether *anointed* was ſing. or plur.

Ib. *the Head*] This I interpret to be *King Jabin*, *Joſh.* xi. 1, 10.

Ib. *who was of*] *Green* M. A. of *Cambridge* declares, 'No Senſe can be made of this, unleſs we ſuppoſe that the 'mem before *bet* belongs to the next Word, and that the 'two Words ſhould be read *bet reſayim*, *the Houſe of the 'Wicked.*' But even in our *com. Bib.* it is only for *one* to be underſtood before *out of* to be the ſame as he makes it with *of* alone; and *mem* prefixed to a Noun properly ſignifies *one of* ſing. as here after *Head*, or *ſome of* plur. like *ex* in *Lat.* though it ſeems apparent that *Engliſh Tranſlators* have been ignorant of this; yet ſince *Head* next before *one* might ſound like an Adjective to it, I have ſubſtituted *who was* as more explicit. *Mem* alſo would not belong properly to *Wicked*, neither has this Writer put it in his *bet reſayim.*

Ib. *making bare the Foundation*] depopulating and pillaging the Country, *Joſh.* xi. 14.

Ib. *the Foundation*] The *New-England Metre* after the *Pſalms* adds *to*, making downright Nonſenſe thus,

——————*to the foundation*
Was to the neck diſcovered.

Ib. *the Neck*] The City of *Hazor*, Ver. 11. as I ſuppoſe. *Jun.* and *Trem.* join *to the Neck* with *Wicked*, which the *Heb.* Pointing does not permit. And *Green* renders, *thou raſedſt the Foundation even to the Rock*, by altering *yarot* (in his Manner) into *yarita*, and *zavver* into *zur.* Confutation enough of it ſelf.

Ver. 14. *his Tribes*] For this *Green* has *thy Scepter*, ſuppoſing the plur. ſhould be ſing. which muſt be by taking away a Letter, and as he adds, 'affixing to it *Caph* final 'inſtead of *Vau*,' that is כ for ו 'which two Letters, he 'ſays, have frequently been miſtaken for each other;' but I appeal to ocular Demonſtration, whether this is not quite incredible, in a Language eſpecially that requires particular Care of miſtaking ſome Letters for others.

Ib. *Tribes*] the ſame as in Ver. 9. and *his* ſhews it not to be *ſtaves*; ſee alſo *Dieu.*

Ib. *me*] By *Green*, *us*: for ſays he, 'I conclude that 'the *jod* was originally *vau*.' Whereas *vau* would make *his* not *us*, nor is it the *jod* only that makes *me.* This is one of the great Criticks that attacks our *Heb. Bible*, not an anonymous Scribbler, nor a mere Writer for a Bookſeller.

Ib. *in a lurking Place*] by Ambuſcade.

Ver. 16. *who*] This Word is the next after the *Heb.* grand Partition of the Ver. 'Where, ſays *Green*, all the 'Commentators are puzzled what to make of it;' but this is the proper Meaning of the Word, and ſurely *who* may be of the firſt Perſon, then let the Senſe ſpeak for it ſelf: whereas our Critick has added to it to make it *my Steps*, and put the latter Word for a Nominative Caſe to the foregoing Verb, which for that Purpoſe he was to alter from the 1ſt Perſon ſing. of the fut. Tenſe to the 3d Perſon plur. of the paſt Tenſe; but *tirgaz*, that he has ſubſtituted, would be ſingular and future, either of the 2d or 3d Perſ. if any Thing. He tranſlates on in another Period, *Oh that I may be at Reſt*, while the *Heb.* has Nothing at all to ſignify or denote *Oh.*

Ib. *his*] the Enemy's, as *Jun.* and *Trem.* add in the Text, and others expound it: the *Chaldean* againſt the People of *Judah.*

NOTES

NOTES upon the BOOK of ZEPHANIAH.

CHAP. I.

THE Lord's Commiſſion which Zephaniah had, the Son of Cuſhi, the Son of Gedaliah, the Son of Amariah, the Son of Hezekiah, in the Time of Joſiah, the Son of Amon, King of Judah.

2. I will quite take away all Things from the Surface of the Ground, ſays the Lord.

3. I will take away Man and Beaſt, I will take away the Fowl of the Air and the Fiſh of the Sea, as alſo the Stumbling-blocks with the Wicked; and will cut off Man from the Surface of the Ground, ſays the Lord.

4. For I will ſtretch out my Hand againſt Judah, and all the Inhabitants of Jeruſalem; and will cut off from this Place the Remainder of Baal, the Name of the black ones with the Prieſts;

5. And thoſe who bow down upon the Roofs to the Army of Heaven, as likewiſe them that bow down ſwearing both to the Lord, and by Malcam;

6. With ſuch as are turned back from after the Lord, and thoſe that do not aſk for the Lord, nor ſeek him.

7. Keep ſilence by reaſon of the Sovereign Lord: for the Day of the Lord is near, for the Lord has ordered the Sacrifice, has prepared his Gueſts.

8. And in the Day of the Lord's Sacrifice, I will puniſh the Princes, and the King's Children, and all who are cloathed with ſtrange Cloathing.

9. I will alſo puniſh every one that leaps over the Threſhold on that Day, thoſe who fill the Houſe of their Maſters with Violence and Deceit.

10. And there ſhall be on that Day, ſays the Lord, the Noiſe of a Cry from the Fiſh-gate, and of a Lamentation from the ſecond, and of a great Breaking from the Hills.

11. Lament, O Inhabitants of the Cavity, becauſe all the People of the Dealer ſhall periſh, all who carry Money ſhall be cut off.

12. And at that Time I will ſearch Jeruſalem with Lamps, and puniſh the Men that are become thick upon their Lees, who ſay in their Heart, The Lord does neither Good nor Harm.

13. So that their Wealth ſhall be plundered, and their Houſes deſolate: they ſhall alſo build Houſes, and not inhabit; as likewiſe plant Vineyards, and not drink the Wine of them.

14. The great Day of the Lord is near, it is near and very ſpeedy, the Voice of the Lord's Day, the powerful one ſhall cry bitterly there.

15. A Day of Fury ſhall that Day be, a Day of Diſtreſs and Streightneſs, a Day of Waſting and Devaſtation, a Day of Darkneſs and Dimneſs, a Day of Clouds and Obſcurity;

16. A Day of the Trumpet and Sound, both againſt the fortified Cities, and the high Corners.

17. And I will diſtreſs Mankind, ſo that they ſhall walk like the Blind, becauſe they ſin againſt the Lord; nay their Blood ſhall be poured out as Duſt, and their Fleſh as Dung.

18. Both their Silver and Gold ſhall not be able to deliver them in the Day of the Lord's Fury, but with the Fire of his Zeal

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Ver. 1. *Hezekiah*] The Name is the ſame with that of the noted King of *Judah* who is ſo called.

Ver. 2. *quite take away*] The *Heb.* Verb in the firſt Perſon might be doubtful, whether it means *I will gather up* or *take away* from אסף or elſe *I will finiſh* or *conſume* from סוף but that the Duplication of it in the infinitive Mood after the *Heb.* Manner, expreſſed here by *quite*, evidently ſhews the former; as alſo *Jun.* and *Trem. Druſ. Lewis de Dieu*, and the *old Lat. Tranſ.* render; and *Buxtorf* puts it in *Theſ. Gram.* Lib. i. Cap. 15. with *Mercer* on *Pagnine's Lex.* nay סוף has no *Hiphil* at all, excepting the controverted Words, but אסף has, in which Conjugation thoſe Words are agreed to be; and ſuch doubling of a Verb is frequent, but not joining different ones in that Manner, and the infinite Verb is undeniably from אסף which may be very ſufficient for clearing this ſo great a Doubt.

Ver. 3. *the Stumbling-blocks with the Wicked*] *idola cum ſuis cultoribus, the Idols with their Worſhippers, Grot.*

Ver. 4. *black ones*] *W. Fulke* that *Eng.* Champion of the *Proteſtants* in the Time of *Qu. Eliz.* writes, 'Chemarim (which is the *Heb.* Word) the Prieſts of Baal had 'that Name of their blacke Garments, which they did 'weare ſuperſtitiouſly,' *Defenſe of Tranſlations of the holie Scrip.* Ch. xxi. 6. ſo *Kimhi*, *Piſcat.* and *Druſ.* nay *Pagn.* tranſlates, *qui nigras induunt veſtes, thoſe who wear black Cloaths*; *Jun.* and *Trem. atratorum* as here.

Ver. 5. *Malcam*] See 1 *King.* xi. 5, 7.

Ver. 7. *prepared*] The *Heb.* Word does not ſignify *bid*, even not as being the old Word for *invited* here.

Ver. 9. *leaps over*] in Imitation probably of *Dagon's* Worſhippers, 1 *Sam.* v. 5. who might count ſtepping over the Threſhold to be common going, and that it was not ſufficiently miſſed without leaping over it; ſee *Grot. An.*

Ver. 15. *Waſting and Devaſtation*] The *Heb.* Words are *ſhoah* and *meſhoah*, and mean as tranſlated.

will

will he conſume the whole Country: for a Conſuming indeed hurried on, will he make of all the Inhabitants of the Country.

CHAP. II.

GATHER up your ſelves, even gather up, O Nation not longed for:

2. Before the Day to bring forth the Decree is paſſed away like Chaff; while yet the Lord's fervent Anger comes not on you; while yet the Day of the Lord's Anger does not come upon you.

3. Seek the Lord, all the Meek of the Earth, who perform his Judgment; ſeek for Righteouſneſs, ſeek after Meekneſs: perhaps you will be hid on the Day of the Lord's Anger.

4. For Gaza ſhall be left, and Aſhkelon be deſolate: *as for* Aſhdod, they ſhall drive her out at Noon, and Ekron ſhall be rooted up.

5. Wo be to the Inhabitants of the Sea-coaſt, the Nation of the Cherethites: the Word of the Lord is againſt you, O Canaan, the Country of the Philiſtines; and I will cauſe thee to periſh, by having no Inhabitant.

6. And the Sea-coaſt ſhall be Folds, the Ditches of Shepherds, and the Fences of Flocks.

7. The Coaſt alſo ſhall be for the Reſidue of the Family of Judah, they ſhall feed upon them; ſhall lie down in the Houſes of Aſhkelon in the Evening: for the Lord their God will viſit them, and turn back their Captivity.

8. I hear the Reproach of Moab, and the Revilings of the Ammonites, with which they reproach my People, and magnify themſelves againſt their Bounds.

9. Therefore by my living, ſays the Lord of Armies the God of Iſrael, Moab ſhall be like Sodom, and the Ammonites like Gomorrah, a forſaken Place of Nettles, Pits of Salt, and be deſolate for ever: the Reſidue of my People ſhall prey upon them, and the reſt of my Nation poſſeſs them.

10. This ſhall they have for their Pride; becauſe they reproach, and magnify themſelves againſt the People of the Lord of Armies.

11. The Lord will be terrible againſt them, for he will make all the gods of the Earth lean; and all the Iſles of the Nations ſhall bow down to him from their reſpective Places.

12. You alſo, O Ethiopians, are thoſe who ſhall be pierced through with my Sword.

13. And he will ſtretch out his Hand againſt the North, will cauſe Aſſyria to periſh, and make Nineveh deſolate, a dry Place like a Wilderneſs.

14. So the Herds ſhall lie down within it, every Beaſt of the Nation; both the Pelican and Bittern ſhall lodge on its Balls: the Voice ſhall ſing in the Window, Waſting ſhall be on the Threſhold, for he will make bare the Cedar of it.

15. This ſhall be the triumphing City which is ſituate ſecurely, that ſays in its Heart, I am, and there is none elſe but I: how ſhall it become deſolate, a Place for Beaſts to lie down in! every one paſſing by it ſhall hiſs, ſhall ſhake his Hand.

CHAP. III.

WO be to that which is ſhewn, and polluted, the oppreſſing City.

2. It hearkens not to what is ſaid, it does not receive Inſtruction, truſts not in the Lord, comes not near to its God.

Ver. 1. *Gather*] *to Prayers, Grot.*

Ver. 2. *to bring forth*] the Verb being infinitive; and thus it is good Senſe, and intelligible.

Ib. *not*] twice omitted in the *com. Bib.*

Ver. 4. *Gaza*] See *Jer.* xlvii. 1, 2.

Ver. 6. *Ditches*] as there are by Fences or Hedges, and the Root of this Word is *to dig*; ſee the *Lexic.*

Ver. 7. *viſit them*] the Family of *Judah*, not thoſe of *Azotus* and that Neighbourhood, as *Grot.* labours to ſhew.

Ver. 9. *Moab*] See *Ezek.* xxv. 3.

Ib. *a forſaken Place*] So *Jun.* and *Trem.* tranſlate it *locus derelictus*, and I ſee no Pretence in *Heb.* for it to ſignify *the breeding*, ſee *Buxt. Lex.* and *Conc.* with *Caſtel. Lex.*

Ib. *for ever*] Thoſe Things ſeem ſpoken of *Sodom* and *Gomorrah*, in which *Moab* and *Ammon* ſhould be like them comparatively, not ſtrictly: for they were to return again from Captivity, *Jer.* xlviii. 47. & xlix. 6.

Ver. 12. *thoſe*] not *ye* here.

Ver. 13. *Aſſyria*] *Chyniladanus* being King of the *Aſſyrian* and *Babylonian* Empire, *Nabopollaſar* his General took the latter Part from him, which by my *Tables* applied to *Ptolemy's Canon* was at the 16th Year of *King Joſiah*, 14 Years after which *Saracus* the King was ſlain, and *Nineveh* deſtroyed, as ſhewn on *Nab.* i. 1. which compleated the Fall of *Aſſyria*; ſee *Prideaux Connec.* Anno 626, & 612. as alſo Chap. i. 1.

Ib. *dry*] of which *Rauwolff* ſays, *On this ſide the River in* Meſopotamia, *it is ſo ſandy and dry, that you would think you were in the middle of the Deſarts of* Arabia, *Travels* An. Dom. 1574-5 Part ii. Ch. 9.

Ver. 14. *Waſting*] in the *old Lat.* and *Gr. the Raven*, which ע inſtead of ח homogeneous Letters, would make in the *Heb.* and the Mention of the other Birds before might lead to.

Ib. *Balls*] Such as are above the Gates of Courts, or Corners of Houſes.

Ib. *of it*] which our *Tranſlators* rather miſtook, than omitted.

Ver. 15. *City*] namely *Nineveh*, Ver. 13.

Ver. 1. *that which is ſhewn*] being a Participle in *Hophal*, as in the *Lexicons* of *Buxtorf* and *Caſtellus*, from ראה *to ſee*, and in the active of *Hophal to ſhew*, never ſignifying *to be filthy* in any Form; according as another Participle of the ſame, and the only one beſides, is rendered *Exod.* xxv. 40.

Ib. *City*] *Jeruſalem* by what follows, and as *Interpreters* are agreed.

Ver. 2. *Inſtruction*] as at the 7th Ver. which one may wonder ſhould be turned otherwiſe in the *com. Tranſ.* when joined with the ſame Verb.

3. Its Princes within it are *as* roaring Lions; its Judges *as* evening Wolves, that break not the Bones till the Morning.

4. The Prophets of it are unſtedfaſt, Men of Treacheries: its Prieſts profane the holy Place, they do violence to the Law.

5. The righteous Lord is within it, he will do no Iniquity: each Morning he gives his Judgment for Light, he is not lacking; but the Unjuſt knows not Shame.

6. I did cut off the Nations, their Corners were deſolate, I made their Streets waſte, by being without a Paſſenger: their Cities are deſtitute; by being without a Man, by having no Inhabitant.

7. I ſaid, Verily thou ſhouldeſt fear me, ſhouldeſt receive Inſtruction; that its Habitation might not be cut off, in all that I puniſhed it: ſurely riſing early, they corrupted all their Deeds.

8. Therefore wait you for me, ſays the Lord, till the Day of my riſing up to the Prey: for my Judgment is to gather the Nations, to get me together the Kingdoms, to pour out upon them my Indignation, all my fervent Anger; ſince all the Earth ſhall be.conſumed with the Fire of my Zeal.

9. For then will I turn a pure Language to the People; for all of them to call on the Name of the Lord, to ſerve him *as* with one Shoulder.

10. From the Side of the Rivers of Ethiopia, my Supplicators, the Daughter of my diſperſed ones ſhall bring my Preſent.

11. On that Day thou ſhalt not be aſhamed of all thy Deeds, with which thou rebelleſt againſt me: for then will I take away from within thee, thoſe that triumph in thy Haughtineſs; and thou ſhalt be lofty again no more for my holy Mountain.

12. And I will leave within thee an afflicted and poor People; and they ſhall truſt in the Name of the Lord.

13. The Reſidue of Iſrael ſhall not do Iniquity, nor ſpeak Lying; neither ſhall there be found in their Mouth a deceitful Tongue: but they ſhall feed, lie down, and none make afraid.

14. Sing, O Daughter of Zion, ſound forth, O Iſrael: be glad and triumph with the whole Heart, Daughter of Jeruſalem.

15. The Lord will take away thy Judgments, will turn away thy Enemy: the King of Iſrael, the Lord is within thee; thou ſhalt ſee Evil no more.

16. On that Day it ſhall be ſaid to Jeruſalem, Do not fear; to Zion, Let not thy Hands be ſlack.

17. The Lord thy God, powerful within thee, will ſave: he will be joyful for thee with Gladneſs, he will be ſilent with his Love, will rejoice for thee with Singing.

18. I will gather up thoſe that are of thee, who are ſorrowful for the ſolemn Aſſembly, for the Burden upon it, the Reproach.

19. Behold I will manage all who afflict thee at that Time; and will ſave the Lame, and gather together the Expelled, making them be praiſed, and famous in all the Country of their Shame.

20. At that Time will I bring you, even at the Time of my gathering you together: for I will cauſe you to be famous, and be praiſed among all the People of the Earth, when I turn back your Captivities before your Eyes, ſays the Lord.

Ver. 3. as] which is frequently to be underſtood in *Heb.*

Ib. *that*] not *they*, the Princes and Judges.

Ib. *not—till the Morning*] as *Gen.* xlix. 27. becauſe they keep on getting their Prey all the Night: which Expoſition, if it is new, I offer as agreeable: inſtead of that in *Poole*'s *Annot.* 'They leave nothing to be eat on the 'Morrow, they devour all preſently.'

Ib. *Morning*] correſpondent to *evening*, and is not *morrow* in *Heb.* but the ſame as in *Gen.* xlix. 27.

Ver. 5. *Shame*] The 2d of the five Commandments of *Zertooſt*, otherwiſe called *Zoroaſtres*, for the Laity is, *to have Shame ever with them, as a Remedy againſt all Sin, &c. Lord*'s *Relig. of the Perſees*, p. 30.

Ver. 8. *till*] when the Lord would overthrow the *Babylonian* Empire.

Ib. *all the Earth*] The Monarchy of *Babylon* or the *Chaldeans* being univerſal.

Ver. 9. *with one Shoulder*] as the *Heb.* is, and *Jun.* and *Trem.* tranſlate, ſignifying by Alluſion, I ſuppoſe, to the Levites carrying the Ark, &c. ſo, that they ſhould join well together in ſerving the Lord.

Ver. 10. *Side of*] the ſame as in *Iſa.* xviii. 1.

Ver. 17. *ſilent*] without Complaint, or Reproof, ſuch as he uſed then; the *Heb.* thus ſignifying.

Ib. *his*] *Lat. Vulgate, thy.*

Ver. 19. *manage*] *Heb. do* or *act with*; not *undo*, which is *to let looſe* or *ruin*, a Meaning that the original Word has not.

NOTES upon the BOOK of HAGGAI.

CHAP. I.

IN the ſecond Year of King Darius, on the firſt Day of the ſixth Month, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai, to Zerubbabel the Son of Shealtiel Magiſtrate of Judah, and to Joſhua the Son of Jehozadak the high Prieſt, as follows:

2. Thus ſpeaks the Lord of Armies, ſaying; This People ſay, The Time is not come, the Time for the Houſe of the Lord to be built.

3. So the Lord's Commiſſion was by the Miniſtry of the Prophet Haggai, in this manner:

4. Is it a Time for you your ſelves to dwell in your covered Houſes, and this Houſe be waſte?

5. And now thus ſays the Lord of Armies; Set your Mind upon your Ways.

6. You ſow much, and there is little coming; you eat, and none are ſatisfied; you drink, and none ſufficiently; are cloathed, and none have Heat: and he who gets himſelf Hire, does it into a Bag made with Holes.

7. Thus ſays the Lord of Armies; Set your Mind upon your Ways.

8. Go up the Mountain, bring Wood, and build the Houſe; which I will take delight in, and will be glorified, ſays the Lord.

9. Looking for much, behold there is little; ſo that you bring home, when I have blown on it:- for what reaſon? ſays the Lord of Armies; by reaſon of my Houſe which is waſte, while you are running each to his own Houſe.

10. Therefore above you the Heaven is ſhut up from Dew, as is the Earth *from* its Increaſe.

11. Since I call for Waſting upon the Earth, particularly upon the Mountains, as alſo upon the Corn, and upon the Wine, and upon the Oil, and upon that which the Ground brings forth; nay, upon Man, and upon Beaſt, and upon all the Labour of the Hands.

12. And Zerubbabel the Son of Shaltiel, Joſhua the Son of Jehozadak the high Prieſt, and all the Reſidue of the People hearkened to what the Lord their God ſaid, and the Words of the Prophet Haggai, as the Lord their God ſent him; and the People were afraid by reaſon of the Lord.

13. Whereupon Haggai the Meſſenger of the Lord, ſpoke in the Lord's Meſſage to the People thus, I am with you, ſays the Lord.

14. Then the Lord ſtirred up the Spirit of Zerubbabel the Son of Shaltiel Magiſtrate of Judah, and the Spirit of Joſhua the Son of Jehozadak the high Prieſt, with the Spirit of all the Reſidue of the People; ſo that they came, and did the Work in the Houſe of the Lord of Armies their God;

15. On the twenty fourth Day of the ſixth Month, in the ſecond Year of King Darius.

CHAP. II.

ON the twenty firſt of the ſeventh Month, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai as follows:

2. Speak now to Zerubbabel the Son of Shaltiel Magiſtrate of Judah, to Joſhua the Son of Jehozadak the high Prieſt, and the Reſidue of the People, in this manner;

3. Who is left among you that ſaw this Houſe in its former Glory? And what do you ſee it now? Is it not in compariſon of that as Nothing in your Sight?

4. Yet now be ſtrong, Zerubbabel, ſays the Lord; and be ſtrong, Joſhua the Son of Jehozadak the high Prieſt; be ſtrong too, all the People of the Country, ſays the Lord, and be doing: for I am with you, ſays the Lord of Armies.

5. With the Word which I confirmed to you when you came out of Egypt, and my Spirit remaining within you, do not fear.

6. For thus ſays the Lord of Armies; It ſhall be yet once a little while, when I will move the Heaven, Earth, Sea and dry Land.

7. And when I have moved all Nations, the Deſirable of all Nations ſhall come; and I will fill this Houſe with Glory, ſays the Lord of Armies.

Ver. 1. *Darius*] See *Zech.* i. 1. *Ezr.* iv. 24. & v. 1.
Ver. 9. *blown*] blaſted it in the Fields and Vineyards; ſee Ver. 11. Chap. ii. 17.
Ver. 12. *Shaltiel*] not ſpell'd here &c. as in Ver. 1. and the laſt of the *Book*.
Ver. 14. *Then*] See *Ezr.* v. 1, 2.

8. The Silver is mine, and the Gold is mine, ſays the Lord of Armies.

9. The Glory of this latter Houſe ſhall be greater than *that* of the former, ſays the Lord of Armies; and I will give Peace in this Place, ſays the Lord of Armies.

10. On the twenty fourth Day of the ninth *Month*, in the ſecond Year of Darius, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai as follows:

11. Thus ſays the Lord of Armies; Aſk now the Prieſts the Law, ſaying,

12. Behold a Man who bears holy Fleſh in the Skirt of his Garment, or touches with his Skirt Bread, Broth, Wine, Oil, or any Food, is it holy? And the Prieſts made anſwer, No.

13. And Haggai ſaid, If any one unclean by a dead Body touch any of theſe, is it unclean? And the Prieſts made anſwer, It is.

14. Haggai then made reply: So is this People, and ſo is this Nation before me, ſays the Lord, ſo likewiſe is all the Work of their Hands; and that which they offer there is unclean.

15. And now do apply your Mind from this Day upward, till before one Stone was put on another in the Temple of the Lord.

16. Since thoſe were, come to a Heap of twenty, and there were *but* ten; come to a Wine-preſs to draw fifty out of the Preſs, and there were *but* twenty.

17. Smite you as I did with Blaſting, Blight and Hail, in all the Works of your Hands; none of you would be mine, ſays the Lord.

18. Do apply your Mind from this Day upward, from the twenty fourth Day of the ninth, till the Day that the Foundation of the Lord's Temple was laid, apply your Mind.

19. Is the Seed yet in the Barn? And it is while the Wine, Fig, Pomegranate, and Olive Tree does not bear: from this Day will I bleſs.

20. And Haggai had the Lord's Commiſſion again, on the twenty fourth of the Month thus:

21. Say as follows to Zerubbabel Magiſtrate of Judah; I will move the Heaven and the Earth.

22. So that I will overthrow the Throne of the Kingdoms, and deſtroy the Strength of the Kingdoms of the Nations; I will alſo overthrow the Chariot and its Riders, and the Horſes and their Riders ſhall come down, by the Sword of one another.

23. At that Time, ſays the Lord of Armies, will I take thee, my Servant Zerubbabel the Son of Shealtiel, ſays the Lord, and will put thee as a Seal: for I have choſen thee, ſays the Lord of Armies.

Ver. 14. *there*] *before me*, as I think, with *De Dieu*.

Ver. 15. *upward*] backward or before, that being to go up in Time.

Ib. *till*] This is ſignificant and proper, and accordingly rendered by *Jun.* and *Trem. ad*; which both *Caſt.* and *L. Jud.* have in this Manner, *the former Time from this Day, when:* whereas *from* is improper, and more in Ver. 18. but ſtill worſe by putting *even* to it there.

Ib. *was put*] which was 15 Years before according to *Ptolemy*'s *Canon*, and *Ezr.* iii. 8, 10.

Ver. 16. *come*] *If one had* or *ſhould have* being underſtood before it; ſee *Noldius*, *Particul.* under כן one of the prime Elegancies in our Language, ſo directly pointed out by the *Heb.* here: thus *Addiſon*, *Talk of a new-married Couple, and you immediately hear——Mention the Name of an abſent Lady, and it is ten to one but you learn ſomething of——Spec.* N°. XV. Otherwiſe it may be reſolved by the Imperative, as *Jer.* xlvi. 11. *Iſa.* viii. 9, 10. & xxix. 11, 12. *Job.* ii. 19. See more of this *Prov.* xix. 25. & xxii. 6, 10. *Job* xxix. 24. *Iſa.* xxvi. 10.

Ver. 18. *till*] as Ver. 15. and *the Foundation of the Temple was* not *laid now*, ſince the Work of it was begun three Months before, Ver. 10. Chap. i. 14, 15.

NOTES upon the BOOK of ZECHARIAH.

CHAP. I.

IN the eighteenth Month, in the ſecond Year of Darius, Zechariah the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commiſſion as follows:

2. The Lord has been quite in a Wrath againſt your Fathers.

3. And declare thou to them; Thus ſays the Lord of Armies, Return to me, ſays the Lord of Armies; and I will return to you, ſays the Lord of Armies.

4. Be not like your Fathers, to whom the former Prophets called, ſaying; Thus ſays the Lord of Armies, Return now from your evil Ways, and your evil Doings: but they would not hear, nor hearken to me, ſays the Lord.

5. Where are thoſe Fathers of yours? And do the Prophets live for ever?

6. But did not my Words and Ordinances, which I commanded my Servants the Prophets, reach your Fathers? So that they returned, and ſaid, As the Lord of Armies thought to do to us, according to our Ways and Doings, ſo has he dealt with us.

7. On the twenty fourth Day of the eleventh Month, which is the Month of Shebat, in the ſecond Year of Darius, Zechariah, the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commiſſion thus:

8. I ſaw plainly at Night, that there was a Man riding upon a red Horſe, and he ſtood among the Myrtle-trees which were in the Deep; and behind him were red, diverſe-coloured, and white Horſes.

9. And I aſked, What are theſe, my Lord? And the Angel who talked with me ſaid to me, I will ſhew thee what they are.

10. Upon this the Man that ſtood among the Myrtle-trees made anſwer, Theſe are they whom the Lord has ſent to go about on the Earth.

11. And they made reply to the Angel of the Lord that ſtood among the Myrtle-trees, We have gone about on the Earth; and behold all the Earth ſits ſtill, and is quiet.

12. Then the Angel of the Lord ſpoke in this manner, O Lord of Armies, how long wilt thou not have compaſſion upon Jeruſalem and the Cities of Judah, with which thou haſt had Indignation theſe ſeventy Years?

13. And the Lord anſwered the Angel who ſpoke to me with good Words, with comfortable ones:

14. Moreover the Angel who talked with me ſaid to me: Call as follows; Thus ſays the Lord of Armies, I am zealous for Jeruſalem and Zion, with great Zeal.

15. And with great Wrath am I in a Wrath againſt the Nations that are at Eaſe; becauſe I being in a Wrath a little, they helped towards the Harm.

16. Therefore thus ſays the Lord, I will return to Jeruſalem with Compaſſions: my Houſe ſhall be built in it, ſays the Lord of Armies; and a Meaſuring-line ſhall be ſtretched out upon Jeruſalem.

17. Call yet as follows; Thus ſays the Lord of Armies, My Cities ſhall yet be diſperſed by reaſon of Proſperity; and the Lord will yet comfort Zion, and yet chooſe Jeruſalem.

18. And looking up, I ſaw plainly that there were four Horns.

19. So I enquired of the Angel who talked with me, What are theſe? And he ſaid to me, Theſe are the Horns which have ſcattered Judah, Iſrael and Jeruſalem.

20. Next the Lord ſhewed me four Artificers.

21. And I aſked, What come theſe to do? Then he ſaid thus, Thoſe being the Horns which have ſcattered Judah, as if no Man ſhould lift up his Head; theſe come to make them afraid, to caſt down the Horns of the Nations, that lift up the Horn at the Country of Judah, to ſcatter it.

Ver. 1. *Darius*] that is *Darius Hyſtaſpis*; ſee the *Canon* of *Ptolemy* in the latter Part of the *Chronology*.

Ver. 12. *ſeventy*] from the Beginning of the Siege by *Nebuchadnezzar*, 2 *King*. xxv. 1. which was ſo long to the 2d Year of *Darius*, this being in the next Month, Ver. 7. ſee Chap. vii. 5. *Poole*'s *Annotations* ſay *it was now* 70 *Years ſince the Temple was burnt*, and expound the 70 Years in Chap. vii. 5. to be *ſince Gedaliah's Death*; according to which *Gedaliah* muſt be ſlain two Years after the City was taken; whereas the ſame *Annotations* on *Jer.* xli. 1. make it but *three Months*.

Ver. 18. *four Horns*] denoting the Enemies of *Judah* and *Iſrael*, on the Eaſt, Weſt, North and South; ſee Ch. ii. 6. *Iſa.* xliii. 5, 6.

Ver. 20. *four Artificers*] Particular Power prepared by Providence againſt each Horn.

Ver. 21. *Thoſe*] which denotes the former Antecedent, and *theſe* the latter.

Ib. *being*] whereby the Repetition is quite agreeable; and thus) may be rendered, as well as *but*.

8. The Silver is mine, and the Gold is mine, ſays the Lord of Armies.

9. The Glory of this latter Houſe ſhall be greater than *that* of the former, ſays the Lord of Armies; and I will give Peace in this Place, ſays the Lord of Armies.

10. On the twenty fourth Day of the ninth *Month*, in the ſecond Year of Darius, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai as follows:

11. Thus ſays the Lord of Armies; Aſk now the Prieſts the Law, ſaying,

12. Behold a Man who bears holy Fleſh in the Skirt of his Garment, or touches with his Skirt Bread, Broth, Wine, Oil, or any Food, is it holy? And the Prieſts made anſwer, No.

13. And Haggai ſaid, If any one unclean by a dead Body touch any of theſe, is it unclean? And the Prieſts made anſwer, It is.

14. Haggai then made reply: So is this People, and ſo is this Nation before me, ſays the Lord, ſo likewiſe is all the Work of their Hands; and that which they offer there is unclean.

15. And now do apply your Mind from this Day upward, till before one Stone was put on another in the Temple of the Lord.

16. Since thoſe were, come to a Heap of twenty, and there were *but* ten; come to a Wine-preſs to draw fifty out of the Preſs, and there were *but* twenty.

17. Smite you as I did with Blaſting, Blight and Hail, in all the Works of your Hands; none of you would be mine, ſays the Lord.

18. Do apply your Mind from this Day upward, from the twenty fourth Day of the ninth, till the Day that the Foundation of the Lord's Temple was laid, apply your Mind.

19. Is the Seed yet in the Barn? And it is while the Wine, Fig, Pomegranate, and Olive Tree does not bear: from this Day will I bleſs.

20. And Haggai had the Lord's Commiſſion again, on the twenty fourth of the Month thus:

21. Say as follows to Zerubbabel Magiſtrate of Judah; I will move the Heaven and the Earth.

22. So that I will overthrow the Throne of the Kingdoms, and deſtroy the Strength of the Kingdoms of the Nations; I will alſo overthrow the Chariot and its Riders, and the Horſes and their Riders ſhall come down, by the Sword of one another.

23. At that Time, ſays the Lord of Armies, will I take thee, my Servant Zerubbabel the Son of Shealtiel, ſays the Lord, and will put thee as a Seal: for I have choſen thee, ſays the Lord of Armies.

Ver. 14. *there*] *before me*, as I think, with *De Dieu*.

Ver. 15. *upward*] backward or before, that being to go up in Time.

Ib. *till*] This is ſignificant and proper, and accordingly rendered by *Jun.* and *Trem. ad*; which both *Caſt.* and *L. Jud.* have in this Manner, *the former Time from this Day, when:* whereas *from* is improper, and more in Ver. 18. but ſtill worſe by putting *even* to it there.

Ib. *was put*] which was 15 Years before according to *Ptolemy*'s *Canon*, and *Ezr.* iii. 8, 10.

Ver. 16. *come*] *If one had* or *ſhould have* being underſtood before it; ſee *Noldius*, *Particul.* under כ one of the prime Elegancies in our Language, ſo directly pointed out by the *Heb.* here: thus *Addiſon*, *Talk of a new-married Couple, and you immediately hear——Mention the Name of an abſent Lady, and it is ten to one but you learn ſomething of——Spec.* N°. XV. Otherwiſe it may be reſolved by the Imperative, as *Jer.* xlvi. 11. *Iſa.* viii. 9, 10. & xxix. 11, 12. *Job.* ii. 19. See more of this *Prov.* xix. 25. & xxii. 6, 10. *Job* xxix. 24. *Iſa.* xxvi. 10.

Ver. 18. *till*] as Ver. 15. and *the Foundation of the Temple was* not *laid now*, ſince the Work of it was begun three Months before, Ver. 10. Chap. i. 14, 15.

NOTES upon the BOOK of ZECHARIAH.

CHAP. I.

IN the eighteenth Month, in the ſecond Year of Darius, Zechariah the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commiſſion as follows:

2. The Lord has been quite in a Wrath againſt your Fathers.

3. And declare thou to them; Thus ſays the Lord of Armies, Return to me, ſays the Lord of Armies; and I will return to you, ſays the Lord of Armies.

4. Be not like your Fathers, to whom the former Prophets called, ſaying; Thus ſays the Lord of Armies, Return now from your evil Ways, and your evil Doings: but they would not hear, nor hearken to me, ſays the Lord.

5. Where are thoſe Fathers of yours? And do the Prophets live for ever?

6. But did not my Words and Ordinances, which I commanded my Servants the Prophets, reach your Fathers? So that they returned, and ſaid, As the Lord of Armies thought to do to us, according to our Ways and Doings, ſo has he dealt with us.

7. On the twenty fourth Day of the eleventh Month, which is the Month of Shebat, in the ſecond Year of Darius, Zechariah, the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commiſſion thus:

8. I ſaw plainly at Night, that there was a Man riding upon a red Horſe, and he ſtood among the Myrtle-trees which were in the Deep; and behind him were red, diverſe-coloured, and white Horſes.

9. And I aſked, What are theſe, my Lord? And the Angel who talked with me ſaid to me, I will ſhew thee what they are.

10. Upon this the Man that ſtood among the Myrtle-trees made anſwer, Theſe are they whom the Lord has ſent to go about on the Earth.

11. And they made reply to the Angel of the Lord that ſtood among the Myrtle-trees, We have gone about on the Earth; and behold all the Earth ſits ſtill, and is quiet.

12. Then the Angel of the Lord ſpoke in this manner, O Lord of Armies, how long wilt thou not have compaſſion upon Jeruſalem and the Cities of Judah, with which thou haſt had Indignation theſe ſeventy Years?

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15. And with great Wrath am I in a Wrath againſt the Nations that are at Eaſe; becauſe I being in a Wrath a little, they helped towards the Harm.

16. Therefore thus ſays the Lord, I will return to Jeruſalem with Compaſſions: my Houſe ſhall be built in it, ſays the Lord of Armies; and a Meaſuring-line ſhall be ſtretched out upon Jeruſalem.

17. Call yet as follows; Thus ſays the Lord of Armies, My Cities ſhall yet be diſperſed by reaſon of Proſperity; and the Lord will yet comfort Zion, and yet chooſe Jeruſalem.

18. And looking up, I ſaw plainly that there were four Horns.

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Ib. *being*] whereby the Repetition is quite agreeable; and thus) may be rendered, as well as *but*.

CHAP. II.

AGAIN looking up, I ſaw clearly that there was a Man with a Meaſuring-line in his Hand.

2. At which I ſaid, Whither art thou going? Who anſwered me, To meaſure Jeruſalem, to ſee how much its Breadth is, and how much the Length of it.

3. Now behold the Angel who ſpoke to me went forth, as did another Angel to meet him,

4. And ſaid to him; Run, ſpeak thus to this young Man, Thoſe of Jeruſalem ſhall inhabit the Towns, by reaſon of the Multitude of Men and Beaſts within it.

5. Nay I will be to it, ſays the Lord, a Wall of Fire round about, and will be for Glory within it.

6. Ho, ho, even flee from the Country of the North, ſays the Lord, though I have ſpread you abroad as the four Winds of Heaven, ſays the Lord.

7. Ho, Zion, deliver thy ſelf, thou Inhabitant with the Daughter of Babylon.

8. For thus ſays the Lord of Armies, who after the Glory, ſends me to the Nations that ſpoiled you; ſince he who touches you, touches the Apple of his Eye:

9. For behold I will ſhake my Hand againſt them, and they ſhall be a Spoil to their Servants; ſo you ſhall know that the Lord of Armies has ſent me.

10. Sing, and be glad, O Daughter of Zion: for behold I will come, and dwell within thee, ſays the Lord.

11. Beſides many Nations ſhall cleave to the Lord at that Time, and become a People to me: and I will dwell within thee; ſo thou ſhalt know that the Lord of Armies has ſent me to thee.

12. Thus the Lord will poſſeſs Judah his Portion upon the holy Ground: and will yet chooſe Jeruſalem.

13. Keep ſilence, all Fleſh, at the Preſence of the Lord: for he is ſtirred up out of his holy Habitation.

CHAP. III.

AND he ſhewed me Joſhua the high Prieſt, ſtanding before the Angel of the Lord; and Satan ſtanding at his right Hand to oppoſe him.

2. But the Lord ſaid to Satan, The Lord rebuke thee, Satan; even the Lord, who chooſes Jeruſalem, rebuke thee: Is not this a Firebrand plucked out of the Fire?

3. Now Joſhua was cloathed with filthy Garments, as he ſtood before the Angel.

4. So he ſpoke to them who ſtood before him in the following manner, Take away the filthy Garments from him; and to him he ſaid, See, I have made thy Iniquity paſs from thee, even to cloath thee with Change of Apparel.

5. Then I ſaid, Let them put a pure Mitre upon his Head: which they did accordingly, and cloathed him with Garments; while the Angel of the Lord was ſtanding by,

6. Who teſtified to Joſhua as follows:

7. Thus ſays the Lord of Armies; If thou wilt go in my Ways, and if thou wilt keep my Charge; thou ſhalt both judge my Houſe, and alſo keep my Courts: and I will grant thee to go among theſe who are ſtanding by.

8. Hear now, Joſhua the high Prieſt, with thy Friends who ſit before thee; ſince they are Men for a Token: for behold I will bring forth my Servant the Sprout.

9. For behold upon that one Stone, which I put before Joſhua, there are ſeven Eyes: lo I will engrave the Engravings of it, ſays the Lord of Armies, and will remove the Iniquity of that Country in one Day.

10. At that Time, ſays the Lord of Armies, ſhall you call to your ſeveral Neighbours, under both the Vine and the Fig-tree.

Ver. 4. *ſhall inhabit the Towns*] for Want of Room, as *Grotius* obſerves; the *Heb.* Verb being in the active Form: ſo *Jun.* and *Trem.* '*per* pagos habitabunt *cives urbis* Jeruſchalaimorum,' *the Citizens of the City* of Jeruſalem ſhall dwell *in* the Villages or Towns.

Ver. 7. *Ho*] left out in the *com. Tranſ.*

Ib. *deliver*] *Babylon* revolting a little after, was taken by *Darius*, *Herodotus*, Lib. iii. *Juſtin*, Lib. i. 10. *Polyænus*, Lib. vii.

Ver. 8. *thus ſays*] beginning with Ver. 9. as the Senſe and 1ſt Perſon ſhew.

Ib. *the Glory*] mentioned Ver. 5.

Ver. 9. *Servants*] the *Perſians*, over whom the *Babylonians* had been Maſters heretofore.

Ver. 4. *to cloath*] being infinitive.

Ver. 5. *I ſaid*] *Zechariah* himſelf in the Viſion.

Ver. *to go*] *Heb. goings*, not *places*.

Ver. 8. *a Token*] as the Word often ſignifies. The Expreſſion here is rendered *Typical Men*, by the *Biſhop of Coventry and Litchfield* in his *Defence of Chriſtianity from the ancient Prophecies*, Chap. iii. 1, 4.

CHAP. IV.

AND the Angel who talked with me returned; and rouſing me up, like a Man that is rouſed up from his Sleep,

2. Aſked me, What doſt thou ſee? And I ſaid; I ſee plainly that there is a Candleſtick which is all Gold, having a Diſh upon the Top of it, with its ſeven Lamps upon it there, and ſo many Funnels to them;

3. As alſo two Olive-trees upon it, one at the right Side of the Bowl, and the other upon the left Side of it.

4. I further made this Anſwer to the Angel that talked with me, What are theſe, my Lord?

5. Who made reply to me, Doſt not thou know what they are? And I ſaid, No, my Lord.

6. Beſides he made reply to me as follows; This is the Commiſſion the Lord ſays to Zerubbabel, *It ſhall not be by Force nor Might, but by my Spirit*, ſays the Lord of Armies.

7. Whatever thou art, O great Mountain, before Zerubbabel *thou* wilt become a Plain; and he will bring forth the Top-ſtone, with Acclamations of conſtant Grace to it.

8. I had moreover the Lord's Commiſſion thus;

9. The Hands of Zerubbabel laid the Foundation of this Houſe, and his Hands will accompliſh it; and thou wilt know that the Lord of Armies has ſent me to you:

10. For who deſpiſes the Day of little Things? Since they ſhall be glad, and ſee the Weight of Tin of theſe ſeven in the Hand of Zerubbabel: they are the Eyes of the Lord which go about on all the Earth.

11. And I made anſwer to him, What are theſe two Olive-trees upon the right Side of the Candleſtick, and upon the left Side of it?

12. As I did likewiſe again, What are the two Parcels of Berries of the Olive-trees, which empty the golden Liquor from them into the Receptacle of the two golden Pipes?

13. Whereupon he ſpoke thus to me, Doſt not thou know what theſe are? And I ſaid, No, my Lord.

14. Then ſaid he, Theſe are the two anointed ones, that ſtand by the Lord of the whole Earth.

CHAP. V.

AFTERWARDS I turned again, and looking up, ſaw plainly that there was a flying Volume.

2. Upon which he aſked me, What doſt thou ſee? And I anſwered, *I ſee a flying Volume, the Length of it twenty Cubits, and its Breadth ten.*

3. And he replied to me; This is the Curſe that goes forth over the Surface of all the Earth: for every one who ſteals is quit according to it on one Side, and every one who ſwears is quit according to it on the other Side.

4. I cauſe it to go forth, ſays the Lord of Armies; and it ſhall enter into the Houſe of him who ſteals, and into that of him who ſwears by my Name falſely: within whoſe Houſe it ſhall lodge, and conſume it, with its Wood, and the Stones of it.

5. Beſides the Angel who talked with me came out, and ſaid to me, Look up now, and ſee what this is that goes forth.

6. And I enquired, What is it? This that goes forth, anſwered he, is an Ephah; adding, This is the Look of them on all the Earth.

7. Behold there was a Piece of Lead too lifted up, with this a Woman who was ſitting within the Ephah.

8. This, ſays he, is Wickedneſs; and he caſt her into the midſt of the Ephah, caſting the Weight of Lead on the Mouth of it.

9. Next I looked up, and ſaw apparently that two Women went forth, and the Wind was in their Wings, and the Wings of them were like thoſe of a Stork; who lifted up the Ephah between the Earth and Heaven.

Ver. 2. *Diſh*] to diſtinguiſh what Sort of *Bowl*.

Ib. *Funnels*] not the ſame Word as that rendered *Pipes*, Ver. 12.

Ver. 7. *the Top-ſtone*] *Top* being an Adjective to *Stone*, and therefore fem. and not ה a Pronoun for *thereof*, ſince both *Mountain* and *Temple* are maſc. thus it is in *Buxt. Lex.* as likewiſe in the *Tranſ. Vulg.* that of *Pagn. Caſt. Jun.* and *Trem.* with no Pronoun to it.

Ver. 10. *Weight of Tin*] ſo the *Heb.* as there is *Weight of Lead*, Ch. v. 8.

Ib. *theſe ſeven*] Eyes, Ch. iii. 9.

Ver. 12. *Berries*] or *Spikes* according to the *Heb. Olives*, as they are called, being longiſh and big like an Ear of Corn; conſult *Bux.*

Ib. *Receptacle*] the proper *Eng.* here of the *Heb. Hand.*

Ver. 14. *two*] *Joſhua* and *Zerubbabel.*

Ib. *anointed ones*] *Heb. Sons of Oil*, becauſe they were anointed with it: ſo in *Iſa.* v. 1. a Place as if repleniſhed with Oil, or fat and fertile, as *Druſius* obſerves, but could not tell where the Expreſſion was.

Ver. 3. *quit*] and conſequently *judged* as the *old Lat. Verſ.* has it; and *puniſhed*, as the *Chald.* whereas there is no Proof, nor indeed Mention in *Bux. Lexic.* of this Verb ever ſignifying *cut off*, nor has it that Meaning either in *Chald.* or *Arabick*, from whence *Heb.* Words ſometimes fetch theirs: ſo *Caſtal.* tranſlates it *abſolvetur*; *Leo Jud. abſolvitur*; *Jun.* and *Trem. ſe innocentem aſſerit, clears himſelf*; *Piſcat. innocens habetur, is held innocent.*

Ver. 6. *This that goes forth*] otherwiſe as in the *com. Verſ. that goeth forth* is ſuperfluous and improper; ſee *L. de Dieu, Anim.*

Ib. *Look*] *Heb. Eye.* Thieves and perjured Perſons, Ver. 4, 5. who are concealed Sinners, look like that Ephah with Wickedneſs in it, Ver. 8.

Ver. 7. *with this*] So *Jun.* and *Trem.* render it *cum ea*, and *Druſ.* with *Piſcat.* which the Senſe requires of Neceſſity, ſince the Lead and Woman were diſtinct Things, Ver. 8. And *this is* jars with *there was* in our *Bible.*

Ver. 8. *on the Mouth*] for a heavy Lid, to ſhut the Woman repreſenting Wickedneſs faſt in.

10. And I aſked the Angel who talked with me, Whither are they carrying away the Ephah?

11. With this he ſaid to me, To build a Houſe for it in the Country of Shinar; that may be eſtabliſhed, and it may be placed there upon its own Baſe.

CHAP. VI.

AND turning again, I looked up, and ſaw plainly that four Chariots came out from between two Mountains; and the Mountains were braſen ones.

2. In the firſt Chariot were red Horſes, in the ſecond black ones,

3. In the third white ones, and in the fourth ſpeckled ones, being ſtrong.

4. Thereupon I ſpoke as follows, to the Angel who talked with me, What are theſe, my Lord?

5. And the Angel made anſwer to me, Theſe are the four Spirits of Heaven, that go forth from ſtanding by the Lord of the whole Earth.

6. They that were black Horſes in it were going forth to the north Country, the white went forth after them; and the ſpeckled went forth to the ſouth Country.

7. Thus the Strong went forth, and endeavoured to go, and walk about on the Earth; and when he bade them do ſo, they did.

8. He alſo cried to me, and ſpoke to me thus, See, thoſe that go forth to the north Country, give Reſt to my Spirit in that Country.

9. And I had the Lord's Commiſſion as follows:

10. Taking ſome of the Captivity, of Heldai, Tobijah and Jedaiah; thou ſhalt come the ſame Day, and that to the Houſe of Joſiah the Son of Zephaniah, who *all* came from Babylon;

11. And ſhalt take Silver and Gold, making Crowns, and put on the Head of Joſhua the Son of Jozadak, the high Prieſt;

12. As alſo tell him, that thus ſpeaks the Lord of Armies, ſaying; Behold the Man, whoſe Name is the Sprout, even he ſhall ſprout forth from his Place, and build the Temple of the Lord.

13. Which he ſhall not only build, but he ſhall bear the Comelineſs, and ſit, having dominion upon his Throne; nay be a Prieſt upon it, and the Counſel of Peace ſhall be between thoſe two.

14. The Crowns likewiſe ſhall be for Helem, Tobijah, Jedeiah, and Hen the Son of Zephaniah, for a Memorial in the Temple of the Lord.

15. Beſides thoſe who are far off ſhall come, and build in the Temple of the Lord; ſo you ſhall know that the Lord of Armies has ſent me to you: thus it ſhall be, if you will at all hearken to what the Lord your God ſays.

CHAP. VII.

AND in the fourth Year of King Darius, Zechariah had the Lord's Commiſſion, on the fourth of the ninth Month Chiſleu.

2. When there was ſent to the Houſe of God Sharezer, and Regem-melech, with his Men, to make ſupplication before the Lord;

Ver. 11. *that may*] to wit *the Houſe*, with which this accords in Gender, and not with *Ephah*.

Ver. 1. *Chariots*] It is explained what theſe were, Ver. 5. ſo that there is leſs Likelihood of another Meaning. Some however, particularly *Lowth* in his *Commentary upon the larger and leſſer Prophets*, expound it of the four Empires like the Viſions in *Daniel:* according to which the *black Horſes* are to denote the ſad and mournful State of the *Jews* under the *Perſian* Empire; whereas that was a Time of much Joy, as well as Peace, for their Deliverance from Captivity, Rebuilding the City and Temple, &c. The *white Horſes* are thus referred to the *Perſian* Empire, for ſome Kindneſs which *Alexander* ſhewed the *Jews*; but their terrible Sufferings under *Antiochus* cauſes it to be repreſented in a contrary Manner in *Dan.* Ch. viii. & xi. with which this muſt not diſagree. This Viſion and the Interpretation of it has a plain Similitude with that in Chap. i. 8, 9, 10, 11. which is not pretended to relate to thoſe different Empires; and *Lowth* applies the *red Horſes* there to *Darius* the *Perſian* King, here to the *Babylonian* Empire, as he does the *white* there to the ſame King, but here to another Empire. The Colours rather denoted the Buſineſs of theſe celeſtial Meſſengers, and as it was a Time of Peace the Chariot of *red Horſes* for War did not now go forth, Ver. 6. and the others went to different Parts, did not come to *Judah*, Ver. 6, 7.

Ver. 3. *ſpeckled*] See it *Gen.* xxxi. 10.

Ib. *being ſtrong*] or *ſpeckled ſtrong Horſes*, there being no Conjunction for the [*and*] in our *com. Bib.* But *Piſcator* in *Commentariis in Duodecim Prophetas minores*, interpreting it *robuſti, ſtrong*; adds, *Hoc Epitheton referendum eſt ad Equos illos omnes; ut percipitur ex* V. 7. *this Quality is to reſpect them all, as appears by* Ver. 7. The Word no more ſignifies *bay*, from its Uſe in other Places, than the *Eng. ſtrong* does.

Ver. 6. *were going*] which the Prophet ſaw as Ver. 7. not the Angel told, as incongruouſly in the *preſ. Eng.* and the *Heb.* is a Participle.

Ver. 7. *Thus*] *Interpreters* who make this a diſtinct going forth from the reſt, ſeem not to have minded how many Chariots there were, or what Horſes were ſeen to draw them in the Viſion. If the 4th Chariot had two Sorts of Horſes according to the *preſ. Tranſ.* how did one Sort go to the ſouth Country, and the other remain behind, going after into other Parts?

Ib. *Strong*] It is not eaſy to determine whether the *ſpeckled* only, or *all* are meant, unleſs ſome material Diſcrimination can be diſcovered.

Ver. 10. *who* all *came &c.*] This being the laſt in the Verſe.

Ver. 12. *the Sprout—ſhall ſprout forth*] thus the *Heb.*

Ver. 13. *thoſe two*] the King and Prieſt united in one, i. e. *Jeſus* typified ſo by *Joſhua*.

3. Speaking

3. Speaking to the Prieſts who were at the Houſe of the Lord of Armies, and to the Prophets thus, Shall I weep in the fifth Month, being ſeparated as I have been theſe ſo many Years?

4. Upon this I had the following Commiſſion of the Lord of Armies:

5. Speak to all the People of the Country, and to the Prieſts as follows; When you faſted, and were making lamentation in the fifth and ſeventh *Months*, even theſe ſeventy Years, did you at all faſt to me my ſelf?

6. And when you eat, and when you drank; did not you eat and drink *for* your ſelves?

7. Are there not the Things which the Lord proclaimed by the Miniſtry of the former Prophets, when Jeruſalem was inhabited, and quiet, with its Cities round about it, as alſo the South and Vale inhabited?

8. Zechariah had moreover the Lord's Commiſſion as follows:

9. Thus ſpoke the Lord of Armies, ſaying; Execute true Judgment, and ſhew Kindneſs and Compaſſions one to another.

10. And do not oppreſs the Widow or Fatherleſs, the Stranger or Afflicted; nor think ill one to another in your Hearts.

11. But they refuſed to hearken, and yielded an obſtinate Shoulder, and made their Ears heavy from hearing;

12. Nay they ſet their Heart *as* a Diamond from hearing the Law, and the Words which the Lord of Armies ſent by his Spirit, by the Miniſtry of his former Prophets: ſo that there was great Wrath from the Lord of Armies.

13. And according as he called, and they would not hearken; ſo they called, and I would not hearken, ſays the Lord of Armies.

14. But I drove them as with a Tempeſt over all Nations, which they did not know; and the Country was deſolate after them, from paſſing and returning: for they made the deſirable Country a Deſolation.

CHAP. VIII.

THERE was further the Commiſſion of the Lord of Armies as follows:

2. Thus ſays the Lord of Armies, I have been zealous for Zion with great Zeal, and with great Fury have I been zealous for it.

3. Thus ſays the Lord, I am returned to Zion, and dwell within Jeruſalem; ſo that Jeruſalem ſhall be called The City of Truth, and the Mountain of the Lord of Armies, The holy Mountain.

4. Thus ſays the Lord of Armies, Old Men and old Women ſhall yet dwell in the Streets of Jeruſalem, and each with a Staff in his Hand for Multitude of Days.

5. And the Streets of the City ſhall be full of Boys and Girls playing in them.

6. Thus ſays the Lord of Armies, Becauſe it is wonderful in the Sight of the Reſidue of this People in thoſe Days, is it alſo wonderful in my Sight? ſays the Lord of Armies.

7. Thus ſays the Lord of Armies, Behold I will ſave my People from the Country of the riſing and that of the ſetting of the Sun.

8. And I will bring them, ſo that they ſhall dwell within Jeruſalem; and they ſhall be to me a People, as I will to them a God, both in Truth and Righteouſneſs.

9. Thus ſays the Lord of Armies; Let your Hands be ſtrong, that hear theſe Words in theſe Days, from the Mouth of the Prophets who are at the Time of laying the Foundation of the Houſe of the Lord of Armies, to build the Temple.

10. For before thoſe Days there was no Reward for Man, nor was there any Reward for a Beaſt: both to the Goer out, and to the Comer in, there was no Peace by reaſon of Diſtreſs; as I ſent all Mankind one againſt another.

11. But I will not be now as in former Days, to the Reſidue of this People, ſays the Lord of Armies.

12. For the Seed ſhall be proſperous, the Vine yield its Fruit, as ſhall the Earth the Increaſe of it, and the Heavens ſhall give their Dew: I will even make the Reſidue of this People poſſeſs all theſe Things.

13. And as you have been a Curſe in the Nations, O Family of Judah, and that of Iſrael; ſo will I ſave you, and you ſhall be a

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Ver. 5. *fifth*] for the burning of the Temple, 2 *King.* xxv. 8, 9. *Jer.* lii. 12, 13. which Faſt the *Jews* keep on the ninth Day of that Month, *Buxtorf*'s *Synagoga Judaica*, Cap. 30.

Ib. *ſeventh*] for the Murder of *Gedaliah*, 2 *King.* xxv. 25. *Jer.* xli. 1, 2.

Ib. *ſeventy*] The Occaſion of thoſe Faſts ſhews when the 70 Years began, from whence to the firſt of *Cyrus* being 52 Years, it was 18 more to the 4th of *Darius* by *Ptolemy*'s *Canon*. The *Aſſembly* in their *Annotations* expound thoſe 70 Years to be *during the Captivitie*; which ending in the firſt Year of *Cyrus*, they muſt conſequently faſt, according to that, 18 Years before the Things were done for which they faſted.

Ib. *did*] *The Sum of the Reproof is, God has not commanded you to keep theſe Faſts, &c. Jun.* and *Trem. Annot.*

Ver. 7. *Are there not the Things*] Are they not come to paſs?

Ver. 9. *ſpoke*] not *ſpeaketh*, as may be ſeen by Ver. 11. the *Heb.* Verb being alſo preterite.

Ver. 11. *yielded &c.*] Look *Neh.* ix. 29. where there is the ſame.

Ver. 2. *been zealous*] by puniſhing the *Babylonians*, and delivering the *Jews* from Captivity.

Ver. 6. *Becauſe*] which the *Heb.* Particle, being caſual, ſignifies rather than *if*.

Ver. 10. *Reward*] on which *Lowth* comments, 'The 'Fruits of the Earth would not pay the Labour of thoſe 'that manured it;' ſee *Hag.* i. 9, 10, 11. & ii. 16, 17.

Ib. *ſent*] not *ſet*.

Bleſſing: do not fear, let your Hands be ſtrong.

14. For thus ſays the Lord of Armies; As I intended to do you Harm when your Fathers made me in a Wrath, ſays the Lord of Armies; and I did not repent:

15. So I intend again in theſe Days, to do Good to Jeruſalem, and the Family of Judah: fear not.

16. Theſe are the Matters which you ſhall do: ſpeak the Truth one to another, judge with Truth and the Judgment of Peace at your Gates;

17. And think not ill one towards another in your Hearts, nor love a falſe Oath: for all theſe are Things which I hate, ſays the Lord.

18. I had alſo a Commiſſion of the Lord of Armies as follows:

19. Thus ſays the Lord of Armies, Let the Faſt of the fourth, with thoſe of the fifth, ſeventh and tenth *Months*, be to the Family of Judah for Joy, Gladneſs, and good Solemnities; ſo love Truth and Peace.

20. Thus ſays the Lord of Armies; There ſhall be yet when the People ſhall come, and the Inhabitants of many Cities;

21. And the Inhabitants of one ſhall go to another, ſaying, Let us go ſtill to make ſupplication before the Lord, and to ſeek the Lord of Armies: I will go alſo.

22. Nay many People and numerous Nations ſhall come, to ſeek the Lord of Armies at Jeruſalem, and to make ſupplication before the Lord.

23. Thus ſays the Lord of Armies, Thoſe ſhall be the Days in which ten Men from all Languages of the Nations ſhall take even faſt hold on the Skirt of one who is a Jew, ſaying, We will go with you, for we hear that God is with you.

CHAP. IX.

THE Burden of the Lord's Commiſſion on the Country of Hadrach, and Damaſcus the Reſting-place of it: when the Eyes of Mankind, as well as of all the Tribes of Iſrael, will be to the Lord;

2. And *upon* Hamath alſo bordering on it, Tyre, and Zidon, though it is very wiſe:

3. Notwithſtanding Tyre has built a Fortification for it ſelf, and heaped up Silver like Duſt, and Gold as the Dirt of the Streets.

4. Behold the Lord will diſpoſſeſs it, and ſmite its Force in the Sea; and it ſhall be conſumed with Fire.

5. Aſhkelon ſhall ſee, and fear; as alſo Gaza, and be exceedingly in Anguiſh; and Ekron, for he will make the Expectation of it aſhamed; nay the King ſhall periſh from Gaza, and Aſhkelon ſhall be uninhabited.

6. Moreover a Baſtard ſhall dwell in Aſhdod; and I will cut off the Pride of the Philiſtines.

7. So will I take away his Blood from his Mouth, and his Abominations from between his Teeth, and he alſo who is left ſhall be our God's; and be as a Leader in Judah, while Ekron is like a Jebuſite.

8. And I will encamp at my Houſe by reaſon of the Army, by reaſon of ſuch as paſs and return; ſo that the Exacter ſhall paſs againſt them no more: for now I have ſeen with my Eyes.

9. Rejoice very much, O Daughter of Zion, ſhout, O Daughter of Jeruſalem: behold thy King ſhall come to thee, who is righteous, and has Salvation; afflicted, and riding upon an Aſs, even upon a Colt the Foal of a She-aſs.

10. Then will I cut off the Chariot from Ephraim, and the Horſe from Jeruſalem, the

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Ver 19. *fourth*] for the taking of *Jeruſalem*, *Jer.* xxxix. 2, & lii. 6, 7. The Faſts of the fifth and ſeventh Months ſee Chap. vii. 5.

Ib. *tenth*] for the Beginning of the Siege, 2 *King.* xxv. 1. *Jer.* lii. 4. The *Jews* have Forms of Prayer for their Faſting-days, what I have in *Hebrew* being intituled סדר ארבע תעניות *The Book of the four Faſts*; printed at בויניזיא that is *Venice*. But there צום אסתר *the Faſt of Eſter* is one of them, which they alſo keep, *Buxtorf*, *Syn. Jud.* Cap. 29. inſtead of that for *Gedaliah*'s Death.

Ver. 1. *the Reſting-place of it*] where this *Burden* was to reſt; ſee *Iſa.* xxv. 10. not the *Country*, as *Grot.* expounds it, that being of a different Gender, as its Pronoun in Ver. 2. ſhews. This and the following Circumſtances may be referred to the Conqueſts of *Alexander*, who according to the Order of the Deſcription, did on his firſt coming into thoſe Parts, after the Victory at *Iſſus* in *Cilicia*, plunder *Damaſcus* of *Darius*'s Treaſure, *Arrian*, Lib. ii. *Curtius*, Lib. iii.

Ib. *to the Lord*] for Fear of *Alexander*, as *Joſephus* particularly relates of the *Jews*, who were preſerved; ſee *Antiq.* xi. 8. & Ver. 8.

Ver. 2. *on it*] *the Country*, Ver. 1. not *the Reſt* or *Reſting-place*, which is unapt, nor *the Burden*, becauſe diſagreeing in Gender.

Ver. 4. *in the Sea*] *Tyre* ſtanding on the Sea-coaſt, the Inhabitants after a long Siege by *Nebuchadnezzar*, withdrew to an Iſland about half a Mile from the Land; where *Alexander*, according to this Prophecy, afterwards conquered the new City by making a Bank to it from the Continent, *Curtius*, Lib. iv. *Plutarch*, *in Alexand.* *Juſtin*, Lib. xi. 10. *Diod. Siculus*, Lib. xvii. *Arrian*, Lib. ii. which Bank, as *Maundrel* gives Account in his *Journey from Aleppo to Jeruſalem*, ſtill remains, pag. 48, 49, 50.

Ver. 5. *Aſhkelon &c.*] Thoſe Places lying on the Sea-coaſt between *Tyre* and *Egypt*, conſequently all ſubmitted to *Alexander*.

Ib. *from Gaza*] *Alexander* taking it after two Months Siege, ſlew *Betis* the Governor.

Ver. 6. *a Baſtard*] Thus *Alexander* might probably beſtow the Government of this Place, though it be not recorded in Hiſtory; as he made *Abdalonimus* King of *Zidon* on the ſame Coaſt, who before cleanſed Ditches, *Juſtin*, Lib. xi. 10. *Curt.* Lib. iv. 1.

Bow

Bow of War ſhall likewiſe be cut off; and he ſhall ſpeak Peace to the Nations: his Dominion alſo ſhall be from Sea to Sea, and from the River to the Limits of the Earth.

11. As to thy ſelf, for the Blood of thy Covenant, I have ſent thy Priſoners out of the Pit in which was no Water.

12. Return to the Fort, O Priſoners of Waiting; I alſo who declare to Day, will cauſe double to return to thee,

13. For I will bend Judah for my ſelf, will fill the Bow with Ephraim; and ſtir up thy Sons, Zion, againſt thine, Greece: and will make thee like the Sword of the Powerful.

14. Thus will the Lord appear againſt them, and his Arrow go forth as Lightning: even the Sovereign Lord will ſound the Trumpet. and walk with the Storms of the South.

15. The Lord of Armies will protect them; nay they ſhall conſume, and ſubdue with Sling-ſtones; and drinking, make a Noiſe as with Wine; and ſhall be filled as a Bowl, like the Corners of the Altar.

16. So the Lord their God will ſave them at that Time, as the Flock of his People: for they ſhall be *as* the Stones of a Crown, which are ſet up for a Standard upon his Ground.

17. For how is his Goodneſs! and how his Beauty! Corn the young Men, and new Wine ſhall make fruitful the Virgins.

CHAP. X.

ASK the Lord for Rain at the Time of the latter Rain, the Lord who makes the bright Clouds; and he will give them the ſhowery Rain, to each one Graſs in the Field.

2. For the Teraphs ſpeak Iniquity, the Diviners ſee Falſehood, and ſpeak Dreams in vain, they comfort with Vanity: therefore they go away like Sheep, being afflicted becauſe there is no Shepherd.

3. I am angry at the Shepherds, and will puniſh the He-goats: for the Lord of Armies has viſited his Flock the Family of Judah, and made them as his comely Horſe in War.

4. Out of him the Corner, out of him the Nail, out of him the Bow of War, out of him ſhall go every Exacter together.

5. And they ſhall be as powerful ones treading down in the Dirt of the Streets in War; thus ſhall they fight, for the Lord will be with them: and thoſe who ride on Horſes ſhall be aſhamed.

6. So will I make the Family of Judah powerful, and ſave that of Joſeph, ſettling them again; for I will have compaſſion upon them, and they ſhall be as when I did not caſt them off: for I am the Lord their God, and will anſwer them.

7. Thus Ephraim ſhall be as a powerful one, and their Heart ſhall be glad as with Wine: their Sons too ſhall ſee, and be glad, their Heart ſhall rejoice through the Lord.

8. I will whiſtle for them, and gather them together, for I have redeemed them; and they ſhall multiply, as they have done.

9. And I having ſown them among the People, they ſhall remember me in remote Places; nay they ſhall live with their Children, and return.

10. For I will cauſe them to return from the Country of Egypt, and gather them together from Aſſyria; bringing them to the Country of Gilead and Lebanon, ſo that there ſhall not be ſufficient for them.

11. And he ſhall paſs through the Sea with Diſtreſs, ſmiting the Waves in it, whereby

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Ver. 11. *thy ſelf*] the Daughter of *Jeruſalem*, Ver 9. this and the two following Pronouns being feminine.

Ib. *for*] ſee *De Dieu, An.*

Ib. *the Blood of thy Covenant*] as in *Exod.* xxiv. 8.

Ib. *I have*] *Vulg. Lat. thou haſt*, as if the Letter י had been wanting, which might be overlooked.

Ib. *Pit*] The *Papiſts* underſtand this to be *Limbus Patrum, from whence Chriſt delivered the Saints of the Old Teſtament*, as they ſpeak in the *Marg.* of their *Doway Tranſ.* believing none were in Heaven before; for Anſwer to which, if any can be wanting, I refer particularly to the *Conference between K. Charles* I. *and the Marq. of Worceſter*, p. 337, &c.

Ib. *no Water*] and therefore did not drown; the People of *Judah* being not deſtroyed in Captivity.

Ver. 13. *bend*] as and for his Bow, to execute his Judgments on *Greece.*

Ib. *thy Sons, Zion*] the *Maccabees* in particular.

Ib. *thine, Greece*] The Succeſſors of *Alexander*, who was a *Grecian.*

Ver. 17. *make fruitful*] ſtout to have Children, and not *cheerful*; ſee גוב in *Lex.* its Places and Nouns.

Ver. 3. *puniſh the He-goats*] as being the Leaders of the Flock in a wrong Way.

Ver. 4. *him*] *Judah.* Others apply it to God, from whence this ſhocking *Note* on [oppreſſour together] in the *Aſſembly's Annotations*, "All manner of oppreſſion done "by other men is alſo a part of God's providence;" nor can I conſent to *Grotius's* changing *out of* into *from, Every Tyrant ſhall depart from him:* but how is every Tyrant with God? which muſt be then ſuppoſed. Nay he adds it is the ſame as in Ch. ix. 8. where the Action of the Exacter or Oppreſſor relates to the People, and not to God; which is indeed as here, in my Way of interpreting it, and not in his.

Ib. *Corner*] the Baſtion or Rampart of a Siege.

Ib. *the Nail*] to faſten the Soldiers Tents to the Ground.

Ib. *out of him ſhall go*] ſhall depart from the Country of *Judah.*

Ib. *Exacter*] agreeable to Chap. ix. 8. as *Grot.* and *Jun.* remark.

Ver. 5. This Verſe may be underſtood of the Wars of the *Maccabees.*

Ver. 11. *he ſhall paſs*] *Ephraim*, Ver. 7. agreeable to Ver. 10. for *Diſtreſs* or *Affliction* cannot belong to God, to whom divers of the *Commentators* aſcribe this; and beſides this appears to be ſaid by him, as that both before and

all the Depths of the Stream ſhall dry up; when the Pride of Aſſyria ſhall be brought down, and the Scepter of Egypt depart.

12. So I will make them powerful in the Lord, and in his Name ſhall they walk continually, ſays the Lord.

CHAP. XI.

OPEN thy Gates, O Lebanon; that Fire may conſume thy Cedars.

2. Lament, O Fir-tree, becauſe the Cedar is fallen, thoſe which were ſtately are waſted: lament, you Oaks of Baſhan, becauſe the Coppice of the Vintage is come down.

3. There will be a lamentable Noiſe of the Shepherds, becauſe their Statelineſs is waſted; a roaring Noiſe of the young Lions, becauſe the Excellency of Jordan is waſted,

4. Thus ſays the Lord my God; Feed the Flock of the Slaughter.

5. Whom their Buyers ſlay, and are not held guilty; and their Sellers ſay, Bleſſed be the Lord that I am rich: ſo their Shepherds do not ſpare them.

6. For I will no more ſpare the Inhabitants of the Country, ſays the Lord; but behold I will cauſe Men to be found in the Cuſtody of their ſeveral Neighbours, with that of their Kings; who ſhall beat the Country, and I will not deliver from their Power.

7. Accordingly I fed the Flock of the Slaughter, therefore the Afflicted of the Flock; and took me two Staves, one I called Pleaſantneſs, as I did the other Cords, while I fed the Flock.

8. And I cut off three Shepherds in one Month; and my Soul was grieved for them, and their Soul alſo abhorred me.

9. Then I ſaid, I will not feed you: that which does die let it, and that which is cut off let it be, and let thoſe who are left eat each the Fleſh of one another.

10. And I took my Staff Pleaſantneſs, and cut it aſunder; to break my Covenant which I had made with all the People.

11. Thus it was broke at that Time; and ſo the Afflicted of the Flock who obſerved me, knew that it was the Word of the Lord.

12. I ſaid further to them, If you like it, give my Wages; and if not, forbear: ſo they paid my Wages, thirty Pieces of Silver.

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after is, whoſe Speech ending in the next Ver. with *ſays the Lord*, this muſt needs be Part of it.

Ib. *Aſſyria*] This being Part of the grand *Perſian* Empire, at *Gangamela* in it *Darius* received his laſt and total Defeat from *Alexander*, *Prid. Con. Anno* 331.

Ib. *Egypt*] which was ſubdued by *Alexander* in the ſame Expedition, *Prideaux* in the preceding Year. By the Conqueſt of thoſe Countries, and the *Jews* getting into *Alexander*'s Favour juſt before, *Joſephus*, *Antiq.* Lib. i. 8. it is likely that divers of them returned to their own Country, according to the foregoing Verſe, though ſuch Return might be but a Part of the Completion of that Particular.

Ver. 1. *Lebanon*] the Mountain ſo named, and not the Temple according to ſome, as here is alſo *Baſhan*, *Jordan*, *&c.*

Ver. 2. *thoſe which*] being the *Heb.* Relative.

Ib. *ſtately*] an Adjective like the Subſtantives in the next and 13th Verſes, and from the ſame Root.

Ver. 3. *Lions*] for which *Jordan* ſeems to have been a Place, *Jer.* xlix. 19. & l. 44.

Ib. *Excellency*] rather than *Pride*, as the Word ſignifies both.

Ver. 4. *of the Slaughter*] that have been expoſed to Slaughter, as in the next Verſe.

Ver. 6. *Kings*] of *Syria* and *Egypt*, by whom the *Jews* were haraſſed before the Coming of *Chriſt*.

Ver. 7. *I fed*] being herein a Type of *Chriſt*.

Ib. *therefore*] thus is the *Heb.* לָכֵן being not לָכֶן which would have been *to you* or *for you*.

Ver. 8. *three Shepherds*] which according to *Lowth* ſignified the *chief Prieſts*, *Scribes* and *Elders* of the *Jews*; and after *Jun.* and *Trem.* with *Lightfoot* in *Harm. of* 4 *Evang.* their three Sects, the *Phariſees*, *Sadducees* and *Eſſeans*, wretchedly by *Grot.* (ſuppoſing theſe Things paſt) *David*, *Adonijah* and *Joab*: otherwiſe they might be the *three Orders in the Church*, aſcribed to the *chief Prieſts*, the *Prieſts* and *Levites*, whoſe Authority *Chriſt* aboliſhed, being the one Shepherd to feed his Flock himſelf, *Eccleſ.* xii. 11. *Ezek.* xxxiv. 23. *John* x. 11, 16. 1 *Pet.* ii. 25.

Ib. *one Month*] the Days of which anſwer to the Years *Chriſt* lived on the Earth, omitting the odd ones, or may exactly if reckoned from his Childhood: though others expound it only of a ſhort Time, without any particular Application.

Ib. *was grieved for*] the ſame Verb and Prepoſition as in *Judg.* x. 16. never ſignifying *loath*.

Ver. 10. *my Covenant*] that of the Law, I ſuppoſe, which was aboliſhed by *Chriſt*, *Heb.* 8.

Ver. 12. *Wages*] for keeping the Flock.

Ib. *thirty*] This being quoted under the Name of *Jeremy*, *Mat.* xxvii. 9. it has been argued that the latter Part of *Zechariah* does in Reality belong to *Jeremiah*; *Newton* more ſtrangely in the Beginning of his *Obſervations on the Prophecies of Daniel*, ſays to *Iſaiah*: in Favour of which *Interpretation* it is pretended, that the Beginning of Chap. ix. and the laſt Part of Ch. x. 11. were fulfilled by the Conqueſts of *Nebuchadnezzar* before *Zechariah*'s Time. But by the *Notes* on thoſe Texts it may be ſeen otherwiſe: and as to *Tyre*, Ch. ix. 4. *Nebuchadnezzar* conquered it on the Continent, but *Alexander in the Sea*; the *Philiſtine* Cities alſo ſeeing the Overthrow of *Tyre*, Ch. ix. 5. ſhews that it was ſubdued before them, as it was by *Alexander*, who went from *Tyre* to *Gaza*, *Joſephus*, *Ant.* Lib. i. 8. whereas it appears by the Order of *Ezekiel*'s Prophecies, that *Nebuchadnezzar* made a Conqueſt of the *Philiſtines*, before he did of *Tyre*, *Ezek.* xxv. 16. and Ch. xxvi. &c. and next *Zidon*, which lay on the other Side of *Tyre*, Ch. xxviii. 22. It has been otherwiſe pretended that *Matthew* had the Paſſage from ſome *Apocryphal Writing* of *Jeremiah*; but I cannot think he would rather have cited it from thence, than from the *Scripture*, if there had been ſuch a *Writing*. That it is a Miſtake is not well to allow, without either Proof or Neceſſity. Now why might not *Matthew* refer both to this Place of *Zechariah*, and to Chap. xxxii. 6,—12. of *Jeremiah*, and ſo the other be mentioned as the firſt and principal Prophet? The Quotation in *Matthew* does but partly agree with either: the Occaſion and chief Matter of it is *buying a Field*, which is only in *Jeremiah*. Thus what is cited in *Rom.* ix. 12, 13. is one Part of it in *Geneſis*, and the other in *Malachi*; as *Mat.* xxi. 5. is alſo taken from *Iſa.* lxii. 11. and *Zech.* ix. 9.

13. Upon

13. Upon this the Lord ſaid to me, Caſt it to the Potter, the ſtately Price that I was valued at by them. Accordingly I took the Thirty Pieces of Silver, and caſt it to the Potter, at the Houſe of the Lord.

14. Afterwards I cut aſunder my ſecond Staff Cords, to break the Brotherhood between Judah and Iſrael.

15. Again the Lord ſaid to me; Take thee yet the Inſtruments of a fooliſh Shepherd.

16. For behold I will raiſe up a Shepherd in the Country, who will not viſit them that are cut off, not ſeek the young one, nor heal the broken; he will not ſupport that which ſtands, but will eat the Fleſh of the fat one, and break off their Hoofs.

17. Wo be to the Shepherd of Nought, that forſakes the Flock; the Sword ſhall be both upon his Arm and right Eye: his Arm ſhall be quite withered, and his right Eye be quite dim.

CHAP. XII.

THE Burden of the Lord's Commiſſion concerning Iſrael. Says the Lord, the Stretcher out of the Heaven, the Founder of the Earth, and the Former of the Spirit of Man within him;

2. Behold I will make Jeruſalem a Baſon of Horror to all the People round about; even when they are in the Siege againſt Judah, at Jeruſalem.

3. And at that Time I will make Jeruſalem a burdenſome Stone to all the People; all who are burdened with it ſhall be cut in pieces, and all the Nations of the Earth that are gathered up againſt it.

4. At that Time, ſays the Lord, I will ſmite every Horſe with Aſtoniſhment, and his Rider with Diſtraction; and upon the Family of Judah will I open my Eyes, ſmiting every Horſe of the People with Blindneſs.

5. And the Leaders of Judah ſhall ſay in their Heart, My Strength ſhall be the Inhabitants of Jeruſalem, through the Lord of Armies their God.

6. At that Time will I make the Leaders of Judah as a Pan of Fire in Wood, and as a Torch of Fire in a Sheaf; ſo that they ſhall conſume, both upon the right Hand and left, all the People round about: and Jeruſalem ſhall be inhabited again, in its own Place at Jeruſalem.

7. And the Lord will ſave the Tents of Judah firſt; that the Glory of David's Family, and the Glory of the Inhabitants of Jeruſalem, may not be magnified againſt Judah.

8. At that Time will the Lord protect the Inhabitants of Jeruſalem about; and he who is fallen among them at that Time ſhall be as

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Ver. 13. *the ſtately Price*] ironically, which the Article [a] in the *com. Tranſ.* does not ſuit with.

Ib. *at the Houſe*] *Hammond* on *Heb.* viii. from *Mead* reckons בית ſhould be כרת to make it like *Mat.* xxvii. 10. where ſee more: and he ſays there is no Senſe now in the *Heb.* it being without *in* or *at*; but that is commonly underſtood, and דת ſeems too unuſual and wide.

Ver. 14. *to break*] fulfilled, as it may ſeem, by the final Overthrow of the Jewiſh Nation.

Ver. 16. *a Shepherd*] This may point particularly to *Herod*, the fulfilling of which may be ſeen in *Joſephus*, *Bel. Jud.*

Ib. *Hoofs*] *claws* belonging not to Cattle.

Ver. 2. *Jeruſalem*] This and ſeveral Paſſages to the End of the *Book* are by *Lowth* referred to future Times, though I think not ſo well as they might be, admitting them ſo to be interpreted. The literal fulfilling of the Prophecy might be pleaded for it, as what may come to paſs; but that which can be applied to paſt Tranſactions, in the Manner of other Scripture Prophecies that are known to have been accompliſhed, may more eligibly be referred thither. And it might be beſt for the future Application of Prophecies not to be too particular and circumſtantial, eſpecially from ſuch Texts as have a more eaſy and obvious Meaning. Thus our Author not content to ſuppoſe, that the *Jews* will hereafter return to *Jeruſalem*, and be there beſieged by the *Mahometan* Nations; imagines from Chap. xiv. 14. that theſe will be ſome who ſhall return before the reſt, and from *Iſa.* lx. 8. that the other *Jews* will then reſort to them, &c. very remote Conjectures! This indeed ſeems the moſt likely Prophet to foretel what is yet to come, as being after the great Affairs of the *Jews* Captivity and Return from it, and the lateſt excepting *Haggai* and *Malachi*, who have ſcarce any Thing of that Sort; and by the Manner of his Predictions, which notwithſtanding ſeem rather to be all long ago come to paſs. However the figurative Explication of other *Interpreters*, by ſpiritual Things in the Church, ought not peradventure to paſs for the primary and genuine Meaning. If I may attempt at another here, I ſhould apply it (as I find ſince the great *Grotius* does) to the Time of the *Maccabees* as follows; eſpecially ſince Ver. 10. Ch. xiii. 1, 7. evidently ſpeak of the Time of *Chriſt*'s being on Earth, and limit the former Part of this Chap. within it, by the Expreſſion *at that Time* put after, Ver. 9. Chap. xiii. 1. and *Lowth* himſelf applies Chap. xiv. 2. to the Deſtruction of *Jeruſalem* by the *Romans*.

Ib. *Siege*] See 1 *Mac.* vi. 29, 30, 48, 51, 52, 57, 60. 2 *Mac.* xiii. 2, 22, 23.

Ver. 3. *burdenſome*] as 1 *Mac.* v. 1.

Ib. *cut*] See 1 *Mac.* v. throughout, and 2 *Mac.* xii. at the Beginning to Ver. 38.

Ib. *Nations*] not the ſame Word that is rendered *People* before, but the ſame as in Ver. 9.

Ver. 4. *ſmite*] This I refer to what was done by that extraordinary Apparition mentioned 2 *Mac.* x. 29, 30, 31. ſee alſo Ch. xii. 22.

Ver. 5. *Inhabitants*] See 2 *Mac.* xiii. 13, 15, 16, &c.

Ver. 5, 6. *the Leaders*] *nempe Maccabæi*, *namely the Maccabees*, ſays *Grotius*; and *Druſius* more particularly, (*Jud.*) *Maccabeus*, *Jonathan*, *Simon and others*.

Ver. 6. *inhabited*] See 1 *Mac.* iv. 36. to the End, 2 *Mac.* x. 1,—8.

Ver. 7. *firſt*] of which 1 *Mac.* 2, 3, and former Part of 4 Chap. with 2 *Mac.* viii. give account, before *Jeruſalem* was recovered, 2 *Mac.* x. 1. ſee particularly 1 *Mac.* iii. 8.

Ver. 8. *fallen*] not *feeble*.

David, and the Family of David like God, like the Angel of the Lord before them.

9. Moreover at the ſame Time I will ſeek to deſtroy all the Nations that come againſt Jeruſalem.

10. I will alſo pour out upon the Family of David, and the Inhabitants of Jeruſalem, the Spirit of Grace and Supplications; and they ſhall look on me whom they have pierced: as likewiſe make lamentation for him, as the Lamentation for an only one; and be in Bitterneſs for him, as the being in Bitterneſs for a Firſt-born.

11. At that Time there ſhall be great Lamentation at Jeruſalem, like that of Hadad-rimmon in the Vale of Megiddon.

12. And the Country ſhall make lamentation, Families by Families alone: the Family of the Houſe of David alone, and their Women alone; the Family of the Houſe of Nathan alone, and their Women alone;

13. The Family of the Houſe of Levi alone, and their Women alone; the Family of Shimei alone, and their Women alone;

14. All the Families that are left, Families by Families alone, and their Women alone.

CHAP. XIII.

AT that Time there ſhall be a Fountain opened for the Houſe of David, and the Inhabitants of Jeruſalem; for Sin, and Separation.

2. And at the ſame Time, ſays the Lord of Armies, I will cut off the Names of the Images from the Country, ſo that they ſhall be remembred no more; and alſo the Prophets, with the Spirit of Uncleanneſs, will I cauſe to paſs from the Country.

3. For when a Man ſhall propheſy any more, his Father and Mother who begot him, ſhall ſay to him, Thou ſhalt not live, becauſe thou ſpeakeſt falſely in the Name of the Lord; and they themſelves ſhall pierce him through when he propheſies.

4. And at that Time the Prophets ſhall be aſhamed each of his Viſion when he propheſies; and ſhall not wear a Cloak of Hair, that they may lye.

5. But he ſhall ſay, I am not a Prophet: I am a Man who tills the Ground, for the Folk put me in poſſeſſion from my Youth.

6. When one further aſks him, What are theſe Strokes within thy Hands? He ſhall ſay, They which I was ſmitten with at the Houſe of my Lovers.

7. O Sword, be ſtirred up againſt my Shepherd, and againſt the Man *who* is my Companion, ſays the Lord of Armies: ſmite the Shepherd, and let the Flock be diſperſed; but I will turn back my Hand upon the little ones.

8. And in all the Country, ſays the Lord, two Parts in it ſhall be cut off, ſhall expire; but the third ſhall be left in it.

9. However I will bring the third into the Fire, and purify them as Silver is purified and try them as Gold is tried: it ſhall call on my Name, and I will anſwer it; I will ſay, It is my People; and it ſhall ſay, The Lord is my God.

CHAP. XIV.

BEHOLD the Day ſhall come for the Lord, when thy Spoil ſhall be divided within thee.

2. For I will gather up all the Nations to Jeruſalem for War; and the City ſhall be taken, the Houſes plundered, and the Women raviſhed: nay half the City ſhall go forth into Captivity, but the reſt of the People ſhall not be cut off from the City.

3. The Lord alſo will go forth, and fight againſt thoſe Nations, as at the Time of his fighting on the Day of Battle.

Ver. 10. *pour*] agreeable to *Joel* ii. 28, 29, 32. the fulfilling of which is ſhewn *Act.* ii. 16, 17, 18, 21.

Ib. *look*] the Accompliſhment of this is declared *John* xix. 34, 36, 37.

Ib. *pierced*] LXX *leaped againſt*, miſtaking דקר for רקד the firſt and laſt Letters for one another; but it is quoted after the *Original Joh.* xix. 37.

Ib. *make lamentation for him*] See *Act.* ii. 23, 37, 38, 41. & iii. 14, 15, 19. & iv. 4.

Ver. 11. *that*] for *Joſiah*, 2 *Chron.* xxxv. 22, 25.

Ver. 5. *put me in poſſeſſion*] namely of *the Ground* or *Land* juſt mentioned, and as the Verb ſignifies. *Grotius* has it from the *Chald. taught me Huſbandry*; in the ſame Manner too *L. Jud.* ſee alſo *De Dieu, An.*

Ver. 7. *little ones*] *Chriſt*'s Diſciples, *Mat.* x. 42. & xviii. 6, 14. *Luk.* xii. 32. *Pocock* in his *Notes* upon *Porta Moſis*, Cap. ii. pretends from ſome *Copies* of the *Septuagint*, that the *Heb.* Word ſignifies *great*, and ſo the Senſe to be quite contrary, of puniſhing the Rulers of the *Jews*. Thus it is that ſome Authors gain Reputation in this Age, at the Expence of that of the *Scripture*, by making it uncertain. But ſurely four Nouns and a Verb of the *Original*, conſtantly of the like Signification, are not to give Way to what is perhaps but a Miſtranſcription or Forgery, of a very incorrect *Tranſlation* at beſt. Nor were the Jewiſh Rulers puniſhed at the Time of fulfilling this, *Mat.* xxvi. 31.

Ver. 2. *all the Nations*] the ſame as in Chap. xii. 3, 9, and as *all the People* Ch. xii. 2, 3, 6. ſee 1 *Mac.* iii. 58.

Ib. *the City ſhall be taken*] See 1 *Mac.* i. 20, 24, 30, 31, 32. 2 *Mac.* v. 11, 13, 14, 24, 26.

Ver. 3. *fight*] according to Ch. xii. 4. which was not done at the final Conqueſt by the *Romans*.

4. And

4. And his Feet will ſtand at that Time upon the Mount of Olives, which is before Jeruſalem on the Eaſt; and the Mount of Olives ſhall be cleaved in the middle of it, eaſtward and weſtward, into a very great Valley; ſo that one half of the Mountain ſhall depart to the North, and the other of it to the South.

5. Then ſhall you flee to the Valley of the Mountains, for that will reach to Azal; you ſhall even flee as you did from the Preſence of the Earthquake, in the Time of Uzziah King of Judah: ſince the Lord my God will come, all the Saints being with thee.

6. And on that Day the Light will not be very clear, nor dull.

7. For there will be one Day (which is known to the Lord) not Day nor Night; but at Evening-time there will be Light.

8. And at that Time living Waters will go forth from Jeruſalem, one half of them towards the eaſtern Sea, and their other towards the hindermoſt Sea: both in Summer and Winter it will be.

9. Moreover the Lord will be King over all the Earth: at that Time the Lord will be one, and his Name one.

10. All the Country ſhall be turned as a Plain, from Geba to Rimmon on the South of Jeruſalem; which ſhall be exalted, and inhabited in its own Place, even from the Gate of Benjamin to the Place of the firſt Gate, to the Gate of the Corners, and *from* the Tower of Hananeel to the King's Wine-preſſes.

11. Thus ſhall they dwell in it, and there ſhall be a Curſe no more; but Jeruſalem ſhall be inhabited ſecurely.

12. And this will be the Plague that the Lord will ſmite all the People with, who go to war againſt Jeruſalem; their Fleſh will waſte away while they ſtand upon their Feet, and their Eyes waſte away in their Holes, as their Tongue will in their Mouth.

13. Nay at that Time there will be ſo much Vexation of the Lord among them, that they will take hold each of his Neighbour's Hand, and his Hand will be lifted up againſt that of his Neighbour.

14. And Judah alſo will fight at Jeruſalem; and the Wealth of all the Nations round about ſhall be gathered up, Gold, Silver, and Garments very abundantly.

15. Beſides ſo ſhall be the Plague of the Horſe, Mule, Camel, and Aſs, and every Beaſt which ſhall be in thoſe Camps, like this Plague.

16. Every one too that is left of all the Nations which come againſt Jeruſalem, ſhall come up from Year to Year, to worſhip the King the Lord of Armies, and to keep the Feaſt of Tabernacles.

17. As for that which does not come up of the Families of the Earth to Jeruſalem, to worſhip the King the Lord of Armies, upon ſuch there ſhall be no Rain.

18. So if the Family of Egypt does not aſcend, nor come, upon which there is none; there ſhall be the Plague that the Lord will ſmite the Nations with, which do not come up, to keep the Feaſt of Tabernacles.

19. This will be the Sin of Egypt, and the Sin of all the Nations which do not come up, to keep that Feaſt.

20. At that Time there will be upon the Bells of the Horſes Holineſs to the Lord; and the Pots in the Lord's Houſe will be like the Bowls before the Altar.

21. As likewiſe every Pot in Jeruſalem and Judah will be holy to the Lord of Armies, and all who ſacrifice will come, and take out of them, and boil in them; there will alſo be no Canaanite any more in the Houſe of the Lord of Armies, at that Time.

Ver. 4. *upon the Mount of Olives*] as the Feet of *Chriſt* did, *Mat.* xxvi. 30. *Luk.* xxii. 39.

Ib. *cleaved*] See *Mat.* xxvii. 51, 54. & xxviii. 2.

Ver. 5. *Saints*] See *Mat.* xxvii. 52, 53.

Ver. 7. *one Day*] when *Jeſus Chriſt* was crucified.

Ib. *Evening-time*] according to *Mat.* xxvii. 45. *Luk.* xxiii. 44, 45.

Ver. 8. *from Jeruſalem*] *Luke* xxiv. 47, 49. *Act.* i. 8.

Ver. 9. *one*] The Chriſtian Religion reconciling *Jews* and *Gentiles* into one.

Ver. 12. *ſmite*] by Famine, as in 1 *Mac.* xiii. 49. *Grot.*

Ib. *all the People*] thoſe mentioned Ch. xii. 2, 3, 6. concerning whom he returns to ſpeak.

Ver. 13. *take hold*] The civil War among the *Syrians*, by whom the *Jews* were chiefly afflicted, 1 *Mac.* x. 1, 2, 48, 49, 50. & xi. 12, 15, 54, 55. & xiv. 1.

Ver. 14. *Gold, &c.*] See 1 *Mac.* iv. 23.

Ver. 15. *Camps*] and not *tents* in *Heb.*

Ver. 16. *Feaſt of Tabernacles*] which certainly is not to be revived for the true Worſhip of God hereafter, *Chriſt Jeſus* having long ſince fulfilled the Moſaical Law, not to come in force again, nor are the *Chriſtians* or even *Heathens* to turn *Jews*, Ver. 17, 18, 19. Conſequently this was to be while the Law remained, and the reſt is connected to it by *at that Time* ſo repeated.

Ver. 18. *none*] it ſeldom or never raining in the upper Part of *Egypt* towards *Ethiopia*, *Pomponius Mela*, Lib. i. *Herodotus*, Lib. iii. 10. *Tibullus*, Lib. i. Eleg. 8. *Seneca Nat. Quæſt.* Lib. iv. 2. *Perry's View of the Levant*, p. 388. but the Country is watered by the Overflowings of the *Nile:* however as the *Heb.* Word in the foregoing Verſe ſignifies *hard* or *great Rain*, there might be no ſuch; as *Perry* too obſerves there is not, p. 255.

NOTES upon the BOOK of MALACHI.

CHAP. I.

THE Burden of the Lord's Commiſſion to Iſrael, by the Miniſtry of Malachi.

2. I love you, ſays the Lord; yet you aſk, In what doſt thou love us? Was not Eſau Brother to Jacob? ſays the Lord, and I loved Jacob.

3. But I hated Eſau; and laid his Mountains deſolate, and his Poſſeſſion for the Dragons of the Wilderneſs.

4. Though Edom ſays, We being made poor, will return, and build up the waſte Places; thus ſays the Lord of Armies, They may build up, but I will throw down; and they ſhall be called The Border of Wickedneſs, and the People that the Lord has Indignation with for ever.

5. And your Eyes ſhall ſee; ſo that you ſhall ſay, The Lord is magnified from the Border of Iſrael.

6. A Son honours a Father, and a Servant his Maſter: now if I am a Father, where is my Honour? And if I am a Maſter, where is my Fear? ſays the Lord of Armies to you, O Prieſts, who deſpiſe my Name; yet aſk, In what do we deſpiſe thy Name?

7. Who bring polluted Bread to my Altar; yet aſk, In what do we pollute thee? When you ſay, The very Table of the Lord is deſpicable.

8. And when you bring the Blind for Sacrifice, is it no Evil? So when you bring the Lame and Sick, is it no Evil? Preſent it now to thy Magiſtrate; will he be pleaſed with thee, or accept thee? ſays the Lord of Armies.

9. And now, I pray, make ſupplication before God, that he may be gracious to us: this being from your Hand, will he accept you? ſays the Lord of Armies.

10. Who alſo is there among you that ſhuts the Doors (and you do not enlighten my Altar) for nothing? I have no Delight in you, ſays the Lord of Armies, nor am I pleaſed with an Offering from your Hand.

11. For from the Riſing of the Sun, to the Setting of it, my Name ſhall be great in the Nations, and in every Place ſhall Incenſe be brought nigh to my Name, with a pure Offering: for my Name ſhall be great in the Nations, ſays the Lord of Armies.

12. Whereas you profane it when you ſay, The very Table of the Lord is polluted, and its Fruit, the Food of it deſpicable.

13. Nay you ſay, Behold what Fatigue it is! ſo that you puff at it, ſays the Lord of Armies; and you bring what is taken by force, lame and ſick, when you bring an Offering: ſhall I be pleaſed with it from your Hand? ſays the Lord.

14. On the contrary the Contriver is curſed, who when there is a Male in his Flock, vows and ſacrifices what is corrupted to the Lord: for I am a great King, ſays the Lord of Armies, and my Name is terrible in the Nations.

CHAP. II.

AND now to you is this Commandment, O Prieſts.

2. If you will not hear, and if you will not regard, to give Glory to my Name, ſays the Lord of Armies; I will ſend a Curſe among you, and curſe your Bleſſings: nay I have even curſed them, becauſe you do not regard.

3. Behold I will deſtroy your Offſpring, and ſcatter Dung upon your Faces, the Dung of your Feaſts; and you ſhall be taken away with it.

4. And you ſhall know that I have ſent this Commandment to you, for my Covenant to be with Levi, ſays the Lord of Armies.

5. My Covenant with him was Life and Peace, which I gave him, *for* the Fear that he feared me with; and his being contrite by reaſon of my Name.

Ver. 4. *the waſte Places*] See the *Note* on *Ezek.* xxv. 13.

Ver. 7. *when you ſay*] as it is tranſlated in our *com. Bib.* Ch. ii. 17. and ſo here *Munſt.* renders it *quando dicitis:* and *Leo Jud. quum dicitis:* for what Senſe does *In that ye ſay* make? Or how did their ſaying what follows *pollute the Lord?*

Ib. *very*] הוא in *Heb.*

Ib. *is deſpicable*] Their owning the Lord's Table was deſpicable, by their bringing polluted Bread to it, was owning they polluted the Lord's Preſence there, according to *Mat.* xxiii. 20, 21, 22.

Ver. 9. *this*] mentioned in the two foregoing Verſes.

Ib. *being*] which makes a good Connection.

Ver. 12. *when &c.*] as in Ver. 7.

Ver. 14. *when*] So *Jun.* and *Trem. Munſt. Caſt. Leo Jud.* and *Druſ.* tranſlate: for having a Male in the Flock was no Fault, ſuch being appointed for Sacrifice, *Leo.* xxii. 19.

6. The Law of Truth was in his Mouth, and Iniquity was not found in his Lips: in Peace and Uprightneſs did he walk with me, and turned many from Perverſeneſs.

7. For the Lips of the Prieſt ſhould keep Knowledge, that they may ſeek the Law from his Mouth; ſince he is the Meſſenger of the Lord of Armies.

8. But you are departed from the Way, and make many ſtumble in the Law: you corrupt the Covenant of Levi, ſays the Lord of Armies.

9. Therefore have I alſo made you deſpicable, and low to all People; according to the Manner as you did not keep my Ways, but reſpected the Face in the Law.

10. Have not all of us one Father? Has not one God created us? Why are we treacherous one to another, to profane the Covenant of our Fathers?

11. Judah is treacherous, and Abomination is done in Iſrael and Jeruſalem: for Judah has profaned the Holineſs of the Lord which he loves, and has married the Daughter of a ſtrange god.

12. The Lord will cut off the Man who does it, the Stirrer up and him that anſwers, from the Tents of Jacob, and him who brings an Offering to the Lord of Armies.

13. But this you do ſecondly, cover the Altar of the Lord with Tears, weeping and crying; by reaſon there is no looking to the Offering any more, nor receiving with Favour from your Hands.

14. And you ſay, For what? Becauſe the Lord bears Witneſs between thee and the Wife of thy Youth, to whom thou art treacherous; though ſhe is thy Companion, and the Wife of thy Covenant.

15. Nay did not he make one, though he had a Remainder of the Spirit? And why one? By reaſon of ſeeking a godly Offspring: ſo you ſhould be reſerved in your Spirit, and let it not be treacherous to the Wife of thy Youth.

16. For the Lord God of Iſrael ſays he hates ſending away, and him who covers Violence with his Cloaths, ſays the Lord of Armies: when you ſhould be reſerved in your Spirit, and not be treacherous.

17. You make the Lord weary with your Words; yet you ſay, In what do we make weary? When you ſay the Lord is pleaſed with every one that does Evil, and he delights in them; or, Where is the God of Judgment?

CHAP. III.

BEHOLD I will ſend my Meſſenger, who ſhall make ready the Way before me: and ſuddenly there ſhall come into his Temple the Lord whom you ſeek, and the Meſſenger of the Covenant in whom you delight; lo he ſhall come, ſays the Lord of Armies.

2. But who will bear the Day of his coming? And who will ſtand at his appearing? For he is like a Refiner's Fire, and like a Fuller's Soap.

3. And he ſhall ſit *as* a Refiner and Cleanſer of Silver; ſo that he ſhall cleanſe the Sons of Levi, and purify them like Gold and Silver: whereby they ſhall bring to the Lord an Offering in Righteouſneſs.

4. Thus ſhall the Offering of Judah and Jeruſalem be ſweet to the Lord; as at the ancient Days, and as at the Years of old Times.

5. However I will come near to you in Judgment, and will be a ſpeedy Witneſs againſt the Wizards, Adulterers, and Swearers of Falſehood; as alſo againſt them who oppreſs the hired one in Hire, the Widow and Fatherleſs, and turn aſide the Stranger, not fearing me, ſays the Lord of Armies.

6. Becauſe I the Lord do not change, therefore you Sons of Jacob are not conſumed.

7. Even from the Days of your Fathers you have departed from, and not kept my Ordinances; return to me, and I will return to you, ſays the Lord of Armies: yet you ſay, In what ſhall we return?

8. Will Men rob God? For you rob me; yet ſay, In what do we rob thee? In Tithe and Offering.

9. You are curſed with a Curſe, ſince you rob me; all the Nation it ſelf.

10. Bring all the Tithe into the Store-houſe, that there may be Food in my Houſe, and prove me now with this, ſays the Lord of Armies; whether I will not open to you the Flood-gates of Heaven, and empty to you a Bleſſing, till there is not Place ſufficient.

Ver. 7. *ſhould*] The *Papiſts* would have it be *ſhall*; but *Ribera the Jeſuite* writes hereon, *Cuſtodient*, which becauſe it may ſignify other than *ſhould keep* in *Latin*, he expreſſes his Meaning of by adding, *id eſt*, *cuſtodire debent*, *that is ought to keep*.

Ver. 13. *by reaſon*] which ב ſignifies, as explained here by *De Dieu*, but I think never *inſomuch that*; and the *Interpretation* ſeems forced and obſcure to apply the *Weeping*, &c. to their Wives, and not to themſelves, as is done to make it out that Way: which is clear and conſiſtent, as I tranſlate; ſee alſo Ch. iii. 14.

Ver. 15. *make one*] but one Man and Woman for each other, when he might have made ſeveral of one Sex.

Ib. *a Remainder*] ſufficient for more Perſons.

Ib. *Spirit*] of which he breathed into Man, *Gen.* ii. 7.

Ib. *godly Offspring*] as the Children by one Wife might be better educated than thoſe by ſeveral Wives, eſpecially of ſuch as were divorced, of which this treats, Ver. 16.

Ib. *ſhould be reſerved*] very fitly, the *Heb.* being Paſſive, and not Imperative.

Ib. *it*] *Jun.* and *Trem.* have *Spiritus tuus*.

Ib. *thy*] not *his*.

11. And I will rebuke for you the Conſumer, ſo that he ſhall not ſpoil the Fruit of your Ground; nor ſhall the Vine miſcarry of its Grapes to you in the Field, ſays the Lord of Armies.

12. Moreover all Nations ſhall call you bleſſed: for you ſhall be a Country of Delight, ſays the Lord of Armies.

13. Your Words are ſtrong againſt me, ſays the Lord: yet you ſay, What are we ſpeaking againſt thee?

14. You ſay, It is in vain to ſerve God; and what Gain is it that we keep his Charge, and that we walk ſad before the Lord of Armies?

15. And now we call the Proud bleſſed: thoſe that do Wickedneſs are alſo built up, they even try God, and are delivered.

16. Then ſuch as fear the Lord will be ſpeaking one to another: and the Lord will hearken, and hear: nay a Book of Memorial will be written before him, for thoſe who fear the Lord, and think on his Name.

17. They ſhall further be mine, ſays the Lord of Armies, at the Day that I make up *my* Property; and I will ſpare them, as a Man does his Son who ſerves him.

18. So ſhall you return, and ſee the Difference of the Righteous and Wicked; the Difference of him who ſerves God, and him that does not.

CHAP. IV.

FOR behold the Day is coming that will burn like an Oven: and all the Proud, with every one who does Wickedneſs, ſhall be *as* Stubble; and the Day that is coming ſhall ſet them on fire, ſays the Lord of Armies, which ſhall not leave them Root or Branch.

2. But the Sun of Righteouſneſs ſhall riſe to you who fear my Name, with Healing in its Wings; ſo that you ſhall go forth, and abound like Calves of the Stall.

3. You ſhall then trample on the Wicked: for they ſhall be Aſhes under the Soles of your Feet, on the Day that I ſhall do *it*, ſays the Lord of Armies.

4. Remember the Law of Moſes my Servant: which I gave him in command at Horeb for all Iſrael, the Ordinances and Rules.

5. Behold I will ſend you Elijah the Prophet, before the coming of the great and terrible Day of the Lord.

6. And he ſhall turn back the Heart of the Fathers to the Children, and that of the Children to their Fathers; leſt I ſhould come, and ſmite the Country with a Curſe.

Ver. 6. *to the Children*] by having a right Regard for their doing well, giving them good Education, &c. which the Children then minding and acting according to, would have their Heart turned to their Fathers: much rather I think than as in the *Aſſembly*'s *Annotation*, "to bring back "the Children of Iſrael to the Piety of their Forefathers, "whereby they ſhall reaccept them;" which prepoſterouſly makes what is laſt, the Means of the firſt; and in ſuch Caſe it would be God who would accept, inſtead of *Abraham*, *Iſaac* and *Jacob*, as there ſaid. The Application of it by *Grot.* to making up the Diſcords among the *Jews*, falls quite ſhort of the emphatical Diſtinction here, of Fathers and their Children.

Ib. *the Country*] of *Iſrael* or *Judah*; for all *the Earth* were not to mind the Law of *Moſes*, Ver. 4.

ADDITIONAL REMARKS

On the following PART of the

TRANSLATION.

WHEN the former *Introductory Remarks* were firſt made, after the *Books* of the *Old Teſtament* were tranſlated, there was no Apprehenſion or Intent of doing thoſe of the *New*, concerning which therefore ſome Supplement may be neceſſary; but as what has been ſaid of them, may in great Meaſure alſo of theſe, without producing the like Inſtances of my Manner of tranſlating, I ſhall premiſe to the latter but the few ſubſequent *Remarks*.

1. Since the *Greek Original* is not uniform like the *Hebrew*, it may be fit to tell what *Copy* or *Edition* I tranſlated from, which was that printed by *Wetſten* at *Amſterdam*, 1711, conſulting others when needful, and *Mills's* large *Notes*, *King James's Tranſlators* being blamed in this Reſpect, though it is thought they followed that of *Stephens* at *Paris*, ſince which Time much Improvement has been made in collating various *Exemplars*.

2. Of *Greek* Words not tranſlated into the *common Verſion*, the Account in the following Appendix (I) is much more compleat than that from the *Hebrew*, this being made along with the *Tranſlation*; and the ſame may be ſaid of Words ſupplied without being diſtinguiſhed in *Italick*, as in the Catalogue (K) there ſubjoined.

3. Our *preſent Tranſlation* from the *Greek*, though that Language is ſo much eaſier, and nigher to ours, ſeems worſe worded than the other Part from the *Hebrew*, inſomuch that there are the following Words in the Appendix (L) to add to the Liſts already given at (D) and (E) of ſuch as are clowniſh, barbarous, hard, &c. and theſe not as all, as before from the *Hebrew*; ſeveral others in the former Liſts being alſo more frequent here than there.

For Words ill joined together, as in the other *Introductory Remarks*, take the following Inſtances in the Appendix (M).

4. As the *Hebrew* uſes very few Participles, and the *Greek* very many; it is needful in a *Tranſlation*, that the common Conjunction of the *Hebrew* ſhould in ſeveral Places be rendered by Participles in *—ing*, and a Verb ſometimes in the ſame Manner, where a Conjunction is wanting: on the other hand a *Verſion* from the *Greek* requires divers of the Participles to be occaſionally turned into various Particles, like ו *Vau* in the former *Introductory Remarks*, but leſs extenſively, viz. thoſe in the Appendix (N) as the principal.

The *common Engliſh* has ſeveral more, of which I have noted, as at (O).

5. Τότε *then* being more frequent than the *Hebrew* אָז and ἄρ *therefore* than לָכֵן and עַל־כֵּן I but rarely turn καὶ or δὲ ſo, which I did ו oftener in *Hebrew*.

6. If we confeſs that the *Scripture* was given by Divine Inſpiration, as we muſt if we believe what it ſays 2 *Tim.* iii. 16. there can ſcarce, one might think, be denied to it the leſſer Regard of Providence for its Preſervation, which alſo peculiarly appears in the Uniformity of the *Hebrew Original Copies*. But it may be enquired why then have there not been the like in the *Greek?* It really is more than enquired, there is ſo ill a Uſe made of it by ſome, as to diſown likewiſe the *Hebrew* being kept incorrupt, and ſuch a Providence allowed to neither. While this may be the Difference, which might paſs unnoticed, that the *old Law* lying in the Letter, required an Exactneſs there, which the *new* being ſpiritual does not require; though the latter has it ſufficiently in what is material, and *different Readings* I obſerve have been commonly made, eſpecially the larger Sort, to be conformable to other Texts. It is alſo undeniable that the *Jews* have uſed great Diligence to keep the *Hebrew Scripture* from being altered; whereas the *Chriſtians* were ſo negligent, as not to ſettle what *Books* of the *Greek* ſhould be counted *Scripture*, till long after the Time of *Chriſt*. Divine Providence however may plainly appear, in keeping the *common Copies* of the firſt ſo exceeding ſimilar, and of the latter ſo little varying materially. And a farther Reaſon for the *Hebrew Scripture* being providentially preſerved ſo exactly uniform, might well be the near Likeneſs of Letters and different Words in that Language, to the Danger of its being miſ-tranſcribed or corrupted, far beyond what there was in the *Greek*.

7. *Scott*, by correcting the Miſtakes, and ſupplying the Omiſſions of *Mills*, in Part of his *Various Readings*, and that only in *Matthew*, flattered himſelf, he ſays, and not unjuſtly, however in the latter, that he ſhould do his Countrymen a real Pleaſure, and Service, *Preface* to his *New Verſion*. What then may I hope, in detecting, and refuting the Errors of that great Man's Judgment; Errors of ſo high a Nature, as debaſing and mangling our *Original Scripture*, and withal exalting a very corrupt, not to ſay Popiſh *Tranſlation*; and theſe in other *Books* alſo? *Whitby* indeed anſwered *Mills* in that Matter, and ſome Things in his Anſwer are uſeful; but when he comes to Particulars, of what Uſe is it to tell us ſuch and ſuch *Copies*, *&c.* have the *received Reading*, which we may underſtand by *Mills* himſelf? And he but little attempts, and ſometimes poorly, to anſwer his Antagoniſt's Reaſons, the principal Matter to be done. Beſides his *Examen Millii* is ſo exceeding incorrect and falſe, that there is no truſting to it. I may add, that as they both wrote in *Latin*, and were never tranſlated, I may modeſtly preſume, that what I have faithfully and carefully done in this Reſpect, will not be altogether uſeleſs and unacceptable, to the *Engliſh* Readers, and Lovers of thoſe *ſacred Books*, if it were only for Information of the principal *Various Readings*, as ſome of it is; unleſs the Knowledge of the *Scripture* is to be concealed from them, on which I might expatiate much.

8. As to whence the *Various Readings* were collected, *Mills* (as I call him, having known ſeveral of that Name, but none *Mill* as ſome write it) in whom Learning, Induſtry, and good Senſe met, did, after what divers others had done from Time to Time, A. D. 1707. publiſh his Work of about thirty Years, in which he collated, beſides the ancient *Copies* of *Euthalius*, *Arethas*, and the *Commentators* of the firſt Ages, ninety three *Manuſcripts*, as I number them (being made before Printing was in Uſe, and that as *Mattaire* ſhews in his *Annales Typographici*, Vol. I. p. 4, 35. began 1457. ſo that thoſe *MSS.* are now 300 Years old ſince then) examining ſuch as he could procure himſelf, and taking the Account of the reſt from others, as alſo eight *Collections* from various *MSS.* chiefly the ſame with the foregoing, the moſt uncertain and doubtful of which were by *Curcellæus* and *Veleſius*, though the laſt is very often quoted by *Mills*; but few of the *MSS.* were of all the *Books of the New Teſtament*. I reckon only five, viz. the *Copy* from *Alexandria* (along with the *Verſion* of the *Septuagint*) that of *Baroccius* (which, beſides ſome wanting, is to *Acts* of a later and very bad Hand) one at *Leiceſter* (the Beginning and End loſt) *Montfort*'s (collated but as far as the firſt Chapter of *Romans*, and not all *Acts*) and the ſixteenth of *Stephens* (that had only Part of three Chapters more than *Revelation* left, nor the latter entirely) none but the firſt *MS.* having the whole; to theſe I count eleven without the *Revelation*, forty ſeven to have only the four firſt Books, twenty ſix not them: a few are Duplicates, others nearly alike; and Part of ſome, moſt Part of few, is loſt or torn. Beſides theſe he gathered *different Readings* from twenty early printed *Editions*, and eight ancient *Tranſlations*; excluſive of thoſe called the *Gothick* and *Saxon Goſpels*, with all the Primitive Authors, and ſome Writers of the middle Age, of whom we have *Commentaries*, *&c.* on this Part of the *Scripture*, and even from whomſoever in ſeveral of the firſt Centuries he found to have quoted it otherwiſe than at preſent. To thoſe *MSS.* *Kuſter* in *Holland* added what Variations he met with in twelve more, that were publiſhed at *Roterdam*, An. 1710, which I have made uſe of together.

Of the forementioned *MS. Copies* the *Alexandrian* is reckoned the beſt, which *Hammond* calls the *King's Manuſcript*, and makes much uſe of; and the wideſt from our *preſent common Copy* goes under the Name of the *firſt Cambridge*, often quoted by *Beza*, and ſo eſteemed by *Whiſton*, that he publiſhed it in *Engliſh* according to our *Tranſlation*, where they agree, A. D. 1745. the Account of which and the reſt ſee in *Mills*'s large *Prolegomena*.

For an Inſtance of a particular Account that, by a diligent Examination and Reckoning of the *Notes* throughout and the *Prolegomena*, might be taken, to judge thereby of the reſt; *The Revelation*, of which there appears to be the feweſt *Manuſcripts*, was compared with the following, ſo marked and diſtinguiſhed, *Alex. Baroc. Cov.* 2. *L. M.* (for *M.* 1.) *Pet.* 2 & 3. *Hunt.* 1. *Sin. Steph.* ιε & ις. being but eleven, and out of the *Collections* by others ſometimes *Barb.* 1, 2 & 4 (once 3.) *Cur.* (*Guil.* twice) *Hervag. Vel. Wech.* and another *Copy*, with *Seidel.* added by *Kuſter*; ſince *Mills* counts *Steph.* α. the ſame as the *Complutenſian Edit.* beſides which are uſed the *Aldine Collation*, and here more than in other *Books* the four firſt *Editions* of *Eraſmus* (or *Froben* the Printer) and the two firſt of *Rob. Stephens*; the *ancient Edition* of *Arethas* is alſo uſed, and that of *Bebelius* An. 1531. once, not to enumerate the Authors.

APPENDIX.

(I).

ἀιώνων *Rev.* i. 18.
ἀλλὰ *Rom.* vi. 5. *Joh.* xvi. 25.
ἀνὴρ *Luk.* xxiv. 19.
ἄνω *Joh.* xi. 41.
ἄνωθεν *Gal.* iv. 9.
ἀπὸ *Luk.* vi. 29. & viii. 43. & xxiv. 27. *Joh.* xxi. 8.
ἄρα *Act.* vii. 1. *Rom.* v. 18. & ix. 18. & xiv. 19. 1 *Cor.* vii. 14. *Gal.* vi. 10. 1 *Thes.* v. 6. 2 *Thes.* ii. 15. *Mat.* xviii. 1. *Luk.* xxii. 23.
αὐτὰ *Joh.* v. 36.
αὐτῆς *Luk.* i. 18.
αὐτὸ 2 *Pet.* i. 5. *Joh.* xv. 2.
αὐτοὶ *Jam.* ii. 6. 1 *Pet.* i. 15.
αὐτὸν *Rev.* iii. 12.
αὐτὸς 1 *Pet.* v. 10. *Mat.* xii. 3. *Joh.* ii. 24.
αὐτῷ *Mar.* xiv. 3. *Joh.* ii. 23. & vi. 39. & xv. 20.
αὐτὼ *Act.* viii. 6.
αὐτῶν *Act.* vii. 54. *Eph.* vi. 9. *Heb.* viii. 11. twice, *Mat.* xxiv. 31. *Luk.* i. 7.
γὰρ *Act.* xix. 35, 40. *Rom.* xv. 27. 1 *Cor.* xi. 9. 2 *Cor.* xii. 1. *Phil.* ii. 5. *Luk.* xii. 58. & xx. 36. *Joh.* vii. 41. & viii. 42.
γε *Rom.* viii. 32. *Eph.* iii. 2.
γεγονότες *Heb.* vii. 23.
γενομένης *Mar.* i. 32.
γενόμενος *Phil.* iii. 6.
δὲ *Act.* i. 16 & viii. 32. & x. 1, 9, 16. & xvii. 11. & xviii. 1. & xxi. 16. & xxii. 27, 30. & xxiii. 32. & xxv. 22, 25. & xxviii. 7. *Rom.* xiv. 2. & i. 17. & iii. 29. & iv. 3, 20. & ix. vi. 22. & xiii. 1. & xvi. 1. 1 *Cor.* x. 29. & xii. 8, 9, 10. eight times, & xiv. 6, 30. & xv. 39. twice, & xvi. 17. 2 *Cor.* ii. 10. & iv. 13. & v. 9. & ix. 15. & xi. 16. *Gal.* iv. 13, 20. & vi. 6, 10. *Phil.* iv. 22. *Jam.* i. 5, 9. & ii. 15. *Jud.* 8. *Rev.* i. 14. & xix. 12. *Mat.* ii. 10. & iii 1. & v. 31. & vi. 27. & ix. 16. & xii. 43. & xiii. 1, 5, 8, twice, 11, 23, twice, 28. twice, 38. twice, 39. twice, & xiv. 18. & xvi. 2. & xix. 18. & xx. 14. & xxi. 4, 8, 21, 29. & xxii. 5, 29, 37. & xxiii. 5. & xxiv. 8, 29. & xxv. 5, 11, 15, 19, 21, 22, 26, 31, 38. & xxvi. 33, 66. & xxvii. 19, 21, twice, 24, 41, 47, 49, 50, 65. & xxviii. 1, 3. *Mar.* v. 13. & vii. 6, 26. & x. 37, 51. & xiv. 1. & xv. 40. & xvi. 12. *Luk.* iii. 11. & vii. 43. & viii. 12, 13, 16, 36. & ix. 60. & xi. 18. & xiii. 1. & xvi. 19, 22. & xvii. 3. & xx. 24, 32. & xxii. 49. & xxiii. 6. & xxiv. 10. *Joh.* i. 38. & iii. 1. & vi. 12, 51. & vii. 9, 12, 37. & viii. 1, 6. & ix. 15, 17. & x. 13. & xi. 38. & xii. 6, 16, 33, 44. & xiv. 2. & xvi. 10, 11. & xviii. 10. & xxi. 19.
δὴ *Act.* xiii. 2. & xv. 36.
διὰ 2 *Thes.* ii. 15. *Mat.* ii. 12. & iv. 4. *Luk.* v. 5.
διὰ τοῦτο *Joh.* v. 18.
ἐὰν *Rom.* xiv. 8. *Rev.* iii. 19. *Mat.* xii. 36. & xviii. 19.
εἰ δὲ *Mat.* vi. 1. & ix. 17.
εἶναι 1 *Cor.* vii. 32.
εἰς 1 *Joh.* v. 10. *Mat.* vi. 25. *Joh.* viii. 35, 51, 52.
εἰς τὰ *Luk.* xvii. 31.
εἰσιν *Mat.* iv. 18.
ἐν *Luk.* viii. 27. *Joh.* i. 44.
ἐνεῖ *Rev.* xii. 14.
ἐκεῖνος *Joh.* v. 38.
ἐν *Act.* viii. 6. & xvi. 33. 1 *Cor.* xiv. 21. *Eph.* iv. 14. *Col.* iii. 17. *Jam.* i. 4. *Rev.* xi. 13. *Mat.* x. 32. twice, & xxvi. 31, 34. *Mar.* i. 15. & xiv. 27. *Luk.* ii. 44. *Joh.* v. 5.
ἐν παῤῥησία *Col.* ii. 15.
ἐν τοῖς *Luk.* ii. 44.
ἐν ὑμῖν 1 *Pet.* iv. 12.
ἐνώπιον *Act.* vi. 5. *Luk.* iv. 7.
ἔξω *Mat.* xxi. 17. *Joh.* xii. 31. & xv. 6.
ἐπὶ *Act.* xvi. 18. & xviii. 20. *Eph.* iii. 15. *Rev.* xxi. 16. *Luk.* iv. 25. & xxiv. 25.
ἐστὶν *Joh.* iv. 37. & vi. 64.
ἢ 1 *Cor.* vi. 9.

ἠλίᾳ *Rev.* vii. 2. & xvi. 12.
ἡμᾶς *Rom.* xiii. 11.
ἡμῖν *Heb* xii. 1.
ἦν *Mat.* xix 22. *Luk.* ii. 33.
ἦσαν *Mar.* ii. 18.
ἴδιον 2 *Tim.* v. 4.
ἱμάτιον *Luk.* v. 36.
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καθίσαται *Jam.* iii. 6.
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this *Act.* ii. 31. & xiii. 48. & xvii. 30. & xxii. 3. & xxvii. 10. *Rom.* viii. 18. 1 *Cor.* iv. 11. 2 *Cor.* vii. 3, 11. & viii. 14. *Gal.* i. 4. & iv. 25. & v. 8. 1 *Thes.* v. 27. 2 *Thes.* iii. 14. 1 *Tim.* i. 15. & iii. 1. & iv. 9. 2 *Tim.* iv. 10. *Tit.* ii. 12. 1 *Joh.* iii. 17. *Rev.* i. 3. & xi. 15. & xviii. 18. *Mat.* xiv. 15. & xv. 12. *Joh.* vii. 40.
thither certain *Act* xiv. 19.
those *Act.* xxi. 5. 1 *Cor.* viii. 10. & xii. 22, 23. *Heb.* vii. 27. 2 *Joh.* 8. *Rev.* iv. 9. & ix. 4. *Mar.* xiii. 20. *Luk.* i. 4. & ii. 18, 33. & xii. 20. *Joh.* vi. 14. & viii. 31.
thou *Rev.* xviii. 20. *Mat.* xxiii. 37. & i. 20. &, vii. 5. & viii. 29. & ix. 27. & xiv. 31. & xv. 22. & xx. 30, 31. & xxv. 26. & xxvi. 68. *Mar.* v. 7, 8. & x. 48. *Luk.* xix. 17, 22.
though 2 *Joh.* 5. *Mat.* xxvi. 60.
though—yet 1 *Cor.* ix. 19. 2 *Cor.* viii. 9.
throughout *Act.* xix. 26.
thy 1 *Tim.* iv. 16. & vi. 20. *Mat.* v. 40. & ix. 5. *Mar.* v. 23. *Luk.* i. 31.
thy way *Mat.* xx. 14. *Mar.* ii. 11. see *Mat.* ix. 6. & x. 21, 52. *Joh.* iv. 50.
to be *Luk.* iii. 23.
to do *Luk.* xii. 26.
to him *Act.* vii. 14.
to judge 1 *Cor.* vi. 4.
to our hand 2 *Cor.* x. 16.
to thee *Rev.* xi. 17.
to them *Mar.* x. 40. see *Mat.* xx. 23.
to thy trust 1 *Tim.* vi. 20.
very *Act.* ix. 22. *Mat.* xv. 28. & xvii. 18. *Luk.* xii. 7.
under foot *Mat.* v. 13.
unto him 2 *Tim.* i. 12. *Mat.* i. 24. *Luk.* xviii. 31.
unto me 2 *Tim.* i. 18.
unto thee 2 *Tim.* i. 14. *Mat.* i. 20.
unto them *Rom.* iii. 2.
unto you *Eph.* vi. 13.
up *Act.* i. 10. *Mat.* xix. 20. *Luk.* xviii. 21. see *Mar.* x. 20.
upon him *Phil.* ii. 7.
us *Act.* xvi. 37. & xxiv. 7. & xxviii. 7. *Phil.* iii. 16. *Heb.* vi. 18. *Mar.* i. 24.
used *Mar.* ii. 18.
was *Phil.* ii. 5. *Rev.* vi. 8. *Mar.* vi. 20. *Luk.* vii. 12. *Joh.* v. 18.
water *Mat.* x. 42.
way *Luk.* xix. 4.
we 2 *Cor.* xii. 19. *Heb.* viii. 1.
we are *Heb.* iv. 15.
wealth 1 *Cor.* x. 24.
went and *Joh.* xi. 20.
were *Rev.* xix. 12.
what *Mat.* ii. 7. *Luk.* xxiv. 35.
when *Luk.* xvii. 30.
where—met *Mar.* xi. 4.
whereof *Act.* xvii. 31.
which *Luk.* vii. 41.
which am *Act.* xxi. 39.
which are 2 *Pet.* iii. 7.
which concern 2 *Cor.* xi. 30.
which is *Act.* iii. 2. *Gal.* iv. 25.
which was *Act.* viii. 1. & xi. 22. *Joh.* ix. 1.
which were *Act.* ix. 19.
whiles 2 *Cor.* ix. 13.
who *Mat.* xxv. 14.
whoso *Mat.* xxiv. 15.
whosoever *Rom.* xiii. 2.
wilt *Mar.* xiv. 36.
with a hot iron 1 *Tim.* iv. 2.
with him *Mat.* xxvi. 37. *Mar.* xiv. 33.
with the palms of their hands *Mat.* xxvi. 67.
withal *Act.* xxv. 27. *Luk.* vi. 38.
wives *Luk.* xvii. 27.
women *Mar.* xv. 41.
words *Eph.* iii. 3. *Joh.* vii. 9. & ix. 22, 40. *Joh.* xvii. 1. & xviii. 1.
works *Mat.* vii. 22. & xiii. 54.
ye *Act.* xviii. 14. *Eph.* vi. 4, 9. *Rev.* xviii. 20. & xix. 5. *Mat.* vi. 30. & xvi. 3. & xxii. 18. & xxiii. 16, 17, 19, 24, 33, twice;
yea 2 *Cor.* viii. 3.
yet *Act.* xxviii. 17. *Phil.* 9. *Heb.* ix. 25. *Rev.* viii. 13. *Mat.* vi. 25. & xxvi. 35. *Luk.* xv. 29.
you *Act.* xiii. 46. & xx. 32. 2 *Cor.* xiii. 2. twice, *Phil.* iii. 18. *Heb.* xiii. 19. *Jud.* 3. *Luk.* xi. 41.
your 2 *Cor.* ix. 10, 13. *Eph.* vi. 15. *Phi.* i. 28. 1 *Pet.* i. 18. 1 *Joh.* ii. 12.
your selves 2 *Cor.* vii. 11. *Rev.* xix. 17. *Mat.* xxiii. 13.
your way *Mat.* xxvii. 65. *Mar.* xi. 2. & xvi. 7.
your ways *Rev.* xvi. 1. *Luk.* x. 3.

(L).

abstain (refrain) *Act.* xv. 20, 29. 1 *Thes.* iv. 3.
abstinence (fasting) *Act.* xxvii. 21.
access (admittance) *Rom.* v. 2. *Eph.* ii. 18. & iii. 12.
addicted (given up) 1 *Cor.* xvi. 15.
adria (the adriatick) *Act.* xxvii. 27.
affectioned (affected) *Rom.* xii. 10.
aforehand (before) *Mar.* xiv. 8.
afoot (on foot) *Act.* xx. 13. *Mar.* vi. 33.
allegory (similitude) *Gal.* iv. 24.
alleluia (praise the Lord) *Rev.* xix. 1, 3, 4, 6.
alms-deeds (alms) *Act.* ix. 36.
ambassage (message) *Luk.* xiv. 32.
anon (soon) *Mat.* xiii. 20. *Mar.* i. 30.
assaying (trying) *Heb.* xi. 29.
assented (consented) *Act.* xxiv. 9.
austere (severe) *Luk.* xix. 21, 22.
await (in wait) *Act.* ix. 24.
a warfare (to war) 1 *Cor.* ix. 7.
away with (take away) *Luk.* xxiii. 18. *Joh.* xix. 15. *Act.* xxi. 36. & xxii. 22.
bade (invited) *Luk.* xiv. 9, 10, 12.
banded (made a mob) *Act.* xxiii. 12.
banquetings (feastings) 1 *Pet.* iv. 3.
bare record (testified) *Joh.* i. 32, 34. & xii. 17. *Rev.* i. 2. so bear and beareſt record;
beguile (deceive) *Col.* ii. 4, 18.
beguiling (deceiving) 2 *Pet.* ii. 14.
behoved (required) *Heb.* ii. 17. *Luk.* xxiv. 46.
benevolence (good will) 1 *Cor.* vii. 3.
bettered (made better) *Mar.* v. 26.
bid (pray by *Johns.*) *Luk.* ix. 61. *Act.* xviii. 21. 2 *Joh.* 10, 11.
bide (abide) *Rom.* xi. 23.
blaze (publish) *Mar.* i. 45.
boistrous (tempestuous) *Mat.* xiv. 30.
bountifulness (bounty) 2 *Cor.* ix. 11.
bramble-bush (bramble) *Luk.* vi. 44.
brawler (quarreller) 1 *Tim.* iii. 3. *Tit.* iii. 2.
broided (plaited) 1 *Tim.* ii. 19. see the *Note*;
buffeted (beat) *Mat.* xxvi. 67. 1 *Cor.* iv. 11. 1 *Pet.* ii. 20.
busie-body, busie-bodies (busy) 1 *Pet.* iv. 15. 2 *Thes.* iii. 11. 1 *Tim.* v. 13.
by and by (presently) *Mat.* xiii. 21. *Luk.* xvii. 7. & xxi. 9.
cast-away (reprobate) 1 *Cor.* ix. 27.
chambering (whoring) *Rom.* xiii. 13.
clemency (gentleness) *Act.* xxiv. 4.
companied (were along) *Act.* i. 21.
concision (wrong circumcision) *Phil.* iii. 2.
concluded *Rom.* xi. 32. where see;
concupiscence (lust) *Rom.* viii. 8. *Col.* iii. 5. 1 *Thes.* iv. 5.

con-

consorted (associated) *Act.* xvii. 4.
contrariwise (on the contrary) 2 *Cor.* ii. 7. *Gal.* ii. 7. 1 *Pet.* iii. 9.
cumbred (encumbred) *Luk.* x. 40. & xiii. 7.
deemed (thought) *Act.* xxvii. 27.
defamed (slandered) 1 *Cor.* iv. 13.
delicacies (dainties) *Rev.* xviii. 3.
deliciously (daintily) *Rev.* viii. 7, 9.
despitefully (spitefully) *Mat.* v. 44. *Act.* xiv. 5.
dureth (endures) *Mat.* xiii. 21.
ending (end) *Rev.* i. 8. not in *Johns. Dict.*
ensamples (examples) 1 *Cor.* x. 11. 1 *Pet.* v. 3.
ensue (follow) 1 *Pet.* iii. 11.
estates (men) *Mar.* vi. 21.
fared (lived) *Luk.* xvi. 19.
fare ye well (farewel) *Act.* xv. 29.
frankly (freely) *Luk.* vii. 42.
gainsaying (contradiction) *Jud.* 11. *Act.* x. 29.
graffed (grafted) *Rom.* xi. 17, 23, 24.
immmutable (unchangeable) *Heb.* vi. 18. & see Ver. 17.
implead (accuse) *Act.* xix. 38.
incontinency (immoderation) 1 *Cor.* vii. 5.
inhabiters (inhabitants) *Rev.* xii. 12. & xvii. 2.
instant (earnest) *Luk.* xxiii. 23. *Rom.* xii. 12. 2 *Tim.* iv. 2.
lasciviousness (wantonness) *Jud.* 4. *Eph.* iv. 19. *Mar.* vii. 22.
linage (offspring) *Luk.* ii. 4.
listed (would) *Mat.* xvii. 12. *Mar.* ix. 13.
listeth (will) *Joh.* iii. 8. *Jam.* iii. 4.
maliciousness (malice) *Rom.* i. 29. 1 *Pet.* ii. 16.
malignity (spite) *Rom.* i. 29.
masteries (victories) 2 *Tim* ii. 5.
ministration (administration) *Luk.* i. 23. 2 *Cor.* iii. 7, 8, 9.
nurture (education) *Eph.* vi. 4.
ought (owed) *Luk.* vii. 14. *Mat.* xviii. 28. in the former *Editions*;
outward (outwardly) *Mat.* xxiii. 27.
palms (palm-branches) *Rev.* vii. 9.
peoples (people) *Rev.* x. 11. & xvii. 15.
perseverance (constancy) *Eph.* vi. 18.
pertaining (belonging) *Act.* i. 3. 1 *Cor.* vi. 4. *Rom.* iv. 1.
potentate (powerful one) 1 *Tim.* vi. 15.
premeditate (study before) *Mar.* xiii. 11.
presbytery (elders) 1 *Tim.* iv. 14.
prevent (be before) 1 *Thes.* iv. 15.
propitiation (reconciliation) 1 *Joh.* ii. 2. & iv. 10. *Rom.* iii. 25.
purloyning (pilfering) *Tit.* ii. 10.
quaternions (files) *Act.* xii. 4.
quick (living) *Act.* x. 42. *Heb.* iv. 12. 1 *Pet.* iv. 5.
redound (abound) 2 *Cor.* iv. 15.
remission (forgiveness) *Mat.* xxvi. 28. *Heb.* ix. 22.
remit (forgive) *Joh.* xx. 23.
renounced (refused) 2 *Cor.* iv. 2.
sabaoth (armies) *Rom.* ix. 29. *Jam.* v. 4.
secondarily (secondly) 1 *Cor.* xii. 28.
seducers (impostors) 2 *Tim.* iii. 13.
setter forth (publisher) *Act.* xvii. 18.
shorn (cut the hair off) *Act.* xviii. 18. 1 *Cor.* xi. 6.
sleight (artifice) *Eph.* iv. 14.
speed (prosper) 2 *Joh.* 10, 11.
straitest (strictest) *Act.* xxvi. 5.
subverting (overthrowing) *Act.* xv. 24. 2 *Tim.* ii. 14.
sumptuously (expensively) *Luk.* xvi. 19.
sundry (divers) *Heb.* i. 1.
swerved (declined) 1 *Tim.* i. 6.
terrestrial (earthly) 1 *Cor.* xv. 40.
thank (thanks) *Luk.* vi. 32, 33, 34.
thank-worthy (worthy of thanks) 1 *Pet.* ii. 19.
thereabout (concerning it) *Luk.* xxiv. 4. not quoted by *Johns.* in this sense elsewhere;
thereinto (into it) *Luk.* xxi. 21.
trow (think) *Luk.* xvii. 9.
trump (trumpet) 1 *Cor.* xv. 52. 1 *Thes.* iv. 16.
vigilant (watchful) 1 *Pet.* v. 8. 1 *Tim.* iii. 2.
unction (anointing) 1 *Joh.* ii. 20.
unloose (undo) *Mar.* i. 7. *Luk.* iii. 16.
vocation (calling) *Eph.* iv. 1.
ware (aware) *Act.* xiv. 6. 2 *Tim.* iv. 15. *Luk.* xii. 46.
whereunto (to which) 1 *Tim.* iv. 6.
wherewithal (with what) *Mat.* vi. 31.
white (whiten) *Mar.* ix. 3. *Mat.* xxiii. 27.
willeth (would) *Rom.* ix. 16.
wound (wrapped) *Joh.* xix. 40. *Act.* v. 6.
yea (yes) *Mat.* v. 37. *Act.* v. 8. 2 *Cor.* i. 17, 18, 20. *out of use*, says *Brightland.*

(M).

we do you to wit of (let you know) the grace of God, 2 *Cor.* viii. 1. which might be sufficient it self;
before it hear him, and know (hears him, and knows) *Joh.* vii, 51.
when he the Spirit of truth (the Spirit of truth himself) *Joh.* xvi. 13.
Thy kingdom come &c. (Let thy kingdom come &c.) *Mat.* vi. 10.
ask me nothing (ask me for nothing) *Joh.* xvi. 23.
ask the Father (of the Father) Ib. *Mat.* vi. 8. & vii. 11.
this is life eternal, that they might (for them to) know thee, *Joh.* xvii. 3.
I lay down my life, that I might (may) take, *Joh.* x. 17. & v. 40. & ix. 36.
an alms (alms) *Act.* iii. 3.
set them at one (brought them to agree) *Act.* vii. 26.
What will ye that I shall (would you have me) do, *Mat.* xx. 32. & xiii. 28. & xxvii. 17. *Mar.* vi. 25. *Joh.* xvii. 24. & xviii. 39. 1 *Tim.* ii. 8. & v. 14. *Tit.* iii. 8.
the more (most) part, *Act.* xix. 32.
resist stedfast (being stedfast) 1 *Pet.* v. 9.
whose soever sins (whose sins soever) *Joh.* xx. 23.
I beheld, and (as I looked) I heard the voice, *Rev.* v. 11.
full well (effectually) *Mar.* vii. 9.
But and (yet) if, 1 *Cor.* vii. 11, 28.
believe that ye receive (will or shall receive) *Mar.* xi. 24.
good were it (it would have been well) *Mat.* xiv. 21. 1 *Cor.* xii. 17. twice;
we went to (the) ship, *Act.* xx. 13.
wrought (on) us, 2 *Cor.* v. 5.
glory in (of) you, 2 *Thes.* i. 4.
offended in (at) me, *Mat.* xi. 6. & xiii. 57.
we offend all (all offend) *Jam.* iii. 2.
abide me (for me) *Act.* xx. 23.
an eight (eight) days, *Luk.* ix. 28.
Why go ye about (do ye seek) to kill me? *Joh.* vii. 19.
fell on sleep (asleep) *Act.* xiii. 36.
except these (excepting in these) bonds, *Act.* xxvi. 29.
under colour (on pretence) *Act.* xxvii. 30.
he was set (sate down) *Mat.* v. 1.
Let be (Let alone) *Mat.* xxvii. 49.
sue thee at the law (at law) *Mat.* v. 40.
it shall (should) be stoned, *Heb.* xii. 20.
See thou tell (tellest) no man, *Mat.* viii. 4.
worshipped (reverenced) him, *Mat.* xviii. 26. so 1 *Chron.* xxix. 20.
came there out (there came out) *Joh.* xix. 34.
To whom (whom) our Fathers would not obey, *Act.* vii. 39. *Rom.* vi. 16.
Then pleased it (it pleased) the apostles (or rather, the apostles were pleased) to send, *Act.* xv. 22.
minding himself to go afoot (being minded to go on foot himself) *Act.* xx. 13.
from strangled (things strangled) *Act.* xx. 25.
we should live—godly (piously, or godlily, as sillily) *Tit.* ii. 11.
let each esteem other (another) *Phil* ii. 3. 1 *Cor.* xi. 21.

Away

Away with (Take away) *Luk.* xxiii. 18. *Joh.* xix. 15. *Act.* xxi. 36. & xxii. 22.
Whether (Which) of them twain (thoſe two) *Mat.* xxi. 31. & ix. 5. & xxiii. 17.
baptized—unto (with or in) Johns baptiſm, *Act.* xix. 3.
ſo was (were) alſo James and John, *Luk.* v. 10.
And one of them ſhall not (not one of them ſhall) fall, *Mat.* x. 29.
I in likewiſe (like manner) will tell you, *Mat.* xxi. 24.
the multitude rebuked them, becauſe (that) they ſhould, *Mat.* xx. 31.
if one went (ſhould go) unto them from the dead, they will (would) repent, *Luk.* xvi. 30.
whoſe houſe are we (better we are) if we, *Heb.* iii. 6.
pull out the mote out of (from) *Mat.* vii. 4.
till the Son of man were (was) or ſhould be riſen *Mar.* ix. 9.
taketh before *other* (*the* or *this other*, or *this* (1 *Cor.* xi. 21.
much (very) bold, *Phil.* 8.
holy, Lord (the Lord, or is the Lord) God Almighty, which was, and is, and is, *Rev.* iv. 8.
have ungodly (impiouſly, or in an ungodly manner) committed, *Jud.* 15.
quit you (behave your ſelves) like men, 1 *Cor.* xvi. 13. ſee 1 *Sam.* iv. 9.
the end is not by and by (will not be preſently) *Luk.* xxi. 9.
I was an hungred (hungry) *Mat.* xxv. 35, &c.
before that (before) *Luk.* xxii. 34.
full (fully) come, *Joh.* vii. 8.
He that hath—he it is that (that is he who) loveth me, *Joh.* xiv. 21.
not to company (keep company) with, 1 *Cor.* v. 9.
above many my (of my) equals, *Gal.* i. 14.
thine often (thy frequent) infirmities, 1 *Tim.* v. 23.
companied with (accompanied) *Act.* i. 21.
as (as if) it had been, *Act.* vi. 15. & x. 11. *Rev.* v. 6.
and that &c. (as in this *Tranſ.*) 1 *Cor.* xv. 37.
caſt the ſame in his teeth (reproached him with the ſame) *Mat.* xxvii. 44.
that a milſtone were (was) hanged, *Mar.* ix. 42. *Joh.* xi. 57.
they brought unto him infants, that he would (might) touch them, *Luk.* xviii. 15.
he ſhall be—ſpitted (ſpit) on, *Luk.* xviii. 32.
I beſeech you that ye walk (would walk) worthy, *Eph.* iv. 1. *Rom.* xii. 1.
I ſay unto you, that ye reſiſt not (ſhould not reſiſt) evil, *Mat.* v. 39. & xxviii. 10. *Eph.* iv. 22, 23, 24.
it muſt needs be that offences come (will come) *Mat.* xviii. 7.
A little while, and (In a little while) ye ſhall, *Joh.* xvi. 17.
hoped that money ſhould (would) have been given, *Act.* xxiv. 26. & xxviii. 6.
to the intent ye (that ye) may believe *Joh.* xi. 15. 1 *Cor.* x. 6. as *Eph.* iii. 10. 2 *Sam.* xvii. 14.
It is not reaſon (reaſonable) that we ſhould leave, *Act.* vi. 2.
Feſtus came into Felix room (in the room of Felix) *Act.* xxiv. 27.
leſt the tempter have (ſhould have) tempted you, 1 *Theſ.* iii. 5.
neither will they be perſwaded, though one roſe (ſhould riſe) from the dead, *Luk.* xvi. 31.
and pained (being in pain) to be delivered, *Rev.* xii. 2.
ſo great riches is (are) come to nought, *Rev.* xviii. 17.
it ſhall not be forgiven him, neither (either) in this world, neither (or) in *the world* to come, *Mat.* xii. 32.
that wicked (wicked one) 2 *Theſ.* ii. 8. *Act.* xxi. 25.
whom (who) ſay ye that I am, *Mar.* viii. 29.
moreover alſo, *Act.* ii. 26. and moreover;
ſuppoſing he had been (was) dead, *Act.* xiv. 19.
reaſon would (there would be reaſon) *Act.* xviii. 14.
turned the world upſide down (made diſturbance in the world) *Act.* xvii. 6.
to be ſet at nought (of no Account) *Act.* xix. 27.
If thou be (art) *Mat.* iv. 3, 6.
while the ark was a preparing (was preparing) 1 *Pet.* iii. 20.
which is (it is, as *Mat.* xii. 4.) not lawful to eat, *Mar.* ii. 26. *Luk.* vi. 4.
Do thy diligence (Be diligent) 2 *Tim.* iv. 9.
I ſay and teſtify that ye henceforth walk not (will not walk) *Eph.* iv. 17.
I pray God your whole Spirit—be (may be) preſerved, 1 *Theſ.* v. 23, 27. 2 *Joh.* 5.
It were (would be) better for him that a milſtone were (ſhould be) hanged, *Luk.* xvii. 2.
where were (would be) 1 *Cor.* xii. 17, twice, 19.
as it had been (as if it was) *Act.* vi. 15.
he (let him) that miniſtreth ſeed—both miniſter &c. 2 *Cor.* ix. 10.
I am thy fellow-ſervant (the fellow-ſervant of thee) and of thy brethren, *Rev.* xix. 10. & xxii. 9.
caſt in her mind (reaſoned) *Luk.* i. 29.

(N).

and *Act.* xxii. 10. comp. with ix. 6. *Mat.* ii. 8, 9. *Mar.* xiv. 12. *Joh.* xi. 32.
as *Mat.* i. 20. & xvii. 9. & xxvi. 7.
ſince *Act.* xvii. 25. & xxvii. 15, 20. *Phil.* i. 6, 7.
ſo as to *Mar.* ix. 10.
though *Phil.* 8. 1 *Pet.* i. 6. (*Jud.* 5. 2 *Cor.* x. 3.)
to 1 *Cor.* iv. 14. 2 *Cor.* x. 14. 1 *Theſ.* i. 3. *Tit.* ii. 10. *Jud.* 3.
when *Act.* xviii. 22. *Rom.* xv. 28, 29. 2 *Cor.* xii. 20.
while *Mat.* ix. 18. & xvii. 22. *Luk.* xiv. 32. 1 *Tim.* v. 6.
who *Luk.* xxiv. 34. 1 *Tim.* vi. 5. *Heb.* vii. 5.

and theſe to be uſed with the Participle,

as *Act.* xvii. 25.
at *Rev.* xvii. 6. & xviii. 18. *Luk.* xix. 11. *Joh.* xx. 20.
by *Gal.* iv. 16. *Luk.* xviii. 5. *Joh.* viii. 6. (*Mat.* vi, 27.)
in 2 *Cor.* xi. 7. & xii. 11. *Gal.* vi. 9. *Heb.* ii. 10.
upon *Mat.* xii. 44. *Heb.* x. 5. & xi. 23.

(O).

after *Heb.* vi. 15. & x. 36. 2 *Pet.* ii. 21. *Mat.* xv. 12.
after that 1 *Pet.* v. 10. *Joh.* vi. 23. & xxi. 14.
as long as 1 *Pet.* iii. 6.
aſſoon as *Mar.* i. 42. *Luk.* xxiii. 7.
becauſe *Gal.* iv. 16. *Act.* xxv. 20.
by reaſon of *Joh.* vi. 18.
for —ing 1 *Pet.* iii. 17. twice;
for all *Joh.* xxi. 11.
foraſmuch as 1 *Pet.* i. 18. & iv. 1. *Mat.* xviii. 25.
if *Gal.* vi. 9. 1 *Tim.* iv. 5, 6, 3 *Joh.* vi. *Heb.* x. 26. & xii. 26.
in that *Mat.* xxvii. 4.
ſeeing 2 *Cor.* iii. 12. & xi. 19. *Heb.* iv. 14. & vi. 6, & vii. 25.
ſeeing that *Col.* iii. 9. *Heb.* viii. 4. 2 *Pet.* iii. 14.
that with 1 *Pet.* ii. 15.
though—yet *Jam.* iii. 4. *Joh.* xii. 37.
while as *Heb.* ix. 8.
whilſt *Heb.* x. 33. twice.

NOTES
UPON THE
BIBLE,
CRITICAL and EXPLANATORY, &c.

NOTES upon the BOOK of MATTHEW.

CHAP. I.

THE Book of the Pedigree of Jeſus Chriſt, the Son of David, the Son of Abraham.

2. Abraham begot Iſaac, and Iſaac begot Jacob, and Jacob begot Judas and his Brothers,

3. And Judas begot Phares and Zara of Thamar, and Phares begot Eſrom, and Eſrom begot Aram,

4. And Aram begot Aminadab, and Aminadab begot Naaſſon, and Naaſſon begot Salmon,

5. And Salmon begot Booz of Rachab, and Booz begot Obed of Ruth, and Obed begot Jeſſe,

6. And Jeſſe begot King David, and King David begot Solomon of her who had belonged to Urias,

7. And Solomon begot Roboam, and Roboam begot Abia, and Abia begot Aſa,

8. And Aſa begot Joſaphat, and Joſaphat begot Joram, and Joram begot Ozias,

9. And Ozias begot Joatham, and Joatham begot Achaz, and Achaz begot Ezekias,

10. And Ezekias begot Manaſſes, and Manaſſes begot Amon, and Amon begot Joſias,

11. And Joſias begot Jechonias and his Kinſmen, before the carrying away to Babylon,

12. And after the carrying away to Babylon, Jechonias begot Salathiel, and Salathiel begot Zorobabel,

13. And Zorobabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

14. And Azor begot Sadok, and Sadok begot Achim, and Achim begot Eliud,

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Ver. 1. *The Book of &c.*] Which is the true *Title*, the common being made ſince, *Mills Prol.* 347. and to a plain Reader interferes with *Rom.* i. 16. This *Book* is computed to have been written before the three next following, but after the two *Epiſtles* to the *Theſſalonians*, *Corinthians*, thoſe to the *Romans* and *Galatians*, with that of *James* and the *firſt* of *Peter*, about the common Year of our Lord 61, and in the firſt Year of *Paul*'s Impriſonment at *Rome*, *Act.* xxviii. 30. tho' there has been a *Subſcription* at the End, which ſtated it 20 Years ſooner; ſee *Mills*'s *Prolegomena* ad *Lect. Var.* Being firſt penned in *Hebrew* by general Conſent of the Primitive Writers (but then interpolated by the *Ebionites*, and long ago loſt) *Mills*, from the Author of *Synopſis Sacr. Scripturæ*, ſuppoſes it was ſoon after tranſlated into *Greek* by *James the Leſs*. The *Editions* of it in *Heb.* now, are *Tranſlations* made by *Munſter*, *&c.* to convert the *Jews*.

Ver. 6. *King*] the ſecond *Mills* would fling out, for the Deficiency of one *Gr. Copy*, &c. whereas it might be omitted becauſe *of Rachab* and *of Ruth* are in the Ver. before.

Ib. *belonged to*] as the gen. Caſe is rendered *Heb.* v. 14.

Ver. 11. *Kinſmen*] namely *Jehoahaz*, *Jehoiakim* and *Zedekiah*, 2 *King.* xxiii. & xxiv. as *Gen.* xiii. 8. and thus the Cavil drops, 'that theſe were the Brothers of *Joakim* (for *Jehoiakim*) and that there is a Defect of the *com. Copy* in the *Original*.

15. And Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

16. And Jacob begot Joſeph, the Huſband of Mary; of whom was born Jeſus, called Chriſt.

17. Therefore all the Generations from Abraham to David are fourteen, from him to the carrying away to Babylon ſo many, and thence to Chriſt fourteen Generations.

18. Now the Birth of Jeſus Chriſt was thus: for his Mother Mary being eſpouſed to Joſeph, before they came together, ſhe was found with Child by the Holy Spirit.

19. And Joſeph her Huſband being righteous, and not willing to expoſe her to Shame, would have put her away privately.

20. But as he was thinking on theſe Things, behold an Angel of the Lord appeared to him in a Dream, and ſaid; Joſeph, Son of David, do not fear to take Mary thy Wife: for that which is conceived in her is by the Holy Spirit.

21. And ſhe will be delivered of a Son, whom thou ſhalt name Jeſus: for he will ſave his People from their Sins.

22. All this being done, that there might be fulfilled what was ſpoken from the Lord by the Prophet as follows,

23. Behold a Virgin ſhall be with Child, and bear a Son whoſe Name ſhall be called Emmanuel, which is, being interpreted, God with us.

24. Whereupon Joſeph being rouſed up from Sleep, did as the Angel of the Lord commanded him, and took his Wife;

25. But had not the knowledge of her, till ſhe was delivered of her firſt-born Son, whom he named Jeſus.

CHAP. II.

THUS Jeſus being born at Bethlehem of Judah, in the Time of King Herod, behold wiſe Men from the Eaſt came to Jeruſalem,

2. Enquiring, Where is he who is born the King of the Jews? For we have ſeen the Star of him in the Eaſt, and are come to worſhip him.

3. This King Herod hearing, was alarmed at, and all Jeruſalem with him.

4. He therefore gathered together all the chief Prieſts and Scribes of the People, and aſked of them where Chriſt would be born.

5. Whom they anſwered; In Bethlehem of Judea: for thus it is written by the Prophet,

6. And thou Bethlehem in the Country of Juda, art not the leaſt among the Governors of Juda: for from thee will come forth the Governor, who will have the Management of my People Iſrael.

Ver. 15. *Eleazar*] *Mills* putting the *Syr.* to have *Eliazar*, the *Readings* of which Verſion, as likewiſe of the *Perſ. Arab.* and *Ethiop.* he took from the *Latin*, as he confeſſes, *Prol.* 1472. *Scott* in his *Review* aſks, *How could this appear to him, when its* Lat. Verſ. *has* Eleazar? The Caſe as I find was thus, that tho' *Mills* mentions his collecting the *Readings* of thoſe *Verſions* from the *Lat.* of them in the *Polyglot Bible*, yet he took that of the *Syr.* as the beſt I ſuppoſe, from the *Tranſ.* of *Tremellius*, where it is *Eliazar*. This has led *Scott* into ſeveral needleſs or wrong Criticiſms, being often on the *Syr.* for again at Ver. 17. he ſays, the *Lat. Verſ.* of *Syr.* omits *et* before *from David*, but that of *Trem.* does not; which has alſo *thy Offering*, Ch. viii. 4. where *Scott* ſays he has no *Edition* of the *Syr.* with *thy*; ſo Ch. xii. 32. &c.

Ver. 17. *from Abraham to David*] incluſive, as likewiſe the next, ſo that *David* is to be reckoned twice accordingly; for otherwiſe *Jechonias* muſt, which is not ſo likely, ſince the two latter Periods hinge together upon a certain Time, not a Perſon; and *Jechonias* being in the Captivity, and but a Youth before, 2 *King.* xxiv. 8, 15. & xxv. 27. is to be numbered there. Whereby the Pretence of a Corruption in Ver. 11. and the Shift of counting the *Brethren* of *Jechonias* for one Generation, both fall.

Ver. 18. *Jeſus*] This Word a few *Copies* have not, and is thought an Addition by ſome.

Ib. *came together*] were actually married, *Hammond*'s *Annot.* fol. 1653.

Ib. *Holy Spirit*] as in the *com. Tranſ. Luk.* xi. 13. *Eph.* i. 13.

Ver. 19. *put her away privately*] by making the Eſpouſals or Marriage-contract void, and concealing that it had been.

Ver. 20. *an Angel*] not being mentioned before.

Ib. *take*] *unto thee* ſeems oddly added by the laſt *Tranſlators*, ſhe being then his eſpouſed Wife, as *Luk.* ii. 5. ſo *unto him*, Ver. 24.

Ib. *conceived in her*] *Vulg. born in her*, but *Nary* forcibly renders *natum*, *begotten* or *conceived*, and would torture that Meaning out of it in his *Pref.* to vindicate that *Tranſlation*.

Ver. 21. *from their Sins*] *Doddridge* in his Method by Paraphraſe of expounding *Scripture*, with a few others; which I look on not only as the dulleſt, but the worſt, ſince it repreſents the Text as merely obſcure and imperfect; paraphraſes this away to *the Puniſhment and Dominion of their Sins*, inſtead of the Sins themſelves.

Ver. 22. *that*] *doth frequently denote the* conſequent *or* event *only*, *Ham.* he inſtances in *Rom.* v. 20. and *Wall* on *Joh.* vii. 23. ſays this *Gr.* Particle is often to be rendered (or may be underſtood) *ſo as that*, inſtancing *Mar.* iv. 12. as alſo on *Rom.* v. 20. he brings *Chryſoſtom* ſpeaking of that as a clear Inſtance, where it notes not the *final Cauſe*, but the *Event*.

Ver. 24. *commanded*] *Geneva Verſion*, *injoyned*.

Ver. 1. *Bethlehem*] two Hours Travel from *Jeruſalem* ſouthward, *Maundr.* and *Corten.*

Ib. *in the Time of King Herod*] *Mills* mentioning four *MSS* without this, tho' with no Remark on it; *Whitby* falls on him, *Exam.* Lib. ii. C. 2. and accuſes him of ſuſpecting this, when he ſpeaks only of *Mar.* vii. 16. *Prol.* 1475.

Ib. *wiſe Men*] *They were*, writes *Suidas*, *religious Philoſophers*, Μάγοι ἐγένοντο φιλόσοφοι καὶ φιλόθεοι.

Ib. *Men from*] See *Leuſden*'s *Clavis Græca Nov. Teſt.* and *Camer.* in *Myroth.* here.

Ver. 4. *of them*] which *Mills* doubted of, whether it did not creep from Ver. 7. *Pr.* 1421. but according to *Whithy* need not have done, *Exam.* L. ii. C. 2.

Ver. 6. *art not the leaſt*] *Mills* informs us he found two *Manuſcripts* and the *vulg. Lat.* at firſt had, *art thou the*

7. Then

7. Then Herod privately calling the wiſe Men, diligently enquired of them the Time when the Star appeared.

8. And ſending them to Bethlehem, he ſaid, Go, and diligently enquire concerning the Child; and after you have found, tell me, that I may alſo come, and worſhip him.

9. Upon hearing the King, they went, and behold the Star which they had ſeen in the Eaſt went before them, till it came, and ſtood over where the Child was.

10. And when they ſaw the Star, they rejoiced exceeding much.

11. Now entering into the Houſe, they ſaw the Child along with Mary his Mother, at which they fell down, and worſhipped him; as alſo opening their Treaſures, they brought to him Gifts, Gold, Frankincenſe and Myrrh.

12. And being divinely admoniſhed in a Dream, not to turn back to Herod, they departed into their Country by another Way.

13. Moreover when they were departed, behold an Angel of the Lord appears in a Dream to Joſeph, ſaying, Riſe up, and take the Child with his Mother, and flee into Egypt, and be there till I ſpeak to thee: for Herod is about to ſeek for the Child, to deſtroy him.

14. So riſing up, he took the Child with his Mother at Night, and departed into Egypt:

15. And was there till the Deceaſe of Herod: that the following might be fulfilled which was ſpoken from the Lord by the Prophet, I called my Son out of Egypt.

16. Herod then ſeeing that he was deluded by the wiſe Men, was in a Wrath, and ſending, killed all the Male-children in Bethlehem and in all the Borders of it, from two Years old downward, according to the Time which he had diligently enquired of the wiſe Men.

17. Then was fulfilled what was ſpoken by the Prophet Jeremias as follows,

18. A Voice has been heard at Ramah, Lamentation, Weeping, and much Mourning, Rachel weeping for her Children; and would not be comforted, becauſe they are not.

19. But Herod being deceaſed, behold an Angel of the Lord appears in a Dream to Joſeph in Egypt,

20. Saying, Riſe up, and take the Child with his Mother, and go into the Country of Iſrael: for they are dead who ſought the Child's Life.

21. Accordingly he riſing up, took the Child with his Mother, and came into the Country of Iſrael.

22. However hearing that Archelaus reigned in Judea, in the room of his Father Herod, he was afraid to go thither; ſo being divinely admoniſhed in a Dream, he went off into the Parts of Galilee:

23. Whither being come, he dwelt in a City called Nazareth; that there might be ful-

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leaſt interrogatively, which he puts in the *Liſt* of genuine *Readings*, *Proleg.* N. 383, 384, 392. but μὴ ſignifies *not*, as well as denotes a Queſtion, and moſtly, ſo that the *Lat. Tranſlator* might miſtake the Intent of it; and it might ſlip into the *Gr.* by minding the Senſe more than the Word, μὴ being frequently uſed for *not*, οὐδαμῶς here ſeldom; and ſo μὴ muſt be taken according to *Mills*, if the other as he ſays crept in inſtead of it; he adds, as being *dilutius*, *more explanatory*, but in that he may be miſtaken, ſince a ſimple *not* is ſufficiently clear, and οὐδαμῶς only more elegant, for which a *Scholiaſt* would ſcarce have altered it, when the Difference too is *paulo*, but *little*, as *Mills* himſelf confeſſes.

Ver. 8. *ſending*] being a Participle, often thus uſed in *Gr.* and agreeably alſo in *Eng.* as *Mar.* iii. 31. which contains the Force and Senſe of [and] before the following or preſent Member, and that therefore ſhould not be *Italick*, for an Addition to the *Original*; as *Scott* in his *New Verſion* of this *Book*, 1741, puts it here and elſewhere, notwithſtanding his great and commendable Exactneſs, far exceeding that of all our authorized *Tranſlators*: and though this in him might be aſcribed to an Exceſs in tranſlating literally, yet the turning of a Participle into a Verb would be a Defect in ſuch Conformity; and he himſelf has it thus in ſome Places, as *anſwering ſaid*, Ch. xxvi. 25. and four times more in the two next Verſes,

Ver. 9. *the Star*]

Sweet Jeſus, let that Starre of thine,
Thy Grace which guides to finde out thee,
Within our Hearts for ever ſhine,
That thou of us found out maiſt be,

prays *Wither* in *Song* 49.

Ver. 10. *when*] at the firſt appearing of the Star again.

Ver. 11. *ſaw*] *Vulg. Lat.* and *Epiphany*, *found*, as if εἶδον had been εὗρον, which *Mills* has in Favour to that *Tranſ.* though he counted it wrong, and of *Luke* ii. 16.

Ver. 12. *not to turn back*] The *Geneva Tranſ.* has here this *Note*, *Promiſe ought not to be kept where God's honour and preaching of his trueth is hindered*; but what has the Context to inforce it, which does not tell us they made any Promiſe, beſides their being directly warned by God in this? And how much is this ſhort of what is charged on the *Papiſts*, that Faith is not to be kept with Hereticks?

Ver. 13. *were departed*] Why was this mentioned, but that the following was juſt after? Nay there was a Neceſſity for it, ſince *Herod* would ſoon find the wiſe Men did not return, and without Delay kill the Children there, Ver. 16. ſo that it muſt be after the Purification, *Luke* ii. 22, 23. *Lev.* xii. 3, 4. as *Hammond* alſo reaſons; yet *Whitby* after him the contrary, pleading on this Chap. Ver. 2. that from the Purification at *Jeruſalem* the Parents of *Jeſus* went with him to *Nazareth*, by *Luke* ii. 39. but there he owns it was after they had fled into *Egypt*, and *Hammond* ſays they returned to *Bethlehem*.

Ver. 16. *downward*] For the Abſurdity and Impropriety of [and under] look in *Caſtal. Def.* p. 173.

Ver. 18. *Lamentation*] not in ſome *Copies* and *Verſions*, but I ſuppoſe to be more literal to *Jer.* xxxi. 15.

Ib. *Mourning*] By *Laurence Tomſon howling*, ſome *Editions* of whom were publiſhed, the firſt 1576, differing a little from the *Geneva*, with *Notes* tranſlated from *Beza*, *Camerarius* and *Villerius*.

Ver. 20. *they are dead*] not only *Herod*, but he had juſt before put to death his wicked Son *Antipater*, who was to ſucceed him, *Joſephus*.

Ver. 23. *Nazareth*] by *Maundrell* two Hours Journey weſtward from Mount *Tabor*; being at preſent a mean

filled

filled what was ſpoken by the Prophet, He ſhall be called a Nazorite.

CHAP. III.

NOW in thoſe Days John the Baptizer came, preaching in the Wilderneſs of Judea,

2. And ſaying, Repent: for the Kingdom of Heaven draws near.

3. For this is he who was ſpoken of by the Prophet Eſaias, who ſays; There is the Voice of one crying out in the Wilderneſs, Prepare the Way of the Lord, make ſtraight Roads for him.

4. And John himſelf had on him Raiment of Camel's Hair, with a leathern Girdle about his Loins; moreover his Food was Locuſts and wild Honey.

5. Then there went out to him they of Jeruſalem, of all Judea, and all about the Country of Jordan;

6. And were baptized by him in Jordan, confeſſing their Sins.

7. But he ſeeing many of the Phariſees and Sadducees come to his Baptiſm, ſaid to them: Offspring of Vipers, who has ſhewn you to flee from the Wrath hereafter?

8. Therefore yield Fruit worthy of Repentance.

9. And do not think to ſay in your ſelves, We have Abraham *for* a Father; ſince I tell you, that God can from theſe Stones raiſe up Children to Abraham.

10. And now the Ax alſo is put to the Root of the Trees: therefore every Tree that does not yield good Fruit, is cut down, and thrown into the Fire.

11. I indeed baptize you with Water into Repentance; but one coming after me that is ſtronger than I, the Shoes of whom I am not fit to carry, will baptize you with the Holy Spirit and Fire.

12. Whoſe Fan is in his Hand, and he will cleanſe out his Floor; putting his Wheat together into the Granary, but will burn up the Chaff with unquenchable Fire.

13. Jeſus then came from Galilee, to John at Jordan, to be baptized by him.

14. But John thus forbade him, I have need to be baptized by thee, and doſt thou come to me?

15. And Jeſus made anſwer to him, Permit *it* now: for thus it is what becomes us to fulfil all Righteouſneſs; then he permitted him.

16. So Jeſus being baptized, went up preſently from the Water; when behold the Heavens were opened, and he ſaw the Spirit of God deſcend as a Dove, and come upon him.

17. When behold a Voice from the Heavens ſaid, This is my beloved Son, with whom I am pleaſed.

CHAP. IV.

THEN Jeſus was brought into the Wilderneſs by the Spirit, to be tempted by the Devil.

2. Where faſting forty Days and forty Nights, he afterwards was hungry.

3. With that the Tempter coming to him, ſaid, If thou art the Son of God, command that theſe Stones ſhould become Bread.

4. But he made anſwer; It is written, Man ſhall not live upon Bread alone, but upon every Word that proceeds out through the Mouth of God.

Village, in a kind of round concave Valley, on the Top of a high Hill, *Jour. from Al. to Jer.* p. 112, 110. where *Mary* and *Joſeph* both dwelt before, *Luke* i. 26, 27. & ii. 4.

Ib. *a Nazorite*] after the *Gr.* and as the ſame Word in this Verſion, which ſee at *Iſa.* xi. 1.

Ver. 3. *for him*] according to *Iſa.* xl. 3.

Ver. 6. *in Jordan*] But *Weſley*, as it ſeems from *Guyſe*, writes, 'It ſeems that they ſtood in Ranks on the Edge 'of the River, and that *John* caſt Water on their Heads 'or Faces.'

Ver. 10. *is put to*] *Weſt. lieth at.*

Ver. 11. *into*] as in *Rom.* vi. 3. 1 *Cor.* xii. 13. *Gal.* iii. 27. and Repentance being then begun, Ver. vi. 8.

Ib. *one*] as tranſlated *Mark* i. 7. *Luke* iii. 16.

Ib. *and Fire*] *Mills* at firſt took this to be genuine, but afterwards in different Places of his *Proleg.* his Mind was altered. A conſiderable Number of *Copies* are without it; but as *Luke* has it, Ch. iii. 16. it may be ſafeſt to retain it; and the Doubt of *Mills* about it in *Luke* is wholly extravagant, as there is no Appearance of its Omiſſion, *Pr.* 690.

Ib. *Fire*] The *Geneva Tranſ.* has this *Note*, *When God haptizeth inwardly with the vertue of his ſpirit, he burneth and conſumeth the vices, and inflameth the hearts with love towards him*; for if *Scripture* is to expound *Scripture*, according to the Proteſtant Doctrine, this Fire ſeems to be like the Water in *John* iii. 5. either natural or ſpiritual, not a Reſemblance only of the former, as that in *Acts* ii. 3, was; though *Interpreters* have ſo much fallen into that Senſe.

Ver. 16, 17. *Jerome* on *Iſa.* xi. gives us theſe two Verſes from the *ancient Hebr. Goſpel* thus, 'And it came 'to paſs when the Lord went up from the Water, all the 'Fountain of the Holy Spirit came down, and reſted 'upon him, and ſaid to him, "My Son, I waited for "thee in all the Prophets, that thou mighteſt come, and "I might reſt in thee: for thou art my Reſt, thou art "my Firſt-born, and reigneſt for ever."

Ver. 16. *he*] *John, B.* i. 32, 33. which is ſo expreſs, that it may be wondered it ſhould be made a Doubt of, as in *Scott*'s late *Notes, &c.*

Ver. 1. *tempted*] which is very poetically deſcribed in *Milton*'s *Paradiſe Regain'd.*

Ver. 2. *faſting forty Days*] *Whithy* ſpeaking againſt Imitation of this, ſays, *Obligation to a more than ordinary Temperance for forty Days, is to place Morality in Numbers, &c. for by like reaſon we muſt ride upon an Aſs, &c.*

Ver. 4. *every Word &c.*] In the *Verſion* of *Beauſobre* and *Lenfant*, done from *French* into *Eng.* 1727, in Way of Paraphraſe, *every thing which the Mouth of God ſhall ordain.*

5. Next the Devil takes him into the holy City, and ſetting him on a Turret of the Temple,

6. Says to him; If thou art the Son of God, throw thy ſelf down: for it is written, He will command his Angels concerning thee; and they will hold thee up in *their* Hands, leſt at any time thou ſhouldeſt ſtrike thy Foot againſt a Stone.

7. Jeſus anſwered him; It is written again, Thou ſhalt not tempt the Lord thy God.

8. Again the Devil takes him to a very high Mountain, and ſhews him all the Kingdoms of the World, with the Glory of them;

9. And ſays to him, All theſe Things will I give thee, if thou wilt fall down, and worſhip me.

10. Then Jeſus replies to him; Be gone, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and ſerve him alone.

11. The Devil then leaves him, and behold Angels came, and miniſtred to him.

12. At length Jeſus hearing that John was committed *to Priſon*, departed into Galilee.

13. And leaving Nazareth, he came, and dwelt in Capernaum by the Sea, in the Borders of Zabulun and Nephthalim;

14. That there might be fulfilled what was ſpoken by the Prophet Eſaias as follows;

15. In the Country of Zabulun, and that of Nephthalim, at the Way of the Sea, the Side of Jordan, in Galilee of the Gentiles,

16. The People that ſate in Darkneſs have ſeen a great Light; and to them who ſate in the Region and Shadow of Death, is Light riſen.

17. From that Time Jeſus began to preach, and ſay, Repent: for the Kingdom of Heaven draws near.

18. And Jeſus walking by the Sea of Galilee, ſaw two Brothers, Simon called Peter, and his Brother Andrew, throwing a Net into the Sea (for they were Fiſhermen)

19. At which he ſays to them, Come after me, and I will make you Fiſhers for Men.

20. Upon this they preſently left the Nets, and followed him.

21. And going on thence, he ſaw two other Brothers, James of Zebedee, and his Brother John, in a Ship with their Father Zebedee, mending their Nets; and he called them.

22. Whereupon they preſently leaving the Ship and their Father, followed him.

23. Beſides Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, as alſo curing every Diſeaſe and every Ailment among the People.

24. So that the Report of him went into all Syria, and they brought to him all who were ill with various Diſeaſes, and oppreſſed with Torments, and thoſe in whom the Devil was, with the Lunaticks, and them that had the Palſy; and he cured them.

25. Moreover a great Multitude followed him from Galilee, Decapolis, Jeruſalem, Judea, and the Side of Jordan.

CHAP. V.

NOW ſeeing the Multitude, he went up on a Mountain; where he ſitting down, his Diſciples came to him.

2. And opening his Mouth, he taught them as follows.

3. Bleſſed are they that are poor in Spirit; ſince the Kingdom of Heaven is theirs.

4. Bleſſed are thoſe who lament; ſince they will be comforted.

5. Bleſſed are the Meek; ſince they will inherit the Earth.

6. Bleſſed are ſuch as are hungry and thirſty for Righteouſneſs; ſince they will be filled.

7. Bleſſed are the Merciful; ſince they will obtain Mercy.

Ver. 5. *Next*] This being ſo by the *Original*; concurrent alſo with *again* to *takes*, Ver. 8. conſequently it is tranſpoſed in *Luke* iv. 5, &c. where a different Conjunction does not ſo reſtrict it. But *Beza* begins the 5th Ver. of both with *Tunc*, *Then*, which is contradictory.

Ib. *Turret*] This I make choice of, rather than the old *French Pinacle*, which may be miſtaken for a *Spire*.

Ver. 7. *tempt*] Though *Hammond* and *Whithy* ſay much to ſhew it means *diſtruſt*, I ſhould rather take it in its certain Meaning *try*, viz. to try whether God would ſave him in the Fall.

Ver. 12. *At length*] The Matters related from *John* i. 29. to Ch. iii. 24. incluſive, being at leaſt between, nay thoſe from *John* i. 15. to the End of the ivth Chap. as appears by *John* i. 15 & 33 comp. and Ver. 13. here with *John* iv. 46, 47. and by the *Chronology* a conſiderable while before.

Ib. *Jeſus*] *Mills* names 3 *MSS* and 2 *Verſions* in which it is wanting, unleſs *Editions* (which in *Kuſter*'s reprinting his can ſcarce be) differ; and *Whithy* in defending it, ſays two of the former, and but one of the latter, *Exam.* L. ii. C. 2. however we need not ſcruple to keep it.

Ib. to Priſon] which, though *committed* ſignifies of it ſelf, I have added for Clearneſs, as *Beza* has *in cuſtodiam*, Ital.

Ver. 18. *Sea of Galilee*] the ſame as in *John* vi. 1. and *Luke* v. 1. ſaid, according to *Corten*, to be three German Miles long, and an Hour and a half wide; through which *Jordan* runs.

Ver. 20. *preſently*] inſerted from elſewhere according to *Mills*, *Pr.* 673. on the ſlight Grounds of a few omitting it.

Ver. 25. *Decapolis*] How flat our *Tranſlators* have made it, by adding thoſe needleſs *froms!* as they have alſo *of people*.

8. Bleſſed are they who are pure in Heart; ſince they will ſee God.

9. Bleſſed are the Peace-makers; ſince they will be called the Sons of God.

10. Bleſſed are thoſe that are perſecuted for the ſake of Righteouſneſs; ſince the Kingdom of Heaven is theirs.

11. Bleſſed will you be when People ſhall reproach you, perſecute, and ſay every wicked Word againſt you falſely for my ſake.

12. Be glad, and rejoice; ſince your Reward will be much in Heaven: for ſo they perſecuted the Prophets before you.

13. You are the Salt of the Earth; but if Salt is become inſipid, with what ſhall it be made of a ſalt Taſte? It is of force for Nothing further, excepting to be thrown out, and trod on by Men.

14. You are are the Light of the World. A City ſet upon a Mountain cannot be hid:

15. Nor do People light a Candle, and put it under a Buſhel; but in a Candleſtick, whereby it gives light to all in the Houſe.

16. Let your Light ſo ſhine before Men, that they may ſee your good Deeds, and glorify your Father who is in Heaven.

17. Do not ſuppoſe that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy, but to fulfil.

18. For I tell you certainly, Till Heaven and Earth paſs away one Jot or one Tittle ſhall not at all paſs away from the Law, till the Whole is done.

19. Whoever therefore ſhall diſannul one of the leaſt of theſe Commandments, and teach Men ſo, ſhall be called the leaſt in the Kingdom of Heaven; but whoſoever ſhall do and teach *them*, ſhall be called great there.

20. For I tell you, that except your Righteouſneſs ſhall ſurpaſs *that* of the Scribes and Phariſees, you will not at all enter into the Kingdom of Heaven.

21. You have heard that it was ſaid long ago, Thou ſhalt not murder; and he who murders, ſhall be obnoxious to the Judgment.

22. But I tell you, that every one who is angry with his Brother without cauſe, ſhall be obnoxious to the Judgment; whoever ſays to him, Blockhead, ſhall be obnoxious to the Council; and whoever ſays, wicked Fool, be obnoxious to the Puniſhment of Fire.

23. If therefore thou bringeſt thy Gift to the Altar, and there remembreſt that thy Brother has any Thing againſt thee;

24. Leave there thy Gift before the Altar, and go away; firſt be reconciled to thy Brother, and then coming, offer thy Gift.

25. Agree with thy Adverſary quickly, whilſt thou art in the Way along with him; leſt at any time the Adverſary ſhould deliver thee to the Judge, and this to the Officer, ſo that thou ſhouldeſt be thrown into Priſon.

26. Verily I tell thee, Thou wilt not at all come out thence, until thou payeſt the laſt Farthing.

27. You have heard that it was ſaid long ago, Thou ſhalt not commit Adultery.

28. But I tell you, that every one who has been looking at a Wife ſo as to luſt after her, has already committed Adultery with her in his Heart.

29. And if thy right Eye offend thee, pull it out, and throw *it* from thee: for it is profitable to thee, that one of thy Members ſhould periſh, and not thy whole Body be thrown into Hell.

30. As likewiſe if thy right Hand offend thee, cut it off, and throw *it* from thee: for it is profitable to thee, that one of thy Members ſhould periſh, and not thy whole Body be thrown into Hell.

31. And it was ſaid, that whoever ſhall ſend away his Wife, let him give her a Writing of Divorce.

32. But I tell you, that whoever ſhall ſend away his Wife, beſides on the Account of Whoredom, makes her commit Adultery; and whoſoever ſhall marry her that is ſent away, commits Adultery.

Ver. 13. *with what ſhall it*] If that has not a ſalt Property in it ſelf, what elſe ſhall endue it with ſuch a Quality?

Ver. 19. *diſannul*] The *Gr.* leads me to interpret according to Ch. xv. 6. and *Beza*, not by *Jam.* ii. 10.

Ver. 21. *long ago*] or *in ancient Times*; while *Guyſe* from *Whitby* would have *by* in the *com. Tr.* be *to*.

Ver. 22. *without cauſe*] ſome have not; and it might be annexed by way of *Comment*, as *Mills* thought, ſince it may be queſtioned whether a Perſon can be angry without ſome Cauſe, ſo that there may ſeem ſtill the Word *ſufficient* wanting to it; yet rather perhaps none of it is wanting, but the Meaning, *He that is angry with his Brother, is liable to give Account of it*; ſee *Prol.* 1256. and as *Whitby* owns it not left out deſignedly, it was ſcarce accidentally.

Ib. *Blockhead*] properly; the original Word being *Syr.* there in Uſe.

Ib. *wicked Fool*] to be neceſſarily here what *Fool* in *Scripture* means.

Ib. *Puniſhment of*] as hinted by *Beza*, and with a Genitive.

Ver. 27. *long ago*] omitted by many; but ſince *Irenæus*, and others named by *Whitby* have it, with the *Vulg.* and the *received Reading*, we may be ſafeſt to retain it.

Ver. 28. *Wife*] for if *a Woman* unmarried, it could not be committing Adultery, and it is ſaid *every one who &c.* Moreover by Analogy, this will include every Huſband looking ſo at any Woman.

Ib. *to luſt after her*] Of this ſee an Inſtance in the early *Treatiſe* of *Hermas* mentioned at *Rom.* xvi. 14. Viſion 1.

Ver. 32. *and whoſoever ſhall marry &c.*] to the End, *Mills* names a *Copy* now, and another formerly which was without; but beſides all the reſt, and all the *Verſions*, *Whitby* produces Authors who have it, *Ex.* L. ii. 2.

33. Again you have heard that it was ſaid long ago, Thou ſhalt not be forſworn; but ſhalt perform to the Lord thy Oaths.

34. But I tell you; Do not ſwear at all: neither by Heaven, ſince it is the Throne of God;

35. Nor by the Earth, ſince it is his Foot-ſtool; nor by Jeruſalem, ſince it is the City of the great King:

36. Neither ſhalt thou ſwear by thy Head, ſince thou canſt not make one Hair white or black.

37. But let your Word be, Yes, yes; No, no: and what is over and above theſe, is from Evil.

38. You have heard that it was ſaid, An Eye for an Eye, and a Tooth for a Tooth.

39. Whereas I tell you; Do not reſiſt Wickedneſs; but to him who ſhall ſtrike thee on thy right Cheek, turn alſo the other.

40. And let him that will ſue thee, and take thy Coat, have alſo the Waiſtcoat.

41. Moreover with him who ſhall force thee to go one Mile, go two.

42. Give him who aſks of thee, and turn him not away that would borrow from thee.

43. You have heard that it was ſaid, Thou ſhalt love thy Neighbour, and hate thy Enemy.

44. But I tell you; Love your Enemies, bleſs thoſe who curſe you, do well to them that hate you, and pray for ſuch as moleſt you, and perſecute you:

45. That you may become the Sons of that Father who is in Heaven; ſince he makes his Sun riſe on the wicked and good, and cauſes it to rain on the righteous and unrighteous ones.

46. For if ye ſhould love *but* thoſe who love you, what Reward would ye have? Do not even Publicans the ſame?

47. And if ye ſhould ſalute your Brethren only, what would ye do more? Do not even Publicans ſo?

48. Be you therefore perfect, according as your Father who is in Heaven is perfect.

CHAP. VI.

TAKE heed not to beſtow your Alms before Men, to be ſeen by them; for otherwiſe you have no Reward with your Father who is in Heaven.

2. When therefore thou beſtoweſt Alms, thou ſhalt not ſound *a Trumpet* before thee; according as Hypocrites do at the Synagogues, and in the Streets, that they may be applauded by Men: I tell you certainly, They receive of them the Reward.

3. But as thou art beſtowing Alms, let not thy left Hand know what thy right Hand does:

4. That thy Alms may be in Secret; and thy Father who beholds in Secret, will himſelf recompenſe thee in Publick.

5. And when thou prayeſt, thou ſhalt not be as the Hypocrites; ſince they love to pray ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen by Men: I tell you certainly that they receive of them the Reward.

6. But when thou art to pray, enter into thy Cloſet, and ſhutting thy Door, worſhip thy Father who is in Secret; which Father who beholds in Secret, will recompenſe thee in Publick.

7. And as you pray, do not ſpeak impertinently, like the Heathen: for they think that they ſhall be hearkened to by their ſpeaking much.

8. Be not therefore like them; for your Father knows what Things you have need of, before you aſk of him.

Ver. 37. *Word*] by the ſtrongeſt *Gr.* Word for it.

Ib. *is from Evil*] now in the Purity of the Goſpel, as the *Gr.* Verb is of the preſent Tenſe, and *Chriſt* makes a Diſtinction from the Law.

Ver. 39. *Do not reſiſt*] *wholly*, *Ptol.* mentioned Ch. xv. 5. in his *Epiſt.* to *Flora*, a Woman of his Sect; which takes off from our Lord's Command, and is one of thoſe Refinements, uſed by many, that injure the ſacred *Code*.

Ver. 40. *Waiſtcoat*] *Gr. Garment*, any one, and without *thy*, and rationally the upper one firſt.

Ver. 41. *to go*] with thy Horſe, Wagon, &c. as was done on extraordinary Occaſions, by Officers eſpecially.

Ver. 42. *turn him not away*] active thus, not neuter with *from*.

Ver. 44. *bleſs—hate you*] Two or three *Tranſlations* not having all this, and ſome ancient *Writers* not quoting it; *Mills* ſays, he does not at all doubt, that it was brought hither from *Luke* vi. 28. but I doubt it much, for the two Members of the Sentence are tranſpoſed, and why muſt one Hiſtorian at firſt have more than the other? And why thoſe indirect Witneſſes turn the Cauſe againſt almoſt a hundred direct M S S *Copies*? Nor do the others, few as they are, agree together; ſee alſo *Whitby*.

Ver. 47. *Publicans*] Some have *Gentiles*, as a few in the foregoing Ver. but *Mills* diſapproves of it, tho' the *Vulg.* has it here, *Pr.* 888.

Ver. 48. *according as*] Since *as* alone may ſignify *as—as*, or *as much as*, which certainly is not here to be underſtood.

Ver. 1. *Alms*] Some having *Righteouſneſs*, *Beza's* and *Mills's* Approbation of it is the more extraordinary, as there is this in the three following Verſes, and the preſent is joined to the next by *therefore*; the latter's Remark alſo is ſingular, that *Iſedakah*, which he takes for granted *Matthew* wrote in *Heb.* ſignifying *Righteouſneſs*, was ſo rendered by his *Tranſlator*. A ſhort Way to end Diſputes, if allowed of; while he makes a pretty many Words beſide the Matter, or to very little Purpoſe; and ſee *Whitby*.

Ver. 2. *be applauded*] In the *New Verſion* of 1729, as likewiſe in that from *Beauſ.* and *Lenf. have the applauſe*.

Ib. *by*] a Prepoſition in the *Original*.

Ver. 2, 5. *of them*] as *their* ſhould mean, however ſtupidly miſtaken perhaps by all; to which that in Ver. 6. is properly an Antitheſis.

Ver. 4, 6. *in Publick*] ſome have not, and more *Copies* the former; but ſee *Whitby's Examen Millii*.

9. Thus

9. Thus therefore do you pray: Our Father who art in Heaven, ſacredly reverenced be thy Name;

10. Let thy Kingdom come; may thy Will be done, even on the Earth according as in Heaven;

11. Give us our daily Bread to Day;

12. And forgive us our Treſpaſſes, as we alſo forgive thoſe that treſpaſs againſt us;

13. And do not bring us into Trial, but deliver us from Wickedneſs; ſince the Kingdom, Power, and Glory is thine for ever: ſo let it be.

14. For if you ſhall forgive Men their Offences, your heavenly Father will alſo forgive you:

15. Whereas if you forgive not Men their Offences, neither will your Father forgive yours.

16. And when you faſt, be not like the Hypocrites, with a ſorrowful Look: for they disfigure their Faces, that they may appear to Men to be faſting: I tell you certainly that they receive of them the Reward.

17. But as thou faſteſt, anoint thy Head, and waſh thy Face:

18. That thou mayeſt not appear to Men to be faſting, but to thy Father who is in Secret; which Father who beholds in Secret, will recompenſe thee in Publick.

19. Do not hoard up for you Treaſures on the Earth, where Moth and Ruſt defaces, and where Thieves break through, and ſteal.

20. But hoard up for you Treaſures in Heaven, where neither Moth nor Ruſt defaces, and where Thieves do not break through, nor ſteal.

21. For at the Place where your Treaſure is, your Heart alſo will be.

22. The Eye is the Lamp of the Body; if thy Eye therefore ſees diſtinctly, thy whole Body will be light:

23. Whereas if thy Eye is bad, thy whole Body will be dark; if the Light in thee therefore is Darkneſs, how much Darkneſs muſt there be!

24. None can ſerve different Maſters: for he will either hate one, and love the other; or cleave to one, and deſpiſe the other: you cannot ſerve God and Riches.

Ver. 9. *our Father*] The *Lord's Prayer* in above a hundred Languages was printed at *London* 1700; but with divers more, and much better by *John Chamberlain* an *Engliſhman*, and F. R. S. at *Amſterd.* 1715: yet might be ſtill improved; for I have obſerved in that of *Madagaſcar*, it very little, if at all, agrees with the *Vocabulary* of *Robert Drury*, who lived there 15 Years, and may be allowed a faithful and the moſt knowing Relater; and even the modern *Engliſh* is in the old Letter and Pointing, though all were to be *expreſſed in their proper Characters*. *Jonſton* in *Lat. Verſe* begins it,

Magne Pater! cæli qui cingis et incolis arces,

Great Father, who doſt ſurround and inhabit the Palaces of Heaven. This Deſcription of the Supreme Being, ſays a certain *Author*, *ſurpaſſes all that can be found in any Pagan Writer.*

Ib. *ſacredly reverenced*] with a holy Regard, and true Worſhip.

Ver. 10. *Let thy Kingdom come*] How the primitive *Proteſtants* underſtood this may appear by their *Metre* of it as follows, put at the End of the *Pſalms*,

Thy kingdome come even at this houre,
And henceforth everlaſtingly:
Thine holy Ghoſt into us powre,
With all his gifts moſt plenteouſly.

Ver. 12. *Treſpaſſes*] *debts* being what are owed, or to be paid, and the *debtors* thoſe who are to be forgiven, have no Right of Place here.

Ib. *as*] The Difficulty that has been apprehended in this will vaniſh, if we are to take it ſtrictly (which I do not determine) to forgive others on their deſiring us, as we here pray to God for it, and according to *Luke* xvii. 3, 4. when they repent, which alſo muſt be ſuppoſed ſincerely, not in Falſehood or Mockery.

Ver. 13. *Trial*] as rendered in the *com. Tranſ.* 1 *Pet.* iv. 12. and of which our curious and learned *Dan. Scott* has this *Note*, 'May not πειρασμὸς rather refer to *Trials* 'or *Afflictions?* as *Jam.* i. 2. rather than to *Temptations*, 'into which God, who tempteth no one, cannot pro-'perly be ſaid to bring any Man.' But herein he was not ſo accurate as uſual; ſince one rather is redundant, and the Note of Interrogation ſhould be either at *Temptations* or at the End, beſides that *Jam.* i. 13. would have been much more to the Purpoſe. The common Expreſſion *lead us not into Temptation* has been a Stumbling-block to ſeveral, whom I have heard ſpeak of it, and who not knowing the *Original*, did ſuppoſe it not rightly tranſlated by *lead*. *Hammond* has it *ſtraights* or *difficulties*, *Annot.*

Ib. *ſince the Kingdom—for ever*] *Whitby* owns that many Criticks, as well as *Mills*, adjudge the Riſe of this *Doxology* here to the *Gr. Liturgies*, *Examen*, Lib. ii. Cap. 1. but might it not rather paſs from hence thither? And the *Vulg.* not having it might have a great Effect for the Omiſſion in others. Beſides it might be left out becauſe not in *Luke* ii. 4. and if not here at firſt, would ſcarce have been added here, and not there. Of the *Gr. Copies* alſo, which are to be the Teſt of the Matter, *Mills* could muſter up but four without it, two of thoſe on Report, and another very erroneous in his own Account, Pr. 1272. and on *Luke* iii. 36. which in other Caſes would hardly be worth minding; for further Proof of it read *Whitby*.

Ver. 19. *defaces*] the ſame Verb with *disfigure*, Ver. 16.

Ver. 21. For *your* twice a very few have *thy*, yet *Mills* ſays *your* is of *Luke*, Pr. 385. but why not of *Matthew* too? And *thy* might be taken from the following. As to *Whitby*'s bringing the plur. in *Luke* xii. 34. and here Ver. 19, 20. for it, *Exam.* Lib. ii. 2. it is that, if any Thing, makes it ſuſpected.

Ver. 22. *Lamp*] or *Candle*, which gives light while it is lighted, and ſupplied with Oil or Tallow, Chap. xxv. 3, 4, 8. ſuch is the Eye to the Body: and ſuch the ſpiritual Senſe of ſeeing to the Soul, in regard to which our Saviour muſt ſpeak.

Ib. *diſtinctly*] not doubly or confuſedly, as with bad Sight.

Ver. 23. *Light in thee*] *Seneca* by *L'Eſtrange*, p. 110. *Every Man has a Light ſet up in him for a Guide; which we do all of us both ſee and acknowledge, tho' we do not purſue it.*

Ib. *is Darkneſs*] If thy ſpiritual Senſation is darkened, how dark muſt thou be in other Reſpects!

Ver. 24. *different*] How came the *Tranſlators* to miſs this plain Meaning!

Ib. *Riches*] the allowed Meaning of *mammon*, and why

25. For

25. For this reaſon I ſay to you; Be not careful for your Life, what you ſhall eat, and what you ſhall drink; nor for your Body, what you ſhall wear: is not the Life it ſelf more than the Food, and the Body than the Apparel?

26. Look on the Fowls of the Air; ſince they do not ſow, reap, nor put together into Barns, but your heavenly Father feeds them: are you not more excellent than they?

27. Nay which of you in being careful, can add one Cubit to his Stature?

28. And why are you careful about Apparel? Conſider how the Lillies of the Field grow; they do not labour, nor ſpin:

29. Yet I tell you, that Solomon in all his Glory was not cloathed like one of theſe.

30. Now if God thus array the Herbage of the Field, that exiſts to Day, and to Morrow is thrown into the Oven, will *he* not you much more, O ye of little Faith?

31. Be therefore not careful, ſaying, What ſhall we eat? or, What ſhall we drink? or, What ſhall we be cloathed with?

32. Though all theſe Things the Gentiles ſeek for; ſince your heavenly Father knows, that you have Need of all theſe:

33. But ſeek firſt the Kingdom of God, and his Righteouſneſs; and they will all be added to you.

34. Be therefore not careful for the next Day; ſince that will be careful of its own Things: ſufficient for a Day is the Evil of it.

CHAP. VII.

DO not judge, that you may not be judged.

2. For with what Judgment you judge, you will be judged; and with what Meaſure you meaſure, there will be meaſured again to you.

3. And why doſt thou look at the Mote in thy Brother's Eye, and not obſerve the Piece in thy own?

4. Or how wilt thou ſay to him, Let me pull out the Mote from thy Eye; when behold there is a Piece in thy own?

5. O Hypocrite, pull firſt the Piece out of thy own Eye; and then thou wilt ſee throughly to pull the Mote out of thy Brother's.

6. Do not give Dogs a holy Thing, nor throw your Pearls before Hogs; leſt at any time theſe ſhould tread on them with their Feet, and thoſe turning about, ſhould tear you.

7. Aſk, and there will be given you; ſeek, and you will find; knock, and there will be opened to you.

8. For every one who aſks, receives; and he that ſeeks, does find; and to him who knocks, there will be opened.

9. Or what Man of you is there, whom if his Son aſk for Bread, will give him a Stone?

10. And if he aſk for a Fiſh, will he give him a Serpent?

11. If therefore you that are wicked, know how to give good Gifts to your Children; how much more will your Father who is in Heaven, give good Things to thoſe that aſk of him!

12. All Things therefore whatever ye are willing that Men ſhould do to you, ſo do ye alſo to them: for this is the Law and the Prophets.

13. Go in at the narrow Gate; becauſe the Gate is wide, and the Way broad which leads to Deſtruction, and many are they that enter in at it:

14. Since the Gate is narrow, and the Way ſtreight which leads to Life, and few are thoſe that enter in at it.

ſhould not that be tranſlated as well as other Words, and particularly *philarguria, the Love of Money*, 1 *Tim.* i. 6.

Ver. 25. *He that buildeth a coſtly Houſe even to the Tyling, will not leave there, and loſe ſo great a Coſt for ſo ſmall a Trifle more. No more will he that gave thee ſo precious a Soul, and ſo beautiful a Body, let either of them periſh again before the Day, for ſo ſmall a Thing as Food and Raiment, Wm. Tyndall's* Expoſition here, and how very excellent! So in that ancient *Eng. Book The Viſion of Pierce Plowman*,

For never was life, but Ipuelode were ſhapen, *Step* 4.

Ib. *Be not careful*] *ſolicitous*, or *anxious*; not *Take no Thought*.

Ib. *and what you ſhall drink*] omitted in the *Vulg. Lat. &c.* being, ſays *Mills*, *Prol.* 385. of Ver. 31. but I ſhould rather ſay on the contrary, omitted becauſe there, and becauſe not in *Luke* xii. 22. See alſo *Whit.*

Ver. 30. *Herbage*] being the *Lillies*, &c. Ver. 28.

Ib. *into the Oven*] with the Stubble, among which Lillies grow.

Ver. 32. *heavenly*] not with the *Vulgate*, and a few, but it does not ſeem to me, as to *Mills*, inſerted from Ver. 26. ſee at Ver. 25. & *Luke* xii. 30.

Ver. 33. *added to you*] With *Origen* and *Clemens Alexandrinus* alſo, which *Mills* ſuppoſed might be from the *Goſpel of the Nazarenes*, *Aſk for great Things, and little ones will be added to you; and aſk for heavenly Things, and earthly ones will be added to you.*

Ver. 34. *of its own Things*] With ſome *for it ſelf.*

Ver. 2. *again*] Part of the *Gr.* Word, which many have not; but ſee *Whitby*, *Exam.* Lib. ii. 2.

Ver. 10. *And*] inſtead of which *Or* is wrong.

Ver. 11. *wicked*] The *Note* here to the *Verſ.* of *Beau.* and *Len.* gives it to be underſtood, *that the Diſciples of Chriſt were thus, as compared with God*; whereas it is but ſuppoſitive, and might mean only thoſe who were really wicked, and not his Diſciples.

Ver. 14. *Since*] Many have, *How narrow is &c.* by the Change of ὅτι into τί, and *Mills* ingeniouſly ſhews two Ways how it might be done. This rational Conjunction is to connect with *narrow Gate* before.

15. And take heed of falſe Prophets, who come to you in the Dreſs of Sheep, but within are ravening Wolves.

16. You will know them by their Fruits: do People pick off Grapes from Briers, or Figs from Brambles?

17. Thus every good Tree yields good Fruit, as a corrupt one does that which is bad.

18. A good Tree cannot yield bad Fruit, nor yet a corrupt one what is good.

19. Every Tree which yields not good Fruit, is cut down, and thrown into the Fire.

20. Well then by their Fruits you will know them.

21. Not every one that will ſay, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he who does the Will of my Father who is in Heaven.

22. Many will ſay to me on that Day, Lord, Lord, have we not propheſied in thy Name, expelled Devils in it, and done many powerful Things in the ſame?

23. But then I ſhall profeſs to them, I never knew you; depart from me, you Workers of Iniquity.

24. Every one therefore who hears theſe Words of mine, and does them, I will liken him to a wiſe Man, who built his Houſe on a Rock:

25. So that when a Shower deſcended, Floods came, Winds blew, and ruſhed on that Houſe, it did not fall; ſince it was founded on a Rock.

26. As alſo every one that hears theſe Words of mine, and does them not, ſhall be likened to a fooliſh Man, who built his Houſe on the Sand:

27. And a Shower deſcended, Floods came, Winds blew, and ruſhed on that Houſe; ſo that it fell, and the Fall of it was great.

28. And when Jeſus finiſhed theſe Words, the Multitude were ſurprized at his Doctrine.

29. For he taught them as having Authority, and not as the Scribes.

CHAP VIII.

NOW he coming down from the Mountain, a great Multitude followed him.

2. And there was a Leper came, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt cleanſe me.

3. Whereupon Jeſus ſtretching forth the Hand, touched him, and ſaid, I will; be thou cleanſed: which his Leproſy preſently was.

4. And Jeſus ſays to him, See thou telleſt Nobody; but go, ſhew thy ſelf to the Prieſt, and offer the Gift which Moſes commanded, for a Teſtimony to them.

5. Next Jeſus entering into Capernaum, there came to him a Centurion, beſeeching him,

6. And ſaying, Lord, my Lad lies at home having the Palſy, vehemently tormented.

7. At which Jeſus ſays to him, I will come, and cure him.

8. And the Centurion made reply; Lord, I am not fit that thou ſhouldeſt enter under my Roof; but ſpeak the Word only, and my Lad will be healed:

9. For thus I, who am a Man in Authority, having Soldiers under me; ſay to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does.

10. Which when Jeſus heard, he wondered at, and ſaid to them who followed; I tell you certainly, I have not found ſo much Faith in Iſrael.

11. Nay I ſay to you, that many will come from the Eaſt and Weſt, and ſit down with Abraham, Iſaac, and Jacob in the Kingdom of Heaven.

12. But the Sons of the Kingdom will be caſt forth into outer Darkneſs; there Weeping and Gnaſhing of Teeth will be.

13. And Jeſus ſaid to the Centurion, Go away, and as thou haſt believed, let it be for thee: accordingly his Lad was healed the ſame Hour.

14. Moreover Jeſus coming into the Houſe of Peter, ſaw his Mother-in-law lie, and have a Fever.

Ver. 16. *from*] which ἀπὸ properly is, as well as Sterling *Eng.* ſo in the *Eng. Verſ.* of *Beauſ.* and *Lenf.*

Ver. 22. *on that Day*] when *Lord, Lord* will be ſaid, to enter Heaven, as in the Ver. before.

Ver. 23. *Workers of Iniquity*] Theſe *Beza* deſcribing to be *Men addicted to all Wickedneſs and Villanies*, *Caſt.* juſtly remarks that *he ſeems to make the Way of Salvation too wide*, Defen. p. 180.

Ver. 28. *finiſhed*] Why with *had*, as if after, rather than then?

Ver. 5. *Jeſus*] With many is read *he*, which might be made at firſt by writing αὐτῷ inadvertently from the following, and letting it remain, not to deface the *Copy*; what according to *Canon* 4. in *Wetſten's Edit.* the Tranſcribers often did. Two *Copies* here, as likewiſe at Ver. 28. have the Words genitively, the Ablative abſolute being unuſual in *Gr.*

Ib. *there came a Centurion*] not perſonally, as it ſeems by *Luke* vii. 3, 6. and in the Judgment of *Ham.* and *Whit.* What is here in the 5, 6, and 7 Ver. I imagine was done with the Elders, and that after with his Friends, *Luke* vii. 6.

Ver. 8. *the Word*] Many *in a Word.*

Ver. 10. *not*] οὐδὲ *is no more than* not, 1 *Cor.* xv. 13. *Scott.*

15. Upon

15. Upon this he touched her Hand, and the Fever left her; inſomuch that ſhe roſe up, and waited on them.

16. And the Evening being come, People brought to him many in whom the Devil was; and he expelled the Spirits with a Word, and cured all who were ill;

17. That there might be fulfilled which was ſpoken by the Prophet Eſaias thus; He himſelf took our Weakneſſes, and bore the Diſeaſes.

18. Now Jeſus ſeeing a great Multitude about him, commanded to go away to the farther Side.

19. And ſome Scribe coming near, ſaid to him, Maſter, I will follow thee, whitherſoever thou goeſt.

20. To whom Jeſus ſays, The Foxes have Holes, and the Fowls of the Air Neſts, but the Man has not where he may lay down the Head.

21. Another alſo of his Diſciples ſaid to him, Lord, permit me firſt to go away, and bury my Father.

22. But Jeſus anſwered him, Follow me, and leave the Dead to bury their own Dead.

23. So he going aboard a Ship, his Diſciples followed him.

24. And behold there was a great Tempeſt in the Sea, ſo that the Ship was covered under the Waves; but he was aſleep.

25. With that his Diſciples coming near, awaked him, and ſaid, Lord, ſave us; we are periſhing.

26. And he ſays to them, Why are you fearful, ye of little Faith? Then he roſe up, and rebuked the Winds, with the Sea; and there was a great Calm.

27. Therefore the Men wondered, ſaying, What Sort of a Perſon is this, that even the Winds and Sea obey him?

28. At length he coming to the farther Side, into the Country of the Gergeſenes, two Men in whom were Devils met him, as they came out from the Tombs, ſo very miſchievous, that none could paſs along that Way.

29. And behold they cried out as follows, What haſt thou to do with us, Jeſus, the Son of God? Art thou come hither to torment us before the Time?

30. Now far from them was a Herd of many Hogs feeding;

31. Whereupon the Devils beſought him thus, If thou doſt expel us, permit us to go away into the Herd of Hogs.

32. And he ſaid to them, Go: accordingly coming out, they went away into thoſe; when behold all the Herd of Hogs ran with violence down a ſteep Place into the Sea, and died in the Waters.

33. The Keepers then ran away, and getting into the City, told all the Things, particularly of them in whom the Devils were.

34. And lo all the City came out to meet Jeſus, and on ſeeing him, beſought that he would depart from their Borders.

CHAP. IX.

NOW going aboard the Ship, he paſſed over, and came into his own City.

2. And behold the People carried to him one that had the Palſy, lying on a Bed; and Jeſus at ſeeing their Faith, ſaid to him who had the Palſy, Take courage, Child, thy Sins are forgiven thee.

3. Upon this behold ſome of the Scribes ſaid in themſelves, He blaſphemes.

4. However Jeſus perceived their Thoughts, and ſaid; Why do ye think wicked Things in your Hearts?

5. For which is eaſier, to ſay, The Sins are forgiven thee; or to ſay, Ariſe, and walk?

6. But that you may perceive, the Man has Authority on the Earth to forgive Sins (then ſays he to him who had the Palſy,) Ariſe, take up thy Bed, and go away home.

Ver. 21. *bury*] *To ſuccour and helpe him till he die, Geneva Note*; thus *Ham.* and *Whit.* obſcurely, therefore not ſo well.

Ver. 24. *there was*] The *Gr.* is not *aroſe.*

Ib. *under*] *Gr.*

Ver. 25. *his Diſciples*] This *Mills* rejects as a Supplement, upon the Authority of ſome *Lat. Copies* only; but more, and ſome *Gr.* leave out *his.* He ſays it was inſerted for the ſake of Explanation, whereas *they* in the Participle would have been very ſufficient for that Purpoſe.

Ib. *coming near*] or *coming to*, but without *him*; a Part. as in Ver. 19. tho' there tranſlated only *came.*

Ib. *awaked*] which after the Manner of the *Gr.* I render in *Mark* and *Luke* by *awaken.*

Ver. 29. *haſt thou to do with us*] far more agreeable to the Matter than as commonly turned, and full as much to the literal *Gr. to us and to thee*; nay thus rendered *Judg.* xi. 12. *Joſh.* xxii. 24. the *Heb.* and *Gr.* being alike. The *Saxon* is here, *hwæt is the and us gæmæne?* i. e. *between.*

Ver. 31. *permit us to go away*] a *Copy*, 3 *Verſions* and *Cyril Alex.* have *ſend us*, enow for *Mills* to think that the right *Reading*; which ſeems made according to *Mark* v. 12. not ours *taken from Mark or Luke*, as he ſays *Pr.* 919.

Ver. 34. *beſought*] The *Gen. Verſ.* ſhews the Reaſon of it in a good plain *Note, Theſe Gergeſenes eſteemed more their hogs then Jeſus Chriſt.*

Ver. 5. *eaſier,*] with a Point of Diſtinction, according to ſome of the beſt *Gr. Editions, Wetſten's, &c.* ſeveral *Tranſlations*, and what the Senſe demands.

Ib. *The*] Here being not both *thy* and *thee*, as in Ver. 2.

7. Ac-

7. Accordingly he aroſe, and went away thither.

8. This the Multitude ſeeing, wondered, and glorified God, who had given ſuch Authority to Men.

9. Afterwards Jeſus paſſing away thence, ſaw a Man ſitting at the Cuſtom-houſe, called Matthew, and ſays to him, Follow me: ſo he roſe up, and followed him.

10. Moreover as he was ſitting in the Houſe, behold many Publicans and Sinners came, and ſate down with Jeſus and his Diſciples.

11. Which the Phariſees ſeeing, ſaid to his Diſciples, For what reaſon does your Maſter eat with Publicans and Sinners?

12. This Jeſus hearing, anſwered them; Such as are in Health have no Need of a Phyſician, but thoſe who are ill.

13. Beſides go, and learn what is, I would have Mercy, and not Sacrifice: for I did not come to call the Righteous, but Sinners to Repentance.

14. Then the Diſciples of John come to him, ſaying, For what reaſon, when we and the Phariſees faſt much, do thy Diſciples not faſt?

15. And Jeſus ſaid to them; Can the Sons of the Bride-chamber lament, as long as the Bridegroom is with them? But the Days will come when he will be taken away from them, and then ſhall they faſt.

16. Nay none puts a Patch of freſh Cloth upon an old Garment; ſince a Piece of that pulls off ſome of the Garment, and the Rent is made worſe.

17. Nor do People put new Wine into old Bottles; for if ſo the Bottles break, the Wine is ſhed out, and the Bottles will periſh: but they put new Wine into new Bottles, and both are preſerved together.

18. While he was ſpeaking theſe Things to them, behold a Ruler came, and worſhipped him, ſaying, My Daughter is juſt dying; but come, and put thy Hand upon her, and ſhe will live.

19. At this Jeſus riſing up, followed him, as likewiſe his Diſciples.

20. And lo a Woman, that had a Flux of Blood twelve Years, came near behind, and touched the Skirt of his Garment.

21. For ſhe ſaid in her ſelf, If I only touch his Garment, I ſhall be made well.

22. Upon which Jeſus turned about, and ſeeing her, ſaid, Take courage, Daughter, thy Faith has made thee well: ſo the Woman was made well from that Hour.

23. At laſt when Jeſus came into the Ruler's Houſe, and ſaw the Pipers, with the Company making a Noiſe,

24. He ſaid to them, Get aſide; for the Maid is not dead, but aſleep: at which they derided him.

25. Nevertheleſs when the Company was put forth, he entering in, took hold of her Hand; and the Maid roſe up.

26. And this Fame went out into that whole Country.

27. Next as Jeſus went away thence, two blind Men followed him, crying out in this manner, Have mercy upon us, O Son of David.

28. And he being come into the Houſe, the blind Men came to him; to whom Jeſus ſays, Do you believe that I can do this? They anſwer him, Yes, Lord.

29. Then he touched their Eyes, ſaying, According to your Faith let it be to you.

Ver. 8. *wondered*] Some *feared*, but *Mills* thought from *Luke* v. 26.

Ib. *Authority*] as I had tranſlated before I conſulted *Scott*, who ſays, *Not* Power *in the Senſe of* Strength.

Ver. 10. *he*] not *Jeſus* here, nor is there in the *Original*, *at Meat*, but *and* before *behold*.

Ver. 13. *the Righteous*] By *Beza* here and the *Geneva Notes* on *Mark* ii. 17. & *Luke* v. 32. they that ſeem to be ſo, and yet are Hypocrites; but *Whitby* ſays, *thoſe who are truly and ſincerely ſo:* ſome Expoſitors, if they are ſuch, ſhift it off with Silence, as *Ham. &c.* or with this double Meaning, as the *Aſſembly of Divines, &c.* The latter is undoubtedly the more genuine Senſe of the Words, eſpecially if conſidered with the other in the foregoing Verſe, and *Luke* xv. 7. and the former *Interpretation* ſeems to have ſprung from minding too much whom it was ſpoken to, and too little what was ſpoken.

Ib. *to Repentance*] This both here and in *Mark* ii. 17. being not in various *MSS.* and *Tranſlations*, has been thought fetched from *Luke* v. 32. and it is not unlikely that *Luke* writing after, might make the Addition to *Mat.* and *Mark*, what *Auguſtine* ſays, *De Conſen. Evang.* L. ii. 27. as in other Things, and it might be from the farther Remembrance of Somebody that *Jeſus* ſaid this; yet both *Mat.* and *Mark* having it may overballance that, and ſee *Whitby*'s *Exam.* L. ii. 2.

Ver. 14. *much*] according to the *Gr.* different from that in *Luke* v. 33.

Ver. 16. *Patch upon*] *rather than* Piece into, *Wells*, *Annot.*

Ib. *Piece of that*] that Part of the Patch which is ſewed to the old, and ſo tears it; this [it] being the *Patch*, as *Beza* remarks, not the *Garment*.

Ver. 17. *new Wine into old*] This is expounded to denote, that hard Duties are not to be put on young or weak Diſciples, *Wall*'s *Crit. Notes*, *Ham. Whitb. &c.* though it is certain *Jeſus* himſelf gives another Account of it, Ver. 15.

Ib. *ſo*] as being negative to a Negative, in the *Gr.* Manner; for which *elſe*, as conſequential, is improper.

Ib. *will periſh*] fut. as *Mark* ii. 22. *Luke* v. 37.

Ver. 18. *juſt dying*] as in *Mark* v. 23. *Luke* viii. 42. and not then known by him to be dead, *Mark* v. 35. *Luke* viii. 49.

30. And

30. And their Eyes were opened, but Jeſus ſtrictly charged them, as follows, See *that* none may know *it*.

31. Whereas they went out, and told his Fame about in that whole Country.

32. Now they being gone out, behold ſome brought to him a dumb Man in whom the Devil was.

33. And when the Devil was expelled, the dumb Perſon ſpoke; ſo that the Multitude wondered, ſaying, There was never ſeen ſuch a Thing in Iſrael.

34. Yet the Phariſees ſaid, He expels Devils by the Prince of them.

35. Jeſus too went about in all the Cities and Villages, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, as alſo curing every Diſeaſe and Ailment among the People.

36. And upon ſeeing the Multitude, he was moved with Affection for them, becauſe they were faint, and diſperſed about, as Sheep that had no Shepherd.

37. Then he ſays to his Diſciples; The Harveſt indeed is great, but the Workmen few;

38. Pray therefore to the Maſter of it, that he would ſend forth Workmen into his Harveſt.

CHAP. X.

AFTERWARDS calling thither his twelve Diſciples, he gave them Authority over unclean Spirits, ſo that they might expel them, as likewiſe cure every Diſeaſe and Ailment.

2. And theſe are the Names of the twelve Apoſtles; the firſt Simon called Peter, and his Brother Andrew, James of Zebedee, and his Brother John,

3. Philip, and Bartholomew, Thomas, and Matthew the Publican, James of Alpheaus, and Lebbeaus ſurnamed Thaddeaus.

4. Simon the Canaanite, and Judas Iſcariot, that alſo delivered him up.

5. Theſe twelve Jeſus ſent, ordering them as follows: You ſhall go into no Road to the Gentiles, nor enter into a City of the Samaritans.

6. But go rather to the Sheep that are loſt of the Family of Iſrael.

7. And as you go, preach, ſaying, The Kingdom of Heaven is come near.

8. Cure the Sick, cleanſe the Lepers, raiſe up the Dead, expel Devils: you have received for Nothing, give in the ſame Manner.

9. You ſhall provide neither Gold, Silver, nor Braſs, in your Girdles;

10. Not a Bag for the Road, nor two Coats, nor Shoes, nor Sticks: for the Workman deſerves his Food.

11. Into whatever City or Village alſo you enter, diligently enquire who in it is worthy; and remain there, until you go out.

12. Beſides when you enter into a Family, ſalute it.

13. And if indeed the Family be worthy, let your Peace come on it; but if it be unworthy, let your Peace return to your ſelves.

14. And whoſoever will not receive you, nor hear your Words; come out of that Houſe or City, and ſhake off the Duſt of your Feet.

15. I tell you certainly, It will be more

Ver. 35. *among the People*] ſeems taken from Ch. iv. 23. ſays *Mills*, becauſe ſeveral have it not; but *Mat.* might likelier repeat his own whole Expreſſion than Part of it.

Ver. 36. *faint*] by many *vexed*, of which *Mills* declares ours is an *Interpretation* from Ch. xv. 32. but as it is pretty much the Manner of the inſpired Writers to uſe the ſame Words on the like Occaſions, whereby Paſſages of *Scripture* are the more confirming and explanatory to one another, why may it not be thought *Mat.* did in theſe?

Ver. 1. *over*] genitive as *John* xvii. 2. *Rom.* vi. 9. & vii. 1. 1 *Cor.* ix. 12. and as this is with a Prepoſition, *Luke* ix. 1.

Ib. *ſo that*] a Conjunction, and not an infinitive Verb.

Ib. *every*] the ſame as in Ver. 35. before.

Ver. 3. *Alpheaus, &c.*] according as the *Gr.* Letters *au* are turned in other proper Names by our *Tranſlators*, but by ſome *æ*; and otherwiſe *eus* is but one Syllable, as in *Theſeus*, *Perſeus*, *Prometheus*, and many more.

Ib. *Lebbeaus*] He who wrote the *Epiſtle* of *Jude*, as we call it.

Ib. *Lebbeaus ſurnamed*] left out of the *vulg. Lat.* of which *Mills* gives a ſtrange Account, that it was a *Note* deſigned to the Name of *Matthew*, and taken into the Text afterwards in a wrong Place; a Proof only of a ſertile Imagination; ſee *Origen* and *Jerome*, as quoted by *Whitby*.

Ib. *Thaddeaus*] So called alſo *Mark* iii. 18. elſewhere *Judas*, as recited at *Jude* 1.

Ver. 4. *Canaanite*] ſignifying *Zealot*, as *Hammond* writes, according to *Luke* vi. 15. *Acts* i. 13. and not denoting any Place.

Ib. *delivered up*] the Verb that is in Ver. 17, 19, 21.

Ver. 8. *raiſe up the Dead*] About half of the *Gr. MSS* I think are without this, and *Mills* reckons it added from Ch. xi. 5. which is not likely, as being done by *Jeſus* himſelf; and rather omitted here, as not appearing done by the Apoſtles then.

Ver. 10. *Sticks*] which ſeems the *true Reading*, to agree with *Luke* ix. 3. and not to interfere with *Mark* vi. 8. tho' *Mills* puts it ſing. and contrary to *Luke*.

Ver. 11. *remain*] I have thought this was, that People might the better know where they were, and to be contented with the Entertainment Providence allotted them.

Ver. 14. *come out*] according as rendered in *Luke* x. 10. being imperative by the following Verb that is ſo, as in divers Places, and eſpecially by the Context.

Ib. *Duſt*] The *New Verſion* in 1729, which paſſes for a profane one, has *pagan duſt*, as if by a wanton Imagination; when the *Original* has Nothing of or for *pagan*, and they were not to go into any pagan Place, Ver. 5.

tolerable for the Country of Sodom and Gomorra on the Day of Judgment, than for that City.

16. Behold I ſend you like Sheep into the midſt of Wolves; be therefore as wiſe as Serpents, yet innocent as Doves.

17. Take heed now of Men: for they will deliver you up to the Councils, and whip you in their Synagogues;

18. And before Governors, nay even Kings will you be brought for my ſake, for Evidence to them and the Gentiles.

19. However when they deliver you up, be not careful how, or what you ſhall ſpeak; ſince this will be given you the ſame Hour.

20. For you are not they who ſpeak, but the Spirit of your Father is he that ſpeaks in you.

21. And a Brother will deliver up the Brother to Death, as likewiſe a Father the Child; Children too will riſe up againſt the Parents, and cauſe them to be put to death.

22. Nay you will be hated by all for my Name; but he who perſeveres to the End, ſhall be ſaved.

23. Yet when they perſecute you in one City, flee into another: for I tell you certainly, You will not at all finiſh the Cities of Iſrael, until the Man ſhall come.

24. A Scholar is not above the Teacher, nor a Servant above his Maſter.

25. It is ſufficient for a Scholar that he may be as his Teacher, and a Servant as his Maſter: if they have called the Houſholder Beelzebul, how much more thoſe of his Houſhold!

26. Do not therefore fear them: for there is Nothing covered, which will not be revealed; and hid, which will not be known.

27. What I tell you in the Darkneſs, ſpeak in the Light; and what you hear in the Ear, preach on the Houſe-tops.

28. So be not afraid of them that kill the Body, but cannot kill the Soul; but rather fear him who can deſtroy both Soul and Body in Hell.

29. Are not two Sparrows ſold for a Halfpenny, not one of which falls on the Ground without your Father?

30. Nay even the Hairs of your Head are all numbered.

31. Do not therefore fear; you excel many Sparrows.

32. Every one therefore that ſhall make confeſſion of me before men, I will alſo make confeſſion of him before my Father who is in Heaven.

33. But whoever denies me before Men, I will alſo deny him before my Father who is in Heaven.

34. Do not ſuppoſe, that I am come to put Peace upon the Earth: I am not come to put Peace, but the Sword.

35. For I am come to make a Man at diſſenſion againſt his Father, a Daughter againſt her Mother, and a Daughter-in-law againſt her Mother-in-law.

36. And a Man's Enemies will be thoſe of his own Family.

37. He who loves Father or Mother above me, is unworthy of me; as alſo he that loves Son or Daughter above me, is unworthy of me.

38. Moreover he who does not take his Croſs, and follow after me, is unworthy of me.

39. He that finds his Life, will loſe it; and he who loſes his Life for my ſake, will find it.

40. He who receives you, does me; and he that receives me, does him who ſent me.

41. He that receives a Prophet in the Name of one, will receive a Prophet's Reward; and he who receives a righteous Man in the Name of one, will receive a righteous Man's Reward.

42. And whoſoever ſhall give one of theſe little ones to drink a Cup of cold *Water* only in the Name of a Diſciple, I tell you certainly, will not at all loſe his Reward.

Ver. 22. *for*] only διὰ *Gr.* and the Hatred was not for the ſake of God's Name, but the contrary.

Ver. 23. *at all*] Here being a double Negative.

Ib. *finiſh*] as the *Gr.* Word ſignifies, not *have gone over*, and meaning in the full Diſcharge of Miniſtry.

Ib. *come*] *with his Roman Army to deſtroy that Nation*, *Whitby*, and as at Ch. xvi. 28. according alſo to Ch. xxiv. 14. and that the Goſpel might be ſufficiently and particularly offered to them, was ſo long.

Ver. 28. *afraid*] Some have written it differently in *Gr.* as thinking I ſuppoſe the preſent Tenſe was more proper than the 1 Aor. in the imper. Mood, as a few alſo at Ver. 31. and *Cyprian* at Ver. 26. which I mention, ſince neither *Mills* nor *Whitby* account for it.

Ver. 29. *Halfpenny*] being the double Value of the Farthing, Ch. v. 26. ſee *Cumberland*'s *Scrip. Weights and Meaſures.*

Ib. *on the Ground*] Two or three of the primitive Writers quote it explanatorily *into a Snare*; ſee *Mills.*

Ib. *Father?*] Where the *Gr.* Note of Interrogation is, and according as in *Luke* xii. 6.

Ver. 30, 31. Might not theſe ſmall Verſes as well have been one as by *Luke* xii. 7?

Ver. 42. Water] *Mark* ix. 41. but not here in the *Original.*

Ib. *only*] *Mills* finding 5 *MSS.* and a *Tranſ.* without it, peremptorily pronounces it crept from the *Margin*, *Pr.* 1193. whereas it is much likelier to be omitted becauſe not in *Mark* ix. 41.

CHAP.

CHAP. XI.

AND when Jeſus had made an end of ordering his twelve Diſciples, he departed thence, to teach and preach in their Cities.

2. Now John having heard in Priſon the Works of Chriſt, ſent two of his Diſciples,

3. And ſaid to him, Art thou he who was to come, or are we to expect another?

4. Whereupon Jeſus made anſwer to them; Go, and tell John what Things you hear, and behold:

5. The Blind have ſight, and the Lame walk, the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, and the Poor are preached to;

6. And whoever ſhall not be offended at me is bleſſed.

7. Beſides when they were gone, Jeſus began to ſay to the Multitude concerning John: What did you go out into the Wilderneſs to ſee? A Reed ſhaken by the Wind?

8. But what did you go out to look at? A Man dreſſed in ſoft Cloaths? Behold thoſe who wear ſuch are in Kings Houſes.

9. However what did you go out to look at? A Prophet? Yes, I tell you, and much more than a Prophet.

10. For this is he of whom it is written, Behold I ſend my Meſſenger before thy Face, who ſhall make ready thy Way before thee.

11. I ſay to you certainly; There has not riſen up, among thoſe that are born of Women, a greater than John the Baptizer; yet the leaſt in the Kingdom of Heaven is greater than he.

12. And from the Days of this John till now, the Kingdom of Heaven has been preſſed after, and they who preſs on take it by force.

13. For all the Prophets, and the Law till John, propheſied.

14. Moreover if you will receive *it*, this is Elias who ſhould come.

15. He that has Ears to hear, let him hear.

16. To what alſo ſhall I liken this Generation? It is like Boys that ſit in the Markets, and calling to the Companions,

17. Say, We have piped to you, and ye have not danced: We have mourned to you, and ye not lamented.

18. For John came neither eating, nor drinking; and they ſay, He has a Devil.

19. The Man came eating, and drinking; and they ſay, Behold a Man *who* is a Glutton and a Wine-drinker, a Friend of Publicans and Sinners. Yet Wiſdom is juſtified by its Children.

20. Then he began to reproach the Cities, in which moſt of his powerful Things were done, becauſe they did not repent.

21. Wo is to thee, Chorazin, wo is to thee, Bethſaida; ſince if the powerful Things done in you, had been done in Tyre and Sidon, they would have repented of old in Sackcloth and Aſhes.

22. But I tell you, It will be more tolerable for Tyre and Sidon, on the Day of Judgment, than for you.

23. And thou, Capernaum, exalted as thou art to Heaven, wilt be caſt down to Hell; ſince if the powerful Things done in thee, had been done in Sodom, they would have remained until this Day.

24. But I tell you, that it will be more tolerable for the Country of Sodom on the Day of Judgment, than for thee.

25. At that Time Jeſus on this Occaſion ſaid; I make acknowledgment to thee, Father, Lord of Heaven and Earth, ſince thou haſt hid theſe Things from the wiſe and underſtanding ones, and revealed them to little Children:

Ver. 2. *two of*] *Gr.* δύο, but ſome of the *Tranſlations* have [by] as from διὰ, which *Mills* pleads ſtoutly for, after changing his Mind; that *Diſciples* would rather have been in another Caſe with δύο, when it is the ſame as in *Luke* ix. 19. that none would deſignedly change that into διὰ, leſs expreſſive; but might ſo *corrupt* it, as he thought before.

Ver. 5. *and the Laime walk*] This *Mills* would expunge on ſmall Authority, as if *Matthew* muſt leave out Something, *Luke* vii. 22. ſee alſo *Whitby*.

Ver. 7. *were gone*] as both *Luke* vii. 24. where the *Gr.* Word is of a paſt Tenſe, and *Chriſt*'s ſpeaking to the Multitude inform me.

Ver. 8. *wear ſuch*] The *Gr.* repeating only the Adjec. in the plur. which makes the Expreſſion finer.

Ver. 13. *Prophets*] The Prophets ſpoke of what was to come; but *John* ſpeaks of what now is; of the preſent Time, and therefore of greater Import to the preſent Generation.

Ib. *till John*] which is before *propheſied* in the *Original*, and ſo bears a different Senſe from our *com. Eng.*

Ver. 16. *like Boys*] *Not properly ſpeaking, like thoſe that call, but thoſe to whom they call: neither the Severity and Auſterity of* John, *nor the Meekneſs and Condeſcenſion of* Jeſus Chriſt, *could prevail upon the* Jews, From the *Notes* to *B. & L. Verſ.*

Ver. 19. *Wiſdom &c.*] q. d. The Wiſdom both of *John*'s Diſpenſation and mine, can be vindicated by thoſe who are truly wiſe.

Ver. 21. *wo is to thee, Bethſaida*] Somebody having *and Bethſaida*, *Mills* catches it for the *Archetypal Reading*; but the common being preferable, and ſavouring more of Scripture Language, beſides *Luke*'s telling us Jeſus ſaid ſo, Ch. x. 13. we may well aſcribe it to *Matthew*. *But why then*, may the Objector ſay, *was it altered for the worſe?* Perhaps becauſe the Repetition was thought needleſs. *But why not too in Luke?* Thoſe *Books* might not then be publiſhed together.

Ver. 23. *exalted as thou art*] A few have it interrogatively *wilt thou be exalted*, but enow for *Mills* to prefer it, tho' I find his Mind altered in *Prol.* 1251. ſee alſo *Whitby*'s *Exam.* L. 2. C. 1. who not having *Kuſter*'s *Edit.* of *Mills* anſwered it.

Ib. *caſt down*] *according to the Relation of Travellers, there are not now above eight Cottages where it ſtood, Note* to *Beauſ. and Lenf. Verſ.*

Ib. *they*] *it* neither according to the *Gr.* nor the Conſtruction.

26. Yes,

26. Yes, O Father; becauſe there has thus been good Will before thee.

27. All Things are delivered to me by my Father: and none knows the Son, excepting the Father; nor does any know the Father, excepting the Son, and he to whom the Son is minded to reveal *him*.

28. Come to me, all who labour, and are loaded, and I will refreſh you.

29. Take my Yoke on you, and learn of me; ſince I am of a meek and humble Mind; ſo you will find Refreſhment to your Souls.

30. For my Yoke is gentle, and my Load is light.

CHAP. XII.

AT that Time Jeſus went on the Sabbath through the ſtanding Corn; when his Diſciples being hungry, began to pluck the Ears, and eat.

2. Which the Phariſees ſeeing, ſaid to him, Behold thy Diſciples do that which is not lawful to do on the Sabbath.

3. But he anſwered them; Have you not read what David himſelf did, when he was hungry, and thoſe with him?

4. How he entered into the Houſe of God, and did eat the Preſence-bread; which it was not lawful for him to eat, nor thoſe with him, but for the Prieſts only?

5. Or have you not read in the Law, that on the Sabbath the Prieſts in the Temple profane the Sabbath, and are without Crime?

6. Whereas I ſay to you, that there is here one ſuperior to the Temple.

7. Beſides if you had known what is, I would have Mercy, and not Sacrifice; you would not have condemned thoſe without Crime.

8. For the Man is Lord even of the Sabbath.

9. Now departing thence, he went into their Synagogue;

10. And behold there was a Man had a withered Hand: ſo they aſked him thus, Is it lawful to cure on the Sabbath? that they might accuſe him.

11. To whom he ſaid; What Man will there be of you, who having a Sheep, if even that ſhall fall into a Pit on the Sabbath, will not take hold of it, and lift out?

12. How much then does a Man excel a Sheep! So that it is lawful to do well on the Sabbath.

13. Then he ſays to the Man, Stretch forth thy Hand; which he ſtretching, it was reſtored as ſound as the other.

14. Upon this the Phariſees went out, and took Counſel againſt him, how they might deſtroy him.

15. Which Jeſus knowing, went aſide thence; and a great Multitude followed him, all of whom he cured.

16. However he charged them, that they ſhould not make him manifeſt;

17. That it might be fulfilled which was ſpoken by the Prophet Eſaias as follows;

18. Lo my Servant whom I have choſen, my Beloved with whom my Soul is pleaſed; I will put my Spirit upon him, and he ſhall declare Judgment to the Gentiles.

19. He ſhall neither contend, cry out, nor ſhall any one hear his Voice in the Streets.

20. A bruiſed Reed ſhall he not break, nor quench the ſmoaking Flax, till he brings forth Judgment to Victory.

21. Moreover the Gentiles ſhall hope in his Name.

22. Then was brought to him a blind and dumb Man in whom there was a Devil; and he cured him, ſo that the blind and dumb one both ſpoke and ſaw.

23. At which all the Multitude were amazed, and ſaid, Is this the Son of David?

24. Nevertheleſs the Phariſees hearing, ſaid, He does not expel Devils but by Beelzebul the Prince of them.

25. But Jeſus perceiving their Thoughts, ſaid to them: Every Kingdom divided againſt it ſelf, is made deſolate; and every City or Houſe divided againſt it ſelf will not ſtand.

26. Thus if Satan expel Satan, he is divided againſt himſelf; how therefore will his Kingdom ſtand?

27. And if I by Beelzebul expel Devils, by whom do your Children expel *them*? For this reaſon they will be your Judges.

Ver. 26. *good Will*] according as in *Luke* ii. 14. *Eph.* i. 5, 9. *Phil.* i. 15. & ii. 13. 2 *Theſ.* i. 11.

Ver. 27. *none*] For *the Father* is not a *Man*, nor is it in the *Original*.

Ver. 28. *loaded*] *With your Sins and Miſeries*, *Pſa.* xxxii. 4. & xxxviii. 4. *with the Ceremonies of the Law*, *Gal.* v. 1. *Acts* xv. 10. *and with the Traditions of the Phariſees*, *Mat.* xxiii. 4. *Bea. & Len. N.*

Ver. 5. *profane*] By doing the neceſſary Duties of their Profeſſion. Labour being forbid to all, yet to the Prieſts it was permitted, becauſe the Service of the Temple muſt otherwiſe have been interrupted.

Ver. 8. *even*] or *alſo*, which is not extant with divers, and *Mills* ſays is of *Mark* or *Luke*; yet this might formerly be left out for needleſs or improper, as in one *Copy* at *Mark* ii. 28. and might be omitted here but in one at firſt.

Ver. 10. *was a Man*] This Branch is better in the foregoing Ver. *Luke* vi. 6.

Ver. 11. *a*] for *one*, as ſeveral times elſewhere, and one only would make it more valuable; ſee *Doddr.*

Ver. 20. *Victory*] paraphraſtically for *Truth*, *Iſa.* xlii. 3. as the next alſo is omitted and altered, with *choſe* here inſtead of *uphold*, Ver. 18.

Ver. 23. *Is this*] without *not*.

Ver. 24. *Beelzebul*] ſo the *Greek*.

Ver. 25. *perceiving their Thoughts*] not hearing what they ſaid, as alſo by *Luke* xi. 15, 17.

Ver. 27. *Children*] *Diſciples or Country-men*, *Ham.*

28. But

28. But if I by the Spirit of God expel Devils, then the Kingdom of God is come to you.

29. Or how can any one enter into a ſtrong Man's Houſe, and plunder his Goods, except he firſt bind the ſtrong Man? And then he may plunder his Houſe.

30. He who is not with me, is againſt me; and he that does not gather with me, diſperſes.

31. For this reaſon I ſay to you; All Sin and Blaſphemy will be forgiven Men, only the Blaſphemy of the Spirit will not be forgiven them.

32. And whoever ſpeaks a Word againſt the Man, it will be forgiven him; but whoever ſhall ſpeak againſt the Holy Spirit, it will neither be forgiven him in this World, nor in the future.

33. Either make a Tree and its Fruit both good, or make the one and the other both corrupt: for a Tree is known by the Fruit.

34. Offspring of Vipers, how can you ſpeak good Things, who are wicked? For the Mouth ſpeaks from the Abundance of the Heart.

35. A good Man from the good Treaſure of the Heart, puts forth good Things; and a wicked Man from the wicked Treaſure puts forth wicked Things.

36. But I tell you, that every idle Word whatever Men ſhall ſpeak, they will render Account concerning it on the Day of Judgment.

37. For by thy Words thou wilt be juſtified, and by thy Words wilt thou be condemned.

38. Then ſome of the Scribes and Phariſees made anſwer, Maſter, we would ſee a Sign from thee.

39. But he made reply to them: A wicked and adulterous Generation ſeeks for a Sign, and none will be given to it, excepting that of the Prophet Jonas.

40. For according as Jonas was three Days and three Nights in the Belly of the Whale, ſo will the Man be ſo many Days and Nights in the Heart of the Earth.

41. The Men of Nineveh will ariſe in Judgment with this Generation, and condemn it; becauſe they repented at the Preaching of Jonas, and behold one above Jonas is here.

42. The Queen of the South will riſe up in Judgment with this Generation, and condemn it; becauſe ſhe came from the Ends of the Earth to hear the Wiſdom of Solomon, and behold one above Solomon is here.

43. And when the unclean Spirit is gone forth from a Man, he goes through dry Places, ſeeking Refreſhment, and does not find.

44. He then ſays, I will return into my Houſe, whence I came forth; and coming, he finds *it* empty, ſwept and adorned.

45. Then goes he, and takes with him ſeven other Spirits, more wicked than himſelf; and they entering in, dwell there; ſo that the laſt Things of that Man become worſe than the firſt: thus will it alſo be to this wicked Generation.

46. And while he was ſpeaking to the Multitude, behold his Mother and Brethren ſtood without, ſeeking to ſpeak to him.

47. Whereupon one ſaid to him, Behold thy Mother and thy Brethren ſtand without, ſeeking to ſpeak to thee.

48. But he made anſwer to the Perſon that told him, Who is my Mother? And who are my Brethren?

49. Beſides ſtretching forth his Hand towards his Diſciples, he ſaid; Behold my Mother, and my Brethren!

50. For whoſoever ſhall do the Will of my Father who is in Heaven, this is my Brother, and Siſter, and Mother.

CHAP. XIII.

MOREOVER on the ſame Day Jeſus went forth from the Houſe, and ſate down by the Sea.

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but I am apt to think it was literally *Children*, as being innocent, and ſo thought fitter for ſuch a Work.

Ib. *expel* them] which might be only as the *Jews* imagined, or ſometimes real then; this Practice of theirs *Ham.* and *Whit.* ſhew by Quotations from Chriſtian Writers.

Ver. 32. *this World*] A conſiderable Number of *Copies* have it *the World now*, which I think is no better *Greek* than *Engliſh*.

Ib. *nor*] for *neither* muſt not have the ſecond Place.

Ver. 35. *of the Heart*] many *Copies* and *Verſions* are without, ſo that *Mills* ſays it belongs to *Luke*; but then I ſhould think it would have been added twice, as it is there, Ch. vi. 45. however muſt needs think that *his* would have been with it; moreover it is neceſſary and wanting, and might be dropped to make this Part like the latter.

Ver. 46. *his*] but once in *Gr.*

Ver. 47. *to ſpeak to*] *Mills* upon the Faith of two or three *Verſions*, imagines this taken from Ver. 46. poor Conjecture! *Prol.* 388.

Ver. 50. *and*] hereby taking theſe together to be parallel to thoſe in the Ver. before, denoting that ſuch a Perſon was to him as each, and as much as every natural Relation; rather than to enervate it with *or*, as *Doddr.* does.

2. Where a great Multitude were gathered together to him, ſo that he went aboard a Ship, to ſit down; and all the Company ſtood upon the Shoar.

3. To whom he ſpoke many Things in Similitudes as follow: Behold a Sower went forth to ſow.

4. As he was doing this, ſome indeed fell by the Way, ſo that the Fowls came, and eat it up.

5. Other alſo fell in ſtony Places, where it had not much Earth; and preſently ſprung up, becauſe it had not Depth of Earth.

6. However when the Sun roſe, it was ſcorched; and becauſe it had not Root, it withered.

7. Other likewiſe fell in Briers; which came up, and choaked it.

8. Other too fell in good Land, and yielded Fruit, ſome indeed a hundred, ſome ſixty, and ſome thirty-fold.

9. He that has Ears to hear, let him hear.

10. Upon this the Diſciples coming near, ſaid to him, For what reaſon doſt thou ſpeak to theſe People in Similitudes?

11. And he made anſwer to them: Becauſe it is given you, to know the Myſteries of the Kingdom of Heaven; but it is not given to them.

12. For to him who has ſhall be given, and it ſhall abound; but from him who has not, ſhall be taken even what he ſeemingly has.

13. For this reaſon I ſpeak to them in Similitudes; becauſe ſeeing they do not clearly ſee, and hearing they do not hear plainly, nor underſtand.

14. And the Prophecy of Eſaias is fulfilled in them, which ſays; You ſhall hear ſtill, though you will not at all underſtand, and behold ſtill, though you will not at all know.

15. For the Heart of this People is become fat, they hear heavily with the Ears, and wink their Eyes; leſt they ſhould at any time ſee with the Eyes, hear with the Ears, underſtand with the Heart, and when they are converted, I might heal them.

16. But your Eyes are bleſſed, becauſe they ſee; and your Ears, becauſe they hear.

17. For I tell you certainly, that many Prophets and righteous Men deſired to behold the Things which you ſee, and did not ſee; and to hear the Things which you hear, and did not hear.

18. Do you therefore hear the Similitude of the Sower.

19. When any Man hears the Word of the Kingdom, and does not underſtand, the wicked one comes, and catches away what was ſown in his Heart: this is he that was ſown on by the Way.

20. He alſo who was ſown on in ſtony Places, is this that hears the Word, and preſently receives it with Joy.

21. However he has not Root in himſelf, only exiſts for a Time; and there being Affliction or Perſecution for the Word, he is preſently offended.

22. He likewiſe that was ſown on among Briers, is this who hears the Word; and the Care of this World, with the Deceit of Riches, do together choak the Word, ſo that it becomes unfruitful.

23. He too who was ſown on in good Land, is this that hears the Word, and underſtands; who verily bears fruit, and yields, ſome indeed a hundred, ſome ſixty, and ſome thirty-fold.

24. Another Similitude he propounded thus to them: The Kingdom of Heaven is likened to a Man, who ſowed good Seed in his Field.

25. But when Men were aſleep, the Enemy came, and ſowed Cockle amongſt the Wheat, and went away.

26. So when the Blade ſprung forth, and yielded Fruit, then the Cockle alſo appeared.

Ver. 2. *Company*] So I tranſlate the *Gr.* Word when ſing. as *Luke* vi. 17. where it does not mean *Multitude*; but which I render it by when plur. as before in this Ver. where *great Multitudes* may be too many: elſewhere our *Tranſlators* turn it *people*, as Ch. ix. 23, 25.

Ver. 4. *it*] The Pronouns and Articles are indeed plural in the *Original*, but as the Verbs are ſing. and the others too in *Mark* iv. *Luke* viii. I choſe to keep to it here; and ſure we are not to underſtand one *Seed* (or rather *Grain*) only fell here, and another there, the Verb, as I ſaid, being ſingular.

Ver. 5. *preſently ſprung up*] inſtead of taking root down firſt, which it did not for Want of Earth.

Ver. 11. *given you, to know*] The critical Author of *Letters concerning Poetical Tranſlations*, pr. 1739, counts *to give to do a thing* one of the moſt beautiful Expreſſions in all the poetical Language, as in

Give you to level Priam's haughty Tow'rs, Let. 1.

but in the Paſſive as here it may be rather more ſo, and ſee *Rev.* ii. 7.

Ver. 12. *it ſhall*] not *he*.

Ib. *abound*] according as in Ch. xxv. 29. without *more*.

Ib. *from him &c.*] which makes compleat *Engliſh*, and yet anſwers Word for Word to the *Greek*, being the only Way, I ſuppoſe, it is to be done.

Ib. *ſeemingly has*] which plain Senſe requires, and *Luke* viii. 18. confirms.

Ver. 14. *in them*] Several have not the *Gr.* Prepoſition, as the Meaning is the ſame without it.

Ver. 22. *it becomes*] the ſame being thus tranſlated *Mark* iv. 19.

Ver. 25. *Cockle*] well known as injurious to Wheat, ſo that ſome pick it out before that is threſhed.

27. With that the Servants of the Houſholder coming near, ſaid to him, Lord, didſt not thou ſow good Seed in thy Field? Whence therefore has it Cockle?

28. And he anſwered them, Some Enemy has done this. The Servants again aſked him, Wouldeſt thou have us therefore go, and pick it up?

29. To which he ſaid; No, leſt at any time by picking up the Cockle, you ſhould root out the Wheat along with it.

30. Permit both to grow together till Harveſt, and at the Time of Harveſt I will ſay to the Reapers, Pick up the Cockle firſt, and bind it into Bundles, to burn it; but gather together the Wheat into my Barn.

31. Another Similitude he propounded to them as follows; The Kingdom of Heaven is like a Grain of Muſtard, which a Man took, and ſowed in his Field.

32. Which is indeed the leaſt of all Seeds: but when it is grown up is the greateſt of Herbs, nay becomes a Tree; ſo that the Fowls of the Air come, and dwell in the Branches of it.

33. Another Similitude he ſpoke to them, The Kingdom of Heaven is like Leaven, which a Woman took, and hid in three Pecks of Flour, until the whole was leavened.

34. Jeſus ſpoke all theſe Things in Similitudes to the Multitude, and did not ſpeak to them without a Similitude;

35. That it might be fulfilled which was ſpoken thus by the Prophet, I will open my Mouth with Similitudes, utter Things hid from the founding of the World.

36. Then Jeſus leaving the Multitude, went into the Houſe; and his Diſciples came to him, ſaying, Declare to us the Similitude of the Cockle in the Field.

37. He made anſwer to them: The Sower of the good Seed is the Man,

38. And the Field is the World, as alſo the good Seed theſe who are the Sons of the Kingdom, and the Cockle is the Sons of the wicked one,

39. The Enemy likewiſe that ſowed it is the Devil, the Harveſt is the End of the World, and the Reapers are the Angels.

40. According as the Cockle therefore is picked up, and burnt in the Fire; ſo will it be at the End of this World:

41. The Man will ſend his Angels; and they will pick up out of his Kingdom all Things that offend, with thoſe who do Iniquity,

42. And will caſt them into a Hearth of Fire; there Weeping and Gnaſhing of Teeth will be.

43. Then the Righteous will ſhine out as the Sun, in their Father's Kingdom. He that has Ears to hear, let him hear.

44. Again the Kingdom of Heaven is like Treaſure hid in a Field, which a Man finding, hides, and for Joy of it goes, and ſells all that ever he has, and buys that Field.

45. Again the Kingdom of Heaven is like a Man *that* was a Merchant, ſeeking for good Pearls;

46. Who having found one exceeding precious Pearl, went away, and ſold all that ever he had, and bought it.

47. Again the Kingdom of Heaven is like a Net caſt into the Sea, and gathering together ſome *Fiſh* of every Kind;

48. Which, when it was full, they bringing up on the Shoar, and ſitting down, picked the good into Veſſels, but caſt the corrupt out.

49. Thus will it be at the End of the World: the Angels will come forth, and ſeparate the Wicked from among the Righteous:

50. And will caſt them into a Hearth of Fire; there Weeping and Gnaſhing of Teeth will be.

51. Jeſus ſays to them, Have you underſtood all theſe Things? They anſwer him, Yes, Lord.

52. Upon which he replied to them, For this reaſon every Scribe that is taught for the Kingdom of Heaven, is like a Man *that* is a Houſholder, who brings out of his Treaſure new and old Things.

53. At length when Jeſus had made an end of theſe Similitudes, he departed thence.

54. And coming into his own Country, he taught them in their Synagogue; ſo that they were ſurprized, and ſaid; Whence has he this Wiſdom and the powerful Things?

55. Is not this the Carpenter's Son? Is not his Mother called Mary, and his Brethren James, Joſes, Simon and Judas?

Ver. 27. *thy*] not with ſome.

Ver. 28. *Some Enemy*] *Gr. An Enemy Man*, and the *Gen. Verſ.* as I ſince ſee, *Some envious Man.*

Ver. 34. *without*] at that Time.

Ver. 35. *founding*] As the *Gr.* Word muſt ſignify, or equivalent to it. And of what Authority is any Writer's following the *com. Tranſ.* to force ſuch a Meaning on *foundation?* For which that Language has alſo a different Word, as in 1 *Cor.* iii. 10, 11, 12, &c.

Ver. 36. *leaving*] as the *Gr.* is more properly, and the Senſe as much or more than *ſent away*; ſee *Scott's Note.*

Ver. 37. *Sower*] A Participle in the *Gr.* and not to be made the preſent Tenſe, Ver. 39.

Ver. 51. *Jeſus ſays to them*] *Mills* pretends, the following being a little too abrupt, this was put for the ſake of Perſpicuity, but he adds, *before the Times of Chryſoſtome*; ſo then we may beſt ſuppoſe by *Matthew* himſelf, notwithſtanding four or five have dropped it, and perhaps long after.

Ver. 55. *his Brethren*] *Couſins*, according to *Hammond*, *&c.* which this Word in *Scripture* is uſed for. But let us compute, their Mother being named *Mary*, Ch. xxvii. 56.

[56. And

56. And are not his Sisters all with us? Whence therefore has he all these Things?

57. So they were offended at him. But Jesus said to them, A Prophet is not without Honour, excepting in his own Country, and in his own House.

58. And he did not do many powerful Things there, by reason of their Unbelief.

CHAP. XIV.

AT that Time Herod the Tetrarch heard the News of Jesus.

2. Whereupon he said to his Servants, This is John the Baptizer, he is risen from the Dead, and for this reason powerful Things operate in him.

3. For Herod had taken hold of John, and bound him, and put in Prison, by reason of Herodias the Wife of his Brother Philip.

4. For John said to him, It is not lawful for thee to have her.

5. And he being minded to kill him, was afraid of the Company, because they regarded him as a Prophet.

6. But when Herod's Birth-day was kept, the Daughter of Herodias danced in the midst *of them*, and pleased Herod.

7. He thereupon professed with an Oath, to give her whatever she should ask for.

8. And when she had been instructed before by her Mother, she said, Give me the Head of John the Baptizer, here on a Plate.

9. At which the King, sorry as he was, did by reason of the Oath, and of those who were sitting together, command it should be given.

10. Accordingly he sent, and had John beheaded in the Prison.

11. Moreover his Head was brought on a Plate, and given to the Maid; which she brought to her Mother.

12. And his Disciples coming thither, took up the Body, and buried it; then they came, and told Jesus.

13. Which Jesus hearing, departed thence in a Ship into a desart Place privately; this when the Multitude heard, they followed him on Foot from the Cities.

14. Upon that Jesus going out, saw much Company, and was moved with Affection to them, and cured their Sick.

15. At length when it was Evening, his Disciples came to him, saying, It is a desart Place, and the Hour is now past; send the Multitude away, that they may go hence into the Villages, and buy themselves Meat.

16. But Jesus answered them, They have no Need to go away; do ye give them *some* to eat.

17. And they say to him, We have none here, excepting five Loaves, and two Fishes.

18. Yet he replied, Bring these hither to me.

19. Next when he had commanded the Multitude to sit down on the Grass, taking the five Loaves and two Fishes, he looked up to Heaven, and blessed; then breaking, gave the Loaves to the Disciples, and they to the Multitude.

20. Who all did eat, and were filled: nay they took up what was over and above of Fragments twelve Baskets full.

21. Now those who eat were about five thousand Men, beside Women and Children.

22. Jesus then presently compelled his Disciples to go aboard a Ship, and to go before him to the farther Side, whilst he sent the Multitude away.

Mark xv. 40, 47. and she the Sister of *Jesus*'s Mother, *John* xix. 25. how is it possible they could be his Brothers in the primary Meaning? see also *Luke* xxiv. 18. *John* xix. 25. And what *Whithy* pleads here so speciously to the contrary, is big with Absurdity: for their Mother being the Wife of *Joseph* before the *Virgin Mary*, they would not be Sisters by being his Wives, nor by Birth, as having the same Name, nay in Opposition to both these Things, they were then living together; and what he pitches on, for their Mother and the Mother of *Jesus* to be one Person, carries its own Improbability with it, and their Mother being put so often not first, Ch. xxvii. 56, 61. & xxviii. 1. *Mark* xv. 40, 47. & xvi. 1. &c. as the Mother of *Jesus* is, *John* xix. 25, 26. and for the three Women in Ch. xxvii. 56. *Mark* xv. 40. & *John* xix. 25. to be the same, *Mary*, *Salome*, &c. must be but one, and the Mother of *Zebedee*'s Children be the Wife of *Cleophas*. Would it be related in such a strange confused Manner?

Ver. 2. *powerful Things operate*] *West. these mighty powers exert themselves*; as if the *powers* were *animate Beings*, with *these* added as the very *Scripture*.

Ver. 3. *Philip*] rejected by *Mills* on the Faith of two only, when he had thought otherwise.

Ver. 8. *when*] as in *Mark* vi. 24.

Ver. 9. *by reason of the Oath*] *Wesley* in his *Explanatory Notes upon the New Test.* 2d and best *Edit.* has to it, *So he murdered an innocent Man, from mere Tenderness of Conscience!* But whatever other Motive of Conscience he might have, from Bigotry or Mistake, it appears to be different from *Tenderness*, as that is from *Murder*; and that it was not *mere Tenderness*, the next Words shew.

Ver. 10. *had John beheaded*] which *Josephus* tells of, *Antiq.* B. 18. Ch. 7.

Ver. 13. *privately*] so translated Chap. xxiv. 3.

Ib. *followed*] Both *Ham.* and *Whit.* say, *took a compass by Land*, but it was rather *went a nearer Way* as at *Mark* vi. 33.

Ver. 19. *gave the Loaves*] The Fishes, I suppose, are not mentioned here, being not broke, but probably cut; besides being done perhaps separately, *Mark* vi. 41.

Ver. 21. *about*] This, says *Mills*, is *Luke*'s, not *Matthew*'s, *Pr.* 1246. though he has no *Copy*, nor Author without it, and only the *Syr. Transl.* trusting also to the *Lat.* of that; yet he might have added *Vulg. Pers.* and *Arab.*

23. Which

23. Which when he had done, he went up on a Mountain privately to pray; and it being Evening, he was there alone.

24. But the Ship was already in the midſt of the Sea, toſſed about by the Waves: for the Wind was contrary.

25. And in the fourth Watch of the Night Jeſus went away to them, walking on the Sea.

26. This the Diſciples ſeeing, were troubled, ſaying, It is an Apparition; and cried out for Fear.

27. Whereas Jeſus ſpoke to them as follows, Take courage, it is I, do not fear.

28. And Peter made anſwer to him, Lord, if it be thou, command me to come to thee on the Water.

29. He accordingly ſaid, Come. So Peter went down from the Ship, and walked on the Water to come to Jeſus.

30. But ſeeing the Wind was ſtrong, he feared; and beginning to ſink, cried out thus, Lord, ſave me.

31. And preſently Jeſus ſtretching forth the Hand, took hold of him, and ſaid to him, Thou of little Faith, for what didſt thou doubt?

32. Beſides when they went aboard the Ship, the Wind ceaſed.

33. Upon which thoſe in the Ship came, and worſhipped him, ſaying, Truly thou art the Son of God.

34. At laſt paſſing over, they came into the Country of Genneſaret.

35. The Men alſo of that Place knowing him, ſent into that whole Region round about, and they brought to him all who were ill,

36. And beſought him, that theſe might only touch the Skirt of his Garment; and whoever touched, became ſafely well.

CHAP. XV.

THEN there came to Jeſus from Jeruſalem Scribes and Phariſees, who ſaid,

2. For what reaſon do thy Diſciples tranſgreſs the Tradition of the Elders? For they waſh not their Hands when they eat Victuals.

3. But he made anſwer to them: For what reaſon do you alſo tranſgreſs the Commandment of God by your Tradition?

4. For God commanded thus, Honour thy Father and Mother; and, Let him who curſes Father or Mother be quite put to Death.

5. Yet you ſay; Whoever ſhall tell Father or Mother, Whatſoever thou mighteſt be profited with by me is a Gift;

6. He may then not honour his Father or his Mother at all: ſo you have repealed the Commandment of God by your Tradition.

7. O Hypocrites, Eſaias propheſied well concerning you as follows;

8. This People come nigh me with their Mouth, and honour me with the Lips, but their Heart is far from me;

9. Thus they worſhip me in vain, teaching the Doctrines, the Commandments of Men.

10. Moreover he called thither the Company, and ſaid to them; Hear, and underſtand:

11. Not what enters into the Mouth pollutes a Man; but that which comes out thence, does it.

12. His Diſciples then coming, ſaid to him, Doſt thou know that the Phariſees at hearing the Speech were offended?

13. But he made anſwer; Every Plantation which my heavenly Father has not planted, will be rooted up.

14. Let them alone; they are blind Guides of the Blind: and if a blind Perſon guide a blind one, both will fall into a Pit.

15. Nevertheleſs Peter made reply to him, Declare to us this Similitude.

16. And Jeſus rejoined; Are you yet alſo ſimple?

17. Do not you yet underſtand, that every Thing which enters into the Mouth, goes into the Belly, and is caſt forth into the Vault?

Ver. 33. *came*] ſeems thruſt in, quoth *Mills*, for the ſake of more copious Explanation, *Pr.* 1466. but not with the *Ethiop.* only wanting it, as in *Whitby*'s *Exam.* L. ii. 2.

Ver. 35. *knowing him*] as *Mark* vi. 54.

Ib. *they brought*] not thoſe who ſent, *Mark* vi. ult.

Ver. 4. *commanded thus*] This *Mills* would have a Comment for [ſaid,] the true *Reading* which a few retain, *Prol.* 389. when he thought before, as I incline to do ſtill, that was taken from *Mark* vii. 10. for what Explanation does *ſaid* want? And why any more here than in *Mark?* Why not made both alike, if they were ſo at firſt? Moreover he quoted *commanded* only in the Place of *ſpoke*, in his *Note*.

Ib. *thy*] ſeveral are without, but *Whitby* vindicates it in *Examen*, Lib. ii. C. 2. and in his *Annot.* between Ver. 13 and 14. of *Edit.* 4. yet as to his ſaying *Mills* rejects it, no ſuch Thing appears.

Ver. 5. *Whatſoever*] as if he ſhould ſay, *Whatever I can ſpare, I have given to a religious Uſe.*

Ib. *a Gift*] *to God* added *Ptolemy*, whoſe Time *Cave* places A. D. 150; and ſo in the next Ver. by Addition *the Tradition of your Elders*, *Epiphan. Hæres.* N°. 3, &c.

Ver. 8. *come nigh me with their Mouth, and*] wanting with ſome, though it does not ſtand together in the *Gr.* The Citation is from *Iſa.* xxix. 13. and is thus *Mark* vii. 6. to which latter I ſuppoſe it left out to be conformable, notwithſtanding *Mills* puts it for an Addition in our *Bibles*; ſee *Whitby* as at Ver. 4.

Ver. 9. *teaching the Doctrines*] as appears by the *Tranſ.* of the *Septuag.* whence this is taken, which has *and* between *Doctrines* and *Commandments*.

Ver. 13. *Plantation*] as *Hammond*, *&c.* render it, and he ſays it ſignifies not one ſingle Plant; nay ſince it means the *Phariſees*, Ver. 12, 14. that is requiſite.

Ver. 17. *not yet*] How much eaſier is it to ſuppoſe οὔπω ſhrunk to οὖ, or *nondum* to *non* in ſome *Copy*, making only *not*; than with *Mills*, that the latter was firſt, and the former crept in from Chap. xvi. 9.

18. Whereas the Things which go out of the Mouth, come out of the Heart; and thoſe pollute a Man.

19. For out of the Heart come wicked Reaſonings, Slaughters, Adulteries, Whoredoms, Thefts, falſe Evidences, Blaſphemies.

20. Theſe are the Things that pollute a Man; but to eat with Hands unwaſhed does not.

21. Afterwards Jeſus going out thence, withdrew into the Parts of Tyre and Sidon.

22. And behold a Canaanite Woman coming forth from thoſe Borders, cried out to him, as follows, Have mercy upon me, Lord, Son of David, the Devil has poſſeſſion of my Daughter grievouſly.

23. However he did not anſwer her a Word; whereupon his Diſciples coming near, thus intreated him, Send her away, ſince ſhe cries after us.

24. But he made anſwer, I am not ſent but to the loſt Sheep of the Family of Iſrael.

25. Upon this ſhe coming, worſhipped him and ſaid, Lord, help me.

26. He again made anſwer, It is not well to take the Children's Bread, and throw to Puppies.

27. Yet ſhe replied, Yes, Lord; foraſmuch as Puppies eat of the Crumbs that fall from the Table of their Maſters.

28. Then Jeſus gave anſwer to her, O Woman, thy Faith is great; let it be to thee as thou wilt. Accordingly her Daughter was healed from that Hour.

29. And Jeſus departing thence, came nigh the Sea of Galilee, and going up on a Mountain, ſate down there.

30. Where a great Multitude came to him, having with them Lame, Blind, Dumb, Cripples and many others, whom they put down at the Feet of Jeſus, and he cured them.

31. So that the Multitude wondered, at ſeeing the Dumb ſpeak, the Cripples ſound, the Lame walk, and the Blind ſee; and glorified the God of Iſrael.

32. Jeſus alſo calling thither his Diſciples, ſaid, I am moved with Affection to the Company, beauſe they have remained with me now three Days, and have Nothing to eat; and I will not ſend them away faſting, leſt they ſhould any time faint in the Way.

33. At which his Diſciples ſay to him, Whence ſhould we have ſo much Bread in the Wilderneſs, that may fill ſo great a Company?

34. And Jeſus enquires of them, How many Loaves have you? To which they anſwered, Seven, and a few little Fiſhes.

35. So he commanded the Multitude to ſit down on the Ground.

36. Next he took the ſeven Loaves and the Fiſhes, and giving Thanks, broke, and gave to his Diſciples; and the Diſciples to the Company.

37. Who did all eat, and were filled; nay they took up of the Fragments that were over and above ſeven Baſkets full.

38. Now thoſe that eat were four thouſand Men, beſide Women and Children.

39. At laſt ſending away the Multitude, he went into a Ship, and came into the Borders of Magdala.

CHAP. XVI.

WHITHER ſome Phariſees and Sadducees came, who tempting, aſked him to ſhew them a Sign from Heaven.

2. And he made anſwer to them; It being Evening, you ſay, It will be fair Weather; for the Sky is red:

3. And at Morning, There will be a Tempeſt to Day; for the Sky is red and louring. You Hypocrites, know indeed how to judge of the Face of the Heaven; but can you not of the Signs of the Times?

4. A wicked and adulterous Generation ſeeks for a Sign, and no Sign will be given to it, excepting the Sign of the Prophet Jonas. Thus did he leave them, and went away.

5. And his Diſciples being come to the farther Side, had forgot to take Bread.

6. Now Jeſus ſaid to them, See, and take heed of the Leaven of the Phariſees and Sadducees.

7. With that they reaſoned thus among themſelves, It is becauſe we did not take Bread.

8. Which Jeſus knowing, ſaid to them; Why do ye reaſon among your ſelves, you of little Faith, becauſe you did not take Bread?

9. Do ye not yet underſtand, nor remem-

Ver. 26. *well*] *Mills* would have this added, merely becauſe *Tertullian* quotes ſo, though the Expreſſion is imperfect without, *Prol.* 395.

Ver. 27. *Yes*] as Ch. v. 37. and elſewhere; ſo *Scott* tranſlates it.

Ver. 30. *Multitude*] as in the next Verſe.

Ib. *Dumb*] rejected by *Mills*, though wanting only in one very bad *Copy*, *Prol.* 1278.

Ver. 31. *the Cripples ſound*] This has been thought added in, becauſe not in the *old Lat. &c.* but might be miſſed there out of four Expreſſions alike; and as it ſeems neceſſary, to accord with Ver. 30. it may beſt be aſcribed to *Mat.* himſelf, or the Holy Spirit.

Ver. 3. *Hypocrites*] *Mills* ſays is of *Luke*, being not with a few; for which ſee *Whitby's Examen.* and *Annot.*

Ib. *know how*] not *can*, and the like *Luke* xii. 56.

Ib. *to judge of*] as the *Gr.* ſignifies, and the Senſe requires.

Ver. 8. *take*] the ſame Word as in the Ver. before, beſides ſome *various Reading*, and that not *brought*.

ber the five Loaves of the five thouſand; and how many Baſkets you took?

10. Nor the ſeven Loaves of the four thouſand, and how many Baſkets you took?

11. How do ye not underſtand, that I did not ſpeak to you concerning Bread, *but* to take heed of the Leaven of the Phariſees and Sadducees.

12. Then they underſtood, that he did not ſpeak to take heed of the Leaven of Bread, but of the Doctrine of the Phariſees and Sadducees.

13. Afterwards Jeſus coming into the Parts of Ceſarea Philippi, aſked his Diſciples as follows, Who do Men ſay that I the Man am?

14. And they ſaid, Some indeed, John the Baptizer; others, Elias; and the reſt, Jeremias, or one of the Prophets.

15. He enquires of them, But who do ye ſay that I am?

16. And Simon Peter made anſwer, Thou art Chriſt, the Son of the Living God.

17. Upon which Jeſus made reply to him; Thou art bleſſed, Simon Bar-jona; ſince Fleſh and Blood has not revealed to thee, but my Father who is in Heaven.

18. And I alſo tell thee, that thou art Peter, and on this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.

19. Nay I will give thee the Keys of the Kingdom of Heaven: ſo that whatever thou ſhalt bind on the Earth, will be bound in Heaven; and whatever thou ſhalt let looſe on the Earth, will be let looſe in Heaven.

20. Then he commanded his Diſciples, that they ſhould tell Nobody that he was Jeſus Chriſt.

21. Thenceforth Jeſus began to ſhew his Diſciples, that he muſt go to Jeruſalem, and ſuffer many Things from the Elders, high Prieſts, and Scribes, as alſo be killed, and the third Day be raiſed up.

22. At this Peter taking him aſide, began to rebuke him thus, Let there be mercy to thee, Lord; this ſhall not at all be to thee.

23. But he turned, and ſaid to Peter, Begone behind me, Satan, thou art an Offence to me; ſince thou doſt not mind the Things of God, but thoſe of Men.

24. Jeſus then ſaid to his Diſciples; If any one would come after me, let him deny himſelf, and take up his Croſs, and follow me.

25. For whoever would ſave his Life, will loſe it; and whoever ſhall loſe his Life for my ſake, will find it.

26. For what Profit would it be to a Man, if he ſhould gain the whloe World, but ſuffer the Loſs of his Soul? Or what ſhall a Man give for the Exchange of his Soul?

27. For the Man will come in the Glory of his Father, with his Angels; and then will render to each according to his Deeds.

28. I tell you certainly, There are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Man coming in his Kingdom.

CHAP. XVII.

AND after ſix Days Jeſus takes Peter, and James, with his Brother John, and brings them up on a high Mountain privately.

2. Where he was transformed before them, ſo that his Face ſhone like the Sun, and his Cloaths became as white as Light.

3. Moreover behold Moſes and Elias appeared to them, talking together with him.

4. Upon this Peter expreſſed himſelf thus to Jeſus, Lord, it is well that we ſhould be here: if thou wilt, let us make here three Tabernacles, one for thee, one for Moſes, and one for Elias.

5. While he was ſpeaking, behold a bright Cloud overſhadowed them; and lo a Voice out of the Cloud ſaid, This is my beloved Son, with whom I am pleaſed; hear him.

Ver. 12. *not*] This being diſplaced after the Verb, makes a doubtful Senſe in the *com. Eng.*

Ver. 13. *Who*] *Whom* being ungrammatical.

Ver. 18. *this Rock*] to which the foregoing divine Revelation is a more concurrent and valid Antecedent, than the Faith of it not mentioned. And if the *Papiſt*, who pretends it is *Peter*, aſks why he is named, if not to be this Rock; I anſwer with an open Countenance, which numerous parallel Inſtances in *Holy Writ* will ſecure to me, that it may well be by the Figure *Paronomaſia* thus, Thou art *Petros* (*Gr.*) and on this *Petra*, *Rock*, &c.

Ver. 20. *Jeſus*] the Criticks diſcard, ſeveral *Copies*, *Verſions*, and *Authors* being without it; as *Mills* does, for its not being at Ver. 16. *Pr.* 674. whereas that yields a contrary Reaſon to me, that it was ſuppreſs'd here becauſe not there, and becauſe he was known to be *Jeſus*; and what ſhould it be added for?

Ver. 22. *mercy*] according as the *Gr.* ſignifies, and Nothing of *far from*: ſo *Scott* tranſlates, *Mercy* on *thee*.

Ver. 23. *turned*] viz. from *Peter*, according to *Mark* viii. 33. who was thereby behind him.

Ver. 28. *his Kingdom*] the Eſtabliſhment of the Goſpel, by the demoliſhing of the Jewiſh Government and Sacrifices, which ceaſed at the Deſtruction of *Jeruſalem* and the Temple, A. D. 70. till after which the *Apoſtle John* lived, and ſome other or others then preſent might; ſee both *Ham.* and *Whit.* here; but *Wall* ſays, *This was fulfilled ſix Days after*, *Crit. Notes*, pr. 1730.

Ver. 1. *ſix Days*] whole ones, excluſive of the two on which thoſe Things were done, *Luke* ix. 28.

Ib. *Mountain*] ſuppoſed to be *Tabor*, the fine Deſcription of which ſee on *Judg.* iv. 12. where are three Grottoes made to repreſent the three Tabernacles which *Peter* propoſed to make.

6. Which

18. Whereas the Things which go out of the Mouth, come out of the Heart; and thoſe pollute a Man.

19. For out of the Heart come wicked Reaſonings, Slaughters, Adulteries, Whoredoms, Thefts, falſe Evidences, Blaſphemies.

20. Theſe are the Things that pollute a Man; but to eat with Hands unwaſhed does not.

21. Afterwards Jeſus going out thence, withdrew into the Parts of Tyre and Sidon.

22. And behold a Canaanite Woman coming forth from thoſe Borders, cried out to him, as follows, Have mercy upon me, Lord, Son of David, the Devil has poſſeſſion of my Daughter grievouſly.

23. However he did not anſwer her a Word; whereupon his Diſciples coming near, thus intreated him, Send her away, ſince ſhe cries after us.

24. But he made anſwer, I am not ſent but to the loſt Sheep of the Family of Iſrael.

25. Upon this ſhe coming, worſhipped him and ſaid, Lord, help me.

26. He again made anſwer, It is not well to take the Children's Bread, and throw to Puppies.

27. Yet ſhe replied, Yes, Lord; foraſmuch as Puppies eat of the Crumbs that fall from the Table of their Maſters.

28. Then Jeſus gave anſwer to her, O Woman, thy Faith is great; let it be to thee as thou wilt. Accordingly her Daughter was healed from that Hour.

29. And Jeſus departing thence, came nigh the Sea of Galilee, and going up on a Mountain, ſate down there.

30. Where a great Multitude came to him, having with them Lame, Blind, Dumb, Cripples and many others, whom they put down at the Feet of Jeſus, and he cured them.

31. So that the Multitude wondered, at ſeeing the Dumb ſpeak, the Cripples ſound, the Lame walk, and the Blind ſee; and glorified the God of Iſrael.

32. Jeſus alſo calling thither his Diſciples, ſaid, I am moved with Affection to the Company, beauſe they have remained with me now three Days, and have Nothing to eat; and I will not ſend them away faſting, leſt they ſhould any time faint in the Way.

33. At which his Diſciples ſay to him, Whence ſhould we have ſo much Bread in the Wilderneſs, that may fill ſo great a Company?

34. And Jeſus enquires of them, How many Loaves have you? To which they anſwered, Seven, and a few little Fiſhes.

35. So he commanded the Multitude to ſit down on the Ground.

36. Next he took the ſeven Loaves and the Fiſhes, and giving Thanks, broke, and gave to his Diſciples; and the Diſciples to the Company.

37. Who did all eat, and were filled; nay they took up of the Fragments that were over and above ſeven Baſkets full.

38. Now thoſe that eat were four thouſand Men, beſide Women and Children.

39. At laſt ſending away the Multitude, he went into a Ship, and came into the Borders of Magdala.

CHAP. XVI.

WHITHER ſome Phariſees and Sadducees came, who tempting, aſked him to ſhew them a Sign from Heaven.

2. And he made anſwer to them; It being Evening, you ſay, It will be fair Weather; for the Sky is red:

3. And at Morning, There will be a Tempeſt to Day; for the Sky is red and louring. You Hypocrites, know indeed how to judge of the Face of the Heaven; but can you not of the Signs of the Times?

4. A wicked and adulterous Generation ſeeks for a Sign, and no Sign will be given to it, excepting the Sign of the Prophet Jonas. Thus did he leave them, and went away.

5. And his Diſciples being come to the farther Side, had forgot to take Bread.

6. Now Jeſus ſaid to them, See, and take heed of the Leaven of the Phariſees and Sadducees.

7. With that they reaſoned thus among themſelves, It is becauſe we did not take Bread.

8. Which Jeſus knowing, ſaid to them; Why do ye reaſon among your ſelves, you of little Faith, becauſe you did not take Bread?

9. Do ye not yet underſtand, nor remem-

Ver. 26. *well*] *Mills* would have this added, merely becauſe *Tertullian* quotes ſo, though the Expreſſion is imperfect without, *Prol.* 395.

Ver. 27. *Yes*] as Ch. v. 37. and elſewhere; ſo *Scott* tranſlates it.

Ver. 30. *Multitude*] as in the next Verſe.

Ib. *Dumb*] rejected by *Mills*, though wanting only in one very bad *Copy*, *Prol.* 1278.

Ver. 31. *the Cripples ſound*] This has been thought added in, becauſe not in the *old Lat. &c.* but might be miſſed there out of four Expreſſions alike; and as it ſeems neceſſary, to accord with Ver. 30. it may beſt be aſcribed to *Mat.* himſelf, or the Holy Spirit.

Ver. 3. *Hypocrites*] *Mills* ſays is of *Luke*, being not with a few; for which ſee *Whitby's Examen.* and *Annot.*

Ib. *know how*] not *can*, and the like *Luke* xii. 56.

Ib. *to judge of*] as the *Gr.* ſignifies, and the Senſe requires.

Ver. 8. *take*] the ſame Word as in the Ver. before, beſides ſome *various Reading*, and that not *brought*.

ber the five Loaves of the five thouſand, and how many Baſkets you took?

10. Nor the ſeven Loaves of the four thouſand, and how many Baſkets you took?

11. How do ye not underſtand, that I did not ſpeak to you concerning Bread, *but* to take heed of the Leaven of the Phariſees and Sadducees.

12. Then they underſtood, that he did not ſpeak to take heed of the Leaven of Bread, but of the Doctrine of the Phariſees and Sadducees.

13. Afterwards Jeſus coming into the Parts of Ceſarea Philippi, aſked his Diſciples as follows, Who do Men ſay that I the Man am?

14. And they ſaid, Some indeed, John the Baptizer; others, Elias; and the reſt, Jeremias, or one of the Prophets.

15. He enquires of them, But who do ye ſay that I am?

16. And Simon Peter made anſwer, Thou art Chriſt, the Son of the Living God.

17. Upon which Jeſus made reply to him; Thou art bleſſed, Simon Bar-jona; ſince Fleſh and Blood has not revealed to thee, but my Father who is in Heaven.

18. And I alſo tell thee, that thou art Peter, and on this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.

19. Nay I will give thee the Keys of the Kingdom of Heaven: ſo that whatever thou ſhalt bind on the Earth, will be bound in Heaven; and whatever thou ſhalt let looſe on the Earth, will be let looſe in Heaven.

20. Then he commanded his Diſciples, that they ſhould tell Nobody that he was Jeſus Chriſt.

21. Thenceforth Jeſus began to ſhew his Diſciples, that he muſt go to Jeruſalem, and ſuffer many Things from the Elders, high Prieſts, and Scribes, as alſo be killed, and the third Day be raiſed up.

22. At this Peter taking him aſide, began to rebuke him thus, Let there be mercy to thee, Lord; this ſhall not at all be to thee.

23. But he turned, and ſaid to Peter, Begone behind me, Satan, thou art an Offence to me; ſince thou doſt not mind the Things of God, but thoſe of Men.

24. Jeſus then ſaid to his Diſciples; If any one would come after me, let him deny himſelf, and take up his Croſs, and follow me.

25. For whoever would ſave his Life, will loſe it; and whoever ſhall loſe his Life for my ſake, will find it.

26. For what Profit would it be to a Man, if he ſhould gain the whloe World, but ſuffer the Loſs of his Soul? Or what ſhall a Man give for the Exchange of his Soul?

27. For the Man will come in the Glory of his Father, with his Angels; and then will render to each according to his Deeds.

28. I tell you certainly, There are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Man coming in his Kingdom.

CHAP. XVII.

AND after ſix Days Jeſus takes Peter, and James, with his Brother John, and brings them up on a high Mountain privately.

2. Where he was transformed before them, ſo that his Face ſhone like the Sun, and his Cloaths became as white as Light.

3. Moreover behold Moſes and Elias appeared to them, talking together with him.

4. Upon this Peter expreſſed himſelf thus to Jeſus, Lord, it is well that we ſhould be here: if thou wilt, let us make here three Tabernacles, one for thee, one for Moſes, and one for Elias.

5. While he was ſpeaking, behold a bright Cloud overſhadowed them; and lo a Voice out of the Cloud ſaid, This is my beloved Son, with whom I am pleaſed; hear him.

Ver. 12. *not*] This being diſplaced after the Verb, makes a doubtful Senſe in the *com. Eng.*

Ver. 13. *Who*] *Whom* being ungrammatical.

Ver. 18. *this Rock*] to which the foregoing divine Revelation is a more concurrent and valid Antecedent, than the Faith of it not mentioned. And if the *Papiſt*, who pretends it is *Peter*, aſks why he is named, if not to be this Rock; I anſwer with an open Countenance, which numerous parallel Inſtances in *Holy Writ* will ſecure to me, that it may well be by the Figure *Paronomaſia* thus, Thou art *Petros* (*Gr.*) and on this *Petra*, *Rock*, &c.

Ver. 20. *Jeſus*] the Criticks diſcard, ſeveral *Copies*, *Verſions*, and *Authors* being without it; as *Mills* does, for its not being at Ver. 16. *Pr.* 674. whereas that yields a contrary Reaſon to me, that it was ſuppreſs'd here becauſe not there, and becauſe he was known to be *Jeſus*; and what ſhould it be added for?

Ver. 22. *mercy*] according as the *Gr.* ſignifies, and Nothing of *far from*: ſo *Scott* tranſlates, *Mercy* on *thee*.

Ver. 23. *turned*] viz. from *Peter*, according to *Mark* viii. 33. who was thereby behind him.

Ver. 28. *his Kingdom*] the Eſtabliſhment of the Goſpel, by the demoliſhing of the Jewiſh Government and Sacrifices, which ceaſed at the Deſtruction of *Jeruſalem* and the Temple, A. D. 70. till after which the *Apoſtle John* lived, and ſome other or others then preſent might; ſee both *Ham.* and *Whit.* here; but *Wall* ſays, *This was fulfilled ſix Days after*, *Crit. Notes*, pr. 1730.

Ver. 1. *ſix Days*] whole ones, excluſive of the two on which thoſe Things were done, *Luke* ix. 28.

Ib. *Mountain*] ſuppoſed to be *Tabor*, the fine Deſcription of which ſee on *Judg.* iv. 12. where are three Grottoes made to repreſent the three Tabernacles which *Peter* propoſed to make.

6. Which his Diſciples hearing, fell on their Face, and were exceedingly afraid.

7. But Jeſus came near, and touching them, ſaid, Riſe up, and be not afraid.

8. When looking up, they ſaw none, excepting Jeſus only.

9. And as they came down from the Mountain, Jeſus commanded them as follows, Tell the Sight to Nobody, until the Man ſhall ariſe from the Dead.

10. With that his Diſciples thus asked him, Why then do the Scribes ſay, that Elias muſt come firſt?

11. And Jeſus made anſwer to them; Elias indeed comes firſt, and will reſtore all Things.

12. But I ſay to you, that Elias is come already, and they knew him not, but did to him whatever they would: ſo alſo the Man will ſuffer from them.

13. Then the Diſciples underſtood, that he ſpoke to them concerning John the Baptizer.

14. And when they were come to the Company, there came to him a Man, who kneeled down to him, and ſaid;

15. Lord, have mercy upon my Son; becauſe he is lunatick, and ſuffers grievouſly: for often he falls into the Fire, and often into the Water.

16. So I brought him to thy Diſciples, and they could not cure him.

17. But Jeſus made him anſwer, O unbelieving and perverſe Generation, how long ſhall I be with you? How long ſhall I bear with you? Bring him hither to me.

18. And when Jeſus rebuked the Devil, he went out from him; ſo that the Lad was cured from that Hour.

19. Then the Diſciples coming to Jeſus privately, ſaid, For what reaſon could not we expel him?

20. Whom Jeſus anſwered; By reaſon of your Unbelief: for I tell you certainly, If you have Faith as a Grain of Muſtard, you may ſay to this Mountain, Depart hence thither, and it will depart; nay Nothing will be impoſſible to you.

21. This Kind notwithſtanding does not go forth, but by Prayer and Faſting.

22. Now while they were converſant in Galilee, Jeſus ſaid to them, The Man is about to be delivered up into the Power of Men;

23. Who will kill him, and he will be raiſed up the third Day: upon which they were exceedingly grieved.

24. Afterwards they being come to Capernaum, thoſe who took the Tax came to Peter, and enquired, Does not your Maſter pay the Tax?

25. He ſays, Yes. But when he was entered into the Houſe, Jeſus prevented him, ſaying, What doſt thou think, Simon? Of whom do the Kings of the Earth take Revenue or Tribute? Of their Subjects, or of Strangers?

26. Peter ſays to him, Of Strangers. Jeſus replies to him; Then the Subjects are free.

27. Yet that we may not offend them, go to the Sea, and caſt a Hook, and take up the Fiſh which firſt comes up; then opening his Mouth, thou wilt find a Statēr; that take, and give to them for me and thee.

CHAP. XVIII.

IN the ſame Hour the Diſciples came to Jeſus, ſaying, Who indeed is greateſt in the Kingdom of Heaven?

Ver. 11. *comes*] the preſ. Tenſe, and as the next Ver. requires.

Ib. *firſt*] *has crept in*, ſays *Mills*, *from Ver.* 10. *Prol.* 395. much more probable that ſome one omitted it, whom a few followed that have it not, becauſe the Repetition might be ſpared, but is not ſo agreeable to the Genius of the *Sacred Writings*.

Ib. *will reſtore*] hereafter, by what he has done.

Ver. 14. *they were come to the Company*] Three or four having *he* for *they*, but in a different Manner; *Mills* diſplays his Skill to ſhew that to be *quite right*, from *Mar.* ix. yet does not prove that *Peter*, *James*, and *John* were there before *Jeſus*, or were thoſe *Diſciples* or Part of them mentioned Ver. 14. and the contrary ſeems apparent; however if ſo, this does not ſay they came together: ſo that the *preſ. Reading* may, and ought to ſtand good, by the Multitude of Votes.

Ver. 17. *unbelieving*] *faithleſs*, like *faithful* being of different Uſe, and this ſuitable to that in Ver. 20.

Ver. 20. *may*] See *Scott's Note*.

Ib. *thither*] as tranſlated elſewhere; ſee *Scott*.

Ver. 21. This Verſe being not in one *Copy* and 2 *Verſions*, *Mills* ſays it is only of *Mark* ix. 29. but that does not appear likely, becauſe it is different; and for farther Anſw. ſee in *Whitby's Exam.*

Ib. *Kind*] Some *Tranſlators*, particularly *Beza*, add *of Devils*; ſee Ch. xii. 45. This *Guyſe* ſeems not to have known, as he argues for its being *of Faith*, not of *Miracles*; neither of which ſuits with *go out*. And this appears plainly by *Mark* ix. 28, 29, where the other are not mentioned, and may be here as in a Parentheſis.

Ver. 22. *delivered up*] by which it is moſt reaſonable to render it, ſays *Hammond*.

Ver. 23. *upon which they were exceedingly grieved*] *Mills* counted a *Comment*, being not in 3 *Copies*, *Pr.*1499. *Whitby* ſays 2, miſtaking *Cypr.* a Copy from *Cyprus* for *Cyprian* I ſuppoſe, whoſe Anſw. ſee.

Ver. 27. *Statēr*] The Name of a Piece of Money containing the Weight of four Drachmas.

Ver. 1. *ſaying*] not to him, but one to another, *Mark* ix. 33, 34. *Luke* ix. 46. ſo *Whitby*.

2. Upon this Jeſus called thither a little Child, and ſet him in the midſt of them,

3. And ſaid: I tell you certainly; Except you ſhall be converted, and become as little Children, you will not at all enter into the Kingdom of Heaven.

4. The very ſame therefore that ſhall humble himſelf like this little Child, is greateſt in the Kingdom of Heaven.

5. Moreover whoſoever ſhall receive one ſuch little Child in my Name, receives me.

6. On the contrary whoever ſhall offend one of theſe little ones that believe in me, it would be more profitable for him that a Milſtone ſhould be hanged on his Neck, and he drowned in the Depth of the Sea.

7. Wo is to the World by Offences, though they muſt needs come; nevertheleſs wo is to that Man by whom Offence comes.

8. And if thy Hand or thy Foot offend thee, cut them off, and thrown them from thee: it is better for thee to enter into Life lame or a Cripple, than having two Hands or two Feet, to be thrown into everlaſting Fire.

9. As likewiſe if thy Eye offend thee, pull it out, and throw from thee: it is better for thee to enter into Life with one Eye, than having two Eyes to be thrown into Hell Fire.

10. See you do not deſpiſe one of theſe little ones: for I ſay to you, that their Angels in Heaven always behold the Face of my Father who is there.

11. For the Man is come to ſave that which is loſt.

12. What do ye think? If any Man has a hundred Sheep, and one of them go aſtray; does not he leave the ninety nine, and going on the Mountains, ſeek for that which went aſtray?

13. And if it come to paſs that he finds it, I tell you certainly, that he rejoices more for it, than for the ninety nine which did not go aſtray.

14. Thus it is not the Will with your Father who is in Heaven, that one of theſe little ones ſhould be loſt.

15. And if thy Brother ſins againſt thee, go, and convict him between thee and him alone: if he ſhould hearken to thee, thou haſt gained thy Brother.

16. But if he will not hearken, take with thee one or two more, that by the Mouth of two or three Witneſſes every Word may ſtand.

17. If he ſhall further refuſe to hearken to them, tell the Church; and if he ſhall alſo refuſe to hearken to the Church, let him be to thee as a Heathen and a Publican.

18. I ſay to you certainly, Whatſoever you ſhall bind on the Earth, will be bound in Heaven; and whatſoever you ſhall let looſe on the Earth, will be let looſe in Heaven.

19. Again I ſay to you, that if two of you ſhall agree on the Earth concerning any Matter whatſoever they ſhall ask for, it will be done for them by my Father who is in Heaven.

20. For where two or three are aſſembled together in my Name, there am I in the midſt of them.

21. Then Peter coming to him, ſaid, Lord, how often ſhall my Brother ſin againſt me, and I forgive him? Till ſeven times?

22. Jeſus anſwers him: I do not ſay to thee, Till ſeven times, but till ſeventy times ſeven.

23. For this reaſon the Kingdom of Heaven may be likened to a Man *that* was a King, who would take account of his Servants.

24. Which he beginning to take, there was brought to him one who owed ten thouſand Talents.

25. This he having not to pay, his Lord commanded that he ſhould be ſold, with his Wife and Children, and all that ever he had, and that it ſhould be paid.

26. The Servant therefore fell down, and reverenced him, ſaying, Lord, be forbearing to me, and I will pay thee all.

27. So the Lord of that Servant being moved with Affection, let him go, and forgave him the Debt.

28. Yet the ſame Servant went out, and found one of his Fellow-ſervants, that owed him a hundred Pence, whom he took hold of, and held by the Throat, demanding, Pay me what thou oweſt.

29. His Fellow-ſervant therefore falling down at his Feet, thus beſought him, Be forbearing to me, and I will pay thee all.

Ver. 10. *their Angels*] *The Angels which by God's Appointment take care of them, Wall* in *Crit. Not.*

Ver. 26. *reverenced*] not taking them to be divine, as was the Caſe of *Cornelius*, *Act.* x. 25. and *John*, *Rev.* xix. 10.

Ver. 29. *therefore*] not *and.*

Ib. *all*] a pretty many *Books* omit, and the Reaſon that *Whitby* gives why it ſhould be retained, becauſe in Ver. 26. makes it more doubtful, as it might be taken from thence; yet it might be omitted too becauſe there, and Poſſeſſion may turn the Scale.

30. However he would not; but went away, and threw him into Priſon, till he ſhould pay the Debt.

31. But when his Fellow-ſervants ſaw what was done, they were grieved exceedingly; and coming, declared to their Lord all that was done.

32. Then his Lord calling him thither, ſays to him; O wicked Servant, I forgave thee all that Debt, ſince thou beſoughteſt me.

33. Oughteſt thou not alſo to have had mercy upon thy Fellow-ſervant, even as I had mercy upon thee?

34. Nay his Lord being angry, delivered him to the Tormentors, till he ſhould pay all that was due to him.

35. Even thus will my heavenly Father do to you, if ye do not each forgive his Brother from your Hearts their Offences.

CHAP. XIX.

AND when Jeſus had made an end of theſe Sayings, he departed from Galilee, and came into the Borders of Judea, along the farther Side of Jordan.

2. Moreover a great Multitude followed him, and he cured them there.

3. The Phariſees alſo came to him, who tempting him, ſaid to him, Is it lawful for a Man to ſend away his Wife for what Cauſe ſoever he will?

4. And he made anſwer to them; Have you not read, that he who made at the Beginning, made them Male and Female?

5. And ſaid, For this Cauſe let a Man forſake Father and Mother, that he may cleave to his Wife; ſince the two ſhall be one Fleſh.

6. So that they are no more two, but one Fleſh: what God therefore has yoked together, let not Man ſeparate.

7. They ſay to him, Why did Moſes then command to give a Bill of Divorce, and to ſend her away?

8. He replies to them; Moſes for your Hardheartedneſs permitted you to ſend away your Wives, but at the Beginning it was not ſo.

9. And I ſay to you, Whoever ſhall ſend away his Wife, excepting for Whoredom, and ſhall marry another, commits Adultery; and he who marries her that is ſent away, commits Adultery.

10. His Diſciples ſay to him further, If the Caſe of a Man with a Wife be ſo, it is not profitable to marry.

11. But he rejoined to them; All do not receive this Saying, but *they* to whom it is given.

12. For there are Eunuchs, who were born ſo from the Mother's Womb; and there are Eunuchs, who were made ſuch by Men; there are alſo others, who have made themſelves Eunuchs for the Kingdom of Heaven: he that can receive, let him.

13. Then little Children were brought to him, that he might put Hands on them, and pray; but the Diſciples rebuked them.

14. Whereas Jeſus ſaid, Permit little Children, and do not forbid them to come to me: for the Kingdom of Heaven is of ſuch.

15. So he put Hands on them, and went thence.

16. And behold one coming near, enquired of him, Good Maſter, what Good ſhall I do, that I may have everlaſting Life?

17. To whom he ſaid, Why doſt thou call me good? None is good, excepting one, *even* God: but if thou wouldeſt enter into Life, keep the Commandments.

18. He aſks him, Which? And Jeſus ſaid; Thou ſhalt not murder, thou ſhalt not commit Adultery, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely,

19. Honour thy Father and Mother; and, Thou ſhalt love thy Neighbour as thy ſelf.

20. The young Man ſays to him, All theſe Things I have obſerved from my Youth; what am I in want of more?

21. Jeſus replied to him, If thou wouldeſt be perfect, go, ſell the Things which are thine,

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Ver. 1. *along the farther Side*] See *Mark* x. 1. and here is the ſame *Gr.* Word as there.

Ver. 5. *And ſaid*] viz. *God* by *Moſes* or the *Scripture*, *Gen.* ii. 24. tho' *Whitby* ſuppoſes it from *Mark* x. 6, 7. to be *Chriſt*; but his pleading from this in the next Ver. with *So that*, ſhews it otherwiſe; and *Whitby* himſelf adds *ſaying* at the End of *Mark* x. 6. for it to be *God* there, however the Quotation is there without *And ſaid*.

Ver. 11. *do not*] So *Gell* takes notice it is, not *cannot*, *Eſſay*, p. 537.

Ver. 17. *call me good? None is good, excepting one*] for which ſome have, *aſk me concerning Good? There is one good*, and the Criticks count it genuine; but there is no Neceſſity for that, ſince *Mat.* ſurely might have the ſame as *Mark* and *Luke*, not to ſay muſt (as one is not an Addition to the other) but ſome early Hand, when the Interpolators were, the *Ebionites*, *Marcioniſts*, *Valentinians*, *&c.* before *Origen*, who mentions the *preſ. Reading* of *Mark* and *Luke* without *Mat.* might enter the other into ſome *Copy*, as more direct to the Queſtion; whereas our Lord uſed not to anſwer directly. This may be ſufficient, with the Weight of *Books*, for the *received Lection*, and *Whitby*, whom I have conſulted ſince.

Ver. 19. *and, Thou ſhalt love thy Neighbour as thy ſelf*] *Origen* relates was added in; but he might think ſo, becauſe it is not in *Mark* and *Luke*. As to *Mills*'s Query, How could the young Man then want any Thing? *Jeſus* told him what he wanted beſides that.

Ver. 20. *from my Youth*] *Added from Mark or Luke*, *Mills*. Eaſily ſaid.

and give to the Poor, and thou wilt have Treasure in Heaven; and come, follow me.

22. But the young Man hearing the Saying, went away ſorry: for he was one who had many Poſſeſſions.

23. Whereupon Jeſus ſaid to his Diſciples; I tell you certainly, that it will be difficult for a rich Perſon to enter into the Kingdom of Heaven.

24. And again I ſay to you, It is eaſier for a Camel to go through the Eye of a Needle, than for a rich Perſon to enter into the Kingdom of God.

25. Which when his Diſciples heard, they were ſurprized exceedingly, ſaying, Who then can be ſaved?

26. However Jeſus looking on, replied to them, With Men this is impoſſible, but with God all Things are poſſible.

27. Then Peter made anſwer to him, Behold we have left all, and followed thee; what then will there be for us?

28. And Jeſus ſaid to them: I tell you certainly, that ye who have followed me in being born again, when the Man ſhall ſit upon the Throne of his Glory, ye will alſo ſit on twelve Thrones, judging the twelve Tribes of Iſrael.

29. Nay, every one who has left Houſes, Brothers, Siſters, Father, Mother, Wife, Children, or Land, for the ſake of my Name, will receive a hundred-fold, and inherit everlaſting Life.

30. But many firſt will be the laſt, and laſt the firſt.

CHAP. XX.

FOR the Kingdom of Heaven is like a Man *that* was a Houſholder, who went out early in the Morning, to hire Workmen into his Vineyard.

2. And agreeing with the Workmen for a Penny a Day, he ſent them into his Vineyard,

3. Going out alſo about the third Hour, he ſaw others ſtanding idle in the Market-place.

4. Upon which he ſaid to them, Go ye alſo into the Vineyard, and whatſoever is juſt I will give you: ſo they went.

5. Again he went out about the ſixth and ninth Hour, and did in like Manner.

6. About the eleventh Hour too going out, he found others ſtanding idle, and ſays to them, Why do ye ſtand here the whole Day idle?

7. They anſwer him, Becauſe Nobody has hired us. He replies to them, Go ye alſo into the Vineyard, and whatever is juſt you ſhall receive.

8. And when it was Evening the Maſter of the Vineyard ſays to his Steward, Call the Workmen, and pay them the Wages, beginning from the laſt to the firſt.

9. Accordingly thoſe coming who were about the eleventh Hour, received a Penny apiece.

10. But when the firſt came, they ſuppoſed that they ſhould receive more; whereas theſe alſo received a Penny apiece.

11. On receiving which, they murmured againſt the Houſholder as follows,

12. Theſe laſt have wrought one Hour, and thou haſt made them equal to us, who bore the Burden of the Day, and the Scorching.

13. However he made anſwer to one of them; Companion, I do thee no Injury; didſt not thou agree with me for a Penny?

14. Take thy own, and go; ſince I am minded to give to this laſt, even as to thee.

15. Is it not lawful for me to do what I will with my own? Is thy Eye wicked, becauſe I am good?

Ver. 23. *difficult*] for *hardly* reads as if it was *ſcarcely*, in a more vague and obſcure Meaning.

Ver. 24. *Camel*] Had it been *Cable*, as *Bochart* and *Whitby* contend, there is no Probability it would have been altered to *Camel*; but the contrary is very probable, as two *Copies* have it ſo; yet not the *Syr.* nor *Arab.* though *Whit.* ſays it. I don't find it has been conſidered that a Needle might be made big enough for a Cable-rope, and ſo not impoſſible to Men, Ver. 26. and that it is *go through* act. not *be put* or *pulled through* paſſ. nor is this Saying of a *Camel* ſtrange, ſince the *Jews* had ſuch a Proverb of an *Elephant*; of which conſult *Hammond*, with the Miſtake made (and yet *Whitby* repeats it) of this *Gr.* Word ſignifying a *Cable*.

Ver. 26. *poſſible*] *Weſley* to *impoſſible*, which ſhould be to this, has, *repreſenting the Salvation of a rich Man, as the utmoſt Effort of Omnipotence*; and before, *A poor Man; a Peaſant: a Beggar: ten thouſand of them; ſooner than one that is rich*, can be ſaved.

Ver. 28. *being born again*] as *regeneration* ſignifies. Our *Annotators* ſeem inclined to have the Partition at *me*, for this to belong to the following; and *Wall* in *Crit. Notes* ſays, by it here is meant the ſame as by *the reſtitution*, *Acts* iii. 21. but *Mills* has only one *MS.* beſides ſome of *Stephens*'s, ſo pointed, and it is a Force upon the Expreſſion to join it with *when*, to which if it belonged, it would properly be after.

Ver. 30. *firſt*] ſuch as thoſe ſpoken of in the foregoing Verſes: and thus, as well as by the Order of the Words in the *Original*, this Way of tranſlating is juſtified; rather than *Scott*'s, *But Many ſhall be Firſt*, that are *Laſt*, where *But* ſeems inconſiſtent with the foregoing; beſides he makes this and that in Ch. xx. 16. alike, when they are oppoſite in the *Gr.*

Ver. 1. *For*] *Scott*, notwithſtanding his great and commendable (though but neceſſary) Attention, in his *New Verſion* and *Notes*, writes thus, *It is difficult to ſee the Connection uſually expreſſed by this Particle*, and ſeems to think it redundant here: yet it appears clear to me from Ver. 29. before; where the Bounty of God to his Servants is declared, which the following Similitude illuſtrates, Ver. 9, 14, 15.

Ver. 10. *ſhould receive*] The publick *Eng. Tranſ.* ſays *Scott*, *is certainly improper, becauſe their Expectation was future.*

Ver. 11. *Houſholder*] as Ver. 1.

Ver. 15. *with my own*] which *Mills* ſays *is Commentary, not Text*, *Proleg.* 397. a *Tranſ.* or two having miſſed or

16. Thus ſome laſt will be the firſt, and ſome firſt the laſt: for many are called, but few choſen.

17. And as Jeſus went up to Jeruſalem, he took the twelve Diſciples privately in the Way, and ſaid to them;

18. Behold we are going up to Jeruſalem, and the Man will be delivered up to the chief Prieſts and Scribes; and they will condemn him to Death;

19. As likewiſe deliver him up to the Gentiles, to mock, whip and crucify; and the third Day he will riſe up.

20. Then came to him the Mother of Zebedee's Sons, with her Sons, who worſhipped, and aſked for Something.

21. And he ſaid to her, What wouldeſt thou have? She replies to him, Say that theſe my two Sons ſhall ſit, one at thy right Hand, and one at thy left, in the Kingdom.

22. But Jeſus made anſwer, You know not what you aſk for: can you drink the Cup which I am about to drink, and be baptized with the Baptiſm that I am baptized with? They reply to him, We can.

23. With that he ſays to them, You will indeed drink my Cup, and be baptized with the Baptiſm that I am baptized with; nevertheleſs to ſit at my right Hand, and at my left, is not mine to give; but is for whom it is prepared by my Father.

24. This when the ten heard, they were enraged at the two Brothers.

25. But Jeſus calling them, ſaid; You know that the Princes of the Gentiles rule over them, and the Grandees have authority above them.

26. Yet it ſhall not be ſo among you; but whoſoever would become great among you, let him be your Waiting-man:

27. And whoſoever would be the firſt among you, let him be your Servant.

28. According as the Man is not come to be waited on, but to wait on, nay give his Life a Redemption for many.

29. As they went forth too from Jericho, a great Company followed him.

30. And behold two blind Men who ſate by the Way, when they heard that Jeſus paſſed along, cried out thus, Have mercy upon us, Lord, Son of David.

31. Whereas the Company rebuked them, that they ſhould be ſilent; but they cried out the louder, ſaying, Have mercy upon us, Lord, Son of David.

32. And Jeſus ſtanding ſtill, called them, and enquired, What would ye have me do to you?

33. They ſay to him, Lord, that our Eyes may be opened.

34. So Jeſus being moved with Affection, touched their Eyes; which preſently had Sight, and thoſe followed him.

CHAP. XXI.

AND when they came near to Jeruſalem, and were come to Bethphage, at the Mount of Olives, then Jeſus ſent two Diſciples,

2. Saying to them; Go on to the Village over againſt you, and preſently you will find an Aſs tied, and a Colt with her; *them* undo, and bring to me.

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neglected it. But he repreſents it alſo needleſs, which is not to be allowed, as the Saying would be both imperfect and improper without it.

Ver. 17. *in the Way*] The *vulg. Lat.* not having this, *Mills* roundly affirms it *is of Mark* x. 32. notwithſtanding the Expreſſion there is different.

Ver. 18. *delivered up*] as in the next Verſe.

Ver. 20. *aſked*] *Wither* in *Hymn* 73. obſerves well on it,

Whereby we finde how much adoe,
The beſt men have this world to leave;
How, when they wealth and friends foregoe,
Ambitious aims to them will cleave.
And ſure this Angel-ſin aſpires,
In ſuch men chiefly to reſide,
That have exilde thoſe bruite deſires
Which in the vulgar ſort abide.
To thee, oh God, we therefore pray,
Thy humble minde in us may dwell;
And charme that Fiende of Pride away,
Which would thy Graces quite expell:
But of all other thoſe men keep,
From this Deluſion of the Foe,
Who are the Shepheards of thy Sheep,
And ſhould each good example ſhow.
For ſuch as ſtill purſuing be
That greatnes which the world reſpects,
Their ſervile baſeneſſe neither ſee,
Nor feele thy Spirits rare effects.

which may be too uſeful to be loſt, as it was too ſcarce to be referred to.

Ver. 22, 23. *and be baptized—baptized with*] All have not theſe, and more have not the latter, both which *Mills* therefore aſcribes to *Mark*, *Pr.* 674. but the *Vulg.* being one of them might promote it in the reſt, and it might be for Abridgment; ſee alſo *Whitby*.

Ver. 23. *is for whom*] Several would have it *to whom*; but the *Gr.* Particle for *but* ſeems to forbid it, ſuch a *but* ſignifying *unleſs* or *excepting*, for which the *Gr.* uſes εἰ μη.

Ver. 28. In a *Manuſcript Copy* of very great Antiquity, *Gr.* and *Lat.* which *Beza* made uſe of, mentioning it often in his *Notes*, and after gave it to the Univerſity of *Cambridge*, there follows after this Verſe, *But you ſeek to be increaſed out of a little, and to be diminiſhed out of that which is greater. Yet being entered in and invited to dine, do not ſit down, &c.* nearly as *Luke* xiv. 8, 9, 10. and the ſame in a *Saxon MS. Lewis's Hiſt. of Eng. Tranſ.* p. 9. and by *Mills*. I have thought concerning the *ancient Copies*, which vary from theſe commonly received, that they were kept for their Singularity, before they were for their Antiquity; and that the common ones, as being common, were not ſo preſerved: which Conſideration, that is quite likely, will turn out much to the Advantage of the latter; and do a great deal towards quieting what *Whiſton*, the Author of the *State of printed Heb. Text, &c.* have troubled themſelves and the World with, in preferring ſome *old Copies* to the *preſent vulgar ones*.

3. And

3. And if any one ſays any Thing to you, ye ſhall anſwer, that the Lord has Need of them; whereupon he will preſently ſend them.

4. Now the whole of this was done, that it might be fulfilled which was ſpoken by the Prophet as follows;

5. Say to the Daughter of Sion, Behold thy King comes to thee, meek, and riding upon an Aſs, and a Colt the Foal of it.

6. Accordingly the Diſciples went, and doing as Jeſus commanded them;

7. Brought the Aſs and Colt, and upon them they put their Cloaths, and let *him* ſit upon theſe.

8. Moreover a very great Company ſpread their Cloaths in the Way; as alſo others cut off Branches from the Trees, and ſpread there.

9. The Multitude too that went before and followed, cried out thus, Pray ſave be to the Son of David; he is bleſſed who comes in the Name of the Lord; pray ſave be to him that is in the higheſt Places.

10. At length he entering into Jeruſalem, all the City was in a Commotion, aſking, Who is this?

11. Upon which the Multitude ſaid, This is the Prophet Jeſus, from Nazareth of Galilee.

12. Jeſus alſo entered into the Temple of God, and put forth all who ſold and bought in the Temple, and the Tables of the Money-changers he overthrew, as likewiſe the Seats of thoſe that ſold Doves.

13. And he ſays to them; It is written, my Houſe ſhall be called the Houſe of Prayer; but you have made it a Cave of Robbers.

14. Beſides there came to him the Blind and Lame in the Temple, and he cured them.

15. However the chief Prieſts and Scribes ſeeing the wonderful Things which he did, and the Children crying out in the Temple, and ſaying, Pray ſave be to the Son of David; they were enraged,

16. And aſked him, Doſt thou hear what theſe ſay? And Jeſus ſays to them, Yes; have you never read, Thou haſt compleated a Vindication by the Mouth of Infants and ſucking Babes?

17. Afterwards he left them, and went forth without the City to Bethany, and lodged there.

18. And in the Morning returning back to the City, he was hungry.

19. When ſeeing one Fig-tree in the Way, he came to it, and found Nothing on it but Leaves only; ſo he ſays to it, Let there no more be Fruit from thee for ever: with that the Fig-tree immediately withered.

20. Which the Diſciples ſeeing, wondered, and ſaid, How the Fig-tree is immediately withered!

21. But Jeſus made anſwer to them: I tell you certainly; If you have Faith, and do not doubt, you ſhall not only do what there is to the Fig-tree, but alſo if you ſay to this Mountain, Be thou lifted up, and caſt into the Sea; it ſhall be done.

22. Nay all Things whatever ye aſk for in Prayer, believing, ye ſhall receive.

23. Next he came into the Temple, and as he was teaching, there came to him the chief Prieſts, and Elders of the People, ſaying, By what Authority doeſt thou theſe Things? And who gave thee this Authority?

24. But Jeſus made anſwer to them; I will alſo aſk one Matter of you, which if ye tell me, I alſo will relate to you by what Authority I do theſe Things.

25. Whence was the Baptiſm of John?

Ver. 4. *the whole of*] not with ſome, and *Mills* ſays is *aliunde, from ſome other Place*; but it is fit we ſhould know where, before we diſcard it; ſee alſo *Whit. Exam.*

Ver. 6. *doing*] the *Gr.* being a Participle, while *and brought* is Tautology with *did*, Ver. 2.

Ver. 7. *upon them*] that he might ride on which he pleaſed, who choſe the Colt, *Mark* xi. 7. *Luke* xix. 35.

Ib. *upon theſe*] viz. the Cloaths.

Ver. 9. *Pray ſave*] by *Hammond Save I beſeech thee.*

Ver. 12. *the Temple*] which *the Court for the People* was ſometimes called, as *Godwyn* in his *Moſes and Aaron* ſays, B. ii. Ch. 1. eſpecially in the *Writings of the New Teſtament*; as *the Tabernacle* had alſo been called, 1 *Sam.* iii. 3.

Ib. *put*] not *caſt* or *threw* the Men. I have conſulted *Commentators* in vain for the true Time of this, and the withering of the Fig-tree, which *Mat.* and *Mark* alternately put firſt. They relate indeed, and agree from *Mark* xi. 11. that this was the ſecond Day of *Jeſus's* coming to *Jeruſalem* and the Temple, yet ſuppoſe he healed the Blind and Lame mentioned here Ver. 14. on the firſt of the Days; which latter I think unlikely as it ſtands here, and becauſe he ſeems to have gone thither in the Evening, *Mark* xi. 11. perhaps to Prayer according to *Acts* iii. 1. & Ver. 13. Now that *Mark*, writing after *Mat.* adjuſted Things more in Order, where they diſſent, is moſt likely; beſides the Affair of the Fig-tree being in the Morning, Ver. 18. and of the 2d Day, *Mark* xi. 12. this Tranſaction in the Temple will be after on the ſame Day, *Mark* xi. 15. as alſo what here begins at Ver. 23. on the 3d Day, *Mark* xi. 19, 20, 27, 28. *Luke* xx. 1, 2. from whence it appears that the Place of this Ver. 12, and to the 18, in Order of Time would be between the 22, & 23.

Ver. 16. *a Vindication*] This Quotation is from the *Gr. Verſ.* of *Pſa.* viii. 2. whoſe *Tranſlator*, I ſuppoſe thinking *Strength* not plain enough, would ſignify by αἶνον, as it means, *a Vindication* or *ſtrong proverbial Saying*, fitteſt for Children to utter; though the ſame *Gr.* Word otherwiſe denotes *Praiſe*, which the *old Lat. Tranſ.* adopting, others have taken it on Truſt from him, notwithſtanding the Stretch is quite too wide for *Strength* to mean *Praiſe.*

Ver. 20. *withered!*] *Better expreſſed by a Note of* Admiration, *than of* Interrogation, *Scott's Note*; which ſee farther.

From Heaven, or from Men? Whereupon they reaſoned thus with themſelves; If we ſay, From Heaven; he will retort to us, For what reaſon then did not you believe him?

26. But if we ſay, From Men; we fear the Company: for all hold John as a Prophet.

27. So they made anſwer to Jeſus, We do not know. He alſo ſaid to them: Neither tell I you by what Authority I do theſe Things.

28. But what do ye think? A Man had two Children, and going to the firſt, he ſaid, Son, go, work to Day in my Vineyard.

29. Whereas he made anſwer, I will not; *yet afterwards repenting,* he went.

30. And going to the ſecond, he ſaid in like manner. Whereas he made anſwer, I *will,* Lord; but went not.

31. Which of the two did the Will of the Father? They ſay to him, The firſt. Jeſus replies to them; Verily I ſay to you, that the Publicans and Harlots get into the Kingdom of God before you.

32. For John came to you in the Way of Righteouſneſs, and ye believed him not, but the Publicans and Harlots did; which you ſeeing, did not repent afterwards, to believe him.

33. Hear another Similitude; there was ſome Man a Houſholder, who planted a Vineyard, put a Hedge about it, dug in it a Winepreſs, built a Tower, let it out to Huſbandmen, and travelled away.

34. Now when the Time of the Fruits came near, he ſent his Servants to the Huſbandmen, to receive the Fruits of it:

35. And the Huſbandmen taking his Servants, beat indeed one, killed another, and ſtoned another.

36. Again he ſent other Servants, more than the firſt; and they did to them in like Manner.

37. At this he afterwards ſent to them his Son, ſaying, They will reverence my Son.

38. But the Huſbandmen ſeeing the Son, ſaid among themſelves, This is the Heir, come, let us kill him, and ſeize his Inheritance.

39. Him accordingly they took, and threw forth without the Vineyard, as well as killed.

40. When the Maſter of the Vineyard therefore ſhall come, what will he do to thoſe Huſbandmen?

41. They ſay to him, He will grievouſly deſtroy theſe evil ones, and let out the Vineyard to other Huſbandmen, who will render to him the Fruits in their Times.

42. Jeſus replies to them; Have you never read in the Scriptures, The ſame Stone that the Builders rejected, is become the Head of the Corner: this is come to paſs by the Lord, and it is wonderful in our Sight?

43. For this reaſon I tell you, that the Kingdom of God will be taken away from you, and be given to a Nation yielding the Fruits of it.

44. And he that falls on this Stone, will be broke to pieces; but it will daſh him, on whom it ſhall fall, to ſhivers.

45. Thus the chief Prieſts and Phariſees hearing his Parables, knew that he ſpoke concerning them.

46. Yet ſeeking to take hold of him, they feared the Multitude, ſince they eſteemed him as a Prophet.

CHAP. XXII.

MOREOVER Jeſus ſpoke to them again in Parables in the following manner:

2. The Kingdom of Heaven is likened to a Man *that* was a King, who made a Marriage for his Son.

3. And ſent his Servants to call thoſe who were invited to the Marriage, but they would not come.

4. Again he ſent other Servants, ſaying; Tell them that are invited, Behold I have got ready my Dinner; my Oxen and fat Beaſts are killed, and all Things are ready: come to the Marriage.

5. Yet they neglected, and went away, one indeed to his own Field, and another to his Merchandice.

6. Nay the Reſidue taking hold of his Servants, abuſed and ſtoned *them.*

7. Which when the King heard of, he was angry; afterwards ſending his Warriors, he deſtroyed thoſe Murderers, and burnt their City.

8. Then he ſays to his Servants; The Marriage indeed is ready, but thoſe who were invited, have been unworthy.

9. Go therefore to the High-ways, and whomſoever you ſhall find, call to the Marriage.

10. Accordingly thoſe Servants went out

Ver. 33. *ſome*] ſeveral being void of, *Mills* would have an Inſertion from *Luke*, *Pr.* 674. yet it might rather be pruned off, as more unneceſſary with *Houſholder*.

Ver. 39. *Him they took*] The *him* in the *Original* is with *took* as *Mills* has it, and with *caſt* after the falſe *Complutenſian Copy*, as in our *Tranſ.*

Ib. *as well as*] and in *Luke* xx. 15, it being far moſt likely that he was thrown forth after he was killed, as the Order is in *Mark* xii. 7. and as in *Acts* xiv. 19.

Ver. 42. *Sight?*] Our *Bibles* now have the End of the Queſtion here, but the early *Editions* had the Note at *Corner*, making the latter Part none of the *Quotation* from *Pſa.* cxviii. 22, 23. And *Scott*, though ſo exact a *Tranſlator*, has left that Point quite out.

Ver. 3. *invited*] See at *Luk.* xiv. 7.

Ver. 5. *own*] according to the *Gr.* ſee *Scott.*

into

into the Ways, and gathered together all that ever they found, both bad and good, whereby there were enow ſate down at the Marriage.

11. At length the King coming in, to ſee them that ſate down, beheld there a Man not dreſſed in Wedding-cloaths.

12. Whereupon he ſays to him, Companion, how didſt thou come in hither, without having Wedding-cloaths? And he was ſpeechleſs.

13. The King then ſaid to the Miniſters, Bind his Hands and Feet, and take him, and caſt forth into outer Darkneſs; there Weeping and Gnaſhing of Teeth will be.

14. For many are called, but few choſen.

15. Then the Phariſees went, and took counſel, how they might inſnare him in Diſcourſe.

16. So they ſent to him their Diſciples, with the Herodians, who ſaid; Maſter, we know that thou art true, and teacheſt the Way of God in Truth, and doſt not care for any: for thou lookeſt not at the Perſon of Men.

17. Tell us therefore, what doſt thou think? Is it lawful to give Tribute to Ceſar, or not?

18. But Jeſus knowing their Wickedneſs, ſaid; Why do ye tempt me, Hypocrites?

19. Shew me the Money of the Tribute. So they brought him a Penny.

20. And he aſks them, Whoſe Image and Superſcription is this?

21. They ſay to him, Ceſar's. Then he replies to them, Render therefore Ceſar's Things to Ceſar, and thoſe of God to God.

22. Which they hearing, wondered; and leaving him, went away.

23. On that Day came to him the Sadducees, who ſay there is no Reſurrection, and aſked him as follows:

24. Maſter, Moſes ſaid, If any Man dies, having no Children, his Brother ſhall marry his Wife, and raiſe Offſpring for him.

25. Now there were with us ſeven Brothers, and the firſt having married, deceaſed; and as he had no Offſpring, left his Wife to his Brother.

26. In like Manner alſo the ſecond, and the third, to the ſeventh.

27. Moreover laſt of all the Wife alſo died.

28. In the Reſurrection therefore whoſe Wife of the ſeven will ſhe be? For they all had her.

29. But Jeſus made anſwer to them; You err, not knowing the Scriptures, nor the Power of God.

30. For in the Reſurrection they neither marry, nor are given in Marriage, but are as the Angels of God in Heaven.

31. And have not ye read concerning the Reſurrection of the Dead, what was ſpoken thus to you by God,

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the Dead, but of the Living.

33. Which the Multitude hearing, were ſurprized at his Doctrine.

34. Beſides when the Phariſees heard that he had made the Sadducees ſpeechleſs, they were gathered together.

35. And one of them, an Expounder of the Law, aſked, trying him in this manner,

36. Maſter, which is the great Commandment in the Law?

37. To whom Jeſus ſaid; Thou ſhalt love the Lord thy God in thy whole Heart, in thy whole Soul, and thy whole Mind;

38. This is the firſt and great Commandment.

39. The ſecond alſo is like it, Thou ſhalt love thy Neighbour as thy ſelf.

40. On theſe two Commandments all the Law and the Prophets hang.

41. Now the Phariſees being gathered together, Jeſus aſked them as follows,

42. What do ye think concerning Chriſt? Whoſe Son is he? They ſay to him, David's.

43. He replies to them; How then does David in Spirit call him Lord thus;

44. The Lord ſaid to my Lord, Sit at my right Hand, until I make thy Enemies thy Footſtool?

45. If David therefore calls him Lord, how is he his Son?

46. And none was able to anſwer him a Word, nor did any one dare from that Day any more to enquire of him.

Ver. 13. *take him, and*] is lacking in ſome *Verſions*, *&c.* whence *Mills* declares it put in for Copiouſneſs; but was rather put out, becauſe it was thought abſurd to take him after he was bound; which yet is not, as it was then to caſt him forth. *Whitby* omits anſwering this among others.

Ver. 35. *an Expounder of the Law*] being a Phariſee, Ver. 34. and a Scribe, *Mark* xii. 28. ſo rendered by *Beza*, *Legis interpres*, and our modern *Lawyer* has a different Senſe.

Ib. *trying*] not *tempting* wickedly, *Mark* xii.

Ver. 40. *all*] One *Copy* and 2 or 3 *Verſions* being without this, *Mills* took it not to be genuine; for Nobody, he ſays, would ever have eraſed out that Word: yet it is not altogether unlikely Somebody over ſcrupulous might, however it might be left out by Overſight, and the more probably as being like the End of the laſt Word. *Whitby* in his Manner oppoſes *Mills* with telling who have it, which is little to the Purpoſe, eſpecially as it is implied by *Mills* that the reſt have it.

CHAP.

CHAP. XXIII.

THEN Jeſus ſpoke to the Multitude, and to his Diſciples, as follows:

2. The Scribes and Phariſees ſit in the Seat of Moſes.

3. All Things therefore whatſoever they ſhall bid you to obſerve, obſerve and do; but do not according to their Deeds: for they ſay, and do not.

4. For they bind up Loads heavy and grievous to be born, which they lay upon Men's Shoulders; but will not move *any of* them with their own Finger.

5. Nay they do all their Deeds to be ſeen by Men: thus they enlarge their Labels, and make the Fringes of their Cloaths great.

6. They alſo love the firſt Places at Suppers, and the firſt Seats in the Synagogues;

7. As likewiſe Salutations in the Markets, and to be called by Men, Rabbi, Rabbi.

8. But do not you be called Rabbi: for there is one your Maſter Chriſt, but you are all Brethren.

9. And do not call *any* your Father on the Earth: for there is one your Father in Heaven.

10. Nor be you called Maſters: for one is your Maſter Chriſt.

11. Whereas he that is the greateſt of you, ſhall be your Waiting-man.

12. He alſo who exalts himſelf, will be humbled; and he who humbles himſelf, will be exalted.

13. But wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye ſhut the Kingdom of Heaven before Men: for ye neither go in, nor permit thoſe who are going in to do it.

14. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye devour Widows Houſes, and pray long in Pretence: for this reaſon ye will receive more abundant Judgment.

15. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye go about Sea and Land, to make one Proſelyte; and when he is made, ye make him doubly more a Son of Hell than your ſelves.

16. Wo is to you, blind Guides, that ſay, Whoever ſhall ſwear by the Temple, it is Nothing; but whoever ſhall ſwear by the Gold of the Temple, is indebted.

17. Fooliſh and blind ones! for which is ſuperior, the Gold, or the Temple that ſanctifies the Gold?

18. And whoſoever ſhall ſwear by the Altar, it is Nothing; but whoever ſhall ſwear by the Gift upon it, is indebted.

19. Fooliſh and blind ones! for which is ſuperior, the Gift, or the Altar that ſanctifies the Gift?

20. He therefore that ſwears by the Altar, ſwears both by it and all Things upon it.

21. And he that ſwears by the Temple, ſwears both by it and him who dwells in it.

22. He likewiſe that ſwears by Heaven, ſwears by the Throne of God, and by him who ſits upon it.

23. Wo is to you, Scribes and Phariſees, Hypocrites; becauſe ye give tythe of Mint, Aniſe and Cummin, and have left the more weighty Things of the Law, Judgment, Mercy and Faith: ye ought to do theſe, though not leave them.

24. Blind Guides, that ſtrain out a Gnat, but ſwallow down a Camel!

Ver. 4. *and grievous to be born*] *Mills* ſays, *it is Luke's*, 4 or 5 *Tranſlations* being without it; a raſh Way of judging, when *Luke* too has not the ſame Expreſſion, Chap. xi. 46.

Ib. *not move* any of *them*] not put a Finger to them, *Luk.* xi. 46. to move ſo much as that could move. But alas what do thoſe make of Things who do not attend to the literal Senſe! The wiſer Part of them may well ſay Nothing. The Meaning *Lyra* exhibits thus, *Modicum Conatum ad agendum talia nolunt apponere, They will not apply a ſmall Endeavour to do ſuch Things:* who expounded ſo well the literal Senſe of the *Scripture*, that the *Romaniſts* ſaid of him,

Niſi Lyra lyraſſet,
Nemo noſtrum ſaltaſſet:

If Lyra had not played on the Lyre, none of us ſhould have danced; whoſe *Commentaries* in 4 vols. fol. I have, printed at *Nuremberg* 1497, he being an *Engliſh Chriſtian Jew.*

Ver. 5. *Labels*] *Exod.* xiii. 16. *Deut.* vi. 8. & xi. 18. *Phylacteries* being *Gr.*

Ib. *Fringes*] *Num.* xv. 38, 39. *Deut.* xxii. 12.

Ib. *of their Cloaths*] Four or five *Copies* and *Tranſlations* together not having this, it has been deemed a Supplement, though ſo neceſſary, and as if thoſe were weightier than many more.

Ver. 14. This whole Verſe ſome do not acknowledge, and is therefore adjudged by *Mills* to be fetched (he ſhould have ſaid *made*) from *Mark* xii. 40. or *Luke* xx. 47. it may better be thought, that in three or four Sentences beginning alike one was miſſed. In both *Whitby's Examen* and *Annot.* it is miſtaken for being no further than *Hypocrites*, though the Place of the *Prol.* cited, as well as *Mills's* Note has otherwiſe; but the whole is ſpoken of after Ver. 19. ſee alſo *Scott's* Reply in *Review.*

Ver. 18. *indebted*] no other than in Ver. 16. and not ſignifying *guilty.*

Ver. 19. *Fooliſh and*] *prefixed*, quoth *Mills*, *from Ver.* 17. *Prol.* 395. whoſe Criticiſms of this Sort, if you examine as much and as candidly as I have done, you may believe as little. I ſuppoſe this might be at the End of a Line, and ſo miſſed by the *Tranſlator* of the *vulg. Lat.* to which it is out of Diſpute ſome *Gr.* has been made conformable.

Ver. 23. *Hypocrites*] *Wm. Tyndal* in his *Prologe* to *Jonas* writes, *In open Sinnes there is hope of repentaunce, but in holy ypocryſy none at al.*

Ver. 24. *ſtrain out*] as from Milk, &c. that they might not drink it down, according to their Expoſition of the Law in *Lev.* xi. as may be ſeen in *Gill's* Quotations, which makes it intelligible. And not the Vulgar alone miſtake by the *com. Tranſ.* as I heard one tell it by *keck*, but the *Aſſembly* in their *Annotations* expound it, *which are like a Man that ſtrains at a ſmall Thing, as if he feared it would choke him.* Whereas the *Gen. Verſ.* before and

25. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye cleanſe what is without the Cup and Platter, but within they are full of Pillage and Exceſs.

26. Blind Phariſee, cleanſe firſt the Inſide of the Cup and Platter, that the Outſide of them may alſo be clean.

27. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye are like whitened Graves, which without indeed appear beautiful, but within are full of the Bones of the Dead, and all Uncleanneſs.

28. Thus ye alſo without indeed appear to Men righteous, but within are full of Hypocriſy and Iniquity.

29. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye build up the Graves of the Prophets, and adorn the Tombs of the Righteous;

30. And ſay, If we had been in the Days of our Forefathers, we would not have been their Partners in the Blood of the Prophets.

31. So that ye teſtify for your ſelves, that ye are the Sons of them who murdered the Prophets.

32. And fill ye up the Meaſure of your Forefathers.

33. Serpents, Offspring of Vipers, how will ye flee from the Judgment of Hell?

34. For this reaſon behold I ſend you Prophets, wiſe Men, and Scribes; ſome of whom ye will kill, and crucify, ſome of them alſo whip in your Synagogues, and perſecute from one City to another:

35. That there may come upon you all the righteous Blood ſhed on the Earth, from the Blood of righteous Abel, to that of Zacharias, the Son of Barachias, whom ye murdered between the Temple and the Altar.

36. I tell you certainly, that all theſe will come upon this Generation.

37. O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt thoſe who are ſent to thee, how often would I have gathered together thy Children, in the Manner a Hen does her Chickens under the Wings, and ye would not!

38. Behold your Houſe is left to you deſart.

39. For I tell you; Ye ſhall not at all ſee me henceforth, until ye ſay, He is bleſſed who comes in the Name of the Lord.

CHAP. XXIV.

AFTERWARDS Jeſus going out, went from the Temple, and his Diſciples came near to ſhew him the Buildings of it.

2. To whom Jeſus ſaid; Do not ye ſee all theſe? I ſay to you certainly, Here will not be left one Stone at all upon another, which will not be quite demoliſhed.

3. And he ſitting down upon the Mount of Olives, the Diſciples came to him privately, ſaying, Tell us, when will theſe Things be, as alſo what the Sign of thy Coming, and of the End of the Age?

4. Upon which Jeſus made anſwer to them: See that none may ſeduce you.

5. For many will come in my Name, ſaying, I am Chriſt; and will ſeduce many.

6. Beſides you will hereafter hear of Wars, and News of Wars; ſee that you be not troubled: for all muſt come to paſs, but the End is not yet.

7. For one Nation will riſe up againſt another, and one Kingdom againſt another; and

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Tyndal have both *out*, the *Biſhops Bib.* only *ſtrain*; and this *ſtrain* whether from the *Gr.* or *Lat.* has no Meaning of *ſtretch* or *ſtrive*.

Ib. *but*] ſo the *Greek*.

Ver. 26. *and Platter*] wanting with 3 or 4, whence *Mills* thought it taken from the foregoing Ver. when it might be rather omitted becauſe there. With *Whitby* the whole Verſe is put as wanting, *Exam.* L. ii. 2. 2.

Ib. *that*] This is Doctrine worthy of him who delivered it, for the Wiſdom and Truth of it; ſince he that is holy inwardly, will likewiſe outwardly: nay the Compariſon which our Lord uſes, ſingularly denotes it, becauſe ſuch Things being put into Water to waſh the Inſide, the Outſide being leſs foul, is cleanſed by the Rinſing.

Ver. 31. *for*] that is *relating to*.

Ver. 34. *another*] as in the *com. Tranſ.* Ch. xxiv. 2.

Ver. 35. *Zacharias*] ſuppoſed to be him ſpoken of 2 *Chr.* xxiv. 20, 21. for which ſee *Beza*'s *Annot.* and *Jerome* relates in his *Commentaries* here, *In Evangelio quo utuntur Nazareni, pro filio Barachiæ, filium Joiadæ reperimus ſcriptum: In the Goſpel which the Nazarens uſe* (made before either of the four now ſo called, but which is loſt) *for the Son of Barachias, we find written the Son of Joiada.* In behalf of the *preſent Reading* it might be ſaid, that he had both theſe Names, and I will add, that *Jeſus* having ſpoken the former, as well known to the *Jews*, *Joiada* might be ſubſtituted from *Chron.* for the ſake of Perſpicuity to others, rather than the contrary; for this *Zacharias* ſee circumſtantially *Whitby*'s *Annot.*

Ver. 36. *theſe*] not *things*, but *Bloods* or *Murders*, like that in Ch. xxiv. 2. & xxv. 21.

Ver. 37. *often*] *Wall* in his *Critical Notes* on *Luke* xiii. 34. & *John* x. 40. obſerves, that neither *Matthew*, *Mark* nor *Luke*, give any Account of our Saviour's going to *Jeruſalem* before the laſt Time, beſides ſuch a Hint as this, tho' *John* recites four ſeveral Times beſides that.

Ib. *Hen*] How much more ſuitable than *J. Weſley*'s *bird*, which ſits upon her young in the Neſt, without *gathering together* for it!

Ver. 38. This ſhort Verſe is better joined to the next, *Luke* xiii. 35.

Ver. 2. *theſe*] *Buildings*, not *things*; ſee *Mark* xiii. 2. & Ver. 8.

Ib. *at all*] *Scott*, *by no means*, and after *quite*, there being double Negatives in the *Greek*.

Ver. 3. *Coming*] Παρουσία, which otherwiſe ſignifies *Preſence*, as in 2 *Cor.* x. 10. *Phil.* ii. 12. &c. from πάρειμι, and originally from εἰμὶ, being here from the Theme ἔιμι.

Ib. *Age*] as the *Gr.* Word ſignifies rather than *World*; and ſo I ſince find both *Hammond* and *Whitby*, interpreting and applying it.

there will be Famines, with Peſtilences, and Earthquakes throughout the Places.

8. Yet all theſe will be the Beginning of Pangs.

9. Then will they deliver you up to Affliction, and kill you; and you will be hated by all Nations for my Name.

10. Nay then will many be offended, and deliver up one another, and hate one another.

11. Moreover divers falſe Prophets will riſe up, and ſeduce many.

12. And becauſe Iniquity will be increaſed, the Love of many will become cold;

13. But he who perſeveres to the End, ſhall be ſaved.

14. And this Goſpel of the Kingdom ſhall be preached in the whole World, for a Teſtimony to all Nations; and then the End will come.

15. When therefore you ſee the abominable Thing of Deſolation, ſpoken of by the Prophet Daniel, ſtand in the holy Place (let him who reads underſtand)

16. Then let thoſe in Judea flee to the Mountains;

17. Let him on the Houſe-top not come down, to take any Thing out of his Houſe;

18. And let him in the Field not return back, to take his Cloaths.

19. Wo alſo will be to them who are with Child, and to ſuch as give ſuck in thoſe Days.

20. But pray that your Flight may not be in the Winter, nor on the Sabbath.

21. For there will be then ſuch great Affliction, as has not been from the Beginning of the World till now, nor will be at all.

22. And if thoſe Days ſhould not be ſhortened, no Fleſh would be ſaved; but for the ſake of the choſen ones thoſe Days will be ſhortened.

23. Then if any one ſhall ſay to you, Behold here is Chriſt, or there; do not believe.

24. For falſe Chriſts and falſe Prophets will riſe up, and give great Signs and Wonders; ſo that they would ſeduce, if poſſible, even the choſen ones.

25. Behold I have foretold you.

26. If therefore they ſhall ſay to you, Lo he is in the Wilderneſs; do not go out: Lo in the Cloſets; do not believe.

27. For according as the Lightning comes out from the Eaſt, and ſhines to the Weſt; ſo will alſo the Coming of the Man be.

28. For whereſoever the dead Body is, thither will the Eagles be gathered together.

29. Preſently too after the Affliction of thoſe Days, the Sun will be darkened, the Moon not give its Light, the Stars fall from Heaven, and the Powers of the Heavens be ſhaken.

30. And then will appear the Sign of the Man in Heaven; ſo that then all the Tribes of the Earth will lament, when they ſee the Man come in the Clouds of Heaven, with Power and much Glory.

31. He will alſo ſend his Angels with a Trumpet of a loud Sound, and they will gather together his choſen ones from the four Winds, from one End of the Heavens to their other.

32. Moreover learn a Similitude from the Fig-tree; When its Branch is now tender, and ſprouts forth Leaves, you know that Summer is near:

Ver. 15. *the abominable Thing of Deſolation*] the Heathen *Roman* Army making deſolate, *Luke* xxi. 20.

Ver. 16. *flee*] Accordingly the *Chriſtian Jews* fled to *Pella* beyond *Jordan*, and were preſerved, as *Euſebius* and *Epiphanius* relate; and ſee *Luke* xxi. 21.

Ver. 22. *for the ſake of the choſen ones*] viz. the *Chriſtian Jews* perhaps, that they might be delivered from the Jewiſh Law by the Overthrow of the Temple, and be ſaved by the Goſpel, according to *Gal.* v. 2, 4. and particularly might be thoſe mentioned at Ver. 16. let it be tried whether any other *Interpretation*, with reſpect to that Time, is ſo ſuitable.

Ver. 24. *falſe Chriſts*] *Wm. Tyndal* ſays in his *Obedience of a Chriſtian Man*, *Though I for a Conſideration have tranſlated* falſe Chriſtes, *keeping the Greek Word*; *yet ſignifieth it in the Engliſh* falſe Anointed, *and ought ſo to be tranſlated.*

Ver. 28. *the Eagles*] which the *Roman* Army had for Enſigns.

Ver. 29, 30. *Hammond* and *Whitby* apply all in theſe Verſes to the Overthrow of the *Jews* by the *Romans*, as *Lightfoot* and the latter do that in the 31ſt to the gathering of the Chriſtian Church; which Ver. 34. may ſeem to confirm, eſpecially as it has *all* with *theſe Things*, and ſo *Luke* xxi. 32. But *Wall* diſtinguiſhes between *theſe* Ver. 34. and *that* Ver. 36. referring the firſt to all from Ver. 5. to Ver. 30. and the latter to Ver. 30, 31. yet [then] may again ſeem to combine Ver. 30, to Ver. 29. in Time, as alſo at *Luke* xxi. 27. However if I go ſo far in ſuch great Company, I muſt make a full Stop here, and not take *Rev.* i. 7. alſo in that Senſe, as both *Ham.* and *Whit.* do, nor 1 *Theſ.* v. 2. 2 *Theſ.* i. 7, 8, 9, 10. 2 *Pet.* iii. 10, 12. as *Ham.* not *Whit.* for ſo we might diſbelieve any future viſible Coming of *Jeſus* to Judgment, ſince *Acts* i. 11. might be expounded in the ſame Manner, and perhaps 1 *Theſ.* iv. 15, 16, 17. if *the Clouds* may be made metaphorical; beſides how did the Deſtruction of *Jeruſalem* and the Temple, concern or belong to the diſtant *Chriſtians* of *Leſſer Aſia*? *Whitby* beſides his *Paraphraſe* and *Annotations*, has an *Appendix* on this Chap. in Anſwer to *Whiſton*, and another to *Grotius*; which latter to the 3 Queſtions (or threefold Queſtion) of the Diſciples, Ver. 3. ſuppoſes *Jeſus* anſwering thus, to the firſt (Part) as far as to Ver. 23. to the ſecond, which he refers to the Time of *Conſtantine*, but others to the general Converſion of the *Jews*, from thence to Ver. 30. and to the laſt concerning the End of the World after; but *Whitby* aſſerts that at leaſt to Ver. 34. (I ſuppoſe he meant incluſive) it is only of the Deſtruction of the *Jews*, a little inconſiſtent with what he ſays of Ver. 31. and to me he diſcourſes more plainly and convincingly of it in his *Gen. Pref.* p. 29, 30, 31, 32.

Ver. 31. *Trumpet of a loud Sound*] according to the *Gr.* as alſo *Scott's Tranſ.*

33. So alſo when you ſee all theſe Things, know that it is near at the Doors.

34. I ſay to you certainly, This Generation will by no means paſs away, until all theſe Things are done.

35. Heaven and Earth will paſs away, but my Words will not at all.

36. Nevertheleſs concerning that Day and Hour none knows, not the Angels of Heaven, but my Father only.

37. Now according as the Days of Noe, ſo will alſo the Coming of the Man be.

38. For according as they were in the Days before the Flood, eating and drinking, marrying and giving in Marriage, till the Day that Noe entered into the Ark;

39. And did not know till the Flood came, and took them all away: ſo will alſo the Coming of the Man be.

40. Then two Men being in the Field, one will be taken, and one left.

41. Of two Women grinding at a Mill, one will be taken, and one left.

42. Watch therefore; ſince you know not in what Hour your Lord comes.

43. But this know, that if a Houſholder had known in what Watch the Thief would come, he would have watched, and not let his Houſe be broke through.

44. For this reaſon be you alſo ready; ſince the Man comes in an Hour which you do not think.

45. Who then is a faithful and wiſe Servant, whom his Lord has ſet over his Family, to give them Food in Seaſon?

46. That Servant will be bleſt, whom his Lord when he comes ſhall find doing ſo.

47. I tell you certainly, that he will ſet him over all the Things he has.

48. But if that Servant being evil ſays in his Heart, My Lord delays coming;

49. And begins to beat the Fellow-ſervants, and alſo to eat and drink with Drunkards:

50. The Lord of this Servant will come in a Day that he does not expect, and in an Hour that he does not know of;

51. And will cut him aſunder, and put his Part with Hypocrites; there Weeping and Gnaſhing of Teeth will be.

CHAP. XXV.

THEN will the Kingdom of Heaven be likened to ten Virgins, who took their Lamps, and went out to meet a Bridegroom;

2. Five of them being wiſe, and five fooliſh.

3. They who were fooliſh, taking their Lamps, did not take Oil with them.

4. Whereas the wiſe took Oil in their Veſſels with their Lamps.

5. And as the Bridegroom delayed, they all ſlumbered and ſlept.

6. But at Midnight there was a Cry made, Behold the Bridegroom is coming, go out to meet him.

7. Then all thoſe Virgins aroſe, and trimmed up their Lamps.

8. And the fooliſh ſaid to the wiſe, Give us ſome of your Oil, becauſe our Lamps are gone out.

9. But the wiſe anſwered thus, *No*, leſt at any time there ſhould not be ſufficient for us and you; but go rather to them that ſell, and buy for your ſelves.

10. Now while they were gone away to buy, the Bridegroom came; ſo thoſe who were ready went in with him to the Marriage, and the Door was ſhut.

11. But afterwards the reſt of the Virgins alſo come, ſaying, Lord, Lord, open to us.

12. Nevertheleſs he made anſwer; I ſay to you certainly, I do not know you.

13. Watch therefore, ſince you know not the Day nor Hour, in which the Man will come.

14. For it is according as a Man who travelling away, called his own Servants, and delivered to them the Things which he had.

15. And to one he gave five Talents, to another two, and to another one, to each according to his own Ability; and preſently travelled away.

Ver. 36. *that Day and Hour*] when Heaven and Earth will paſs away, Ver. 35. of a ſudden as the Flood of *Noah* came, Ver. 37, 38, 39. and the Deſtruction of *Sodom*, *Luke* xvii. 28, 29, 30. and being joined to the Chap. after this by *then*; yet *Hammond* applies it all to the Overthrow of the *Jews* by the *Romans*, which was doing ſome Years; and *Whitby* inconſiſtently Ver. 39, 40, 41. but not Ver. 36.

Ver. 38. *they were*] according to the *Gr.* and as in *Scott*'s late *Verſion*.

Ver. 40, 41. *taken*] as *Paul* declares 1 *Theſ.* iv. 16, 17. but tallies poorly with the Deſtruction of the *Jews*, and particularly with *on* or *in that Night*, *Luke* xvii. 34. tho' *Whitby* praiſes *Hammond* for referring it thither.

Ib. *one left*] not *the other* here as in *Luke* xvii. 35, 36.

Ver. 48. *coming*] a Verb, not a Noun.

Ver. 11. *come*] the preſ. Tenſe, as in *Mark* ii. 3, 18. & xi. 15, 27.

Ver. 12. *I do not know you*] i. e. *you are Strangers to me.*

Ver. 13. *in which the Man will come*] taken from Ch. xxiv. and perhaps Ver. 44. ſays *Mills*, ſeveral *Exemplars* and *Verſions* being without it; but what great Matter is that, as ſo uſual, ſince many more are with it, and theſe Words are not there?

16. Where-

16. Whereupon he who had received five Talents going, wrought with them, and made other five Talents.

17. In like Manner alſo he with two, did himſelf alſo gain other two.

18. But he that had received one going away, dug in the Ground, and hid his Lord's Money.

19. And after much Time the Lord of thoſe Servants comes, and takes Account of them.

20. When he coming near who had received five Talents, brought ſo many more, ſaying, Lord, thou didſt deliver five Talents to me; lo I have gained to them other five.

21. Upon this his Lord anſwered him, Well, good and faithful Servant, thou haſt been faithful over a few Things, I will ſet thee over many; enter into the Joy of thy Lord.

22. And he alſo coming near who had received two Talents, ſaid, Lord, thou didſt deliver two Talents to me; lo I have gained to them other two.

23. His Lord anſwered him, Well, good and faithful Servant, thou haſt been faithful over a few Things, I will ſet thee over many; enter into the Joy of thy Lord.

24. Next he likewiſe came near, who received one Talent, and ſaid; Lord, I know thou art a hard Man, who reapeſt where thou haſt not ſown, and gathereſt together whence thou haſt not diſperſed.

25. So being afraid, I went away, and hid thy Talent in the Ground; behold thou haſt thy own.

26. But his Lord made anſwer to him; Wicked Servant and ſlothful, ſince thou knoweſt I reap where I did not ſow, and gather together whence I did not diſperſe;

27. Thou ſhouldeſt have put my Money to the Bankers; that on my coming I might have received what was mine with Intereſt.

28. Take therefore the Talent from him, and give to him that has the ten Talents.

29. For to every one who has ſhall be given, and it ſhall abound; but from him that has not, ſhall be taken away even what he ſeemingly has.

30. Moreover caſt forth the unprofitable Servant into outer Darkneſs; there Weeping and Gnaſhing of Teeth will be.

31. And at the Time when the Man ſhall come in his Glory, and all the holy Angels with him, he will ſit on his glorious Throne.

32. All Nations too will be gathered together before him; and them will he ſeparate one from another, according as a Shepherd does the Sheep from the Goats.

33. Beſides he will indeed make the Sheep ſtand at his right Hand, and the Goats at the left.

34. Then will the King ſay to thoſe at his right Hand; Come, O bleſſed of my Father, inherit the Kingdom prepared for you from the founding of the World.

35. For I was hungry, and you gave me to eat; thirſty, and you made me drink; was a Stranger, and you took me in;

36. Naked, and you cloathed me; ſick, and you viſited me; was in Priſon, and you came to me.

37. Then will the Righteous anſwer him as follows; Lord, when did we ſee thee hungry, and fed; or thirſty, and made drink?

38. When alſo did we ſee thee a Stranger, and took in; or naked, and cloathed?

39. When likewiſe did we ſee thee ſick, or in Priſon, and come to thee?

40. And the King will make reply to them; I tell you certainly, Whatſoever you did to one of the leaſt of theſe my Brethren, you did to me.

41. Then will he ſay alſo to them on the left Hand; Go from me, O curſed, into everlaſting Fire prepared for the Devil and his Angels.

42. For I was hungry, and you did not give me to eat; thirſty, and you did not make me drink;

43. I was a Stranger, and you did not take me in; naked, and you did not cloath me; ſick, and in Priſon, and you did not viſit me.

44. Then will they alſo anſwer him as follows; Lord, when did we ſee thee hungry, thirſty, a Stranger, naked, ſick, or in Priſon, and did not miniſter to thee?

45. Then will he reply to them thus; I tell you certainly, Whatſoever you did not to one of the leaſt of theſe, you did not to me.

46. And the latter ſhall go away into everlaſting Torment; but the Righteous into everlaſting Life.

Ver. 24. 26. *whence*] not *where* as before.

Ver. 32. *the Sheep*] Our laſt *Tranſlators* with their too uſual Incorrectneſs have thruſt in *his*, which was not in the *Geneva Edition*.

Ver. 33. *indeed*] *Mills* mentions but one *MS.* without this (and *Tranſlations* might neglect it as ours) yet reckons that genuine, *Prol.* 383, 384, 392.

Ver. 39. *likewiſe*] ὡς as at Ver. 38. not *or*, as our *Eng. Tranſlators* have made it from the *Vulg.*

Ver. 40. *Whatſoever*] *In as much as*, the ſame with *foraſmuch as*, is quite of another Meaning from the *Gr.*

Ver. 41. *prepared*] *which my Father prepared*, *Mills* thought the right *Reading*; but has not told us why a few *Copies*, with no other Reaſon, ſhould be preferred before many. To me that ſeems more a *Gloſs*.

CHAP.

CHAP. XXVI.

AND when Jeſus had made an end of all theſe Speeches, he ſaid to his Diſciples,

2. You know that two Days hence the Paſſover is, and the Man is delivered up to be crucified.

3. Then the chief Prieſts, Scribes, and Elders of the People gathered together into the Hall of the high Prieſt, called Caiaphas;

4. And conſulted together, that they might take hold of Jeſus by Deceit, and kill.

5. However they ſaid, Not at the Feaſt, leſt there ſhould be a Tumult among the People.

6. Now Jeſus having been in Bethany, in the Houſe of Simon the Leper;

7. There came to him a Woman who had an Alabaſter-box of very precious Ointment, and poured upon his Head, as he ſate down.

8. Which when his Diſciples ſaw, they were enraged, ſaying; What is there this Waſte for?

9. Since that Ointment could have been ſold for much, and this given to the Poor.

10. That Jeſus knowing, ſaid to them; Why do ye give the Woman Trouble? For ſhe has wrought a good Work for me.

11. Since ye have always the Poor with you, but have not me always.

12. And ſhe putting this Ointment on my Body, did *it* for me to be buried.

13. I tell you certainly, Whereſoever this Goſpel is preached in the whole World, there ſhall be ſpoken alſo what ſhe has done, in Remembrance of her.

14. Then one of the twelve, called Judas Iſcariot, went to the chief Prieſts,

15. And ſaid, What are you willing to give me, that I may deliver him up to you? And they appointed for him thirty Pieces of Silver.

16. Thus from that Time he ſought an Opportunity, that he might deliver him up.

17. And on the firſt of unleavened Bread the Diſciples came to Jeſus, aſking him, Where wouldeſt thou have us get ready for thee to eat the Paſſover?

18. Whereupon he ſaid; Go into the City to ſuch a one, and tell him, Maſter ſays, My Time is near, with thee will I make the Paſſover along with my Diſciples.

19. And the Diſciples did as Jeſus appointed them, and got the Paſſover ready.

20. So while it was Evening, he ſat down with the twelve.

21. Moreover as they were eating, he ſaid, I tell you certainly, that one of you will deliver me up.

22. Upon this they being exceeding ſorry, began each of them to ſay to him, Is it I, Lord?

23. To which he made anſwer; The ſame who dipped the Hand with me in the Diſh, will deliver me up.

24. The Man indeed goes, as it is written concerning him; but wo will be to that Man by whom he himſelf is delivered up: it would have been well for that Man, if the ſame had not been born.

25. And Judas who delivered him up made anſwer, Is it I, Rabbi? He replied to him, Thou haſt ſaid *it*.

26. Now as they were eating, Jeſus took Bread, and bleſſing, broke; then gave to the Diſciples, and ſaid, Take, eat; this is my Body.

27. The Cup likewiſe he took, and giving thanks, gave to them, ſaying, Drink all of it.

28. For this is my Blood of the new Covenant, ſhed for many for the Forgiveneſs of Sins.

Ver. 1. *all*] *Mills* recites ſome that have it not; *Whitby* in Anſwer to it (which admitted none) or his *Examination of the Various Readings of Mills*, as he entitles his *Book* (which here amounted to Nothing) without culpating any Thing, produces a few others which have it, while we learn from *Mills* himſelf that they are many.

Ver. 3. *Scribes*] creeped from other *Goſpels*, ſays *Mills*, by the Abſence of it with ſome.

Ver. 6. *having been*] that is four Days before, Ver. 2. with *Joh.* xii. 1. and this may be referred back to Ch. xxi. 17. as it is alſo in *Luk.* vii. 36. and is a Participle of the 2 *Aor.* not of the *preſ. Tenſe*; overlooked by *Scott*, who tranſlates, *Now Jeſus being*.

Ver. 15. *thirty Pieces*] *four pound ten ſhillings*, *Ham.* tho' *Whithy* relates he ſays 3l. 15s. which is eaſily ſeen.

Ver. 17. *on the firſt*] after Sun-ſet, when it began; the Want of which Conſideration has created great Difficulty and Miſunderſtanding; look at *Joh.* xviii. 28. and in *Luk.* xxii. 7.

Ver. 20. *while it was* (or *it being*) *Evening*] not *when Evening was come*; ſee on Ver. 17.

Ver. 23. *dipped*] being not *preſ.* in *Gr.* but the 1 *Aor.* and rendered by our *Tranſlators had dipped* in its other Place, *Joh.* xiii. 26.

Ver. 25. *Rabbi*] now grafted into our Language, and thus retained in the *preſ. Tranſ.* Ch. xxiii. 7, 8. *Joh.* i. 38, 49. & iii. 2, 26. & vi. 25. tho' not here, Ver. 49. *Joh.* iv. 31. & ix. 2. & xi. 8. with thrice in *Mark*.

Ib. it] who it is; the Force of *it* being often included or underſtood in idiomatical Expreſſions, particularly of the *Scripture*: for that this is the Meaning, *Mar.* xiv. 62. compared with Ver. 64. of this Chap. ſhews.

Ver. 26. *bleſſing*] *To* bleſs, *and to* give thanks, *are one and the ſame Thing*, *Note* to *Beauſ. L'Enf. Verſ.* compare alſo Ch. xiv. 19. with Ch. xv. 36. *Mar.* viii. 7. with Ver. 6 and this with *Luk.* xxii. 19. 1 *Cor.* xi. 24.

Ib. *is*] viz. ſignifies, as in *Gen.* xl. 12, &c.

Ver. 28. *Covenant*] rather than *teſtament*, as not only the great *Grotius* ſays, *Truth of Chriſt. Relig.* B. iii. 1. but *Hammond* ſhews at large on the Title *New Teſtament*.

Ib. *ſhed*] *Vulg.* and *Arab.* with 2 or 3 *Authors*, *which will be ſhed*, by a pedantick Preciſeneſs.

29. But I tell you, that I will not at all drink henceforth any of this Product of the Vine, till that Day when I ſhall drink it with you new in the Kingdom of my Father.

30. And having ſung praiſe, they went out to the Mount of Olives.

31. Then Jeſus ſays to them; All you will be offended at me this Night: for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be diſperſed.

32. Nevertheleſs after I am riſen up, I will go before you into Galilee.

33. At which Peter made anſwer to him, If they ſhould even all be offended at thee, I never will.

34. Jeſus told him, I ſay to thee certainly, that this Night, before the Cock has crowed, thou wilt thrice deny me.

35. Peter replies to him, If I muſt even die with thee, I will not at all deny thee; and in like Manner ſaid all the Diſciples.

36. Then Jeſus comes with them into a Place, called Gethſemane, and ſays to the Diſciples, Sit here, whilſt I go away, and pray there.

37. So taking Peter, and the two Sons of Zebedee, he began to be ſorrowful and grieved.

38. He then ſays to them, My Mind is very ſorrowful to Death; remain here, and watch with me.

39. And going on a little, he fell on his Face, and praying, ſaid, My Father, if it is poſſible, let this Cup paſs away from me; nevertheleſs not as I would, but as thou.

40. Afterwards he comes to the Diſciples, and finds them aſleep, and ſays to Peter; So, were you not able to watch one Hour with me?

41. Watch, and pray, that you may not enter into Trial: the Spirit indeed is ready, but the Fleſh weak.

42. Again he went away the ſecond time, and prayed as follows, My Father, if this Cup cannot paſs from me, except I drink it, thy Will be done.

43. And when he came, he finds them aſleep again: for their Eyes were heavy.

44. Upon which he left them, and going away again, prayed the third time, ſpeaking the ſame Matter.

45. Then he comes to his Diſciples, and ſays to them; Sleep on, and be refreſhed; behold the Hour draws near, and the Man is delivered up into the Power of Sinners.

46. Riſe up, let us go along; behold he that delivers me up draws near.

47. And while he was ſpeaking, lo Judas one of the twelve came, and with him a great Company, with Swords and Sticks, from the chief Prieſts and Elders of the People.

48. Now he that delivered him up gave them this Sign, Whomſoever I ſhall kiſs is he; take hold of him.

49. And preſently coming to Jeſus, he ſaid, Hail, Rabbi; and kiſſed him.

50. With that Jeſus ſaid to him, Companion, what art thou come for? Then coming near, they put Hands upon Jeſus, and took hold of him.

51. And lo one of thoſe with Jeſus ſtretching forth the Hand, drew out his Sword, and ſtriking a Servant of the high Prieſt, took off his Ear.

52. Then ſaid Jeſus to him; Turn back thy Sword into its Place: for all who take the Sword ſhall periſh by it.

53. Doſt thou think that I cannot beſeech my Father, and he would provide for me more than twelve Legions of Angels?

54. How then will the Scriptures be fulfilled, that it muſt ſo be?

55. At the ſame Time Jeſus ſaid to the Multitude; Are you come out as againſt a Robber, with Swords and Sticks to take me; I ſate daily with you teaching in the Temple, and you did not take hold of me.

56. But the whole of this has been done, that the Scriptures of the Prophets might be fulfilled. Then all the Diſciples left him, and fled.

Ver. 29. *with you*] by his coming to them again, *Joh.* xiv. 18, 20.

Ib. *new*] ſuch new Wine as he had ſpoken of in Ch. ix. 17. viz. as plainly appears there, inward and ſpiritual.

Ver. 33. *they—all*] not *all men*, Ver. 31.

Ver. 34. *has crowed*] that is *done crowing*, *Mar.* xiv. 68, 72. conſult the ingenious and induſtrious *Scott*, and *Introd.* to *Be.* & *L'En. Verſ.* p. 132.

Ver. 37. *grieved*] for *heavy* ſignifies rather *ſleepy*, as in Ver. 43. where the *Gr.* Word is alſo different from this.

Ver. 39. *My*] rejected by *Mills*, as not found only in the Quotations of three *Authors*, two of whoſe original *Gr.* Writings are loſt, and the *Lat. Tranſlations* incorrect in the Opinion of *Mills* himſelf; and ſee upon 1 *Cor.* i. 10.

Ver. 41. *Trial*] according to Ch. xxvi. 41. which ſee.

Ver. 42. *Cup*] wanting with a few, and *from me* with other few, neither of which *Mills* vindicates, but leaves as wrong; yet *Whitby* anſwers him, and that only with the Oppoſition of fewer than his to each.

Ver. 43. *heavy*] *Weſt. weighed down.*

Ver. 44. *the third time*] Notwithſtanding *Mills* met with only three that wanted this, he aſſerts it to be a *marginal Gloſs.*

Ib. *Matter*] See *Mar.* xiv. 39.

Ver. 49. *ſaid, Hail*]

Aue rabby quod that ribaude, & right to him he yede'
And kyſt him to be caught therby, killed of the Jewes,
Pierce Plowman's Viſion, Step 16.

Ver. 56. *has been done*] being ſaid by *Jeſus*, *Mar.* xiv. 49. not added by *Matthew* according to the *com. Tranſ.* and is alſo the preterperfect Tenſe of the middle Voice.

57. And

57. And thoſe that took hold of Jeſus, had *him* away to Caiaphas the high Prieſt, where the Scribes and Elders were gathered together.

58. Peter notwithſtanding followed him far off, to the Hall of the high Prieſt; and entering in, ſate down with the Officers, to ſee the Concluſion.

59. Next the chief Prieſts, Elders, and the whole Council ſought for falſe Evidence againſt Jeſus, that they might put him to death.

60. Yet they found none; nay though many falſe Witneſſes came thither, they found none. However afterwards two falſe Witneſſes coming thither,

61. Declared; He ſaid, I can deſtroy the Temple of God, and in three Days rebuild it.

62. And the high Prieſt riſing up, ſaid to him, Doſt thou anſwer Nothing? What do they teſtify againſt thee?

63. But Jeſus was ſilent. Whereupon the high Prieſt made anſwer to him, I conjure thee by the Living God, that thou wilt tell us, whether thou art Chriſt the Son of God.

64. Jeſus ſays to him; Thou haſt ſpoken *it:* nevertheleſs I ſay to you, Hereafter you will ſee the Man ſit at the right Hand of Power, and come on the Clouds of Heaven.

65. The high Prieſt then tore his Cloaths aſunder, ſaying, He has blaſphemed; what Need have we of Witneſſes further? Lo now you have heard his Blaſphemy:

66. How does it ſeem to you? And they made anſwer, He is guilty for Death.

67. They then ſpit in his Face, and beat him; as likewiſe ſome ſtruck,

68. Saying, Propheſy to us, Chriſt, who it is ſmote thee.

69. Whilſt Peter too ſate without in the Hall, there came to him a young Woman, ſaying, Thou alſo waſt with Jeſus of Galilee.

70. Whereas he denied before them all as follows, I am ignorant of what thou ſayeſt.

71. Beſides when he was gone out into the Porch, another ſaw him, and ſays to thoſe there, He alſo was with Jeſus the Nazorite.

72 And again he denied with an Oath, I do not know the Man.

73. A little after likewiſe they who ſtood by coming near, ſaid to Peter, Truly thou art alſo one of them: for even thy Speaking makes thee manifeſt.

74. Then he began to curſe at *it*, and ſwear, I do not know the Man. And preſently the Cock crowed.

75. Upon this Peter remembred the Words of Jeſus, who ſaid to him, Before the Cock has crowed, thou wilt deny me thrice. And going out abroad, he wept bitterly.

CHAP. XXVII.

AND when it was Morning, all the chief Prieſts, and the Elders of the People took a Conſultation againſt Jeſus, ſo that they might put him to death.

2. Whom they bound, as alſo carried away, and delivered him up to Pontius Pilate the Governor.

3. Judas then who delivered him up, ſeeing that he was condemned, repented, and carried back the thirty Pieces of Silver, to the chief Prieſts and Elders,

4. Saying, I have ſinned, in delivering up innocent Blood. But they ſaid, What is *it* to us? Do thou look to *it*.

5. Whereupon throwing down the Pieces of Silver in the Temple, he departed; and being gone away, hanged himſelf.

6. And the chief Prieſts taking the Pieces of Silver, ſaid, It is not lawful to put them into the Treaſury, ſince it is the Price of Blood.

7. So taking Counſel, they bought with them the Potter's Field, for the Burial of Strangers.

8. Therefore that Field is called the Field of Blood to this Day.

Ver. 59. *Elders*] ſome want, but that it crept in from other Parts of this Chap. as *Mills* pronounces, *Prol.* 392. I am not forward to credit, and find no ſuch; for in Ver. 3, 47. it is with *of the People*, and Ver. 57. with *Scribes*.

Ver. 61. *He*] *fellow* is too irreverent to be added by the *Tranſlators*.

Ver. 64. *Hammond* and *Whitby* expound as Chap. xxiv. 30.

Ib. *Thou haſt ſpoken* it] viz. that which is ſo, as in *Luk.* xxii. 70. though both unintelligible in the *com. Tranſ.* while *it*, often underſtood in the *Original*, makes Senſe.

Ver. 66. *for Death*] *By* guilty of death, ſays *Wells* here, *we commonly underſtand guilty of having killed another*; and the Genitive rendered by *for* ſee in Ch. xvi. 26. *Jude* 11. *Rom.* viii. 36. 2 *Theſ.* iii. 5.

Ver. 67. *ſtruck*] the ſame Word as in Ch. v. 39. without the Meaning of, or any Thing for, *with the palms of their hands*.

Ver. 73. *makes thee manifeſt*] Look at *Mar.* xiv. 70.

Ver. 74. *to curſe at* it] to expreſs the Force of the Preposition (prefixed to the Verb, and that uſed in *Mar.* xiv. 71.) as *Beza* ſpeaks, though he does it otherwiſe; but in *Kuſter's Edit.* of *Mills* are enumerated ſixty *MS Copies* that have a different *Reading*, which *Mills* judged was the right, ſignifying, as I apprehend, *to lay* it *down* or *affirm*; beſides what *Mills* ſays, it might be left as being a ſtrange Word, and it ſeems to have a better Gradation to *ſwear*, *Peter* firſt affirming, then ſwearing, nay the more likely as ſeveral urged the Charge againſt him, Ver. 73.

Ver. 3. *delivered—up*] the Verb that is ſo rendered in the Ver. before.

9. Then was fulfilled what was ſpoken thus by the Prophet Jeremy; Accordingly they took the thirty Pieces of Silver, the Value of him that was valued, whom thoſe of the Iſraelites did value;

10. And gave them for the Potter's Field, as the Lord appointed me.

11. Now Jeſus ſtood before the Governor, who aſked him as follows, Art thou the King of the Jews? And Jeſus ſaid to him, Thou ſayeſt *it*.

12. And when he was accuſed by the chief Prieſt and Elders, he anſwered Nothing.

13. Then Pilate ſaid to him, Doſt not thou hear how many Things they teſtify againſt thee?

14. However he did not anſwer him to any one Word; ſo that the Governor wondered very much.

15. Now at the Feaſt the Governor uſed to releaſe one Priſoner to the Company, whom they would.

16. They had alſo then a notorious Priſoner, called Barabbas.

17. Therefore they being gathered together, Pilate ſaid to them, Which would ye have me releaſe to you, Barabbas, or Jeſus called Chriſt?

18. For he had perceived that through Envy they had delivered him up.

19. Beſides as he ſate on the Judgment-ſeat, his Wife ſent Word to him, Have thou Nothing to do with that righteous Man: for I have ſuffered many Things to Day in a Dream by reaſon of him.

20. But the chief Prieſts and Elders perſuaded the Multitude, that they would aſk for Barabbas, and deſtroy Jeſus.

21. Accordingly when the Governor made Propoſal to them, which of the two would ye have me releaſe to you? They ſaid, Barabbas.

22. Pilate aſks them, What then ſhall I do with Jeſus called Chriſt? They all ſay to him, Let him be crucified.

23. Whereas the Governor replied, What Evil forſooth has he done? Yet they cried out exceedingly, ſaying, Let him be crucified.

24. Thus Pilate ſeeing that he profited Nothing, but that a Tumult was made the more, took Water, and waſhed the Hands before the Company, ſaying, I am innocent from the Blood of this righteous Man; do ye look to *it*.

25. Upon which all the People made anſwer, Let his Blood be charged on us, and on our Children.

26. Then he releaſed Barabbas to them; and having ſcourged Jeſus, delivered *him* up, that he might be crucified.

27. The Soldiers of the Governor then taking Jeſus into the Judgment-hall, gathered together the whole Regiment to him.

28. And ſtripping him, they put on him a ſcarlet Cloak.

29. As alſo plaiting a Crown of Briers, they put *it* upon his Head, and a Reed in his right Hand; then they kneeled down before him, and mocked him thus, Hail, the King of the Jews.

30. Moreover they ſpit upon him, nay took the Reed, and ſtruck him upon the Head.

Ver. 9. *Jeremy*] See the *Note* on *Zech.* xi. 12. But *Weſley* leaves it out; what a rare Example to others!

Ib. *the Value*] to be nearer the *Original*, though *Hervey* ſays no *Tranſlation* can equal it, *Ther. and Aſp.* V. 3.

Ver. 10. *gave*] The *Gr.* Word in the Ver. before for *they took* may as well ſignify *I took*, which the *Heb.* alſo is *Zech.* xi. 13. and the Verb ἔδωκαν here for *they gave* would without ν be *I gave*, as the *Syr.* too has it, and ſo agree nearer with *I caſt* in *Zech.* beſides that *they* does not ſeem to ſuit well with *as the Lord appointed me:* from all which the Reader may ſcarce but think with ſuch great Men as *Mede* here, and *Hammond* on *Heb.* viii. 9. that the ν is a Miſtake of the Scribe; and I will add how it might be, viz. either becauſe the Word of the *Gr. Sept* for *I caſt* may be *they caſt*, as well as the foregoing *they took*, and both end with ν like ἔδωκαν, or becauſe it is the Manner of *Gr.* to add ν at the End of Words with ε or ι when a Vowel begins the next, as it does here; however not as here after α, but that might be owing to the Ignorance of the Tranſcriber, and he might be the more induced to inſert ν, as there would elſe be a *Gr.* α and α together; moreover the *Gr. Tranſlator* of *Matthew* from the *Heb.* might make it thus, not he himſelf. Yet as *Mills* has no *various Reading* of *I gave* (having omitted the *Syr.*) nor any other, we ſhould, not to diſturb the Repoſe of the *ſacred Scripture*, tread ſoftly; and for it there may be ſaid, 1. that it is not likely the Blunder or Corruption of a ſingle Scribe would be received in all *Copies*; 2. *Matthew* might, nay did, paraphraſe on the Prophet, inſtead of quoting him literally; 3. *their taking* and *giving* would be as the Prophet was ordered, when they did it by his Order; 4. *I took* and *gave* would be improper here, ſince it is applied to *the chief Prieſts*, Ver. 6, 7. and it is plain *Mat.* adapted the Speech to them, foraſmuch as he changed *caſt* into *gave*; 5. though thoſe *Greek* Verbs are alike in *Zech.* yet the Context ſhews them to be of the 1ſt Perſ. ſing. 6. an univerſal Alteration is incredible, againſt both the firſt *Original* here, and the *Sept.* there; 7. this could not be a Miſtake as rendered from the *Heb.*

Ver. 14. *not—any one*] diſtinct like the *Gr.* ſo *Scott*; *never* being too vulgar, if that at all.

Ib. *the Governor wondered*] Though the *Syr.* only has *he wondered*, *Mills* concludes the *Vulg.* added it, *Pr.* 1251. which *Whitby* ſimply oppoſes with four others, if not two of them the ſame.

Ver. 16. *notorious*] So *Gregory* ſays it ſhould be, *Notes on ſome Paſſages of Scripture.*

Ver. 18. *had perceived—delivered*] the preterpluperfect Tenſe, and firſt Aoriſt; different thus from thoſe Verbs in *Mar.* xv. 10.

Ver. 24. *righteous Man*] *Mills*, from one very corrupt *Copy* alone, ſays this ſeems to have crept in from *Acts* or elſewhere, *Pr.* 1278.

Ver. 26. *having ſcourged*] before, not then, *Joh.* xix. 1, 16. and this tranſlating *Ham.* propoſes on *Luk.* xxiii. and *Guyſe* reaſons for.

31. And

31. And when they had mocked him, they ſtript him of the Cloak, and put his Cloaths on him; ſo had him away to be crucified.

32. And as they went out, finding a Cyrenean Man, named Simon, him they forced to take up his Croſs.

33. At length coming into a Place called Golgotha, which is called the Scull Place;

34. They gave him to drink Vinegar mixed with Gall; which he taſted, but would not drink.

35. Next they crucified him, and divided his Garments, caſting Lots; that it might be fulfilled which was ſpoken by the Prophet, They divided my Garments to themſelves, and caſt Lots for my Cloaths.

36. Afterwards ſitting down, they kept him there.

37. And they put over his Head his Crime written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were two Thieves crucified with him, one at the right Hand, and one at the left.

39. Nay thoſe who went by blaſphemed him, moving their Heads,

40. And ſaying, Thou who wouldeſt deſtroy the Temple, and in three Days build up, ſave thy ſelf: if thou art the Son of God, come down from the Croſs.

41. And in like Manner alſo the chief Prieſts mocking, with the Scribes and Elders; ſaid;

42. He who ſaved others, cannot ſave himſelf: if he is the King of Iſrael, let him come down now from the Croſs, and we will believe him.

43. He truſted on God, let him now deliver him, if he likes him: for he ſaid, I am the Son of God.

44. And the Thieves too who were crucified with him, reproached him with the ſame.

45. Now from the ſixth Hour there was Darkneſs in all the Country, till the ninth.

46. About which Hour Jeſus cried out thus aloud, Eli, Eli, lama ſabachthani; that is, My God, my God, why haſt thou forſaken me?

47. With that ſome of them who ſtood there hearing, ſaid, He calls Elias.

48. So preſently one of them running, took a Sponge, which filling with Vinegar, he put on a Reed, and gave him to drink.

Ver. 35. *that it might* &c.] All this to the End of the Verſe is not in above fifty *MSS* reckoned in *Kuſter's Edit.* of *Mills*, beſides Verſions and Authors, and is thought to be taken from *Joh.* xix. 24. but the *Vulg.* has it, which may have prevailed on the *com. Reading* and *European Tranſlations.*

Ver. 37. *JESUS*] a dozen omit.

Ver. 40. *Croſs*] *If the Croſs were not, Chriſt would have Diſciples enough, Tyndal's Prologue* to *Exod.*

Ver. 41. *Elders*] I find upwards of fifty Copies named that have added *and Phariſees*, but *Mills* ſaying no further, and *Whitby* Nothing about it. The *Syr.* too has it, with the *Arab.* and *Perſ.* as *Scott* writes in his *Review of Dr. Mills's Various Readings in St. Mat.* but the *Vulg.* not, ſo that it ſeems to be an ancient eaſtern *Reading*; and I ſuppoſe genuine, as being ſo diffuſive without or againſt the *Vulg.* three *Copies* alſo having *Phariſees* inſtead of *Elders*, and neither of them being mentioned by *Mark*, the laſt might be dropt here.

Ver. 42. *he cannot ſave himſelf*] *Mills* obſerves ſome *Copies* have it pointed interrogatively, and more in *Mar.* xv. 31. *cannot he ſave himſelf?*

Ib. *believe him*] More than fifty *Copies* have *believe on him*, but *Mills* objects to it; and it ſeems juſtly, according to *Mar.* xv. 32. i. e. they would believe he could ſave himſelf.

Ver. 43. *now*] omitted by ſome, as in *Pſa.* xxii. 8. which the *Jews* uſed inadvertently; and *Mills* ſays is by the *Vulg.* which is wrong, though put by it ſelf.

Ib. *likes*] This fulfilling Ver. 8. of the evangelical xxiid *Pſalm*, of which conſult *Interpreters*; whereas *he will have* is more properly referrible to *Jeſus.*

Ver. 44. *the Thieves*] What was done by one is ſometimes ſaid to be done by thoſe of which he was one, and may ſo much the better the fewer they are.

Ib. *reproached*] the very ſame Word with that in *Mar.* xv. 32. but our *Tranſlators*, like *Hopkins* particularly (as I have obſerved) in the *Pſalms*, ſeem fond of vulgar Idioms.

Ver. 46. *Eli, Eli*] The ſame as in the *Heb. Pſa.* xxii. 1. or the com. *Syriack*, which *Jeſus* here uſed, from the *Chald.* אֱלָהִי *Elohi*, and therefore *Eloi*, *Mar.* xv. 34.

Ib. *lama*] from לְמָא *lema*, as before.

Ib. *ſabachthani*] from the Verb שבק inſtead of the *Heb.* עזב

Ver. 47. *ſaid*] which may refute the Fancy of *Hammond*, that our Saviour ſaid over all the xxiid *Pſa.* or a conſiderable Part of it: for that would have put them out of their Miſtake; nor was all of it ſuitable, as *David* expected to recover, Ver. 20, 21, 22, 25, 31. and that from long Fatigue and Grief, or lingering Illneſs, Ver. 14, 15, 17. not even Ver. 2, 4, 5. and I cannot be perſuaded he would uſe any Expreſſion unſuitable to his Condition. The Author of *Holy David clear'd*, in the *Pref.* ſays, *He choſe to perform his laſt Devotions on the Croſs in the Words of* David, *rather than his own*; what this Writer might have been afraid to think, much more to teach others: he alſo inſtances in *Luk.* xxiii. 46. from *Pſa.* xxxi. 5. where *Father* being our Lord's own Word, overturns his Aſſertion; and I do not find our *Tranſlators* of that Mind, who render the Expreſſions different, as they are, and therefore not a Form, unleſs from the *Seventy*, if *Chriſt* rather choſe their Words than his own.

Ib. *Elias*] *Alludunt iſti* (*ut ſolent irriſores*) *ad nomen* Eli, *non imperitia linguæ, ut nonnulli ſtultè opinati ſunt, ſed quòd profanus & crudelis animus huc eis impelleret*, Beza in *Annot.* i. e. *They mock, as Scoffers uſe to do; at the Name* Eli, *not through Ignorance of the Language, as ſome have fooliſhly thought, but becauſe they were ſet on to it by a profane and cruel Mind.*

Ver. 48. *running*] The *Greek* ſo abounds with Participles active, that here are four together, n. *running*, *taking*, *filling* and *putting*; though our *Tranſlators* have not kept one. Thus there are three in Ch. xiv. 19. & xxvi. 26. with the Parallel of this *Mar.* xv. 36. *Luk.* xxiii. 36.

Ib. *Vinegar*] What an Imagination has *J. Weſley* here! 'It does not appear, that this was given Him in Deriſion, 'but rather with a friendly Deſign, that he might not 'die before *Eliſah* came.' Did they then who crucified him, believe that Prophet would come, and ſave him? And did they both endeavour to kill him, and to keep him alive, this being *one of them?* See alſo *Luk.* xxiii. 36.

49. And the reſt ſaid, Do thou let alone, let us ſee whether Elias will come to ſave him.

50. But Jeſus cried out again with a loud Voice, and yielded up the Spirit.

51. When behold the Veil of the Temple was divided into two, from Top to Bottom, nay the Earth quaked, and the Rocks were divided.

52. Moreover the Graves were opened, and many Bodies of Saints who ſlept were raiſed up;

53. And coming out of the Graves after his riſing up, went into the holy City, and appeared to many.

54. So that the Centurion, and thoſe with him who kept Jeſus, ſeeing the Earthquake and the Things which were done, were exceedingly afraid, ſaying, Truly this was the Son of God.

55. Many Women too were there, looking far off, who followed Jeſus from Galilee, and miniſtred to him;

56. Among whom was Mary Magdalene, with Mary the Mother of James and Joſes, as alſo the Mother of Zebedee's Sons.

57. And when it was Evening, there came a rich Man from Arimathea, named Joſeph, who was alſo himſelf a Diſciple to Jeſus;

58. He went to Pilate, and aſked for the Body of Jeſus; then Pilate commanded it to be delivered.

59. Thus Joſeph receiving the Body, wrapt it up in clean fine Linen;

60. And laid it in his new Grave, which he had cut out in a Rock; next rolling a great Stone to the Door of the Grave, he went away.

61. Mary Magdalene likewiſe was there, and the other Mary, ſitting over againſt the Sepulchre.

62. And the next Day, which was after the Preparation, the chief Prieſts and Phariſees were gathered together to Pilate,

63. Saying; Lord, we remember, that this Seducer ſaid while alive, Three Days after I ſhall riſe up.

64. Command the Sepulchre therefore to be made faſt till the third Day, leſt his Diſciples coming at any time by Night, ſhould ſteal him away, and ſay to the People, He is riſen up from the Dead; ſo the laſt Error will be worſe than the firſt.

65. And Pilate ſaid to them, You have a Watch; go, make *it* faſt, as you know how.

66. Accordingly they went, and made the Sepulchre faſt, ſealing the Stone, together with a Watch.

CHAP. XXVIII.

BUT in the Night after the Sabbath, at the dawning to the firſt *Day* after it, Mary Magdalene came, with the other Mary, to look at the Sepulchre.

2. And behold there had been a great Earthquake: for an Angel of the Lord coming down from Heaven, went thither, and rolled away the Stone from the Door, and ſate upon it.

3. Moreover his Look was as Lightning, and his Raiment as white as Snow:

4. Inſomuch that for Fear of him the Keepers ſhook, and became as if dead.

5. Whereas the Angel ſpoke in this manner to the Women; Do ye not fear; for I know that ye ſeek Jeſus who was crucified.

6. He is not here: for he is riſen up, according as he ſaid; come, ſee the Place where the Lord lay.

7. And going quickly, tell his Diſciples, that he is riſen up from the Dead: behold alſo he goes before you into Galilee, there ye ſhall ſee him; lo I have told you.

Ver. 49. *let alone*] as *Mar.* xv. 36. only plur. there.

Ver. 50. *yielded up*] *Weſt. diſmiſſed.*

Ver. 51. *Rocks were divided*] now to be ſeen, of which look in *Ray's Trav.* p. 268. *Maund. Journ.* p. 71. 1 Edit.

Ver. 55. *looking*] This merely by the *Vulg.* *Mills* refuſes, and declares it *Mark's*, Ch. xv. 40.

Ver. 56. *Joſes*] mentioned rather than *Judas* the Apoſtle, becauſe he was an elder Brother; of which ſee at *Jude* 1. ſo *Mar.* xv. 40, 47. & xvi. 1.

Ver. 57. *Arimathea*] reckoned the ſame as *Ramah*, 1 *Sam.* i. 9. and the *Franciſcans* have a magnificent Convent, ſuppoſed to be where his Houſe ſtood, *Corten.*

Ver. 60. *new Grave*] A curious Plan of which, and the Buildings about it, brought from thence in 1738 by *Jonas Corten*, ſee in *The Compendious Library*, Vol. 2.

Ver. 61. *was there*] *there was* makes it ſeem only the Verb-ſubſtantive. *Scott* has *there were there*, which does not ſound well, beſides the Change into plural.

Ver. 63. *Three Days after*] as this Prepoſition is to be conſtrued with Time. And how inſufficient would ſecuring the Sepulchre be till the third Day, if he was not to riſe till *after three Days!* which he alſo did ſooner.

Ver. 64. *by Night*] ſeveral leave out, and *Mills* ſays ſeems added from Ch. xxviii. 13. I ſuppoſe not, ſince the leading *Vulg.* is among them.

Ver. 1. *But*] left out of our *Engliſh*, yet ſo only in three *Gr. Copies* by *Mills.*

Ib. *Night*] *Gr. Evening*, as where this Word elſe occurs, viz. *Mar.* xi. 19. & xiii. 35. and being underſtood here to continue till the Morning Light, *Joh.* xx. 1.

Ib. *Sabbath*] which is the ſame both times in *Gr.* and is not *week*, *Luk.* iv. 16. *Act.* xiii. 14. for as *Trapp* remarks in his *Commentary*, *The Jews gave that Honour to their Sabbath, that they named from it all the other Days of the Week, as the 1ſt, 2d, 3d day, &c. of the Sabbath* (or rather *after it*;) he adds, *which we from the Heathens, a worſe Pattern, name Munday, Tueſday, &c.*

Ver. 2. *had been*] As we may find by *Mar.* xvi. 4. *Luk.* xxiv. 2. *Joh.* xx. 1. ſo *Ham.* here and at *Joh.* 20. N. a.

8, Not

8. Not more afraid than glad at this, they went out quickly from the Grave, and ran to tell his Diſciples.

9. Now as they were going to tell his Diſciples, behold Jeſus too met them, ſaying, Hail you; whereupon they came near, and took hold of his Feet, and worſhipped him.

10. Then ſays Jeſus to them, Do not fear; go, declare to my Brethren, that they ſhould go away into Galilee, and there ſhall they ſee me.

11. However as they were going, behold ſome of the Watch came into the City, and declared to the chief Prieſts all the Things that were done.

12. Upon which after being gathered together with the Elders, they took Counſel, and gave much Money to the Soldiers,

13. Saying; Tell, His Diſciples came at Night, and ſtole him away when we were aſleep.

14. And if this ſhould be heard by the Governor, we will perſuade him, and make you ſecure.

15. So taking the Money, they did as they were taught; and this Saying has been told about with the Jews till this Day.

16. Thus the eleven Diſciples went into Galilee, to a Mountain where Jeſus appointed them.

17. And on ſeeing him, they worſhipped him; yet ſome doubted.

18. To whom Jeſus came, and ſpoke to them as follows; There is given to me all Authority in Heaven and on Earth.

19. Go therefore, and teach all Nations, baptizing them into the Name of the Father, Son and Holy Spirit;

20. Teaching them to keep all Things whatever I have commanded you: and behold I am with you every Day to the End of the World: ſo let it be.

Ver. 8. *went out*] of the Grave in which they were, *Mar.* xvi. 5. the very ſame as in *Mar.* xvi. 8.

Ver. 9. *Now as they were going to tell his Diſciples*] *Mills* ſays is of ſome Scholiaſt too careful about the Coherence, *Pr.* 875. though he thought otherwiſe before, and that of *Eraſmus* looks better, that it was miſſed as ending like the other before, the very Verb being the ſame.

Ver. 14. *heard*] ſo the *Original*.

Ver. 17. *doubted*] whether he was the very ſame Perſon who was crucified, which ſome not much acquainted with him might among ſo many; and ſo there be no Need to alter the *Original* into *had doubted*, as *Doddr.* propoſes, and renders it ſo.

Ver. 19. *therefore*] not in about fifty *Copies*; poſſibly the *Vulg.* might introduce it for Connection, as doubtleſs it ſwayed *Stephens* to inſert this when all his 16 *MSS.* were without it.

Ib. *into*] the proper Meaning of the *Gr.* whether *Name* be taken for *Profeſſion* or *Power* as *Act.* iv. 7.

NOTES

NOTES upon the BOOK of MARK.

CHAP. I.

THE Beginning of the Goſpel of Jeſus Chriſt, the Son of God:

2. As it is written in the Prophets; Behold I ſend my Meſſenger before thy Face, who ſhall make ready thy Way before thee:

3. There is the Voice of one crying out in the Wilderneſs, Prepare the Way of the Lord, make ſtraight Roads for him.

4. John was baptizing in the Wilderneſs, and preaching the Baptiſm of Repentance for the Forgiveneſs of Sins:

5. And there went out to him all they of the Country of Judea, with thoſe of Jeruſalem; and were all baptized by him in the River Jordan, confeſſing their Sins.

6. Now John was cloathed with Camel's Hair, and a leathern Girdle about his Loins; moreover he did eat Locuſts and wild Honey.

7. He alſo preached as follows; There comes one ſtronger than I after me, the Latchet of whoſe Shoes I am not fit to ſtoop down and undo.

8. I indeed have baptized you with Water; but he will baptize you with the Holy Spirit.

9. In thoſe Days too did Jeſus come from Nazareth of Galilee, and was baptized by John in Jordan.

10. Then preſently going up from the Water, he ſaw the Heavens parted, and the Spirit as a Dove come down on him.

11. When behold there was a Voice from Heaven, Thou art my beloved Son, with whom I am pleaſed.

12. Moreover the Spirit preſently takes him out into the Wilderneſs.

13. And he was there in the Wilderneſs forty Days, tempted by Satan; as alſo was with wild Beaſts, and Angels miniſtred to him.

14. At length after John was committed *to*

Tit. *Mark*] I put the Names of the Writers only for *Titles*, as to the *Books* of the Prophets, being ſufficient for Underſtanding and Diſtinction, as well as Quotation; eſpecially ſince more is all human, and may better be ſpared to theſe *Sacred Records*. *Mark*, by the beſt Account I find, wrote this about the Year of our preſent Reckoning 63, and as ſome *Manuſcripts* have it, with *Theophylact* and *Epiphanius*, at *Rome*. That he did not write it as a Compendium of *Matthew*'s, which ſome have thought, I am entirely of the Mind with *Mills*, having obſerved in tranſlating, what I ſince ſee him producing Inſtances of, that *Mark* frequently enlarges on *Matthew*, while he omits divers other Matters. Nor will *Mills* allow that *Mark* wrote it in *Latin*. Though this *Evangelical Hiſtory* may be counted the leaſt valuable of the four, yet it ſeems the moſt exact and regular; ſince *Mark* makes Improvements on *Matthew*, moreover *Luke* places Things out of Order, as *Ham.* ſeveral times obſerves, and *John* does not only write a Sort of an *Appendix* to the others, but the leaſt grammatically, as it appears, of all the Penmen of the *Scripture*. This *Mark* was very probably, and as it is thought, the ſame that is mentioned 1 *Pet.* v. 13. and ſeems to be he alſo who is named in other Places, viz. *Act.* xii. 12, 25, & xv. 37, 39. *Col.* iv. 10. 2 *Tim.* iv. 11. *Phil.* xxiv. though rendered by our *Tranſlators* differently; no Wonder then that he largely heard from the Diſciples, what *Jeſus* did on Earth; of whom ſee alſo at *Act.* xiii. 5.

Ver. 2. *the Prophets*] to wit that of this Ver. in *Mal.* iii. 1. and of the next in *Iſa.* xl. 3. but the *vulg. Lat.* and ſeveral have it *Eſaias the Prophet*. *Mills* has a Notion, which he ſeemed fond of, mentioning it ſeveral times, though *deſtitute of any Suffrage*, as he confeſſes, *of Copies or Fathers*, that in *Mark*'s *Original Writing* it was *the Prophet*, that *Eſaias* was added after, and theſe again changed to *the Prophets*; as if *Mark* did not know he quoted the following from more than one: for the Pretence that by *the Prophet* was meant *the Book of the Prophets* ſeems without Foundation, no ſuch Thing appearing to me elſewhere, and *the Prophets* being thus cited, *Luk.* xxiv. 44. *Joh.* vi. 45. *Act.* xiii. 40. & xxiv. 14. ſee alſo *Whitby*'s *Annot.*

Ib. *before thee*] rejected by *Mills* on the Credit of a few, as it was, I imagine, by Somebody at firſt becauſe in *Mal.* is *me*; which has no Validity, however it might ſome Shew, againſt it, *thee* being neceſſary here by reaſon of *thy*; for this look *Whit. Exam.* L. 2.

Ver. 5. *were all baptized*] The *Vulg.* and eaſtern *Verſions*, with a few *Copies*, have this *all* to *thoſe of Jeruſalem*, and ſo *Mills* did not doubt it was at firſt; but perhaps *all* being thought needleſs here, was removed: a plainer Reaſon than *Mills*'s to the contrary.

Ver. 7. Two different Specimens of very old *Eng.* in this and a few other Verſes, may be ſeen in *Lewis*'s *Hiſt.* p. 16, 30, 31.

Ver. 8. *indeed*] This, ſays *Mills*, is *Matthew*'s (viz. added thence by Somebody elſe to *Mark*) but how did he know that? Surely not by two or three *Tranſlators* neglecting it, as ours do commonly in other Places.

Ver. 9. *was baptized*] *Ignatius* in his *Epiſt. to the Epheſians* writes, ὃς ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει ὕδωρ καθαρίσῃ. Which *Bp. Wake* tranſlates, *He was born, and baptized, that through his Paſſion* (plainer *Suffering*) *he might purifie Water* (but better perhaps *the Water*) and adds into his *Tranſ. to the waſhing away of Sin*; which ſeems for an Improvement of that in the *Office of Baptiſm*, *didſt ſanctify Water to the myſtical waſhing away of Sin*, thus made real; and a *Note of Expoſition* would have been more candid, and might have been, *for John*'s *Baptiſm*, as what *Chriſt* was to fulfil, *Mat.* iii. 15. & v. 17. and as the ſame *Ignatius* ſays in another *Epiſtle* to the *Smyrneans*, Sect. 1.

Ver. 10. *parted*] *opened* but in a few *Copies*.

Ver. 11. *whom*] Some have *thee*, *rightly*, ſays *Mills* (after changing his Mind) *ſo Luke*, *an Imitator of Mark*, *Pr.* 1196. but why not *Mark* as well an Imitator of *Matthew*, Ch. iii. 17. & xvii. 5? *Whitby* mentions, not anſwers, this and that at Ver. 5.

Ver. 13. *there in the Wilderneſs*] 7 leave out *there*, ſo many the other.

Priſon,

Priſon, Jeſus came into Galilee, preaching the Goſpel of the Kingdom of God,

15. And ſaying, The Time is fulfilled, that the Kingdom of God draws near; repent, and believe in the Goſpel.

16. And he walking by the Sea of Galilee, ſaw Simon, and his Brother Andrew, throwing a Net into the Sea (for they were Fiſhermen)

17. At which Jeſus ſaid to them, Come after me, and I will make you become Fiſhers for Men.

18. So they preſently left their Nets, and followed him.

19. And going on thence a little, he ſaw James of Zebedee, and his Brother John, who were in a Ship mending the Nets;

20. And he preſently called them: when they leaving their Father Zebedee in the Ship, along with thoſe that were hired, went away after him.

21. They go alſo into Capernaum; and preſently on the Sabbaths he entered into the Synagogue, and taught:

22. Inſomuch that they were ſurprized at his Doctrine: for he taught them as having Authority, and not as the Scribes.

23. Beſides there was in their Synagogue a Man with an unclean Spirit, and he cried out,

24. Saying, Let alone, what haſt thou to do with us, Jeſus of Nazareth? Art thou come to deſtroy us? I know who thou art, the Holy One of God.

25. However Jeſus rebuked him thus, Hold thy peace, and come out of him.

26. Accordingly the unclean Spirit tearing him, and crying aloud, came out of him.

27. And they were all aſtoniſhed, ſo that they queried with themſelves as follows, What is this? What new Doctrine this, that by Authority he even bids the unclean Spirits, and they obey him?

28. Whereupon the Report of him went out preſently into the whole Country about Galilee.

29. And preſently going out of the Synagogue, they came into the Houſe of Simon and Andrew, along with James and John.

30. But Simon's Mother-in-law lay having a Fever, and preſently they tell him concerning her.

31. Upon this he came near, and raiſed her up, taking hold of her Hand, and the Fever left her preſently; inſomuch that ſhe waited on them.

32. And the Evening being come, when the Sun ſet, People brought to him all who were ill, and them in whom the Devil was.

33. Nay the whole City was gathered together to the Door.

34. And he cured many who were ill with various Diſeaſes, and expelled many Devils; beſides he did not ſuffer the Devils to ſpeak, becauſe they knew him.

35. Afterwards at the Morning getting up long within Night, he went out, and away into a deſart Place, and there prayed.

36. Simon likewiſe and thoſe with him followed after him.

37. Whom finding, they ſay to him, All ſeek thee.

38. And he ſays to them, Let us go along into the next Towns, that I may alſo preach there; ſince I came for this.

39. Accordingly he preached in their Synagogues throughout all Galilee, and expelled Devils.

40. And there came to him a Leper, who beſeeching him, kneeled down to him, and ſaid, If thou wilt, thou canſt cleanſe me.

41. Jeſus then being moved with Affection, ſtretched forth the Hand, and touched him, as likewiſe ſays to him, I will; be thou cleanſed.

42. And when he had ſpoken, preſently the Leproſy went away from him, and he was cleanſed.

43. He alſo ſtrictly charging him, preſently ſent him forth;

44. And ſays to him, See thou telleſt Nobody any Thing; but go, ſhew thy ſelf to the

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Ver. 16. *walking*] Some *paſſing along*, but ſince *Mills* took no farther Notice of it, why ſhould *Whitby* in his Anſwer to him; or tell us what we did not want to know, that it is without Difference? While *the Brother of this Simon* is found with many more (leſt we ſhould underſtand it, ſays *Mills*, to be *Chriſt*'s) without any Notice from *Whitby*.

Ver. 21. *Sabbaths*] plural as *Luk.* iv. 31. which is the ſame Paſſage. The *Geneva Tranſlators*, whom the *King*'s followed (but the *Biſhops* have as here) appear to take the ſing. from *Beza*, who reckons it apparent that the plur. Num. is put for the ſing. yet renders it plurally there.

Ver. 24. *the Holy One of God*] I queſtion whether *Expoſitors* have hit upon, what may notwithſtanding perhaps be allowed the Motive of the wicked Spirit's ſaying this. *Addiſon* on *Milton*'s *Poem* in *Spectat.* 303. obſerves that the Devil there frequently confeſſes God's Omnipotence, as being the only Conſideration which could ſupport his Pride under the Shame of his Defeat; which if juſt, may fitly be applied here: as to the ſaying this Fiend was forced to it; who forced, him ſince *Chriſt* forbade him?

Ver. 31. *raiſed*] the *Gr.* being in this Order.

Ver. 34. *to ſpeak*] which the *Gr.* ſignifies rather than *ſay*, as *Weſley* has it; but his *Note* is ſmart and commendable, 'That is, according to Dr. *Mead*'s Hypotheſis '(That the Scriptural Demoniacs were only diſeaſed Per-'ſons) *He ſuffered not the Diſeaſes to ſay, that they knew 'him!*

Ver. 35. *deſart*] as *Mat.* xiv. 13, 15. and rightly.

Ver. 42. *when he had ſpoken*] being left out, as what might be ſpared, by ſome *Tranſcriber* or *Tranſlator*, thence *Mills* would juſtify the Omiſſion of it.

Ver. 44. *any Thing*] Some *Books* wanting this, *Mills* ſuppoſes it transferred hither from, Ch. vii. 36. where it

Prieſt, and offer for thy Cleanſing the Things which Moſes commanded, for a Teſtimony to them.

45. Who nevertheleſs on going out, began to proclaim *it* much, and to tell the Matter about, ſo that he could no more openly enter into the City; but was without in deſart Places, and People came to him all round about.

CHAP. II.

NOW he went again into Capernaum in ſome Days, and it was heard that he was in the Houſe.

2. Upon which many were preſently gathered together, ſo that they could be received no more, *even* not at the Door; and he ſpoke the Word to them.

3. And the People came to him, carrying one who had the Palſy, held up by four.

4. When being not able to get near him by reaſon of the Company, they uncovered the Roof where he was; and pulling *it* off, let down the Couch on which he that had the Palſy lay.

5. And Jeſus at ſeeing their Faith, ſays to him who had the Palſy, Child, thy Sins are forgiven thee.

6. But there were ſome of the Scribes who ſate there, and reaſoned in their Hearts,

7. Why does he thus ſpeak Blaſphemies? Who can forgive Sins, excepting God only?

8. However Jeſus preſently knew in his Spirit, that they ſo reaſoned in themſelves, and ſaid to them, Why reaſon ye theſe Things in your Hearts?

9. Which is eaſier, to ſay to him who has the Palſy, The Sins are forgiven thee; or to ſay, Ariſe, and take up thy Couch, and walk?

10. But that you may perceive, the Man has Authority to forgive Sins on the Earth (ſays he to him who had the Palſy;)

11. I order thee, Ariſe, and take up thy Couch, and go home.

12. Accordingly he aroſe ſtraightways, and taking up the Couch, went out before them all; ſo that they were all amazed, and did glorify God, ſaying, We have never ſeen ſuch a Thing.

13. Afterwards he went out again by the Sea; and all the Company came to him, and he taught them.

14. Paſſing along alſo, he ſaw Levi of Alpheaus ſitting at the Cuſtom-houſe, and ſays to him, Follow me: ſo he roſe up, and followed him.

15. Moreover when he was ſitting in his Houſe, many Publicans and Sinners ſate down with Jeſus and his Diſciples: for there were many, who followed him.

16. So the Scribes and Phariſees ſeeing him eat with theſe, ſaid to his Diſciples, How is it that he eats and drinks with Publicans and Sinners?

17. Which Jeſus hearing, anſwers them, Such as are in health have no Need of a Phyſician, but thoſe who are ill: I did not come to call the Righteous, but Sinners to Repentance.

18. Next there were the Diſciples of John and of the Phariſees who faſt, and they come, and ſay to him, For what reaſon, when the Diſciples of John and of the Phariſees faſt, do thy Diſciples not faſt?

19. And Jeſus ſaid to them; Can the Sons of the Bride-chamber faſt, while the Bridegroom is with them? As long Time as they have him with them, they cannot faſt.

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is but in fewer, i. e. he would have it be there, and not here, juſt contrary to the *received Reading*; which may be termed playing at croſs Purpoſes indeed!

Ver. 45. *much*] not in 3 or 4 *Tranſ.* and *Copies* together, but not therefore added, as *Mills* aſſerts, *Prol.* 410.

Ver. 1. *ſome*] A very few *Latin Books* have *eight*, which *Mills* however is for, as *Mark*'s own: he ſuppoſes there was ἡ the Numeral for *eight* before ἡμερῶν *Days*, and being written cloſe together with the preceding Word, the Scribes thinking ημ ſhould not be together, ejected one; but if thoſe Scribes were ignorant of *Greek*, how ſhould they think a double Letter wrong, that is ſo frequent? If they underſtood it, they would have known thoſe two Letters were to be diſtinguiſhed, and the Uſe of the former. Beſides both the writing in one continued Word may be doubted, excepting in a few *Copies*, and alſo the putting numeral Letters for the Words at Length. Rather Somebody fancied, like *Mills*, there might have been 2 η's inſtead of one, and ſo put *eight*. If this Manner of Some is not a *Hebraiſm*, there is the like in *Heb. Neh.* i. 4. *Dan.* viii. 27. &c. *Whitby* only objects *Mills*'s altering his Opinion, which is giving Strength to the latter, as ſuppoſing it better conſidered, inſtead of refuting it.

Ver. 4. *get near*] In 3 *Copies* and 4 *Verſions*, *carry* (him) *to*, which with *Mills* is genuine; but I want ſome Reaſon, and more Strength for it. *Whitby* anſwers by telling who has ours, yet wrong.

Ver. 7. *ſpeak Blaſphemies?*] Two or three have it *ſpeak? He blaſphemes*; but *Mills* vindicates this to be *Mark*'s own *Writing*, by *Luke*'s accommodating himſelf uſually to his Speaking (as Ch. v. 21.) and not *Matthew*'s (in Ch. ix. 3.) as he calls him a little further *a perpetual Follower of Mark*.

Ib. *only*] One very odd *Copy* only being without this Word, *Mills* pronounces it to be put in from *Mat. Prol.* 410. Who would have been ſo raſh beſides himſelf? But where from *Mat.* There is no ſuch Thing in the parallel Place, Ch. ix. 3.

Ver. 11. *go*] the very ſame as in *Mat.* ix. 6.

Ver. 15. *and Sinners*] In one *Verſion* or two only omitted, and yet *Mills* had a vehement Suſpicion, he ſaid, that it was brought from Ver. 16. when much rather left out here, by ſo few alſo, becauſe twice there ſo near.

Ver. 17. *to Repentance*] See *Mat.* ix. 13.

Ver. 18. *of the Phariſees*] For the firſt ſome have *the Phariſees* nominatively without *of*.

20. But

20. But the Days will come when the Bridegroom will be taken away from them, and then ſhall they faſt in thoſe.

21. And none ſews a Patch of freſh Cloth upon an old Garment; for if thus a new Piece of that pulls off ſome of the old, and the Rent is made worſe.

22. None likewiſe puts new Wine into old Bottles; for if thus the new Wine breaks the Bottles, the Wine is ſhed out, and the Bottles will periſh: but new Wine is to be put into new Bottles.

23. He went along too on the Sabbath through the ſtanding Corn, and his Diſciples began to make the Journey with plucking the Ears.

24. With this the Phariſees ſaid to him, Lo why do they on the Sabbath that which is not lawful?

25. And he anſwered them; Have you never read what David himſelf did, when he had Need, and was hungry, and thoſe with him?

26. How he entered into the Houſe of God under Abiathar the high Prieſt, and did eat the Preſence-bread; which it is not lawful to eat, excepting for the Prieſt; and gave alſo to thoſe who were with him?

27. He ſaid further to them; The Sabbath was made for the ſake of Man, not Man for the ſake of the Sabbath.

28. So that the Man is Lord even of the Sabbath.

CHAP. III.

NOW he entered into the Synagogue; where there was a Man had a Hand withered up.

2. So they watched him, whether he would cure him on the Sabbath, that they might accuſe him.

3. Nevertheleſs he ſays to the Man who had the Hand withered up, Get up in the midſt *of them*.

4. He alſo ſays to them, Is it lawful to do good, or to do evil on the Sabbath? to ſave Life, or to kill? But they were ſilent.

5. When looking about at them with Anger, being ſorrowful at the Hardneſs of their Hearts, he ſays to the Man, Stretch forth thy Hand; which he ſtretching, that was reſtored as ſound as the other.

6. At which the Phariſees went out, and preſently conſulted the Herodians againſt him, how they might deſtroy him.

7. And Jeſus went aſide with his Diſciples to the Sea; and a great Multitude from Galilee followed him, as alſo from Judea;

8. From Jeruſalem too, and from Idumea, and the Side of Jordan, with thoſe about Tyre and Sidon, a great Multitude, hearing how many Things he did, came to him.

9. Upon this he ſaid to his Diſciples, that a little Ship ſhould continue with him, by reaſon of the Company, that they might not throng him.

10. For he cured many; ſo that whoever had Diſtempers preſſed on him, that they might touch him.

11. And unclean Spirits when they ſaw him, fell down to him, and cried out, ſaying, Thou art the Son of God.

12. However he charged them much, that they ſhould not make him manifeſt.

13. Moreover he went up on a Mountain, and called thither whom he himſelf would; whereupon they came to him.

14. And he appointed twelve, that they might be with him, and that he might ſend them to preach;

15. As likewiſe to have Authority to cure Diſeaſes, and to expel Devils:

16. To wit Simon on *whom* he put the Name Peter,

17. And James of Zebedee, and John the Brother of James (on whom he put the Names Boanerges, that is Sons of Thunder)

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheaus, and Thaddeaus, and Simon the Canaanite,

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Ver. 20. *thoſe*] Some *that Day*, not worth our Notice, if it had not *Whitby's*.

Ver. 22. *the new Wine breaks*] *Mills* ſays this *new* crept in from the former Part of the Verſe; but far leſs likely than for it to be omitted, as it is by a few, becauſe there.

Ib. *periſh*] better than *marred*, and as the ſame is *Mat.* ix. 17.

Ver. 23. *He went along too*] *Mills* having found three with *again*, declares it *entirely Mark's, and thinks it expunged by ſome audacious Amender, and ſo omitted by the Scribes, who compoſed themſelves to his Exemplar*, that I may give it to the *Eng. Reader* almoſt in *Latin*. But is not this imaginary Man the Picture of himſelf, who would thruſt it in with ſo much Confidence? However he may not be ſo lucky with Scribes.

Ib. *to make the Journey with plucking*] literal.

Ver. 26. *under Abiathar*] not *in the days of*; ſee likewiſe *Act.* 11. 28.

Ib. *the high Prieſt*] not that he was ſo then, but ſoon after; which *Whitby* makes much Ado about.

Ver. 28. *the Man*] *Chriſt* himſelf, as diſtinguiſhed from *Man* in the Ver. before.

Ver. 5. *as ſound as the other*] ſome *Manuſcripts* and the ancient *Verſions* in general want, ſo is ſaid by *Mills* to be from *Mat.* but *Mark* uſes rather to add, than ſubſtract ſuch little Things from him. It is given by *Whitby* as if only *ſound* was wanting, but his *Examen Millii* is exceſſively incorrect, even the *Edition* ſaid to be more correct.

19. And

19. And Judas Iſcariot, who alſo did deliver him up; and they went into a Houſe.

20. Whereupon the Company come together again, ſo that they could not even eat any Victuals.

21. Which thoſe who belonged to him hearing, they went out to take hold of him: for they ſaid, that he was amazed.

22. Nay the Scribes who came down from Jeruſalem ſaid, that he had Beelzebul, and that he expelled Devils by the Prince of them.

23. And he calling them thither, ſaid to them in Similitudes; How can Satan caſt forth Satan?

24. If a Kingdom alſo be divided in it ſelf, that Kingdom cannot ſtand.

25. If a Family likewiſe be divided in it ſelf, that Family cannot ſtand.

26. Thus if Satan riſe up at himſelf, and is divided; he cannot ſtand, but has an End.

27. None can plunder a ſtrong Man's Goods, by entering into his Houſe, except he firſt bind the ſtrong Man; and then he may plunder his Houſe.

28. I ſay to you certainly, that all Sins will be forgiven Mankind, and Blaſphemies whatſoever they ſhall blaſpheme with;

29. Only whoever ſhall blaſpheme againſt the Holy Spirit, has not Forgiveneſs for ever, but is obnoxious to everlaſting Judgment:

30. Becauſe they ſaid, He has an unclean Spirit.

31. Therefore his Brethren and Mother come, and ſtanding without, ſent for him.

32. Now as the Company ſate about him, they ſaid to him, Behold thy Mother and thy Brethren without are ſeeking thee.

33. And he made them anſwer, Who is my Mother, or my Brethren?

34. Beſides looking about at thoſe who ſate around him, he ſaid; Lo my Mother, and my Brethren!

35. For whoever ſhall do the Will of God, that is my Brother, and my Siſter, and Mother.

CHAP. IV.

AND again he began to teach by the Sea: where a great Company was gathered together to him, ſo that he went aboard a Ship, to ſit down on the Sea; at which all the Company was, upon the Land.

2. Whom he taught many Things in Similitudes, and ſaid to them in his Doctrine:

3. Hearken; behold a Sower went forth to ſow.

4. As this was doing, ſome indeed fell by the Way, ſo that the Fowls of the Air came, and eat it up.

5. Other alſo fell in a ſtony Place, where it had not much Earth; and preſently ſprung up, becauſe it had not Depth of Earth.

6. However when the Sun roſe, it was ſcorched; and becauſe it had not Root, it withered.

7. Moreover other fell among Briers; which came up, and choaked it together, ſo that it yielded no Fruit.

8. And other fell into good Land, and yielded Fruit that came up and grew, nay bore one thirty, one ſixty, and one a hundredfold.

9. He further ſaid to them, He that has Ears to hear, let him hear.

10. And when he was alone, thoſe who attended him with the twelve, aſked him of the Similitude.

11. Upon this he ſaid to them; It is given you, to know the Myſtery of the Kingdom of God; but to them without all Things are done in Similitudes:

12. That they may behold ſtill, though they will not clearly ſee, and hear ſtill, though they will not underſtand; leſt they ſhould return at any time, and the Sins be forgiven them.

13. He likewiſe ſays to them: Do ye not know this Similitude? And how will ye know all Similitudes?

Ver. 20. *come*] plur. in the *Gr.*

Ver. 21. *went out*] as the *Gr.* is, viz. out of the Company, Ver. 20.

Ib. *amazed*] as Ch. ii. 12. & vi. 51, &c. by being here overhurried.

Ver. 27. *a ſtrong Man's Goods*] ſo the *Greek.*

Ver. 29. *Judgment*] *Sin* with Some; but though *Grotius* and *Mills* think it ſo written by *Mark*, another may think otherwiſe, and run no great Riſque of being expoſed: as to its being a Hebraiſm, for *Sin* to ſignify the *Puniſhment of Sin*; this was *Greek*, and *Puniſhment* is different, but Somebody might think ſo oddly before, and thereupon ſubſtituted *Sin*; ſee alſo *Whit. Exam.*

Ver. 31. *Therefore*] *then* conveys a different temporal Meaning, which the *Gr.* Particle has not.

Ib. *come*] See it at *Mat.* xxv. 11. being the ſame as in the 20th Verſe here.

Ver. 32. *Brethren*] Many *Copies* add *and thy Siſters*, which *Mills* embraces, but it does not appear by *Matthew* nor *Luke.*

Ver. 4. *of the Air*] A great many have not this, and *Mills* deemed it of other *Goſpels*, *Prol.* 1100. but *Matthew* is without it Ch. xiii. 4. and I think it is more uſual for *Mark* to add ſuch to him, than for *Luke* to *Mark.*

Ver. 8. *one—one—one*] A pretty many *MS. Copies* have *in* or *with* repeated, that is ἐν for ἓν and ſo Ver. 20. but the Criticks condemn it.

Ver. 11. *to know*] not with a few, and exploded by *Mills* for *Matthew*'s or *Luke*'s, *Prol.* 1466. but ſo *Mark* muſt ſubduct from *Matthew*, what is unuſual, beſides the Senſe requiring this.

14. The

14. The Sower ſows the Word.
15. Next theſe are they by the Way, where the Word is ſown, that when they have heard, preſently Satan comes, and takes away the Word which was ſown in their Hearts.
16. And theſe are they in like Manner that are ſown on in ſtony Places, who when they have heard the Word, preſently receive it with Joy.
17. Yet they have not Root in themſelves, only exiſt for a Time; afterwards there being Affliction or Perſecution for the Word, they are preſently offended.
18. Theſe too that are ſown on among Briers, are ſuch as hear the Word;
19. And the Cares of this World, the Deceit of Riches, with the Deſires concerning other Things entering in, choak the Word together, ſo that it becomes unfruitful.
20. Theſe alſo are they that are ſown on in good Land, who hear the Word, and receive, and bear fruit, one thirty, one ſixty, and one a hundred-fold.
21. Beſides he ſaid to them; Does a Candle come, that it may be put either under a Buſhel or a Bed; not that it may be put in a Candleſtick?
22. For there is not any Thing hid, which will not be made manifeſt; nor has been hidden, but that it will come to Manifeſtation.
23. If any one has Ears to hear, let him hear.
24. Moreover he ſaid to them; Mind what you hear: with what Meaſure you ſhall meaſure, it will be meaſured to you; nay there will be ſome added to you who hear.
25. For to him whoever has, ſhall be given; and from him who has not, ſhall be taken even what he ſeemingly has.
26. And he ſaid; Thus the Kingdom of God is, as if a Man ſhould caſt Seed on the Land:
27. Then ſhould ſleep, and get up Night and Day; and the Seed ſhould ſprout out, and ſpring up, he does not know how.
28. For the Land bears fruit of it ſelf; firſt the Blade, afterwards the Ear, after that the full Corn in the Ear.
29. But when the Fruit is yielded forth, preſently he puts in the Hook, becauſe Harveſt is come.
30. Again he ſaid; To what ſhall we liken the Kingdom of God? Or to what ſhall we make a Compariſon of it?
31. As to a Grain of Muſtard, which when it is ſown on the Land, is the leaſt of all the Seeds there.
32. Nevertheleſs when it is ſown, it comes up, and becomes the greateſt of all Herbs, nay yields great Branches; ſo that the Fowls of the Air can dwell under its Shadow.
33. And with many ſuch Similitudes he ſpoke the Word to them, according as they could hear.
34. But he did not ſpeak to them without a Similitude; however he explained all the Things privately to his Diſciples.
35. He alſo ſays to them that Day, when it was Evening, Let us go along to the farther Side.
36. So they ſending away the Company, took him as he was in the Ship; and there were likewiſe other little Ships with him.
37. And there was a great tempeſtuous Wind, which drove the Waves into the Ship, ſo that it was quickly filled.
38. In the mean while he was on the Stern, aſleep on a Pillow; with that they awaken him, and ſay to him, Maſter, doſt not thou care for our periſhing?
39. At this he got up, and rebuked the Wind, and ſaid to the Sea, Be ſilent, hold thy peace; whereupon the Wind ceaſed, and there was a great Calm.
40. Beſides he ſaid to them, Why are you ſo fearful? How have you no Faith?
41. Whereas ſeized with a great Fear, they ſaid one to another, Who indeed is this, that even the Wind and Sea obey him?

Ver. 15. *that*] which rendering is requiſite to be proper.
Ver. 17. *only*] as *Mat.* xiii. 21. not *and ſo*.
Ver. 18. *are ſuch as*] many are deſtitute of, but ſee *Whitby*'s *Exam.* L. ii. 2.
Ver. 19. *this World*] two or three have but *the World*, which *Mills* ſeizes as a Prey, and tells us [this] is *Matthew*'s, *Prol.* 410. But *Mark* uſed rather to make ſome Addition to *Matthew*.
Ib. *Deſires*] *Luſt* being now ſeldom uſed but for *carnal Deſire*.
Ver. 24. *nay there will be ſome added to you who hear*] omitted in ſome *Copies*, probably to make it like *Mat.* vii. 2. *Luke* vi. 38. the Caſe of other *various Readings*. But *Mills* uncanonizes *to you who hear*, as added from the foregoing Part of the Verſe; which is *gratis dictum, a mere Say-ſo*.
Ver. 31. *As to a Grain*] It is likely *Mark* retained the dative Caſe of *Matthew*, as the *received Reading* is; yet many have an accuſative, which would be *As a Grain*, and a few a nom. in the Manner our *Tranſlators* have turned it. *Whitby*'s Anſwer is of the worthleſs Kind.
Ver. 33. *many*] four *Copies* and the like Number of *Verſions* are without; what ſhall be done for its Vindication? It wants none, and ſurely not ſuch as *Whitby*'s, one *Verſion* and one *Author* that have it.
Ver. 34. *all the Things*] viz. of the Similitudes, not all indiſcriminately, *John* xiv. 25, 26. & xvi. 12, 13.
Ver. 37. *which drove the Waves*] in this Manner the *Original*.

CHAP. V.

AT length they came to the farther Side of the Sea, into the Country of the Gadarenes.

2. And he coming out of the Ship, there preſently met him from the Tombs, a Man with an unclean Spirit.

3. Who had a Dwelling among the Tombs; and Nobody could bind him, *even* not with Chains:

4. Becauſe he had been often bound with Fetters and Chains, but the Chains were torn aſunder by him, and the Fetters broke in pieces; ſo Nobody was able to tame him.

5. And always Night and Day, he was on the Mountains, and among the Tombs, crying out, and cutting himſelf with Stones.

6. However when he ſaw Jeſus far off, he ran, and worſhipped him.

7. And crying out aloud, ſaid, What haſt thou to do with me, Jeſus, the Son of the Higheſt God? I conjure thee by God, that thou wilt not torment me.

8. For *Jeſus* ſaid to him, Come out of the Man, O unclean Spirit.

9. He moreover aſked him, What is thy Name? Who made anſwer, It is Legion, becauſe we are many:

10. As alſo beſought him much, that he would not ſend them out of the Country.

11. Now there at the Mountains was a great Herd of Hogs feeding;

12. So all the Devils beſought him thus, Send us into the Hogs, that we may enter into them.

13. And Jeſus permitted them preſently: upon which the unclean Spirits coming out, entered into the Hogs; when the Herd ran with violence down a ſteep Place into the Sea (being about two thouſand) and were ſtiffled in the Sea.

14. The Keepers of the Hogs then ran away, and related *it* both in the City and the Fields; and the People came out to ſee what was done.

15. And coming to Jeſus, they behold him in whom the Devils were, that had the Legion, ſitting, and cloathed, and being ſober; at which they were afraid.

16. Beſides thoſe who ſaw told them, how it was done to him in whom the Devils were, and concerning the Hogs.

17. With that they began to beſeech him, to go away from their Borders.

18. Who going aboard the Ship, he in whom were Devils beſought him, that he might be with him.

19. Yet Jeſus did not let him, but ſays to him, Go into thy Houſe to thy own Folk, and relate to them all the Things which the Lord has done for thee, and had mercy upon thee in.

20. Accordingly he went away, and began to proclaim in Decapolis, whatever Things Jeſus had done for him; at which they all wondered.

21. And Jeſus paſſing over in the Ship again to the farther Side, a great Company gathered together to him, while he was by the Sea.

22. When behold there comes one of the Rulers of the Synagogue, named Jairus, and on ſeeing him, fell down at his Feet;

23. And beſought him much, ſaying, My little Daughter is near her End; ſo that come, and put the Hands on her, that ſhe may be made well; and ſhe will live.

24. At this he went away with him; as likewiſe a great Company followed him, and thronged him.

25. And a certain Woman that was with a Flux of Blood twelve Years,

26. Having alſo ſuffered many Things by many Phyſicians, and all which belonged to

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Ver. 1. *of the Sea*] Finding this deficient in a *Copy* or two, *Mills* ſuppoſes it taken from the laſt Verſe of the foregoing Chapter, there being the ſame without it, Ch. iv. 35. But the latter might be the Occaſion of omitting this, and *Mark* accuſtoms himſelf to add a little to *Mat.* as this to Ch. viii. 28. Our great Critick to enforce it more, ſays, Luke *the Follower of* Mark *in almoſt all Things, diſmiſſes all Mention of* the Sea. But does he follow him here in the other Words, Ch. viii. 26? Certainly No. And where could *Sea* be inſerted there?

Ver. 2. *from the Tombs*] agreeable to *among* in the next Verſe.

Ver. 7. *ſaid*] that is the unclean Spirit by the Man, Ver. 2. *Luke* viii. 28, 29. ſo related as done by the Man, with the foregoing Things.

Ver. 11. *Mountains*] Abundance have *Mountain*, and with a different *Gr.* Caſe; but as the Criticks bring no Writ of Ejectment, we may quietly poſſeſs our *Mountains*; and that they never may, let it be conſidered, that probably *Mountains* was thought too much for one Herd, and the contrary Change ſeems utterly improbable.

Ib. *great*] *an Explanation*, ſays *Mills*, he means inſerted afterwards; becauſe not found with a few, which he ſo often prefers before many for *genuine Reading*. If I may gueſs alſo, it is that a great Herd of Hogs might ſeem too many for the *Jews* to have, who muſt not eat them, and thoſe Creatures being very uſeleſs otherwiſe, and therefore *great* was dropped, not I ſuppoſe as *Mark's*, but as ſome other's counted to be got in.

Ver. 12. *all*] ſome are without.

Ver. 15. *that had the Legion*] *Mills* outſtretching *Grotius* himſelf, turns this out for a *Comment*; whereas it was left out, I ſuppoſe, by a few, as what might be ſpared; not added by many, as wanted.

Ver. 16. *them*] where the Comma is in the *Gr.* and properly; the like Ver. 18.

Ver. 19. *in*] which the *Eng.* Conſtruction requires.

Ver. 22. *behold*] *Matthew's* or *Luke's*, ſays *Mills*, in his Way of thinking, *Prol.* 401. but he had now ſpoken of *Luke* as conſtantly following *Mark*, whether with or without *Matthew*, n. 398. if ſo *Mark* muſt have *behold*.

her

her being ſpent, yet ſhe nothing profited, but was got rather to be worſe;

27. Now having heard concerning Jeſus, ſhe came in the Company behind, and touched his Garment.

28. For ſhe ſaid, If I but touch his Cloaths, I ſhall be made well.

29. So the Fountain of her Blood preſently became dry, and ſhe knew in her Body that ſhe was healed of the Diſtemper.

30. And Jeſus preſently knowing in himſelf that Power was gone out from him, turned about in the Company, and aſked, Who touched my Cloaths?

31. Whereas his Diſciples ſaid to him; Thou beholdeſt the Company thronging thee, and doſt thou enquire, Who touched me?

32. Nevertheleſs Jeſus looked about to ſee her that did this.

33. The Woman then being afraid, and trembling, as ſhe knew what was done in her, came, and fell down to him, and told him all the Truth.

34. Upon which he ſaid to her, Daughter, thy Faith has made thee well; go away in Peace, and be ſound from thy Diſtemper.

35. While he was ſpeaking, they come from the Ruler of the Synagogue's, ſaying, Thy Daughter is dead; why doſt thou trouble the Maſter any more?

36. But Jeſus preſently hearing the Matter that was ſpoken, ſays to the Ruler of the Synagogue, Do not fear, only believe.

37. And he let none follow after him, excepting Peter, James, and John the Brother of James.

38. At laſt he came into the Ruler of the Synagogue's Houſe, and beheld the Buſtle, thoſe who wept and lamented much.

39. Thus he being entered in, ſays to them, Why do ye make a noiſe, and weep? The Girl is not dead, but aſleep:

40. At which they derided him; nevertheleſs he put them all forth, and takes the Father of the Girl, and the Mother, as alſo thoſe with him, and goes in where ſhe was lying.

41. Next he took hold of the Girl's Hand, and ſays to her, Talitha cumi, which is, being interpreted, Maid (I ſay to thee) riſe up.

42. And preſently the Maid aroſe, and walked; for ſhe was twelve Years old: whereupon they were ſeized with great Amazement.

43. He notwithſtanding commanded them much, that none ſhould know this; and ſaid there ſhould be *Something* given her to eat.

CHAP. VI.

AFTER this he went out thence, and came into his own Country, and his Diſciples follow him.

2. And when it was the Sabbath, he began to teach in the Synagogue; and many who heard were ſurprized, ſaying; Whence has he theſe Matters? And what Wiſdom is given to him, that even ſuch powerful Things are done by his Hands?

3. Is not this the Carpenter, the Son of Mary, as likewiſe the Brother of James, Joſes, Judas and Simon? And are not his Siſters here with us? So they were offended at him.

4. But Jeſus ſaid to them, that a Prophet is not without Honour, excepting in his own Country, among Relations, and in his own Houſe.

5. And he could not do any powerful Thing there, except that he put the Hands on a few Sick, and cured.

6. He alſo wondered by reaſon of their Unbelief; and went on round about in the Villages, teaching.

7. Afterwards he called thither the twelve, and began to ſend them two by two, and gave them Authority over unclean Spirits.

8. However he ordered them, that they ſhould take Nothing for the Road, excepting a Stick only; not a Bag, not Victuals, not Braſs in the Girdle:

Ver. 35. *Synagogue's*] *Houſe* being underſtood, as with us, nay denoted by the Apoſtrophe.

Ver. 36. *preſently*] *Mills*, though this immediately follows that at Ver. 22. in his *Proleg.* ſuppoſes the Word put in by ſome Scribe, as being not in *Luke* viii. 50.

Ver. 38. *he*] Some have *they came*, as may ſeem made from the preceding Ver. and *Luke* viii. 51.

Ib. *into*] the ſame Prepoſition as in *Mat.* ix. 23. and ſo ſignifying, nay with the Verb which that has the Participle of.

Ver. 41. *Talitha*] *Beza* juſtly condemns the *Lat.* and *Gr. Copies* which have *Tabitha* from *Acts* ix. 40. but I doubt with more Affectation of Knowledge than he had in the *Heb.* Tongue, through Ignorance of which, he ſays, that was made; ſince this Word is neither *Heb.* nor from it, but *Syriack* the Mother-tongue of our Lord, and from the *Chald.* which has in one *Targum taliyetha*. *Eſt.* ii. 9. and in another *talitha*, *Deut.* xxii. 21. the *Heb.* and *Chald.* being and ſignifying alike in the other Word, the Imperat. fem. of קוּמִי

Ver. 42. *old*] as rendered in *Luke* ii. 42. *Acts* iv. 22. 1. *Tim.* v. 9. and *of age*, *Luke* iii. 23. & viii. 42.

Ver. 3. *The Carpenter*] *Juſtin Martyr*, who was of *Samaria*, and born about 70 Years after the Death of *Jeſus Chriſt* (in his *Dialogue with Trypho the Jew*, lately tranſlated into *Engliſh* by *Brown*) relates that he made ἄροτρα καὶ ζυγὰ, *Ploughs and Yokes*, working at the Trade of a Carpenter.

Ib. *Brother*] Look at *Gal.* i. 9.

Ib. *Judas*] as *Mat.* xiii. 55.

Ver 7. *over*] A Power of the genitive Caſe, as in *Rom.* vi. 9. & vii. 1. 1 *Cor.* ix. 12. *John* xvii. 2. which might be comprehended, though not ſo well expreſſed, in *of*.

9. But

9. But to have Sandals tied on, and not to put on two Coats.

10. Beſides he ſaid to them, Whereſoever you enter into a Houſe, remain there, until you go out thence.

11. And to as many as ever will not receive you, nor hear you; go out thence, and ſhake off the Earth underneath your Feet, for a Teſtimony to them. I, tell you certainly, It will be more tolerable for Sodom and Gomorra on the Day of Judgment, than for that City.

12. Accordingly they went out, and proclaimed that People ſhould repent.

13. Moreover they expelled many Devils, and anointed with Oil many ſick Perſons, and cured.

14. Which King Herod heard (for his Name was made publick) and ſaid, John the Baptizer is riſen from the Dead, and for this reaſon powerful Things operate in him.

15. Some ſaid, He is Elias; as did others, He is a Prophet, or as one of the Prophets.

16. But Herod hearing, ſaid, This is John whom I beheaded, he is riſen from the Dead.

17. For Herod himſelf had ſent, and taken hold of John, and bound him in Priſon, by reaſon of Herodias, the Wife of his Brother Philip, becauſe he had married her.

18. For John ſaid to Herod, It is not lawful for thee to have thy Brother's Wife.

19. Thus Herodias bore him a grudge, and would have killed him, but could not.

20. For Herod was afraid of John, knowing that he was a righteous and holy Man; ſo he obſerved him, and on hearing him, did many Things, as alſo heard him gladly.

21. At length there was a ſeaſonable Day, when Herod on his Birth-day made a Supper for his Grandees, Colonels, and the chief Men of Galilee;

22. And the Daughter of this Herodias coming in, danced, and pleaſing Herod, as likewiſe thoſe who were ſate down together, the King ſaid to the Maid, Aſk of me whatever thou wilt, and I will give thee.

23. Nay he ſwore to her, Whatever thou ſhalt aſk of me, I will give thee, to half my Kingdom.

24. And going out, ſhe ſaid to her Mother, What ſhall I aſk? And ſhe anſwered, The Head of John the Baptizer.

25. So ſhe came in preſently with Haſte to the King, and asked as follows, I am willing that thou ſhouldeſt give me the Head of John the Baptizer, at this Time on a Plate.

26. At which the King becoming very ſorry, would by reaſon of the Oath, and of thoſe who were ſitting together, not reject her.

27. Accordingly the King preſently ſent away the Executioner, and ordered his Head to be brought; ſo he went away, and beheaded him in the Priſon.

28. Moreover he brought his Head on a Plate, and gave it to the Maid; as ſhe alſo did to her Mother.

29. Which his Diſciples hearing, came, and took up the dead Body, and put it in a Grave.

30. The Apoſtles alſo gathered together to Jeſus, and declared to him all Things, both whatever they had done, and whatever they had taught.

31. And he ſaid to them, Come ye your ſelves privately into a deſart Place, and be refreſhed a little: for there were many coming and going, ſo that they had not Time to eat.

Ver. 11. *I tell you certainly, It will &c.*] All this to the End of the Verſe, five or ſix *MSS.* and a *Verſion* or two are without, ſo that ſome Criticks judge it tranſplanted hither from *Mat.* x. 15. Should it be ſo, it would be *Scripture*, but there is not *Country* here, which may denote otherwiſe, and *Mark* uſes to add Sentences or Expreſſions to *Matthew*, rather than leſſen them, when treating of the ſame Matter.

Ver. 12. *proclaimed*] to be different, as the *Gr.* is, from that in *Luke* ix. 6.

Ver. 15. *or*] Many leave out, and *Mills*, with *Grotius*, thought we ſhould, *Pr.* 674. which I ſhall not contradict.

Ver. 16. *This is*] *Matthew*'s, cries *Mills*, in *Prol.* 411. ſince not with a few.

Ib. *John*] Is it not ſurprizing in the great Variety of *Reading* which *Mills* found, and ſo laborioufly collected, that he ſhould ſo often throw Stumbling-blocks in our Way, by giving the Preference to a very few out of very many undiſtinguiſhed Votes, and generally againſt our *received Reading?* So here again the (little known) *Coptick Verſion*, and one (very particular and ſtrange) *Manuſcript* (as I may well diſtinguiſh them, and neither of them the ſame as before) not having *John*, our Critick pronounces it an Addition from *Luke* ix. 9. *Prol.* 402. when he had been juſt telling and repeating, how *Luke* carefully follows *Mark*; according to which then *Mark* had this Word.

Ver. 20. *righteous and holy*] Of whom *Wither* wrote,

And that his Voice *might not alone*
Informe us what we ſhould believe
His Life *declar'd what muſt be done,*
If Thee [Chriſt] *we purpoſe to receive:*
His Life *our patterne therefore make,*
That we the courſe he tooke may take.

Ver. 21. *ſeaſonable*] *Gr. well-timed.*

Ver. 27. *the King*] *is repeated, Mills* ſays, *from the laſt Ver.* How many ſuch Words may it be ſo pretended of, in the *Hiſtorical Books of the Old Teſtament!*

Ib. *preſently*] the *vul. Lat.* only being without, is alſo condemned by *Mills*, *Prol.* 413. But how odd would it have been for any one to put it, according to his Hypotheſis, in the *Marg.*

Ib. *went away*] the ſame, on no more Authority than the laſt, tells us he thinks this is of the Scribes, not *St. Mark.* But what ſhould the Scribes add it for? It is much eaſier to think they omitted it, becauſe they thought it might be; and this with all other *Copies* and *Tranſlations* againſt that one.

32. With

32. With that they went away into a defart Place, in a Ship privately.

33. But the Multitude ſaw them going away, and many knew him; whereupon they ran together on Foot thither from all the Cities, and got before them, then went together to him.

34. Upon this Jeſus going out, ſaw much Company, and was moved with Affection to them, becauſe they were as Sheep that had not a Shepherd; and he began to teach them many Things.

35. And it being now a late Hour, his Diſciples came to him, and ſay; It is a defart Place, and the Hour now late:

36. Send them away, that they may go home into the Fields and Villages round about, and buy themſelves Bread; for they have Nothing to eat.

37. But Jeſus made anſwer to them, Do ye give them *ſome* to eat. And they ſay to him, Shall we go away, and buy two hundred Penny-worth of Bread, and give them to eat?

38. Whereas he aſks them, How many Loaves have you? go, and ſee; and on knowing, they reply, Five, and two Fiſhes.

39. Next he ordered them to make thoſe all ſit in Companies on the green Graſs.

40. And they ſate down in Parcels, by hundreds and by fifties.

41. He alſo taking the five Loaves and two Fiſhes, looked up to Heaven, bleſſed, and broke apart the Loaves, then gave to his Diſciples, that they might ſet before them; the two Fiſhes likewiſe he divided to them all.

42. Who all did eat, and were filled.

43. Nay they took up twelve Baſkets full of Fragments, and ſome of the Fiſhes.

44. And there were who did eat of the Loaves about five thouſand Men.

45. He then preſently compelled his Diſciples to go aboard a Ship, and to go before to the farther Side towards Bethſaida, while he himſelf ſent the Company away.

46. And when he had taken leave of them, he went away on a Mountain to pray.

47. It being Evening too, the Ship was in the midſt of the Sea, and he himſelf alone on the Land.

48. And he ſaw them tormented in driving on (for the Wind was contrary to them) ſo about the fourth Watch of the Night he comes to them, walking on the Sea, and would have paſſed by them.

49. But on ſeeing him walk there, they thought it was an Apparition, and cried out.

50. (For they all ſaw him, and were troubled) and he preſently ſpoke to them in this manner, Take courage, it is I, do not fear.

51. Beſides he went up to them into the Ship, and the Wind ceaſed; ſo that they were very much amazed in themſelves, and wondered.

52. For they did not underſtand about the Loaves, ſince their Heart was hardened.

53. At laſt paſſing over, they came on the Country of Genneſaret, when they were got to Shoar.

54. Who being come out of the Ship, the People preſently knowing him,

55. Ran round about that whole Region, and they began to carry about thoſe who were ill on Beds, to the Place where they heard that he was.

56. Nay where-ever he entered into Villages, Cities or Fields, they put the Sick in the Market-places, and beſought him that they might but touch the Skirt of his Garment; and whoſoever touched him were made well.

Ver. 33. *and got before them*] according to *Mills* not in three *Copies*; but *Whitby* ſays *in two*, and charges *Mills* (inſtead of others he mentions) that he would have it be a *Scholium*, when he ſays expreſly the contrary both in his *Note* and *Pr.* p. 42. c. 2. or in *Kuſter*'s Edit. num. 398. As *Jeſus* and his Apoſtles might ſail round ſome Promontory, the People underſtanding whither he was going, could get thither before him by Land on Foot.

Ver. 36. *Fields*] to the publick Houſes in Roads, &c. the *Gr.* being plural, and meaning ſo.

Ib. *Bread; for they have Nothing to eat*] *Mills* after a few ſuppoſes it curtailed originally thus, *what they may eat*, the reſt, as he declares, being from Ch. viii. 2. Strange fetching and carrying, as vulgarly ſaid, at this Rate! but *Bread* is not there. How wrong and uncertain is *Whitby*'s *Examen* on this!

Ver. 44. *about*] wanting in about fifty *MSS.* beſides *Verſions*, and *Mills* ſays is of the other Evangeliſts; truly it is ſuſpicious, and *Mark* might have a more punctual Information (as ſuppoſed from *Peter*) viz. that there were full five thouſand: for why ſhould ſo many omit the Word in this only of all the four?

Ver. 45. *towards*] For it appears they did not go to *Bethſaida*, Ver. 53. *John* vi. 17. which ſurely they would, if *Jeſus* had ſo conſtrained them.

Ver. 46. *taken leave*] This is not the Verb in the foregoing Ver. but the ſame as in *Acts* xviii. 18, 21. 2 *Cor.* ii. 13. *Luke* ix. 61. there rendered in this Manner.

Ver. 51. *and wondered*] From a Couple of *Tranſlations* and another of *MSS. Mills* affirms theſe Words crept out of the *Margin*; but has not been ſo liberal as to tell us how they came in, or what they did there firſt.

Ver. 53. *when*] not after *they came into that land.*

Ver. 54. *the People*] which is divers times the proper Subject of Scripture Verbs, and here as ſhewn by *Mat.* xiv. 35. and *Chriſt*'s Diſciples doubtleſs knew him before, Ver. 45. nor is it to be thought, they that came out of the Ship carried the Sick.

Ver. 56. *touched him*] underſtand on any Part of his Cloaths.

CHAP. VII.

NOW there gather together to him Phariſees, and ſome of the Scribes, who came from Jeruſalem.

2. And ſeeing ſome of his Diſciples eating Victuals with polluted Hands, that is not waſhed, they found fault.

3. For the Phariſees, and all the Jews, except they waſh their Hands rightly, do not eat, holding the Tradition of the Elders.

4. When *come* from Market, except they are waſhed, they do not eat; and many other Things there are which they have received to hold, the Waſhing of Cups, Jugs, Kettles and Beds.

5. Next the Phariſees and Scribes aſked him, For what reaſon do not thy Diſciples walk according to the Tradition of the Elders, but eat Victuals with Hands not waſhed?

6. But he made anſwer to them: Eſaias propheſied well concerning you Hypocrites, as it is written; This People honour me with the Lips, but their Heart is far from me;

7. Thus they worſhip me in vain, teaching the Doctrines, the Commandments of Men.

8. For putting away the Commandment of God, you hold the Tradition of Men, the Waſhing of Jugs and Cups; and many other ſuch like Things you do.

9. He alſo ſaid to them: You reject the Commandment of God effectually, that you may keep your own Tradition!

10. For Moſes ſaid, Honour thy Father and thy Mother; and, Let him who curſes Father or Mother be quite put to death.

11. Yet you ſay; If a Man ſhall tell Father or Mother, Whatſoever thou mighteſt be profited with by me is Corban, that is a Gift;

12. You then permit him no more to do any Thing for his Father or his Mother:

13. Repealing the Word of God with your Tradition which you have delivered; and many ſuch like Things you do.

14. Moreover he called thither all the Company, and ſaid to them; Hear me, all, and underſtand:

15. There is Nothing without a Man that enters into him, which can pollute him; but the Things which come out from him, are thoſe that pollute a Man.

16. If any one has Ears to hear, let him hear.

17. And when he was entered into the Houſe from the Company, his Diſciples asked him concerning the Similitude.

18. Whereupon he ſays to them; Are you alſo ſo ſimple? Do not you underſtand, that every Thing without which enters into a Man, cannot pollute him?

19. Becauſe it does not enter into his Heart, but into the Belly, and goes out into the Vault, which purges all Meat.

20. But continued he; What goes out of a Man, that pollutes him.

21. For from within out of the Heart of Man evil Reaſonings go, Adulteries, Whoredoms, Slaughters,

22. Thefts, Covetings, Spite, Deceit, Wantonneſs, a ſpiteful Look, Blaſphemy, Pride, Folly:

23. All theſe wicked Things go out from within, and pollute a Man.

24. Afterwards he roſe up, and went away thence into the Limits of Tyre and Sidon; and entering into a Houſe, he would have Nobody know, but could not be concealed.

25. For a Woman whoſe little Daughter had an unclean Spirit, hearing about him, came, and fell down at his Feet;

26. (Now the Woman was a Greek, by Race from Syro-phenicia) and ſhe intreated

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Ver. 2. *that is*] without a Parentheſis as at Ver. 11.

Ib. *they found fault*] A few *Copies* and *Verſions* not having this, *Mills* reports that Somebody inconveniently put it in to finiſh the Sentence, which was perfect enough before, *Pr.* 1196, but it does not appear to me that it would join well with ἔπτιτα *next*, Ver. 5. without, and certainly not with γὰρ *for*, Ver. 3. *Whitby* ſtrangely has, as elſewhere, that it is only wanting in the *Ethiop.*

Ver. 3. *rightly*] It is uncertain how this was, and therefore I tranſlate according as in *Pſa.* xx. 3. *Theophylact* expounds it to be up to the Elbow, *Hammond* up to the Wriſt, *Beza* by rubbing the Hands together, the *Vulg. often*, others *accurately*, the Word being only here.

Ver. 4. *Jugs*] Pots being too vague a Word. It is ſaid to have held about a Pint and half.

Ib. *Beds*] ſo rendered every where elſe by our *Tranſlators* and in Ver. 30. of this Chap.

Ver. 5. *not waſhed*] A few have *polluted*, whence *Grot.* and *Mills* think this fetched from Ver. 2. as a *Comment*; but ſurely *polluted* would not have needed it here, when it was there.

Ver. 6. *anſwer*] The *Coptick Tranſ.* with three or four others omitting the Word for this, *Mills* aſcribes it to *Mat.* xv. 3. but the *Copt.* has it not there neither.

Ver. 8. *the Waſhing*] here being no more [as] than in Ver. 4.

Ver. 9. *alſo ſaid*] put foremoſt by *Matthew*, Chap. 15.

Ib. *effectually*] The Addition (for ſuch it is, tho' not marked in the *com. Tranſ.*) of *full* augments the Force of *well*, which requires to be alleviated.

Ver. 14. *all the Company*] Some have *again* for *all*, the *Gr.* Words being not very different; which *Mills* in his Wont would juſtify, as if this *all* was made from the other that follows, by Somebody after, *Prol.* 403, 404.

Ver. 16. This Verſe *Mills* ſays he very much ſuſpected, *Pr.* 1475. though he found it lacking only in a ſingle *Copy* and a *Verſion.*

Ver. 19. *which*] namely the Action of going out.

Ver. 22. *Spite*] as I render it *Rom.* i. 29. where ſee the *Note.*

Ib. *ſpiteful Look*] The Term being general in *Gr.* as *wicked* as in *Eng.* ſeems rather directed by its own Subſtantive here before, than by that in *Mat.* xx. 15.

Ib. *Look*] rather than *Eye*, to come out of the Heart.

Ver. 25. *little*] as Ch. 5. 23. this *Gr.* Word being only in theſe two Places.

him, that he would expel the Devil out of her Daughter.

27. But Jeſus ſaid to her, Permit the Children firſt to be filled: for it is not well to take the Children's Bread, and throw to Puppies.

28. Yet ſhe made anſwer to him, Yes, Lord; foraſmuch as Puppies underneath the Table eat of the Boys Crumbs.

29. And Jeſus replied to her, For this Saying go: the Devil is gone out of thy Daughter.

30. Accordingly ſhe going away into her Houſe, found the Devil gone out, and her Daughter put on the Bed.

31. And again going out of the Borders of Tyre and Sidon, he came to the Sea of Galilee, through the midſt of the Borders of Decapolis.

32. Where they bring to him a deaf Man, who could hardly ſpeak; and beſought him, that he would put the Hand on him.

33. So he took him away from the Company privately, and thruſt his Fingers into his Ears; as alſo ſpitting, touched his Tongue.

34. Beſides looking up to Heaven, he groaned, and ſays to him, Ephphatha, that is be opened.

35. When preſently his Ears were opened, and the Bond of his Tongue was let looſe, and he ſpoke rightly.

36. He notwithſtanding commanded them, that they ſhould tell Nobody; yet ſo much as he commanded them, the more abundantly they proclaimed *it*.

37. And they were ſurprized above meaſure, ſaying, He has done all Things well; he both makes the Deaf hear, and the Dumb ſpeak.

CHAP. VIII.

IN thoſe Days the Company being very much, and not having any Thing to eat, Jeſus called thither his Diſciples, and ſays to them;

2. I am moved with Affection to the Company, becauſe they have remained with me now three Days, and have Nothing to eat;

3. And if I ſhould ſend them away faſting home, they will be faint in the Way: for ſome of them came far off.

4. At which his Diſciples anſwered him, Whence can any one fill theſe here with Bread in the Wilderneſs?

5. And he aſked them, How many Loaves have you? To which they ſaid, Seven.

6. So he ordered the Company to ſit down on the Ground. Next he took the ſeven Loaves, and giving thanks, broke, and gave to his Diſciples, that they might ſet *them*; which they did before the Company.

7. They had likewiſe a few little Fiſhes, and bleſſing, he bade to ſet theſe alſo before *them*.

8. With that they eat, and were filled; nay they took up of the Fragments that were over and above ſeven Baſkets.

9. Now thoſe who eat were about four thouſand; at laſt he ſent them away.

10. And preſently going into a Ship with his Diſciples, he came into the Parts of Dalmanutha.

11. Where the Phariſees came out, and began to query with him, and ſought a Sign of him from Heaven, tempting him.

12. Upon this he groaned deeply in his Spirit, and ſays; Why does this Generation ſeek for a Sign? I tell you certainly, There ſhall not a Sign be given to this Generation.

13. Thus he left them, and going again into the Ship, went away to the farther Side.

14. Moreover they had forgot to take Bread, and had none with themſelves in the Ship, excepting one Loaf.

15. And he commanded them as follows, See, beware of the Leaven of the Phariſees, and that of Herod.

Ver. 31. *and Sidon, he came*] for which ſome have, *he came by* or *through Sidon*; which might not be worth minding, did not *Mills* vindicate it, and his Opinion without Proof advances it but little, *Prol.* 404. which the learned *Saubert* alſo confutes, as contrary to *Mat.* xv. 24. in *Proleg. Var. Lect.* there; nor does it appear that was the Way to the Sea of *Galilee*.

Ib. *Decapolis*] which by this Ver. evidently lay on the weſt Side of the Sea here mentioned, as likewiſe by *Mat.* iv. 25. but by *Mar.* v. 1, 20, 21. on the eaſt Side, being alſo a Matter of Controverſy among Writers; to be decided, I ſuppoſe by its lying on both Sides, and round the north End of that Sea; ſee of it *Whitby* in the *Table of Places*. N. B. it ſignifies *ten Cities*.

Ver. 34. *Ephphatha*] which in the *Syriack* Imper. of the Conjug. *Ithpehal* would be *Ethphetha*, ſo changed by Dialect, and originally from the *Chaldee phethah*; which the Reader may not have met with elſewhere.

Ver. 2. *Days*] divers have in another Caſe, and ſome at *Mat.* xv. 32. to be thus (*it is* or *there are* underſtood) *now three Days; they have remained with me*; in no different Senſe, and *Mills* thought was the right Reading, *Prolegom.* 1343, 1468. but it might be made ſo by reaſon of its Poſition there in *Gr.* or by the Miſtake of ι for ε, and ſeems too much forced, as it is without the Verb-ſubſtantive.

Ver. 12. *his*] is but an *Expoſition* according to *Mills*, who has multiplied ſuch in Oppoſition to the *com. Reading*.

Ib. *not*] in the Manner of the *Jewiſh* Atteſtations, or as in *Luke* xix. 42. & xxii. 42. where it is alſo thus rendered in the *com. Tranſ.*

16. There-

16. Therefore they reaſoned thus one to another, It is becauſe we have no Bread.

17. And Jeſus knowing, ſays to them; Why do ye reaſon, becauſe you have no Bread? Do ye not yet underſtand, nor mind? Have ye your Heart ſtill hardened?

18. Having Eyes, do ye not ſee? And having Ears, do ye not hear? And do ye not remember?

19. When I broke the five Loaves to the five thouſand, how many Baſkets full of Fragments did you take up? They anſwer him, Twelve.

20. When the ſeven alſo to four thouſand, how many Baſkets full of Fragments did you take up? And they anſwered, Seven.

21. He ſaid further to them, How do ye not mind?

22. At length he comes into Bethſaida, and the People bring a blind Man to him, and beſought him that he would touch him.

23. And taking hold of the blind Man by the Hand, he brought him out without the Town; and when he had ſpit in his Eyes, and put the Hands on him, he aſked him whether he ſaw any Thing.

24. Whereupon looking up, he ſaid, I ſee Men as Trees walking.

25. Afterwards he put the Hands again upon his Eyes, and made him look up; when he was reſtored, and ſaw all clearly.

26. Next he ſent him away to his Houſe, ſaying, Neither enter into the Village, nor tell any one in it.

27. Jeſus too went out, and his Diſciples, into the Villages of Ceſarea Philippi; and in the Way he aſked his Diſciples in this manner, Who do Men ſay that I am?

28. And they anſwered, John the Baptizer; ſome, Elias; and others, One of the Prophets.

29. He then enquires of them, But who do ye ſay that I am? And Peter makes anſwer to him, Thou art Chriſt.

30. However he charged them, that they ſhould ſpeak to Nobody concerning him.

31. Beſides he began to teach them, that the Man muſt ſuffer many Things, and be rejected by the Elders, chief Prieſts and Scribes, as alſo be killed, and three Days after ariſe.

32. And he ſpoke the Saying ſo boldly, that Peter took him aſide, and began to rebuke him.

33. But he turned about, and looking at his Diſciples, rebuked Peter as follows, Be gone behind me, Satan; ſince thou doſt not mind the Things of God, but thoſe of Men.

34. And calling thither the Company, with his Diſciples, he ſaid to them; Let him who would come after me deny himſelf, and take up his Croſs, and follow me.

35. For whoever would ſave his Life, will loſe it; but whoever ſhall loſe his Life for my ſake and the Goſpel's, he will ſave it.

36. For what Profit will it be to a Man, if he ſhould gain the whole World, and ſuffer the loſs of his Soul?

37. Or what ſhall a Man give for the Exchange of his Soul?

38. For whoever ſhall be aſhamed of me and my Words, in this adulterous and ſinful Generation, the Man too will be aſhamed of him, when he comes in the Glory of his Father with the holy Angels.

CHAP. IX.

HE alſo ſaid to them, I tell you certainly, that there are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Kingdom of God come in Power.

2. And after ſix Days Jeſus takes Peter, and James, with John, and brings them up on a high Mountain privately alone; where he was transformed before them:

3. So that his Cloaths became glittering, very white like Snow, ſuch as no Fuller on the Earth can whiten.

4. Moreover Elias appeared to them with Moſes, and were talking with Jeſus.

5. And Peter expreſſes himſelf thus to Jeſus, Rabbi, it is well that we ſhould be here; and let us make three Tabernacles, one for thee, one for Moſes, and one for Elias.

Ver 16. *one to another*] not as in *Mat.* xvi. 8.

Ver. 22. *he comes*] by a few *they come*, which paſſes with *Mills* for authentick, and to have been changed into ours, becauſe of the following *they bring*. Weak Conjecture!

Ver. 25. *made him look up*] In two *Copies* and the *vulg. Lat. he began to look up:* this *Mills* puts his Approbation to, and ſays *Chryſoſtome* and *Victor Antioch.* confirm it; which is giving them a ſtrange Authority.

Ver. 31. *three Days after*] that is the *third* Day, as in Ch. ix. 31. *Mat.* xvi. 21. &c.

Ver. 32. *aſide*] coherent with his turning about to his Diſciples, and *Peter* being then behind him, Ver. 33. but how unintelligible is *took* alone?

Ver. 34. *come*] Divers have *follow*, *Mills* ſuppoſes rightly, and ſays *come* is of *Mat. Pr.* 675. viz. Ch. xvi. 24. he having before remarked that it is *follow* in Ch. x. 38. ſo that one might have thought here would not have been an Alteration to either; yet an Alteration there is, and thus attended with Difficulty. However as *Mark* himſelf kept much to the Words of *Mat.* when he made no Addition, we may ſuppoſe him here following the Expreſſion that is moſt like his own, and that was in the ſame Order of the Hiſtory, which is that in Ch. xvi.

Ver. 2. *takes*] Here is no more [with him] than in *Mat.* xvii. 1. *Luke* ix. 28.

6. For

6. For he did not know what to ſpeak, ſince they were terrified.

7. Beſides there was a Cloud overſhadowing them; and a Voice came out of the Cloud, ſaying, This is my beloved Son; hear him.

8. And ſuddenly looking about, they ſaw none any more, but Jeſus only with themſelves.

9. Now as they came down from the Mountain, he commanded them that they ſhould tell Nobody the Things they ſaw, except when the Man ſhould ariſe from the Dead.

10. And they retained the Saying with themſelves, ſo as to diſpute together what the ariſing from the Dead was.

11. With that they thus aſked him, Why do the Scribes ſay, that Elias muſt come firſt?

12. And he made anſwer to them; Elias indeed will come firſt, and reſtore all Things; nay there will be ſo as it is written of the Man, that he will ſuffer many Things, and be contemned.

13. But I ſay to you, that even Elias has come (and they did to him whatever they would) as it is written of him.

14. And coming to the Diſciples, he ſaw a great Company about them, and the Scribes diſputing with them.

15. When preſently all the Company ſeeing him, were aſtoniſhed, as alſo ran thither, and ſaluted him.

16. Upon this he asked the Scribes, What are you diſputing with them?

17. At which one of the Company made anſwer; Maſter, I have brought to thee my Son, that has a dumb Spirit.

18. And where-ever it takes him, it tears him; inſomuch that he foams, and gnaſhes his Teeth, and waſtes away: ſo I told thy Diſciples, that they might expel it, and they were not able.

19. But he makes anſwer to him, O unbelieving Generation, how long ſhall I be with you? How long ſhall I bear with you? Bring him to me.

20. Accordingly they brought him to him; and when he ſaw him, preſently the Spirit tore him; ſo that he fell on the Ground, and rolled about, foaming.

21. He further asked his Father, How long ago is it ſince this came to paſs on him? And he ſaid, From Childhood.

22. Nay often it has alſo thrown him into the Fire, and into the Water, that it might deſtroy him; but if thou canſt *do* any Thing, help us, and be moved with Compaſſion for us.

23. And Jeſus ſaid to him, If thou canſt believe it, all Things may be to him who believes.

24. Upon which the Father of the Lad preſently crying out, ſaid with Tears, I believe, Lord, help my Unbelief.

25. And Jeſus ſeeing that the Company ran together, rebuked the unclean Spirit, ſaying to it, O dumb and deaf Spirit, I bid thee, do thou come out of him, and enter into him no more.

26. Therefore crying out, and tearing him much, it came out; and he became as it were dead, ſo that many ſaid, He is dead.

27. But Jeſus took hold of him by the Hand, and raiſed him up; ſo that he aroſe.

28. Afterwards he being entered into the Houſe, his Diſciples aſked him privately, Why could not we expel him?

29. And he anſwered them, This Kind can come forth by Nothing, but by Prayer and Faſting.

30. At length going forth thence, they

Ver. 10. *diſpute*] The *King's Tranſlators* have not put *one with another* to this Verb, as Part of it, any where elſe, and but once *together*, Ch. xii. 28. tho' the Word is uſed ten times, and here Ver. 14, 16.

Ib. *the ariſing*] viz. that of *Jeſus*, which he ſpoke of; but Somebody to make it plainer it ſeems altered the Words thus, as three or four *Books* have them, *what it was, when he ſhould ariſe from the Dead*; which *Mills* nevertheleſs ſets over the common. But who would have made the perſonal Verb impersonal for the ſake of Obſcurity? Nay ſo much that *Mills* himſelf did not underſtand it, but took it for the Reſurrection in general.

Ver. 11. *Why*] The *Gr.* Particle being very unuſual in the Meaning of this, ſee the Proof of it in *Whitby's Annotations*.

Ver. 12. *reſtore*] fut. like *Mat.* xvii. 11.

Ib. *there will be*] which is only the Verb-ſubſtantive, ſo frequently underſtood in *Scripture*, and needful here to make the Expreſſion intelligible as well as proper. One may perceive our *Tranſlators* introduced it with *told*, to make this Part oblique, and not the direct Words of *Chriſt*, but the following in the next Verſe ſhew they were the latter.

Ver. 13. *as it is written of him*] viz. that he ſhould come, *Mal.* iv. 5. but not the other, which therefore ſhould be in a Parentheſis, as divers more Members of Sentences; and for this read *Whitby*, with *Charles le Cene's French Eſſay for a new Tranſ.* printed 1696, tranſlated by *Hugh Roſs*, Part 1. 1701, Ch. 7.

Ver. 16. *the Scribes*] This *Mills* denies, as a few have *them*, which he interprets to be the Diſciples; when it is plain they were the Scribes, Ver. 14.

Ver. 19. *to him*] or *to it*. However *I be with you*, that is alſo in *Mat.* xvii. 17. *Luke* ix. 41. ſeems moſt ſuitable to the Diſciples, and *unbelieving Mat.* xvii. 17. with their *Unbelief*, Ver. 20. notwithſtanding *Guyſe* labours ſo hard with a *Note* in each *Book*, among ſo few that he has in his *Practical Expoſition*, printed 1739, to ſhew theſe were the *Scribes*, &c.

Ver. 20. *tore*] A *Copy* or two for συνάραξεν have ἐτάραξεν, and ſo the *vul. Lat. troubled*.

Ver. 23. *it*] τὸ in *Gr.* the neut. Article as if to or for *the Thing*, which *Beza* expounds for *this*. What *Doddr.*

went along through Galilee; which he was not willing that any one ſhould know.

31. For he taught his Diſciples, and ſaid to them, The Man is delivered up into the Power of Men, who will kill him; and being killed, he will ariſe the third Day.

32. Yet they did not underſtand the Saying, and were afraid to ask him.

33. And he came into Capernaum, where being in a Houſe, he asked them, What did you reaſon with your ſelves in the Way?

34. Whereas they were ſilent: for they had reaſoned with one another in the Way, who ſhould be greateſt.

35. And ſitting down, he called the twelve, and ſays to them, If any one would be firſt, he ſhall be the laſt of all, and Waiting-man to all.

36. He alſo took a little Child, and ſet him in the midſt of them; then taking him in the Arms, ſaid to them,

37. Whoever ſhall receive one of ſuch little Children in my Name, receives me; and whoever ſhall receive me, does not properly receive me, but him who ſent me.

38. But John made him anſwer, Teacher, we ſaw Somebody expelling Devils in thy Name, who did not follow us; and we forbade him, becauſe he did not.

39. However Jeſus ſaid: Do not forbid him; for there is none who ſhall do a powerful Thing in my Name, can alſo quickly ſpeak ill of me.

40. For he that is not againſt us, is for us.

41. For whoever ſhall give you to drink a Cup of Water in my Name, becauſe you are Chriſt's, I tell you certainly, will not at all loſe his Reward.

42. Whoever too ſhall offend one of the little ones that believe in me, better would it be for him, if a Milſtone were put about his Neck, and he thrown into the Sea.

43. Nay if thy Hand ſhould offend thee, cut it off: it is better for thee to enter a Cripple into Life, than having the two Hands, to go away into Hell, into unextinguiſhable Fire:

44. Where their Worm does not die, nor is the Fire quenched.

45. Thus if thy Foot ſhould offend thee, cut it off: it is better for thee to enter into Life lame, than having the two Feet, to be thrown into Hell, into unextinguiſhable Fire:

46. Where their Worm does not die, nor is the Fire quenched.

47. As likewiſe if thy Eye ſhould offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be thrown into Hell Fire.

48. Where their Worm does not die, nor is the Fire quenched.

49. For every one will be ſalted with Fire, and every Sacrifice be ſalted with Salt.

50. Salt is good; but if Salt become freſh, with what will you ſeaſon that? Have Salt in your ſelves, and be at peace among one another.

CHAP. X.

AND ariſing thence, he comes into the Borders of Judea, through the farther Side of Jordan; and the Multitude come together again to him, when as he uſed, he taught them again.

2. The Phariſees alſo coming thither, aſked him, Is it lawful for a Perſon to ſend away his Wife? tempting him.

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mentions is an Impoſition on the Publick, no *Copies* reading, nor the Verb being, as there.

Ver. 33. *he came*] with ſome few *they came*; the Difference very little, but *Mills* promotes that.

Ib. *with your ſelves*] crept in, ſays *Mills*, from the *Marg.* ſee on Ch. vi. 51.

Ver. 34. *in the Way*] Three *Copies*, and no more, being without this, *Mills* does not ſtick to ſay there is Nobody but ſees it is repeated (that is taken) from the laſt Verſe, *Prol.* 1344. but anſwers *Whitby*, there is Nobody but ſees it ought to be repeated.

Ver. 38. *becauſe he did not*] which reads heavy in the *com. Tranſ.* while our Language has a peculiar Advantage of expreſſing Repetitions by the *Signs* of the Verbs, as I rather call them than *Auxiliaries*. A few have left this out, through ſome Offence at the Repetition, as *Mills* quotes *Eraſmus* ſaying well; yet he himſelf afterwards in his *Prof.* N° 407. ſays it is *Luke*'s; but how much better according to his own Maxim, did *Luke* follow *Mark*.

Ver. 39. *quickly*] *lightly* wrong, or at leaſt obſcure.

Ver. 40. *againſt*] which Neutraliſts are by *Mat.* xii. 30. but this Man was not ſuch a one.

Ver. 41. *not at all*] by a double Negative in *Gr.* as at *Mat.* x. 42.

Ver. 43. *the two*] Here being the Article, and not in *Mat.* xviii. 8.

Ver. 49. *every one*] Expoſitors are divided in aſcribing this former Part of the Verſe, ſome to the Bad, and ſome (as all do the latter Part) to the Good. *Hammond* ingeniouſly, and as it may be allowed rightly, compares the two to Burnt-offerings and ſalted Oblations, yet is a principal Promoter of the firſt Opinion, not conſidering enough perhaps that Burnt-offerings were for a good Uſe as well as the other; and *Fire* here, tho' the Term might be taken from the other in Ver. 48. may denote the Suffering of cutting off the Hand or Foot, and plucking out the Eye, as the main Subject of the Matter before; beſides for the other Notion one might expect [but] between; of *Fire* alſo in this Senſe ſee 1 *Cor.* iii. 13, 15. 1 *Pet.* iv. 12. *Mal.* iii. 2, 3. and the *Geneva Note*.

Ver. 1. *through*] which *by* very obſcurely expreſſes, and rather denotes *near by*; and that is not the Meaning, as *Beza* ſhews.

Ver. 2. *coming*] One bad *Copy* alone being without it, *Mills* ſays it is of *Mat.* xix. 3. even though not the ſame there.

3. And

3. And he made anſwer to them, What did Moſes command you?

4. To which they ſaid, Moſes permitted to write a Bill of Divorce, and to ſend away.

5. Again Jeſus made anſwer to them; For the Hardneſs of your Heart he wrote you that Commandment.

6. But at the Beginning of the Creation, God made them Male and Female.

7. For this cauſe let a Man forſake his Father and Mother, that he may cleave to his Wife;

8. Since the two ſhall be one Fleſh. So *that they are no more two, but one Fleſh:*

9. What God therefore has yoked together, let not Man ſeparate.

10. And in the Houſe his Diſciples aſked him again concerning it.

11. Whereupon he ſays to them; Whoſoever ſhall ſend away his Wife, and marry another, commits Adultery againſt her.

12. If a Woman likewiſe ſhall ſend away her Huſband, and be married to another, ſhe commits Adultery.

13. Next they brought little Children to him, that he might touch them; but the Diſciples rebuked the Bringers.

14. Whereas Jeſus ſeeing, was much diſpleaſed, and ſaid to them; Permit little Children to come to me, and do not forbid them: for the Kingdom of God is of ſuch.

15. I tell you certainly, Whoſoever ſhall not receive the Kingdom of God as a little Child, will not at all enter into it.

16. So taking them in the Arms, he put Hands on them, and bleſſed them.

17. Afterwards he went forth into the Road, and Somebody ran thither, and kneeling down to him, aſked him, Good Maſter, what ſhall I do, that I may inherit everlaſting Life?

18. To whom Jeſus ſaid? Why doſt thou call me good? None is good, excepting one, *even* God.

19. Thou knoweſt the Commandments: Thou ſhalt not commit Adultery, thou ſhalt not murder, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely, thou ſhalt not wrong, honour thy Father and Mother.

20. And he made anſwer to him, Maſter, all theſe Things I have obſerved from my Youth.

21. Now Jeſus looking on him, loved him, and replied to him, There is one Thing wanting to thee: go, ſell whatever thou haſt, and give to the Poor, and thou wilt have Treaſure in Heaven; and come, follow me, taking up the Croſs.

22. But he was ſad at the Saying, and went away ſorry: for he was one who had many Poſſeſſions.

23. Therefore Jeſus looked about, and ſays to his Diſciples, How difficult will it be for thoſe who have Wealth to enter into the Kingdom of God!

24. Whereas the Diſciples wondered at his Words: but Jeſus made anſwer again to them; Children, how difficult it is for thoſe who truſt in Wealth to enter into the Kingdom of God!

25. It is eaſier for a Camel to go through the Eye of a Needle, than for a rich Perſon to enter into that Kingdom.

26. Which they were ſurprized at exceeding much, ſaying with themſelves, Then who can be ſaved?

27. However Jeſus looking on them, replies, With Men *it* is impoſſible, yet not with God: for with God all Things are poſſible.

28. Upon this Peter began to ſay to him, Behold we have left all, and followed thee.

29. And Jeſus made anſwer; I tell you certainly, There is Nobody who has left Houſe, Brothers, Siſters, Father, Mother, Wife, Children, or Land, for the ſake of me and the Goſpel;

30. But that will receive a hundred-fold now at this Time, Houſes, Brothers, Siſters, Mothers, Children, and Land, with Perſecutions, and in the Age hereafter everlaſting Life.

31. But many firſt will be the laſt, and laſt the firſt.

32. Now they were in the Way, going up to Jeruſalem, and Jeſus was going along before them, who wondered, and as they followed, were afraid; when Jeſus took the twelve again, and began to tell them the Things that would come to paſs on him;

33. Behold we are going up to Jeruſalem, and the Man will be delivered up to the chief Prieſts and Scribes; and they will condemn

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Ver. 3, 4. According to *Whitby* theſe two Verſes are to come in between *Mat.* xix. 7 & 8.

Ver. 6. *of the Creation*] not in one *Copy* and two *Verſions*, but *Mark* might likely add it in his Manner to *Mat.* xix. 4.

Ib. *them*] not with three or four, whence *Mills* concludes it ſhould not with all, being he ſays of *Mat.* xix. 4. but much likelier it was left out by thoſe, becauſe deemed unneceſſary.

Ver. 19. *wrong*] either by Force or Fraud, as *Beza* obſerves.

Ver. 21. *taking up the Croſs*] ſome being without, *Mills* declares it a *Scholium* taken from Ch. viii. 34. or elſewhere: not thence, ſince it ſtands there before *follow me*; ſo that it may remain in quiet Poſſeſſion, unleſs ſome farther Bill of Ejectment comes.

Ver. 29. *Wife*] *Mills* ſeems well to obſerve, this is left out with ſome by means of the *or* repeated.

him

him to Death, as likewiſe deliver him up to the Gentiles;

34. Who will mock him, whip him, ſpit on him, and kill him; and the third Day he will riſe up.

35. After this there come to him James and John, the Sons of Zebedee, ſaying, Maſter, we would have thee to do for us whatſoever we ſhall aſk.

36. And he ſaid to them, What would you have me do for you?

37. Whom they anſwered, Grant that we may ſit, one at thy right Hand, and one at thy left, in thy Glory.

38. But Jeſus replied to them, You know not what you aſk: can you drink the Cup which I drink, and be baptized with the Baptiſm that I am baptized with?

39. However they told him, We can. Jeſus then ſaid to them, You will indeed drink the Cup which I drink, and be baptized with the Baptiſm that I am baptized with;

40. Nevertheleſs to ſit at my right Hand, and at my left, is not mine to give; but is for whom it is prepared.

41. This when the ten heard, they began to be enraged at James and John.

42. But Jeſus calling them thither, ſays to them; You know that thoſe thought to be the chief of the Gentiles rule over them, and their Grandees have authority above them.

43. Yet it ſhall not be ſo among you; but whoſoever would become great among you, ſhall be your Waiting-man:

44. And whoever would become the firſt of you, ſhall be the Servant of all.

45. For even the Man is not come to be waited on, but to wait on, nay give his Life a Redemption for many.

46. At length they come to Jericho; from whence as he went forth, with his Diſciples, and much Company, blind Bartimeaus, the Son of Timeaus, ſate by the Way begging.

47. And when he heard that it was Jeſus the Nazorite, he began to cry out in this manner, O Son of David, Jeſus, have mercy upon me.

48. Many therefore rebuked him, that he ſhould be ſilent; but he cried out much the more, Son of David, have mercy upon me.

49. And Jeſus ſtanding ſtill, ordered he ſhould be called; accordingly they call the blind Man, ſaying to him, Take courage, riſe up; he calls thee.

50. Upon which he threw away his Garment, and ariſing, came to Jeſus.

51. Who made anſwer to him, What wouldeſt thou have me do to thee? The blind Man then ſaid to him, Rabboni, that I may have ſight.

52. So Jeſus replied to him, Go; thy Faith has made thee well; when preſently he had ſight, and followed Jeſus in the Way.

CHAP. XI.

AND when they were come near Jeruſalem, to Bethphage and Bethany, at the Mount of Olives, he ſends two of his Diſciples,

2. To whom he ſays; Go to the Village oppoſite to you, and preſently entering into it, you will find a Colt tied, upon which no Man has ſate; him undo, and bring.

3. And if any one ſays to you, Why do ye this? anſwer, The Lord has Need of him; ſo he will preſently ſend him hither.

4. Accordingly they went away, and found a Colt tied to a Door without at a double Way; and they undid him.

5. Whereupon ſome of thoſe who ſtood there ſaid to them, What are you at in undoing the Colt?

6. But they anſwered theſe as Jeſus bade them; ſo they let them go.

7. Thus they brought the Colt to Jeſus, and caſt their Cloaths on him; and he ſate upon him.

8. Moreover many ſpread their Cloaths along in the Way; as alſo others cut off Boughs out of the Trees, and ſpread there.

9. They likewiſe that went before and followed, cried out thus; Pray ſave, he is bleſſed who comes in the Name of the Lord.

Ver. 35. *ſaying*] *by their Mother, as their Mouth, Mat.* xx. 20. *Whit.* but both in his *Paraph.* and *Annot.* it ſtands as the Expoſition of *come to him.*

Ver. 42. *thoſe thought*] left out by *Weſley.*

Ver. 43. *among you*] The latter *Mills* imagines to be made from the former, though not with the leaſt Countenance of any ſingle *Copy* or *Tranſ.* If the *Scripture* throughout was to be pared away at this Rate, it might look like ſome modern Compoſition, and next be taken for ſuch.

Ver. 46. *Bartimeaus*] The moſt remarkable of the two I ſuppoſe in *Mat.* xx. 30.

Ver. 51. *Rabboni*] as in *John* xx. 16. the two Places where it is; and *Syr.* from the *Chal. Ribbon*, I ſuppoſe.

Ver. 1. *to Bethphage*] repudiated by our *Mills*; but in *Mat.* xxi. & *Luke* xix. 29. then ſee on Ch. v. 22.

Ver. 3. *anſwer, The Lord*] By the Pointing and capital Letters in the *Gr.* here and *Luke* xix. 31. the Expreſſions are direct, as thus rendered, without *that* or *becauſe*, but in *Mat.* xxi. 3. oblique with *that*; notwithſtanding the King's *Tranſlators* have ſo varied from it in each.

10. The Kingdom of our Father David which comes in the Name of the Lord is bleſſed; pray ſave be to him that is in the higheſt Places.

11. At length Jeſus entered into Jeruſalem, and into the Temple, and when he had looked round at all Things, it being now the Evening Hour, he went forth into Bethany with the twelve.

12. The next Day alſo they coming out from Bethany, he was hungry.

13. When ſeeing a Fig-tree far off, that had Leaves, he came, if indeed he might find any Thing on it; and coming to it, he found Nothing but Leaves, ſince it was not a Time of Figs.

14. So Jeſus ſpoke in this manner to it, Let none eat Fruit from thee any more for ever: which his Diſciples heard.

15. They alſo come into Jeruſalem; and Jeſus entering into the Temple, began to put forth them who ſold and bought in the Temple; and he overthrew the Tables of the Money-changers, as likewiſe the Seats of thoſe that ſold Doves.

16. Nay he would not permit that any one ſhould carry an Inſtrument through the Temple.

17. And he taught, ſaying to them; Is it not written, My Houſe ſhall be called the Houſe of Prayer for all Nations; but you have made it a Cave of Robbers.

18. Which the Scribes and chief Prieſts heard, and ſought how they might deſtroy him: for they feared him, becauſe all the Company was ſurprized at his Doctrine.

19. Afterwards when it was Evening, he went forth without the City.

20. And in the Morning they going by, ſaw the Fig-tree withered from the Roots.

21. Upon this Peter called to remembrance, and ſays to him, Rabbi, lo the Fig-tree which thou didſt curſe is withered.

22. And Jeſus makes anſwer to them: Have Faith in God.

23. For I tell you certainly, that whoever ſhall ſay to this Mountain, Be taken away, and caſt into the Sea; and ſhall not doubt in his Heart, but believe that the Things which he ſays will come to paſs, there will be to him whatſoever he ſhall ſay.

24. For this reaſon I ſay to you, All Things whatever ye in praying ſhall aſk for, believe that ye will receive, and they will be to you.

25. And when ye ſhall ſtand praying, forgive, if ye have any Thing againſt any one; that your Father alſo who is in Heaven may forgive you your Offences:

26. Whereas if ye ſhall not forgive, neither will your Father who is in Heaven forgive your Offences.

27. Next they come again into Jeruſalem, and as he was walking in the Temple, there come to him the chief Prieſts, Scribes and Elders,

28. And ſay to him, By what Authority doeſt thou theſe Things? And who gave thee this Authority, that thou ſhouldeſt do them?

29. But Jeſus made anſwer to them; I will alſo aſk one Matter of you; ſo anſwer me, and I will relate to you by what Authority I do theſe Things:

30. Was the Baptiſm of John from Heaven, or from Men? Anſwer me.

31. And they counted thus to themſelves; If we ſay, From Heaven; he will retort, For what reaſon then did not you believe him?

32. On the contrary if we ſay, From Men; *we* are thoſe *who* feared the People: for they all held that John was really a Prophet.

33. So they make anſwer to Jeſus, We do not know. And Jeſus gives reply to them, Neither tell I you by what Authority I do theſe Things.

Ver. 10. *in the Name of the Lord*] is from the laſt Ver. *Mills* ſays; ſo we may think too, if we will prefer about four *Copies*, beſides *Verſions*, to all the reſt; and it might likelier be left out by thoſe becauſe ſaid before, as *which comes* is by four or five. *Whitby* on the other hand brings for it *Mat.* xxi. 9. & xxiii. 39. *Pſa.* cxviii. 26. where the Reader may ſee this Part is not, but that in the foregoing Verſe.

Ver. 11. *Jeſus entered*] *he entered* by three or four. *Jeſus* crept in, ſays *Mills* in his *Note*, from the *Gr. Readers*; but *Prol.* 408. he aſſerts it is of (other) *Evangeliſts*; why not rather of this, with a vaſt Majority of *Copies*?

Ver. 13. *a Time of Figs*] being not a Year for the Fig-trees bearing, as *Hammond* with great Judgment and Reaſon ſhews, and expoſes *yet* which our *Tranſlators* added; and tho' *Whitby* ſays it was five Months before Figs were ripe, it cannot be proved of that Tree, if of any there: nor is that in Chap. xiii. 28. *Mat.* xxiv. 32. *about Summer*, as he ſays; but as it ſeems green Figs were early in the Spring, and ſo might be fit to eat at the Paſſover.

Ver. 17. *for all*] as *Iſa.* lvi. 7. whence it is cited, and agreeable to the *Gr.* here.

Ver. 24. *aſk for*] The ſame Verb *Mat.* xxi. 22.

Ver. 31. *counted to*] not the ſame as in *Mat.* xxi. 25. excepting in ſome *Copies*, according to *Lucas Burgenſis* made from thence.

Ib. *then*] ſome want, if worth mentioning, with *Whitby*.

Ver. 32. *On the contrary if*] Some are without the former, and many without *if*, tho' it would then be *ſhould we ſay*.

Ib. we *are thoſe* who] It being what they ſaid, *Mat.* xxi. 26. *Luke* xix. 6. and very imperfect otherwiſe.

Ib. *held*] the Verb uſed *Mat.* xxi. 26.

CHAP. XII.

HE further began to ſpeak to them in Similitudes: A Man planted a Vineyard, put a Hedge about it, dug a Place under the Wine-preſs, built a Tower, let it out to Huſbandmen, and travelled away.

2. And he ſent a Servant to the Huſbandmen at the Time, that he might receive from them ſome of the Fruit of the Vineyard:

3. But they taking him, beat, and ſent away empty.

4. And again he ſent to them another Servant; and him they ſtoned, nay broke *his* Head, and ſent away diſgraced.

5. Again too he ſent another; and him they killed, as likewiſe many others, beating indeed ſome, and killing ſome.

6. Having therefore yet one Son, his beloved, he ſent him alſo to them the laſt, ſaying, They will reverence my Son.

7. But thoſe Huſbandmen ſaid with themſelves, This is the Heir, come, let us kill him, and the Inheritance will be ours.

8. Him accordingly they took, and killed, and threw forth without the Vineyard.

9. What therefore will the Maſter of the Vineyard do? He will come, and deſtroy the Huſbandmen, and give the Vineyard to others.

10. Have you not read that Scripture, The ſame Stone that the Builders rejected, is become the Head of the Corner:

11. This is come to paſs by the Lord, and it is wonderful in our Sight?

12. And they ſought to take hold of him, but feared the Company; for they knew that he ſaid the Similitude to them: ſo leaving him, they went away.

13. However they ſend to him ſome of the Phariſees and Herodians, that theſe might catch him in Diſcourſe.

14. Who coming, ſay to him; Maſter, we know that thou art true, and doſt not care for any: for thou lookeſt not at the Perſon of Men, but teacheſt in Truth the Way of God. Is it lawful to give Tribute to Ceſar, or not?

15. Shall we give, or not give? But he perceiving their Hypocriſy, ſaid to them, Why do ye tempt me? Bring me a Penny, that I may ſee.

16. Which they brought: and he aſks them, Whoſe Image and Superſcription is this? And they ſaid to him, Ceſar's.

17. With that Jeſus made anſwer to them, Render Ceſar's Things to Ceſar, and thoſe of God to God. And they wondered at him.

18. Next the Sadducees come to him, who ſay there is no Reſurrection, and aſked him as follows:

19. Maſter, Moſes wrote to us, if any Man's Brother dies, and leaves a Wife, leaving no Children, that his Brother ſhould take his Wife, and raiſe up Offspring for him.

20. There were then ſeven Brothers, and the firſt took a Wife, and dying, left no Offſpring.

21. The ſecond alſo took her, and died, neither left he Offspring; and the third likewiſe.

22. Nay the ſeven took her, and did not leave any: the laſt of all the Wife alſo died.

23. In the Reſurrection therefore, when they riſe, whoſe Wife of them will ſhe be? For the ſeven had her *for* a Wife.

24. And Jeſus made anſwer to them; Do ye not for this reaſon err, not knowing the Scriptures, nor the Power of God?

25. For when they ſhall riſe from the Dead, they neither marry, nor are married, but are as the Angels of God who are in the Heavens.

26. And concerning the Dead, that they are raiſed up, have not ye read in the Book of Moſes, when at the Buſh God ſaid thus to him, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27. He is not the God of the Dead, but the God of the Living: You therefore err much.

28. And one of the Scribes came thither, who heard them diſpute together, and perceiving that he anſwered them well, aſked him, Which is the firſt of all the Commandments?

Ver. 3. *taking him*] according to the Pointing of *Mills*'s *Edit. &c.* as alſo Ver. 8. and left doubtful in others.

Ver. 4. *ſtoned*] not here in a ſmall Remnant of *Books*, and ſo caſt off by *Mills* for *Matthew*'s; whereas *Mark* writing after him, does not uſe to leſſen the Circumſtances. But I had almoſt overlooked his great Plea, that *Luke* has nothing of *ſtoning*; which may ſhew then the Rule of his adjuſting himſelf to *Mark* is not univerſal: neither does *Luke* mention *breaking the head*, though he comprehends both under *beating*.

Ver. 11. *Sight?*] Here ſeems the proper Place for the Note of Interrogation, as in *Mat.* xxi. 42. *Luke* xx. 17. though *Mills* has it at *Scripture*, as if he conformed the *Original* to our *Tranſlation*, being ſupported by inaccurate *Copies*.

Ver. 14. *Is it lawful*] This and the firſt Part of the next Verſe would have been much better in one, nay in a Verſe ſeparate both from the 14th and 15th; and that not only agreeable to the Matter, but alſo to the Diviſion of *Mat.* xxii. 16, 17, 18. *Luke* xx. 21, 22, 23. and with more Reaſon here, as the Verſe would have been longer. So *ſaying*, which ends Ver. 18. begins *Mat.* xxii. 24. *Luke* xx. 28. For the Partition of the *Books* of the *New Teſtament* into Verſes was made of late, but not of the *Old*; ſee *Prid. Connect.* An. 446.

Ver. 20. *then*] or *therefore*, not *now*.

Ver. 27. *the God*] the latter ſeveral are without, and ſome have *God* at firſt, both as in and from *Mat.* xxii. 32.

29. Whom

29. Whom Jeſus anſwered; The firſt of all the Commandments is, Hear, Iſrael, The Lord our God is one Lord.

30. And thou ſhalt love the Lord thy God with thy whole Heart, with thy whole Soul, with thy whole Mind, and thy whole Might; this is the firſt Commandment.

31. Moreover the ſecond being alike, is this, Thou ſhalt love thy Neighbour as thy ſelf. There is no other Commandment greater than theſe.

32. Upon which the Scribe ſaid to him; Well, Maſter, thou haſt ſaid in Truth, that there is one God, and there is no other beſides him.

33. And to love him with the whole Heart, with the whole Underſtanding, with the whole Soul, and the whole Might, as alſo to love a Neighbour as one's ſelf, is more than all Burnt-offerings and Sacrifices.

34. Thus Jeſus perceiving that he anſwered diſcreetly, ſaid to him, Thou art not far from the Kingdom of God. And none any more dared to enquire of him.

35. Jeſus further ſpoke in this manner, as he taught in the Temple; How do the Scribes ſay, that Chriſt is the Son of David?

36. For David himſelf ſaid by the Holy Spirit; The Lord ſaid to my Lord, Sit at my right Hand, until I make thy Enemies thy Footſtool.

37. David himſelf therefore pronounces him Lord, whence then is he his Son? And a great Company heard him gladly.

38. Beſides he ſaid to them in his Doctrine; Beware of the Scribes, that like to walk in Robes, and *love* Salutations in the Markets,

39. As likewiſe the firſt Seats in the Synagogues, with the firſt Places at Suppers;

40. Who devour Widows Houſes, and pray long in Pretence: theſe will receive more abundant Judgment.

41. Jeſus alſo ſitting oppoſite to the Treaſury, ſaw how the Company put Money into it; and many rich Perſons put in much.

42. And one poor Widow coming, put in two Mites, which is a Farthing.

43. Whereupon he called thither his Diſciples, and ſays to them; I tell you certainly, that this poor Widow has put in more than they all who put into the Treaſury.

44. For they all put in out of their Abundance; whereas ſhe out of her Want put in all that ever ſhe had, her whole Livelihood.

CHAP. XIII.

AFTERWARDS he going out of the Temple, one of his Diſciples ſays to him, Maſter, ſee what ſort of Stones, and what ſort of Buildings there are!

2. And Jeſus made anſwer to him, Doſt thou ſee theſe great Buildings? One Stone will not be left at all upon another, which will not be quite demoliſhed.

3. He alſo ſitting down on the Mount of Olives, oppoſite to the Temple, Peter, James, John, and Andrew aſked him privately,

4. Tell us, when will theſe Things be, and what the Sign when they are all hereafter to be finiſhed?

5. At this Jeſus anſwering them, began to ſay: Beware that none may ſeduce you.

6. For many will come in my Name ſaying, I am *Chriſt*; and will ſeduce many.

7. Beſides when you hear of Wars, and News of Wars, be not troubled: for they muſt come to paſs, but the End not yet.

8. For one Nation will riſe up againſt another, and one Kingdom againſt another; and there will be Earthquakes throughout the Places, as there will alſo Famines and Troubles: theſe will be the Beginning of Pangs.

9. But look to your ſelves: for they will deliver you up to the Councils, and to the Synagogues; you will be beat, and before Governors and Kings will be ſet for my ſake, for Evidence to them.

10. Yet the Goſpel muſt firſt be preached in all Nations.

11. However when they have *you* along, delivering you up, be not careful before what you ſhall ſpeak, nor ſtudy; but whatſoever is

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Ver. 29. *our*] Four *Verſions* and a *Copy* or two having *thy*, it ſeemed to *Mills* to be ſo at firſt, hence he writes that *our* is an Amendment from *Deut.* vi. 4. *Prol.* 1197. An Amendment indeed!

Ver. 32. *God*] *Mills* thinks is not expreſs'd, only underſtood, in the genuine *Reading*, *Prol.* 1097, 1098, 1101. 'tis true a pretty many *MSS.* are without it, but there is ſo much curtailing (more than adding) that it might be ſo here, and this Word ſeems neceſſary.

Ver. 42. *which is*] i. e. which Money or Sum is, the *Gr.* Article and Verb being both ſingular.

Ver. 8. *and Troubles*] *Mills* ſays is of ſome *Gloſſariſt*, not *St. Mark*, and was put in the *Marg.* to *Earthquakes*, then at length taken into the Text in a wrong Place. O frightful! what inſpired *Scripture* then is this! *Troubles* alſo to be the Interpretation of *Earthquakes*, as a *Gloſs* is! But let my Reader partake of my Comfort, that theſe Things have no Proof, and are quite too improbable for Realities. *Whitby* ſays Nothing of this.

Ver. 9. *to the Synagogues*] as *to the Councils*, and according to the approved Pointing.

Ib. *ſet*] being ſo in the *Gr.* and different from that in *Mat.* x. 18. *Luke* xxi. 12.

Ver. 11. *ſtudy*] Our *Tranſlators* turn it *meditate*, 1 *Tim.* iv. 15. without *pre*, which the *Gr.* Word does not ſignify.

given

given you the ſame Hour, ſpeak that: for you are not they who ſpeak, but *it* is the Holy Spirit.

12. And a Brother will deliver up the Brother to Death, as likewiſe a Father the Child; Children too will riſe up at the Parents, and cauſe them to be put to death.

13. Nay you will be hated by all for my Name; but he who perſeveres to the End, ſhall be ſaved.

14. And when you ſee the abominable Thing of Deſolation, ſpoken of by the Prophet Daniel, ſtand where it ſhould not (let him who reads underſtand) then let thoſe in Judea flee to the Mountains;

15. Let him too on the Houſe-top not come down into the Houſe, nor enter in, to take any Thing out of his Houſe;

16. And let him that is in the Field not return back to take his Garment.

17. Wo alſo will be to them who are with Child, and to ſuch as give ſuck in thoſe Days.

18. But pray that your Flight may not be in the Winter.

19. For on thoſe Days will be ſuch Affliction, as there has not been from the Beginning of the Creation which God created till now, nor will be at all.

20. And if the Lord did not ſhorten the Days, no Fleſh would be ſaved; whereas for the ſake of the choſen ones whom he choſe, he has ſhortened the Days.

21. And then if any one ſhall ſay to you, Behold here is Chriſt, or behold there; do not believe.

22. For falſe Chriſts and falſe Prophets will riſe up, and give Signs and Wonders; to the ſeducing away, if poſſible, even the choſen ones.

23. But do ye beware: behold I have foretold you all the Things.

24. Whereas in thoſe Days, after that Affliction, the Sun will be darkened, the Moon not give its Light,

25. The Stars of Heaven will be falling, and the Powers in the Heavens be ſhaken.

26. And then will they ſee the Man come in the Clouds, with much Power and Glory.

27. Then alſo he will ſend his Angels, and gather together his choſen ones from the four Winds, from the End of the Earth to that of Heaven.

28. Moreover learn a Similitude from the Fig-tree; When its Branch is now tender, and ſprouts forth Leaves, you know that Summer is near:

29. So alſo when you ſee theſe Things come to paſs, know that it is near at the Doors.

30. I ſay to you certainly, that this Generation will by no means paſs away, till all theſe Things are done.

31. Heaven and Earth will paſs away, but my Words will not at all.

32. Nevertheleſs concerning that Day and Hour none knows, not the Angels in Heaven, nor the Son, but the Father.

33. Beware, watch and pray: for you know not when the Time is.

34. It being as a Man who travelled away, and leaving his Family, gave Authority to his Servants, and to each his Work, in particular commanded the Porter that he ſhould watch.

35. Watch therefore (for you know not when the Maſter of the Family comes, at Evening, Midnight, Cock-crowing, or in the Morning)

36. Leſt he ſhould come ſuddenly, and find you aſleep.

37. Nay what I ſay to you, I ſay to all, Watch.

Ib. *but* it *is the Holy Spirit*] *Whitby* ſays, *From this and Luke* xxi. 14, 15. *collated together, it is evident, that this belongs to the Apoſtles alone, when they were brought before Kings and Rulers, Annot.* here; if ſo, what was all their Preaching and Writing? Was it *from their own Wiſdom?* for thus he expounds *ye that ſpeak*; or *from their own Abilities*, as he ſays at *Mat.* x. 20? And what *Interpretation* will prove falſer than that of his, if collated with *Acts* ii. 4. & i. 8. & viii. 29. & xiii. 2, 4. 1 *Cor.* ii. 4, 5, 13. & vii. 10. & xii. 3. & xiv. 24, 25. 2 *Pet.* i. 21. *Mat.* xxviii. 20. *Eph.* v. 18, 19. *Rom.* viii. 26. & xv. 19. &c? What a great Pity it is that this great *Commentator* of our national eſtabliſhed Church, ſhould write ſo oppoſite both to the *Scripture* and *Book of Common Prayer* in divers Places, in his Rage againſt *the ſenſeleſs foolish and ignorant Harangues of the Quakers!* which could not merit it from ſo wiſe a Man, whatever the far ſuperior Wiſdom of his Antagoniſt *Mills* might at other Times; and as his Station of *Dr. of Divinity* was inconſiſtent with his certainly knowing much of their *extemporary Effuſions*, it may better be accounted for by ſome Malice or Revenge, than by mere bearing falſe Witneſs, as unknown, againſt his Neighbours.

Ver. 14. *ſpoken of by the Prophet Daniel*] added from *Matthew* according to the Criticks; but *Mills* owns if ſo, it muſt indeed be in the firſt Ages. Probably then by *Mark* himſelf.

Ver. 16. *back*] as in *John* vi. 66. tho' *Eraſmus* and *Tyndal* have rendered it otherwiſe.

Ver. 18. *your Flight may*] There is pretty much Variety, but of no great Moment, in this ſhort Verſe; *Mills* is for the genuine Reading to be *it may*, he ſaying, *your Flight* is drawn hither from *Mat.* but why might not *Mark* write it as well as he? eſpecially as he does not uſually omit ſuch of his. And there are not many leave it out, with all their Variety.

Ver. 19. *Days will be*] thus the *Gr.* and emphatically, as *Amos* v. 20.

Ver. 23. *all the Things*] but not *all things* indiſcriminately.

Ver. 33. *and pray*] One only, and beſides being very ancient, perhaps the worſt *Copy* that is, has not this, and yet by *Mills* was vehemently ſuſpected of being put in; and I reckon twenty ſuch with him from the ſame *Copy*, in theſe four *Books* alone, *Prol.* 1278, 1279, 1280.

Ver. 34. *It being*] namely the Matter or Affair, ſee *Mat.* xxv. 14.

CHAP.

CHAP. XIV.

NOW there was the Paſſover, and unleavened Bread, two Days after; and the chief Prieſts and Scribes ſought, how they might take hold of him by Deceit, and kill.

2. However they ſaid, Not at the Feaſt, leſt at any time there ſhould be a Tumult of the People.

3. And he being in Bethany, in the Houſe of Simon the Leper, as he ſate down, there came a Woman who had an Alabaſter-box of Ointment, of coſtly liquid Spikenard; which Box ſhe broke open, and poured *that* on his Head.

4. But there were ſome enraged with themſelves, and ſaying; What is this Waſte of the Ointment made for?

5. Since that could have been ſold for above three hundred Pence, and this given to the Poor: thus they grumbled at her.

6. Nevertheleſs Jeſus ſaid; Let her alone, why do ye give her Trouble? For ſhe has wrought a good Work for me.

7. Since ye have always the Poor with you, and when ye will can do well for them; but have not me always.

8. She did what ſhe had to do: ſhe has undertaken before to anoint my Body for Burial.

9. I tell you certainly, Where-ever this Goſpel is preached in the whole World, what ſhe has done, ſhall alſo be ſpoken in Remembrance of her.

10. And Judas Iſcariot, one of the twelve, went away to the chief Prieſts, that he might deliver him up to them.

11. Which they hearing, were glad, and promiſed to give him Money: thus he ſought how he might ſeaſonably deliver him up.

12. On the firſt Day too of unleavened Bread, when they ſacrificed the Paſſover, his Diſciples aſked him, Whither wouldeſt thou have us go, and get ready, that thou mayeſt eat the Paſſover?

13. So he ſends two of his Diſciples, and ſays to them; Go into the City, and a Man carrying a Pitcher of Water will meet you; him follow.

14. And whereſoever he ſhall enter, tell the Houſholder, Maſter ſays, Where is a Room, whereat I may eat the Paſſover along with my Diſciples?

15. Upon this he will ſhew you a great Chamber furniſhed, *and* got ready: there get ready for us.

16. And his Diſciples went out, as alſo entered into the City, and found according as he ſaid to them; ſo they got the Paſſover ready.

17. While it was Evening, he alſo comes with the twelve.

18. Moreover as they ſate down, and did eat, Jeſus ſaid, I tell you certainly, that one of you who eats with me will deliver me up.

19. And they began to be ſorry, and to ſay to him one by one, Is it I? and another, Is it I?

20. At which he made anſwer to them; One of the twelve, who dips with me in the Diſh.

21. The Man indeed goes, as it is written concerning him; but wo will be to that Man by whom he himſelf is delivered up: it would have been well for that Man, if the ſame had not been born.

22. And as they were eating, Jeſus took Bread, and bleſſing, broke; then gave to them, and ſaid, Take, eat; this is my Body.

23. The Cup likewiſe he took, giving thanks, and gave to them; and they all drank of it.

24. He alſo ſaid to them; This is my Blood of the new Covenant, ſhed for many.

25. I tell you certainly, that I will no more at all drink any of the Product of the Vine, till that Day when I ſhall drink it new in the Kingdom of God.

26. And having ſung praiſe, they went out to the Mount of Olives.

27. Beſides Jeſus ſays to them; You will all be offended at me this Night: ſince it is written, I will ſmite the Shepherd, and the Sheep ſhall be diſperſed.

28. Yet after I am riſen up, I will go before you into Galilee.

Ver. 1. *after*] See *Mat.* xxvi. 2. this referring more directly to the Paſſover, which the other followed.

Ver. 3. *he being*] See *Mat.* xxvi. 6.

Ib. *liquid*] *Gr.* πιστικῆς of which conſult *Beza.*

Ib. *broke open*] for if ſhe *brake the box*, would not the Ointment run out without pouring it? But the *Greek* Word may denote that the Lid was broke in pieces.

Ver. 14. *whereat*] with *where*, as the *Gr.* ὅπου with πῦ.

Ver. 15. *got ready*] four or five not having this, *Mills* firſt ſuppoſed it was from *Mat.* (very well! by *Mark* as uſual, tho' our Author did not intend ſo) afterwards an Explanation of *furniſhed*, when *furniſhed* might rather of that.

Ver. 17. *While it was Evening*] exactly as in *Mat.* xxvi. 20.

Ver. 19. *and another, Is it I?*] neglected by ſome of the *old Tranſlators*, as not neceſſary; but from their Omiſſion, our *Reading Criticks* fancy it added to the *com. Text* by Way of *Interpretation*; of which *Mills* gives a particular Account, as if he had been at the doing of it, when it is all Imagination.

Ver. 22. *eat*] Divers *Copies* have not this Word, and *Grotius* ſuppoſes it added from *Matthew.*

Ver. 27. *this Night*] *Mills* ſcarce doubted, as he writes, is of *Mat.* being not in four or five *Copies*, *Prol.* 1475. but then *Mark* left his Cuſtom of keeping *Matthew*'s Expreſſions, or not leſſening them.

29. Whereupon Peter ſaid to him, But if they ſhould all be offended, yet not I.

30. And Jeſus anſwers him, I ſay to thee certainly, that this very Night, before the Cock has crowed twice, thou wilt deny me thrice.

31. But he replied much the more, If I muſt die with thee, I will not at all deny thee: and in that Manner alſo they replied all.

32. Next they came into a Place, the Name of which was Gethſemane, and he ſays to his Diſciples, Sit here, while I pray.

33. So he takes Peter, James and John, and began to be aſtoniſhed, and grieved.

34. He likewiſe ſays to them, My Mind is very ſorrowful to Death; remain here, and watch.

35. And going on a little, he fell on the Ground, and prayed, that if it was poſſible, the Hour might paſs away from him.

36. And he ſaid, Abba Father, all Things are poſſible to thee, take away this Cup from me; yet not what I would, but what thou.

37. Afterwards he comes, and finds them aſleep, and ſays to Peter; Simon, art thou aſleep? Waſt not thou able to watch one Hour?

38. Watch, and pray, that you may not enter into Trial: the Spirit indeed is ready, but the Fleſh weak.

39. Moreover he went away again, and prayed, ſpeaking the ſame Matter.

40. And when he returned, he found them aſleep again: for their Eyes were heavy, and they knew not what to anſwer him.

41. He comes too the third time, and ſays to them; Sleep on, and be refreſhed; it is received, the Hour is come, behold the Man is delivered up into the Power of Sinners.

42. Riſe up, let us go along; behold he that delivers me up draws near.

43. And preſently while he was ſpeaking, there comes Judas one of the twelve, and with him a great Company, with Swords and Sticks, from the chief Prieſts, Scribes and Elders.

44. Now he that delivered him up had given them this Token, Whomſoever I ſhall kiſs is he; take hold of him, and have away ſafely.

45. And coming, he preſently going to him, ſays, Rabbi, Rabbi; and kiſſed him.

46. Accordingly they put their Hands upon him, and took hold of him.

47. However one of thoſe who ſtood by drew a Sword, and ſmote a Servant of the high Prieſt, ſo that he took off his Ear.

48. And Jeſus made anſwer to them; Are you come out as againſt a Robber, with Swords and Sticks to take me?

49. I was daily with you in the Temple teaching, and you did not take hold of me. But it was that the Scriptures might be fulfilled.

50. Moreover all left him, and fled.

51. And a certain young Man followed him, with fine Linen thrown over *his* naked *Body*; whom the young Men took hold of.

52. But he left the Linen, and fled from them naked.

53. Thus they had Jeſus away to the high Prieſt; and all the chief Prieſts, Elders, and Scribes come together to him.

54. And Peter followed him far off, to within the Hall of the high Prieſt; ſo that he ſate down along with the Officers, and warmed himſelf at the Fire.

55. Next the chief Prieſts, and the whole Council ſought for Witneſs againſt Jeſus, to put him to death; yet they found none.

56. For many gave Evidence againſt him falſely, but the Evidences were not alike.

57. At length ſome ſtanding up, gave the following falſe Evidence againſt him;

58. We heard him ſay, I will deſtroy this Temple made with Hands, and in three Days build up another made without Hands.

59. But neither ſo was their Evidence alike.

60. And the high Prieſt riſing up in the midſt, aſked him as follows, Doſt not thou anſwer any Thing? What do they teſtify againſt thee?

61. But Jeſus was ſilent, and anſwered Nothing. Again the high Prieſt aſked him in this manner, Art thou the Chriſt, the Son of the Bleſſed One?

62. And Jeſus ſaid, I am; nay you will

Ver. 39. *Matter*] ſing. and as the Continuers of *Poole's Annotations* obſerve, blaming the *preſ. Tranſ.* ſince *Chriſt* did not ſpeak the ſame Words, as may be ſeen *Mat.* xxvi. 39, 42.

Ver. 41. *received*] as in *Mat.* vi. 2, 5, 16. *Luke* vi. 24. *Phil.* 15. and might it not be the Money by *Judas?* Since *enough* borrowed from *Beza*, does not ſeem ſufficiſupported for its Meaning.

Ver. 49. *But &c.*] The Words of *Mark*, not of *Jeſus*; being as in *Mat.* xxvi. 56. which the Verb *was done* there ſhews. And the next Verſe ſhould have begun here as in *Mat.*

Ver. 50. *all*] the Diſciples, *Mat.* xxvi.

Ver. 51. *naked*] only in the *Gr.* as in the following Verſe.

Ib. *the young Men*] ſome omit, *they* being included in the Verb; and this added to be ſure, if we hearken to *Mills.*

Ver. 53. *to him*] added by the Scribes, ſays *Mills*, viz. becauſe a few are without it.

Ver. 65. *Strokes*] rather of their *Staves* than *Palms*; ſee *Beza.*

ſee

ſee the Man ſit at the right Hand of Power, and come with the Clouds of Heaven.

63. Now the high Prieſt tore his Garments aſunder, and ſays, What Need have we of Witneſſes further?

64. You have heard the Blaſphemy: how does it appear to you? And they all condemned him to be guilty for Death.

65. Some further began to ſpit on him, as alſo to cover over his Face, and to beat him, then ſay to him, Propheſy; nay the Officers laid him on with Strokes.

66. And while Peter was in the Hall below, there comes one of the young Women of the high Prieſt;

67. Who ſeeing Peter warming himſelf, looked on him, and ſays, Thou alſo waſt with Jeſus of Nazareth.

68. Whereas he denied as follows, I am ignorant of, nor do I underſtand, what thou ſayeſt. So he went out into the Entry, and the Cock crowed.

69. And a young Woman who ſaw him again, began to ſay to thoſe ſtanding by, He is one of them.

70. But again did he deny. And a little after they again who ſtood by ſaid to Peter, Truly thou art one of them: for even thou art a Galilean, and thy Speaking is alike.

71. He notwithſtanding began to curſe and ſwear, I do not know this Man whom you ſpeak of.

72. And the ſecond time the Cock crowed. Upon this Peter called to remembrance the Words which Jeſus ſaid to him, Before the Cock has crowed twice, thou wilt deny me thrice. And reflecting on himſelf, he wept.

CHAP. XV.

PRESENTLY too in the Morning, the chief Prieſts had a Conſultation with the Elders, Scribes, and the whole Council; and bound Jeſus, as alſo carried away, and delivered *him* up to Pilate.

2. Who aſked him, Art thou the King of the Jews? And he made anſwer to him, Thou ſayeſt *it*.

3. And the chief Prieſts accuſed him of many Things, but he anſwered Nothing.

4. Whereupon Pilate aſked him again thus, Doſt not thou anſwer any Thing? Lo how many Things they teſtify againſt thee!

5. Nevertheleſs Jeſus did not yet anſwer any Thing; ſo that Pilate wondered.

6. Now at the Feaſt he releaſed one Priſoner to them, whomſoever they deſired.

7. There was alſo a Perſon called Barabbas, bound with ſome that made mutiny together, thoſe who had done Murder in the Mutiny.

8. And the Company crying out loud, began to requeſt, ſuch as he had always done for them.

9. So Pilate anſwered them as follows, Would you have me releaſe to you the King of the Jews?

10. For he knew that through Envy the chief Prieſts had delivered him up.

11. But the chief Prieſts ſtirred up the Company, that he ſhould rather releaſe Barabbas to them.

12. And Pilate made anſwer again to them, What then would you have me do with him whom you call the King of the Jews?

13. To which again they cried out, Crucify him.

14. Whereas Pilate ſaid to them, What Evil forſooth has he done? Yet they cried out more exceedingly, Crucify him.

15. Thus Pilate being willing to do what was ſufficient for the People, releaſed Barabbas to them, and delivered up Jeſus, having ſcourged *him*, that he might be crucified.

Ver. 70. *is alike*] *Mills* aſſerts this is not *Mark*'s own, *Prol.* 396. becauſe it does not occur in two *Tranſlations*, and two or three *Copies*, when thoſe are alſo void of *thy Speaking*, and yet *Mills* acknowledges that. But ſtrange as it is, what follows may be ſtranger, that it is *very probable* this was brought hither from *Mat.* xxvi. 73. though it is not there; which however was not an Overſight, ſince he inſinuates it ſhould be there, from one *Copy* only. And the ſtrangeſt of all may be, his eſteeming it to be put firſt in the *Margin* here, when there was Nothing for it in the *Text*.

Ver. 72. *And—crowed*] Better in the foregoing Ver. as *Mat.* xxvi. 64.

Ib. *reflecting on himſelf*] or *putting* it *on himſelf*; for the *Gr.* is *caſting* or *putting on*. The *Eng. Biſhops*, as well as ſeveral others following the *old Lat.* have, *hee began to weepe*; *Beza*, taking the Meaning from *Matthew* inſtead of the Word here, tranſlates, *when he had withdrawn himſelf, he wept*; our *anonymous Tranſlator* in 1729, and *J. Weſley*, *he cover'd his head, and wept*; and *Hammond* expounds it *look't on Chriſt*.

Ver. 3. *but he anſwered Nothing*] This is but in ſome *Copies*, and might be inſerted from *Mat.* xxvii. 12. as *Mills* thought.

Ver. 7. *thoſe who*] For *who* alone is uncertain to which it is referred.

Ver. 10. without a Parentheſis, as in *Mills*'s *Edit.* and *Mat.* xxvii. 18.

Ver. 12. *him whom you call*] the *Vulg.* (omitted in *Mills*'s *Various Readings*) and four or five more leave out.

16. Upon this the Soldiers brought him away into the Hall, which is the Judgment-hall, and called together the whole Regiment.

17. And they cloathed him with Purple, as alſo plaiting a thorny Crown, put *it* on him;

18. Then they began to ſalute him, Hail, King of the Jews.

19. Moreover they ſtruck him on the Head with a Reed, and ſpit on him; after they had put down the Knees, and worſhipped him.

20. And when they had mocked him, they ſtript him of the Purple, and put his own Cloaths on him; ſo had him out, that they might crucify him.

21. They further compelled Simon a certain Cyrenean, who paſſed by, coming from the Country, the Father of Alexander and Rufus, to take up his Croſs.

22. At length they bring him to the Place Golgotha, which is interpreted The Scull Place.

23. Where they gave him to drink Wine with Myrrh ſteeped; but he did not receive *it*.

24. And they crucified him, and divided his Garments, caſting Lots for them, who ſhould take any Thing.

25. It was alſo the third Hour when they crucified him.

26 And there was the Superſcription of his Crime written above, THE KING OF THE JEWS.

27. Beſides they crucify two Thieves with him, one at the right Hand, and one at his left.

28. So the Scripture was fulfilled which ſays, And he was reckoned with the Unrighteous.

29. As likewiſe thoſe who went by blaſphemed him, moving their Heads, and ſaying, Ah, thou who wouldeſt deſtroy the Temple, and in three Days build up,

30. Save thy ſelf, and come down from the Croſs.

31. And in like Manner alſo the chief Prieſts mocking one to another, with the Scribes, ſaid; He ſaved others, he cannot ſave himſelf.

32. Let Chriſt the King of Iſrael come down now from the Croſs, that we may ſee, and believe. Nay they who were crucified with him, reproached him.

33. Now it being the ſixth Hour, there was Darkneſs in the whole Country till the ninth.

34. At which Hour Jeſus cried out thus aloud, Eloi, Eloi, lama ſabachthani, that is being interpreted, My God, my God, for what haſt thou forſaken me?

35. And ſome of them who ſtood by hearing, ſaid, Behold he calls Elias.

36. Whereupon one running, filled up a Spunge with Vinegar, which he put on a Reed, and gave him to drink, ſaying, Do ye let alone, let us ſee whether Elias will come to take him down.

Ver. 16. *which is*] not *called*, however it came into the *Biſh. Tranſ.* which our laſt followed. *Mills* mentions four *Tranſ.* in *Prol.* 410. that have *of the Judgment-hall* (which is not in the *Notes*, and there is a Contradiction beſides) and for that he pleads as *Mark*'s own. But tho' he ſays the Hall is not the Prætorium, yet if it was *of* that, it was a Part belonging to or of the ſame; and he owns from *Matthew* and *John*, that *Jeſus* was brought by the Soldiers into the Prætorium or Judgment-hall.

Ver. 19. *after*] as by *Mat.* xxvii. 29, 30. and the manifeſt Coherence of this with Ver. 18.

Ver. 21. *Alexander and Rufus*] probably thoſe in *Acts* xix. 33. *Rom.* xvi. 13.

Ver. 25. *third Hour*] The *Gr.* ὥρα *hora* denotes *ſome Space of Time*, and not only *an Hour*, as any one may be fully ſatisfied by divers Places where it is uſed in the *Writings of the New Teſtament*, ſo that by this the Quarters of the Day, anſwerable to the four Watches of the Night, Ch. vi. 48. *Luke* xii. 38. might be, and it appears were called; by which this is to be reconciled with *John* xix. 14. where look, for more Exactneſs. Accordingly as the Day began at Sun-riſing, which did not vary much in that Country, and the Length of their Hours varied with it; this third great Hour commenced at Noon, and continued till the Middle of the Afternoon, the Time that *Jeſus* was crucified, which ſeems to be what *Mark* here intended, and not the Beginning of it. For Want of this laſt Conſideration Expoſitors do not clear it up, tho' they take in the other of the major Hours: for the neareſt to make the 3d and 6th Hour the ſame Time, muſt be at their Beginning; but the 3d greater Hour began in the Middle of the Day, and the 6th leſſer one an Hour before; ſo that if he began to be crucified at that 3d Hour, he could not be crucified an Hour ſooner, *Mat.* xxvii. 45. *Luke* xxiii. 44. But the *Aſſembly*'s *Annotations* have this 3d Hour, *nine of the clock in the morning*, and the 6th *John* xix. 14. *noon*; whereas he was not crucified ſo long before he was condemned; that alſo in *Heinſius*'s *Exercit.* of counting this our modern 3d Hour is a poor Pretence, and altering the Word in *Gerhard*'s *Harmony* worſe; as for what *Hammond* ſays on *John* xix. 14. that *all the ſpace from nine of clock till twelve was called the third houre*, by which the firſt muſt begin at 3 o'Clock in the Morning, neither at Midnight nor Sun-riſing; and his expounding *the third Hour* here to be *betwixt the third and the ſixt houre*, *i. e.* 9 & 12 *of the Clock*, as if it was neither of them, and could not be the 3d Hour *neer our twelve of clock*, his ſuppoſed *time of Chriſts crucifixion* at *John*; of thoſe the Reader may think as he pleaſes.

Ib. *when*] as *Beza* ſhews, and the Context demands.

Ver. 30. Though this Saying is longer in *Mat.* xxvii. 40. than here, it is there put all into one Verſe, which is beſt, but not *and ſaying* with it; ſo that the Diviſion is ill made in both Places.

Ver. 34. *Eloi*] See *Mat.* xxvii. 46.

37. But

37. But Jeſus uttered forth a loud Voice, and expired.

38. When the Veil of the Temple was divided into two, from Top to Bottom.

39. So that the Centurion who ſtood over againſt him ſeeing, that ſo crying out he expired, ſaid, Truly this Man was the Son of God.

40. And there were Women too looking far off: among whom was Mary Magdalene, with Mary the Mother of James the leſs and Joſes, as alſo Salome;

41. That even when he was in Galilee, followed him, and miniſtred to him; nay many others who came up with him to Jeruſalem.

42. Moreovèr when it was now Evening (ſince it was the Preparation, that is before the Sabbath)

43. Joſeph one from Arimathea came, an honourable Counſellor, who alſo himſelf was looking for the Kingdom of God, went in boldly to Pilate, and aſked for the Body of Jeſus.

44. Surprized that he ſhould be dead already, Pilate called thither the Centurion, and aſked him whether he had been dead ſome Time.

45. Which knowing from him, he gave the Body to Joſeph.

46. Who bought fine Linen, and taking him down, wrapt in it, and laid him down in a Grave which was cut out of a Rock; next he rolled a Stone on the Door of the Grave.

47. Mary Magdalene likewiſe, and Mary *the Mother* of Joſes beheld where he was laid.

CHAP. XVI.

AND when the Sabbath was paſſed over, Mary Magdalene, with Mary *the Mother* of James, as alſo Salome bought Spices, that they might come, and anoint him.

2. Accordingly very ſoon in the Morning of the firſt *Day* after the Sabbath, they come to the Grave, at the riſing of the Sun.

3. And they ſaid with themſelves, Who will roll away the Stone for us from the Door of the Grave?

4. And looking up, they beheld that the Stone was rolled away: for it was exceeding great.

5. With that they went into the Grave, and ſaw a young Man ſitting on the right Side, cloathed with a white Robe; at which they were aſtoniſhed.

6. Whereas he ſays to them; Be not aſtoniſhed; ye ſeek Jeſus of Nazareth who was crucified; he is riſen up, he is not here: there is the Place where they put him.

7. But go, tell his Diſciples and Peter, that he goes before you into Galilee; there ye ſhall ſee him, according as he told you.

8. They accordingly went out quickly, and fled from the Grave; nay Trembling and Amazement ſeized them, ſo that they told Nothing to any one; for they were afraid.

9. Now he riſing in the Morning on the firſt of the Week, appeared firſt to Mary Magdalene, from whom he had expelled ſeven Devils.

10. She went, and declared to thoſe that had been with him, who were lamenting and weeping.

11. However when they heard that he was alive, and had been ſeen by her, they did not believe.

12. But after theſe Things he appeared in another Form, to two of them walking along into the Country.

13. And though theſe went away, and declared *it* to the reſt, neither did they believe them.

14. Afterwards he appeared to the eleven, as they were ſitting down, and reproached their Unbelief and Hardheartedneſs, becauſe they did not believe thoſe who ſaw him after he was raiſed up.

15. Moreover he ſaid to them; Go into all the World, and preach the Goſpel to every Creature.

16. He who believes and is baptized, ſhall be ſaved; but he that does not believe, ſhall be condemned.

Ver. 41. *others*] without *women*, as *Luke* xxiv. 10.

Ver. 44. *that*] as this *Gr.* Particle is rendered *Acts* xxvi. 8, 23.

Ib. *Pilate*] It having been thought, that the *Book* of *Mark* was an Abſtract of *Matthew*'s; I would here take notice, that on the contrary I have oftener I think found, the latter enlarging on the ſame Paſſages which he has of the former, but has quite omitted a Deal more.

Ver. 47. the Mother] not in the *Greek* like Chap. xvi. 1.

Ver. 1. *bought*] beſides thoſe which they had got ready before, *Luke* xxiii. 56. not *had bought*, as *Doddridge* obſerves, that alſo ill agrees with *when*.

Ver. 5. *aſtoniſhed*] The Word is in Ch. ix. 15. & xiv. 33. with this and the next Verſe only.

Ver. 8. *nay*] *for* in a *Copy* or two after the *Lat. Vulg.*

Ib. *ſeized them*] according to the *Gr.*

17. And theſe Signs ſhall follow them who believe: they ſhall in my Name expel Devils, ſpeak with new Tongues,

18. Take up Serpents; and if they drink any deadly Thing, it ſhall not at all hurt them; they ſhall put Hands upon the Sick, who ſhall be well.

19. Therefore indeed after the Lord had ſpoken to them, he was received up into Heaven, and ſate at the right Hand of God.

20. So they went out, and preached every where, the Lord working together, and confirming the Word by Signs that followed after: ſo let it be.

NOTES

NOTES upon the BOOK of LUKE.

CHAP. I.

FORASMUCH as many have attempted to compoſe an Account, concerning the Matters that have been evidenced among us;

2. According as they delivered *them* to us, who from the Beginning themſelves ſaw, and were Miniſters of the Word:

3. It ſeemed well alſo to me, having traced up all Things diligently, to write to thee ſucceſſively on, very powerful Theophilus;

4. That thou mighteſt know the Certainty of the Things concerning which thou haſt been inſtructed.

5. There was in the Time of Herod King of Judea, a certain Prieſt named Zacharias, of the Courſe of Abia, as alſo his Wife one of the Daughters of Aaron, and her Name Elizabeth.

6. Who were both righteous before God, going in all the Commandments and Ordinances of the Lord faultleſs.

7. And they had no Child, becauſe Elizabeth was barren; nay they were both advanced in their Days.

8. Now in his executing the Prieſthood, in the Order of his Courſe before God;

9. According to the Ceremony of the Prieſthood, he was allotted to burn incenſe, on going into the Temple of the Lord.

10. And as all the Multitude of the People was praying without, at the Hour of Incenſe;

11. There appeared to him an Angel of the Lord, ſtanding at the right Side of the Altar of Incenſe.

12. Whom Zacharias ſeeing, was troubled, and Fear fell upon him.

13. But the Angel ſaid to him; Do not fear, Zacharias: becauſe thy Supplication is hearkened to, and thy Wife Elizabeth ſhall bear thee a Son, whoſe Name thou ſhalt call John.

14. So that thou ſhalt have Joy and Rejoicing, nay many will rejoice at his Birth.

15. For he will be great before the Lord, and ſhall not at all drink Wine or ſtrong Drink, and will be full of the Holy Spirit ſtill from his Mother's Womb.

16. Moreover he will turn many of the Iſraelites to the Lord their God.

17. And he will go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Diſobedient into the Prudence of the Righteous, to prepare for the Lord a People made ready.

18. Whereupon Zacharias ſaid to the Angel, By what ſhall I know this? For I am aged, and my Wife advanced in her Days.

19. And the Angel made anſwer to him; I am Gabriel, who ſtand before God; and am ſent to ſpeak to thee, and declare to thee theſe Things.

20. So behold thou wilt be ſpeechleſs, being unable to ſpeak, till the Day that theſe Things ſhall be done; becauſe thou didſt not believe my Words, which will be fulfilled in their Time.

21. In the mean while the People were waiting for Zacharias, and wondered that he delayed in the Temple.

22. At length coming out, he could not ſpeak to them; and they knew that he had ſeen a Viſion in the Temple, ſince he himſelf beckoned to them, and continued dumb.

23. And when the Days of his Service were fully up, he went away home.

24. After which Days his Wife Elizabeth conceived, and hid her ſelf five Months, ſaying,

25. Thus has the Lord done for me, in

Tit. *Luke*] mentioned *Col.* iv. 14. 2 *Tim.* iv. 11. *Phil.* 24. It is gathered he wrote or finiſhed this at *Alexandria* in *Egypt*, A. Dom. 64. about three Years after *Matthew*, and one after *Mark*, had their *Evangelical Hiſtories*; but *Wall* computes it at the Year 56 in *Macedonia*, *Cr. Not.*

Ver. 1. *made ſure*] aſcertained, or evidenced.

Ver. 3. *traced up*] ſtrictly to the *Gr.*

Ib. *very powerful*] as the *Gr.* Word undeniably ſignifies.

Ver. 6. *Commandments &c.*] *Wickliff*, *maundementis and juſtiffyngis—withouten playnt.*

Ver. 12. The *Ethiop. Tranſ.* tho' only that, is without this Ver. whereas the following *But* and *Do not fear* ſhew it to be authentick. *Mills* notwithſtanding ſays, if it was not for the Conſent of *Copies*, he ſhould believe it made by Somebody, becauſe of the like Ver. 29. which *Whithy* very unjuſtly charges on him, without the Condition that makes it void, *Exam.* Lib. ii. 2. and alſo *Annot.* here.

Ver. 15. *Wine or ſtrong Drink*] In *Wickliff*'s *Tranſ. wyn ne ſydyr.*

Ver. 20. *ſpeechleſs*] *Weſt. deaf.*

Ver. 22. *dumb*] *Doddridge* tranſlates it *deaf and dumb*, ſhewing by Inſtances that κωφος ſignifies the former as well as the latter; but has produced none where it ſignifies both together, and the firſt being plain, as he ſays, from Ver. 62. it is not therefore required here.

the Days that he looked on me, to take away my Diſgrace among Men.

26. In the ſixth Month likewiſe the Angel Gabriel was ſent by God, into a City of Galilee, named Nazareth;

27. To a Virgin eſpouſed to a Man named Joſeph, one of the Family of David, and the Virgin's Name was Mary.

28. And the Angel coming in to her, ſaid, Hail, O favoured one; the Lord is with thee, thou art bleſſed among Women.

29. Whom ſhe ſeeing, was troubled at his Saying, and reaſoned what Sort of Salutation it ſhould be.

30. Whereas the Angel ſaid to her; Do not fear, Mary: for thou art in Favour with God.

31. Inſomuch that behold thou ſhalt conceive in the Womb, and bear a Son, whoſe Name thou ſhalt call Jeſus.

32. He will be great, and ſhall be called the Son of the Higheſt; the Lord God too will give him the Throne of his Father David.

33. Nay he will reign over the Family of Jacob for ever, and of his Kingdom there will be no End.

34. But Mary ſaid to the Angel, How ſhall this be, ſince I have not the knowledge of a Man?

35. And he made anſwer to her; The Holy Spirit will come upon thee, and the Power of the Higheſt overſhadow thee: therefore alſo the Holy Thing born *of thee*, ſhall be called the Son of God.

36. Beſides lo thy Couſin Elizabeth her ſelf, has alſo conceived a Son in her old Age, and this is the ſixth Month to her who was called barren.

37. Since there will not be any Matter impoſſible with God.

38. To which Mary replied, Behold a Servant of the Lord, let it be to me according to thy Word. Then the Angel went away from her.

39. Now Mary ariſing in thoſe Days, went to the Hill-country with Haſte, to the City of Juda.

40. Where ſhe went into the Houſe of Zacharias, and ſaluted Elizabeth.

41. And as ſoon as Elizabeth heard Mary's Salutation, the Infant leaped in her Womb; moreover ſhe was full of the Holy Spirit.

42. Upon which ſhe called out aloud, and ſaid; Thou art bleſſed among Women, and the Fruit of thy Womb is bleſſed.

43. And whence is this for me, that the Mother of my Lord ſhould come to me?

44. For behold as ſoon as the Voice of thy Salutation was made in my Ears, the Infant leaped in my Womb for Joy.

45. She too who believes is bleſſed; becauſe there will be an Accompliſhment of the Things ſpoken to her from the Lord.

46. Mary likewiſe ſaid: My Soul magnifies the Lord,

47. And my Spirit has been joyful through God my Saviour.

48. Becauſe he has looked upon the Lowneſs of his Servant; for behold henceforth all Generations will count me bleſſed:

49. Becauſe the Powerful One has done for me great Things, and holy is his Name.

50. Nay his Mercy is to thoſe who fear him, to all Generations.

51. He has done mightily with his Arm, diſperſed the Proud in the Imagination of their Hearts;

52. Put down the Powerful from the Seats, and exalted the Lowly;

53. He has filled the Hungry with good Things, and ſent away the Rich empty:

54. Has helped Iſrael his Servant, by remembring Mercy;

55. According as he ſpoke to our Forefathers, Abraham and his Offspring for ever.

56. Afterwards Mary remained with her about three Months, and then returned home.

57. At laſt Elizabeth's Time being fully

Ver. 29. *reaſoned*] as turned Ch. v. 21. & xx. 14. *Mark* ii. 8. & alibi. Query, whether the Quaintneſs of ſome Expreſſions is not to be aſcribed to the Age our *Tranſlators* lived in?

Ver. 31. *Jeſus*] in the *Saxon Tranſ. Hælend*, viz. *Saviour*.

Ver. 35. of thee] This being but in a MS. *Copy* or two, out of near ſeventy, tho' in ſome *Tranſlations*, I have put it *Italick*; ſee *Not. Crit.* to *Wetſten*'s *Edit.* as alſo *Mills*'s. And *Whitby*'s Retortion on *Mills*, that not one out of 600 which the latter contends to be genuine is ſupwith equal Authority, is Nothing to us.

Ver. 39. *to the City*] as probably well known (elſe might have been told) and according to *Beza Hebron*.

Ver. 41. *leaped in her Womb*] *Doddr. in her Womb did leap*; as if an Expreſſion ſmooth before, wanted the Amendment of being rugged.

Ver. 46. *My Soul*] Different *Tranſlations* of this *Divine Poem* in ſome *old Eng. Manuſcripts* the Curious may ſee in *Lewis*'s *Hiſt. of the Eng. Tranſ.* p. 32, 33, 34. This *Magnificat*, as it is called, becauſe it begins ſo in the *Lat.* with the *Benedictus* beginning Ver. 68. and the *Nunc dimittis*, Ch. ii. 29. which were uſed in the *Liturgy* till the Year 1661, were taken from the *Primer* of *K. Hen.* 8. that was publiſhed 1546, inſtead of the *Proteſtant Tranſlations* of *Scripture* then prohibited, *Ib.* p. 227, 153, 154.

Ver. 46, 47. *Soul—Spirit*] Theſe, the *Geneva Note* ſays, *ſignifie the underſtanding and affection.*

Ver. 51. by *Wither* turned,

He by his Arme *declar'd his might:*
And this to paſſe hath brought;
That now the Proud *are put to flight,*
By what their hearts have thought.

up,

up, for her to be delivered, ſhe brought forth a Son.

58. When her Neighbours and Relations hearing, that the Lord had magnified his Mercy with her, did rejoice as well as ſhe.

59. On the eighth Day alſo they came to circumciſe the Child, and called him, by the Name of his Father, Zacharias.

60. Nevertheleſs his Mother made anſwer, No, but he ſhall be called John.

61. Yet they ſaid to her, There is none among thy Relations who is called by this Name.

62. Therefore they made ſigns to his Father, what he would have him called.

63. And he aſking for a Writing-table, wrote thus, His Name is John; at which they all wondered.

64. His Mouth alſo was opened immediately, with his Tongue, ſo that he ſpoke, bleſſing God.

65. Whereupon there was Fear on all who dwelt about them, nay all theſe Words were publiſhed in the whole Hill-country of Judea.

66. Which all that heard took notice of, ſaying, What Child indeed will this be? And the Hand of the Lord was with him.

67. His Father Zacharias too, full of the Holy Spirit as he was, propheſied as follows;

68. Bleſſed is the Lord God of Iſrael, becauſe he has viſited, and wrought Redemption for his People;

69. As alſo raiſed up a Horn of Salvation for us, in the Family of his Servant David;

70. According as he ſpoke by the Mouth of his holy Prophets ſince the World has been:

71. Salvation from our Enemies, and from the Power of all who hate us;

72. To perform the Mercy that was with our Forefathers, and to remember his holy Covenant;

73. The Oath which he ſware to our Forefather Abraham,

74. To cauſe us to ſerve him without Fear, being delivered from the Power of our Enemies,

75. In Holineſs and Righteouſneſs before him, all the Days of our Life.

76. And thou Child ſhalt be called the Prophet of the Higheſt: for thou wilt go before the Face of the Lord, to prepare his Ways:

77. To give the Knowledge of Salvation to his People, in the Forgiveneſs of their Sins;

78. By the Affections of the Mercy of our God, in which the Sun-riſing from on high has viſited us;

79. To appear to thoſe who ſit in Darkneſs and the Shadow of Death, to direct our Feet into the Way of Peace.

80. So the Child grew, and became ſtrong in Spirit, and was in the Wilderneſs till the Day of his ſhewing to Iſrael.

CHAP. II.

NOW in thoſe Days there came out an Order from Ceſar Auguſtus, that all the World ſhould be enrolled.

2. (This Enrolling was the firſt of what was done when Cyrenius was Governor of Syria)

3. So all went to be enrolled, each to his own City.

4. And Joſeph alſo went up from Galilee, out of the City of Nazareth, into Judea, to the City of David, which is called Bethlehem (by reaſon he was of the Family and Offspring of David)

5. To be enrolled with Mary an eſpouſed Wife to him, who was with Child.

6. And while they were there, the Days were fully up for her to be delivered:

7. As ſhe was of her Firſt-born Son, whom ſhe ſwathed up, and laid in a Manger, becauſe there was not Room for them in the Inn.

8. There were alſo Shepherds in that Country abiding in the Field, and keeping Watch over their Flock at Night.

9. And behold an Angel of the Lord came there, and the Glory of the Lord ſhone about them: at this ſeized as they were with a great Fear,

10. The Angel ſaid to them; Fear not: for behold I declare to you great Joy, which will be for all People.

11. Becauſe there is born to you this Day the Saviour, who is Chriſt the Lord.

Ver. 71. *Salvation*] that in Ver. 69. elegantly, being the ſame Word.

Ver. 2. *of what was done when*] This Enrolling or regiſtering of the Inhabitants being while *K. Herod* was alive, *Mat.* ii. and *Cyrenius* made Governor of *Syria*, after *Archelaus* had reigned ſeveral Years, *Mat.* ii. 19, 22. *Joſephus*, *Antiq.* B. 17. at End, 18. at Beg. and *Bell. Jud.* B. ii. 6, 7. ſo that the *preſ. Tranſ. Weſley*, &c. here ſtand condemned; ſee *Doddr.* &c. and on *Mark* ii. 26.

Ver. 7. *Manger*] In the *Geneva Tranſ. cratch*, tho' *Tyndal* had *manger*.

Ver. 11.

(bloud
For the barne was borne in Bethlem, that wyth hys
(techinge, shal saue.
All that liuen in faith, and folowen his felowes

Viſion of Pierce Plowman, 17 Step.

12. And this ſhall be a Sign to you; ye will find the Infant ſwathed up, lying in a Manger.

13. Of a ſudden too there was with the Angel a Multitude of the heavenly Army, praiſing God, and ſaying,

14. Glory be in the higheſt Places to God, and on the Earth Peace, good Will among Men.

15. As ſoon as the Angels were gone away from them into Heaven, the Men *who* were Shepherds ſaid one to another, Let us go along now to Bethlehem, and ſee this Matter that is come to paſs, which the Lord has made known to us.

16. Accordingly they went in Haſte, and found both Mary and Joſeph, with the Infant lying in the Manger.

17. Which having ſeen, they made known concerning the Matter ſpoken to them about that Child.

18. So that all who heard, wondered at the Things ſpoken to them by the Shepherds.

19. Whereas Mary obſerved all theſe Matters, conſidering *them* in her Mind.

20. At length the Shepherds returned, glorifying and praiſing God, for all the Things which they had heard and ſeen, according as there was ſpoken to them.

21. And when the eight Days were fully up to circumciſe the Child, his Name alſo was called Jeſus, which it was called by the Angel before he was conceived in the Womb.

22. As likewiſe when the Days of their Cleanſing, according to the Law of Moſes, were fully up, they brought him to Jeruſalem, to preſent to the Lord,

23. (According as it is written in the Law of the Lord, that every Male who opens the Womb, ſhall be called holy to the Lord)

24. And to give a Sacrifice, according to what is ſaid in the Law of the Lord, a Couple of Turtle-doves, or two young Pigeons.

25. When behold there was a Man in Jeruſalem, whoſe Name was Simeon; which Man was righteous and religious, looking for the Comfort of Iſrael; and the Holy Spirit was on him.

26. By whom he was divinely admoniſhed, that he ſhould not ſee Death, before he ſaw the Chriſt of the Lord.

27. Thus he came by the Spirit into the Temple: and when the Parents brought in the Child Jeſus, that they might do according to the Cuſtom of the Law concerning him;

28. He himſelf took him into his Arms, and bleſſed God, and ſaid;

29. Thou now letteſt thy Servant go, Lord, according to thy Word, in Peace:

30. Becauſe my Eyes have ſeen thy Salvation;

31. Which thou haſt prepared before the Face of all People,

32. To be a Light for Revelation to the Gentiles, and the Glory of thy People Iſrael.

33. In the mean while Joſeph, and his Mother, were wondering at the Things ſpoken about him.

34. Beſides Simeon bleſſed them, and ſaid to Mary his Mother; Behold he is put for the Fall and Riſing of many in Iſrael, and for a Sign that will be ſpoken againſt;

35. (And a Sword too will paſs through thy own Soul) that the Reaſonings may be diſcovered out of many Hearts.

36. There was likewiſe Anna a Propheteſs, the Daughter of Phanuel, one of the Tribe of Aſer; ſhe being advanced in many Days, having lived *but* ſeven Years with a Huſband from her Virginity.

Ver. 14. on which *Wither*,

Thus Angells ſung, and thus ſing we;
To God on high all glorie be:
Let him on Earth his Peace beſtowe,
And unto Men his Favour ſhow;

but what *Watts* pick'd up, might not be immediately from this ſcarce Author.

Ib. *Peace, good Will among Men*] *Peace among Men of good Will* with ſome, which tho' *Mills* pleads for, but as quaintly as it is expreſs'd; was to my Apprehenſion, occaſioned by *good Will* ſtanding laſt in *Gr.* and only the Addition of a Letter; ſee alſo *Whitby*'s *Exam.* Lib. ii. 2.

Ver. 15. *As ſoon as*] According to the like in the *Heb.* and *as* in the *com. Verſ.* is improper.

Ib. *Matter that is come to paſs*] By the *Rhemiſts*, *word that is done*, which is the laſt of ſeveral Inſtances they bring in their *Pref.* as *againſt the ſpirituals of wickednes in the celeſtials*, *Eph.* vi. 12. is the firſt, whereof they ſay, *there is a certain majeſtie and more ſignification in theſe ſpeaches*; but ſpoil all by adding, *And why ſhould we be ſquamiſh at new words or phraſes in the Scripture, which are neceſſarie: when we do eaſily admit and ſoliow new wordes coyned in court and in courtly or other ſecular writings?* for the latter knocks their uncouth Terms, and obſolete abſurd Expreſſions (which they abound with, and plead for) on the Head.

Ver. 22. *their*] *her* being a *various Reading* of little Authority, and with fewer than *his*; and that *their* is the right ſee fully both by *Mills* and *Whitby*, the former of whom applies it to the Jewiſh People, *Prol.* 676.

Ver. 32. *Revelation*] not a Verb, nor the Verb it comes from ſignifying *lighten.*

Ver. 33. *Joſeph, and his Mother*] But *Mills* would have the *true Reading*, *his Father and Mother*, from ſome, and *Joſeph* to be marginal. One obſcure *Helvidius*, againſt whom *Jerome* wrote, it ſeems diſliked *Father*; but had he more Power to eſtabliſh a wrong, than all the Church the right Word?

Ver. 36. but] which makes the Circumſtance of the Narrative intelligible, and proper; and is often thus to be inſerted, or underſtood, in the *Divine Writings*; as I ſince ſee *Dod.* has *only*.

37. And

37. And ſhe was a Widow about eighty four Years old, who did not leave the Temple, but ſerved with Faſtings and Supplications, Night and Day.

38. She alſo coming thither in that Hour, made confeſſion to the Lord, and ſpoke concerning him to all that looked for Redemption at Jeruſalem.

39. At laſt when they had accompliſhed all Things according to the Law of the Lord, they returned into Galilee, to their City by Nazareth.

40. So the Child grew, and became ſtrong in Spirit, being full of Wiſdom; and the Grace of God was on him.

41. Now his Parents went yearly to Jeruſalem, at the Feaſt of the Paſſover.

42. And when he was twelve Years old, they going up to Jeruſalem, according to the Ceremony of the Feaſt;

43. And the Days being ended for them to return, the Boy Jeſus ſtaid in Jeruſalem; which Joſeph and his Mother did not know.

44. But ſuppoſing him to be in the Company, they came a Day's Journey; when they looked for him both among the Relations and Acquaintance.

45. Moreover not finding him, they returned to Jeruſalem, and ſought for him.

46. Whom they found three Days after, ſitting in the midſt of the Teachers, and not only hearing them, but enquiring of them:

47. Inſomuch that all who heard him, were amazed at his Underſtanding and Anſwers.

48. They likewiſe ſeeing him, were ſurprized; and his Mother ſaid to him, Child, why didſt thou do ſo to us? Behold thy Father and I have ſought after thee ſorrowing.

49. But he ſaid to them, What have you ſought after me for? Did not you know that I muſt be in my Father's Affairs?

50. However they underſtood not the Saying which he ſpoke to them.

51. And he went down with them, as alſo came to Nazareth, and was ſubject to them; but his Mother preſerved all theſe Sayings in her Heart.

52. Jeſus further proceeded in Wiſdom and Stature, nay in Favour with God and Man.

CHAP. III.

NOW in the fifteenth Year of the Reign of Tiberius Ceſar, Pontius Pilate being Governor of Judea, Herod Tetrarch of Galilee, his Brother Philip Tetrarch of Iturea and the Country of Trachonitis, and Lyſanius Tetrarch of Abilene;

2. Under the high Prieſts Annas and Caiaphas, John the Son of Zacharias had God's Commiſſion in the Wilderneſs.

3. And he came into all the Country about Jordan, preaching the Baptiſm of Repentance, for the Forgiveneſs of Sins:

4. As it is written in the Book of the Words of the Prophet Eſaias, who ſays; There is the Voice of one crying out in the Wilderneſs, Prepare the Way of the Lord, make ſtraight Roads for him.

5. Every Valley ſhall be filled up, and every Mountain and Hill be made low; as alſo the crooked ſhall become ſtraight, and the rough be ſmooth Ways.

6. Nay all Fleſh will ſee the Salvation of God.

7. He ſaid therefore to the Multitude that went forth to be baptized by him; Offſpring of Vipers, who has ſhewn you to flee from the Wrath hereafter?

8. Therefore yield Fruit worthy of Repentance. And do not begin to ſay in your ſelves, We have Abraham *for* a Father; ſince I tell you that God can from theſe Stones raiſe up Children to Abraham.

9. And now alſo the Ax is put to the Root of the Trees: therefore every Tree that does not yield good Fruit, is cut down, and thrown into the Fire.

10. Whereupon the Multitude aſked him as follows, What then ſhall we do?

11. And he makes anſwer to them, Let him who has two Coats, impart to him that has none; and let him who has Meat, do in like Manner.

12. Nay there came alſo Publicans to be baptized, and ſaid to him, Maſter, what ſhall we do?

13. To whom he ſaid, Do no more than is ordered you.

Ver. 37. *old*] ἐτῶν conſtrued as in 1 *Tim.* v. 9. ſo not *had now been a Widow* ſo long, as by *Doddridge*.

Ver. 39. *returned*] See on *Mat.* ii. 13.

Ver. 40. *in Spirit*] added, ſays *Mills*, from Ch. i. 80. but his Authority for the Omiſſion is too feeble, and the other is Imagination, that in Ch. i. being alſo ſaid of *John*; ſee too *Whitby*'s *Annot.*

Ver. 44. *both among*] *among* being repeated, but the laſt was omitted in former and ſome latter *Editions* of the *com. Eng.*

Ver. 46. *Whom*] 'The Word εγενετο, *it came to paſs*, 'is a mere Expletive, and not imagining that the Rules 'of the moſt exact *Tranſlation* would oblige me always to 'retain it, I have frequently omitted it,' *Doddr.* according to what I done with the *Heb.* and here before.

Ver. 1. *Lyſanius*] as *Pontius* here from the *Gr.* and as common in other Words of the ſame Termination.

Ver. 8. *in your ſelves*] 'added from *Mat.*' writes *Mills*; viz. becauſe a *Tranſ.* or two of ſmall Account (or the *Lat. Tranſ.* of that, being what he conſulted) has not this.

Ver. 13. *Do*] in the Manner of gathering the Taxes, as well as rating them; ſeldom ſignifying *to exact* actively.

14. And

14. And the Soldiers too aſked him thus, And what ſhall we do? To whom he ſaid, Deal with none roughly, nor accuſe falſely, and be ſatisfied with your Wages.

15. Now the People expecting, and all reaſoning in their Hearts concerning John, whether or no he was Chriſt;

16. John made anſwer to them all; I indeed baptize you with Water; but there comes one ſtronger than I, the Latchet of whoſe Shoes I am not fit to undo, that will baptize you with the Holy Spirit and Fire.

17. Whoſe Fan is in his Hand, and he will cleanſe out his Floor; putting the Wheat together into his Granary, but will burn up the Chaff with unquenchable Fire.

18. Therefore indeed many other Things alſo exhorting, he preached to the People.

19. At length Herod the Tetrarch being convicted by him, concerning Herodias the Wife of his Brother Philip, and concerning all the wicked Things which Herod had done;

20. Added likewiſe this above them all, that he ſhut up John in Priſon.

21. But when all the People were baptized, Jeſus being baptized, and praying, the Heaven was opened;

22. And the Holy Spirit came down in a bodily Appearance, as a Dove on him; when there was a Voice from the Heaven ſaid, Thou art my beloved Son, with thee I am pleaſed.

23. Now Jeſus himſelf beginning, was about thirty Years old; being (as was ſuppoſed) the Son of Joſeph, that of Heli,

24. That of Matthat, that of Levi, that of Melchi, that of Janna, that of Joſeph,

25. That of Mattathias, that of Amos, that of Naum, that of Eſli, that of Nagge,

26. That of Maath, that of Mattathias, that of Semei, that of Joſeph, that of Judas,

27. That of Joanna, that of Rheſa, that of Zorobabel, that of Salathiel, that of Neri,

28. That of Melchi, that of Addi, that of Coſam, that of Elmodam, that of Er,

29. That of Joſe, that of Eliezer, that of Jorim, that of Matthat, that of Levi,

30. That of Simeon, that of Judas, that of Joſeph, that of Jonan, that of Eliakim,

31. That of Melea, that of Menan, that of Mattatha, that of Nathan, that of David.

32. That of Jeſſe, that of Obed, that of Booz, that of Salmon, that of Naaſſon,

33. That of Aminadab, that of Aram, that of Eſrom, that of Phares, that of Judas,

34. That of Jacob, that of Iſaac, that of Abraham, that of Thara, that of Nachor,

35. That of Saruch, that of Ragau, that of Phalec, that of Heber, that of Sala,

36. That of Cainan, that of Arphaxad, that of Sem, that of Noe, that of Lamech,

37. That of Mathuſala, that of Enoch, that of Jared, that of Maleleel, that of Cainan,

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Ver. 19. *Philip*] wanting with divers.

Ver. 21. *when*] *Whitby* in his *Examen Milii* ſays this is wanting in *MSS.* as if in divers or all *Manuſcripts*, for he mentions all the *Verſions* and no *MS.* that has it, tho' the *Ethiop. Verſion* too has it not; thus in his Manner he tells us from *Mills* where it is wanting, and yet *Mills* does not ſay ſo of any *MS.* but relates that one only and the *Eth. Verſ.* have *after* for *when*. What an Anſwer to *Mills* is this! but ſuch as may ſtand among *Whitby*'s, than which perhaps I never peruſed any *Treatiſe* more incorrect.

Ver. 23. *beginning, was*] Verbally, or joined together *began*; but without *to be*, which makes poor Senſe. It may refer to Ch. iv. 1.

Ib. *that*] only an Article in *Gr.* but what is far worſe in the *com. Eng.* than merely adding in [which] is its being made a Relative to the Perſon next before, inſtead of [Son] here, and ſo making *Matthew* and *Luke* irreconcileable; for how could *Joſeph* have two Fathers, *Heli* and *Jacob*, *Mat.* i. 16? Whereas now, and as modern Writers expound, *Mary* the Mother of *Jeſus* being the Daughter of *Heli*, *Jeſus* himſelf, not *Joſeph*, was the Son of *Heli* lineally, and ſo at laſt he, and not *Adam*, the Son of *God*. Thus the two Genealogies are not ſo much as redundant, but on the contrary very neceſſary, this being *Mary*'s, and the other in *Mat. Joſeph*'s. And indeed if one is not hers, how is *Jeſus* proved hence to be of the Offspring of *David* according to the Fleſh, as in *Rom.* i. 3. *John* vii. 42. *Acts* xiii. 23? Or to what Purpoſe did *Luke* add this to *Matthew*'s? *Whitby*'s Diſcourſe to the contrary, is ſo confuſed and infirm, that a clear-headed Reader may peruſe it for farther Confirmation. In ſeveral Places of the learned *Broughton*'s *Works* in a large Folio, may be ſeen how he exclaims againſt our *Tranſlators* for putting it as they have done; and the *Biſh. Bib.* 1575, in a Page for that Purpoſe, has *Heli* the natural Father of the *Virgin Mary*.

Ib. *Heli*] According to Tradition, the Father of *Mary* the Mother of *Jeſus*, was named *Joakim*; but *Mills* ſhews that *Eliakim* was a ſynonymous Name to *Joakim*, and *Eli* to *Eliakim*, *Prol.* 668, 669.

Ver. 26. *Judas*] See the ſame Genitive, Ver. 33. (comp. with *Mat.* i. 3.) *Acts* ix. 11. & i. 16.

Ver. 36. *Cainan*] Though *Whitby* makes a very great Matter of this Name being here, and not in *Gen.* nor *Chron.* reſerving it till after his 15 Years Study in the *Paraphraſe and Commentary on the New Teſtament*, yet at laſt he has neither, as I think, taken the beſt nor right Determination, in his 1ſt *Pref.* not the beſt, becauſe he brings it to a Corruption, not inſerted by *Luke*; nor the right, ſince he labours to ſhew it was not with the *Septuag.* as their own, but an Addition in ſome *Copies* (and ſo corrupt indeed, and would be too great a Blemiſh in our *Bible*) which is doubly unaccountable (and therefore I ſuppoſe wrong) how it came thus into their *Verſion*, and being only a *various Reading* from thence into *Luke*. Whereas it is eaſily to be accounted for, that the LXX themſelves put it into *Gen.* xi. 12. to increaſe the Length of Time, as they added 100 Years to the Age of ſeveral others, in order to match the pretended Antiquity in *Egypt*, where that *Tranſlation* was made; and that *Luke* followed them in this, as he did in the *ſeventy five*, *Acts* vii. 14. &c. according to which it is right, as a Quotation from them in Conformity to the *vulgar Reading*; ſee the *Note* of *Mills*. *Beza* left it out of his *Tranſ.* following, he ſays the Authority of *Moſes*, and a very old *Copy* (but withal very erroneous) that he had; for which the *Rhemiſh Tranſlators* expoſe him in their *Pref.*

38. That

38. That of Enos, that of Seth, that of Adam, that of God.

CHAP. IV.

SO Jeſus being full of the Holy Spirit, returned from Jordan, and was led in the Spirit into the Wilderneſs,

2. Being forty Days tempted by the Devil; during which Time he did not eat any Thing, but when they were finiſhed, he afterwards was hungry.

3. With that the Devil ſaid to him, If thou art the Son of God, command this Stone that it ſhould become Bread.

4. And Jeſus returned this Anſwer to him; It is written, Man ſhall not live upon Bread alone, but upon every Word of God.

5. The Devil further bringing him up to a high Mountain, ſhewed him all the Kingdoms of the World in a Moment of Time.

6. And he ſaid to him; I will give thee all this Authority, with the Glory of them; ſince it is delivered to me, and I give it to whomſoever I will.

7. If thou therefore wilt worſhip before me, all ſhall be thine.

8. At which Jeſus made anſwer to him; Be gone behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and ſerve him alone.

9. He alſo brought him into Jeruſalem, and ſetting him on a Turret of the Temple, ſaid to him, If thou art the Son of God, throw thy ſelf down hence:

10. For it is written, He will command his Angels concerning thee, to keep thee;

11. And they will hold thee up in *their* Hands, leſt at any time thou ſhouldeſt ſtrike thy Foot againſt a Stone.

12. But Jeſus made reply to him, It is ſaid, Thou ſhalt not tempt the Lord thy God.

13. Thus the Devil finiſhing all the Temptation, departed from him till the Time.

14. And Jeſus returned in the Power of the Spirit into Galilee; at length the Fame concerning him went forth throughout the Country round about.

15. Moreover he taught in their Synagogues, being extolled by all.

16. He likewiſe came to Nazareth, where he was bred up; and entered into the Synagogue according to his Cuſtom, on the Sabbath-day, and ſtood up to read.

17. When there was delivered to him the Book of the Prophet Eſaias; which unfolding, he found the Place where it was written;

18. The Spirit of the Lord is upon me, becauſe he has anointed me to preach to the Poor; has ſent me to heal thoſe who are of a broken Heart, to proclaim Diſcharge to the Captives, and receiving ſight to the Blind, to ſend the Bruiſed away diſcharged;

19. To proclaim the acceptable Year of the Lord.

20. Then he folded up the Book, and delivering *it* to the Miniſter, ſate down; when the Eyes of all thoſe in the Synagogue were looking ſtedfaſtly at him.

21. And he began to ſay to them, To Day this Scripture is fulfilled in your Hearing.

22. Upon which they all teſtified for him, and wondered at the gracious Words that came out of his Mouth, and ſaid, Is not this the Son of Joſeph?

23. And he replied to them; You will entirely ſay to me this Proverb, Phyſician, cure thy ſelf: what Things ſoever we have heard done in Capernaum, do alſo here in thy own Country.

24. But added he; I ſay to you certainly, that no Prophet is accepted in his own Country;

25. Nay in Truth I tell you, there were many Widows in Iſrael in the Time of Elias,

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Ver. 1. *in the Spirit*] as at *Rev.* i. 10. and more explicitly here in Ver. 14.

Ver. 2. *afterwards*] which *Mills* publiſhes to be *Matthew's*, *Proſ.* 415. as often; but I would know why *Mark* might not as well follow him.

Ver. 7. *all*] Though a great many have it ſingular, the *received Reading* is *all the Things*, but I follow ours.

Ver. 8. *Be gone behind me, Satan*] Some have not this, and *Grotius* ſuppoſed none of the *Greeks* before *Theophylact* owned it here, which *Whitby* anſwers: *Mills* counts it taken from *Mat. behind me* being added afterwards; but the laſt, tho' of much greater Moment than the other, *Whitby* ſays is not worth ſearching out. On the Suppoſition that it is authentick, by the Authority and Advantage of its *Copies*, the *Vulg.* might draw others into the Omiſſion of it, and that may be found the likelieſt Caſe. How ſtrange alſo would it be for this Place to be twice corrupted by Addition, and for *behind me* to be put in here by the Scribes, and not in *Mat.* yet for that to be added when the reſt was taken from *Mat.* would be ſtranger ſtill.

Ib. *for*] a great many are without, and *Grotius* thought was added, being one too forward that Way.

Ver. 14. *Galilee*] where he now ſpent ſome Years in a private Life, *Wall*, *Whitby*, *Uſher*, &c. as it ſeems about three and a half.

Ver. 18. *to heal thoſe who are of a broken Heart*] Nothing will ſerve *Mills*, as two *Copies*, ſome *Tranſlations* and *Authors* are without it, but that this is ſupplied from the *Verſion τῶν ὁ, of the Septuagint*, viz. *Iſa.* lxi. 1. and by *Grot.* from the *Heb.* juſt as if *Luke*, or rather *Jeſus*, would not quote or read the *Scripture* right.

Ib. *receiving ſight to the Blind*] in the *Verſion* of the LXX *Iſa.* lxi. 1. from which *Jeſus* may be ſuppoſed to read, and as not in the *Heb.* there, taken from Ch. xlii. 7.

Ver. 23. *done in Capernaum*] which according to *Wall's Critical Notes* follow after out of Courſe, at Ver. 31, 33, &c. compared with *Mark* i. 21, 23.

when the Heaven was ſhut up for three Years and ſix Months, when a great Famine was in all the Country ;

26. And to none of them was Elias ſent, excepting into Sarepta of Sidon, to a Widow Woman.

27. There were likewiſe many Lepers in Iſrael under the Prophet Eliſeus ; and none of them was cleanſed, excepting Neeman the Syrian.

28. At this all in the Synagogue who heard theſe Things, were full of Wrath ;

29. And riſing up, put him forth without the City ; and brought him to the Brow of the Hill, on which their City was built, to throw him down headlong.

30. Whereas he going through the midſt of them, went away.

31. He went down too into Capernaum a City of Galilee, and taught them on the Sabbaths :

32. Inſomuch that they were ſurprized at his Doctrine ; ſince his Word was with Authority.

33. Beſides in the Synagogue there was a Man who had the Spirit of an unclean Devil, and he cried out aloud,

34. Saying, Let alone, what haſt thou to do with us, Jeſus of Nazareth ? Art thou come to deſtroy us ? I know who thou art, the Holy One of God.

35. However Jeſus rebuked him thus, Hold thy peace, and come out of him. Accordingly the Devil throwing him in the midſt *of them*, came out of him, and did him no more hurt.

36. And there was Aſtoniſhment in them all, and they talked together one to another as follows, What Word is this, that with Authority and Power he bids the unclean Spirits, and they come out ?

37. Whereupon the Noiſe concerning him went forth into every Place of the Country round about.

38. Next getting up out of the Synagogue, he entered into the Houſe of Simon ; whoſe Mother-in-law was oppreſſed with a great Fever, and they intreated him concerning her.

39. Upon this he ſtanding over her, rebuked the Fever, and it left her ; ſo that ſhe immediately got up, and waited on them.

40. And the Sun ſetting, all whoever had thoſe weak with various Diſeaſes, brought them to him ; and he putting Hands on each of them, cured them.

41. Even Devils alſo came forth from many, crying out in this manner, Thou art Chriſt, the Son of God ; but he rebuking, did not let them ſpeak, becauſe they knew him to be Chriſt.

42. At length when it was Day, being gone out, he went into a deſart Place ; yet the Multitude ſought after him, and came to him, and held him that he might not go from them.

43. But he ſaid to them, I muſt preach the Kingdom of God alſo to other Cities, becauſe for this I am ſent.

44. Accordingly he preached in the Synagogues of Galilee.

CHAP. V.

NOW while the Company were urgent at him to hear the Word of God, he was ſtanding by the Lake Geneſaret.

2. By which he ſaw two Ships ſtanding ; but the Fiſhermen being gone down from them, were waſhing the Nets.

3. So going aboard one of the Ships which was Simon's, he intreated him to put off a little from the Land ; and ſitting down he taught the Multitude out of the Ship.

4. At length as he left off ſpeaking, he ſaid to Simon, Put off into the Deep, and let down your Nets for a Draught.

5. To whom Simon made anſwer, Maſter,

Ver. 33. *the Spirit of an unclean Devil*] Some officious Scribe thinking *an unclean Devil* was ſufficient or more proper, ſeems to have altered it ſo, it being thus with a few. Whereas the Opinion of *Mills* ſeems too diſingenuous, if not abſurd (for the ſake perhaps of his beloved *vulg. Lat.* authenticated by the *Popiſh Council* of *Trent*) for that to be *Luke*'s own, and this now of ours *Mark*'s ; when he ſo much inculcates, that *Luke* keeps the other's Words. *Spirit*, he ſays, was firſt prefix'd ; but *Mark* has it in a different Termination, Ch. i. 23. and who would deſignedly put *a Spirit an unclean Devil*, though one *Copy* may have it ſo by Miſtake ? Afterwards, adds he, it was changed as now for right Conſtruction. Was that other *Reading* then prevalent before ? Incredible ! Or would ſuch as thought it ungrammatical alter it without conſulting other *Copies* ?

Ib. *aloud*] We are told by *Mills* theſe Words in the *Original* are crept in, as lacking in the *Gothick Verſion*, and one *MS.* but, adds our Author, *Mark* does not own them. The more Sign, ſay I, that they are genuine.

Ver. 35. Two Verſes *Mark* i. 25, 26. an Inſtance how ill they were parted.

Ib. *no more*] See *Mark* i. 26.

Ver. 41. *art Chriſt*] Some few are without this *Chriſt*, which *Mills* aſcribes to *Mat. Prol.* 416. yet no ſuch Word appears in the parallel Paſſage Ch. viii. 16.

Ver. 42. *being gone out*] viz. long before Day, *Mark* i. 35. not *departed when it was day*, but went into the Deſart then.

Ver. 1. *Now*] After thoſe of the two Ships, Ver. 2. had been fiſhing all Night unſucceſsfully, Ver. 5. and were near come to Land, I ſuppoſe, *Jeſus* walking there, called to *Simon* and *Andrew* as they were caſting a Net (not *to waſh it*, as *Ham.* and *Whitby* merely fancy, but) for fiſhing, *Mat.* iv. 18, 19. and ſo on Ver. 20, 21, 22. a little after on the ſame Day a Company reſorted to him, as in this Verſe, and the two Ships, or Boats as *Ham.* calls them, lying there vacant, becauſe the Servants were gone out, and waſhing (not *had waſhed*, as our *Commentators* would ſtrain it) the Nets, Ver. 2. the Narrative proceeded as here follows.

in

in labouring the whole Night long, we have taken Nothing; yet at thy Word I will let down the Net.

6. And doing this, they incloſed a great Multitude of Fiſhes, inſomuch that their Net was torn aſunder.

7. Upon this they beckoned to the Partners in the other Ship, to come and help them; who came, and filled both the Ships, ſo that they were ſinking.

8. Which Simon Peter ſeeing, fell down at the Knees of Jeſus, ſaying, Go forth from me, Lord, becauſe I am a Man *that* am a Sinner.

9. For *Aſtoniſhment* ſeized him and all thoſe with him, at the Draught of Fiſhes which they had taken;

10. And in like Manner alſo James and John, the Sons of Zebedee, who were Partakers with Simon. And Jeſus ſaid to Simon, Do not fear, henceforth thou ſhalt be a Catcher of Men alive.

11. With that they brought away the Ships to Land, and leaving all, followed him.

12. And when he was at one of the Cities, there was a Man full of Leproſy, who ſeeing Jeſus, fell on the Face, and prayed him, ſaying, Lord, if thou wilt, thou canſt cleanſe me.

13. Whereupon he ſtretching forth the Hand, touched him, and ſaid, I will; be thou cleanſed: and preſently the Leproſy went away from him.

14. And he ordered him to tell Nobody; but going away, ſhew thy ſelf to the Prieſt, and offer for thy Cleanſing, as Moſes commanded, for a Teſtimony to them.

15. Nevertheleſs the Diſcourſe concerning him went about the more; and great Multitudes came together to hear, and to be cured by him of their Ailments.

16. Afterwards he withdrew into the Wilderneſs, and prayed.

17. Beſides on one of the Days he was teaching, when the Phariſees and Teachers of the Law were ſitting, who were come out of every Town in Galilee, Judea and Jeruſalem; and there was the Power of the Lord to heal thoſe.

18. And behold Men carried on a Bed a Perſon who had the Palſy; whom they ſought to bring in, and put before him.

19. When not finding in what Manner they might bring him in by reaſon of the Company, they went up on the Roof, and let him down through the Tiling with the Couch, into the midſt before Jeſus.

20. Who at ſeeing their Faith, ſaid to him, Man, thy Sins are forgiven thee.

21. At which the Scribes and Phariſees began to reaſon thus, Who is this that ſpeaks Blaſphemies? Who can forgive Sins, excepting God alone?

22. Whereas Jeſus knew their Reaſonings, and made anſwer to them, What do ye reaſon in your Hearts?

23. Which is eaſier, to ſay, Thy Sins are forgiven thee; or to ſay, Ariſe, and walk?

24. But that you may perceive, the Man has Authority on the Earth to forgive Sins (he ſaid to him who had the Palſy,) I order thee, Ariſe, and taking up thy Couch, go home.

25. Accordingly he forthwith riſing before them, took up that which he lay on, and went away home, glorifying God.

26. Amazement ſeized them all at this, and they glorified God; nay were full of Fear, ſaying, We have ſeen admirable Things to Day.

27. After which he went out, and beheld a Publican named Levi, ſitting at the Cuſtom-houſe, and ſaid to him, Follow me.

28. So leaving all, he roſe up, and followed him.

29. Moreover Levi made a great Feaſt for him in his Houſe; and there was much Company of Publicans, and others who were ſitting with them.

30. Therefore their Scribes and Phariſees murmured to his Diſciples, ſaying, For what reaſon do ye eat and drink with Publicans and Sinners?

31. And Jeſus made anſwer to them, Such as are well have no Need of a Phyſician, but thoſe who are ill.

32. I am not come to call the Righteous, but Sinners to Repentance.

33. In the next place they ſaid to him, For

Ver. 7. *were ſinking*] Here being no other Verb for *began*, nor is it wanted; yet *Beza* upon the Faith of two *Manuſcripts* only, adds παρά τι *almoſt*, to the *Original*.

Ver. 10. *alive*] The Verb ſignifying *to catch alive*.

Ver. 12. *at*] Lepers dwelling without the Cities, *Num.* v. 2, 3. 2 *Kings* vii. 3.

Ver. 14. *for a Teſtimony to them*] *Marcion* the Heretick, as it appears, had it, *that this may be* (*for*) *a Teſtimony to you*, which *Mills* eſpouſes, *Prol.* 289, 416.

Ver. 17. *thoſe*] the Multitudes, Ver. 15.

Ver. 22. *Reaſonings*] from the following Verb; and *thoughts* ſeems taken heedleſly from *Mat.* ix. 4. where the *Gr.* Word is different.

Ver. 30. *Wall* in *Crit. Not.* writes, *One would wonder what the Word* their *does here* (but I ſay if *one* would, *another* would not, the Scribes being thoſe that belonged to ſome of the Company, yet *Hammond* ſtruggles with it worſe than he) *but ſome* Gr. MSS. adds *Wall*, *have* ἀυτῶν· yes almoſt all of them, therefore not *many are without it*, unleſs three are many, tho' there are alſo three *Editions* and five *Verſions*; but it is apparent Nobody would have framed that Addition to the Text.

Ver. 31, 32. Theſe two Verſes might have been one as well as *Mark* ii. 17.

what reaſon, when the Diſciples of John faſt frequently, and make Prayers, and in like Manner thoſe of the Phariſees, do thine eat and drink?

34. However he ſaid to them? Can you make the Sons of the Bridegroom faſt, while he is with them?

35. But the Days alſo will come when the Bridegroom will be taken away from them, then ſhall they faſt in thoſe Days.

36. And he alſo ſpoke a Similitude to them; None puts a Patch of a new Garment upon an old one; for if ſo both the new does rend, and the Patch from the new agrees not with the old.

37. None likewiſe puts new Wine into old Bottles; for if ſo the new Wine will break the Bottles, be ſhed out, and the Bottles will periſh;

38. But new Wine is to be put into new Bottles, and both are preſerved together.

39. Nay none having drunk old, preſently would have new: for he ſays, The old is better.

CHAP. VI.

AND he went on the firſt Sabbath after the ſecond *Day of the Paſſover* through the ſtanding Corn; and his Diſciples plucked the Ears, and did eat, rubbing in the Hands.

2. But ſome of the Phariſees ſaid to them, Why do ye that which is not lawful to do on the Sabbath?

3. And Jeſus made anſwer to them; Have you not read this which David himſelf did, when he was hungry, and thoſe who were with him?

4. How he entered into the Houſe of God, and did take and eat the Preſence-bread, and gave alſo to thoſe with him; which it is not lawful to eat, excepting for the Prieſts only.

5. He ſaid further to them, The Man is Lord even of the Sabbath.

6. Now in another Sabbath alſo he entered into the Synagogue, and taught; and a Man was there, whoſe right Hand was withered.

7. At which the Scribes and Phariſees watched him, whether he would cure in the Sabbath, that they might find an Accuſation of him.

8. Whereas he knew their Reaſonings, and ſaid to the Man who had the Hand withered, Get up, and ſtand in the midſt *of them*; which he did accordingly.

9. Jeſus therefore ſaid to them; I will aſk you Something, Is it lawful to do good, or to do evil on the Sabbath? to ſave Life, or to deſtroy?

10. When looking round about at them all, he ſaid to the Man, Stretch forth thy Hand; and he doing ſo, that was reſtored as ſound as the other.

11. Upon this they were full of Madneſs, and talked publickly one to another what they ſhould do to Jeſus.

12. At that Time alſo he went out on a Mountain to pray, and paſſed the Night in Prayer to God.

13. And when it was Day, he called to his Diſciples; and choſe out from them twelve, whom he alſo named Apoſtles;

14. Simon, whom he alſo named Peter, and his Brother Andrew, James, and John, Philip, and Bartholomew,

15. Matthew, and Thomas, James of Alpheaus, and Simon called Zelotes,

16. And Judas *the Brother* of James, and Judas Iſcariot, who alſo was the Betrayer.

17. Afterwards Jeſus going down with them, ſtood in a Place of the Plain; with the Company of his Diſciples, and a great Multitude of People from all Judea, and Jeruſalem, nay the Sea-coaſt of Tyre and Sidon, who came to hear him, and to be healed of their Diſeaſes;

18. As alſo thoſe that were troubled by unclean Spirits: and they were cured.

19. And all the Company endeavoured to touch him; becauſe there went out Power from him, and healed them all.

20. Beſides he looking up on his Diſciples, ſaid: Bleſſed are you that are poor; ſince the Kingdom of God is yours.

21. Bleſſed are ye who are hungry now; ſince you will be filled. Bleſſed are ye that weep now; ſince you will laugh.

22. Bleſſed will ye be when People ſhall hate you, when they ſhall ſeparate you, reproach, and caſt out your Name as wicked, for the Man's ſake.

Ver. 36. *the Patch*] is not found with divers, and *Mills* aſſerts crept from the former Part of the Ver. *Prol.* 1378. he being at laſt much inclined to that Way of thinking; but is there not much more Probability it was left out becauſe there, and as that is by fewer than thoſe he ſuppoſes took it in?

Ver. 1. *firſt Sabbath*] The *ſecond firſt Sabbath*, as it is in the Original, being the *firſt Sabbath* of ſome *ſecond*.

Ib. *Paſſover*] or *Sabbath* as it is called *Lev.* xxiii. 15. this ſeeming the firſt of the ſeven there; for which ſee *Whitby*'s *Annot.* here more particularly, with my *Notes* there and on Ver. 10.

Ver. 5. There is ſubjoined to this Verſe in two *Manuſcript Greek Copies*, both as *Junius* ſays very old, and I think was in that called *The Goſpel of Nicodemus*; *On the ſame Day ſeeing one at work on the Sabbath, he ſaid to him, Man, if thou knoweſt indeed what thou art doing, thou art bleſſed; but if thou doſt not know, thou art curſed, and a Tranſgreſſor of the Law:* of which however *Beza* ſays, *it did not ſeem to him to ſavour of the Majeſty or Truth of the Goſpel.*

Ver. 16. the Brother] as *Jud.* 1.

23. Be

23. Be glad at that Time, and ſkip for joy; for behold your Reward will be much in Heaven: for according to theſe Things your Forefathers did to the Prophets.

24. But wo is to you rich ones; ſince ye receive your Comfort.

25. Wo is to you who are filled; ſince ye will be hungry. Wo is to you who laugh; ſince ye will lament, and weep.

26. Wo is to you, when all Men ſhall ſpeak well of you: for according to theſe Things your Forefathers did to the falſe Prophets.

27. On the other hand I ſay to you who hear; *Love your Enemies, do well to them* that hate you,

28. Bleſs them that curſe you, and pray for ſuch as moleſt you.

29. To him that gives thee a Blow on the Cheek, yield alſo the other; and to him who takes away thy Coat, do not forbid alſo the Waiſtcoat.

30. Nay give to every one that aſks of thee, and aſk not again from him who takes away thy Things.

31. And as ye are willing that Men ſhould do to you, do ye alſo to them in like Manner.

32. Since if ye love *but* thoſe who love you, what Favour is yours? For even Sinners love thoſe that love them.

33. If ye likewiſe do good *but* to ſuch as do good to you, what Favour is yours? For even Sinners do ſo.

34. And if you lend to thoſe from whom you hope to receive back, what Favour is yours? For even Sinners lend to Sinners, that they may receive back equal.

35. But love your Enemies, and do good, and lend, hoping for Nothing back; ſo your Reward will be much, and you will be the Sons of the Higheſt; ſince he is kind to the Unthankful, and the Wicked.

36. Become therefore merciful, even as your Father is merciful.

37. As likewiſe do not judge, and you will not at all be judged: do not condemn, and you will not at all be condemned: releaſe, and you will be releaſed.

38. Give, and there will be given to you, good Meaſure, ſqueezed, ſhaken, and running over will People give into your Boſom: for with the ſame Meaſure which you meaſure, there will be meaſured again to you.

39. Moreover he ſpoke a Similitude to them: Can a blind Perſon guide a blind one? Will not both fall into a Pit?

40. A Scholar is not above his Teacher; but every one who is compleated will be as his Teacher.

41. And why doſt thou look at the Mote in thy Brother's Eye, and not obſerve the Piece in thy own?

42. Or how canſt thou ſay to him, Brother, let me pull out the Mote in thy Eye, not ſeeing thy ſelf the Piece in thy own? O Hypocrite, pull firſt the Piece out of thy own Eye; and then thou wilt ſee throughly to pull forth the Mote in thy Brother's.

43. For a good Tree does not yield corrupt Fruit, nor yet a corrupt one that which is good.

44. Since each Tree is known by its own Fruit: for People do not pick off Figs from Briers, nor gather Grapes from a Buſh.

45. A good Man from the good Treaſure of his Heart produces a good Thing; and a wicked Man from the wicked Treaſure of his Heart produces a wicked Thing: for his Mouth ſpeaks from the Abundance of the Heart.

46. And why do you call me, Lord, Lord, and not do the Things which I ſay?

47. Every one that comes to me, and hears my Words, and does them, I will ſhew you whom he is like.

48. He is like a Man that built a Houſe, who digged, and that deep, and laid the Foundation on a Rock: then there being an Inundation, the Flood daſhed on that Houſe, and it could not be ſhaken; ſince it was founded on a Rock.

49. But he that hears, and not does, is like a Man who built a Houſe on Earth without a Foundation: on which the Flood daſhed; ſo that it preſently fell, and the Overthrow of that Houſe became great.

Ver. 23. *ſkip for joy*] comparatively.

Ver. 26. According to this *Antiſthenes* the Philoſopher, hearing that a great many ſpoke very honourably of him, ſaid, *What Harm have I done!* As *Diogenes Laertius* in the *Life* of him relates.

Ib. *to you*] being abſent from many *Books*, *Mills* ſays crept in, *Prol.* 1230. but he was quite too partial towards ſuch Subductions, I hope not to make his Work the more important; though if I had a leſs Opinion of his Sincerity, I might ſuſpect it.

Ib. *all*] *Mills* thought put in, being indeed out of divers, *Prol.* 820, 1230. after he had ſaid in his *Note* here, *There is no Cauſe for it to be added, ſome for it to be taken away*, which conſiderable Argument of his own he does not anſwer.

Ver. 34. *equal*] wanting only in a ſingle ſtrange *Copy*, yet to *Mills* ſeemed a *marginal Interpretation*, *Prol.* 1280.

Ver. 38. *you meaſure*] Why is *withal* thruſt in here in the *Biſhops* and *K's Tranſlations*, without diſtinguiſhing it too, any more than at *Mat.* vii. 2?

Ver. 42. How much better this long Verſe is parted *Mat.* vii. 4, 5. though both together ſhorter! But how diſcordant is the Partition there and here?

CHAP. VII.

NOW after he had compleated all his Words in the Hearing of the People, he entered into Capernaum.

2. When a Servant of a certain Centurion, who was dear to him, was ill, and about to die.

3. But hearing about Jeſus, he ſent to him ſome Elders of the Jews, intreating him, that he would come, and ſave his Servant.

4. So being come to Jeſus, they beſought him earneſtly, ſaying, that he was worthy on whom he ſhould beſtow this.

5. For he loves our Nation, and has himſelf built us a Synagogue.

6. Accordingly Jeſus went with them, and he being now not far diſtant from the Houſe, the Centurion ſent to him Friends, ſaying to him; Lord, do not trouble thy ſelf: for I am not fit that thou ſhouldeſt enter under my Roof.

7. Therefore neither did I count my ſelf worthy to come to thee; but ſpeak in a Word, and my Lad will be healed.

8. For thus I, who am a Man appointed to be in Authority, having Soldiers under me; ſay to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does.

9. And when Jeſus heard theſe Things, he wondered at him, and turning about, ſaid to the Company who followed him; I tell you, I have not found ſo much Faith in Iſrael.

10. And thoſe that were ſent returning to the Houſe, found the Servant who was ſick become well.

11. Beſides on the *Day* following he went to a City called Nain; when many of his Diſciples went with him, and a great Company.

12. Now as he came near the Gate of the City, behold alſo one dead was carried out, the only begotten Son of his Mother, and ſhe a Widow; with whom there was much Company of the City.

13. And the Lord ſeeing her, was moved with Affection to her, and ſaid to her, Do not weep.

14. Next he went near, and touched the Coffin (thoſe who carried *it* ſtanding ſtill) and ſaid, Young Man, I ſay to thee, Riſe up.

15. At this the dead one ſate up, and began to ſpeak; and he gave him to his Mother.

16. Upon which Fear ſeized them all, and they glorified God, ſaying, A great Prophet is riſen up among us; and God has viſited his People.

17. Nay this Account went forth in all Judea concerning him, and in the whole Country round about.

18. Moreover the Diſciples of John told him of all theſe Things.

19. Who called thither two in particular of them, and ſent to Jeſus enquiring, Art thou he who was to come, or are we to expect another?

20. And the Men being come to him, ſaid; John the Baptizer ſent us to thee with Enquiry, Art thou he who was to come, or are we to expect another?

21. In that Hour too he cured many of Diſeaſes, Sores, and wicked Spirits; nay to many blind ones he gave Sight.

22. Whereupon Jeſus made anſwer to them; Go, and tell John what Things you ſee and hear; that the Blind have ſight, the Lame walk, the Leapers are cleanſed, the Deaf hear, the Dead are raiſed up, the Poor are preached to;

23. And whoever ſhall not be offended at me is bleſſed.

24. Beſides when John's Meſſengers were gone away, he began to ſpeak to the Multitude concerning John; What did you go out into the Wilderneſs to ſee? A Reed ſhaken by the Wind?

25. But what went you out to look at? A Man dreſſed in ſoft Cloaths? Behold thoſe who are in gay Cloathing and Pleaſure, are in Palaces.

26. However what went you out to look at? A Prophet? Yes, I tell you, and much more than a Prophet.

27. This is he of whom it is written, Behold I ſend my Meſſenger before thy Face, who ſhall make ready thy Way before thee.

28. For I ſay to you; There is not a greater Prophet, among thoſe that are born of Women,

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Ver. 11. *many of*] Strange, if not incredible, is the Relation which *Mills* gives, for this *to have crept in* (*irrepſiſſe*, a trite Word with him) from the following Verſe, did not he put to it *videtur*, *it ſeems*, viz. to himſelf, *Prol.* 416. when it is uſed of different Perſons, and here plur. there ſing. and that only the twelve were in that great Company is unlikely, as well as without any Proof.

Ver. 16. *ſaying, A*] Both the ὅτι here, which otherwiſe ſignify *that*, being apparently Expletives, as ſometimes.

Ver. 22. *Jeſus*] is *Matthew's*, ſays *Mills* in his Manner, *Prol.* 417. but as it was not ſuperfluous in *Mat.* xi. 4. why ſhould *Luke* leave it out, to give others Occaſion to add it in?

Ver. 24. *Multitude*] as *Mat.* xi. 7.

Ver. 25. *in brilliant Cloathing*] So the *Gr.* has a Prep. Adj. and Subſt.

Ib. *Pleaſure*] a Noun.

Ver. 27. *before thee*] not in two very odd *Copies*, yet adjudged to *Mat.* by *Mills*.

Ver. 28. *Prophet*] about a Dozen are without, and *Mills* eſteemed it born of an *Interpretation*, that the *Baptiſt* might not be ſaid to be greater than *Chriſt* himſelf; but would not ſuch careful Notioniſts then have added it likewiſe in *Mat.* xi. 11.? And how much likelier was it omitted here, becauſe there!

men,

men, than John the Baptizer; yet the leaſt in the Kingdom of God is greater than he.

29. And all the People who heard, with the Publicans, juſtified God, being baptized with the Baptiſm of John.

30. Whereas the Phariſees and Expounders of the Law rejected the Counſel of God to themſelves, being not baptized by him.

31. The Lord alſo ſaid; To what therefore ſhall I liken the Men of this Generation? And what are they like?

32. They are like Boys that ſit in the Market, and calling one to another, ſay, We have piped to you, and ye not danced: we have mourned to you, and ye not cried.

33. For John the Baptizer is come neither eating Bread, nor drinking Wine; and you ſay, He has a Devil.

34. The Man is come eating and drinking, and you ſay, Behold a Man *who* is a Glutton and a Wine-drinker, a Friend of Publicans and Sinners..

35. Yet Wiſdom is juſtified by all its Children.

36. And one of the Phariſees intreated him, that he would eat with him; ſo going into his Houſe, he ſate down.

37. When behold a Woman in the City, who was a Sinner, knowing that he ſate down in the Phariſee's Houſe, brought an Alabaſter-box of Ointment.

38. And ſtanding by his Feet behind weeping, began to wet them with Tears; and wiped with the Hair of her Head, as alſo kiſſed them, and anointed with the Ointment.

39. Which the Phariſee who invited him ſeeing, he ſaid thus in himſelf, If this was a Prophet, he would have known who, and what ſort of a Woman it is that touches him; ſince ſhe is a Sinner.

40. And Jeſus made anſwer to him, Simon, I have Something to ſay to thee; who replied, Teacher, ſay *it*:

41. Some Creditor had two Debtors, one owed five hundred Pence, and the other fifty;

42. But they having not to pay, he forgave them both: tell which of them therefore will love him moſt?

43. To which Simon made anſwer, I ſuppoſe he to whom he forgave moſt. And he rejoined to him, Thou haſt judged rightly.

44. Then turning to the Woman, he ſaid to Simon; Doſt thou ſee this Woman? When I came into thy Houſe, thou gaveſt no Water for my Feet; but ſhe wet them with Tears, and wiped with the Hair of her Head.

45. Thou gaveſt me no Kiſs; but ſhe, ſince ſhe came in, has not ceaſed kiſſing my Feet.

49. Thou didſt not anoint my Head with Oil; whereas ſhe has anointed my Feet with Ointment.

47. For which Cauſe I ſay to thee, Her Sins that were many are forgiven, ſince ſhe loved much; but he to whom little is forgiven, loves little.

48. He likewiſe ſaid to her, Thy Sins are forgiven.

46. Upon this they who were ſitting down together began to ſay in themſelves, Who is this that even forgives Sins?

50. Nevertheleſs he ſaid to the Woman, Thy Faith has ſaved thee; go in Peace.

CHAP. VIII.

AND thenceforward he travelled throughout City and Village, proclaiming and preaching the Kingdom of God: the twelve being with him;

2. As likewiſe ſome Women that had been cured of wicked Spirits, and Ailments; Mary called Magdalene, from whom ſeven Devils were come out;

3. And Joanna the Wife of Chuza Herod's Steward, and Suſannah, with many others,

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Ver. 37. *a Woman*] That this is not the ſame Perſon nor Hiſtory as in *Mat.* xxvi, *Mark* xiv. and *John* xii. ſee by *Hammond* here, and *Wall's Critical Notes*, with *Whitby*, &c.

Ver. 38. *Tears*] by *Weſley a ſhower of tears*; though the original Word ſignifies ſimply *Tears*, as he himſelf alſo renders it in Ver. 44. and every where elſe.

Ver. 42. *tell—of them*] Some omit one, or the other, or both of theſe, only at firſt perhaps becauſe it might be done, and then *Mills* concludes it ſhould. They came, ſays he from the *Margin*, *Prol.* 417. but what brought them thither? No Need of *Interpretation*, or *Explanation*.

Ver. 43. *he*] or *that he will*: for *that*, as in our *com. Reading*, diſturbs the Propriety of Speech; and the *Gr.* Particle may be redundant, as at Ver. 16.

Ver. 45. *ſhe came*] as ſome *Copies* and *Tranſlations* have, and according to the Remark of *Doddridge* appears undoubtedly right by Ver. 17. and it may be added the common wrong; for how could it be from the Time *Jeſus* came, which is more expreſs in the *Gr.* than the *Eng.* when ſhe was not there at firſt? The Difference is ſo ſmall as *o* and *ε*.

Ver. 46. *my Feet*] *Mills* ſuſpected to be brought from Ver. 38. though lacking only in three *Copies*, and neceſſary here.

Ver. 47. *ſince*] *Ham.* and *Whit.* ſtrenuouſly inſiſt this ſhould be *therefore*, though to ſay ὅτι ſignifies it; in the plain Scripture Style too, is like calling black white, and as for the latter ſaying one of the two muſt bear that Senſe in *John* xiv. 17. there is not the leaſt Neceſſity for it. Beſides *For this Cauſe* here is ſtronger than *ſince* or *for*, and both agreeable to Ver. 50. and *ſince* if not caſual, may be demonſtrative.

Ver. 2. *were come out*] the Form of the preterpluperfect Tenſe to a Verb Neuter, and the ſame as at Ver. 35, 38.

Ver. 3. *Joanna*] or *Joan*.

who miniſtered to him of the Things which they had.

4. At laſt when a great Company was together, and coming to him throughout the Cities, he ſaid by a Similitude:

5. A Sower went forth to ſow his Seed. As he was doing this, ſome indeed fell by the Way, ſo that it was trod on, and the Fowls of the Air eat it up.

6. And another *Part* fell on a Rock, and when it ſprung withered, becauſe it had not Moiſture.

7. Moreover another fell amongſt Briers; which ſpringing together, choaked it.

8. And another fell in good Land, and being ſprung produced Fruit a hundred-fold. Having ſaid theſe Things, he cried out, He that has Ears to hear, let him hear.

9. Afterwards his Diſciples aſked him thus, What may this Similitude be?

10. And he ſaid: It is given you, to know the Myſteries of the Kingdom of God; but to the reſt in Similitudes: that when ſeeing they may not clearly ſee, and hearing they may not underſtand.

11. Now the Similitude is this; The Seed is the Word of God.

12. Next they by the Way, are thoſe who hear; afterwards the Devil comes, and takes away the Word from their Hearts, that they may not believe, and be ſaved.

13. They alſo on the Rock, when they hear, take the Word with Joy; and theſe have not Root, who believe for a Time, and in that of Trial go away.

14. That likewiſe on which it fell among Briers, theſe are who having heard, are choaked as they go on, by the Cares, Riches, and the Pleaſures of Life together, and do not bring *it* to perfection.

15. That too of good Land, theſe are who having heard the Word, with a good and upright Heart keep, and bear Fruit with Patience.

16. And none lighting a Candle, covers it with a Veſſel, or puts underneath a Bed; but puts upon a Candleſtick, that they who go in may ſee the Light.

17. For there is not a Thing hid, which will not be manifeſt; nor has been hidden, which will not be known, and come to Manifeſtation.

18. Beware therefore how you hear: for to him whoever has, ſhall be given; and from him whoever has not, ſhall be taken even what he ſeems to have.

19. There were moreover come to him his Mother and Brethren, and could not get to be with him for the Company.

20. And it was told him as follows, Thy Mother and thy Brethren ſtand without, who would ſee thee.

21. But he made anſwer to them, My Mother and my Brethren are theſe that hear the Word of God, and do it.

22. One Day alſo he went into a Ship, with his Diſciples, and ſaid to them, Let us go along to the farther Side of the Lake: ſo they went off.

23. But as they ſailed, he fell aſleep; in the mean while there came down a tempeſtuous Wind into the Lake, and they were filled up, ſo as to be in danger.

24. So coming near, they awakened him, and ſaid, Maſter, Maſter, we are periſhing; but he roſe up, and rebuked the Wind, with the Waves of Water; which thereupon left off, and there was a Calm.

25. Beſides he ſaid to them, Where is your Faith? But they were afraid, and wondered, ſaying one to another, Who indeed is this, that he even bids the Winds and Water, and they obey him?

26. At length they were ſailed to the Country of the Gadarenes, which is over againſt Galilee.

Ver. 8. *Having ſaid &c.*] All this to the End of the Ver. *Mills* ſays was taken from the Lecturers, and put in the wrong Place, they having it, as alſo ſeveral *Copies*, at the End of Ver. 15. and it is wanting in a few here, *Prol.* 1426. What Pity it is that great Man at laſt ſo far fruſtrated the right End of his worthy Labour!

Ver. 14. *on which it fell*] Let the intelligent Reader conſider how neceſſary this is, with [of] in the next Verſe, and compared with *Mat.* xiii. 22, 23. *Mark* iv. 18, 20.

Ver. 15, 16. Our *Tranſ.* has three *its* added in, and but one of them *Ital.*

Ver. 18. *ſeems*] *Weſley* has, *what he moſt aſſuredly hath*, and ſays on the *Note*, *Wherever this Word occurs, it does not weaken, but greatly ſtrengthen the Senſe.* Whereas no ſuch Thing appears, it ſignifying to *think* or *ſeem*; being commonly rendered by the former in his *Tranſ.* and the latter Ch. i. 3. *Acts* xvii. 18. & xxv. 27. 2 *Cor.* x. 9. with *ſeem good* elſewhere; and *ſuppoſe Mark* vi. 49. *Luke* xii. 51. & xiii. 2, 4. *John* xx. 15. *Acts* xxvii 13. *Heb.* x. 29. and was *Mary aſſured Jeſus* was the Gardener, *John* xx. 15. as he turns it in *John* v. 39. for the ſake of which the reſt ſeem to be made; or were the Heathen *aſſured* they ſhould be heard for their much ſpeaking, *Mat.* vi. 7? or the Diſciples that *Jeſus* ſpoke of being aſleep, when *John* ſays he did not, Ch. xi. 13? that he was a Spirit, *Luke* xxiv. 37. which he diſproves, Ver. 39? or that *ſome* were *aſſured* of what *none* knew, Ch. xiii. 28, 29? *Peter* of what was not, *Acts* xii. 9? and *Paul* that he ought to do many Things contrary to *Jeſus*, Ch. xxvi. 9? which alſo would make no Senſe, or worſe, in divers other Paſſages. If otherwiſe, this noted Author's Reply is deſired, for clearing up the Truth.

Ver. 19. *his Mother and Brethren*] *Gr. the Mother and Brethren of him*, becauſe *his* is added in the *com. Tranſ.*

Ver. 25. *that*] as *Mat.* viii. 27. *Mark* iv. 41.

27. When he coming out to Land, there met him ſome Man from the City, who had Devils for a great while, and did not wear Cloathing, nor remain in a Houſe, but among the Tombs.

28. However when he ſaw Jeſus, with crying out, he fell down to him, and ſaid aloud, What haſt thou to do with me, Jeſus, the Son of the Higheſt God? I pray thee, that thou wilt not torment me.

29. For he ordered the unclean Spirit to come out from the Man: ſince it many times caught him; upon which he was bound with Chains, and confined with Fetters; yet he tore the Bonds aſunder, and was driven by the Devil into the Wilderneſs.

30. Whom Jeſus thus aſked, What is thy Name? To which he ſaid, Legion; becauſe there were many Devils entered into him:

31. As alſo beſought him, that he would not bid them go away into the Deep.

32. Now a Herd was there of many Hogs feeding on the Mountain; ſo they did beſeech him, that he would permit them to enter into them, which he did.

33. Accordingly the Devils coming out from the Man, entered into the Hogs; when the Herd ran with violence down a ſteep Place into the Lake, and were choaked.

34. The Keepers then ſeeing what was done, ran away; and being gone, told *it* both in the City and the Fields.

35. So the People came out to ſee what was done; and when they came to Jeſus, they found the Man ſitting, from whom the Devils were come out, cloathed, and being ſober, at the Feet of Jeſus; at which they were afraid.

36. Nay thoſe alſo who ſaw told them, how he in whom the Devils were was made well.

37. With that all the Multitude of the Gadarenes of the Country round about intreated him, to go away from them, becauſe they were preſſed with great Fear; and he going aboard the Ship, returned.

38. And the Man from whom the Devils were come out prayed him, to be with him; yet Jeſus ſent him away, ſaying,

39. Return to thy Houſe, and tell whatever Things God has done for thee. Accordingly he went away, proclaiming throughout the whole City, all the Things which Jeſus had done for him.

40. At the Return alſo of Jeſus, the Company received him: for they were all waiting for him.

41. When behold there came a Man whoſe Name was Jairus, and he was a Ruler of the Synagogue; and falling down at the Feet of Jeſus, he beſought him to come into his Houſe:

42. Becauſe he had an only begotten Daughter, about twelve Years old, and ſhe was dying. But at his going, the Multitude crouded him.

43. And a Woman that was with a Flux of Blood for twelve Years, who having conſumed her whole Livelihood on Phyſicians, could not be cured by any;

44. Now came near behind, and touched the Skirt of his Garment; and immediately the Flux of her Blood was ſtanched.

45. And Jeſus aſked, Who touches me? But when all denied, Peter ſaid, and thoſe with him, Maſter, the Multitude preſs thee, and throng, and doſt thou enquire, Who touches me?

46. Jeſus notwithſtanding ſaid, Somebody has touched me; for I know that Power is gone out from me.

47. The Woman then ſeeing that ſhe was not hid, came trembling, and when ſhe was fallen down to him, told him before all the People, by what Motive ſhe had touched him, and how ſhe was healed immediately.

48. Upon which he ſaid to her, Take courage, Daughter, thy Faith has made thee well; go in Peace.

49. While he was ſpeaking, Somebody comes from the Ruler of the Synagogue's, ſaying to him, Thy Daughter is dead; do not trouble the Maſter.

50. But Jeſus hearing, made him anſwer, Do not fear; only believe, and ſhe ſhall be made well.

Ver. 27. *from the City*] not *out of*, as *Grotius* and *Wall* remark, who take it to mean he was one of the City; but I rather think it was from the Tombs at the Outſide of the City.

Ver. 31. *As alſo beſought*] ſing. the very ſame as in *Mark* v. 10. and here in Ver. 41. but indeed *Beza* and the *old Lat.* have both the ſame Fault, whom our *Tranſlators* ſeem too implicitly to have followed.

Ver. 33. *a ſteep Place*] *Weſt. the ſteep* only.

Ver. 34. *being gone*] is not in a great Parcel of *Books*, and by *Mills* is of *Mat.* but as Omiſſion in general, and as it appears in Fact, is far likelier than Addition, by Overſight, why not here?

Ver. 36. *in whom the Devils were*] *added*, ſays *Mills* without any Authority at all for it, *for the ſake of Clearneſs*; but could any one not know who *he* was? And are the *inſpired Writings* to be handled thus?

Ver. 42. *But at*] How unſuitably have our *Tranſlators* here put a long Parentheſis, and not in *Mark* v.

Ver. 48. *Take courage*] *Matthew*'s, ſays *Mills*; but rather *Luke* went in his Footſteps.

Ver. 49. *the Maſter*] *Mills* ſays is *Mark*'s, Ch. viii. 35. and imagines as at Ver. 36. here ſhould be *him* for it; but why any more than there? Such Work is blaſted with ſuch Inconſiſtency.

51. In the next place when he went into the Houſe, he let none go in, excepting Peter, James and John, with the Father of the Girl, and the Mother.

52. And as they all wept, and lamented her, he ſaid, Do not weep; ſhe is not dead, but aſleep.

53. At which they derided him, knowing that ſhe was dead.

54. Nevertheleſs he put them all out, and taking hold of her Hand, called out thus, Girl, riſe up.

55. And her Spirit returned, and ſhe aroſe immediately; when he ordered there ſhould be *Something* given her to eat.

56. Whereupon her Parents were amazed; but he charged them that they ſhould tell Nobody what was done.

CHAP. IX.

AND calling together his twelve Diſciples, he gave them Power and Authority over all Devils, as likewiſe to cure Diſeaſes.

2. Whom he ſent to preach the Kingdom of God, and to heal the Sick.

3. However he ſaid to them; Take Nothing for the Road, neither Sticks, nor a Bag, nor Victuals, nor Money; nor have two Coats apiece.

4. And into whatever Houſe you enter, remain there, and go out thence.

5. And to as many as ever will not receive you; at coming out from that City, ſhake away even the Duſt from your Feet, for a Teſtimony againſt them.

6. So going out, they went through the Towns, preaching and curing every where.

7. Now Herod the Tetrarch heard all that was done by him; and doubted, becauſe it was ſaid by ſome, that John was riſen from the Dead;

8. And by ſome, that Elias appeared; and by others, that one of the old Prophets was riſen up.

9. Whereas Herod ſaid, I have beheaded John; but who is this, concerning whom I hear ſuch Things? Therefore he ſought to ſee him.

10. The Apoſtles alſo returning, told him whatever Things they had done; with that he took them, and withdrew privately into a deſart Place belonging to the City called Bethſaida.

11. Yet the Multitude knowing, followed him; and he receiving them, ſpoke to them concerning the Kingdom of God, and healed thoſe who had need of Cure.

12. At length the Day began to decline; when the twelve came, and ſaid to him, Send the Company away, that they may go hence into the Villages and Fields round about, and lodge, as alſo get Victuals; becauſe we are here in a deſart Place.

13. But he anſwered them, Do ye give them *ſome* to eat. And they ſaid, There are not with us more than five Loaves, and two Fiſhes; except we ſhould go, and buy Meat for all theſe People:

14. For they were about five thouſand Men. Next he ſaid to his Diſciples, Cauſe them to ſit down by fifties in a Company.

15. And they did ſo, making them all ſit down.

16. When he taking the five Loaves and two Fiſhes, looked up to Heaven, bleſſed them, and broke apart; then gave to the Diſciples, to ſet before the Company.

17. Who did all eat, and were filled; nay there were taken up what was over and above to them of Fragments twelve Baſkets.

18. While he was praying too alone, his Diſciples were with him; and he aſked them as follows, Who do the Multitude ſay that I am?

19. And they made anſwer, John the Baptizer; ſome, Elias; and others, that ſome old Prophet is riſen up.

20. He further enquired of them, But who do you ſay that I am? And Peter made anſwer, The Chriſt of God.

21. Nevertheleſs he charging them, ordered they ſhould tell this to Nobody;

22. Saying, that the Man muſt ſuffer many Things, and be rejected by the Elders, chief Prieſts and Scribes, as alſo be killed, and the third Day be raiſed up.

23. Beſides he ſaid to them all; If any one would come after me, let him deny himſelf, and take up his Croſs daily, and follow me.

Ver. 54. *put them all out, and*] condemned for *Mark*'s by *Mills*, *Proleg.* 417. although he ſo frequently tells how *Luke* follows *Mark*.

Ver. 1. *his twelve Diſciples*] Many have but *the twelve*, and *Mills* looked on the other to be taken from the Evangelizers, as tho' he would catch at what he could againſt the *received Reading*, and ſome have *the twelve Apoſtles*.

Ver. 3. *Sticks*] Some have *Stick*, not well conſiſtent with *Mark* vi. 8.

Ver. 10. *belonging to the City called*] *Mills* diſcharges, as not in one *Copy*, *Prol.* 417. yet among his *various Readings* has from the ſame *the Town called* (by another *Gr.* Word;) and as for the *Verſions*, he quotes them having *which is*, or what is like it.

Ver. 17. *were taken up what*] The *Gr.* having a true Concord ſing. tho' not the *Eng. was taken up twelve.*

Ver. 18. *alone*] from the Multitude, as *Mark* iv. 10. at his private Devotion.

Ver. 23. *come*] *elthein* in the 2 Aoriſt, which notwithſtanding *Mills* quotes *Origen* to be of *Mat.* xvi. 24. *Pr.*

24. For

24. For whoever would ſave his Life, will loſe it; and whoever ſhall loſe his Life for my ſake, he will ſave it.

25. For what Profit will it be to a Man, when he has gained the whole World, but loſt himſelf, or is ruined?

26. For whoever ſhall be aſhamed of me and my Words, of him the Man will be aſhamed, when he comes in his Glory, and the Father's, and the holy Angels.

27. But I tell you truly, There are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Kingdom of God.

28. About eight Days alſo after theſe Sayings, he taking Peter, and John, with James, went up on a Mountain to pray.

29. Where in his praying, was another Appearance of his Face, and his Cloathing was gliſtering white.

30. Moreover behold two Men talked with him, who were Moſes and Elias;

31. That appearing in Glory, ſpoke of his Deceaſe, which he was about to fulfil at Jeruſalem.

32. But Peter and thoſe with him were heavy with Sleep; however awaking, they ſaw his Glory, and two Men ſtanding with him.

33. And at their parting from him, Peter ſaid to Jeſus, Maſter, it is well that we ſhould be here; and let us make three Tabernacles, one for thee, one for Moſes, and one for Elias: not knowing what he ſaid.

34. Now as he ſpoke, there was a Cloud, and it overſhadowed them; but they were afraid at their entering into it.

35. And there was a Voice out of the Cloud ſaid, This is my beloved Son; hear him.

36. And when the Voice was done, Jeſus only was found; and they held their peace, and declared Nothing of the Things which they ſaw to any one in thoſe Days.

37. Next on the Day following, as they came down from the Mountain, much Company met him.

38. And behold a Man from the Company cried out loud, ſaying; Maſter, I pray thee, look upon my Son, becauſe he is my only begotten one.

39. And lo a Spirit takes him, and he cries out of a ſudden, ſince it tears him with Foaming, and hardly departs from him bruiſing him.

40. So I prayed thy Diſciples, that they would expel him, and they could not.

41. But Jeſus made anſwer, O unbelieving and perverſe Generation, how long ſhall I be with you, and bear with you? Bring thy Son along hither.

42. However while he was coming near, the Devil tore him, and mangled; but Jeſus rebuked the unclean Spirit, and healed the Lad, whom he delivered to his Father.

43. Hereupon they were all ſurprized at the Majeſty of God. And they all wondering at all the Things which Jeſus did, he ſaid to his Diſciples,

44. Do ye lay up theſe Words in your Ears: for the Man is about to be delivered up into the Power of Men.

45. Yet they did not underſtand this Saying, and it was concealed from them, that they might not be ſenſible of it; and they were afraid to aſk him concerning the ſame.

46. Afterwards a Reaſoning entered into them, who it was ſhould be the greateſt of them.

47. And Jeſus knowing the Reaſoning of their Heart, took hold of a little Child, and ſet him by him;

48. And ſaid to them, Whoever ſhall receive this little Child in my Name, receives me; and whoever ſhall receive me, receives him who ſent me: for he that is the leaſt among you all, will be great.

49. But John made anſwer, Maſter, we ſaw Somebody expelling Devils in thy Name; and we forbade him, becauſe he did not follow with us.

50. And Jeſus ſaid to him, Do not forbid; for he that is not againſt us, is for us.

51. At laſt when the Days for him to be taken up were fulfilled, he fixed his Face to go to Jeruſalem.

52. And ſent Meſſengers before himſelf; who going, entered into a Village of the Samaritans, for them to make ready for him.

53. Whereas they did not receive him, becauſe his Face was to go to Jeruſalem.

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679. I ſhould chooſe to think *Luke* followed him, and that it was altered to *erchesthai* to be more ſuitably as imagined in the preſent Tenſe, as ſome *Copies* have it.

Ib. *daily*] many *Copies* are without, and *Mills* againſt it, *Prol.* 676, 1363. tho' *Grotius* for it; I incline to the former, for though it is notable, it might more likely be added, and as being in 1 *Cor.* xv. 31. and unlikely to be omitted, whereas the *Vulg.* having it would promote it, tho' that had it not at firſt.

Ver. 28. *eight*] The two Days on which the Things were, being added to the ſix whole ones of *Mat.* and *Mark* between.

Ver. 36. *when the Voice was*] ſhewing it ſpoken of *Jeſus*, not of *Moſes* nor *Elias*; and agreeable, as it muſt be, to the Beginning of Ver. 33. as likewiſe to the *Gr.* which is, *in the being of the Voice:* ſo that the *Vulg.* and *Eraſ.* have *dum, while*; *Caſt. Interea dum, In the mean time while*; and a late *Eng. Tranſ. before the ſound was gone.*

Ver. 42. *tore*] as in Ch. v. 37. *Mat.* vii. 6. *Mark* ix. 18. not *threw down.*

Ver. 44. *lay up theſe Words in your Ears*] that is, *remember you have heard them.*

Ver. 48. *will be*] *Vulg. Lat. &c. is*, which *Mills* allows to be a Miſtake among a few others.

54. Which his Diſciples James and John ſeeing, they ſaid, Lord, wilt thou have us ſpeak for Fire to come down from Heaven, and conſume them, even as Elias did?

55. But he turning about, rebuked them, and ſaid, You know not what Spirit you are of.

56. For the Man is not come to deſtroy, but to ſave Men's Lives. Then they went to another Village.

57. As they were going, Somebody alſo ſaid to him, I will follow thee whither ſoever thou goeſt, Lord.

58. To whom Jeſus ſaid, The Foxes have Holes, and the Fowls of the Air Neſts, but the Man has not where he may lay down the Head.

59. He alſo ſaid to another, Follow me; whereas he anſwered, Lord, permit me firſt that I may go away to bury my Father.

60. But Jeſus replied to him, Leave the Dead to bury their own Dead; and do thou go away, and declare the Kingdom of God.

61. And another likewiſe ſaid, I will follow thee, Lord; but permit me firſt to take leave of thoſe at my Houſe.

62. Upon which Jeſus ſaid to him, None who puts his Hand upon the Plough, and looks backward, is fit for the Kingdom of God.

CHAP. X.

AND after theſe Things the Lord alſo pointed out ſeventy others, and ſent them two together before himſelf, into every City and Place whither he was about to go.

2. So he ſaid to them: The Harveſt indeed is great, but the Workmen few; pray therefore to the Maſter of it, that he would ſend forth Workmen into his Harveſt.

3. Go; behold I ſend you like Lambs into the midſt of Wolves.

4. Do not carry a Purſe, nor Bag, nor Shoes; and ſalute none by the Way.

5. Beſides into whatever Houſe you enter, firſt ſay, Let there be Peace to this Houſe.

6. And if indeed the Son of Peace be there, your Peace ſhall reſt upon it; but if otherwiſe, it ſhall turn back upon you.

7. Nay in that Houſe remain, eating and drinking the Things with them: for the Workman is deſerving of his Wages. Do not depart from Houſe to Houſe.

8. And into whatever City alſo you enter, and they receive you, eat the Things ſet before you.

9. As likewiſe cure the Sick in it, and ſay to them, The Kingdom of God is come near you.

10. But into whatever City you enter, and they do not receive you; come forth into the Streets of it, and declare,

11. Even the Duſt that ſticks to us from your City, we wipe off to you; nevertheleſs know this, that the Kingdom of God has come near you.

12. Yet I ſay to you, that it will be more tolerable for Sodom on that Day, than for that City.

13. Wo is to thee, Chorazin, wo is to thee, Bethſaida; ſince if the powerful Things done in you, had been done in Tyre and Sidon, they would have repented of old, ſitting in Sackcloth and Aſhes.

14. But it will be more tolerable for Tyre and Sidon, in the Judgment, than for you.

15. And thou, Capernaum, exalted as thou art to Heaven, will be caſt down to Hell.

16. He who hears you, does me; and he that rejects you, does me; nay he that rejects me, does him who ſent me.

17. At length the Seventy returned with Joy, ſaying, Lord, even the Devils are ſubject to us through thy Name.

18. Whereupon he ſaid to them; I ſaw Satan as Lightning fall from Heaven.

Ver. 54. *ſpeak for Fire*] In *Rider*'s preſent *Propoſals* for his *Chriſtian's Family Bible*, he inſiſts that in 2 *Kings* i. ſhould be rendered *Fire will come down*; but this may ſhew it to be otherwiſe, eſpecially with *Chriſt*'s not taking it ſo, as he apparently did not here in Ver. 56. by his making a Diſtinction between his own Work and that particular one of the Prophet; ſee likewiſe the Power of the two Witneſſes, *Rev.* xi. 5, 6.

Ib. *even as Elias did*] It did not diſcourage me from vindicating the *Scripture*, either to find that *Mills* was turned againſt owning this, or that *Kuſter* ſo gladly embraced his latter Opinion: for what is the Authority of a Couple of ſtragling *Copies*, and three looſe *Verſions* only, when oppoſed to all the reſt? But there is the *vulg. Lat.* for one, which *Mills* manifeſtly preferred above the *preſent received Original*; and what do the *Popiſh Writers* more? His Query, *What ſenſible Perſon would have blotted out ſuch notable Words?* may be anſwered by another, *How would Luke then have been ſenſible in omitting them?* And he who did it might not be very *ſanus, ſound*, rather than one of the moſt elegant inſpired Penmen.

Ver. 60. *Jeſus*] *Mills*, as if to ſwell his Catalogue of Diſcoveries, refers this to *Mat. Prol.* 419. for lo a very bad *Copy*, *Prol.* 1492. and an uncertain *Tranſ.* are without it.

Ver. 61. *to take leave of thoſe at my Houſe*] which is what, and all that the *Gr.* has. The beſt I can make of the *vulg. Reading* is, that the *Tranſlator* firſt turned it *at home*, and then mended it by *at my houſe*, without croſſing out the other; whereby both were printed, and ſo have continued.

Ver. 1. *ſeventy*] Very few, but the *Vulg.* for one, have *ſeventy two*, from Tradition, ſays *Mills*; rather firſt from Imagination, of ſix to each Tribe or Apoſtle.

Ver. 11. *near*] Some have not *to you*, which *Mills* therefore pronounces crept from Ver. 9. *Prol.* 419. but his Credit in this Reſpect is almoſt gone with me.

19. Behold

19. Behold I give you Authority to tread upon Serpents and Scorpions, and over all the Power of the Enemy; nay not any Thing ſhall at all do you injury.

20. Nevertheleſs do not rejoice at this, that the Spirits are ſubject to you; but rather rejoice, that your Names are written in Heaven.

21. At that Hour Jeſus was joyful in Spirit, and ſaid; I make acknowledgment to thee, Father, Lord of Heaven and Earth, ſince thou haſt hid theſe Things from the wiſe and underſtanding ones, and revealed them to little Children: yes, O Father; becauſe there has thus been good Will before thee.

22. All Things are delivered to me by my Father: and none knows who the Son is, excepting the Father; and who the Father is, excepting the Son, and he to whom the Son is minded to reveal *him*.

23. And turning to the Diſciples, he ſaid privately; The Eyes are bleſſed that ſee the Things which you ſee.

24. For I tell you, that many Prophets and Kings would have beheld the Things which you ſee, and did not; and heard the Things which you hear, and did not.

25. And behold ſome Expounder of the Law ſtood up, trying him in this manner, Maſter, what ſhall I do to inherit everlaſting Life?

26. Upon this he ſaid to him, What is written in the Law? How doſt thou read?

27. To which he made anſwer, Thou ſhalt love the Lord thy God with thy whole Heart, with thy whole Soul, with thy whole Might, and thy whole Mind; and thy Neighbour as thy ſelf.

28. And he ſaid to him, Thou haſt anſwered rightly; do this, and thou wilt live.

29. But he being willing to juſtify himſelf, interrogated Jeſus, And who is my Neighbour?

30. Which Jeſus taking up, ſaid; Some Man went down from Jeruſalem to Jericho, and fell among Robbers; who even ſtripping him, and laying on Blows, went away, and left him being half dead.

31. When as it fell out ſome Prieſt went down that Way, and ſeeing him, paſſed oppoſite.

32. And in like Manner alſo a Levite who was at the Place, coming and ſeeing, paſſed oppoſite.

33. But ſome Samaritan who travelled, came by him; and ſeeing him, was moved with Affection.

34. So that going thither, he bound up his Wounds, pouring in Oil and Wine; then ſetting him on his own Beaſt, he brought him to an Inn, and took care of him.

35. And on the next Day when he went away, pulling out two Pence, he gave to the Landlord, and ſaid to him, Take care of him, and whatſoever thou ſpendeſt more, I will pay thee at my coming back.

36. Which therefore of theſe three, does it ſeem to thee, was Neighbour to him that fell in with the Robbers?

37. To this he anſwered, He who uſed Mercy with him. Jeſus therefore ſaid to him, Go, and do thou in like Manner.

38. Now in their going, he entered into ſome Village; where a certain Woman named Martha received him into her Houſe.

39. And ſhe had a Siſter called Mary, who alſo ſitting by the Feet of Jeſus, heard his Word.

40. But Martha was buſy about much Service, ſo that coming thither, ſhe ſaid, Lord, haſt thou no Care that my Siſter has left me to ſerve alone? Bid her therefore that ſhe ſhould aſſiſt me.

41. On the contrary Jeſus made anſwer to her; Martha, Martha, thou art careful, and troubled about many Things;

42. Whereas there is Need of one: now Mary has choſen the good Part, which will not be taken away from her.

Ver. 20. *rather*] Such Abundance are without it, that one can ſcarce pretend it is genuine.

Ver. 22. *Mills* begins with, *And turning to the Diſciples, he ſaid*, from *old Manuſcripts*, tho' in his *Prolegomena*, as *Kuſter* obſerves, he ſuppoſes it introduced from the next Ver. *Wetſten* joins it to Ver. 21.

Ib. *knows*] How much better would our Language have ſuited the *Marcionites*, to turn it from the preſent Time into *knew*, than as they did from γινώσκει to ἔγνω· but now another Way is taken, to expound or merely aſſert it away.

Ver. 25. *everlaſting*] *Marcion blotted out*, ſays *Mills*, as he ſhews from *Tertullian*; yet afterwards *Mills* changed his Mind, and pretends it crept in from ſome other Place, *Prol.* 291, 1511. Surely he muſt have entertained a mean Opinion of the *received Reading*, and have a ſtrange Belief (*nec dubito, nor do I doubt*) to reject this Word, only becauſe a Heretick and Corrupter of the *Scripture* (whom he himſelf reckons ſuch) did.

Ver. 30. *taking up*] more ſuitable to the *Gr.* and that in *Acts* i. 9. than *anſwering*; ſee alſo *Beza*'s *Annot.*

Ver. 31. *it fell out*] as *Hammond* ſays *the rendring will moſt exactly be.* And *Weſley* ſays, 'The common Tranſ-'lation is, *By chance.* Which is full of groſs Impro-'prieties.'

CHAP. XI.

AND at his praying in ſome Place, as he ceaſed, one of his Diſciples ſaid to him, Lord, teach us to pray, according as John alſo taught his Diſciples.

2. Upon this he ſaid to them: When you pray, ſay; Our Father, who art in Heaven, ſacredly reverenced be thy Name; let thy Kingdom come; may thy Will be done, even on the Earth according as in Heaven;

3. Do thou give us our daily Bread according to the Day;

4. And forgive us our Sins, for we our ſelves alſo *forgive every one who treſpaſſes* againſt us; and do not bring us into Trial, but deliver us from Wickedneſs.

5. He further ſaid to them: Which of you ſhall have a Friend, to whom he ſhall go at Midnight, and ſay to him, Friend, lend me three Loaves;

6. Since a Friend of mine is come to me from a Journey, and I have Nothing which I can put before him:

7. To which he from within will make anſwer, Do not give me Trouble: the Door is now ſhut, and my little Children are with me in Bed; I cannot riſe to give thee?

8. I ſay to you, If he even will not riſe and give him, by reaſon that he is his Friend; yet by reaſon of his Importunity, he will get up, and give him as many as he has need of.

9. I alſo ſay to you; Aſk, and there will be given you; ſeek, and you will find; knock, and there will be opened to you.

10. For every one who aſks, receives; and he that ſeeks, does find; and to him who knocks, there will be opened.

11. And what Father of you, that a Son ſhall aſk for Bread, will give him a Stone? And if for a Fiſh, will he give him inſtead of it a Serpent?

12. Or even if he aſk for an Egg, will he give him a Scorpion?

13. If therefore you being wicked, know how to give good Gifts to your Children; how much more will the Father who is from Heaven, give the Holy Spirit to thoſe that aſk of him!

14. And he expelled a Devil, that was dumb; but when the Devil was come out, the dumb Man ſpoke; at which the Multitude wondered.

15. Yet ſome of them ſaid, He expels Devils by Beelzebul the Prince of them.

16. Whereas others tempting, aſked of him for a Sign from Heaven.

17. But he perceiving their Imaginations, ſaid to them: Every Kingdom divided aſunder againſt it ſelf, is made deſolate; and one Houſe againſt another, falls.

18. So if Satan alſo be divided againſt himſelf, how will his Kingdom ſtand? becauſe you ſay, that by Beelzebul I expel Devils.

19. Nay if I by Beelzebul expel Devils, by whom do your Children expel *them?* For this reaſon they will be your Judges.

20. But if I by the Finger of God expel Devils, then the Kingdom of God is come to you.

21. When a ſtrong Man armed keeps his own Hall, the Things which he has are in Peace.

22. However a ſtronger than he coming upon *him* after, overcomes him, takes his whole Armour in which he truſted, and diſtributes his Spoils.

23. He who is not with me, is againſt me; and he that does not gather with me, diſperſes.

Ver. 2. Why two Verſes in *Mat.* are but one here, may be aſcribed to Careleſſneſs, as likewiſe the Continuance of it; ſince Authority has not thought them worth mending.

Ib. *Our—who art in Heaven*] This too according to *Mills* crept in, though he found but one *Copy* without it.

Ib. *let thy Kingdom come*] By *Tertullian*, who flouriſhed in the latter End of the 2d Century, we learn that *Marcion* in the former Part of it had a *Copy*, which *Mills* commends in other Things, as had alſo *Gregor. Nyſſen.* in the 4th Cent. wherein there was for this, *let thy Holy Spirit come upon us, and bleſs us:* which might be, as this *Prayer* beſides is not the ſame with that in *Mat.* nor delivered at the ſame Time; and that Sentence might be an Expoſition of the other in *Mat.* which is obſcure of it ſelf; nor is this the moſt that may be ſaid for it, ſince Ver. 13. here, and which is not in *Mat.* ſeems to refer to ſuch a Petition, as *Mat.* vi. 14. does to another. Moreover the great Occaſion of altering the Text, being to make it as in ſome other Place; that might alſo be the Caſe here: and on the other hand, if this had been originally the ſame as in *Mat.* one would ſcarce have been changed without the other.

Ib. *may thy Will &c.*] This to the End of the Ver. if *Origen* and *Auguſtine* may be credited, beſides the Omiſſion of two or three *Copies*, does not belong to *Luke*; but ſee *Whit. Examen.*

Ver. 7. *To which he will*] Whereby it is good Senſe, with the Note of Interrogation at laſt.

Ver. 13. *the Holy Spirit*] *The chiefeſt thing*, ſays the *Gen. Note, that wee can deſire of God, is his holy Spirit.*

Ib. *Holy*] *Mills* reciting ſix or ſeven *Gr. Copies*, with two *Verſions*, and *Eraſmus* aſſenting, that have it *Good*, fairly and clearly, as his Practice is; *Whitby* falls on him very unfairly, in his *Examen*, Lib. 2. C. 1. nay with glaring Falſehood, that all the *Gr. Copies* agree in *Holy*, when he had mentioned four from *Mills* which did not; and that all the *oriental Verſions* render it ſo, when he ſaw the *Armenian* did not, nor the *Ethiopick* as he ſays they do, and again Cap. ii. that all the *Verſions* are repugnant to *Good*. This *good* undoubtedly came from that before, to make the comparative Clauſes more alike.

Ib. *aſk of him*] For *aſk him* in the *com. Verſ.* may be *the Holy Spirit*, and is doubtful which.

Ver. 21. *Hall*] Thoſe that have *Palaces*, do not uſe to keep them themſelves.

24. When

24. When the unclean Spirit is gone forth from a Man, he goes through dry Places, ſeeking Refreſhment; and upon not finding, he ſays, I will return into my Houſe, whence I came forth;

25. And coming, he finds *it* ſwept, and adorned.

26. Then goes he, and takes ſeven other Spirits, more wicked than himſelf, and they entering in, dwell there; ſo that the laſt Things of that Man become worſe than the firſt.

27. Now on his ſpeaking theſe Things, ſome Woman of the Company with an exalted Voice, ſaid to him, Bleſſed is the Womb that did bear thee up, and the Breaſts which thou didſt ſuck.

28. But he pronounced, Nay indeed bleſſed are thoſe who hear the Word of God, and keep it.

29. At length the Multitude being got together, he began to ſay: This is a wicked Generation; it ſeeks for a Sign, and none will be given to it, excepting that of the Prophet Jonas.

30. For as Jonas became a Sign to the Ninevites, ſo will the Man alſo be to this Generation.

31. The Queen of the South will riſe up in Judgment with the Men of this Generation, and condemn them; becauſe ſhe came from the Ends of the Earth to hear the Wiſdom of Solomon, and behold one above Solomon is here.

32. The Men of Nineveh will ariſe in Judgment with this Generation, and condemn it; becauſe they repented at the Preaching of Jonas, and behold one above Jonas is here.

33. And none lighting a Candle, puts in Secret, or under a Buſhel; but on a Candleſtick, that they who go in may ſee the Brightneſs.

34. The Eye is the Lamp of the Body; when thy Eye therefore ſees diſtinctly, even thy whole Body is light; whereas after it is bad, even thy Body is dark.

35. Watch therefore, that the Light in thee may not be Darkneſs.

36. And if thy whole Body be light, not having any Part dark, the whole will be as light as when a Lamp enlightens thee with the Glittering.

37. Beſides at his ſpeaking, ſome Phariſee intreated him, that he would dine with him; ſo he went in, and ſate down.

38. This the Phariſee ſeeing, wondered that he was not firſt waſhed before Dinner.

39. The Lord notwithſtanding ſaid to him: Now ye Phariſees cleanſe what is without the Cup and Plate; but what is within you is full of Pillage and Wickedneſs.

40. Fooliſh ones, did not he who made what is without, make alſo what is within?

41. Nevertheleſs give Alms of the Things poſſeſſed; and behold all Things are clean to you.

42. But wo is to you Phariſees; becauſe ye give tithe of Mint, Rue and every Herb, and paſs by Judgment, and the Love of God: ye ought to do theſe, though not to leave them.

43. Wo is to you Phariſees; becauſe ye love the firſt Seats in the Synagogues, and Salutations in the Markets.

44. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye are as Sepulchres that do not appear, which the Men who walk over know not of.

45. But one of the Expounders of the Law made anſwer to him, Maſter, in ſaying theſe Things thou alſo abuſeſt us.

46. Whereupon he ſaid: And to you Expounders of the Law is Wo; becauſe ye load Men with Loads grievous to be born, and ye your ſelves do not touch the Loads with your own Fingers.

Ver. 29. *the Prophet*] we need not doubt, ſays *Mills*, is of *Mat. Prol.* 1404. when only a few very exceptionable *Books* are without it.

Ver. 36. *And*] A 2d *therefore*, as in *com. Tranſ.* as I have elſewhere remarked of *for*, when it is to be referred back to the ſame Matter as the 1ſt, as this is to Ver. 34. is after the Manner of our Language, in which a cloſe Connection is regarded, more clear and proper to be turned into *and*, whereby there is a joining alſo to that immediately before. Whereas *Doddridge*'s Propoſal to change the Meanings of ουν *therefore* and γαρ *for* (by which latter he renders the former here) is the Way to Uncertainty, and may be to hurtful Miſinterpretation, which Expoſitors ſhould endeavour to guard from. Nay, they are ſo oppoſite, that it has the very Look of Abſurdity.

Ver. 38. *ſeeing, wondered that*] three or four have, *reaſoning in himſelf began to ſay, Why*; and *Mills* approves of it, *Prol.* 240, 291, 420. which may be enough to mention, among ſo many Criticiſms of his remarked beſides.

Ver. 41. *the Things poſſeſſed*] The *Vulg.* having *quod ſupereſt, what is over and above* or *remains*, *Nary* in his *Pref.* would juſtify it under the Ambiguity of the *Latin*, as if it might mean like our *Engliſh*; which is intolerable Sophiſm: nay to help out his Popiſh adopted *Tranſ.* he affirms, *The* Latin *being taken from the* Greek, *and the* Greek *from the* Hebrew, *it is certain the* Latin *Sentences, &c. can have no other literal Senſe than that which the* Hebrew *has*; but this tho' audaciouſly falſe, is making the *Original* the full Teſt of Scripture Verity.

Ver. 44. *Scribes, and Phariſees, Hypocrites*] a few *Books* (and then ſome Criticks would quite) diſmiſs.

Ver. 45. *us*] They being ſuch as are deſcribed, and alſo comprehended in *Scribes*; which is for, not againſt, the Genuineneſs of that in the preceding Verſe.

47. Wo

47. Wo is to you; becauſe ye build up the Sepulchres of the Prophets, but your Forefathers killed them.

48. Surely ye teſtify, and conſent to the Deeds of your Forefathers; that they indeed killed them, but ye build up their Sepulchres.

49. For this reaſon alſo the Wiſdom of God ſaid; I will ſend them Prophets, and Apoſtles; ſome of whom ye will kill, and perſecute:

50. That there may be required from this Generation, the Blood of all the Prophets ſhed from the founding of the World;

51. From the Blood of Abel, to that of Zacharias, who periſhed between the Altar and the Houſe: yes I tell you, it will be required from this Generation.

52. Wo is to you Expounders of the Law; becauſe ye have taken away the Key of Knowledge: ye your ſelves neither go in, and thoſe who were going in ye have hindered.

53. But when he ſpoke theſe Things to them, the Scribes and Phariſees began vehemently to urge, and to make him ſpeak about many Things;

54. Lying in wait for him, and endeavouring to catch Something out of his Mouth, that they might accuſe him.

CHAP. XII.

AMONG which ten thouſands of Company being gathered together, ſo that they trod on one another, he began to ſay to his Diſciples firſt: Take heed to your ſelves of the Leaven of the Phariſees, which is Hypocriſy.

2. As there is Nothing covered up, which will not be revealed; and hid, which will not be known.

3. For which cauſe whatever you have ſpoken in the Darkneſs, will be heard in the Light; and what you have talked to the Ear in the Cloſets, will be proclaimed on the Houſe-tops.

4. And I ſay to you my Friends; Be not afraid of them that kill the Body, and after theſe Things have not any Thing to do over and above.

5. But I will ſhew you whom you ſhall fear; Let it be him that has Authority, after he has killed, to caſt into Hell; yes I ſay to you, fear him.

6. Are not five Sparrows ſold for two Halfpence, not one of which is forgot before God?

7. Whereas even the Hairs of your Head have been all numbered. Therefore do not fear; you excel many Sparrows.

8. I further ſay to you; Every one whoever makes confeſſion of me before Men, the Man will alſo make confeſſion of him before the Angels of God.

9. But he that denies me in the preſence of Men, will be quite denied in the preſence of God's Angels.

10. And every one who ſhall ſay a Word in oppoſition to the Man, it will be forgiven him; but he that blaſphemes againſt the Holy Spirit will not be forgiven.

11. However when they carry you to the Synagogues, Principalities and Powers, be not careful how or with what you ſhall make defence, or what you ſhall ſay;

12. Since the Holy Spirit will teach you in that Hour, the Things which you ſhould ſay.

13. And one of the Company requeſted him, Maſter, ſpeak to my Brother to divide the Inheritance with me.

14. To whom he ſaid, Man, who made me a Judge or a Divider over you?

15. He alſo ſaid to them, See, and take heed of Covetouſneſs; becauſe to any one his Life is not in the abounding of the Things which he has.

16. Moreover he ſpoke a Similitude to them as follows: The Ground of ſome rich Man did bear well.

17. And he reaſoned thus in himſelf, What ſhall I do, becauſe I have not where I may gather together my Fruits?

18. This, added he, will I do: I will pull down my Barns, and build up bigger; and there will I gather together all my Product and my good Things.

Ver. 49. *the Wiſdom of God*] *Chriſt* ſo termed by *Luke*, as 1 *Cor.* i. 24.

Ib. *ſaid*] as in *Mat.* xxiii. 34, 35, 36. and ſo theſe three Verſes added by *Luke*, being what *Chriſt* ſaid at another Time.

Ver. 51. *Houſe*] not *temple* as *Mat.* xxiii. 35.

Ver. 53. *urge*] *faſten upon* him, by *Weſley*, and much farther from the *Original*.

Ib. *make him ſpeak*] in Imitation of the *Heb.* Conjug. *Hiphil*, as *Hammond* ſhews on *Mark* xiv. 54.

Ver. 1. *firſt—to your ſelves*] *Mills* was ſo fond of the *Vulg.* that he would throw theſe out; but he ſhould not be ſo free with his *aliunde*, when he cannot ſo much as gueſs from whence his rejected Words are inſerted.

Ver. 14. *or a Divider*] *Marcion* or ſome other pruning away this from the *Scripture*, has notwithſtanding the Approbation of *Mills*, *Prol.* 292.

Ver. 15. *Covetouſneſs*] Divers *MS. Copies* and ſome *Tranſlations* having *all* to it, though της the Article might ſuffer the Change into πασης by Overſight, I ſuppoſe it rather deſignedly, to mend the *Scripture*; which was a Trade formerly on the *Books* of the *New Teſt.* lately on thoſe of the *Old*.

Ver. 17. *gather together*] *Weſt. ſtow.*

Ver. 18. *and my good Things*] Theſe Words being not in two *Copies* and one *Author*, *Mills* declares, but only from Imagination, were firſt written at the Marg. from the next Ver. and at length crept into the Context. How much has he injured his valuable Labours by his Notions at laſt! and *Whitby*'s *Exam.* may be ſeen.

Ib. *good Things*] which his Ground ſhould yield.

19. And

19. And to my Soul will ſay, Soul, thou haſt many good Things laid up for many Years; be refreſhed, eat, drink, be merry.

20. But God ſaid to him, O fooliſh one, this Night thy Soul will be demanded from thee; and who will have the Things which thou haſt prepared?

21. Thus is he that treaſures up for himſelf, and is not rich to God.

22. Beſides he ſaid to his Diſciples: For this reaſon I ſay to you; Be not careful for your Life, what you ſhall eat; nor for the Body, what you ſhall wear.

23. The Life it ſelf is more than the Food, and the Body than the Apparel.

24. Obſerve the Ravens; ſince they do not ſow, nor reap; have neither Storehouſe, nor Barn; but God feeds them: how much more excellent are you than Fowls:

25. Nay which of you being careful, can add one Cubit to his Stature?

26. If you are therefore not capable of the leaſt Thing, why are you careful about the reſt?

27. Obſerve how the Lillies grow; they do not labour, nor ſpin: yet I tell you, Solomon in all his Glory was not cloathed like one of theſe.

28. Now if God thus array the Herbage in the Field, that exiſts to Day, and to Morrow is thrown into the Oven, how much more will *he* you, ye of little Faith?

29. So do not you ſeek what you ſhall eat, or what you ſhall drink; and get not up in Imagination.

30. Though all theſe Things the Gentiles of the World ſeek for; nay your Father knows, that you have need of theſe:

31. Nevertheleſs ſeek the Kingdom of God; and they will all be added to you.

32. Do not fear, little Flock; ſince your Father is pleaſed to give you the Kingdom.

33. Sell the Things which you have, and give Alms: make for your ſelves Purſes that become not old, a Treaſure in Heaven that does not fail; where a Thief comes not near, nor Moth deſtroys.

34. For at the Place where your Treaſure is, your Heart alſo will be.

35. Let your Loins be girded about, and the Lamps burning;

36. And be you like Men who look for their own Maſter, when he will return from the Marriage; that he coming, and knocking, they may preſently open to him.

37. Thoſe Servants will be bleſt, whom the Lord when he comes ſhall find watching: I ſay to you certainly, that he will gird himſelf about, and make them ſit down; and paſſing along, will miniſter to them.

38. And if he comes in the ſecond Watch, or does in the third, and finds *them* ſo, thoſe Servants will be bleſſed.

39. But this know, that if a Houſholder had known in what Hour the Thief would come, he would have watched, and not permitted his Houſe to be broke through.

40. And be you therefore ready; ſince the Man comes in an Hour which you do not think.

41. Whereupon Peter ſaid to him, Lord, doſt thou ſpeak this Similitude to us, or even to all?

42. At which the Lord ſaid: Who then is a faithful and wiſe Steward, whom the Lord will ſet over his Family, to give their Allowance of Food in Seaſon?

43. That Servant will be bleſt, whom his Lord when he comes ſhall find doing ſo.

44. Truly I tell you, that he will ſet him over all the Things he has.

45. But if that evil Servant ſays in his Heart, My Lord delays to come; and begins to beat the Servant-men and Maids, nay to eat and drink, and be drunk:

46. The Lord of that Servant will come in a Day that he does not expect, and in an Hour that he does not know of; and will cut him aſunder, and put his Part with Unbelievers.

47. That Servant too who knows his own Lord's Will, and does not get ready, nor does according to his Will, ſhall be beat with many *Stripes*.

48. Whereas he that does not know, and does Things deſerving of Stripes, ſhall be

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Ver. 21. Several *Codices* have at the End; *Having ſaid theſe Things, he cried out, He that has Ears to hear, let him hear*; but ſuſpiciouſly from Chap. viii. 8.

Ver. 23. *The Life it ſelf is more than the Food*] *God who has given you your Life, will not fail to give you thoſe leſſer things that are neceſſary to it, Wall's Crit. Note*; ſee alſo at *Mat.* vi. 25.

Ver. 24. *Fowls*] but *they* inſtead of it, as *Mills* would, with ſcarce any *Reading* for it, thoſe of *Veleſius* being uncertain. The *Explanation*, which he ſays it is, is none, or ridiculous; what to tell *Ravens* are *Fowls!*

Ver. 25. *one Cubit to his Stature*] by *Weſt. the leaſt meaſure to his age*, yet owning *one Cubit* is in the *Original*; and Means may be of uſe for lengthening Age, more than Stature.

Ver. 29. *get up*] according to the *Gr.* but *to be doubtful*, which it does not appear the *Gr.* ſignifies, though *Beza* labours for it, is rather *to be caſt down.*

Ver. 31. *all*] ſome *Copies* are void of, but I would not have it therefore counted ſpurious with *Mills.*

Ver. 37. *and make &c.*] This latter Part of the Verſe may be found repeated in the next with *Mills.*

Ver. 38. For *ſecond Watch, or does in the third*, *Marcion* had, as in an old *Copy* or two ſtill, *evening Watch*, with the well liking of *Mills.*

Ver. 40. *therefore*] not in the *Vulg.* and therefore ſhould not, we may expect, in the Opinion of *Mills*; and his Pretence, that it was put into ours for the ſake of Connexion, is a poor one, that being made by *And.*

beat with few. Nay every one to whom much is given, there will be much required of him; and him whom Men have committed much to, they will aſk for the more.

49. I am come to put Fire on the Earth; and what would I have, if it be already kindled up?

50. But I have a Baptiſm to be baptized with; and how am I preſſed, until it is accompliſhed?

51. Do ye think, that I am come to give Peace on the Earth? No, I ſay to you, but Diviſion.

52. For henceforth there will be five in one Houſe divided, three againſt two, and two againſt three.

53. A Father will be divided againſt the Son, and the Son againſt him; a Mother againſt the Daughter, and the Daughter againſt her; a Mother-in-law againſt her Daughter-in-law, and ſhe againſt her Mother-in-law.

54. And he alſo ſaid to the Multitude; When you ſee a Cloud riſe from the Weſt, preſently you ſay, There comes a Shower; and it is ſo.

55. And when the ſouth Wind is blowing, you ſay, that it will be hot; and it is.

56. You Hypocrites, ſee how to find out by the Face of the Earth and the Heaven; but how do you not find out by this Time?

57. And why do not you alſo of your ſelves judge what is righteous?

58. For as thou goeſt with thy Adverſary to the Ruler, give a Fee in the Way to be delivered from him; leſt at any time he ſhould hale thee away to the Judge, and this deliver thee to the Conſtable, ſo that the latter ſhould throw thee into Priſon.

59. I tell thee, Thou wilt not at all come out thence, until thou payeſt even the laſt Mite.

CHAP. XIII.

AND ſome were preſent at that Time who told him concerning the Galileans, whoſe Blood Pilate mixed with their Sacrifices.

2. To whom Jeſus made anſwer; Do ye think, that theſe Galileans were Sinners above all the Galileans, becauſe they ſuffered ſuch Things?

3. No, I ſay to you; but except ye repent, ye will all in like Manner periſh.

4. Or thoſe eighteen on whom the Tower at Siloam fell, and killed them; do ye think, that they were Treſpaſſers above all Men who dwelt at Jeruſalem?

5. No, I ſay to you; but except ye repent, ye will all likewiſe periſh.

6. He further related this Similitude; Somebody had a Fig-tree planted in his Vineyard, and came ſeeking for Fruit on it, but found none.

7. Upon this he ſaid to the Workman of the Vineyard, Behold three Years I come, ſeeking for Fruit on this Fig-tree, and find none; cut it down, why ſhould it even make the Ground void?

8. But he made anſwer to him; Lord, let it alone alſo this Year, until I ſhall dig about it, and put Dung.

9. And if indeed it will yield Fruit, *let it*; but if not, thou mayeſt cut it down hereafter.

10. Now he was teaching in one of the Synagogues, on the Sabbath.

11. And lo there was a Woman had a Spirit of Weakneſs eighteen Years; ſo that ſhe was bowed together, and could not ſtand upright by any means.

12. Whom Jeſus ſeeing, ſpoke to, and ſaid to her, Woman, thou art releaſed from thy Weakneſs.

13. He alſo put Hands on her, and ſhe was immediately made ſtraight, and glorified God.

14. Yet the Ruler of the Synagogue, enraged that Jeſus cured on the Sabbath, ſaid thus to the Company, There are ſix Days in which it is fit to work; in them therefore come, and be cured, and not on the Sabbath Day.

Ver. 56. *ſee how to find out by*] Our *Tranſlators* have rendered two different Verbs by *diſcern*, and left out another.

Ib. *find out*] not the abſurd or unintelligible *diſcern*, as in *Mat.* xvi. 3. from which it is different.

Ib. *the Earth and the Heaven*] In which Order the *Original* ſtands, as our *Gen. Verſ.* did, and *Tyndal*'s; but our *laſt Tranſlators* looked too much upon the *old Lat.* or *Beza*.

Ib. *this Time*] *Nary*, who of late tranſlated the *Books of the New Teſt.* from the *Lat. Vulg.* among a few plain *Notes* and *marginal Gloſſes* (which the common *Rom. Catholicks* might have more Need of than the *Proteſtants*) has for one here to this, *i. e. The time of the coming of the* Meſſias *ſo plainly pointed at by your own Prophets*; *Whitby* thus, *how do ye not diſcern (from what I do and teach, that) this (is the) time (of the Meſſiah's Advent!)*

Ver. 57. *righteous*] as the *Gr.* ſignifies, and as contradiſtinct to their Hypocriſy, V. 56.

Ver. 58. *a Fee*] *Gr. Gain*, *Acts* xvi. 16. 19. & xix. 24. or Workmanſhip, Ver. 25. but not *diligence*. *New Verſ.* in 1729. has *the intereſt*, leſs ſuitable to the Context.

Ver. 59. *at all*] by a double negative as *Mat.* v. 26.

Ver. 2. *Jeſus*] left out of the *vulg. Lat.* as being not of Neceſſity; ſo denounced by *Mills* to be grafted into the *Orig.*

Ver. 3. *in like Manner*] as they did when *Jeruſalem* was taken: not the ſame as in Ver. 5.

Ver. 10. *one of the Synagogues*] *their Synagogue*, *Vulg.* in a looſe Way of tranſlating. *Mills* makes choice of *Synagogue* for the right *Reading*, and would degrade ours to a *marginal Explanation*.

15. The

15. The Lord therefore made anſwer to him; O Hypocrite, does not each of you on the Sabbath let looſe his Ox, or Aſs from the Stall, and take away to watering?

16. Is it not fit then that ſhe, being a Daughter of Abraham, whom Satan has bound lo eighteen Years, ſhould be let looſe from this Bond on the Sabbath Day?

17. And he having expreſſed theſe Things, all who oppoſed him were aſhamed; and the whole Company rejoiced, at all the glorious Things that were done by him.

18. Moreover he ſaid; What is the Kingdom of God like? And to what ſhall I liken it?

19. It is like a Grain of Muſtard, which a Man took, and caſt into his own Garden; and it grew up, nay became a great Tree; and ſo the Fowls of the Air dwelt in the Branches of it.

20. And again he ſaid; To what ſhall I liken the Kingdom of God?

21. It is like Leaven, which a Woman took, and hid in three Pecks of Flour, until the whole was leavened.

22. Afterwards he paſſed throughout the Cities and Villages, teaching, and making a Journey to Jeruſalem.

23. When one ſaid to him, Lord, are there few that will be ſaved? And he ſaid to them:

24. Strive to go in at the narrow Gate; ſince many, I tell you, will endeavour to enter in, and will not be able.

25. Whenever the Houſholder is riſen up, and has ſhut the Door: whereupon you begin to ſtand without, and to knock at it, ſaying, Lord, Lord, open to us; and he ſhall make anſwer to you, I do not know whence you are:

26. Then you will begin to ſay, We have eat before thee, and drunk, and thou haſt taught in our Streets.

27. But he will reply, I tell you, I do not know whence you are; be gone from me, all you that work Unrighteouſneſs.

28. There Weeping and Gnaſhing of Teeth will be, when you ſhall ſee Abraham, Iſaac, Jacob, and all the Prophets in the Kingdom of God, but you thruſt out abroad.

29. And People will come from the Eaſt and Weſt, as alſo from the North and South, and will ſit down in the Kingdom of God.

30. Beſides lo there are laſt who will be the firſt, and there are firſt who will be the laſt.

31. On that Day ſome of the Phariſees came, ſaying to him, Be gone, and go hence; becauſe Herod is minded to kill thee.

32. And he anſwered them; Go and ſay to that Fox, behold I expel Devils, and accompliſh Healings to Day and to Morrow, and on the third I ſhall be compleated.

33. But I muſt go on to Day, and to Morrow, and the next; ſince it cannot be that a Prophet ſhould periſh out from Jeruſalem.

34. O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt thoſe who are ſent to thee, how often would I have gathered thy Children together, in the Manner as a Hen her own Chick under the Wings, and ye would not!

35. Behold your Houſe is left to you deſart. And I tell you certainly, that ye ſhall not at all ſee me, until *the Time* comes when ye ſay, He is bleſſed who comes in the Name of the Lord.

CHAP. XIV.

AND at his going into the Houſe of one of the Rulers of the Phariſees, to eat ſome Victuals, they were watching him.

2. When behold there was ſome Man before him that had the Dropſy before him.

3. And Jeſus ſpoke to the Expounders of the Law, and the Phariſees, in the following manner, Is it lawful to cure on the Sabbath?

4. At which they were ſilent. And he taking, healed him, and ſent away;

Ver. 15. *Hypocrite*] Not a few have it *Hypocrites*, which I am inclined to think might be firſt, as ſpoken to ſeveral, Ver. 17. and made ſing. for a more apparent, though leſs Reaſon, becauſe but one ſpoke to *Jeſus*.

Ver. 21. *three Pecks of Flour*] *Flour* only *Mills* would have it, *Pr.* 425. from Something *Ambroſe* ſaid, one of whom might make a Miſtake.

Ver. 24. *will not be able*] becauſe not done in a right Manner; according to *Rom.* ix. 32.

Ver. 25. *Lord, Lord*] being doubled, is with *Mills*, as of *Mat. Pr.* 423. which is as if *Luke* himſelf might not as well copy him, and as if (for both are neceſſary) a *Copy* or two, with a couple of *Verſions*, exceed more than ſeventy.

Ib. *not know whence you are*] or *not know of you whence you* are, idiomatical as it may ſeem from the *Heb.* as in *Gen.* i. 4. &c. by *Beza* as in this *Verſion*.

Ver. 32. *Fox*] as *Herod* might ſeek to do it in Subtilty; and thus they, or even he, might know that *Jeſus* was not unacquainted with it.

Ver. 33. *out from Jeruſalem*] or *without*, becauſe the *Sanhedrim* were there to judge ſuch, according to *Lightfoot*, *Hammond* and *Whitby*; as alſo *Wall* with Advantage, *Jeruſalem monopolizes to it ſelf the Trade of killing Prophets.* But *periſh out of Jeruſalem* reads as if a Prophet ſhould not fail from thence, or it ſhould not be without a Prophet, as common Readers I ſuppoſe generally underſtand it.

Ver. 35. *deſart*] lacking in about 20 *Copies*, and has been thought added from *Mat.* xxiii. 38. but Somebody might leave it out, by taking it ſubſtantively for *a Deſart* or *Wilderneſs*, and thinking it not ſuitable to *Houſe*. *Whitby* ſays all the *Verſions* have it, when he might ſee by *Mills* not the *Copt.* and *Arm.*

5. As

5. As alſo ſpoke to them in this manner, Which of you ſhall have an Aſs or an Ox fallen into a Well, and will not preſently pull him up on the Sabbath Day.

6. And they were not able to give anſwer againſt him to theſe Things.

7. He further ſpoke a Similitude to them who were invited, giving heed how they choſe out the firſt Seats, ſaying to them;

8. When thou art invited by any one to a Marriage, do not ſit down in the firſt Seat; leſt at any time one more honourable than thou ſhould be invited by him.

9. Whereby he that invited thee and him will ſay to thee, Give the Place to this Man; and then thou wilt begin with Shame to take up with the laſt Place.

10. But when thou art invited, go and ſit down in the laſt Place; that when he who invited thee comes, he may ſay to thee, Friend, come up hither above; then wilt thou have Reputation before thoſe who ſit down with thee.

11. Since he that exalts himſelf, will be humbled; and he that humbles himſelf, will be exalted.

12. Nay he ſaid alſo to him who invited him; When thou makeſt a Dinner or Supper, do not call thy Friends, nor thy Brothers, nor thy Relations, nor rich Neighbours: leſt at any time they alſo ſhould invite thee again, and a Recompence be made.

13. On the contrary when thou makeſt a Feaſt, invite the Poor, the Maimed, the Lame, the Blind.

14. So thou wilt be bleſſed, ſince they have not to recompenſe thee: for it will be recompenſed to thee in the Reſurrection of the Righteous.

15. And one of them that ſate down together hearing theſe Things, ſaid to him, He will be bleſſed, who ſhall eat Bread in the Kingdom of God.

16. Whereupon he told him: Some Man made a great Supper, and invited many.

17. And ſent his Servant at the Hour of Supper, to ſay to thoſe who were invited, Come, becauſe all Things are now ready.

18. But they all began in particular to make excuſe: the firſt ſaid to him, I have bought a Field, and had need go out, and ſee it; I intreat thee, have me excuſed.

19. As another did, I have bought five Yoke of Oxen, and am going to prove them; I intreat thee, have me excuſed.

20. Another too ſaid, I have married a Wife, and for this reaſon cannot come.

21. Upon which that Servant came, and related to his Lord theſe Things. Then the Houſholder being angry, ordered his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, Maimed, Lame and Blind.

22. Afterwards the Servant ſaid, Lord, it is done as thou didſt bid, and there is yet Room.

23. To whom the Lord replied; Go out into the Ways and Hedges, and oblige them to come in, that my Houſe may be filled.

24. For I tell you, that none of thoſe Men who were invited, ſhall taſte my Supper.

25. Now a great Multitude went with him, and turning about, he ſaid to them:

26. If any one comes to me, and does not ſlight his own Father, Mother, Wife, Children, Brothers, Siſters, nay and further his own Life, he cannot be my Diſciple.

27. Moreover he who does not bear his Croſs, and come after me, cannot be my Diſciple.

28. For which of you being minded to build a Tower, does not firſt ſit down, and count up the Coſt, whether he has Things to compleat *it?*

29. That when he has laid the Foundation, and is not able to accompliſh, all who ſee may not at any time begin to mock him,

30. Saying, that this Man began to build, and was not able to accompliſh.

31. Or what King going to meet with another King in War, does not firſt ſit down, and conſult whether he is able with ten thouſand, to meet him that is coming againſt him with twenty thouſand?

32. But if otherwiſe, while he is yet far off, he ſends a Meſſage, and aſks for Matters belonging to Peace.

Ver. 5. *an Aſs*] Divers *Gr. Copies* have *a Son*, viz. υἱὸς for ὄνος, which *Mills* in his *various Readings* counts genuine; but in his *Prolegomena* to be made from οἶὸς *a Sheep*, and with *Kuſter* that to be genuine. Yet *Aſs* ſuits better both with *Ox*, and with the Matter, according to Ch. xiii. 15, 16. And *Sheep* ſeems made from *Mat.* xii. 11. but by another *Gr.* Word nearly like that for *Aſs* as above, and then *Son* for *Sheep* according to *Mills*, which makes the beſt Reſemblance; ſee alſo *Whitby's Exam.*

Ver. 7. *invited*] For *bidden* in this Senſe is ſo far out of Uſe, even beneath vulgar, that it is Time for it to be laid aſide.

Ver. 8. *by any one*] *Mills* rejects on ſmall Authority, *Prol.* 420,

Ver. 15. *Bread*] In the greateſt Part of the MSS. *a Dinner*, by ἄριστον for ἄρτον.

Ver. 22. *there is yet*] to diſtinguiſh *yet* from the Conjunction for *nevertheleſs*.

Ver. 23. *oblige them to come in*] *Whitby* here writes, 'How vainly theſe Words are brought, to prove that 'Men may be compelled by the ſecular Arm to embrace 'the true Faith, appears, 1ſt; From the nature of a Banquet, to which no Man is compelled by Force. 2dly, 'From the Scope of the Parable which reſpects the Calling 'of the Gentiles.' See alſo *Doddr.* hereon, who tranſlates by *preſs*.

Ver. 24. A pretty many *Copies* conclude it with that in *Mat.* xxii. 14. taken from thence, ſays a *Note* of *Wetſten*, by Somebody into the Margin, and by another into the Text.

33. Thus therefore, every one of you, who does not take leave of all that he has, cannot be my Diſciple.

34. Salt is good; but if Salt is become inſipid, with what ſhall it be ſeaſoned?

35. It is neither fit for the Land, nor for Dung; People throw it out. He that has Ears to hear, let him hear.

CHAP. XV.

NOW as all the Publicans and Sinners were coming nigh him, to hear him;

2. The Phariſees and Scribes murmured thus, He receives Sinners, and eats with them.

3. Whereupon he ſpoke to them the following Similitude:

4. What Man of you who has a hundred Sheep, and loſes one of them, does not leave the ninety nine in the Wilderneſs, and go for the loſt one, till he finds it?

5. Which finding, he puts on his own Shoulders, rejoicing;

6. And when he comes home, calls together *his* Friends and Neighbours, ſaying to them, Rejoice with me, becauſe I have found my Sheep that was loſt.

7. I tell you, that ſo there will be Joy in Heaven for one Sinner that repents, more than for ninety nine righteous Perſons, who have not Need of Repentance.

8. Or what Woman who has ten Drams, if ſhe loſes one Dram, does not light a Candle, and ſweep the Houſe, and ſeek carefully, till ſhe finds *it?*

9. This finding, ſhe calls together *her* Friends and Neighbours, ſaying, Rejoice with me, becauſe I have found the Dram which I had loſt.

10. So I tell you, There is Joy before the Angels of God, for one Sinner that repents.

11. He ſaid further: Some Man had two Sons;

12. The younger of whom ſaid to the Father, Father, give me the Part of the Subſtance that is appointed: accordingly he divided to them the Living.

13. And not many Days after the younger Son gathering all together, travelled away into a Country far off; and there diſperſed his Subſtance, by living luxuriouſly.

14. At length he having ſpent all, there was a great Famine throughout that Country, and he began to be in want.

15. Upon this he went, and got to be with one of the Citizens of that Country; who ſent him to his Fields to feed the Hogs.

16. And he wiſhed he could fill his Belly with the Huſks which the Hogs eat, moreover Nobody gave to him.

17. Thus coming to himſelf, he ſaid; How many hired ones of my Father abound with Victuals, while I am periſhing with Hunger!

18. I will riſe up, and go to my Father, and ſay to him; Father, I have ſinned againſt Heaven, and before thee,

19. Inſomuch that I am no more worthy to be called thy Son; make me as one of thy hired Men.

20. Accordingly he roſe up, and went to his Father: who ſaw him when he was far diſtant, and was moved with Affection; ſo that he ran, and fell on his Neck, and kiſſed him.

21. And the Son ſaid to him, Father, I have ſinned againſt Heaven, and before thee, inſomuch that I am no more worthy to be called thy Son.

22. But the Father ſaid to his Servants; Bring out the chief Robe, and cloath him with, as alſo put a Ring on his Finger, and Shoes on the Feet.

23. Moreover bring the fatted Calf, and ſlay; then let us eat, and be merry.

24. Becauſe this Son of mine was dead, and is alive again; was loſt too, and is found. So they began to be merry.

25. In the mean time his elder Son was in the Field; and as he came along, and got near to the Houſe, he heard Muſick and Dancing.

26. When calling thither one of the Servants, he enquired what theſe things were.

27. Who ſaid to him, Thy Brother is come; and thy Father has ſlain the fatted Calf, becauſe he has received him, and he is well.

28. Angry at this, he would not go in; therefore his Father came out, and beſought him.

29. But he made anſwer to the Father; Behold ſo many Years I ſerve thee, and have never tranſgreſſed thy Commandment, and thou haſt never given me a Goat, that I might be merry with my Friends;

30. Yet when this Son of thine is come, who has devoured thy Living with Whores, thou haſt ſlain for him the fatted Calf.

31. Whereas he replied to him; Child, thou art always with me, and all my Things are thine.

32. But it was fit to rejoice, and be glad; becauſe this Brother of thine was dead, and is alive again; was loſt too, and is found.

Ver. 7. *righteous Perſons*] thoſe that are really ſo, according to Expoſitors, and the plain Words of the Text; which I mention, becauſe they have been thought pretended ones, like the *Phariſees*.

Ver. 8. *ſweep*] Several of the *vulg. Lat. Copies*, we are told, even all that *Eraſmus* had ſeen; inſtead of *everrit, ſweep out*, had *evertit, overthrow*.

Ver. 9. *Friends and Neighbours*] fem. here, as maſc. Ver. 6. ſo great a Regard there is in the *Original* to Decency and Propriety.

Ver. 12. *appointed*] *Gr. caſt* or *put on*.

Ver. 28. *beſought*] *Vulg. began to beſeech*, and you may think with the Liking of *Mills*, though deſolate before.

CHAP. XVI.

AND he ſaid to his Diſciples: There was ſome rich Man who had a Steward, and the ſame was accuſed to him, as ſquandering away the Things which he had.

2. Upon which he called him, and ſaid to him, What is this I hear concerning thee? Render an Account of thy Stewardſhip; for thou mayeſt no more be Steward.

3. At this the Steward ſaid in himſelf; What ſhall I do, becauſe my Lord takes away the Stewardſhip from me? To dig I am not able, to beg I am aſhamed.

4. I know what I will do, that when I am removed from the Stewardſhip, People may receive me into their Houſes.

5. So he called thither each one of his Lord's Debtors, and ſaid to the firſt, How much doſt thou owe my Lord?

6. And upon his anſwering, A hundred Firkins of Oil; he replied to him, Take thy Bill, and ſitting down quickly, write fifty.

7. Next he ſaid to another, And how much doſt thou owe? Upon whoſe anſwering, A hundred Cors of Wheat; he ſays to him, Take thy Bill, and write eighty.

8. The Lord alſo praiſed the unrighteous Steward, ſince he had done wiſely; becauſe the Sons of this World are wiſer in their own Generation, than the Sons of Light.

9. And I ſay to you; Make to your ſelves Friends out of the Riches of Unrighteouſneſs, that when ye fail, they may receive you into the everlaſting Tabernacles.

10. He who is faithful in the leaſt, is alſo faithful in much; and he that is unrighteous in the leaſt, is alſo unrighteous in much.

11. Therefore if you have not been faithful in unrighteous Riches, who will intruſt you with true?

12. As likewiſe if you have not been faithful in another's, who will give you to be your own?

13. No Servant can ſerve different Maſters: for he will either hate one, and love the other; or cleave to one, and deſpiſe the other: you cannot ſerve God and Riches.

14. Now the Phariſees too that were Lovers of Money heard all theſe Things, whereupon they ſneered at him.

15. And he ſaid to them: You are Juſtifiers of your ſelves before Men, but God knows your Hearts; ſince what is eminent among Men, is Abomination before God.

16. The Law and Prophets were till John: from that Time the Kingdom of God has been preached, and every one preſſes into it.

17. However it is eaſier for Heaven and Earth to paſs away, than one Tittle of the Law to fall.

18. Every one who ſends away his Wife, and marries another, commits Adultery; and every one who marries her that is ſent away from a Huſband, commits Adultery.

19. Moreover there was ſome rich Man, and that wore Purple and fine Linen, taking delight in a ſplendid Manner daily.

20. There was likewiſe ſome Beggar named Lazarus, who was caſt at his Gate with Sores;

21. And deſiring to be fed with the Crumbs which fell from the rich one's Table: however even the Dogs came, and licked his Sores.

22. At length the Beggar died, and was carried away by Angels into Abraham's Boſom. Nay the rich one alſo died, and was buried;

23. And in Hell looking up, being in Torments, he ſees Abraham far off, with Lazarus in his Boſom.

24. Whereupon he himſelf cried out, and ſaid, O Father Abraham, have mercy upon me, and ſend Lazarus, that he may dip the Top of his Finger in Water, and cool my Tongue; becauſe I am tormented in this Flame.

25. But Abraham alleged; Child, remember that thou didſt receive thy good Things in thy Life, and Lazarus in like Manner ill Things; whereas now he is comforted, but thou art tormented.

26. And beſide all this, there is between us and you ſuch a great Gulf fixed, that they who would, cannot go over hence to you, nor paſs over thence to us.

27. Then he ſaid; I therefore intreat thee, Father, that thou wouldeſt ſend him to my Father's Houſe.

28. For I have five Brothers; in order for him to teſtify to them, that they may not alſo come into this Place of Torment.

Ver. 10. *He*] *Clemens* in the 2d *Epiſtle* aſcribed to him has before this, *If you have not kept a little, who will give you a great deal? For I ſay to you*; and *Irenæus, If you have not been faithful in a little, &c.* which *Mills* ſuppoſed to be taken from ſome *Apocryphal Goſpel.*

Ver. 12. *another's*] viz. the Things of this World, *Ham.* and *Whit.*

Ver. 17. *fall*] This, which the *Gr.* Verb ſignifies, and may in general by one Word be beſt defined by *ſink*, appears more apt than *fail*, or *be deficient*, both to this Paſſage, and the parallel ones in *Mat.* v. 18. *Iſa.* xl. 8. & li. 6.

Ver. 21. *however*] or *but*, being an adverſative Conjunction, rather than diſcretive as in the *com. Lat. Gram.* denoting what it introduces to be contrary to that before.

Ver. 24. *he himſelf*] now turned a Beggar, emphatical in the *Gr.*

29. Abra-

29. Abraham replies to him, They have Moſes, and the Prophets; let them hear thoſe.-
30. Who ſaid, No, Father Abraham; but if one ſhould go to them from the Dead, they would repent.
31. Whereas he anſwered him, If they do not hear Moſes and the Prophets, neither would they be perſuaded, if one ſhould riſe from the Dead.

CHAP. XVII.

HE ſaid further to the Diſciples; It is impoſſible Offences ſhould not come, yet wo is to him they come by:
2. It would be better for him if a Milſtone were tied about his Neck, and he thrown down into the Sea, than that he ſhould offend one of theſe little ones.
3. Take heed to your ſelves: ſo that if thy Brother ſins againſt thee, rebuke him; and if he repents, forgive him.
4. If he even ſins againſt thee ſeven times a Day, and ſo often returns to thee, ſaying, I repent; thou ſhalt forgive him.
5. Moreover the Apoſtles ſaid to the Lord, Add to our Faith.
6. To which the Lord ſaid; If you had Faith as a Grain of Muſtard, you might ſay to this Mulberry-tree, Be thou rooted out, and planted in the Sea; and it would obey you.
7. Beſides which of you has a Servant ploughing, or feeding, who will ſay to him preſently at coming in from the Field, Go along, and ſit down?
8. But will not ſay to him, Get ready what I may ſup with, and being girded about wait on me, till I have eat, and drunk; and after theſe Things thou ſhalt eat, and drink?
9. Has he Thanks for that Servant, becauſe he did the Things that were ordered him? I preſume not.
10. So alſo do ye, when ye have done all theſe Things that are ordered you, ſay, We are unprofitable Servants, we have done *but* what we ought to do.
11. Now as he was going to Jeruſalem, he went through the midſt of Samaria and Galilee.
12. And at his entering into ſome Village, ten leprous Men were meeting him, who ſtood far off;
13. Where they raiſed up *their* Voices, ſaying, Jeſus, Maſter, have mercy upon us.
14. Whom ſeeing, he ſaid to them, Go ſhew your ſelves to the Prieſts. And in their going, they were cleanſed.
15. When one of them ſeeing that he was healed, did return, and glorify God aloud;
16. Nay fell on the Face at his Feet, giving him thanks: and he was a Samaritan.
17. At this Jeſus made anſwer; Were not ten cleanſed? But where are the nine?
18. There are none found returning to give Glory to God, excepting this Foreigner.
19. And he ſaid to him, Riſe, and go; thy Faith has made thee well.
20. Being aſked too by the Phariſees, when the Kingdom of God would come, he made anſwer to them; The Kingdom of God does not come with Obſervation.
21. Nor ſhall People ſay, Behold it is here, or, Behold it is there: for lo the Kingdom of God is within you.
22. Again he ſaid to the Diſciples: The Days will come, when you will deſire to ſee one of the Days of the Man, and ſhall not behold.
23. And ſome will ſay to you, Behold it is here, or, Behold it is there; do not go, nor follow.
24. For according as the Lightning that lightens out of one Place under Heaven, gives light into another there; ſo will alſo the Man be in his Day.

Ver. 1. *impoſſible*] *Not abſolutely but morally impoſſible, conſidering the perverſe Temper of moſt Men, Nary.*
Ver. 3. *ſo that*] which connects it to the foregoing, as is neceſſary, and as the *Gr.* does.
Ver. 4. *to thee*] left out by many.
Ver. 7. *feeding*] As our *Tranſlators* add *cattle*, ſome have added *Oxen*, and others *Sheep*.
Ver. 10. *unprofitable*] How aſtoniſhing would it be, were it not ſo common, for *Mills* to ſuſpect this Word crept from the *Margin*, when only the *Ethiop. Verſ.* is without it! for which he gives the pretended Reaſon, that it does not ſeem to be properly ſaid of him who does all Things that are ordered; then the more unlikely to be added, but doubtleſs ſuch are unprofitable to God.
Ver. 12. *ten*] The ſame Number of Lepers, either *Maundrell* or *Rauwolf* (as I remember) relates that he ſaw not far from hence.
Ver. 21. *within*] In the 2*d Epiſtle of Clement to the Corinthians*, which *Bp. Wake* ranks with the Genuine ones of the Apoſtolical Fathers, it is related, that the Lord *Jeſus* being aſked by ſome Perſon, when his Kingdom would come, anſwered, Οταν ἔσαι τὰ δύο ἕν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας ὔτε ἄρσεν ὔτε θῆλυ· *When two ſhall be one, and what is without will be as that which is within, and the Male with the Female will be neither Male nor Female.* Of this the Author has Part of an *Explication*, which *Wake* has tranſlated, and pieced out from *Clemens Alexandrinus*; as that *two are one*, when we ſpeak the Truth to each other, and there is one Soul in two Bodies; but the ſpiritual minded may perhaps perceive a higher Meaning, according to what *Chriſt* ſays here: ſo the Male and Female are interpreted to be Anger, and Concupiſcence or Deſire; whereas it might be better underſtood perhaps by 1 *Cor.* vii. 29, 30, 31. And if that *Epiſtle* is ſuppoſititious, as has been moſtly thought, yet thoſe Words might be really ſaid by *Jeſus*, and preſerved among the primitive *Chriſtians*, as they may ſeem unworthy of neither.

25. But firſt he muſt ſuffer many Things, and be rejected by this Generation.

26. And as it was in the Days of Noe, ſo will it alſo be in the Days of the Man.

27. They did eat, drink, marry, were given in marriage, till the Day that Noe entered into the Ark; when the Flood came, and deſtroyed them all.

28. In like Manner alſo as it was in the Days of Lot; they did eat, drink, buy, ſell, plant, build.

29. But the Day that Lot went out from Sodom, it rained Fire and Brimſtone from Heaven, and deſtroyed them all.

30. According to theſe Things it will be on the Day the Man is revealed.

31. On that Day let him who ſhall be on the Houſe-top, and his Goods in the Houſe, not come down to take them; and let him in the Field in like Manner not return back to the Things.

32. Remember the Wife of Lot.

33. Whoſoever ſhall ſeek to ſave his Life, will loſe it; and whoſoever ſhall loſe it, will revive it again.

34. I ſay to you; On that Night there being two Men in one Bed, one will be taken, and the other left:

35. Of two Women grinding in the ſame Place, one will be taken, and the other left:

36. Two Men will be in the Field, one taken, and the other left.

37. And they made anſwer to him, Where, Lord? At which he replied to them, Where the Body is, thither will the Eagles be gathered together.

CHAP. XVIII.

AND he alſo ſpoke a Similitude to them, that they ought always to pray, and not to be ſlothful,

2. Saying; There was ſome Judge in a certain City, who did not fear God, nor reverence Man.

3. There was ſome Widow too in that City, who came to him, ſaying, Revenge me on my Adverſary.

4. And he would not for a Time, yet after theſe Things he ſaid in himſelf; If I even fear not God, nor reverence Man;

5. Foraſmuch as this Widow gives me Trouble, I will revenge her, that ſhe may not ſubdue me by coming for ever.

6. The Lord further added; Hear what the unrighteous Judge ſays.

7. And will not God at all execute the Vengeance of his choſen ones, that cry out to him Day and Night, though he be forbearing to them?

8. I tell you, that he will execute their Vengeance quickly. Yet when the Man comes, will he find Faith on the Earth?

9. And he alſo ſpoke this Similitude to ſome who truſted in themſelves that they were righteous, and deſpiſed the reſt:

10. Two Men went up to the Temple to pray, one a Phariſee, and the other a Publican.

11. The Phariſee ſtanding, prayed thus with himſelf; O God, I give thee thanks, that I am not according as the reſt of Men, Extortioners, unjuſt, Adulterers, or even as this Publican.

12. I faſt twice a Week, I give tithe of whatever I poſſeſs.

13. And the Publican ſtanding far off, would not even look up to Heaven, but ſtruck on his Breaſt, ſaying, O God, be merciful to me a Sinner.

14. I ſay to you, this went down to his Houſe juſtified, more than that: ſince every one who exalts himſelf, will be humbled; but he who humbles himſelf, will be exalted.

15. And they alſo brought Infants to him, that he might touch them; which the Diſciples ſeeing, rebuked them.

16. Whereas Jeſus calling them thither, ſaid; Permit little Children to come to me,

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Ver. 25. *firſt*] whence may be gathered, that what is related before was ſoon to follow; and the next in Ver. 26, &c. according as on *Mat.* xxiv. will belong to the laſt Day; as Ver. 31. and *Mat.* xxiv. 17, 18. may very well to both.

Ver. 33. *Life*] In the *Geneva Verſ. ſoule* unaccountably.

Ib. *loſe it*] *his life* in our *Eng.* by a great Overſight.

Ib. *revive*] *quicken* in the *Biſh.* as alſo *Popiſh Tranſ.*

Ver. 37. *Where*] As *Jeſus* anſwered to their Word, which denoted ſome particular Place, this to agree with *Mat.* xxiv. 28. muſt be referred to that before Ver. 25. nay with reſpect to the laſt Day would be every where, or any where; *Luke* is alſo obſerved not to place Things in Order.

Ver. 7. *forbearing*] namely with their Oppreſſors; and *Wall* ſays it never ſignifies bearing long with ones Friends before one relieves them, *Crit. Not.* that being alſo improper. The *Gr.* is a Participle, and the Verb as in our *com. Tranſ.* after the *Vulg.* and a few, which *Grotius* ſuppoſed the right; but the *Verſions*, which are moſt, might probably be made from the Participle like ours, and the three or four Copies be formed to them, or particularly to the *Vulg.* as *Mills* remarks of four at Ver. 14.

Ver. 8. *will he find Faith*] How is this now fulfilling by the overflowing of Deiſm or Infidelity! look alſo at 2 *Pet. Tit.*

Ver. 14. *more than that*] Upwards of fifty *Copies* have γὰρ added, which commonly ſignifies *for*, but *Mills* reckons here to be an Expletive, and that it is genuine; but as ſo it might be rendered *indeed.*

and

and do not forbid them: for the Kingdom of God is of ſuch.

17. I tell you certainly, Whoſoever ſhall not receive the Kingdom of God as a little Child, will not at all enter into it.

18. Afterwards ſome Ruler aſked him thus, Good Maſter, by doing what ſhall I inherit everlaſting Life?

19. To whom Jeſus ſaid? Why doſt thou call me good? None is good, excepting one, *even* God.

20. Thou knoweſt the Commandments; Thou ſhalt not commit Adultery, thou ſhalt not murder, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely, honour thy Father and thy Mother.

21. And he ſaid, All theſe Things I have obſerved from my Youth.

22. Now Jeſus hearing theſe Things, replied to him, There is yet one Thing deficient to thee: ſell all whatever thou haſt, and give to the Poor, and thou wilt have Treaſure in Heaven; and come, follow me.

23. But he hearing theſe Things, became very ſorry: for he was exceeding rich.

24. Whereupon Jeſus ſeeing him become very ſorrowful, ſaid; How difficult will it be for thoſe who have Wealth to enter into the Kingdom of God!

25. For it is eaſier for a Camel to go into the Eye of a Needle, than for a rich Perſon to enter into that Kingdom.

26. Which they hearing, ſaid, Then who can be ſaved?

27. However he replied, The Things impoſſible with Men, are poſſible with God.

28. Moreover Peter ſaid, Behold we have left all, and followed thee.

29. And he ſaid to them; I tell you certainly, that there is Nobody who has left Houſe, Parents, Brothers, Wife, or Children, for the ſake of the Kingdom of God;

30. Who will not throughly receive manifold at this Time, and in the Age hereafter everlaſting Life.

31. Beſides he took the twelve, and ſaid to them; Behold we are going up to Jeruſalem, and all the Things will be fulfilled that are written by the Prophets relating to the Man.

32. For he will be delivered up to the Gentiles, will be mocked, abuſed, and ſpit on;

33. Nay they will whip, then kill him; and the third Day he will riſe up.

34. And they underſtood none of theſe Things; ſince this Saying was hid from them, and they did not know the Things that were ſpoken.

35. Now at his being near to Jericho, ſome blind Man ſate by the Way begging.

36. But when he heard the Company go along, he enquired what it was for.

37. Whom they told, that Jeſus the Nazorite paſſed by.

38. Then he cried aloud thus, Jeſus, Son of David, have mercy upon me.

39. They therefore who went on before rebuked him, that he ſhould be ſilent; but he cried out much the more, Son of David, have mercy upon me.

40. At this Jeſus ſtood ſtill, and commanded him to be brought to him; who coming near, he aſked him as follows,

41. What wouldeſt thou have me do to thee? He then ſaid, Lord, that I may have ſight.

42. And Jeſus replied to him, Have ſight; thy Faith has made thee well.

43. When preſently he had ſight, and followed him, glorifying God; which all the People ſeeing, gave Praiſe to God.

CHAP XIX.

AND having entered, he paſſed through Jericho.

2. Where behold a Man called Zaccheaus by Name, that was himſelf chief of the Publicans, and he was rich;

3. Who endeavoured to ſee which was Jeſus, but could not for the Company, becauſe he was of little Stature:

4. Therefore he ran before, and climbed up into a Sycomore-tree, that he might ſee him; becauſe he was about to paſs along by that.

5. And Jeſus, as he came to the Place, looking up, ſaw him, and ſaid to him, Zaccheaus, make haſte, and come down: for to Day I muſt remain at thy Houſe.

6. Accordingly he made haſte to come down, and received him joyfully.

7. Which ſeeing, they all murmured, ſaying, that he was gone to be Gueſt to a ſinful Man.

8. But Zaccheaus ſtood, and ſaid to the Lord, Behold half of the Things which I have, Lord, I give to the Poor; and if I have got any Thing by accuſing any one falſely, I recompenſe fourfold.

9. At this Jeſus ſaid to him; To Day there is Salvation to this Houſe, foraſmuch as even he is a Son of Abraham.

10. For the Man is come to ſeek, and ſave, that which is loſt.

Ver. 35. *being near*] *as he went forth*, *Mark* x. 46. *Mat.* xx. 29. not *was come nigh to Jericho*; and ſo I ſince find *Whitby* explaining it on *Mark*.

Ver. 37. *paſſed*] or elſe *that* is to be omitted, and ὅτι counted expletive, with the Saying direct, as in divers Places.

11. And on their hearing theſe Things, he ſpoke further a Similitude, becauſe he was near Jeruſalem, and they thought that the Kingdom of God was about to appear immediately.

12. Therefore he ſaid: Some Nobleman went to a Country far off, to receive for himſelf a Kingdom, and return.

13. And calling ten Servants of his, he gave them ten Pounds, and ſaid to them, Trade till I come.

14. But his Citizens hated him, and ſent this Meſſage after him, We will not have him reign over us.

15. Afterwards when he came again, having received the Kingdom, be bade theſe Servants be called to him, to whom he had given the Money, that he might know what each had done in trading.

16. So the firſt came, ſaying, Lord, thy Pound has gained ten Pounds.

17. Upon which he anſwered him, Well, good Servant, becauſe thou haſt been faithful in very little, be thou one having Authority over ten Cities.

18. Moreover the ſecond came, ſaying, Lord, thy Pound has made five Pounds.

19. And he likewiſe anſwered him, Be thou alſo over five Cities.

20. Another alſo came, ſaying; Lord, behold thy Pound, which I had has been laid up in a Handkerchief.

21. For I was afraid of thee, becauſe thou art a ſharp Man: thou takeſt up what thou haſt not put down, and reapeſt what thou haſt not ſown.

22. But he ſays to him; Out of thy own Mouth will I judge thee, wicked Servant, *that* thou kneweſt I am a ſharp Man, who take up what I have not put down, and reap what I have not ſown.

23. For what reaſon then didſt not thou deliver my Money into the Bank; that on my coming, I might have had it employed with Intereſt?

24. Beſides he bade thoſe that ſtood by, Take the Pound from him, and give to him who has ten Pounds;

25. Notwithſtanding they ſaid, Lord, he has ten Pounds.

26. For I tell you, that to every one who has ſhall be given; but from him that has not ſhall be taken away even what he ſeemingly has.

27. But thoſe Enemies of mine, that would not have me reign over them, bring hither, and kill before me.

28. Now having ſaid thus, he went before, going up to Jeruſalem.

29. And as he came near to Bethphage and Bethany, at the Mount called *that* of Olives, he ſent two of his Diſciples,

30. Saying; Go to the oppoſite Village, into which entering, you will find a Colt tied, on which no Man did ever ſit; him undo, and bring.

31. And if any one aſk you, For what do ye undo *him?* thus ſhall you anſwer him, The Lord has Need of him.

32. Accordingly thoſe who were ſent going, found as he ſaid to them.

33. Nay they undoing the Colt, the Maſters of it ſaid to them, Why do ye undo the Colt?

34. But they anſwered, The Lord has Need of him.

35. Thus they brought him to Jeſus; and throwing their Cloaths upon the Colt, they ſet Jeſus on.

36. Moreover as he went along, they ſpread their Cloaths under in the Way.

37. And he being now come near to the Deſcent of the Mount of Olives, all the Multitude of the Diſciples began rejoicing, to praiſe God aloud, for all the powerful Things which they had ſeen, as follows,

38. The King is bleſſed who comes in the Name of the Lord; Peace be in Heaven, and Glory in the higheſt Places.

39. Whereas ſome Phariſees of the Company ſaid to him, Maſter, rebuke thy Diſciples.

40. But he made anſwer to them, I tell you, that if theſe ſhould be ſilent, the Stones would cry out.

41. And as he came near, at ſeeing the City, he wept for it thus;

42. If thou alſo wouldeſt have known, even at this Time too of thine, the Things belonging to thy Peace! But now they are hid from thy Eyes.

43. Since the Days will come on thee, when thy Enemies will throw up a Rampart

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Ver. 23. *had it employed*] not *required*, much leſs *mine own*, taken by ſome Blunder from *Mat.* xxv. 27.

Ver. 25. Unleſs almoſt all the *Copies* had been repugnant, *Mills* ſays, he ſhould have held this Verſe to have crept in, *Prol.* 1427. 'tis ſufficient then that he did not.

Ver. 30. *bring*] but not *hither*, that being an Error in our *Tranſlation*.

Ver. 31. *The Lord*] without *Becauſe*, as *Mark* xi. 3.

Ver. 40. *cry out*] without any *immediately*, which is a glaring Inſtance of our laſt *Tranſlators* Supineneſs.

Ver. 42. *If*] Though *Grotius* and *Hammond* would have this ſignify *oh that* or *I wiſh*, I don't find them make ſufficient Proof of it; and the *Heb.* Expreſſion for that is, *Who will give me?* as *Pſa.* lv. 6. *Job* xxix. 2. &c. as at *Num.* xi. 4. and *Beza* ſhews how the *Greek* ſhould be otherwiſe to mean ſo. *Whitby* ſupplies it with *happy had it been for thee*, or *hadſt thou been*; better *Well would it have been*, or it may be *I ſhould have been glad*, &c.

Ib. *wouldeſt*] with a Potentiality, as *could* Ver. ult.

about thee, and compaſs thee about, and preſs thee all round;

44. Nay will level thee to the Ground, and thy Children in thee, ſo that they will not leave in thee one Stone upon another; becauſe thou wouldeſt not know the Time of thy Viſitation.

45. He alſo entered into the Temple, and began to put forth thoſe who ſold in it, and that bought,

46. Saying to them; It is written, My Houſe is the Houſe of Prayer; but you have made it a Cave of Robbers.

47. And he was teaching daily in the Temple; notwithſtanding the chief Prieſts and Scribes, with the principal of the People, ſought to deſtroy him.

48. Yet they could not find what they ſhould do: for all the People were attentive at hearing him.

CHAP. XX.

NEXT on one of thoſe Days as he taught the People in the Temple, and preached, the chief Prieſts and Scribes came upon *him*, with the Elders,

2. And ſaid thus to him, Tell us by what Authority thou doeſt theſe Things, or who it is that gave thee this Authority.

3. But he made anſwer to them; I will alſo aſk one Matter of you; ſo tell me.

4. Was the Baptiſm of John from Heaven, or from Men?

5. Whereupon they argued thus to themſelves; If we ſay, From Heaven; he will retort, For what reaſon then did not you believe him?

6. But if we ſay, From Men; all the People will ſtone us: for they are perſuaded that John was a Prophet.

7. So they anſwered, they did not know whence.

8. And Jeſus ſaid to them, Neither tell I you by what Authority I do theſe Things.

9. Next he began to ſpeak to the People this Similitude: Some Man planted a Vineyard, let it out to Huſbandmen, and travelled away a great while.

10. And at the Time he ſent a Servant to the Huſbandmen, that they might give him ſome of the Fruit of the Vineyard: but the Huſbandmen beat him, and ſent quite away empty.

11. And he proceeded to ſend another Servant; but him alſo they beat, as likewiſe diſgraced, and ſent quite away empty.

12. He alſo proceeded to ſend the third; but this too they wounded, and threw out.

13. At this the Maſter of the Vineyard ſaid, What ſhall I do? I will ſend my beloved Son, him perhaps ſeeing, they will reverence.

14. But the Huſbandmen ſeeing him, reaſoned thus with themſelves, This is the Heir, come, let us kill him, that the Inheritance may become ours.

15. Him accordingly they threw forth without the Vineyard, as well as killed. What therefore will the Maſter of the Vineyard do to them?

16. He will come, and deſtroy theſe Huſbandmen, and give the Vineyard to others. Which they hearing, ſaid, Let it not be.

17. But he looking on them, replied; What then is this that is written, The ſame Stone that the Builders rejected, is become the Head of the Corner.

18. Every one who falls on that Stone, will be broke to pieces; but it will daſh him, on whom it ſhall fall to ſhivers.

19. And the chief Prieſts and Scribes ſought to lay Hands on him the ſame Hour, but feared the People; for they knew that he ſaid this Similitude to them.

20. However they watched, and ſent Spies,

Ver. 48. *were attentive*] *Tynd. ſtacke by him, Gen. hanged upon him, Biſh. did hang of him, Rhem.* worſt of all, *was ſuſpenſe.*

Ver. 1. *in the Temple*] *Mills* ſuppoſes to have got into the Text, by a double Action, and at different Times, being firſt put in the *Marg.* as a few *Copies* are without it, *Pr.* 1476. Should not he have made full Proof, that there were ſuch *marginal Books* in common, which he builds ſo much upon?

Ver. 6. *But if*] as *Mat.* xxi. 26. ſo that *and* in the *com. Tranſ.* is only for Elegancy, if it be ſuch.

Ver. 10. Parted into two Verſes *Mat.* xxi. and *Mark* xii.

Ver. 16. *will*] So *Wall* ſays, *Lege* will.

Ib. *Let it not be*] The Ways that *Whitby* directs, of adjuſting the Account given here with *Matthew*'s, how much ſoever laboured (as his Diſquiſitions commendably are, but ſometimes without a happy Mixture of Judgment) fall ſhort of the Matter: for to reconcile the ſame Anſwer being given by *Jeſus* himſelf to his Queſtion, as thoſe he ſpoke it to gave in *Mat.* xxi. 41. (not in *Mar.* xii. 9.) they might anſwer it firſt, as would be proper, and then *Jeſus* repeat their Anſwer, which you may obſerve is accordingly abridged, to apply it to themſelves, as if he had ſaid in our Manner of ſpeaking, *Well then it will be ſo*; which they apprehending, now ſaid this commented on; and ſo *Mark* having made an Addition to *Mat. Luke* adds more to *Mark*, as they often do. Thus beginning right, the Path is plain, but otherwiſe intricate; the Deprecation belonging to the whole, both of doing and being puniſhed as the Huſbandmen, not to the former and diſtant only; and *the People* Ver. 9. were particularly *the chief Prieſts and Elders, Mat.* xxi. 23. with *the Scribes, Mark* xi. 27. who anſwered before, *Mat.* xxi. 31, 41.

Ver. 19. *the People*] Divers *Copies* have not this, ſufficient perhaps to make it doubtful to ſome; but *Mills* pronounces it not *Luke*'s *haud dubie, without doubt, Pr.* 294. Whereas it is manifeſt this was not added from other Places, as *Mills* pretends, becauſe there is a different Word both in *Mat.* xxi. 46. & *Mar.* xii. 12.

who pretended themſelves to be righteous, that they might take hold of his Diſcourſe, in order to deliver him up to the Principality and Authority of the Governor.

21. And theſe aſked him as follows; Maſter, we know that thou ſayeſt and teacheſt rightly, and doſt not reſpect the Perſon, but teacheſt in Truth the Way of God.

22. Is it lawful for us to give Tax to Ceſar, or not?

23. But he obſerving their Craftineſs, ſaid to them, Why do ye tempt me?

24. Shew me a Penny; whoſe Image and Superſcription has it? And they made anſwer, Ceſar's.

25. At which he ſaid to them, Render therefore Ceſar's Things to Ceſar, and thoſe of God to God.

26. Thus they could not take hold of his Words; and wondering at his Anſwer, they held their peace.

27. Now ſome of the Sadducees coming to *him* (who deny that there is a Reſurrection) aſked him as follows:

28. Maſter, Moſes wrote to us, if any Man's Brother dies, having a Wife, and he dies childleſs, that his Brother ſhould take the Wife, and raiſe up Offspring for him.

29. There were then ſeven Brothers, and the firſt taking a Wife, died childleſs.

30. The ſecond alſo took the Wife, and he died childleſs.

31. And the third took her, nay likewiſe even the ſeven; however they left no Children, and died.

32. Moreover laſt of all the Wife alſo died.

33. In the Reſurrection therefore whoſe Wife of them will ſhe become? For the ſeven had her *for* a Wife.

34. And Jeſus made anſwer to them; The Children of this World marry, and are given in Marriage.

35. But thoſe who are counted worthy to obtain that World, and the Reſurrection from the Dead, neither marry, nor are given in Marriage;

36. Nor indeed can they die any more: for they are like the Angels, and are the Sons of God, being the Sons of the Reſurrection.

37. And that the Dead are raiſed up, even Moſes ſignified at the Buſh, when he ſays, The Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob.

38. Whereas he is not the God of the Dead, but of the Living; ſince they all live by him.

39. To which ſome of the Scribes made reply, Maſter, thou haſt ſaid well.

40. And they no more dared to aſk him any Thing.

41. Now he ſaid to them; How do People ſay, Chriſt is the Son of David?

42. When David himſelf ſays in the Book of Pſalms; The Lord ſaid to my Lord, Sit at my right Hand,

43. Until I make thy Enemies thy Footſtool.

44. David therefore calls him Lord, how then is he his Son?

45. Beſides while all the People were hearing, he ſaid to his Diſciples;

46. Take heed of the Scribes that like to walk in Robes, and love Salutations in the Markets, and likewiſe the firſt Seats in the Synagogues, with the firſt Places at Suppers;

47. Who devour Widows Houſes, and pray long in Pretence: theſe will receive more abundant Judgment.

CHAP. XXI.

LOOKING up likewiſe, he ſaw the Rich putting their Gifts into the Treaſury.

2. And he alſo ſaw ſome poor Widow put in there two Mites.

3. Whereupon he ſaid; Truly I tell you, that this poor Widow put in more than they all.

4. For theſe all put out of their Abundance into the Gifts of God; whereas ſhe out of her Want put in all the Livelihood which ſhe had.

5. Afterwards ſome ſpeaking about the Temple, that it was adorned with good Stones and Preſents, he ſaid,

6. *As to* theſe which you behold, the Days are coming wherein there will not be left one Stone upon another, that will not be demoliſhed.

Ver. 22. Annexed to the foregoing Ver. *Mark* xii. 14. ſo the 43 in *Mat.* xxii. 44. *Mark* xii. 36.

Ver. 34. *anſwer*] not in 3 or 4 *Tranſ.* and a *Copy*, and ſo *Mills* ſays is *Mark*'s; though he had ſo much aſſerted, that *Luke* follows *Mark*.

Ver. 37. *he ſays*] viz. God, *Mat.* xxii. 31, 32. *Mark* xii. 26. *Exod.* iii. 6.

Ver. 38. *ſince*] *Doddr.* argues for this to be rendered *therefore* or *ſo that*, in a contrary Senſe, becauſe *what it introduces is plainly the main Propoſition to be proved, and not an Argument for what immediately went before.* Whereas it was the Reſurrection, or living after Death, that was to be proved, and this from God's ſaying, *I am the God of Abraham, Iſaac and Jacob*; whence *Chriſt* ſhews that they were then living, that being ſpoken long after they died, and conſequently that there muſt be ſuch living, as God was the God of the Living, or thoſe who were exiſtent, not of the Dead that had no Being; and becauſe they muſt all live by him who was their God, therefore it was demonſtrably certain that God gave Mankind an immortal living State, and ſo this was a divine Truth.

Ver. 2. *there*] *Mills* more modeſtly than ſometimes, *It ſeems inſerted from the Margin, Pr.* 420. I would ſay as modeſtly, *It ſeems never to have been there*, and the Fewneſs of thoſe that want it will juſtify me.

Ver. 4. *Gifts*] as in Ver. 1.

7. And

7. And they aſked him as follows, Maſter, when therefore will theſe Things be? And what the Sign when they are hereafter to be?

8. At this he ſaid; Beware that you may not be ſeduced: for many will come in my Name, ſaying, I am *Chriſt*; and the Time draws near, therefore do not go after them.

9. Beſides when you hear of Wars, and Tumults, be not terrified: for theſe Things muſt firſt come to paſs, but the End not preſently.

10. Then ſaid he to them: One Nation will riſe up againſt another, and one Kingdom againſt another.

11. There will even be great Earthquakes throughout the Places, with Famines and Peſtilences; as alſo frightful Things, and great Signs will be from Heaven.

12. Yet before all theſe, they will lay their Hands on you, and perſecute *you*, delivering up to the Synagogues and Priſons, when you will be brought before Kings and Governors for my Name's ſake.

13. However it will come on to you for Evidence.

14. Place therefore in your Hearts, that you ſhould not ſtudy before to make defence.

15. For I will give you Mouth and Wiſdom, which all who oppoſe you ſhall not be able to ſpeak againſt, nor reſiſt.

16. And you will alſo be delivered up by Parents, Brothers, Relations and Friends, and ſome of you will they cauſe to be put to death.

17. Nay you will be hated by all for my Name.

18. Nevertheleſs there ſhall not a Hair of your Head at all periſh.

19. In your Patience poſſeſs your Souls.

20. And when you ſee Jeruſalem compaſſed about by Armies, then know that the Deſolation of it draws near.

21. Then let thoſe in Judea flee to the Mountains, and thoſe within it go forth, and them in the Countries not enter into it:

22. Becauſe theſe are the Days of Vengeance, for all Things which are written to be fulfilled.

23. Wo alſo will be to them who are with Child, and to ſuch as give ſuck in thoſe Days: for there will be great Neceſſity on the Earth, and Wrath among this People.

24. So that they will fall by the Edge of the Sword, and be taken captive into all Nations; even Jeruſalem will be trod down by the Nations, till their Times are fulfilled.

25. And there will be Signs in the Sun, Moon and Stars; as alſo on the Earth Diſtreſs of the Nations in Perplexity, the Sea and Waves making a noiſe;

26. Men being diſheartened for Fear, and Expectation of the Things coming upon the World: for the Powers of the Heavens will be ſhaken.

27 And then will they ſee the Man come in a Cloud, with Power and much Glory.

28. But when theſe Things begin to come to paſs, ſtand upright, and lift up your Heads; becauſe your Redemption draws near.

29. He further ſpoke a Similitude to them; Behold the Fig-tree and all the Trees,

30. When they now ſhoot out, you upon ſeeing *it*, do of your ſelves know that Summer is now near:

31. So alſo when you ſee theſe Things come to paſs, know that the Kingdom of God is near.

32. I ſay to you certainly, that this Generation will by no means paſs away, until all the Things are done.

33. Heaven and Earth will paſs away, but my Words will not at all.

34. And take heed to your ſelves, leſt at any time your Hearts ſhould be weighed down with Surfeiting, Drunkenneſs, and the Cares

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Ver. 8. *and the Time draws near*] by *Weſt. They are the Words of the Seducers.* If it be aſked *What Time?* ſince it does not at all appear by their Words here recited; he tells us, *When I will deliver you from all your Enemies.* But is Imagination thus to ſupplant the *Holy Scripture*, where the Time is manifeſt of many coming as ſaid here?

Ver. 9. *for*] A *Verſion* or two has not this Particle, whereupon *Mills* concludes it brought hither, without the Gueſs of whence or by whom, *Prol.* 421. but repeated N. 426. as of other *Evangeliſts*; and in the former Place with *Fathers* or *Verſions*, in the latter without *Fathers* or *Copies*, how ingenious is he to multiply the pretended Faults in our *Bible!*

Ver. 17. This, if not the next Ver. too, ſhould have been annexed to that before, according to *Matt.* x. 22. *Mark* xiii. 13.

Ver. 19. *poſſeſs*] Some *you will poſſeſs*, which *Mills* argues hard for, *Prol.* 677. but ours has the moſt Uſe as well as Authority: that is not all, it being in the 1 Aoriſt inſtead of the preſ. Tenſe, and the middle Voice inſtead of the com. Form, in the imp. Mood, as the *Lexicon* of *Schrevelius* has it under κτήσαιτο, with ſome Difficulty both as to the Word and Senſe, no Wonder that a Letter was altered to make it the plain fut. of the indic. Mood; whereas if it had been changed from the fut. it would ſcarce have been other than into the clear preſ. Tenſe of the imperative. *Whitby* has Something of this miſquoted in *Mat. Exam.* L. ii. 2.

Ver. 24. *their Times are fulfilled*] In *Beza*'s *Cambridge Copy they are fulfilled*, without the other, which *Mills* ſays ſome, who would have the Expreſſion clearer, added in the *Marg.* and he thought from *Eph.* i. 10. but *Whitby* exclaims againſt him for it.

Ib. *are fulfilled*] which may be hereafter, and for which read *Whitby.*

Ver. 25. *Sea and Waves*] Not only this, but all in this and the 2 next Verſes, both *Ham.* and *Whit.* apply to the Deſtruction of the *Jews* by the *Romans.*

Ver. 32. *all the Things*] *Wall* having an Hypotheſis to ſupport as at *Mat.* xxiv. 29, 30. ſays, *it is in many MSS.* all *theſe* things, *which ſeems here*, adds he, *to be the right Reading*, *Crit Not.* though thoſe *MSS.* are but three, with two *Verſions*, as may be ſeen by *Mills*; and this Work I have ſeveral times caught him at.

of this Life, and that Day come upon you of a ſudden.

35. For as a Snare will it come on all thoſe who dwell on the Surface of the whole Earth.

36. Watch therefore, making ſupplication at all Times, that you may be counted worthy to eſcape all theſe Things which are about to be, and to ſtand before the Man.

37. By Day too he was teaching in the Temple, and at Night going out, lodged on the Mount called *that* of Olives.

38. Moreover all the People came to him at Morning in the Temple, to hear him.

CHAP. XXII.

NOW the Feaſt of unleavened Bread drew near, which is called the Paſſover.

2. And the chief Prieſts and Scribes ſought how they might put him to death; for they were afraid of the People.

3. Satan alſo entered into Judas ſurnamed Iſcariot, who was one of the Number of the twelve.

4. And he going away, talked with the chief Prieſts and Captains, how he might deliver him up to them.

5. Glad of that, they agreed to give him Money.

6. Thus he engaged, and ſought an Opportunity to deliver him up to them *when* without the Company.

7. Moreover the Day of unlcávened Bread came, on which the Paſſover muſt be ſlain.

8. So he ſent Peter and John, ſaying, Go on, and get ready the Paſſover for us, that we may eat.

9. And they aſked him, Where wouldeſt thou have us get ready?

10. To whom he replied; Behold when you are entered into the City, a Man will meet you carrying a Pitcher of Water; him follow into the Houſe where he goes in.

11. And tell the Houſholder of the Houſe, Maſter ſays to thee, Where is a Room, whereat I may eat the Paſſover along with my Diſciples?

12. Upon this the ſame will ſhew you a great Chamber furniſhed: there get ready.

13. Whereupon they went away, and found according as he ſpoke to them; ſo they got the Paſſover ready.

14. Afterwards when the Hour was, he ſate down, and the twelve Apoſtles with him.

15. And he ſaid to them; I have earneſtly deſired to eat this Paſſover with you, before I ſuffer.

16. For I tell you, that I will no more at all eat of it, until it is fulfilled in the Kingdom of God.

17. And he received the Cup, giving thanks, and ſaid; Take this, and divide to your ſelves.

18. For I tell you, that I will not at all drink any of the Product of the Vine, until the Kingdom of God comes.

19. Taking Bread likewiſe, he gave thanks, and broke; then gave to them, ſaying, This is my Body, given for you; do this in Remembrance of me:

20. In like Manner alſo the Cup after Supper, ſaying, This Cup is the new Covenant by my Blood, ſhed for you.

21. Nevertheleſs lo the Hand of him that will deliver me up, is with me on the Table.

22. And indeed the Man is going according to what is determined; yet wo will be to that Man by whom he is delivered up.

23. At this they began to query with themſelves, which therefore it might be of them that would do this.

24. Nay there was alſo a Contention among them, which of them was thought to be the greateſt.

25. But he ſaid to them: The Kings of the Gentiles rule them, and they who have the authority over them are called Benefactors.

26. Yet you ſhall not be ſo; but let the greateſt among you become as the young, and he who is chief as he that waits on.

27. For which is greateſt, he who ſits down, or he that waits on? Is not he who ſits down? But I am in the midſt of you as he that waits on.

28. But you are thoſe who have continued with me in my Trials.

29. And I appoint for you a Kingdom, as my Father has for me;

30. That you may eat and drink on my Table in my Kingdom, and ſit upon Thrones judging the twelve Tribes of Iſrael.

31. The Lord further ſaid to Simon; Simon, behold Satan has coveted you, to ſift as Wheat.

32. But I have prayed for thee, that thy Faith may not fail; and when thou art converted, eſtabliſh thy Brethren.

33. At which he anſwered him, Lord, I am ready to go with thee, even to Priſon and to Death.

Ver. 6. *to them*] Two *Copies* and as many *Tranſ.* being without this, we are not therefore to conclude with *Mills* it is from *Mat. Prol.* 421.

Ib. *without*] as alſo in Ver. 35. being not reſident elſewhere.

Ver. 17. *this*] *Mills* affirms is the Scribes, not our Evangeliſt's, being omitted by the *Vulgate* only.

Ver. 24. *thought to be*] omitted by *Weſley*.

Ver. 32. *converted*] *Weſley, returned.*

34. How-

34. However he replied, I ſay to thee, Peter, the Cock will not at all crow to Day, before thou wilt thrice deny that thou knoweſt me.

35. Beſides he ſaid to them, When I ſent you without a Purſe, Bag and Shoes, did you want any Thing? And they ſaid, Nothing.

36. Therefore added he to them; But now he who has a Purſe, let him take *it*, in like Manner alſo a Bag; nay he who has not a Sword, let him ſell his Garment, and buy.

37. For I tell you, that this which is written muſt yet be accompliſhed in me, And he was reckoned with the Unrighteous: for even the Things concerning me have an End.

38. And they ſaid, Lord, behold here two Swords; to whom he replied, It is ſufficient.

39. Next going out, he went, according to Cuſtom, to the Mount of Olives; and his Diſciples alſo followed him.

40. At length being in the Place, he ſaid to them, Pray, not to enter into Trial.

41. And when he was got away from them about a Stone's Throw, he kneeled down, and prayed,

42. Saying, Father, if thou wouldeſt take away this Cup from me; nevertheleſs not my Will, but thine be done.

43. In the mean while there appeared to him an Angel from Heaven, ſtrengthening him.

44. And he being in an Agony prayed more earneſtly; inſomuch that his Sweat was as it were Clots of Blood falling down to the Ground.

45. Afterwards when he was riſen from Prayer, he came to his Diſciples, and found them ſleeping for Grief.

46. And he ſaid to them, Why are you aſleep? Riſe and pray, that you may not enter into Trial.

47. Now while he was ſpeaking, lo a Company, and he that was called Judas, one of the twelve, went before them, and drew near to Jeſus to kiſs him.

48. With that Jeſus ſaid to him, Judas, doſt thou deliver up the Man with a Kiſs?

49. So thoſe about him ſeeing what would be, ſaid to him, Lord, ſhall we ſtrike with the Sword?

50. And one of them in particular ſtruck a Servant of the high Prieſt, and took off his Ear.

51. But Jeſus made anſwer, Do you let it be thus far; and touching his Ear, he healed him.

52. Jeſus alſo ſaid to the chief Prieſts Captains of the Temple, and the Elders, who were come to him; Did you come out as againſt a Robber, with Swords and Sticks;

53. I being daily with you in the Temple, you did not ſtretch Hands at me; but this is your Hour, and the Power of Darkneſs.

54. And taking him, they had on, and brought him to the Houſe of the high Prieſt. Peter notwithſtanding followed far diſtant.

55. And when they had kindled a Fire within the Hall, and were ſate down together, Peter ſate down among them.

56. But ſome young Woman ſeeing him ſit at the Fire, looked ſtedfaſtly on him, and ſaid, He alſo was with him.

57. Whereas he denied him as follows, Woman, I do not know him.

58. And a little after another ſeeing him, ſaid, Thou alſo art one of them. But Peter ſaid, Man, I am not.

59. And at the diſtance of about one Hour, ſome other affirmed thus, Of a truth he alſo was with him: for even he is a Galilean.

60. Peter notwithſtanding ſaid, Man, I am ignorant of that which thou ſayeſt. And immediately while he was ſpeaking, the Cock crowed.

61. Upon this the Lord turning, looked on Peter; and he called to mind the Expreſſion of the Lord, how he ſaid to him, Before the Cock has crowed, thou wilt thrice deny me.

62. And going out abroad, Peter wept bitterly.

63. The Men further who thronged Jeſus, did mock him, beating.

Ver. 34. *not at all crow*] by the double Negative in *Gr.* and concerning this look at *John* xiii. 38.

Ver. 36. *let him ſell—and buy*] Forty *Copies* in *Kuſter's Edit.* of *Mills* have *ſhall ſell—and buy*, which *Grotius* ſuppoſes made by ſome, who were offended at the Novelty of a Command they did not underſtand; yet that I ſee but little in, tho' *Whitby* commends it; and it might be rather to accord better, as imagined, with *Mat.* xxvi. 52. Now for the Meaning of it, tho' an imperative Word, it may have a permiſſive Senſe, or *let* ſignify *may*; yet as *Chriſt* forbade the Sword in *Mat.* a more juſtifiable Interpretation may be, that this Sword to be bought was a ſpiritual or myſtick one. The Paſſage indeed denotes they would meet with Perils, as the great *Commentators* expound it, but that was the Cauſe or Motive, not the Signification of the Expreſſion.

Ver. 42. *wouldeſt take away*] or *art willing to put away*, the latter being infinitive, not imperative, excepting in 9 or 10 *Copies*, I ſuppoſe from *Mark* xiv. 36. and rejected by the Criticks; this being as in Chap. xix. 42. *Mark* viii. 12. *Whitby* has the Text *let this Cup paſs*, one of his many hundred Blunders.

Ver. 51. *Do you let it be thus far*] *Permit this Injury, or Aſſault, offered by one of my Apoſtles, which I will preſently repair*, *Whitby* in *Annot.* though otherwiſe in *Paraph.*

Ver. 61. *to him*] Like *this* in Ver. 17. by *Mills.*

Ver. 63. *thronged*] as in Ch. viii. 45. *Acts* xviii. 5.

64. As alſo covered him over, and ſtruck him on the Face, then aſked him as follows, Propheſy, who it is ſmote thee.

65. Nay many other Things blaſpheming they ſpoke againſt him.

66. When it was Day too the Elders of the People, along with the chief Prieſts and Scribes, were gathered together, and carried him up into their Council,

67. Saying, What art thou the Chriſt? Tell us. And he ſaid to them; If I ſhould tell you, ye would not at all believe.

68. And if I alſo ſhould aſk, you would not at all anſwer me, or let go.

69. Hereafter the Man will be ſitting at the right Hand of the Power of God.

70. Upon which they all ſaid, Art thou then the Son of God? To whom he replied, You ſay *it*, I am.

71. Now ſaid they, What Need have we of Witneſs further? For we our ſelves have heard from his own Mouth.

CHAP. XXIII.

AND the whole Multitude of them roſe up, and carried him to Pilate.

2. When they began thus to accuſe him, We found this Perſon perverting the Nation, and forbidding to give Tax to Ceſar, declaring that he himſelf is Chriſt a King.

3. At this Pilate aſked him as follows, Art thou the King of the Jews? And he made anſwer to him, Thou ſayeſt *it*.

4. And Pilate ſaid to the chief Prieſts and the Multitude, I find no Crime in this Man.

5. But they were forcible, ſaying, He ſtirs up the People, teaching throughout all Judea, having begun from Galilee hitherto.

6. Now Pilate hearing of Galilee, aſked whether the Man was a Galilean.

7. And upon knowing that he was of Herod's Juriſdiction, he ſent him back to Herod, who was himſelf at Jeruſalem at that Time.

8. Whereby Herod ſeeing Jeſus, was very glad: for he wanted to ſee him a great while, becauſe he had heard many Things concerning him; and he hoped to ſee ſome Miracle done by him.

9. So he enquired of him in many Matters; whereas he anſwered him Nothing.

10. Moreover the chief Prieſts and Scribes ſtood, eagerly accuſing him.

11. Nay Herod with his Warriors deſpiſing him, and mocking, when he had cloathed him with gay Apparel, he ſent him again to Pilate.

12. Thus both Pilate and Herod became Friends on that Day with one another: for they were before in Enmity to each other.

13. And Pilate calling together the chief Prieſts, the Rulers and People,

14. Said to them; Ye have brought this Man to me, as one who turns away the People; whom behold I having examined before you, have found no Crime in, of the Things that ye make accuſation againſt him.

15. Nor yet Herod: for I ſent you back to him, and lo Nothing deſerving Death is proved on him.

16. Therefore I will chaſtiſe him, and releaſe.

17. Now he had a Neceſſity to releaſe one to them at the Feaſt.

18. Upon which all the Multitude cried out as follows, Take him away, and releaſe to us Barabbas;

19. Who was, for ſome Mutiny made in the City, and Murder, caſt into Priſon.

20. Pilate therefore ſpoke to *them* again, being willing to releaſe Jeſus.

21. Nevertheleſs they bawled out thus, Crucify, crucify him.

22. Whereas he replied to them the third time, What Evil forſooth has he done? I have found no Crime for Death in him; therefore I will chaſtiſe him, and releaſe.

23. Yet they lay on with loud Voices, requeſting he might be crucified; and the Voices of them and the chief Prieſts prevailed:

24. Inſomuch that Pilate gave ſentence their Requeſt ſhould be done.

25. Thus he releaſed to them, him that for Mutiny and Murder was caſt into Priſon, whom they requeſted; but he delivered up Jeſus to their Will.

26. Further as they had him away, they took hold of Simon a certain Cyrenean coming from the Country, and put the Croſs on him, to carry after Jeſus.

27. Beſides a great Multitude of People, and Women, followed him; who alſo lamented, and mourned for him.

28. But Jeſus turning to them, ſaid; Daugh-

Ver. 70. *To whom*] *to them* without the Conjunction is with *Mills* as the others Ver. 17, 61.

Ib. *I am*] ὅτι for *that* being ſometimes redundant for tranſlating, or an Expletive; and this by *Mar.* xiv. 62. Nay how is the *com. Tranſ.* true, in making a Queſtion an Aſſertion?

Ver. 5. *having begun*] A paſt Tenſe this in the *Original*, as the Senſe requires.

Ver. 15. *proved*] by the Witneſſes; but how abſurd is *done unto him!* Nor *done by him*, as *Beza* tranſlates, leaving the *Original* for the ſake of Clearneſs: too much his Manner, like that with modern *Tranſlators* of profane Authors.

Ver. 18. *the Multitude*] and not *at once*.

ters

ters of Jeruſalem, do not cry for me, nevertheleſs cry both for your ſelves, and your Children:

29. Becauſe lo the Days are coming, in which People will ſay, The Barren are bleſſed, with the Wombs that have not brought forth, and the Breaſts that have not given ſuck.

30. Then will they begin to ſay to the Mountains, Fall on us; and to the Hills, Cover us.

31. Since if they do theſe Things in green Wood, what will be done in dry?

32. And two other Malefactors were alſo brought with him to be put to death.

33. At length when they were come away to the Place called the Scull one, there they crucified him, and the Malefactors, one indeed at the right Hand, with the other at the left.

34. Jeſus notwithſtanding ſaid, Father, forgive them; for they know not what they do. Next they divided his Garments, and caſt Lots.

35. Nay the People ſtood looking, and the Rulers alſo with them ſneered, ſaying, He ſaved others; let him ſave himſelf, if he is Chriſt the choſen one of God.

36. And the Soldiers likewiſe mocked him, and coming near, brought him Vinegar;

37. As alſo ſaid, If thou art the King of the Jews, ſave thy ſelf.

38. And there was a Superſcription too written over him, in Letters of Greek, Latin and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the Malefactors who were hanged, blaſphemed him, ſaying, If thou art Chriſt, ſave thy ſelf and us.

40. But the other anſwering, rebuked him as follows; Doſt not thou fear God, ſince thou art in the ſame Condemnation?

41. And we indeed juſtly: for we receive Things worthy of what we have committed; whereas he has done Nothing amiſs.

42. Moreover he ſaid to Jeſus, Remember me, Lord, when thou comeſt into thy Kingdom.

43. To whom Jeſus declared; I tell thee certainly, To Day thou wilt be with me in Paradiſe.

44. Now it was about the ſixth Hour, and there was Darkneſs in the whole Country till the ninth.

45. And not only the Sun was darkened, but the Veil of the Temple was divided in the middle.

46. At laſt Jeſus cried out with a loud Voice, and ſaid, Father, I will commit my Spirit into thy Hands; and having ſaid thus, he expired.

47. So that the Centurion ſeeing what was done, glorified God, ſaying, Really this was a righteous Man.

48. And all the Multitude who were come together to that Sight, when they ſaw the Things which were done, beat their Breaſts, and returned.

49. There ſtood too all his Acquaintance far diſtant, and the Women who followed him together from Galilee, ſeeing theſe Things.

50. Moreover behold a Man named Joſeph, being a Counſellor, a good and righteous Man,

51. (Who did not agree to their Counſel and Deed) from Arimathea a City of the Jews, who alſo even himſelf looked for the Kingdom of God;

Ver. 31. *green Wood*] repreſenting the *Jews*, as *dry* the *Gentiles*; and neither ſuitably nor properly *a tree*, for which the *Gr.* too has another Word. But being tranſlated *tree*, it is interpreted to mean *Jeſus* himſelf, and then *the dry* the *Jews*; the latter of which does not ſeem ſo well denoted by *a Tree*, nor the former by *Wood:* as alſo *in* better repreſents *among*, than *to*; as if he had ſaid, If theſe Things are done to me among the Jews, what will be done to them among the Gentiles? The Reader that has the *Shepherd of St. Hermas*, may find a very particular Account of this Kind, in the 8th Similitude of the 3d Book.

Ver. 33. *the Scull one*] for which our *Tranſlators* have ſtrangely put the *Lat.* Name *Calvary* here, and here only. *It is a ſmall Hill upon the greater Mount of* Moriah, *Maundr. Journ.*

Ver. 42. *into*] *Wall* turns it *in*, and *Whitby* accordingly expounds it *to be the Judge of all Men*; but by our Saviour's Anſwer, it appears he did not take it ſo, and ἐν with a Verb of Motion eſpecially may mean *into*.

Ver. 43. *Mills* telling of ſome from *Origen* who ſuſpected this Verſe, tho' all the *Copies* and *Verſions* have it, throws in an Objection, *For how could it be ſaid he was three Days and three Nights in the Heart of the Earth, who as ſoon as he departed out of this Life, was to be in Paradiſe?* As if *Jeſus* had not both a Soul and a Body. As for *Hammond*, he ſlips over it, and *Whitby* handles it gently, to avoid the Dilemma doubtleſs of ſhewing, that *with me* is either conſiſtent, or inconſiſtent with the Article of *Chriſt*'s Deſcent into *Hell*, one being impoſſible, and the other unſafe. But the latter after meeting with the Company of *Bp. Pearſon, Barrow, &c.* ſpeaks out plainer in an *Appendix* to *Acts* ii. 27. and among the reſt ſays, 'The *Scripture* doth aſſure us, that the Soul of the Holy *Jeſus*, being ſeparated from his Body, went *to Paradiſe*, *Luke* xxiii. 43.'

Ver. 44. *Country*] Being ſo *Mat.* xxvii. 45. *Mark* xv. 33.

Ver. 46. *I will commit*] in the fut. Tenſe, as alſo the *Sept.* have it, *Pſa.* xxxi. 5. which therefore even *Mills*, that great Criminator of the *received Reading*, looks upon as *Luke*'s own; the preſ. Tenſe being a *various Reading* of ſome, but in a different Manner.

Ib. *and having ſaid thus, he expired*] *Mills* had a Suſpicion theſe Words were ſupplied; which however we may not, ſince only three *Copies* are without them.

52. He came to Pilate, and aſked for the Body of Jeſus.

53. Which taking down, he wrapt it up in fine Linen; and laid it in a Sepulchre cut in Stone, where there had not been any one yet put.

54. The Day alſo was the Preparation, and the Sabbath approached.

55. And the Women likewiſe, who were come with him from Galilee, following after, beheld the Grave, and how his Body was laid.

56. Who returning, got ready Spices and Ointments; but reſted indeed the Sabbath, according to the Commandment.

CHAP. XXIV.

AFTERWARDS on the firſt *Day* after the Sabbath, when Day began to break, they came to the Sepulchre, carrying the Spices which they had got ready; and there were ſome with them.

2. And they found the Stone rolled away from the Grave.

3. With that they went in, but did not find the Body of the Lord Jeſus.

4. And while they doubted concerning this, behold two Men ſtood by them in glittering Apparel.

5. Who upon their being afraid, and bending their Faces to the Ground, ſaid to them; Why do ye ſeek the Living with the Dead?

6. He is not here, but is riſen up: remember how he ſpoke to you, while he was in Galilee,

7. Saying, The Man muſt be delivered up into the Power of ſinful Men, as alſo be crucified, and the third Day ariſe.

8. At which they remembred his Words.

9. And returning from the Grave, told all theſe Things to the eleven and to all the reſt.

10. Now Mary Magdalene, Joanna, Mary *the Mother* of James, and the reſt with them, were they who ſpoke theſe Things to the Apoſtles.

11. But their Words ſeemed before them as a Trifle, ſo that they did not believe them.

12. Peter alſo roſe, and ran to the Grave; and ſtooping down, beheld the Linen Cloaths lying alone: upon which he went away, wondering to himſelf at what was done.

13. And behold two of them were going on the ſame Day, to a Village ſixty Furlongs diſtant from Jeruſalem, by Name Emmaus.

14. When they talked to one another about all thoſe Things which were come to paſs.

15. So while they were talking, and diſputing, Jeſus himſelf drew near, and went with them.

16. But their Eyes were held not to know him.

17. And he ſaid to them, What Words are theſe which you confer with one to another as you walk, and are ſorrowful?

18. Upon this one named Cleopas made anſwer to him, Art thou only a Stranger in Jeruſalem, and haſt not known the Things that have been done in it in theſe Days?

19. Whereas he aſked them, What Things? And they replied to him: Thoſe concerning Jeſus the Nazorite, who was a Man *that* was a Prophet, powerful in Work and Word, before God and all the People;

20. Eſpecially how the chief Prieſts and our Rulers, delivered him up to the Judgment of Death, and have crucified him.

21. On the contrary we hoped, that it was he would redeem Iſrael; but indeed with all theſe Things, this preſent makes the third Day ſince theſe Things were done.

22. Nay and ſome Women of us made us amazed, who were in the Morning at the Grave;

23. And when they found not his Body, came reporting, they had ſeen a Viſion of Angels, who ſaid he was alive.

24. Some of thoſe alſo with us went away to the Grave, and found even ſo as the Women declared; but did not ſee him.

25. At this he ſaid to them; O unwiſe

Ver. 1. *and there were ſome with them*] Firſt in his *Various Readings Mills* ſignifies theſe Words might creep in from Ver. 10. then he ſays it is a *Commentary*, *Prol.* 421. and afterwards that it ſeems they crept in from *Mark* xv. 41. *Prol.* 736. becauſe lacking in a few *Books*.

Ver. 12. *Peter alſo*] not *Then*, as *Hammond* ſhews on *John* xx. n. a. and *Whitby* n. b. this being before as at *John* xx. 3. *Luke* diſplacing ſeveral Matters.

Ib. *alone*] *Doddr.* ſays it ſhould be rendered *only*, but this *John* xx. 7. contradicts.

Ver. 18. *Cleopas*] It may be wondered that *Beza*, &c. while ſhewing this was not *Luke* himſelf, &c. did not obſerve it was the Uncle of *Jeſus*, *John* xix. 25. as *Hegeſippus* who lived in the 2d Century is quoted relating in *Euſebius*, *Eccleſ. Hiſt.* B. 3. Ch. 11. by being the Brother of *Joſeph*, and according to *Whitby* on *John* xix. 25. the ſame with *Alphæus*, or rather as at *John* xix. 25.

Ib. *Art thou only a Stranger*] *Weſley*, *Doſt thou alone* even *ſojourn*. Why he alone? And of what Uſe is adding *even*, except to be unintelligible?

Ver. 25. *at believing*] For our *preſ. Reading* is, as if it was fooliſh and ſtupid to believe.

ones, and ſlow of Heart at believing in all that the Prophets have ſpoken!

26. Was it not expedient for Chriſt to ſuffer theſe Things, and enter into his Glory?

27. And beginning from Moſes, and from all the Prophets, he interpreted to them in all the Scriptures the Things concerning himſelf.

28. In the mean while they came near to the Village whither they were going, when he pretended he would go further.

29. And they conſtrained him, ſaying, Remain with us, ſince it is towards Evening, and the Day declines; ſo he went in to remain with them.

30. With whom while he ſate down, he took Bread, and bleſſed, which breaking, he gave to them.

31. Then their Eyes were opened, and they knew him; whereupon he diſappeared from them.

32. And they ſaid one to another, Was not our Heart burning in us, as he ſpoke to us in the Way, and as he opened to us the Scriptures?

33. Riſing too the ſame Hour, they returned to Jeruſalem, where they found the eleven and thoſe with them got together,

34. Who ſaid, The Lord is really riſen up, and has appeared to Simon.

35. They likewiſe declared the Things that were in the Way, and how he was known by them in breaking Bread.

36. And as they ſpoke theſe Things, Jeſus himſelf ſtood in the midſt of them, and ſays to them, Peace be to you.

37. But they being terrified and afraid, thought they had ſeen a Spirit.

38. Hereupon he ſaid to them; Why are you troubled? And wherefore do Reaſonings come up in your Hearts?

39. See my Hands and my Feet, that it is I my ſelf: feel me, and ſee; ſince a Spirit has not Fleſh and Bones, as you behold I have.

40. And ſaying this, he ſhewed them *his* Hands and Feet.

41. Beſides while they did not believe for Joy, and wondered, he ſaid to them, Have you any Meat here?

42. So they gave to him Part of a boiled Fiſh, and ſome of a Honey-comb.

43. Which he took, and did eat before them.

44. As alſo ſaid to them, Theſe are the Words which I ſpoke to you, while I was with you, that all the Things written in the Law of Moſes, the Prophets and Pſalms, concerning me, muſt be fulfilled.

45. Then he opened their Mind, to underſtand the Scriptures.

46. He ſaid further to them; So it is written, and ſo it was expedient for Chriſt to ſuffer, and riſe from the Dead the third Day;

47. And for Repentance, and Forgiveneſs of Sins, to be preached in his Name in all Nations, beginning from Jeruſalem.

48. Moreover you are Witneſſes of theſe Things.

49. And behold I will ſend the Promiſe of my Father upon you; but ſtay you in the City of Jeruſalem, until you are cloathed with Power from on high.

50. Laſtly he took them out abroad as far as Bethany; then holding up his Hands, he bleſſed them.

Ver. 28. *pretended he would go further*] And *Weſt.* ſays, *He would have done it, had they not preſſed Him to ſtay.* How does he know that, when it may rather appear he intended to diſcover himſelf? Elſe why did he come to them?

Ver. 34. *Who ſaid*] not the two Diſciples, which the *Gr.* will not bear.

Ib. *to Simon*] as it ſeems a little before this, 1 *Cor.* xv. 5. which the Diſciples were talking of when the other two came.

Ver. 35. *by*] Our *Tranſlators* commonly uſe *to* with known, which is better than *of*.

Ver. 38. *wherefore*] by *Mills* as the three Ch. xxii. 70.

Ver. 39. *See*] as further in this Ver. not the Adverb *Behold*, as it may be taken for in the *com. Verſion*.

Ver. 43. *Wall* ſays, *Vulg.* and *many Greec MSS.* add at the End, *and gave them the reſt*; whereas beſides three more *Verſions*, thoſe *MSS.* are but three at moſt, and they vary, being alſo rejected by *Mills*, and ſuppoſed made from *Acts* x. 41.

Ver. 46. *and ſo it was expedient*] wanting in a very few, and in the *preſent Books*, ſays *Mills*, included in Crotchets, and he adds, taken from Ver. 26. but the following Verb being infinitive ſhews otherwiſe, it not cohering well with *written*, nor is ſuch put to it in the parallel Expreſſion *John* xx. 31.

Ver. 47. *beginning*] Inſtead of *it beginning*, the *Vulg.* and three or four have *they* (viz. *the Preachers*, as appears by being gen. and abl. abſolute) *beginning*, which both *Eraſmus* and *Mills* reckoned genuine; and the latter repreſents the ſing. as being wrong, becauſe *thoſe Things* (he ſhould have ſaid *this* to ſpeak properly) cannot be referred to *Chriſt*. No certainly, who pretended that? but it may to *the Preaching*.

Ver. 49. *of Jeruſalem*] Becauſe not in the *Vulg.* and *Copt. Verſions*, with the *Cambr.* and one other *Copy*, *Mills* caſts it off, *Prol.* 424. but why then not *behold* in the ſame Verſe, which is abſent ſo, and further in the *Syr. Perſ.* and *Arab. Verſions?*

Ib. *cloathed*] As the *Original* ſignifies, and not *endued* or *qualified*, or otherwiſe *having a dowry*, *Gen.* xxx. 20. which are other Things, and not the Meaning of this *Gr.* Word, though *endu* be a Part of it, which it ſeems led our *Tranſlators* into the Miſtake; ſee the like *Judg.* xiii. 19. and elſewhere.

51. And

51. And while he was bleſſing them, he became diſtant from them, and was carried up into Heaven.

52. Upon which they worſhipped him, and returned to Jeruſalem with great Joy.

53. And were always in the Temple, praiſing and bleſſing God: ſo let it be.

Ver. 52. *worſhipped him, and*] Only one *Copy*, and that an unaccountable one too, lacking this, yet *Mills* relates ſome Reader brought it from *Mat.* xxviii. 17. hither into the *Marg.* from whence at length it paſſed into the middle of the Page. What might the *Scripture* be reduced to at this Rate! I ſuppoſe more Words might be taken out of the *Books* of the *New Teſt.* (beſides Additions and Alterations, which latter are far more numerous) than there are Verſes.

NOTES upon the BOOK of JOHN.

CHAP. I.

THE Word was in the Beginning, and it was with God, nay the Word was God,

2. He himſelf was with God in the Beginning.

3. All Things were made by him, and without him there was not one Thing made which was made.

4. In him there was Life, and that was the Light of Men.

5. And the Light ſhined in Darkneſs, but the Darkneſs did not perceive it.

6. There was a Man ſent from God, whoſe Name was John.

7. He himſelf came for a Witneſs, that he might teſtify concerning the Light, for all to believe by it.

8. He was not that Light, but was to teſtify concerning the Light;

9. Which was the true Light, that enlightens every Perſon who comes into the World.

10. He was in the World, and it was made by him; yet that did not know him.

11. He came to his own, and they did not receive him.

12. But to them whoever received him, he gave Authority to become the Children of God, to thoſe that believed in his Name:

13. Who were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.

14. And the Word became Fleſh, and dwelt among us (ſo that we ſaw his Glory, the Glory as of the only begotten one of the Father) full of Grace and Truth.

15. John teſtified concerning him, and cried out, as follows; This was he of whom I ſpoke, One who comes after me is before me, becauſe he was prior to me.

16. And of his Fulneſs we have all received, even Grace for Grace.

17. Since the Law was given by Moſes, Grace and Truth was by Jeſus Chriſt.

18. None has ever ſeen God; that only begotten Son, who is in the Boſom of the Father, has declared *him*.

Tit. *John*] This *Book* compoſed the laſt of all thoſe of the *New Teſtament*, is according to the Eccleſiaſtical Writers placed An. Dom. 97, in the Year after *John's Revelation*, and in that before his Death. About the Year 99 or 100, as it is computed, theſe four Hiſtories of our Saviour were put together in one Book; when there was no Apoſtle, nor probably any immediate Diſciple of *Jeſus*, left to relate more concerning him; ſoon after the *Acts of the Apoſtles*, and by the Year 110 *Paul's Epiſtles*, beſides that to the *Hebrews*, and the firſt of *Peter* and *John*, with the reſt afterwards, but not done by any General Council; conſult *Mills*, *Proleg.*

Ver. 3. *not one Thing made*] Some make the Period here, two Writers at the following *in him*, *Mills*, *Prol.* 796. two more omitting *that was made*; but as *Mills* defends none of them, *Whitby* improperly anſwers him with a Pother about it, making it ſeem more uncertain than it is, *Exam.* Lib. 2. C. 1. S. 1.

Ver. 4. *Life*] *that Life eternal which he revealed to the World*, 1 *John* v. 11. Ch. xiv. 6. *Whitby*.

Ver. 5. *perceive*] As *Beza* expounds his *comprehenderunt*; whence our *comprehended*, which is more obſcure, and uſed for *contained*, *Rom.* xiii. 9. *Iſa.* xl. 12. that cannot be the Meaning here.

Ver. 7. *it*] the Light, of which he is ſpeaking; and according to *Acts* iii. 16. *Phil.* i. 29. *Gal.* v. 22. *Heb.* xii. 2. and were all to believe *by* or *through John? Weſt. thro' it.*

Ver. 9. *enlightens every Perſon*] What he enlightens every Man (or every Man is ſo enlightened) with, muſt be the Light of Men, and what that is we are told Ver. 4. But *Gill* in his voluminous *Expoſition*, on the *Books of the N. Teſt.* in 3 Vols. fol. writes, *the ſenſe is, either that every man that is enlightened in a ſpiritual manner, is enlightened by him—or the meaning is, that he is that light which lighteth all ſorts of men; which is true in a ſpiritual ſenſe.* Both Ways you ſee it is *ſpiritual*; yet he concludes, *it is beſt to underſtand theſe words* (what otherwiſe than *the Senſe* or *Meaning* of them *is?*) *of the light of nature, and reaſon, which—is no other than the light of a natural conſcience.* However this Light we hear is *true*, whatever he may call it. And certainly the Words intimate more than the mere Property of Mankind. Beſides this Author does not ſeem to have underſtood his own Expreſſions: did he mean by *the light of*—that it is nature, reaſon, and a natural conſcience? I ſhould think, not ſo abſurdly. Or did he mean Something beſides that enlightens theſe? If ſo, it may, or indeed muſt be ſpiritual ſtill. Nay it is the Life of *Chriſt* as he is God, Ver. 1, 3. 4. which ſurely is Somewhat elſe than human Reaſon or Nature; as likewiſe *Whitby* pleads, and ſays, Chriſt *muſt be ſaid to be* the Light of Men, *by giving them the Knowledge of eternal Life, and of the way that leadeth to it*, *Annot.* who alſo on *Heb.* x. 5. cites from *Vejikra Rab.* Sect. 31. אתה נואר כל באו עולם *Thou art he who enlightens every Man that comes into the World.*

Ver. 14. *dwelt*] *Weſt. tabernacled.*

Ver. 16. *And*] *Mills* finding ὅτι inſtead of καὶ with half a dozen in all, *MSS. Verſions* and *Writers*, lays hold of that for the right, which would denote a Reaſon as *becauſe*, or for want of making Proof of ſuch, he ſays *certainly* or *that is to ſay.* Weak Work!

Ib. *Grace for Grace*] a greater Meaſure of it, for a leſs which they or Mankind had before, according to Ch. x. 10. and this does no Violence to the Words, like other Attempts at *Interpretation.*

19. And this was the Teſtimony of John, when the Jews ſent Prieſts and Levites out of Jeruſalem, for them to aſk him, Who art thou?

20. Whereupon he confeſſed, and did not deny, even confeſſed, I am not Chriſt.

21. And they aſked him, What then? Art thou Elias? To which he ſays, I am not. Art thou the Prophet? And he anſwered, No.

22. Therefore they enquired of him, Who art thou? that we may give an Anſwer to them that ſent us: what doſt ſpeak concerning thy ſelf?

23. He replied: I am the Voice of one crying out in the Wilderneſs, Let the Way for the Lord be ſtraight; as the Prophet Eſaias ſaid.

24. Moreover thoſe who were ſent were ſome of the Phariſees.

25. Next they aſked him in this manner, Why then doſt thou baptize, if thou art not Chriſt, nor Elias, nor the Prophet?

26. John made anſwer to them; I baptize with Water; but there ſtands one amongſt you, whom ye do not know.

27. It is he that comes after me, who is before me; the Latchet of whoſe Shoe I am not worthy that I ſhould undo.

28. Theſe Things were done at Bethabara beyond Jordan, where John was baptizing.

29. The next Day John beholds Jeſus coming to him, and ſays; Lo the Lamb of God, that takes away the Sin of the World.

30. This is he concerning whom I ſaid, There comes a Man after me, who is before me, becauſe he was prior to me.

31. And I did not know him; but for this reaſon that he ſhould be made manifeſt to Iſrael, I came baptizing with Water.

32. Beſides John teſtified thus; I beheld the Spirit come down as a Dove out of Heaven, and it remained on him.

33. And I did not know him; but the ſame that ſent me to baptize with Water, ſaid to me, He, on whom thou ſhalt ſee the Spirit come down, and remain on him, it is that baptizes with the Holy Spirit.

34. So I ſaw, and teſtified that this was the Son of God.

35. The next Day again John was ſtanding, and two of his Diſciples;

36. When he looked at Jeſus walking, and ſays, Lo the Lamb of God.

37. And the two Diſciples heard him ſpeak, whereupon they followed Jeſus.

38. Who turning, when he ſaw them follow him, aſks them, What do ye ſeek? And they ſaid to him, Rabbi (which is to ſay being interpreted Maſter) where doſt thou remain?

39. He replies to them, Come, and ſee; they came, and ſaw where it was, and remained with him that Day; it being about the tenth Hour.

40. One of the two that heard *it* from John, and followed him, was Andrew, the Brother of Simon Peter.

41. He firſt finds out his Brother Simon, and ſays to him, We have found the Meſſias; which is being interpreted Chriſt.

42. Nay he brought him to Jeſus; who looking on him, ſaid, Thou art Simon the Son of Jonas, thou ſhalt be called Cephas; which is being interpreted a Rock.

43. The next Day Jeſus was minded to go out into Galilee; when he finds Philip, and ſays to him, Follow me.

44. Now Philip was from Bethſaida, out of the City of Andrew and Peter.

45. Philip finds out Nathanael, and ſays to him, We have found him of whom Moſes in the Law, as alſo the Prophets wrote, Jeſus the Son of Joſeph, from Nazareth.

46. To whom Nathanael ſaid, Can there be any good Thing from Nazareth? Philip replies to him, Come, and ſee.

47. When Jeſus ſaw Nathanael coming to him, he ſays of him, Lo an Iſraelite truly, in whom there is not Deceit.

48. Nathanael aſks him, Whence doſt thou know me? Jeſus made anſwer to him, Before Philip called thee, when thou waſt under the Fig-tree, I ſaw thee.

49. Nathanael returns him anſwer, Rabbi, thou art the Son of God, thou art the King of Iſrael!

50. Jeſus made reply to him; Becauſe I ſaid to thee, I ſaw thee underneath the Fig-tree, doſt thou believe? Thou ſhalt ſee greater Things than theſe.

Ver. 21. *the Prophet*] as in Ch. vii. 40. by whom according to *Mat.* xvi. 14. might be meant *Jeremias*.

Ver. 27. *who is before me*] Five, of all Sorts, not having this, *Mills* ſuppoſes it taken from Ver. 15, or 30. *Prol.* 909. whereas *Whitby* thinks it confirmed by the ſame; in which Reſpect Reaſoning may vibrate, but the Weight of *Books* will ponderate.

Ver. 28. *Bethabara*] Many have *Bethany*, as being more known, but wrong, Ch. xi. 18.

Ver. 29. *next Day*] *Theſe days were perhaps a Year or more after the baptiſm and temptation, Wall.*

Ver. 38. This is made two Verſes in the *Gr.*

Ver. 42. *Cephas*] *Syr.* from the *Chald.* כיפא or *Cepha.*

Ib. *a Rock*] by *Weſley*, *Peter*; with this *Note*, Cephas *meaning the ſame in* Syriac, *which* Peter *does in* Greek, *namely, a Rock.* But if *Peter* is *Greek*, ſurely this Author's *Tranſlation* is not; and if *Peter* means *a Rock*, is it not in *Engliſh* it means ſo?

51. I ſay

51. I ſay to thee very certainly, added he to him, Henceforth you ſhall ſee Heaven opened, and the Angels of God go up and come down on the Man.

CHAP. II.

AND the third Day there was a Marriage at Cana of Galilee, and the Mother of Jeſus was there.

2. Beſides both Jeſus was invited, and his Diſciples to the Marriage.

3. At length there being a want of Wine, the Mother of Jeſus ſays to him, They have no Wine.

4. Jeſus anſwers her, What haſt thou to do with me, Woman? My Hour is not yet come.

5. His Mother ſays to the Waiters, Do whatever he bids you.

6. Now ſix Water-pots of Stone being there, put according to the Cleanſing of the Jews, which held two or three Firkins apiece;

7. Jeſus ſays to them, Fill the Water-pots with Water: ſo they filled them quite up.

8. Next he orders them, Draw now, and carry to the Maſter of the Feaſt; which they did.

9. And when that Maſter had taſted the Water become Wine (and did not know whence it was, though the Waiters who drawed the Water knew) he calls the Bridegroom,

10. And ſays to him, Every Man firſt puts good Wine, and when People have drunk plentifully, then ſmaller; thou haſt kept the good Wine till now.

11. This Beginning of Miracles Jeſus did at Cana of Galilee, and made his Glory manifeſt; ſo that his diſciples believed on him.

12. After this he went down to Capernaum, with his Mother, Brethren and Diſciples; but did not remain there many Days.

13. The Paſſover of the Jews alſo was near, and Jeſus went up to Jeruſalem.

14. And he found in the Temple them who ſold Oxen, Sheep and Doves, and thoſe that changed Coin ſitting.

15. Upon which he made a Scourge of Cords, and put them all out of the Temple, with the Sheep and Oxen; as likewiſe poured out the Coin of the Money-changers, and overturned the Tables.

16. Moreover he ſaid to them that ſold Doves, Take away theſe things hence; do not make my Father's Houſe a Houſe of Merchandice.

17. And his Diſciples remembred that it was written, The Zeal of thy Houſe has eat me up.

18. Therefore the Jews made anſwer to him, What Sign ſheweſt thou to us, ſince thou doeſt theſe Things?

19. To whom Jeſus made reply, Demoliſh this Temple, and in three Days I will raiſe it up.

20. The Jews therefore ſaid, Forty ſix Years this Temple has been building, and wilt thou raiſe it up in three Days?

Ver. 51. *very certainly*] Whether it has been remarked, or not, that the other three Writers of the Hiſtory of our Saviour never begin his Sayings with a double *amen*, as this is in *Greek*; and *John*, where he has it, which is no leſs than 25 times, always ſo: I am however ready to conclude, that it would be loſt Labour to ſearch the numerous Volumes of *Commentators* for a rational, if any Enodation of it; which it requires the more for being in the ſame Paſſages, as Ch. xiii. 21. with *Mat.* xxvi. 21. *Mark* xiv. 18. and Ch. xiii. 38. with *Mat.* xxvi. 34. *Mark* xiv. 30. It is therefore to be conſidered that *Jeſus* did not ſpeak it in *Gr.* the Language they wrote it in, but *Syriack*, that of the Country, and in a Dialect not diſtinctly known now with Certainty. The Word or Words then which he uſed being a ſtrong Affirmation, our ſacred Biographers interpreted by *amen* from the *Heb.* either ſingle or repeated. *Chriſt*'s Word as likely as any might be the Noun אֲמָן or אֲמֵן with בְּ prefixed, ſignifying properly *for certain*; but that Noun, thus differently ſpelled, might be rather plural, as it is alſo uſed, which would ſo enhance the Force of it, as aptly to ſuit the Expoſition I have given. I remember in tranſlating ſeveral ſuch *Heb.* Plurals, I have been put to the Stand whether to do it with *very*, *&c.* or without. The Reader may excuſe with me the Printer from getting *Syr.* Types, and accept of the *Chaldee*; from which the others were made ſo different, tho' the Language was as one.

Ib. *Henceforth*] from *Mat.* xxvi. 64. according to *Mills*; whereas the Sayings are neither the ſame, nor on the ſame Occaſion.

Ib. *the Angels*] *Ham.* ſeems beſt to refer this to *Acts* i. 9, 10. and *Whitby* overlooking it, not near ſo well to *Chriſt*'s Miracles, which he alſo condemns himſelf by ſaying, *They who refer it to Chriſt's Paſſion and Reſurrection, muſt ſhew how the Angels then aſcended and deſcended on Chriſt in the Sight of the Apoſtles.*

Ver. 3. *there being a want of Wine*] the *Gr.* Genitive abſolute, not ſaying the Diſciples wanted it: *Weſley*, *Wine falling ſhort.*

Ver. 13. *Paſſover*] *The firſt in the Time of Chriſt's Miniſtry, of his Age the 34th Year began, Wall.*

Ver. 15. *Cords*] I know not why *ſmall*, when the ſame too is rendered *ropes*, *Acts* xxvii. 32. but *Weſley* has this *Ruſhes.*

Ib. *put them all out*] at another Time of his being at *Jeruſalem*, before that in *Mat.* xxi. *Mark* xi. *Luke* 19.

Ver. 16. *them*] One *Copy*, and the *Paraphraſe* of *Nonnus* in Verſe, having it ſing. *Mills* eſteemed that genuine, *Prol.* 911.

Ver. 17. *has eat—up*] Abundance of *Copies* have *is eat up*, which *Mills* counts genuine, becauſe Nobody, he ſays, would ever have framed ſuch a *Reading*, *Prol.* 1231. as indeed it is a ſtrange one with *me*, but ſeems too ſtrange to be authentick, however it was ſo followed; and in the *Verſ.* of the *Sept.* *Pſa.* lxix. 9. is the ſame as ours.

Ver. 20. *has been building*] as it ſtill continued; for which look into the *Chronology* at the End of *Dan.* and *Wall's Crit. Note.*

21. Whereas

21. Whereas he ſpoke concerning the Temple of his Body.

22. Therefore when he was riſen up from the Dead, his Diſciples remembred that he had ſpoken this to them; ſo they believed the Scripture, and the Word which Jeſus ſaid.

23. Now as he was in Jeruſalem at the Paſſover on the Feaſt, many believed on his Name, at ſeeing his Miracles which he did.

24. Yet Jeſus did not truſt himſelf to them; becauſe he knew all,

25. And ſince he had no Need that any ſhould teſtify concerning Man: for he knew what was in Man.

CHAP. III.

THERE being alſo a Man of the Phariſees, whoſe Name was Nicodemus, a Ruler of the Jews;

2. He came to Jeſus by Night, and ſaid to him, Rabbi, we are ſenſible that thou art a Teacher come from God: for none can do theſe Miracles which thou doeſt, except God is with him.

3. Jeſus made anſwer to him; I tell thee very certainly, Except any one is born from above, he cannot ſee the Kingdom of God.

4. Nicodemus replies to him, How can a Man be born when he is old? Can he enter the ſecond time into his Mother's Womb, and be born?

5. Jeſus anſwered: I tell thee very certainly; Except any one is born of Water and the Spirit, he cannot enter into the Kingdom of God.

6. What is born of the Fleſh, is Fleſh; and what is born of the Spirit, is Spirit.

7. Do not wonder that I ſaid to thee, You muſt be born from above.

8. The Spirit breathes where it will, and thou heareſt the Voice of it, but doſt not know whence it comes, and whither it goes: ſo is it with every one who is born of the Spirit.

9. Nicodemus made anſwer to him, How can theſe Things be?

10. Jeſus made reply to him: Art thou a Teacher of Iſrael, and doſt not know theſe Things?

11. I tell thee very certainly, that we ſpeak what we know, and teſtify what we have ſeen; yet ye do not receive our Teſtimony.

12. If I have told you earthly Things, and ye do not believe; how will ye believe, if I ſhould tell you heavenly Things?

13. And none has gone up into Heaven, excepting he that came down out of it, the Man who was in Heaven.

14. As Moſes too put up the Serpent in the Wilderneſs, ſo muſt the Man be put up;

15. That every one who believes in him may not periſh, but have everlaſting Life.

16. For God thus loved the World, ſo that he gave his only begotten Son, that every one who believes in him may not periſh, but have everlaſting Life.

17. For God did not ſend his Son into the World, that he might condemn the World, but that it might be ſaved by him.

18. He who believes in him, is not condemned; but he that does not believe, is condemned already, becauſe he did not believe in the Name of the only begotten Son of God.

19. Now this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light: for their Works were wicked.

Ver. 23. *in—at—on*] all with the *Greek*.

Ver. 3. *from above*] So tranſlated, Ver. 31. Ch. xix. 11. *James* i. 17. & iii. 15, 17. and ſo ſignifying, and not *again*.

Ver. 5. *Water*] *Which*, ſays the *Note* on the *Geneva Bible*, *is the ſpirituall water where the holy Ghoſt doth waſh us into newneſſe of life*; as indeed the Neceſſity of it ſhews.

Ver. 8. *The Spirit*] The ſame as after in this Verſe, and according to the primary and common Signification of the Word, to ſuch a Degree, that I underſtand one of my Acquaintance ſearched, and found it never tranſlated *wind* beſides in all the *Books of the New Teſt.* where it is ſo numerouſly uſed. I have alſo heard it remarked, that People are not to be born of the Wind. The Objections of *Whitby* are, 1ſt, that it deſtroys the Compariſon intimated in the Word *ſo*; but if it is ſuch a Compariſon as is a real Objection, that is begging the Queſtion; nay is the Perſon who is born of the Spirit compared to the Wind? and *ſo* may anſwer as well to the former as the latter. 2dly, They make Chriſt ſay that *Nicodemus* heard the Voice of the Spirit (theſe are *Whitby*'s Words) which is not very probable; it may be *probable* then, if not *very probable*, and by Ver. 2. compared with 1 *Cor.* ii. 14. as alſo by 1 *Cor.* xii. 7. *Rev.* xxii. 17. Ch. v. 25. &c. it is ſo. Thus *Optatus* underſtood it, he having, *God is a Spirit and breathes where he will*; and not only the *Vulg.* has it *Spiritus*, and its *Rhemiſh Tranſlators*, *The Spirit breatheth where he wil*, but ſay in the *Marg. We folow rather S. Auguſt. and thoſe ancient fathers, which moſt commonly underſtand this place of the holy Ghoſt, and not of the winde.*

Ib. *will*] Has *the Wind* a *Will* or *Liſting* to do any Thing? Or if it had, has it Power to perform it? But it is ſaid thus of the Spirit, 1 *Cor.* xii. 11.

Ib. *Voice*] the more uſual and proper Meaning.

Ib. *does not know*] Surely *Nicodemus* could tell what Quarter the Wind blew from and to.

Ib. *comes, and—goes*] So we read of *the way of the ſpirit*, *Eccleſ.* xi. 5.

Ib. *ſo is it with*] Such is his State and Condition, which muſt be the Meaning, by the nom. for the dat. it being not ſtrange with our Apoſtle to uſe the direct Caſe for an oblique, as in Ch. i. 16. & vi. 63.

Ver. 10. *Teacher*] as Ver. 2.

20. For

20. For every one who commits what is bad, hates the Light, and does not come to it, that his Works may not be reproved.

21. Whereas he who does according to the Truth, comes to the Light, that his Works may be made manifeſt, becauſe they are wrought through God.

22. After theſe Things came Jeſus, and his Diſciples into the Country of Judea; where he abode with them, and baptized.

23. And John alſo was baptizing at Enon near Salim, becauſe much Water was there; ſo People came, and were baptized.

24. For John was not yet caſt into Priſon.

25. There was therefore a Queſtion from the diſciples of John with the Jews, about Cleanſing.

26. Whereupon they came to John, and ſaid to him, Rabbi, he who was with thee beyond Jordan, to whom thou didſt teſtify, behold does baptize, and all come to him.

27. John made anſwer: A Man can receive Nothing, except it be given him from Heaven.

28. You your ſelves teſtify for me, that I ſaid, I am not Chriſt, but that I am ſent before him.

29. He who has the Bride is the Bridegroom; but the Friend of the Bridegroom, that ſtands and hears him, rejoices with Joy for the Bridegroom's Voice: this Joy of mine therefore is fulfilled.

30. He muſt increaſe, but I decreaſe.

31. He who comes from above, is above all: he that was of the Earth, is of the Earth, and ſpeaks of it: he who comes from Heaven, is above all.

32. And what he has ſeen and heard, that he teſtifies; though none receives his Teſtimony.

33. He who has received his Teſtimony, has ſealed that God is true.

34. For he whom God has ſent, ſpeaks the Words of God; ſince God does not give *him* the Spirit by Meaſure.

35. The Father loves the Son, and has given all Things into his Power.

36. He that believes in the Son, has everlaſting Life; and he that is diſobedient to the Son, will not ſee Life, but the Wrath of God remains on him.

CHAP. IV.

WHEN therefore the Lord knew, that the Phariſees had heard, that Jeſus made and baptized more Diſciples than John;

2. (However indeed Jeſus himſelf did not baptize, but his Diſciples)

3. He left Judea, and went away again into Galilee.

4. And he muſt go through Samaria.

5. Therefore he comes to a City of Samaria called Sichar, nigh a Field which Jacob gave to his Son Joſeph.

6. And Jacob's Well was there; Jeſus therefore being fatigued by the Journey, ſate down accordingly on the Well: it being about the ſixth Hour.

7. A Woman of Samaria coming to draw Water, Jeſus ſays to her, Give me *ſome* to drink.

8. For his Diſciples were gone away into the City, that they might buy Food.

9. The Woman of Samaria therefore ſays to him, How doſt thou who art a Jew aſk of me to drink, that am a Woman of Samaria? For the Jews do not deal with the Samaritans.

10. Jeſus made anſwer to her, If thou hadſt known the Gift of God, and who it is that ſays to thee, Give me to drink; thou wouldeſt have aſked of him, and he would have given thee living Water.

11. The Woman ſays to him; Maſter, thou haſt Nothing to draw with, and the Well is deep; whence therefore haſt thou living Water?

12. Art thou greater than our Father Jacob, who drank of it himſelf, his Children and Cattle?

13. Jeſus made anſwer to her; Every one that drinks of this Water, will be thirſty again:

14. Whereas whoever drinks of the Water which I ſhall give him, will not be thirſty at

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Ver. 21. *through*] For this look on *Pſa.* v. 11.

Ver. 25. *the Jews*] No ſmall Number of the *Copies* have *a Jew*, but it ſeems not ſo genuine, as *v* might likelier be left out than added, and other Things ſeem nearly of equal Weight.

Ver. 31. *of the Earth*] both times the ſame.

Ver 36. *is diſobedient to*] as in the *com. Tranſ. Acts* xxvi. 19. *Rom.* i. 30. & ii. 8. & x. 21. 1 *Pet.* ii. 8. & iii. 1. 20. & iv. 17. *Luke* i. 17. 2 *Tim.* iii. 2. *Tit.* i. 16. & iii. 3. and diſtinguiſhed here from *believes* in *Gr.* as in 1 *Pet.* ii. 7. and has a dat. Caſe; ſee alſo *Doddr.*

Ver. 3. *again*] a pretty many *Codes* are without; but *Kuſter*'s ſaying *Mills* thinks it a *Scholium* in *Pro.* 1371. is wrong, nor is it in his Account of the *Perſick Verſ.* the only one that has not the Word.

Ver. 6. *fatigued*] from the Verb *to labour.*

Ib. *accordingly*] that is fatigued as he was.

all for ever; but the Water which I ſhall give him, will become in him a Well of Water bubbling up to everlaſting Life.

15. The Woman requeſts of him, Maſter, give me this Water; that I may not be thirſty, nor come hither to draw.

16. Jeſus ſays to her, Go, call thy Huſband, and come hither.

17. The Woman made reply, I have no Huſband. Jeſus tells her; Thou haſt ſaid well, I have no Huſband.

18. For thou haſt had five Huſbands; and he whom thou haſt now is not thy Huſband: this thou ſaideſt truly.

19. The Woman rejoins to him; Maſter, I ſee that thou art a Prophet.

20. Our Fathers worſhipped on this Mountain; and you ſay that in Jeruſalem is the Place where one muſt worſhip.

21. To her Jeſus ſays; Woman, believe me, that the Hour is coming, when neither on this Mountain, nor in Jeruſalem, you will worſhip the Father.

22. You know not what you worſhip, we know what we worſhip; becauſe Salvation is of the Jews.

23. But the Hour is coming, and is now, when the true Worſhippers ſhall worſhip the Father with the Spirit and the Truth: for the Father alſo ſeeks ſuch to worſhip him.

24. God is a Spirit; and thoſe who worſhip him, muſt worſhip him with the Spirit and the Truth.

25. The Woman ſays to him, I know that the Meſſias is coming, who is called Chriſt; when he is come, he will tell us all Things.

26. Jeſus declares to her, I am *he*, who ſpeak to thee.

27. And upon this his Diſciples came, and wondered that he talked with the Woman; nevertheleſs none ſaid, What doſt thou ſeek? or, Why talkeſt thou with her?

28. The Woman therefore left her Water-pot, and went into the City, and ſays to the Men,

29. Come, ſee a Man who told me all Things whatever I did; is not this Chriſt?

30. Therefore they went out of the City, and came to him.

31. Now in the mean while his Diſciples thus intreated him, Rabbi, do eat.

32. But he ſaid to them, I have Meat to eat which ye do not know of.

33. His Diſciples therefore ſaid one to another, Has any one brought for him to eat?

34. Jeſus replies to them; My Meat is, that I may do the Will of him who ſent me, and finiſh his Work.

35. Do not ye ſay, that there are yet four Months, and then Harveſt comes? Behold I tell you, Look up, and ſee that the Grounds are white already towards Harveſt.

36. And he who reaps, does receive Wages, and gather together Fruit for everlaſting Life; that both he who ſows, and he who reaps, may rejoice together.

37. For in this the Saying is true, that there is one who ſows, and another who reaps.

38. I have ſent you to reap what you did not labour in: others laboured, and you are entered into their Labour.

39. And many of the Samaritans of that City believed in him, for the Saying of the Woman, who teſtified, He told me all Things whatever I did.

40. When the Samaritans therefore were come to him, they intreated him to remain with them; and he remained there two Days.

41. Whereby many more believed for his own Saying.

42. So that they ſaid to the Woman, We believe no more for thy ſpeaking; ſince we have heard our ſelves, and know that this is truly Chriſt, the Saviour of the World.

43. But after two Days Jeſus came out thence, and went away into *Part of* Galilee.

44. For he himſelf teſtified, that a Prophet has not Honour in his own Country.

Ver. 22. *what*] viz. an infinite Spirit, that is not only in one place, being the very Scope of the Context; ſo that there is no Need of *Shuckford*'s forced Interpretation *how*, againſt the *Greek*, in *Connection*, B. 1.

Ver. 23. *the Spirit*] demonſtrative and diſtinctive, it being the Holy Spirit, and not a Man's own; of more Importance than inſerting *in* before *Truth*, which the *Gr.* has not: and may better be *with*, that is frequently comprehended in the ablat. Caſe of *Lat.* and *Heb.* which the *Gr.* Dat. ſupplies; as alſo to be more intelligible like that in *Pſa.* v. 11. nay the *Gr.* properly ſignifying *in* is thus rendered, *Mat.* iii. 11. &c.

Ver. 27. *the Woman*] *Weſley*, *a Woman*.

Ver. 35. *four Months*] By *Mills* and *Kuſter*, above ſeventy have it maſc. inſtead of neut. that is with *Time* underſtood.

Ver. 37. *For*] not *And*.

Ver. 43. Part of *Galilee*] Not to *Nazareth* and thereabout, his own Country, but to another Part of it, being large, which accounts for the Particle *For* that follows. *Beza* reckons it a deal clearer to tranſlate *had teſtified*, which I do not perceive, nor is the *Gr.* in that Tenſe. Much leſs is there Occaſion for *Alting*'s Contrivance in his Works, Vol. 5. that *For* ſhould be *Although*, which *Therefore* too at the Beginning of the next Verſe overthrows.

Ver. 44. *own Country*] ſpoken it ſeems in Reference to *Nazareth*, *Luke* iv. 16, 24. ſo that though he went into *Galilee*, where *Nazareth* was, *Mat.* ii. 22, 23. he would not go thither.

45. There-

45. Therefore when he was come into Galilee, the Galileans received him, having ſeen all the Things which he did in Jeruſalem at the Feaſt: for they alſo came to the Feaſt.

46. Jeſus therefore came again into Cana of Galilee, where he made Water Wine; and there was ſome Nobleman, whoſe Son was ſick at Capernaum.

47. He hearing that Jeſus was come out of Judea into Galilee, came away to him, and intreated him, that he would go down, and heal his Son: for he was about to die.

48. Therefore Jeſus ſaid to him, Except you ſee Signs and Wonders, you will not at all believe.

49. The Nobleman ſays to him, Lord, come down, before my Boy dies.

50. Jeſus replies to him, Go; thy Son will live. So the Man believed the Saying which Jeſus ſpoke to him, and went.

51. Whereupon as he was now going down, his Servants met him, and declared thus, Thy Boy will live.

52. He therefore aſked of them the Hour in which he got to be better; and they ſaid to him, Yeſterday at the ſeventh Hour the Fever left him.

53. The Father therefore knew that it was in the ſame Hour, in which Jeſus ſaid to him, Thy Son will live; ſo that he himſelf believed, and his whole Houſhold.

54. This again was the ſecond Miracle Jeſus did, after he came out of Judea into Galilee.

CHAP. V.

AFTER theſe Things there was a Feaſt of the Jews, and Jeſus went up to Jeruſalem.

2. And there is in Jeruſalem at the Sheep-*gate* a Pool, which is called in Hebrew Bethesda, that has five Porches.

3. In theſe lay a great Multitude of ailing Perſons, blind, lame, withered, waiting for the moving of the Water.

4. For an Angel came down into the Pool according to the Time, and diſturbed the Water; he therefore who firſt went in after the diſturbing of it, became well, whenſoever he had been ſeized with a Diſtemper.

5. Now ſome Man was there, who had been in an Ailment thirty eight Years.

6. Jeſus ſeeing him lie, as he knew that it had been now a great while, ſays to him, Wilt thou become well?

7. He who was ailing anſwered him, Lord, I have no Man, that when the Water is diſturbed, may put me into the Pool; but while I am coming, another goes down before me.

8. Jeſus ſays to him, Ariſe, take up thy Bed, and go.

9. And preſently the Man became well, ſo that he took up his Bed, and went; and the Sabbath was on that Day.

10. Therefore the Jews ſaid to him who was cured, This is the Sabbath; it is not lawful for thee to take up the Bed.

11. He anſwered them; The ſame who made me well, ſaid to me, Take up thy Bed, and go.

12. They therefore aſked him; What Man is it who ſpoke theſe Words to thee?

13. Whereas he that was healed did not know who it was: for Jeſus was withdrawn, while a Company was in the Place.

14. After theſe Things Jeſus finds him in the Temple, and ſaid to him, Lo thou art become well; ſin no more, that Something worſe may not come to thee.

15. The Man went away, and told the Jews, that it was Jeſus who had made him well.

16. And for this reaſon the Jews perſecuted Jeſus, and endeavoured to kill him, becauſe he had done theſe Things on the Sabbath.

Ver. 2. *there is*] For the Pool might remain, tho' *Jeruſalem* was deſtroyed, *John* writing this Book after that; or by this Time the City might be conſiderably reſtored.

Ib. *Sheep*-gate] mentioned *Neh.* iii. 1, 32. & xii. 39. according to *Beza*, however it was that our *Tranſlators* durſt leave him.

Ib. *Hebrew*] See on *Acts* xxi. 40.

Ib. *Bethesda*] *the Houſe* or *Place of pouring out*, from the *Chald. beth* and *aſhad*, with the final *a* of that Tongue. It is *Bethſaida* by the *Vulg.* and a few, which was a City not there, Ch. i. 44. & xii. 21. ſee on Ch. i. 28.

Ib. *Porches*] *Weſt. porticas*: ſo *portico*, Ch. x. 22. Ch. viii. 13, 17, 18.

Ver. 4. This whole Verſe being not in two *MSS.* and the *Copt. Tranſ. Mills* ſays he had a vehement Suſpicion it crept from the *Goſpel according to the Hebrews*; *Prol.* 433, 1422. which there is no Need to allow, yet if it did, it may be received upon ſuch Authority as true. *Kuſter* in *Pref.* tells of a few more *Copies* without it, or marked as ſuſpected.

Ib. *became well*] not more, I ſuppoſe, by *Doddridge's Mineral Virtue*, than by that of the Sacrifices with *Hammond*.

Ib. *whenſoever*] how long ſoever he had been ill; the *Original* having ποτε *when*, and Ver. 6. alſo favouring it; it is tranſlated too by Time in another Manner, with little Senſe.

Ver. 9. *And preſently the Man became well*] *Mills* counted all this taken from Ver. 4. and there ſpurious, *Prol.* 1422. tho' lacking only in two *Copies*.

Ver. 16. *and endeavoured to kill him*] Some have not, nor *Mills* ſuppoſes ſhould; but *the more* Ver. 18. ſeems directly to require it, by referring to it, and *Grotius* is ſufficient otherwiſe in Oppoſition to him.

17. But Jeſus anſwered them, My Father works hitherto, and I work.

18. For this reaſon therefore the Jews endeavoured the more to kill him, becauſe he not only diſannulled the Sabbath, but alſo ſaid God was his Father, making himſelf equal to God.

19. Therefore Jeſus made anſwer to them: I ſay to you very certainly; The Son cannot do any Thing of himſelf, excepting what he ſees the Father do: for what Things ſoever he does, theſe alſo the Son does in like Manner.

20. For the Father loves the Son, and ſhews him all Things which himſelf does; nay he will ſhew him greater Things than theſe, that you may wonder.

21. For according as the Father raiſes up the Dead, and makes alive; ſo the Son alſo makes alive them that he will.

22. For the Father does not judge any, but has given all Judgment to the Son;

23. That all might honour the Son, as they do the Father. He that honours not the Son, does not honour the Father who ſent him.

24. I tell you very certainly, that he who hears my Word, and believes in him who ſent me, has everlaſting Life; and does not come into Judgment, but is departed out of Death into Life.

25. I ſay to you very certainly, that the Hour is coming, and now is, when the Dead will hear the Voice of the Son of God; and thoſe who hear, will live.

26. For according as the Father has Life in himſelf, ſo has he given to the Son to have Life in himſelf;

27. Nay has given him Authority even to execute Judgment, becauſe he is the Man.

28. Do not wonder at this: ſince the Hour is coming, in which all who are in the Graves will hear his Voice;

29. And thoſe who do good Things will come out to the Reſurrection of Life, but they that commit bad ones to the Reſurrection of Damnation.

30. I cannot do any Thing of my ſelf: as I hear, I judge, and my Judgment is righteous; becauſe I ſeek not my own Will, but the Will of the Father who ſent me.

31. If I *only* teſtify concerning my ſelf, my Teſtimony is not a true one.

32. There is another who teſtifies concerning me, and I know that the Teſtimony which he teſtifies concerning me is true.

33. You ſent to John, and he teſtified to the Truth.

34. However I do not receive Teſtimony from Man; but ſay theſe Things, that you may be ſaved.

35. He was a burning and ſhining Lamp; and you were willing for a little while to be joyful in his Light.

36. Yet I have greater Teſtimony than John's: for the Works which the Father has given me, that I might finiſh them, theſe Works which I do, teſtify concerning me, that the Father ſent me.

37. The Father alſo who ſent me, has himſelf teſtified concerning me. You have neither ever heard his Voice, nor ſeen his Appearance.

38. Moreover you have not his Word remaining in you; becauſe the ſame whom he has ſent, him you do not believe.

39. You ſearch the Scriptures, becauſe you think to find everlaſting Life in them; and thoſe are they that teſtify concerning me.

40. Nevertheleſs you will not come to me, that you may have Life.

41. I do not receive Glory from Men.

42. But I know that you have not the Love of God in your ſelves.

43. I am come in the Name of my Father, and you do not receive me: if another ſhould come in his own Name, you would receive him.

44. How can you believe, who receive Glory one from another, and do not ſeek the Glory which is from God alone?

45. Do not think that I will accuſe you to the Father; it is Moſes who accuſes you, in whom you hope.

46. For if you had believed Moſes, you would have believed me: for he wrote concerning me.

47. But if you do not believe his Writings, how ſhould you believe my Sayings?

Ver. 31. only] As *but* is thus ſeveral times to be ſupplied from the *Original*.

Ib. *is not a true one*] not a right or proper one, though the Matter may be true, Ch. viii. 13, 17, 18. *Weſley*, *is not valid*.

Ver. 35. *a little while*] *Gr. an Hour*.

Ver. 39. *You ſearch*] The *preſent Tenſe* of the *indicative Mood*, as *du-Gard* puts it in his *Concordance*, and the *Eng. Tranſlator* of 1729, with *Doddridge*, render it, being alſo what *Beza* ſays pleaſed him far more than the imperative, and *Gell* ſays it *appears by the Context to be Indicative, not Imperative, Eſſay towards Amendment*, p. 491. ſee too 326. and my *Note* on *Luke* viii. 18. while the *Gr.* is either, as likewiſe the *Lat. Scrutamini*, ſo the *Gr.* for *believe* Ch. xiv. 1.

Ib. *thoſe are they*] *Weſl. it is they*, even though the *Gr.* Words are plural, without ſuch Incongruity.

Ver. 45. *who accuſes*] as in *Deut.* xxxii. 15, &c. and xxxi. 29.

CHAP. VI.

AFTER theſe Things Jeſus went away beyond the Sea of Galilee, that of Tiberias.

2. And a great Company followed him, becauſe they ſaw his Miracles which he did on thoſe who were ailing.

3. So Jeſus went up on a Mountain, and ſate there with his Diſciples.

4. Moreover the Paſſover, a Feaſt of the Jews, was near.

5. Jeſus therefore looked up, and ſeeing a great Company come to him, ſays to Philip, Whence ſhall we buy Bread, that theſe may eat?

6. (But he ſaid this to try him; for he himſelf knew what he was about to do)

7. Philip anſwered him, Two hundred Penny-worth of Bread is not ſufficient for them, that each of them may take ſome Little.

8. One of his Diſciples, Andrew the Brother of Simon Peter, ſays to him,

9. There is a Boy here who has five Barley-loaves, and two little Fiſhes; but what are theſe for ſo many?

10. However Jeſus ſaid, Make the Perſons ſit down; and there was much Graſs in the Place: the Men accordingly ſate down, in Number about five thouſand.

11. When Jeſus took the Loaves, and giving thanks, gave to the Diſciples, and they to thoſe who were ſate down; and in like Manner of the little Fiſhes, as much as they would have.

12. And when they were filled, he ſays to his Diſciples, Gather together the Fragments which are over and above, that there may not any Thing be loſt.

13. Therefore they gathered together, and filled twelve Baſkets with the Fragments of the five Barley-loaves, which were over and above to them that eat.

14. The Men therefore ſeeing the Miracle which Jeſus did, ſaid, This is truly the Prophet who was to come into the World.

15. Jeſus therefore knowing that they were about to come, and take him by force, that they might make him King, departed again to a Mountain himſelf alone.

16. And when it was Evening, his Diſciples went down to the Sea.

17. Where they got aboard a Ship, and were going beyond the Sea to Capernaum; and it was now dark; beſides Jeſus was not come to them.

18. And the Sea roſe up, by a great Wind blowing.

19. Therefore having driven on about twenty five or thirty Furlongs, they ſee Jeſus walking on the Sea, and being near the Ship; at which they were afraid.

20. But he ſays to them, It is I, do not fear:

21. They were deſirous therefore to receive him into the Ship; and this it ſelf was preſently at the Land to which they were going.

22. The next Day the Company who ſtood on the farther Side of the Sea, ſeeing that no other Boat was there, but that one into which his Diſciples were gone, and that Jeſus was not entered with his Diſciples into the Boat, but they went away alone;

23. But yet other Boats came from Tiberias, near the Place where they had eat Bread, the Lord having given thanks:

24. When the Company therefore ſaw that Jeſus was not there, nor his Diſciples; they alſo went into a Ship, and came to Capernaum, ſeeking for Jeſus.

25. And finding him beyond the Sea, they ſaid to him, Rabbi, when didſt thou come hither?

26. Jeſus made anſwer to them; I tell you very certainly, You ſeek for me, not becauſe you ſaw the Miracles, but becauſe you did eat of the Loaves, and were filled.

27. Do not work for the Meat that periſhes, but for the Meat that remains to everlaſting Life, which the Man will give you: for God the Father has ſealed him.

28. They therefore ſaid to him, What ſhall we do, that we may work the Work of God?

29. Jeſus made reply to them, This is the Work of God, that you ſhould believe in him whom he has ſent.

Ver. 11. *to the Diſciples, and they*] Some have not, making as appears an Abridgment; yet it has been thought to be added in, but ſee *Whit. Exam.*

Ver. 14. *Jeſus*] not in one *Copy* and *Verſion*, ſo adjudged to the Lecturers by *Mills*, *Pr.* 434.

Ib. *truly*] put in from Ch. vii. 40. ſays *Mills*, *Pr.* 1280. only as being out of one ſtrange *Copy*; which is not mentioned in *Whitby*'s *Exam.* as if none of the *MSS.* had it.

Ver. 23. *the Lord having given thanks*] crept, ſays *Mills*, from the *Margin*, where it had been put by a Reader from Ver. 11. *Pr.* 1280. and this but becauſe he found the *Lat.* of the *Copy* at Ver. 14. and the *Armen. Verſ.* without it. As he is ſo much for *crept*, he might better have put it to have *crept* all the Way, and to have done that at once; than firſt to be put into the *Marg.* and then to creep thence. But how does *Whitby* anſwer him in his *Examen*? That theſe Words are wanting in *Chryſoſt.* and the *Syr.* when the *Syr.* has them, as *Mills* ſays, and I have ſeen my ſelf, with *Jeſus* inſtead of *the Lord*; and he does not tell where in *Chryſoſt.*

Ver. 27. *work*] as in the next Ver.

Ib. *Meat that periſhes*] that which is gained by the ſuperficial Service of Religion.

30. Therefore they ſaid to him; What Miracle doeſt thou, that we may ſee, and believe thee? What doſt thou work?

31. Our Forefathers did eat Manna in the Wilderneſs, as it is written, He gave them Bread to eat from Heaven.

32. Jeſus therefore ſaid to them; I tell you very certainly, Moſes did not give you the Bread from Heaven; but my Father gives you the true Bread from Heaven.

33. For the Bread of God is that which comes down from Heaven, and gives Life to the World.

34. They therefore ſaid to him, Lord, always give us this Bread.

35. Upon which Jeſus replied to them: I am the Bread of Life; he that comes to me ſhall not be hungry at all, and he who believes in me ſhall never be thirſty at all.

36. But I have ſaid to you, that you have even ſeen me, and do not believe.

37. All whom the Father gives me ſhall come to me, and him that comes to me I will not at all caſt forth abroad:

38. Becauſe I am come down from Heaven, not that I ſhould do my own Will, but the Will of him who ſent me.

39. And this is the Will of the Father who ſent me, that all whom he has given me I ſhould loſe none of it, but raiſe it up at the laſt Day.

40. This is likewiſe the Will of him who ſent me, that every one who ſees the Son, and believes in him, ſhall have everlaſting Life; and I will raiſe him up at the laſt Day.

41. The Jews therefore murmured at him, becauſe he ſaid, I am the Bread that came down from Heaven.

42. And they ſaid, Is not this Jeſus the Son of Joſeph, whoſe Father and Mother we know? How then does he ſay, I am come down from Heaven?

43. Therefore Jeſus made anſwer to them: Do not murmur with one another.

44. None can come to me, except the Father who ſent me draws him; and I will raiſe him up at the laſt Day.

45. It is written in the Prophets, And they ſhall be all taught by God: every one therefore who has heard from the Father, and learned, ſhall come to me.

46. Not that any has ſeen the Father, excepting he who is from God; this has ſeen the Father.

47. I ſay to you very certainly; He who believes in me has everlaſting Life.

48. I am the Bread of Life.

49. Your Forefathers did eat Manna in the Wilderneſs, yet are dead.

50. This is the Bread which comes down from Heaven, that any one may eat of it, and not die.

51. I am the living Bread, which came down from Heaven: if any one eats of this Bread, he will live for ever; and the Bread too that I will give, is my Fleſh, which I will give for the Life of the World.

52. The Jews therefore contended one with another, ſaying, How can he give us the Fleſh to eat?

53. Therefore Jeſus ſaid to them: I tell you very certainly; Except you eat the Fleſh of the Man, and drink his Blood, you have not Life in your ſelves.

54. He that eats my Fleſh, and drinks my Blood, has everlaſting Life; and I will raiſe him up at the laſt Day.

55. For my Fleſh truly is Meat, and my Blood truly is Drink.

56. He that eats my Fleſh, and drinks my Blood, remains in me, and I in him.

57. As the Living Father has ſent me, and I live by the Father; even the ſame who eats me, ſhall alſo live by me,

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Ver. 30. *Miracle doeſt*] as the ſame Words are Ch. vii. 31. &c. and the Meaning of the Verb eſpecially is.

Ver. 33. *that which*] As the *Gr.* ſignifies either this or *he who*, and ſince thoſe to whom it was ſpoken took it as here by Ver. 34. becauſe it was not unfolded to them otherwiſe till by that in Ver. 35. therefore this rendering ſeems moſt ſuitable.

Ver. 39. *the Father*] crept from elſewhere, writes *Mills*, after Labour loſt we may ſuppoſe in finding the Place. Two *Copies*, &c. are without it.

Ver. 45. *all taught by God*] The plain and obvious Senſe being *by God himſelf*, what then, may we ſuppoſe *Hammond* thinking his *Paraphraſe* and *Annotations* were good for? according to what he ſays in *New Light*, Sect. 1, 2, 3, 7. whereas the Primitive Chriſtians, tho' it is allowed they were ſo taught, were preached and written to by the Apoſtles, &c. And by what Logick does one Means of Inſtruction exclude all others? We may be taught ſome Things immediately, others mediately, or the ſame both Ways, for greater Confirmation. While *Peter* was preaching, the Holy Spirit fell upon all that heard him, *Acts* x. 44. therefore not inconſiſtent. Nay how does our great Man help himſelf, by aſcribing this being taught to the Grace of God, which he ſays *is the entire importance of this place?* Is not that by God in the moſt immediate Manner?

Ver. 51. *which I will give*] Theſe Words might be omitted, if *is my Fleſh* were put laſt; and hence, as it appears, ſome pedantick Scribe left them out, they being not with a few, and *Mills* condemns them for ſpurious, *Pr.* 429, 641. Nevertheleſs there is a conſiderable Advantage of Strength (I might ſay of Beauty too) in the Text as it ſtands, by having two Aſſertions inſtead of one, beſides ſavouring of this Apoſtle's Style.

Ver. 55. *truly*] Several have *true* both times, but *Mills* does not join with it.

Ver. 56. *Mills* reckons there was this at the End, that was genuine, *as the Father in me, and I in the Father. I ſay to you very certainly, If you ſhall not receive the Body of the Son of Man as the Bread of Life* [*and drink his Blood*] *you have not Life in you.* [*But he that ſhall eat his Fleſh,*

58. This

58. This *that* is the Bread which came down from Heaven; not as your Forefathers did eat Manna, yet are dead: he that eats this Bread will live for ever.

59. Theſe Things he ſaid in the Synagogue, while he taught at Capernaum.

60. When many of his Diſciples therefore heard, they ſaid, This is a hard Matter, who can hear it?

61. Now Jeſus knowing in himſelf that his Diſciples murmured about it, ſaid to them; Does this offend you?

62. *How* if therefore you ſhould ſee the Man go up where he was before?

63. It is the Spirit that makes alive, the Fleſh does not profit any Thing: *of* the Words which I ſpeak to you, it is the Spirit, and it is the Life.

64. But there are ſome of you that do not believe. For Jeſus knew from the Beginning who they were that did not believe, and who it was that would deliver him up.

65. He further added, For this reaſon I ſaid to you, that none can come to me, except it is given to him from my Father.

66. Thenceforth many of his Diſciples went away back, and walked no more with him.

67. Jeſus therefore ſaid to the twelve, Are you alſo minded to go?

68. Therefore Simon Peter anſwered him; Lord, to whom ſhould we go away? Thou haſt the Words of everlaſting Life.

69. And we believe and know, that thou art Chriſt the Son of the Living God.

70. Jeſus replied to them, Have not I choſen you twelve, and one of you is a Devil?

71. Which he ſpoke of Judas Iſcariot *the Son* of Simon: for he would deliver him up, who was one of the twelve.

CHAP. VII.

AND Jeſus after theſe Things walked in Galilee: for he would not walk in Judea, becauſe the Jews endeavoured to kill him.

2. Moreover the Jews Feaſt of Tabernacles was near.

3. His Brethren therefore ſaid to him; Depart hence, and go into Judea; that thy Diſciples may alſo ſee thy Works which thou doeſt.

4. For *none does any Thing in Secret*, when he himſelf ſeeks to be in Publick: if thou doeſt theſe Things, make thy ſelf manifeſt to the World.

5. For his Brethren did not believe in him.

6. Jeſus therefore ſays to them; My Time is not yet come; whereas yours is always ready.

7. The World cannot hate you; but me it hates, becauſe I teſtify concerning it, that its Deeds are wicked.

8. Get you up to this Feaſt: I go not up to it yet, becauſe my Time is not yet fulfilled.

9. So having ſaid theſe Things to them, he remained in Galilee.

10. However when his Brethren were gone up, then he alſo went up to the Feaſt, not openly, but as it were in Secret.

11. Therefore the Jews ſought for him at the Feaſt, and ſaid, Where is he?

12. And there was much Murmuring about him among the Multitude: ſome indeed ſaid, He is good; whereas others ſaid, No, but he ſeduces the Company.

13. Nevertheleſs none ſpoke in Publick concerning him, through Fear of the Jews.

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and drink his Blood, has everlaſting Life remaining in himſelf.] Two *Gr. Copies* having that out of the Crotchets, and *Victorinus* the *African* in the 4th Century ſome of it, and that within. He ſhews how it might be omitted, by ending with *in him* as this Verſe; which is not very improbable, but I think it would ſcarce be eſtabliſhed ſo, and both thoſe *Gr. Copies* I find are looſe and ſtraggling from the *preſent*. *Whitby* alſo remarks againſt it, that *Chriſt* does not uſe the Word *Body* throughout the Chapter, &c. *Exam.* Lib. 2. Cap. 2.

Ver. 58. *This* that] being the ſame as *me*, and then the following *not* will belong properly, as it does truly, to the foregoing *eats*.

Ib. *Manna*] *Mills*, for two *Copies* and a *Tranſ.* wanting it, imagined was put by ſome *Annotator*.

Ver. 64. *did not believe*] One *Copy*, and two or three Writers, being without this *not*, *Mills* thought it inſerted from the foregoing, *Pr.* 920. So he that expunged it might think, and from thence take Occaſion to do it.

Ver 69. *Living*] To the Uſe of which Epithet *Life* before conduces, and thus need not be doubted is genuine; notwithſtanding a few are without it, and *Mill* ſays it is added from *Mat.* when that in Ch. xvi. 16. is another Matter.

Ver. 70. *Jeſus*] is wanting in not a few *Copies*, which the laborious *Mills* enumerates.

Ver. 1. *would*] By *Mills* the *genuine Reading* was, *had not* (viz. Power) *to walk*, as likewiſe other Criticks fancied before, though there is no *Copy* nor *Verſion* ſo; but two or three *Writers* put it that Way, and *Auguſt. valebat* inſtead of *volebat* in the *Vulg.* which might be the Manner it was introduced.

Ver. 4. *in Publick*] The *Gr. parreſia* being taken in the Senſe of the *Jewiſh* פַּרְהֶסְיָא

Ver. 8. *not—yet*] This being but one Word in *Gr.* and *Lat.* a few have for it *not*, and ſuch a *Reading* there muſt be in the Time of *Porphyry*, becauſe he cavilled at it; yet the Opinion of *Grotius*, *Mills*, and *Wall* is inconcluſive, that *not* was genuine: for that Heathen might meet with a various and wrong *Reading*, which perhaps was made to ſhun the Repetition of the Word as in ours, ſince *yet* might be thought ſufficiently denoted by the laſt; ſee too *Whit. Annot.* and *Exam.*

Ver. 12. *indeed*] being not *for*:

14. Now

14. Now at length it being the middle of the Feaſt, Jeſus went up to the Temple, and taught.

15. Whereupon the Jews wondered, ſaying, How does he know the Scriptures, when he has not learned?

16. Jeſus made anſwer to them; My Doctrine is not my own, but his who ſent me.

17. If any one likes to do his Will, he ſhall know concerning the Doctrine, whether it is from God, or I ſpeak of my ſelf.

18. He that ſpeaks of himſelf, ſeeks his own Glory; but the ſame that ſeeks his Glory who ſent him, is true, and there is not Unrighteouſneſs in him.

19. Did not Moſes give you the Law, and none of you performs it? Why do you ſeek to kill me?

20. The Company made anſwer, Thou haſt the Devil, who ſeeks to kill thee.

21. Jeſus made reply to them; I have done one Work, and you all wonder.

22. For this reaſon Moſes gave you Circumciſion (not that it is from Moſes, but from the Fathers) and on the Sabbath you circumciſe a Male.

23. If a Male on the Sabbath receive Circumciſion, that the Law of Moſes may not be diſannulled; are you enraged at me, becauſe I have made a Perſon all over well on the Sabbath?

24. Do not judge according to the Sight, but judge righteous Judgment.

25. Some therefore of thoſe of Jeruſalem ſaid; Is not this he whom they ſeek to kill?

26. Whereas lo he ſpeaks in Publick, and they ſay Nothing to him; have the Rulers known of a truth at any time, that this truly is Chriſt?

27. Yet we know whence this is; but when Chriſt comes, none knows whence he is.

28. Therefore Jeſus cried out in the Temple, teaching, and ſaying; You both know me, and know whence I am; yet I am not come of my ſelf, but he that ſent me is true, whom you know not.

29. I notwithſtanding know him; becauſe I am from him, and he has ſent me.

30. They ſought therefore to apprehend him; however none put Hand on him, becauſe his Hour was not yet come.

31. Nay many of the Company believed in him, and ſaid, When Chriſt comes, will he do more Miracles than theſe which this has done?

32. The Phariſees heard of the Company murmuring theſe Things concerning him; whereupon they, and the chief Prieſts, ſent Officers to apprehend him.

33. Jeſus therefore ſaid to them; Yet a little while I am with you, then I go to him who ſent me.

34. You will ſeek me, and not find; and where I am, you cannot come.

35. Therefore the Jews ſaid to themſelves; Whither is he about to go, that we may not find him? Is he about to go to the diſperſed ones of the Greeks, and teach the Greeks?

36. What Saying is this which he ſaid, You will ſeek me, and not find; and where I am, you cannot come?

37. On the laſt Day too, the great one of the Feaſt, Jeſus ſtood, and cried out as follows; If any one is thirſty, let him come to me, and drink.

38. He that believes in me, as the Scripture ſaid, Rivers of living Water will flow out of his Inſide.

39. (But this he ſaid concerning the Spirit, which they ſhould receive who believed in him: for there was not the Holy Spirit yet, becauſe Jeſus was not yet glorified).

40. Many of the Company therefore hear-

Ver. 14. *at length*] or mere *and*, a Prepoſition, not *about*.

Ver. 15. *the Scriptures*] ſo the ſame *Gr.* Word 2 *Tim.* iii. 15.

Ver. 19. *ſeek*] as in the Verſe before, and 25. and ſtrangely rendered *go about*.

Ver. 21. *wonder*] *Theophylact* joining this to *for this reaſon*, *Mills* produces *Maldonate*, *Beza*, and *Caſaubon* approving it, as he does himſelf, *Pr.* 1070. How has the Scripture been writhed about, by being in ſuch frequent Uſe, as the common Words of Language are anomalous! for Inſtance the Verb-ſubſtantive not like other Verbs, *Domus*, *a Houſe*, both of the 2d and 4th Declen. with many ſuch in the *Gr.* and *Eng.* Dialects. But ſince διὰ τοῦτο *for this reaſon* does not uſe to be put at the End of a Sentence, Ch. xii. 27. *Mat.* vi. 25. & xii. 31. *Col.* i. 9. and as it is proper here at the Beginning thus, As *Moſes* gave you the Law, Ver. 19. *for this reaſon* he did Circumciſion; we may fairly refuſe the other, as a Witticiſm.

Ver. 22. *For this reaſon*] Becauſe the People did not keep the Law of the Sabbath, Ver. 19. which was prior to Circumciſion, the latter might be given in Compliance to their breaking the Sabbath, according to that in *Mat.* xv. 5. *Mark* x. 5. See what a miſerable Hand Expoſitors have made of it in *Beza*'s *Annot.* and what have others ſince done better?

Ver. 23. *Law of Moſes*] that a Male ſhould be circumciſed on the 8th Day, *Lev.* xii. 3.

Ver. 26. *truly*] the laſt, as ſeveral are without it, *Mills* would exclude, *Pr.* 677. but ſome too have not the firſt, that is to ſay by one being left out becauſe of the other; whereas for one to be added ſo near is improbable.

Ver. 27. *whence*] as they might know he was to be born of a Virgin by *Iſa.* vii. 14.

Ver. 28. *know—and know*] in ſome Meaſure, which appears to be the Meaning by *both* and *yet*.

Ver. 35. *that we may not find him*] *Mills* writes is of an Expounder, and deems it from Ver. 34. only becauſe one *Copy*, and two *Writers* are without it.

Ver. 38. *ſaid*] which *Beza* referring chiefly to *Iſa.* lv. 1. this and the next Ver. here expound that.

Ver. 39. *the Spirit*] ſo not *Ghoſt* here in the *com. Verſ.* tho' the ſame as the following.

Ib. *Holy*] *Mills* puts off for an Explication, *Note* and *Pr.* 677. and *Whitby* too ſuſpects in his *Annot.* but the *Copies* without it being only two, tho' the *Verſions* more, and other *various Readings* here not counted authentick, I think ours muſt ſtand.

ing the Words, ſaid, This truly is the Prophet.

41. Others ſaid, This is Chriſt. But others again; Will Chriſt forſooth come out of Galilee?

42. Did not the Scripture ſay, that Chriſt comes out of David's Offspring, and from Bethlehem the Town where David was?

43. There became therefore a Diviſion in the Company by reaſon of him.

44. And ſome of them would have apprehended him, but none put Hands on him.

45. So the Officers came to the chief Prieſts and Phariſees; who ſaid to them, *For what reaſon did not you bring him?*

46. The Officers anſwered, Never did a Man ſpeak ſo as this Man.

47. The Phariſees therefore replied to them; Are you alſo ſeduced?

48. Have any of the Rulers believed in him, or of the Phariſees?

49. But this Company, who are ignorant of the Law, are curſed.

50. Nicodemus ſays to them, he who came to Jeſus by Night, being one of them,

51. Does our Law judge a Man, except it has firſt heard from him, and knows what he does?

52. They made anſwer to him, Art thou alſo from Galilee? Find, and ſee, that no Prophet riſes up from Galilee.

53. Thus each went to his Houſe.

CHAP. VIII.

BESIDES Jeſus went to the Mount of Olives.

2. And when it was Break of Day he came into the Temple, and all the People came to him; at which he ſate down, and taught them.

3. The Scribes and Phariſees alſo brought to him a Woman taken in Adultery; and ſetting her in the midſt,

4. They ſay to him; Maſter, this Woman was taken in the Crime it ſelf of committing Adultery.

5. Now in the Law Moſes commanded us, that ſuch a one ſhould be ſtoned; what doſt thou therefore ſay?

6. Whereas they ſaid this, by trying him, that they might have *Something* to accuſe him; but Jeſus ſtooped down, and wrote with his Finger on the Ground.

7. However as they continued aſking him, he ſtood upright, and ſaid to them, Let him *of you that is without Sin firſt throw* a Stone at her.

8. And again he ſtooped down, and wrote on the Ground.

9. This they hearing, and checked by Conſcience, went out one by one, proceeding firſt from the eldeſt to the laſt; ſo that Jeſus was left alone, and the Woman ſtanding in the middle Place.

10. At length Jeſus ſtood upright, and when he ſaw Nobody beſides the Woman, he ſaid to her, Woman, where are thoſe Accuſers of thine? Has none condemned thee?

11. And ſhe ſaid, None, Lord. Upon which Jeſus replied to her, Neither do I condemn thee; go, and ſin no more.

12. Jeſus therefore ſpoke again to them as follows, I am the Light of the World: he that follows me, ſhall not at all walk in Darkneſs, but have the Light of Life.

13. Therefore the Phariſees ſaid to him, Thou teſtifieſt concerning thy ſelf; thy Teſtimony is not a true one.

14. Jeſus made anſwer to them; Though I do teſtify concerning my ſelf, my Teſtimony is a true one; ſince I know whence I came, and whither I am going: but you know neither whence I come, or whether I am going.

Ver. 45. *and Phariſees*] One *Verſ.* one *Author*, neither of them much noted, being without this, though no *Copy*, *Mills* puts it as taken from Ver. 47. for *Who*, he aſks, *would leave out ſuch notable Words?* How notable? *Phariſees* might be omitted, as being mentioned twice in Ver. 32. as well as at Ver. 47. or theſe Words, and the like in other Places, might be miſs'd, by the Writer taking off his Eye at *and*, then putting it on at the next *and* for it.

Ver. 47. *Are you alſo ſeduced*] On this and the two following Verſes *Whitby* has a *Sermon* (with his *Annotations*) cloſely againſt the *Papiſts*, ſhewing that they plead in like Manner, and that it may be applied to others.

Ver. 49. *Company*] *Weſt. populace.*

Ver. 52. *ſee*] Two or three *Copies* add *the Scriptures*; *a Gloſs*, ſays *Weſten's Note*, *from the Margin.*

Ver. 1. *Beſides*] *John* is much for leaving out Conjunctions; which *Tranſlators* ſhould rather ſupply, than omit his. The Omiſſion of this Piece of Hiſtory to Ver. 12. in ſome *Copies*, may be accounted for two Ways: 1. Becauſe it was in that called *The Goſpel according to the Hebrews*; which on the contrary is an Evidence for it, and ſurely was not all falſe, but at worſt only reckoned erroneous in ſome Things, as here that the Woman was accuſed of many Crimes, which yet has been thought to be ſaid there of the Woman of *Samaria*, it being alſo a Writing more ancient than either of our four Evangelical Hiſtories. 2. That it was left out through Conceit of an ill Uſe being made of it; ſee *Mills*'s and *Whitby*'s Vindications of it.

Ver. 2. *Break of Day*] according to the Etymology of the *Gr.* Word.

Ver. 6. *Ground*] A few *Copies* add *diſſembling*, which our *Tranſlators* turn *as though he heard them not.*

Ver. 9. *ſtanding*] or *being*, in another *Reading.*

Ver. 14. *but you know neither &c.*] This to the End of the Verſe, *Mills* ſays, is wanting in many *Copies*, not naming one, quite out of his Manner.

15. You judge according to the Fleſh, I do not judge any one.

16. And yet if I judge, my Judgment is true; becauſe I am not alone, but as well as I there is the Father who ſent me.

17. Nay it is written alſo in your Law, that the Teſtimony of two Men is a true one.

18. I am one that teſtifies concerning my ſelf, however the Father who ſent me teſtifies concerning me.

19. They therefore ſaid to him, Where is thy Father? Jeſus anſwered, You neither know me, nor my Father: if you knew me, you would alſo have known my Father.

20. Theſe Things ſpoke Jeſus in the Treaſury, when he taught in the Temple; and none apprehended him, becauſe his Hour was not yet come.

21. Therefore Jeſus ſaid again to them, I am going, and though you may ſeek me, yet will die in your Sins; *then* whither I am going, you cannot come.

22. The Jews therefore ſaid; Will he kill himſelf, becauſe he ſays, Whither I am going, you cannot come.

23. And he anſwered them; You are from below, I am from above: you are of this World, I am not of this World.

24. I therefore ſaid to you, that you will die in your Sins: for if you do not believe that I am *ſo*, you will die in your Sins.

25. Therefore they aſked him, Who art thou? And Jeſus replied to them; Even he whom I told you at the Beginning.

26. I have many Things concerning you to ſay, and judge; but he who ſent me is true, and thoſe Things which I have heard from him I ſpeak in the World.

27. They did not know that he ſpoke to them *of* the Father.

28. Jeſus therefore ſaid to them; When you have lifted up the Man, then will you know that I am *ſo*, and that I do Nothing of my ſelf; but as my Father has taught me, I ſpeak theſe Things.

29. And he who ſent me is with me: the Father has not left me alone, ſince I always do the Things that pleaſe him.

30. He ſpeaking theſe Things, many believed in him.

31. Therefore Jeſus ſaid to the Jews who did; If you remain in my Word, you truly are my Diſciples.

32. Moreover you will know the Truth, and that will make you free.

33. They anſwered him; We are the Offspring of Abraham, and have never been in Servitude to any; how doſt thou ſay, You will become free?

34. Jeſus anſwered them; I ſay to you very certainly, that every one who does Sin, is a Servant of Sin.

35. Now a Servant does not remain in the Houſe for ever, the Son remains for ever.

36. If therefore the Son ſhall make you free, you will really be free.

37. I know that you are the Offspring of Abraham; but you ſeek to kill me, becauſe my Word does not come into you.

38. I ſpeak what I have ſeen with my Father; and you therefore do what you have ſeen with yours.

39. They made anſwer to him, Abraham is our Father. Jeſus replies to them; If you were Abraham's Children, you would indeed do the Deeds of Abraham.

40. But now you ſeek to kill me, a Man who has ſpoken the Truth to you, which I heard from God: this Abraham did not do.

41. You do the Deeds of your Father. Therefore they ſaid to him, We are not born of Whoredom: we have one Father, *namely* God.

42. Jeſus therefore ſaid to them: If God were your Father, you would love me: for I came forth, and am come, from God; nor indeed did I come of my ſelf, but he ſent me.

43. For what reaſon do ye not know my Speaking? Becauſe you cannot hear my Word.

44. You are from your Father the Devil, and the Deſires of your Father you like to do. He was a Murderer from the Beginning, and did not ſtand in the Truth, becauſe the Truth is not in him; when he ſpeaks a Lye, he ſpeaks of his own; becauſe he is a Liar, and the Father of it.

Ver. 20. *Jeſus*] No leſs than ſeven of the *old Tranſlations*, though not the *Latin*, are cited by *Mills* as without it; yet it ſeems but in their abridging Way, becauſe the ſame is both before and after, ſo near as the adjoining Verſe; in which Caſe it is not credible to be put in here afterwards, as *Mills* infers, *Prol.* 429.

Ver. 24. *I am* ſo] as in the Ver. before. Which *Weſt.* has only *I AM*, as if this was that at *Exod.* iii. 14. and by his *Note*; for which it is improper or imperfect, and at Ch. xiii. 19. he has *I am* he, as in the *com. Tranſ.* both with *believe*.

Ver. 29. *the Father*] Notwithſtanding *Mills* ſays this is a Scribe's, not the Evangeliſt's, *Prol.* 430. the Prop of Omiſſion by a few is too weak for its Support.

Ver. 30. *Things*] as in Ver. 28, &c.

Ver. 34. *of Sin*] becauſe not in one of the worſt *Copies*, *Mills* thought added, *Prol.* 1280.

Ver. 38. *therefore*] becauſe they oppoſed *Chriſt*, and this the *Gr.* has.

Ver. 39. *indeed*] ἄν in *Gr.* the eſtabliſhed *Reading*, tho' *Mills* objects to it, *Pr.* 677. but it might be miſs'd at the End of this Verſe (or in ſome *old Copy*, of the Line, as the Periods were written) after *epoieite*, being not at the End of the foregoing Ver. after *poieite*.

Ver. 43. *hear*] cannot bear to hear.

45. And

45. And becauſe I tell the Truth, you do not believe me.

46. Which of you convinces me of Sin? And if I tell the Truth, for what reaſon do ye not believe me?

47. He that is from God, hears God's Sayings: for this reaſon ye do not hear, becauſe ye are not from God.

48. Therefore the Jews made anſwer to him, Do not we ſay well, that thou art a Samaritan, and haſt a Devil?

49. Jeſus anſwered; I have not a Devil; but I honour my Father, and you diſhonour me.

50. Nay I *do not* ſeek my own Glory: there is one who ſeeks, and judges.

51. I ſay to you very certainly, If any one obſerves my Word, he will not at all ſee Death for ever.

52. The Jews therefore replied to him; Now we know that thou haſt a Devil: Abraham is dead, and the Prophets, yet thou ſayeſt, If any one obſerves my Word, he will not at all taſte Death for ever.

53. Art thou greater than our Father Abraham, who is dead? And the Prophets are dead: whom doſt thou make thy ſelf?

54. Jeſus anſwered; If I glorify my ſelf, my Glory is Nothing: it is my Father who glorifies me, of whom you ſay that he is your God.

55. Nevertheleſs you have not known him, but I know him: and if I ſay that I do not know him, I ſhould be a Liar like you; whereas I know him, and obſerve his Word.

56. Your Father Abraham was joyful that he ſhould ſee my Day; which he ſaw, and rejoiced.

57. Therefore the Jews ſaid to him, Thou art not yet fifty Years old, and haſt thou beheld Abraham?

58. Jeſus ſaid to them; I tell you very certainly, Before Abraham was I am.

59. They therefore took up Stones, that they might throw at him; but Jeſus hid, and went out of the Temple, going through the midſt of them, and paſſed away ſo.

CHAP. IX.

MOREOVER paſſing away, he ſaw a Man blind from the Birth.

2. And his Diſciples aſked him as follows, Rabbi, who ſinned, he or his Parents, that he was born blind?

3. Jeſus anſwered; Neither did he ſin, nor his Parents; but *it* was that the Works of God might be made manifeſt in him.

4. I muſt work the Works of him who ſent me, while it is Day: the Night comes, when none can work.

5. As long as I am in the World, I am the Light of the World.

6. Having ſaid theſe Things, he ſpit on the Ground, and made Clay of the Spittle, and anointed with the Clay upon the Eyes of the blind Man;

Ver. 52. *for ever*] *Mills* believed crept in, tho' it is only out of one wretched *Copy*, and one obſcure *Author*.

Ver. 53. *our Father*] crept from the foregoing, ſays *Mills*, *Pr.* 1280. utterly improbable, ſince it is not in the Verſe before, and back as far as Ver. 39. it is not as here by Appoſition; and where is it elſe, as he has *foregoing* plural? When the Reader knows it is wanting but in a ſingle *Copy*, and that the worſt of all, he may think I have ſaid too much, and on the other hand be aſtoniſhed at a Man of ſuch Knowledge and Capacity as *Mills*.

Ib. *And the Prophets are dead*] This being not in three or four *Copies*, may be expected according to others before in this Chap. to be repudiated by *Mills*, as it is *Pr.* 1476. yet he does not hold with Numbers of *Various Readings* ſupported with greater Authority.

Ver. 57. *fifty*] A *Writer* or two, and a *Copy* have *forty*, which *Mills* leans to; but *Jeſus* from the Gravity of his Aſpect: 36, could ſcarce be known by his Looks not to be 40; *Chryſoſtome* alſo, whom *Mills* quotes for it, mentioning him to be near 40 Years old, tho' he himſelf, to uphold his Argument, puts it at 32.

Ver. 59. *going through the midſt of them, and paſſed away ſo*] *Eraſmus*, *Grotius*, *Beza*, *Mills* ſuppoſe this all added, the former Part from *Luke* iv. 30. the latter moſtly from the Beginning of the next Chap. tho' *Mills* could muſter up no more than two or three *MSS.* without it; but being not in the *vulg. Lat.* had ſo great a Sway, that it was not put in ſome early printed *Editions*, nor as *Ward* ſays in our *Eng.* of 1561, 1562, 1577, 1579, *Pref.* to *Errata* of *Prot. Bib.* However *MSS.* have the Right to decide it.

Ver. 1. *paſſing away*] Though *Guyſe* owns that this being the ſame Word as before *carries the Face of a Connection*, yet he argues that this *was about three Months after the other*, Ch. viii. 59. by Ch. vii. 2. & x. 22. whereas I refer the latter Text to that after it, and not this with the following to be then, allowing alſo Time for the Courſe of Excommunication, *Jeſus* meeting with him that had been blind afterwards, &c.

Ver. 2. *ſinned, he*] They taking Puniſhment for the certain Effect of Sin, according to that at *Luke* xiii. 2, 4. and being miſtaken in one Thing, might in another; tho' their Query does not imply, that they thought he ſinned, only that they propoſed it according to different Notions that were received; one of which was the Tranſmigration of Souls, or their Paſſage from one Body to another, according to their Demerits, which by *Wiſd. of Sol.* viii. 20. the *Jews* ſeem tinged with. Among other Non-expounders of this Expreſſion, what could induce ſuch a learned Author and great Critick as *Wall*, to give us this, and no more, as the Expoſition of it, in *Crit. Not. Whoſe ſin has been the cauſe that this man was born blind, his own ſin, or the ſin of his parents?* Did he think we ſhould not underſtand that manifeſt Meaning by the Text? And that the other would be underſtood by it, which muſt be very difficult to common Readers, without Help? ſee the like in the *Aſſembly*'s *Annot.* on the next Verſe.

7. As alſo ſaid to him, Go, waſh in the Pool of Siloam (which being interpreted is Sent) he went away therefore, and waſhed, and came ſeeing.

8. Therefore the Neighbours, and they who had ſeen before that he was blind, ſaid, Is not this he that ſate, and begged?

9. Others ſaid, This is he; but others, He is like him: *however* he ſaid, It is I.

10. They therefore enquired of him, How were the Eyes opened for thee?

11. He made anſwer; A Man called Jeſus made Clay, and anointed my Eyes, and ſaid to me, Go to the Pool of Siloam, and waſh; ſo when I went away, and waſhed, I had ſight.

12. Therefore they ſaid to him, Where is he? Says he, I know not.

13. They bring him to the Phariſees who once was blind.

14. Now it was the Sabbath when Jeſus made the Clay, and opened his Eyes.

15. The Phariſees therefore aſked him alſo again, how he had ſight. To whom he ſaid, He put Clay upon my Eyes, and I waſhed, and do ſee.

16. Therefore ſome of the Phariſees ſaid, This Man is not from God, becauſe he does not keep the Sabbath. Others ſaid, How can a Man *who* is a Sinner do ſuch Miracles? Thus there was a Diviſion among them.

17. They ſay to the blind Man again, What doſt thou ſay concerning him, that he has opened thy Eyes? But he ſaid, He is a Prophet.

18. The Jews therefore did not believe concerning him, that he was blind, and had ſight; until they called the Parents of him who had ſight,

19. And aſked them as follows, Is this your Son, of whom you ſay that he was born blind? How then does he now ſee?

20. His Parents made anſwer to them; We know that this is our Son, and that he was born blind.

21. But how he now ſees we know not, or who opened his Eyes we do not know: he is of Age, aſk him; he will ſpeak concerning himſelf.

22. Theſe Things ſaid his Parents, becauſe they feared the Jews: for the Jews had already agreed, that if any one did confeſs him to be Chriſt, he ſhould not belong to the Synagogue.

23. For this reaſon his Parents ſaid, He is of Age, aſk him.

24. Therefore they called the Man who was blind the ſecond time, and ſaid to him, Aſcribe Glory to God; we know that this Man is a Sinner.

25. He therefore made anſwer, Whether he *is* a Sinner I know not; one Thing I know, that having been blind, I now ſee.

26. Whereupon they ſaid to him again, What did he do to thee? How opened he thy Eyes?

27. He anſwered, I have told you already, and you did not hearken; why would you hear again? Would you alſo become his Diſciples?

28. They therefore railed at him, and ſaid; Thou art a Diſciple of him, but we are Diſciples of Moſes.

29. We know that God ſpoke to Moſes; but we know not whence this Man is.

30. The Man made reply to them; In this indeed there is a wonderful Thing, that you know not whence he is, when he has opened my Eyes.

31. Since we know that God hears not Sinners; but if any one be a Worſhipper of God, and does his Will, him he hears.

32. Since the World has been it has not been heard, that any Man opened the Eyes of one born blind.

33. If he was not from God, he could not do any Thing.

34. They made anſwer to him, Thou waſt wholly born in Sins, and doſt thou teach us? So they put him out.

35. Jeſus heard that they put him out, and finding him, he ſaid to him, Doſt thou believe in the Son of God?

Ver. 8. *blind*] by ſome *a Beggar*, becauſe, as it ſeems, he is mentioned to be ſuch in the following Words, and not as *Mills* frigidly imagines, that *blind* crept from Ver. 13.

Ver. 17. *that*] properly as in the next Ver. and not for *ſeeing that*, with which *Guyſe* puzzles himſelf and his Readers.

Ib. *But*] left out of the *com. Eng.* and *therefore* Ver. 18. wrong tranſlated *But*, on which the Senſe of the Diſcourſe hinges thus: the *Gr.* Particle juſt before for *that*, like the *Syriack* which was ſpoken, ſignifying alſo *becauſe*, and the Man taking it ſo, anſwered accordingly, not miſtruſting that they doubted the Truth of it; and ſo ſince he did not affirm what they aſked him, but ſaid, *He is a Prophet*, they *therefore* did not believe this Miracle was wrought. How well does all this conſiſt together, and I hope now clearly appear!

Ver. 18. *therefore*] So the *Gr.* is, and ſo the Connection bears well.

Ver. 26. *again*] not with a few; but to be inſerted from the next Ver. as *Mills* ſpeaks, *Pro.* 430. appears altogether improbable.

Ver. 30. *whence he is*] viz. from God, according to what follows.

Ver. 31. *him he hears*] ſeem added, ſays *Mills*, to ſupply the Defect of the Sentence, *Pro.* 1422. but if he was candid, how little muſt he have conſidered the Style of this Apoſtle? with which this ſo much ſuits, that one might be almoſt ſure it is his own; and why ſhould I ſay *almoſt*, when only one *Copy* and one *Writer* omit it, and the Reaſon plain too, becauſe it is a little redundant?

36. He

36. He made anſwer, Who is it, Lord, that I may believe in him?

37. At which Jeſus ſaid to him, Thou haſt both ſeen him, and it is he that talks with thee.

38. Upon this he ſaid, I believe, Lord; and worſhipped him.

39. Beſides Jeſus ſaid, For Judgment am I come into this World; that thoſe who ſee not may ſee, and thoſe who ſee may become blind.

40. And ſome of the Phariſees being with him heard theſe Things, and ſaid to him, Are we alſo blind?

41. Jeſus anſwered them: If you were blind, you would not have Sin; but now you ſay, We ſee; therefore your Sin remains.

CHAP. X.

I SAY to you very certainly; That Perſon who does not enter at the Gate into the Sheep-fold, but climbs up elſewhere, is a Thief and a Robber.

2. Whereas he who enters at the Gate, is the Shepherd of the Sheep.

3. To him the Porter opens, and the Sheep hear his Voice; he alſo calls his own Sheep by Name, and brings them out.

4. And when he puts forth his own Sheep, he goes before them; moreover the Sheep follow him, becauſe they know his Voice.

5. Nay they will not follow another at all, but run away from him; becauſe they know not the Voice of others.

6. This Proverb Jeſus ſaid to them; yet they did not know what Things thoſe were which he ſpoke to them.

7. Jeſus therefore ſaid to them again: I tell you very certainly, that I am the Gate of the Sheep.

8. All that ever came before me, are Thieves and Robbers; but the Sheep did not hear them.

9. I am the Gate: at me if any one comes in, he ſhall be ſaved; nay ſhall come in, and go out, and find Paſture.

10. The Thief does not come, except that he may ſteal, kill, and deſtroy: I am come that they may have Life, and have *it* more abundantly.

11. I am the good Shepherd: it is he yields up his Life for the Sheep.

12. But he that is a hired one, and not the Shepherd, whoſe own the Sheep are not, ſees the Wolf coming, and leaves the Sheep, and flees; ſo that the Wolf catches them, and diſperſes the Sheep.

13. Thus the hired one flees, becauſe he is hired, and has no Care about the Sheep.

14. I am the good Shepherd, and know mine, and am known by mine.

15. As the Father knows me, I alſo know the Father, and yield up my Life for the Sheep.

16. And other Sheep I have that are not of this Fold, and thoſe I muſt bring, and they ſhall hear what I ſay; ſo there ſhall be one Sheep-fold, one Shepherd.

17. For this reaſon my Father loves me, becauſe I yield up my Life, that I may receive it again.

18. None takes it from me, but I yield it up of my ſelf: I have Authority to yield it up, and have Authority to receive it again. The Commandment for this have I received from my Father.

19. There was a Diviſion therefore again among the Jews, by theſe Words.

20. And many of them ſaid, He has a Devil, and is mad; why do ye hear him?

21. Others ſaid, Theſe are not the Words of one in whom the Devil is; can a Devil open the Eyes of the Blind?

22. Now there was the Feaſt of Dedication at Jeruſalem, when it was Winter.

23. And Jeſus walked in the Temple, in Solomon's Porch.

24. The Jews therefore compaſſed him about, and ſaid to him, How long doſt thou hold our Mind in doubt? If thou art Chriſt, tell us freely.

Ver. 1. *climbs*]

So clomb this firſt grand Thief into God's Fould:
So ſince into his Church lewd Hirelings climbe,
Par. Loſt, B. 4.

Ver. 6. *Proverb*] the indiſputable Meaning of the Word, which is the ſame that is ſo rendered Ch. xvi. 25, 29. 2 *Pet.* ii. 22. and may more immediately be referred to the foregoing Verſe.

Ver. 8. *before me*] not in many *Copies*, yet ſeems to be genuine, and omitted leſt it ſhould be miſunderſtood of *Moſes* and the true Prophets; though the Meaning is of coming as the *Shepherd*, *Gate* or *Meſſias*, which *Jeſus* did. What Need had *Guyſe* to tell us it was not the holy Prophets and *John the Baptiſt?*

Ver. 11. *yields up*] far the more general Reading of the ſame Verb as in Ver. 15, 17, 18.

Ver. 14. *am known by mine*] Some have *mine know me*, which *Mills* ſo much prefers, that he ſays ours was made afterwards, *Prol.* 430. for which however he gives no Reaſon, as indeed the mere Authority of a few againſt many would be a poor Reaſon, and a worſe Expreſſion againſt a better ſtill poorer: for our Saviour continuing to ſpeak of himſelf, as we read it, is evidently more pertinent and ſtrong than the other, which checks and flattens this noble Diſcourſe.

Ver. 21. *can a Devil*] A ſingle *MS.* only having ἔχων added, to make it *can he that has a Devil*, *Beza* ſays he very much approves of it; but what will the *Writings of the New Teſtament* come to at that Rate?

Ver. 22. *Dedication*] as in 1 *Mac.* iv. 59. 2 *Mac.* x. 5, 8.

Ib. *when*] *and* being leſs proper, as that Feaſt was always in the Winter; but *John* might mention it for the Illiterate among the *Gentiles*.

25. Jeſus anſwered them: I have told you, and ye did not believe: thoſe Works which I do in the Name of my Father, teſtify concerning me.

26. But ye do not believe: for ye are not any of my Sheep, as I told you.

27. My Sheep hear my Voice, and I know them, and they follow me.

28. So I give them everlaſting Life, and they ſhall not at all periſh for ever, nor ſhall any one pull them out of my Hand.

29. My Father who gave to me, is greater than all; and none can pull out of my Father's Hand.

30. I and the Father are one.

31. Therefore the Jews again carried Stones, that they might ſtone him.

32. Jeſus anſwered them, Many good Works have I ſhewn you from my Father; for which of thoſe Works do ye ſtone me?

33. The Jews made him anſwer, We do not ſtone thee about a good Work, but about Blaſphemy, and becauſe thou that art a Man, makeſt thy ſelf God.

34. Jeſus replied to them: Is it not written in your Law; I ſaid, You are gods?

35. If he called thoſe gods, to whom the Word of God was, and the Scripture cannot be diſannulled;

36. Do ye tell him whom the Father has ſanctified, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37. If I do not the Works of my Father, believe me not.

38. But if I do, though you believe me not, believe the Works; that you may know, and believe that the Father is in me, and I in him.

39. They therefore ſought again to apprehend him, but he got away from their Hand.

40. When he went away again beyond Jordan, into the Place where John was firſt baptizing; and he remained there.

41. Whereupon many came to him, and ſaid, John indeed did no Miracle, but all Things whatever John ſpoke concerning him were true.

42. So that many believed in him there.

CHAP. XI.

NOW there was a certain Man ſick, *one* Lazarus of Bethany, the Town of Mary and her Siſter Martha.

2. (And it was the Mary who anointed the Lord with Ointment, and wiped his Feet with her Hair, whoſe Brother Lazarus was ſick)

3. Therefore the Siſters ſent Word to him, Lord, behold he whom thou loveſt is ſick.

4. Which Jeſus hearing, ſaid, This Sickneſs is not to Death, but for the Glory of God, that the Son of God may be glorified by it.

5. Moreover Jeſus loved Martha, and her Siſter, as well as Lazarus.

6. When he heard therefore that the other was ſick, then indeed he remained at the Place in which he was two Days.

7. Next he after that ſays to the Diſciples, Let us go along into Judea again.

8. The Diſciples ſay to him, Rabbi, the Jews now have attempted to ſtone thee, and doſt thou again go thither?

9. Jeſus anſwered; Are there not twelve Hours to a Day? If any one walks in the Day, he does not ſtumble, becauſe he ſees the Light of this World.

10. Whereas if any one walks in the Night, he ſtumbles, becauſe there is not Light in it.

11. Theſe Things he ſaid; and after that he ſays to them, Our Friend Lazarus is aſleep, but I am going that I may awake him.

12. Therefore his Diſciples ſaid, Lord, if he is aſleep, he will be well.

13. But Jeſus ſpoke concerning his Death; whereas they thought that he diſcourſed about being in a Sleep.

14. Then Jeſus therefore ſaid to them publickly, Lazarus is dead.

15. And I am glad by reaſon of you (in or-

Ver. 26. *for*] not ſo ſtrictly dependent on the other as *becauſe*; however their being not his Sheep was becauſe they did not believe before according to Ver. 25.

Ver. 38. *know, and believe*] as *Iſa.* xliii. 10. ſo 1 *Sam.* xxv. 17. *Jer.* ii. 19. for *know* being firſt in Place may not in Time, but it may be underſtood *know as well as believe.*

Ib. *and believe*] By *Mills*'s Account this was not at firſt in the Text, though wanting in but one ſtrange *Copy*, and in no *Tranſ.* then he reckons that *know*, the ſame *Gr.* Verb as the foregoing in another Termination, was put in the *Marg.* as more ſuitable, which at length crept into the Body of the *Book* after that, as it is in another *Copy*; and afterwards was changed, to take away the Tautology, into this, which crept from the laſt *believe*, *Prol.* 434, 753. Let us try whether there may not be as much Probability another Way: ſuppoſe it at firſt in the Text, where it agrees well with the other *believe*, and is ſixty-fold more confirmed by *MSS.* and *Verſions*; but Somebody might think it improper after *know*, and ſo alter it into another *know*, as ſome other Perſon did into *perceive*, which two *Verſions* have.

Ver. 3. *the Siſters*] Some *Copies* have *his*; but our *Tranſlators* might rather follow *Beza*, as he the *Vulgate*, contrary to his own *Copy*, by Overſight; ſince the *Geneva Verſ.* has it *Ital.*

Ver. 9. The *Geneviſts* have here this valuable *Note*, 'He that walketh in his vocation, and hath the light of 'God for his guide, needeth to feare no dangers.

Ver. 9, 10. notably indicate, that Time and Opportunity is to be made uſe of.

Ver. 10. *it*] *the World*, which if we attend to Reaſon, we may perceive with *Wall.*

der

der for you to believe) that I was not there; but let us go along to him.

16. Therefore ſaid Thomas, who is called Didymus, to his Fellow-diſciples, Let us alſo go along, that we may die with him.

17. Jeſus therefore came, and found he had been four Days already in the Grave.

18. (Now Bethany was near Jeruſalem, about fifteen Furlongs off)

19. And many of the Jews were come about Martha and Mary, that they might comfort them concerning their Brother.

20. Martha therefore when ſhe heard that Jeſus was coming, met him; but Mary ſate in the Houſe.

21. Therefore Martha ſaid to Jeſus; Lord, if thou hadſt been here, my Brother would not have been dead.

22. But yet now I know that whatever thou ſhalt aſk God for, God will give thee.

23. Jeſus ſays to her, Thy Brother will ariſe.

24. Martha ſays to him, I know that he will ariſe in the Reſurrection on the laſt Day.

25. Jeſus replied to her; I am the Reſurrection, and Life: he that believes in me will be alive, though he is dead.

26. And every one who is alive, and believes in me will not die at all for ever; doſt thou believe this?

27. She ſays to him, Yes, Lord: I believe that thou art Chriſt the Son of God, who ſhould come into the World.

28. And having ſaid theſe Things, ſhe went away, and called her Siſter Mary privately, ſaying, The Maſter is come, and calls for thee.

29. When ſhe heard, ſhe roſe up quickly, and came to him.

30. However Jeſus was not yet come into the Town, but was in the Place where Martha met him.

31. The Jews therefore who were with her in the Houſe, and were comforting her, when they ſaw that Mary aroſe quickly, and went out, followed her, ſaying, She is going to the Grave, that ſhe may weep there.

32. Therefore when Mary was come where Jeſus was, and ſaw him, ſhe fell at his Feet, ſaying to him, Lord, if thou hadſt been here, my Brother would not have died.

33. When Jeſus therefore ſaw her weeping, and the Jews weeping who came with her; he was grieved in Spirit, and affected with Trouble.

34. At length he aſked, Where have you laid him? They ſay to him, Lord, come, and ſee.

35. Jeſus ſhed tears.

36. Therefore the Jews ſaid, Lo how he loved him!

37. And ſome of them ſaid, Could not he who opened the Eyes of one blind, have cauſed that he alſo ſhould not have died?

38. Jeſus therefore again being grieved in himſelf, comes to the Grave; now it was a Cave, and a Stone lay upon it.

39. Says Jeſus, Take up the Stone. Martha, the Siſter of him who was dead, repreſents to him, Lord, he has a ſcent already, for it is four Days.

40. Jeſus anſwers her, Did not I tell thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the Glory of God?

41. Therefore they took up the Stone where the Dead was laid; at which Jeſus looked up above, and ſaid; Father, I give thee thanks, that thou haſt hearkened to me.

42. Yet I knew that thou always hearkeneſt to me; but by reaſon of the Company ſtanding about I ſpoke, in order for them to believe that thou haſt ſent me.

43. And having ſaid theſe Things, he cried out aloud, Lazarus, come forth.

44. Whereupon he who was dead came out, bound Feet and Hands with the Grave-cloaths, and his Face was bound about with a Napkin. Jeſus ſays to them, Let him looſe, and give *him* liberty to go.

45. Many of the Jews therefore who came to Mary, and had ſeen the Things which Jeſus did, believed in him.

46. Some of them notwithſtanding went away to the Phariſees, and told them what Things Jeſus had done.

47. Therefore the chief Prieſts and Phariſees gathered together the Council, and ſaid; What do we? ſince this Man does many Miracles.

48. If we let him alone thus, all will believe in him; nay the Romans will come, and take away both our Place and Nation.

49. Beſides Caiaphas a certain one of them, being high Prieſt that Year, ſaid to them; You know not any Thing,

50. Nor conſider, that it is profitable to us, that one Man ſhould die for the People, and not the whole Nation periſh.

51. Nevertheleſs he did not ſay this of himſelf, but being high Prieſt that Year, he propheſied that Jeſus ſhould die for the Nation;

Ver. 16. *die*] according to Ver. 8.

Ver. 19. *about*] The *Gr.* having both *to* and *about*, the former may be included in *come*, as the ſame of the *Heb.* אל is omitted before *under, after, between, &c.*; ſee *Noldius, Heb. Particles.*

52. And not for the Nation only, but that he would alſo gather together into one, the Children of God who were diſperſed.

53. From that Day therefore they conſulted together, that they might put him to death.

54. Therefore Jeſus no more walked publickly among the Jews, but went away thence into a Country near the Wilderneſs, to a City called Ephraim; and there he abode with his Diſciples.

55. The Paſſover of the Jews too was near; and many went up to Jeruſalem from the Country before the Paſſover, that they might purify themſelves.

56. They therefore ſought for Jeſus, and talked with one another ſtanding in the Temple, What do ye think, that he will not come at all to the Feaſt?

57. Now both the chief Prieſts and Phariſees had given Commandment, that if any one knew where he was, he ſhould declare *it*, that they might apprehend him.

CHAP. XII.

JESUS therefore ſix Days before the Paſſover came to Bethany, where Lazarus was that died, whom he raiſed up from the Dead.

2. Therefore they made a Supper for him there, and Martha ſerved; but Lazarus was one of thoſe who ſate down with him.

3. So Mary taking a Pound of Ointment, of exceeding precious liquid Spikenard, anointed the Feet of Jeſus, and wiped his Feet with her Hair; inſomuch that the Houſe was filled with the Savour of the Ointment.

4. Says one of his Diſciples therefore, Judas Iſcariot Simon's *Son*, who would deliver him up,

5. For what reaſon was not that Ointment ſold for three hundred Pence, and this given to the Poor?

6. Whereas he ſaid this, not becauſe he cared for the Poor, but becauſe he was a Thief, and had the Purſe, and carried what was put in.

7. Jeſus therefore ſaid; Let her alone; ſhe has kept this for the Day of my Burial.

8. Since the Poor ye have always with you, but have not me always.

9. A great Company therefore of the Jews knew that he was there; and came not for the ſake of Jeſus only, but that they might alſo ſee Lazarus, whom he had raiſed up from the Dead.

10. But the chief Prieſts conſulted, that they might likewiſe put Lazarus to death;

11. Becauſe many of the Jews went by reaſon of him, and believed in Jeſus.

12. On the next Day a great Company who were come to the Feaſt, hearing that Jeſus was coming to Jeruſalem,

13. Took Branches of Palm-trees, and went out to meet him, and cried out, Pray ſave, the King of Iſrael who comes in the Name of the Lord is bleſſed.

14. Moreover Jeſus finding a young Aſs, ſate upon it, as it is written,

15. Do not fear, O Daughter of Zion: behold thy King comes, ſitting upon the Colt of an Aſs.

16. However his Diſciples knew not theſe Things at firſt; but when Jeſus was glorified, then they remembred that theſe Things were written of him, and that they did theſe Things to him.

17. Therefore the Company teſtified *for him*, which was with him when he called Lazarus out of the Grave, and raiſed him up from the Dead.

18. For this reaſon alſo the Company met him, becauſe they heard that he had done this Miracle.

Ver. 52. *but that*] What follows is to be comprehended in the laſt Part of the Words of *Caiaphas*, but in another Meaning than he intended, like the other Part. The high Prieſt ſuppoſed that if they let *Jeſus* be counted their King, the *Romans* would take it for a Rebellion, and deſtroy them, which would be compleated by diſperſing thoſe that were not ſlain, which the Death of *Jeſus* would prevent; but it prevented their periſhing in their Sins, by gathering together a true *Iſrael*.

Ver. 3. *Mary*] Notwithſtanding what Authority of *Authors Whitby* here brings, againſt this being the ſame Story or Woman with that in *Mat.* xxvi. 7. and *Mark* xiv. 3. I had formed a Judgment to the contrary; but as I was preparing Arguments for it, found my ſelf prevented by thoſe which *Hammond* produces on *Luke* vii. 37. though out of Place.

Ver. 4. *Simon's*] ſkipt over by ſome, as not having *Son* with it, I ſuppoſe; yet *Mills* pretends it is transferred hither from elſewhere. *Prol.* 430.

Ver. 7. *ſhe has kept*] *Mills* from ſome pleads for it to have been originally, *that ſhe may keep*; unintelligible or abſurd, though he would force the Meaning on it, *that it may be ſhewn ſhe has kept*.

Ver. 12. *the next Day*] after he came to *Bethany*, Ver. 1. and not after the Supper, as *Wall* remarks, *John* carrying on his Hiſtory there firſt.

Ver. 17. *Therefore*] i. e. becauſe of his ſo coming, not relative to Ver. 16.

Ver. 17. *teſtified*] the firſt Word of the Verſe in the *Original*, and ſtanding before *when* might give occaſion to the following *various Reading*.

Ib. for him] rather than *it* which follows.

Ib. *when*] *Wall* in *Crit. Notes* ſays, *It is in the moſt and beſt Copies not* ὅτε when, *but* ὅτι that; amazing that *Authors*, and he then *grown old* (*Pref.*) ſhould take ſuch Liberty of Aſſertion! It appears by *Mills*, whom *Wall* conſulted, *Pref.* p. 1. that only 3 *Copies* have ὅτι, the firſt very corrupt, as *Lucas Brugenſis* ſhews, as likewiſe the ſecond, *Mills Prol.* 1168. and the third the worſt of all; ſo that *Mills* himſelf does not receive that *Reading*, tho' he ſays the *Vulg.* has it, which has *quando when*.

19. The

19. The Pharisees therefore said one to another, Do you see that we profit not any Thing? Lo the World is gone away after him.

20. And there were some Grecians of those who came up, that they might worship at the Feast;

21. These came therefore to Philip, who was from Bethsaida of Galilee, and thus intreated him, Lord, we would see Jesus.

22. Philip comes, and tells Andrew; and again Andrew and Philip tell Jesus.

23. Upon which Jesus made answer to them: The Hour is come for the Man to be glorified.

24. I say to you very certainly; Except a Grain of Wheat falls into the Ground, and dies, only that remains; but if it dies, it bears much Fruit.

25. He that loves his Life, will lose it; and he who slights his Life in this World, will keep it to everlasting Life.

26. If any one would wait on me, let him follow me; so where I am, there also will my Servant be: and if any one waits on me, the Father will honour him.

27. My Soul is now troubled, and what shall I say? O Father, save me from this Hour; but for the foregoing I am come to it.

28. O Father, glorify thy Name. Therefore a Voice came from Heaven, I have both glorified, and will glorify again.

29. The Company therefore that stood by, and heard, said it was Thunder: others said, An Angel spoke to him.

30. Jesus made answer; This Voice was not for my sake, but for yours.

31. Now is the Judgment of this World, now will the Prince of this World be cast out abroad.

32. And when I am lifted up from the Earth, I will draw all to my self.

33. (But this he spoke, signifying by what Death he should die)

34. The Company answered him; We have heard out of the Law, that Christ remains for ever; how then dost thou say, The Man must be lifted up? Who is this Man?

35. Therefore Jesus said to them; The Light is with you yet a little Time: walk while you have the Light, that Darkness may not seize you; and he who walks in Darkness, does not know whither he goes.

36. While you have the Light, believe in the Light, that you may be the Sons of it. These Things Jesus spoke, and when he went away, hid from them.

37. Nevertheless though he had done so many Miracles before them, they did not believe in him;

38. So that the Saying of the Prophet Esaias was fulfilled, which he spoke, Lord, who has believed our Report? And to whom has the Arm of the Lord been revealed?

39. For this reason they could not believe, because said Esaias again,

40. He has let their Eyes be blinded, and their Heart be hardened; lest they should see with the Eyes, understand with the Heart, and when they are converted, I might heal them.

41. These Things Esaias said, when he saw his Glory; and spoke concerning him.

42. Yet indeed many even of the Rulers believed in him; but did not confess, lest they should not belong to the Synagogue.

43. For they loved the Glory of Men, rather than the Glory of God.

44. Jesus further cried out in this manner: He that believes in me, does not *properly* in me, but in him who sent me.

45. Besides he that sees me, sees him who sent me.

46. I am come a Light into the World, that every one who believes in me may not remain in Darkness.

47. And if any one hears my Words, and does not believe, I do not judge him: for I

Ver. 22. *tell*] *told* from the *old Lat.*

Ver. 26. *so*] as is apparently the Sense, and that which is good.

Ver. 32. *all*] The *com. Reading* is *pantas* masc. but some have *panta* and like that neut. which *Mills* according to *Col.* i. 20. thought the right; I therefore leave it, as our Language allows, and our *Translators* have done, *Rom.* xi. 32. 2 *Pet.* iii. 9.

Ver. 35. *Time*] *Mills*, as this Word is left out by no *Father*, or *Version* but the *old Lat.* says it is a Scribe's, *Pro.* 428, 435. when he had cited for the Omission *Augustine*, the *Sax. Vers.* and *Reading* of *Velesius*; but all are of small Weight.

Ver. 36. *believe*] But as they amazingly did not, the Apostle was drawn into the following Observation, Ver. 37, &c.

Ib. *when*] So by *Beza quum*, it being the proper Aorist for it, and that which begins in Ver. 44. and continues to the End of the Chap. being also said now.

Ver. 37.

Oh! how should any be so dull,
To doubt who this might be!
When they did things so wonderfull,
And workes so mightie see,

says *Wither*, *Song* 53.

Ver. 38. *So that*] for which see *Doddr. Fam. Expos.* Sect. 149.

Ver. 39. *could*] according to *Ham. did*, as the same at Ch. v. 19. *Mark* vi. 5. and *mayst* at *Luke* xvi. 2.

Ib. *because*] by *Doddr.* because *as*, whose *Note* see.

Ver. 40. *let*] as at *Exod.* vii. 3. though *Whitby* says it may be *Malice* or *Wickedness hath blinded their Eyes*, or the Personal is here put for the Impersonal, the Active for the Passive, i. e. *their Eyes are blinded, &c.*

Ver. 47. *believe*] Several *Copies*, *keep*.

Ib. *not judge*] To reconcile this with Ch. v. 22. *Ham.* takes it here in the Sense of *accusing*. I understand it, that *Jesus* did not *judge* then.

came not that I might judge the World, but that I might ſave it.

48. He that rejects you, and does not receive my Words, has what will judge him: the Word which I have ſpoken, that will judge him at the laſt Day.

49. Becauſe I have not ſpoken of my ſelf; but the Father who ſent me, he gave me a Commandment what I ſhould ſay, and what I ſhould ſpeak.

50. And I know that his Commandment is everlaſting Life: what Things therefore I ſpeak, it is ſo as the Father told me.

CHAP XIII.

AT length before the Feaſt of the Paſſover, Jeſus knowing that his Hour was come, for him to depart out of this World to the Father; as he had loved his own who were in the World, he loved them till the End.

2. And when Supper was done (the Devil having now put into the Heart of Judas Iſcariot *the Son* of Simon, that he ſhould deliver him up)

3. Jeſus knowing that the Father had given him all Things into Hand, and that he came out from God, and was going to God;

4. He riſes up from Supper, and puts away the Garments; then taking a Towel, girded himſelf.

5. Afterwards he puts Water into a Baſon, and began to waſh the Feet of the Diſciples, and to wipe with the Towel that he was girded with.

6. So he comes to Simon Peter, who ſays to him, Lord, doſt thou waſh my Feet?

7. Jeſus made anſwer to him, What I do, thou doſt not know now, but thou wilt know when theſe Things are paſt.

8. Peter ſays to him, Thou ſhalt never waſh my Feet at all. Jeſus anſwered him, If I do not waſh thee, thou haſt no Part with me.

9. Simon Peter replies to him, Lord, not my Feet only, but alſo the Hands and Head.

10. Jeſus rejoins to him, He that is waſhed has no more Need than to waſh the Feet, but is wholly clean; and you are clean, but not all.

11. For he knew who would deliver him up; for this reaſon he ſaid, You are not all clean.

12. When he had therefore waſhed their Feet, and taken his Garments, being ſate down, he ſaid to them: Do ye know what I have done to you?

13. You call me Maſter and Lord; and you ſay well, for I am.

14. If I therefore the Lord and Maſter have waſhed your Feet, you alſo ought to waſh the Feet one of another.

15. For I have given you an Example, that ye ſhould alſo do as I have done to you.

16. I ſay to you very certainly, A Servant is not greater than his Maſter, nor an Apoſtle greater than he who ſent him.

17. If you know theſe Things, you are bleſſed if you do them.

18. I ſpeak not concerning you all, I know whom I have choſen; but *it* is that the Scripture may be fulfilled, He that eats Bread with me, has lifted his Heel againſt me.

19. I tell you even now before it comes to paſs, that when it does, you may believe that it is I.

20. I ſay to you very certainly, He that receives whomſoever I ſend, receives me; and he that receives me, does him who ſent me.

21. Jeſus having ſaid theſe Things, was troubled in Spirit, and teſtified in this manner, I tell you very certainly, that one of you will deliver me up.

22. Therefore the Diſciples looked one at another, doubting about whom he ſpoke.

23. Now there was leaning on the Boſom of Jeſus one of his Diſciples, whom he loved.

24. Simon Peter therefore nodded to him, to aſk who it would be about whom he ſpoke.

25. So he lying down upon the Breaſt of Jeſus, ſays to him, Lord, who is it?

26. Jeſus anſwered, It is he to whom, having dipt, I ſhall give a Bit; and dipping in a Bit, he gave *it* to Judas Iſcariot *the Son* of Simon.

27. And after the Bit then Satan entered into

Ver. 1. *he loved them till the End*] *to the Cloſe of his Life, Whitby.*

Ver. 2. *done*] or *made*, according to the *Greek*.

Ver. 3. *Jeſus*] One *Copy* and a *Tranſ.* do, and *Mills* would caſt out, *Prol.* 431.

Ver. 6. *who*] or *and he*, not *Peter*.

Ver. 14. *ought to waſh*] *not in the literal Senſe, but in the ſpiritual, Whitby.*

Ver. 18. it *is*] neceſſarily to be ſupplied or underſtood, as likewiſe at Ch. xiv. 31. & xv. 25. and [it *was*] Ch. ix. 3.

Ver. 19. *before it comes to paſs*] three *Copies* want, and *Kuſter* writes that *Mills* thinks it a *marginal Scholium*; wherein he wrongs him, *Mills* only ſaying, he ſhould entirely replace it among ſuch, were it not for the Suffrage of the *preſent Copies*, as notable as it is, *Pro.* 1460. Being notable then, it is fitter to be thought authentick.

Ver. 21. *will*] *Wall.*

Ver. 24. *to aſk who it would be*] but in a few *Books*, *and ſays to him*; *Tell, who it is*; which *Mills* terms the *primeval*, that gave Place to ours, the *marginal Greek* of ſome Scholiaſt. To enter a Diſſent may ſuffice, where no more Proof nor Probability appears.

him; Jeſus therefore ſays to him, What thou doeſt, do quickly.

28. But none who ſate down knew why he ſpoke this to him.

29. For ſome thought, ſince Judas had the Purſe, that Jeſus ſaid to him, Buy what Things we have Need of againſt the Feaſt; or that he ſhould give Something to the Poor.

30. Therefore he having the Bit, preſently went out; and it was Night when he thus went.

31. Jeſus ſays; Now is the Man glorified, and God is glorified in him.

32. If God be ſo, he will alſo glorify him in himſelf, and will glorify him preſently.

33. Little Children, I am with you yet a little while: ye will ſeek me, and as I ſaid to the Jews, Whither I go, ye cannot come; ſo now I ſay to you.

34. I give you a new Commandment, that ye ſhould love one another; as I have loved you, that ye ſhould alſo love one another.

35. By this will all know that you are my Diſciples, if you have Love one to another.

36. Simon Peter ſays to him, Lord, whither doſt thou go? Jeſus anſwered him, Whither I go, thou canſt not follow me now, but wilt hereafter.

37. Peter replies to him, Lord, for what reaſon cannot I follow thee at preſent? I will lay down my Life for thee.

38. Jeſus anſwered him; Wilt thou lay down thy Life for me? I ſay to thee very certainly, The Cock will not at all crow, until thou haſt thrice denied me.

CHAP. XIV.

LET not your Heart be troubled: believe in God, as alſo in me believe.

2. In my Father's Houſe there are many Habitations, and if not, I would have told you: I go before to prepare a Place for you.

3. And if I go, and prepare for you a Place, I will come again, and receive you to my ſelf; that where I am, you may alſo be.

4. Moreover whither I go you know, and know the Way.

5. Thomas ſays to him, Lord, we know not whither thou goeſt, and how can we know the Way?

6. Jeſus replies to him, I am the Way, and the Truth, and the Life: none comes to the Father but by me.

7. If you had known me, you would alſo have known my Father; and henceforth you know him, as well as have ſeen him.

8. Says Philip to him, Lord, ſhew us the Father, and it is ſufficient for us.

9. Jeſus ſays to him: Am I ſuch a long Time with you, and haſt not thou known me, Philip? He who has ſeen me, has ſeen the Father; and how doſt thou ſay, Shew us the Father?

10. Doſt not thou believe that I am in the Father, and the Father is in me? The Words which I ſpeak to you, I ſpeak not from my ſelf; but the Father himſelf who remains in me does the Works.

11. Believe me that I am in the Father, and the Father is in me; but if not, believe me by reaſon of the Works themſelves.

12. I ſay to you very certainly, He that believes in me, the Works which I do, he ſhall alſo do, nay ſhall do greater than theſe; becauſe I go to my Father.

13. And whatever you ſhall requeſt in my Name, this will I do; that the Father may be glorified in the Son.

14. If you ſhall requeſt any Thing in my Name, I will do *it*.

Ver. 30. *when he thus went*] The *MS Copies* that have *therefore* here are but few, viz. five or ſix, and thoſe *Grotius* reckons were all made to the *Lat. Copy* of the *Vulg.*

Ver. 38. *The Cock will not at all crow*] viz. he that crowed the laſt, ſuppoſing him diſtinct from the other, *Mark* xiv. 72. which makes it ſtrictly true to the Words; otherwiſe *twice* is to be underſtood from *Mark* xiv. 30. or to be in the principal crowing Time at Break of Day.

Ver. 1. *believe in God*] *believe* being the ſame both times, and ſo *Guyſe* judged they ſhould be rendered alike. *Beza* alſo mentions for both to be imperative *Nonnus* and *Theophylact*, as likewiſe *Doddr.* has it; and how much does the preceding leading Verb, which is thus, conduce to it! Not that alone, but the Senſe likewiſe, as to continue and renew their Belief in God the Father and *Chriſt*, might be of great Help for them not to be troubled. And why ſhould *Chriſt* preferably to the other tell them only they believed in God, when they did alſo in him? Beſides the *Gr.* Pronoun *you* being not to this *believe*, any more than to the next, may of it ſelf ſhew this to be imperative like that.

Ib. *as alſo in me believe*] *Whitby* having aſſerted in his *Preface to the Galatians, that in all the Scriptures of the New Teſtament there is not to be found one Exhortation to any Chriſtian to believe in Chriſt*; which he affirms further in an *Advertiſement, is as certain and demonſtrable as any Propoſition in Euclid*, becauſe a *Chriſtian* is one that does or muſt believe in *Chriſt*; and therefore cites the *Synopſis* (*Poole's* I ſuppoſe) that it may be rendered in the Ind. Mood, *and you believe in me:* which is eaſy to know without the *Synopſis*, if the Context would allow of it; but the Imperative before too ſtrongly requires this to be ſo, for any to deny it, that by believing in *Chriſt* they might not be troubled. And for thoſe to believe who did believe, ſee 1 *John* v. 13.

Ver. 10, 11. *is*] which the *Gr.* has, but not *am*.

Ver. 11. *me*] after the ſecond *believe*, five, as *Mills* collected, have not, whence he weakly infers it was fetch'd from the firſt, *Prol.* 434. the Numbers of which I frequently mention, becauſe omitted by *Kuſter*, though he made it his Buſineſs to mark them, and would be difficult to find without.

Ver. 12. *greater*] of Converſion particularly.

15. If

15. If you love me, keep my Commandments.

16. And I will aſk of the Father, and he will give you another Comforter, that he may remain with you for ever;

17. The Spirit of Truth, whom the World cannot receive, becauſe it does not ſee him, nor know him; but ye know him, becauſe he remains with you, and ſhall be in you.

18. I will not leave you fatherleſs, I will come to you.

19. In a little while the World ſees me no more, but you ſee me: becauſe I live, you alſo will.

20. At that Time you will know, that I am in the Father, and you in me, and I in you.

21. He who has my Commandments, and keeps them, that is he who loves me; now he who loves me will be loved by my Father, and I will love him, as alſo make my ſelf manifeſt to him.

22. Judas, not Iſcariot, ſays to him, Lord, how is it that thou art about to make thy ſelf manifeſt to us, and not to the World?

23. Jeſus made anſwer to him: If any one loves me, he will keep my Word; ſo my Father will love him, nay we will come to him, and make a Habitation with him.

24. He that does not love me, keeps not my Words; and the Word which you hear is not mine, but the Father's who ſent me.

25. Theſe Things have I ſpoken to you, while I remain with you.

26. But the Comforter, the Holy Spirit, whom the Father will ſend in my Name, will himſelf teach you all Things, and bring all to your remembrance, which I have ſaid to you.

27. I leave Peace to you, give you my Peace; not as the World gives, do I give you: let not your Heart be troubled, nor be afraid.

28. You have heard that I ſaid to you, I go away, and come to you: if you loved me, you would have been glad that I ſaid, I go to the Father; becauſe my Father is greater than I.

29. Beſides I have now told you before it comes to paſs; that when it does, you may believe.

30. I ſhall not ſpeak many Things further with you: for the Prince of this World is coming, though he has not any Thing in me.

31. But *it* is in order for the World to know, that I love the Father; and as he has commanded me, ſo I do. Riſe up, let us go along hence.

CHAP. XV.

I AM the true Vine, and my Father is the Huſbandman.

2. Every Branch in me which does not bear Fruit, that he takes away; and every one which bears Fruit, that he cleanſes, that it may bear more Fruit.

3. You are already clean by the Word which I have ſpoken to you.

4. Remain in me, and *let me* in you. As a Branch cannot bear Fruit of it ſelf, except it remains in the Vine, ſo neither you, except you remain in me.

5. I am the Vine, you the Branches: he that remains in me, and I in him, bears much Fruit; ſince without me you cannot do any Thing.

6. Except any one remains in me, he is caſt out abroad as a Branch, even a withered one; ſo that People gather them together, and caſt into the Fire, and they are burned.

7. If you remain in me, and my Sayings remain in you, ye may requeſt whatſoever ye will, and it ſhall be done for you.

8. In this my Father is glorified, that you bear much Fruit; ſo ſhall you become Diſciples to me.

9. As the Father has loved me, I have alſo loved you: remain in my Love.

10. If you keep my Commandments, you will remain in my Love; as I have kept the

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Ver. 16. *Comforter*] or alſo *Advocate* and *Exhorter*, according to the Verb, and *Wall*'s *Note*, with *Ham. Annot.*

Ver. 18. *fatherleſs*] which it is as *James* i. 21. and not *comfortleſs*.

Ver. 23. *Word*] the ſingular of that in the next Verſe.

Ib. *make*] For *poieſomen* ſome have *poieſometha* in the middle Form of declining, and *Mills* is poſitive rightly, for Nobody he ſays would change the former into the latter, *Prol.* 678. I confeſs 'tis a little ſtriking, and the Meaning of the Words entirely the ſame; yet ſuch a Thing might be done among the *Gr.* Fathers he quotes for Elegancy, and I think rather than by *John*, the plaineſt and leaſt polite of all the Writers of the *New Teſt. Books*.

Ver. 28. *that—I go*] without *I ſaid* by ſeveral, which *Mills* ſays crept from the former Part of the Ver. *Pr.* 678. but ſeems ſurer to be omitted here by reaſon of that, and as this could be ſpared.

Ver. 30. *has not any Thing*] Some have it *will find* (a few of the primitive Writers *finds*) *Nothing*, and *Mills* in *Pr.* 746. puts down *finds Nothing* for genuine, and in Num. 806. *will not find any Thing*.

Ib. *not any Thing in me*] *not any Evil*, though Expoſitors write doubtfully of it.

Ver. 31. it *is*] viz. *I ſpeak*, from the Verſe laſt paſt; and thus neceſſarily inſerted in the *Gen. Tranſ.* to make Senſe, or be intelligible, tho' thrown out by the *King*'s *Tranſlators*.

Ver. 4. *ſo neither*] literal, without *can*.

Com-

Commandments of my Father, and remain in his Love.

11. Theſe Things have I ſpoken to you, that my Joy might remain in you, and yours might be fulfilled.

12. This is my Commandment, that ye ſhould love one another, as I have loved you.

13. Greater Love than this none has, that any one ſhould lay down his Life for his Friend.

14. Ye are my Friends, if ye do whatever I command you.

15. I no more call you Servants, ſince a Servant knows not what his Maſter does; but I call you Friends, ſince all Things which I have heard from my Father have I made known to you.

16. Ye did not chooſe me, but I choſe you, and appointed you, that ye might go, and bear Fruit, and your Fruit might remain; that whatſoever ye ſhall requeſt the Father in my Name, he may give it you.

17. Theſe Things I command you, that ye love one another.

18. If the World hates you, ye know that it hated me before you.

19. If ye were of the World, that would love its own; whereas ſince ye are not of the World, but I have choſen you out of it, for this reaſon the World hates you.

20. Remember the Words which I ſaid to you, a Servant is not greater than his Maſter. If they have perſecuted me, they will alſo perſecute you: if they have kept my Words, they will alſo keep yours.

21. But all theſe Things will they do to you by reaſon of my Name, ſince they know not him who ſent me.

22. If I had not come, and ſpoken to them, they would not have had Sin; but now they have no Excuſe for their Sin.

23. He that hates me, hates alſo my Father.

24. If I had not done Works among them which no other did, they would not have had Sin; but now they have both ſeen, and hated even me and my Father.

25. But *it* is that the Saying might be fulfilled, which is written in their Law, that they hated me undeſervedly.

26. However when the Comforter is come; whom I will ſend to you from the Father, the Spirit of Truth who comes out from him, he will teſtify concerning me.

27. And you alſo will teſtify, becauſe you have been with me from the Beginning.

CHAP. XVI.

THESE Things have I ſpoken to you; that ye might not be offended.

2. They will make you not belong to the Synagogue; nay the Time is coming, that any one who kills you, will think he brings Service to God.

3. And theſe Things will they do to you, becauſe they have not known the Father, nor me.

4. But theſe Things have I ſpoken to you, that when the Time comes, ye may remember of them that I told you; however I did not tell you theſe Things at the Beginning, becauſe I was with you.

5. Whereas now I go to him who ſent me; and none of you aſks me, Whither doſt thou go?

6. Nevertheleſs becauſe I have ſpoken theſe Things to you, Grief has filled your Heart.

7. Yet I tell you the Truth, it is profitable for you that I ſhould go away: for if I do not, the Comforter will not come to you; but if I go, I will ſend him to you.

8. And when he comes, he will convince the World concerning Sin, concerning Righteouſneſs, and alſo Judgment:

Ver. 11. *my Joy*] *which I have in you, Wall*; which *Interpretation* may be neceſſary for Contradiſtinction from *your Joy*, and according as *my Love* is to be underſtood, Ver. 9.

Ib. *might remain*] Inſtead of the *Gr.* μείνῃ five *Copies* have ᾖ *may be*, and ſo many *Verſions* have it rendered thus. That *Mills* eſteemed the *genuine Reading*, as *Theophylact* has μένῃ· for he imagined this latter came from μέν *indeed* being added, tho' there is no Inſtance of that, as there is of our μείνῃ. What Spectres can a Mind, turned to ſtrong and ſtrange Ideas of them, raiſe? And beſides the Want of μέν ſince ᾖ breaks off the Chain of his Reaſoning, for Lack of that Link; ᾖ is the preſ. Tenſe, not the firſt Aoriſt like πληρωθῇ *might be fulfilled*, as μείνῃ is, and as ſeems requiſite. *Whitby*'s telling us it ſignifies Nothing which we read, is telling us Nothing but what we know without, as it is alſo like yielding up the Point.

Ver. 20. *his*] here as well as at Chap. xiii. 16. So both the *Gr.* and the former *Eng.* have, but the early *Editions* of the *laſt Tranſ.* have [the,] and the preſent are divided.

Ver. 21. *all*] This *Mills* would have to be crept in, five having it not; *Pr.* 1476. ſo *John*, he ſays, ſimply without *all*, Ch. xvi. 3. but what ſo likely as that being the Occaſion of leaving it out here?

Ib. *by reaſon of my Name*] viz. becauſe of their being *Chriſtians*; but *for the ſake* denotes *Regard*, being uſed in a good or reſpectful Senſe.

Ver. 22. *they would not have had Sin*] *Beza, they would not have ceaſed to ſay that they were religious, and quite Strangers to Sin. But to me*, ſays *Caſtal.* in *Defenſ.* p. 186. *it ſeems to be far otherwiſe; If I had not come, they would not have rejected me, and ſo not ſinned in that Reſpect.* Whereas I think both had need be taken into the Meaning: the former as the next Words here, and the laſt in Ch. ix. 39. intimate; and the latter apparently from Ver. 24.

Ver. 2. *nay*] *Whitby* ſays ἀλλὰ here ſignifies *yea*; but that in the modern *Engliſh* is *nay*.

Ver. 8. *convince*] *So the Word properly ſignifies, Doddr.*

9. Concerning Sin indeed, becauſe they do not believe in me;

10. Concerning Righteouſneſs, becauſe I go to my Father, and you ſee me no more;

11. And concerning Judgment, becauſe the Prince of this World is judged.

12. I have yet many Things to ſpeak to you, but ye cannot bear *them* now.

13. However when the Spirit of Truth himſelf comes, he will guide you into all Truth: for he will not ſpeak of himſelf, but whatever he ſhall hear will ſpeak, and he will tell you Things that are to come.

14. He will glorify me; becauſe he will receive of mine, and tell you.

15. All Things whatever the Father has are mine: for this reaſon I ſaid, that he will receive of mine, and tell you.

16. In a little while you will not ſee me, and again in a little while you will behold me, becauſe I go to my Father.

17. Some of his Diſciples therefore ſaid one to another; What is this that he ſays to us, In a little while you will not ſee me, and again in a little while you will behold me; and, Becauſe I go to the Father?

18. Therefore they ſaid, What is this that he ſays, the little while? We know not what he ſays.

19. Jeſus therefore knew that they were minded to aſk him, ſo he ſaid to them: Are you ſeeking one with another concerning this, becauſe I ſaid, In a little while you will not ſee me, and again in a little while you will behold me?

20. I ſay to you very certainly, that ye will weep, and mourn, but the World will rejoice; and ye will grieve, yet your Grief will become Joy.

21. A Woman when ſhe is in labour, has Grief, becauſe her Hour is come; but when ſhe has brought forth the Child, ſhe remembers the Affliction no more, for Joy that a Man is born into the World.

22. So ye alſo indeed have now Grief; but I will ſee you again, and your Heart ſhall rejoice, and your Joy none takes away from you.

23. Nay at that Time ye ſhall not aſk me any Thing: *for* I tell you very certainly, that whatſoever ye ſhall requeſt of the Father in my Name, he will give you.

24. Hitherto ye have not requeſted any Thing in my Name: do ye requeſt, and receive, that your Joy may be full.

25. Theſe Things have I ſpoken to you in Proverbs; but the Time is coming when I ſhall ſpeak to you no more in Proverbs, but ſhall tell you freely concerning the Father.

26. At that Time ye ſhall requeſt in my Name; and I do not ſay to you, that I will aſk of the Father for you.

27. For the Father himſelf loves you; becauſe ye have loved me, and believed that I came out from God.

28. I came out from the Father, and am come into the World; again I leave the World, and go to the Father.

29. His Diſciples ſaid to him; Lo now thou ſpeakeſt freely, and ſpeakeſt no Proverb.

30. Now we know that thou knoweſt all Things, and haſt no Need that any one ſhould aſk thee: by this we believe that thou cameſt out from God.

31. Jeſus anſwered them; Do ye now believe?

32. Behold the Time is coming, nay is already come, that you will be diſperſed each to his own, and leave me alone; yet I am not alone, becauſe the Father is with me.

33. Theſe Things have I ſpoken to you, that in me you might have Peace: in the World you will have Affliction; but take courage, I having overcome the World.

Ver. 16. *In a little while*] for *There will be a little while and*, to be underſtood by Ver. 10. till his Aſcenſion.

Ib. *in a little*] as before, being the ſame, and not *during* or *for a little*, and ſo to be till his ſpiritual Coming, *Acts* ii. 2, 33.

Ib. *becauſe I go*] belonging to both the Parts before.

Ver. 19. *becauſe*] not the Relative, as in the *com. Eng.*

Ver. 22. *So*] not allowing *therefore*.

Ver. 23. *at that Time*] *when that Spirit ſhall come*, *Ham.* ſo in Ver. 26. he ſays *it belongs not peculiarly to that Time between his Reſurrection and Aſcenſion*; for which ſee alſo *Guyſe* more particularly in his *Practical Expoſition of the four Evangeliſts*.

Ib. *requeſt*] *There is*, writes *Wall*, *in the* Engliſh *a great Amphibology in the Word* aſk, *uſed in two differen Senſes, for which the* Greec *has two different Words; one to aſk a Queſtion, the other to requeſt a Beneſit.*

Ver. 24. *in my Name*] *That I ſuppoſe is the Reaſon*, ſays *Wall, that the Lord's Prayer had no Mention of his Name; but now he bids them aſk all Things in his Name.*

Ver. 25. The former *but* here a few leave out, and *Mills* ſays it has been inſerted by reaſon of Connection, *Pr.* 434. Why not more likely left out by reaſon of the other *but?*

Ver. 26. *aſk of*] being the firſt of thoſe Words in Ver. 23. and having this double Meaning.

Ver. 30. *aſk*] according to Ver. 19.

CHAP.

CHAP. XVII.

THESE Things Jeſus ſpoke, and looked up to Heaven, and ſaid: Father, the Time is come; glorify thy Son, that he may alſo glorify thee:

2. According as thou haſt given him Authority over all Fleſh, that he may give everlaſting Life to all whom thou haſt given to him.

3. And this is everlaſting Life, for them to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

4. I have glorified thee upon the Earth; have finiſhed the Work which thou gaveſt me to do.

5. So now do thou glorify me, Father, with thy ſelf, in the Glory which I had with thee before the World was.

6. I have made thy Name manifeſt to the Men whom thou gaveſt me out of the World: they were thine, and thou gaveſt them to me, and they have kept thy Word.

7. They have now known, that all Things whatever thou haſt given me, are from thee:

8. Becauſe I have given them the Words which thou gaveſt me; which they have received, and known truly that I came out from thee, and they have believed that thou didſt ſend me.

9. I intreat for them: I do not intreat for the World, but for them whom thou haſt given me, becauſe they are thine.

10. Moreover all my Things are thine, and thy Things mine, and I am glorified in them.

11. And now I am no more in the World, but theſe are, and I come to thee. Keep thoſe, Holy Father, in thy Name whom thou haſt given me; that they may be one, according as we are.

12. When I was with them in the World, I kept them in thy Name: thoſe whom thou gaveſt me I have preſerved, and none of them is loſt, excepting the Son of Deſtruction, that the Scripture might be fulfilled.

13. But now I come to thee, and theſe Things I ſpeak in the World, that they may have my Joy fulfilled in themſelves.

14. I have given to them thy Word, and the World has hated them, becauſe they are not of the World, according as I am not.

15. I do not intreat that thou wouldeſt take them out of the World, but that thou wouldeſt keep them from Wickedneſs.

16. They are not of the World, according as I am not.

17. Sanctify them in thy Truth, thy Word being the Truth.

18. According as thou haſt ſent me into the World, I have alſo ſent them thither.

19. And for them I ſanctify my ſelf, that they likewiſe may be ſanctified in the Truth.

20. However I do not intreat for theſe only, but for them alſo who ſhall believe in me by their Word:

21. That they may all be one; according as thou, Father, art in me, and I in thee, that they likewiſe may be one in us; in order for the World to believe that thou haſt ſent me.

22. And I have given them the Glory which thou gaveſt me; that they may be one, as we are one:

23. I in them, and thou in me; that they may be made perfect in one, and in order for the World to know that thou ſenteſt me, and didſt love them, as thou didſt me.

24. Father, I am willing that thoſe alſo whom thou haſt given to me, ſhould be with me where I am; that they may ſee my Glory which thou gaveſt me, becauſe thou didſt love me before the founding of the World.

25. Righteous Father, though the World has not known thee, yet I have, and theſe have known that thou haſt ſent me:

26. To whom I have made known thy

Ver. 1. *Things*] as in the Verſe before, with others in that Chapter.

Ib. *the Time is come*] One *Copy* and one *Author* being without, *Mills* imagined it crept from Ch. xii. 23. and being admitted into a *Copy*, he ſays, no Wonder if afterwards it paſſed into all, *Pr.* 1427. Raſh Judgment! and not here alone; but ſurely that is much likelier to be the Alteration made which ſtopped in one *Copy*, and *Nonnus* might omit it becauſe he wrote in *Verſe*.

Ver. 2. *According as*] For *As* only may here denote *Since*.

Ib. *to him*] Becauſe without [to] it may mean that *Jeſus* was given to them, and is at leaſt doubtful of it ſelf.

Ver. 9. *I do not intreat for the World*] at that Time, and in that Reſpect, ſince they could not be kept in the Father's Name, Ver. 11. who were not in it; look *Whitby*'s *Annot.*

Ver. 10. *Things*] according to the *Gr.* and as *Beza*, *&c.* render it.

Ib. *thy Things mine*] *are* being added here from the *old Lat.* unneceſſarily.

Ver. 11. *in thy Name*] as in the following Verſe.

Ib. *whom*] A great many have, but ſome in a different Manner, *which*, viz. *Name*; and that *Mills* approves of, expounding it to mean *Power*, or the like; and Nobody, he ſays, would change *whom* into *which*; yet it might be put as *Name* is the neareſt Antecedent, or by Overſight, the Difference being ſmall, eſpecially ſince that in the next Verſe ſeems to confirm *our Reading*; where only a few have the other, and which is various, by ᾧ dat. that tho' moſt have ſeems the worſt, or ὃ acc. nor is *Name* thus given, I believe, to be found elſewhere, and indeed the Expreſſion ſeems too hard.

Ver. 12. *in the World*] not in the ſtrange *Camb. Copy*, and the *Copt. Verſ.* ſo *Mills* concludes was added from Ver. 11. Wild Inference! *Whitby* has it not to be in the *Vulg.* and yet in all the *Verſions*, *Exam.* Lib. 2. 2.

Name,

Name, and will do *it*; that the Love which thou haſt loved me with may be in them, and I in them.

CHAP. XVIII.

JESUS having ſaid theſe Things, went out with his Diſciples beyond the Brook Kedron, where there was a Garden, into which he entered, and his Diſciples.

2. Now Judas too that delivered him up knew the Place; becauſe Jeſus often gathered together there with his Diſciples.

3. Judas therefore having received a Regiment, and from the chief Prieſts and Phariſees Officers, comes thither with Lanterns, Lamps and Arms.

4. Therefore Jeſus knowing all Things which would come upon him, went out, and ſaid to them, Whom do ye ſeek after?

5. They anſwered him, Jeſus the Nazorite. Jeſus ſays to them, It is I. And Judas alſo that delivered him up ſtood with them.

6. When he therefore ſaid to them, It is I; they went away backward, and fell on the Ground.

7. He therefore again aſked them, Whom do ye ſeek after? And they ſaid, Jeſus the Nazorite.

8. Jeſus anſwered, I have told you, that it is I; if therefore ye ſeek after me, let theſe go:

9. That the Word might be fulfilled which he ſaid, I have not loſt any of them whom thou gaveſt me.

10. Therefore Simon Peter having a Sword, drew it, and ſmote a Servant of the high Prieſt, and cut off his right Ear; and the Servant's Name was Malchus.

11. Jeſus therefore ſaid to Peter, Put thy Sword into the Sheath; ſhall I not at all drink that Cup which my Father has given me?

12. So the Regiment, the Colonel, and Officers of the Jews took Jeſus, and bound him.

13. Next they brought him away to Annas firſt: for he was the Father-in-law of Caiaphas, who was the high Prieſt for that Year.

14. And it was Caiaphas who adviſed the Jews, that it would be profitable, that one Man ſhould periſh for the People.

15. There followed Jeſus notwithſtanding Simon Peter, and another Diſciple; which Diſciple was known by the high Prieſt, and went in with Jeſus into the high Prieſt's Hall.

16. But Peter ſtood at the Door without; therefore the other Diſciple went out, who was known by the high Prieſt, and ſpoke to the Porter, and brought in Peter.

17. The young Woman that was Porter therefore ſays to Peter, Art not thou alſo one of this Man's Diſciples? He ſays, I am not.

18. The Servants and Officers alſo ſtood by, making a Coal-fire, becauſe it was cold, and warmed themſelves; ſo Peter was ſtanding with them, and warming himſelf.

19. The high Prieſt therefore aſked Jeſus, both concerning his Diſciples and Doctrine.

20. Jeſus anſwered him; I have ſpoken publickly to the World: I always taught in the Synagogue and the Temple, whither the Jews always come together, and have ſpoken Nothing in Secret.

21. Why doſt thou aſk me? Aſk the Hearers, what I have ſpoken to them; lo they know the Things which I ſaid.

22. But upon his ſaying theſe Things, one of the Officers who ſtood by gave Jeſus a Stroke, ſaying, Doſt thou anſwer the high Prieſt thus?

23. Jeſus replied to him, If I have ſpoken ill, teſtify concerning the Ill; but if well, why doſt thou beat me?

24. Annas having ſent him bound to Caiaphas the high Prieſt.

25. Now Simon Peter was ſtanding, and warming himſelf; therefore they ſaid to him, Art not thou alſo one of his Diſciples? He denied by ſaying, I am not.

26. Says one of the high Prieſt's Servants, that was a Kinſman of him whoſe Ear Peter cut off, Did not I ſee thee in the Garden with him?

27. Therefore Peter denied again; and preſently the Cock crowed.

28. They therefore carried Jeſus from Caiaphas into the Judgment-hall, as it was Morning; however they themſelves did not enter in thither, that they might not be defiled, but that they might eat the Paſſover.

Ver. 1. *Kedron*] See concerning it on 2 *Sam.* xv. 23.

Ver. 3. *and from the chief Prieſts and Phariſees Officers*] ſuch as they choſe to command the Soldiers; the *Greek* being thus poſited.

Ver. 5. *It is I*] as tranſlated *Mat.* xiv. 27. *Mark* vi. 50.

Ver. 13. *who*] viz. *Caiaphas*, Ver. 24.

Ver. 14. *periſh*] not *die* as Ch. 11. 50.

Ver. 15. *another*] as *John* modeſtly ſtyles himſelf, Ch. xix. 35. & xx. 2, 3, 4, 8, 25.

Ver. 16. *Porter*] the very ſame as at *Mark* xiii. 34.

Ver. 20. *always*] The latter *Grotius* would have repeated from the former, ſome having for it *all*; but might be rather altered for Variety.

Ver. 22. *a Stroke*] ſing. as *Mark* xiv. 65. plur. where look; as here likewiſe in the next Chap. Ver. 3. and without *palm* in the *com. Tranſ.*

Ver. 28. *that they might eat the Paſſover*] Hence it may appear plain that this was the Day for it, and not the Day paſt, as likewiſe by Ch. xiii. 1, 2. & xix. 14, 31. at which laſt look; it alſo falling on that Day of that

29. Pilate therefore went out to them, and ſaid, What Accuſation do ye bring againſt this Man?

30. They made anſwer to him, If he was not a Criminal, we ſhould not have delivered him up to thee.

31. Therefore Pilate replied to them, Do ye take him, and judge him according to your Law. The Jews therefore ſaid to him, It is not lawful for us to put any one to death:

32. That the Word of Jeſus might be fulfilled, which he ſaid, ſignifying by what Kind of Death he ſhould die.

33. Pilate therefore entered into the Judgment-hall again, and called Jeſus, and ſaid to him, Art thou the King of the Jews?

34. Jeſus anſwered him, Doſt thou ſpeak this of thy ſelf, or did others tell thee concerning me?

35. Pilate replied, Am I a Jew? Thy Nation and the chief Prieſts delivered thee up to me; what haſt thou done?

36. My Kingdom, anſwered Jeſus, is not of this World: if it was of that, my Attendants would ſtrive, that I might not be delivered up to the Jews; but now my Kingdom is not from hence.

37. Therefore Pilate aſked him, Art not thou then a King? Jeſus anſwered, Thou ſayeſt *it*, I am a King. I was born for this, and for this came into the World, that I might teſtify to the Truth: every one who is of the Truth hears my Voice.

38. Says Pilate to him, What is Truth? And having ſpoken this, he went out again to the Jews, and declares to them; I find no Crime in him.

39. But there is a Cuſtom to you, that I ſhould releaſe one at the Paſſover; are ye willing therefore I ſhould releaſe to you the King of the Jews?

40. They therefore all cried out again thus, Not him, but Barabbas. Now Barabbas was a Robber.

CHAP. XIX.

THEN Pilate therefore took, and ſcourged Jeſus.

2. As alſo the Soldiers plaiting a Crown of Briers, put *it* on his Head, and cloathed him with a purple Garment;

3. Moreover they ſaid, Hail, King of the Jews; and gave him Strokes.

4. Therefore Pilate went forth again, and ſays to them, Lo I bring him out to you, in order for you to know that I find no Crime in him.

5. Jeſus therefore came forth, wearing the thorny Crown, and the purple Garment; upon which he ſays to them, Behold the Man.

6. So when the chief Prieſts and Officers ſaw him, they cried out thus, Crucify, crucify. Pilate ſays to them, Do ye take, and crucify him: for I find not a Crime in him.

7. The Jews anſwered him, We have a Law, and according to our Law he ought to die, becauſe he made himſelf the Son of God.

8. When Pilate therefore heard this Saying, he was more afraid.

9. Whereupon he entered into the Judgment-hall again, and ſays to Jeſus, Whence art thou? But Jeſus gave him no Anſwer.

10. Therefore Pilate ſays to him, Doſt not thou ſpeak to me? Knoweſt not thou that I have both Power to crucify thee, and Power to releaſe thee?

11. Jeſus anſwered, Thou wouldeſt have no Power againſt me, if it was not given thee from above: for this reaſon he that delivered me up to thee has the greater Sin.

12. Thenceforth Pilate endeavoured to releaſe him; but the Jews cried out as follows, If thou releaſeſt him, thou art not Ceſar's Friend: every one who makes himſelf a King, contradicts Ceſar.

Year, as in the *Chronology*; and ſo that *Jeſus* eat it with his Diſciples the Night before, being Part of the ſame and the Paſſover Day, tho' one Night ſooner than uſual, *Exod.* xii. 8. becauſe he was to ſuffer death before that came, as *Grotius* ſhews from *Mat.* xxvi. 18. *Luke* xxii. 15. *Hammond* on *Mark* xiv. 12. and *Wall* on *Mat.* xxvi. 17. though *Whitby* vainly argues to the contrary, *Append.* to *Mark* xiv. with *Beza* at *Mat.* xxvi. 17. as if there were no ſuch Paſſages in *John*, and when he comes hither, ſlips over them.

Ver. 32. *Word*] as we uſe it in like Caſes ſingularly.

Ver. 37. *not*] The *Greek* having *ὁυκ*; and were it not for this, how did *Pilate* ſay he was a King? Thus alſo it accords well with Ver. 33, 36.

Ib. *ſayeſt* it, *I am*] as in *Luke* xxii. 70.

Ver. 38. *no*] only as in the next Chap. Ver. 4.

Ver. 6. *Crucify, crucify*] followed by *him* in many *Copies*, but it may be ſuſpected was taken from *Luke* xxiii. 21.

Ver. 7. *our*] not in the *Vulg.* and one *Copy*, ſufficient for *Mills* to ſay it was added from *we* before, *Pr.* 434. though ſo unlikely, and more *Books* ſo often diſſenting from our *preſent*, without ſuch Judgment from him; which is to be conſidered in other Caſes, being largely to be ſeen in his *Various Readings*.

Ver. 8. *more afraid*] leſt he ſhould be the Son of God, as he might think in the heathen Notion.

Ver. 9. *Whence art thou*] to know if he came from Heaven.

Ver. 11. *the greater Sin*] How? Becauſe if *Pilate* had only earthly Power, he could not have put *Jeſus* to death, *Mat.* xxvi. 53, 54. beſides his Innocency would have preſerved him; and ſo the Sin of delivering him up would have been leſs.

13. Pilate therefore hearing this Saying, brought Jeſus out, and ſate down on the Judgment-ſeat, in a Place called the Pavement, but in Hebrew Gabbatha.

14. Now it was the Preparation of the Paſſover, and about the ſixth Hour; and he ſays to the Jews, Behold your King.

15. But they cried out, Take away, take away, crucify him. Pilate ſays to them, Shall I crucify your King? The chief Prieſts anſwered, We have no King but Ceſar.

16. Then he delivered him up therefore to them, that he might be crucified. Thus they took, and brought away Jeſus.

17. And he bearing his Croſs, went out to a Place called the Scull one, which is called in Hebrew Golgotha.

18. Where they crucified him, and two others with him, at each Side, and Jeſus in the Middle.

19. And Pilate too wrote a Title, and put on the Croſs; which was written, JESUS THE NAZORITE THE KING OF THE JEWS.

20. This Title therefore many of the Jews read, becauſe the Place where Jeſus was crucified was near the City; and it was written in Hebrew, Greek, Latin.

21. Therefore the chief Prieſts of the Jews ſaid to Pilate; Do not write, The King of the Jews, but that he ſaid, I am the King of the Jews.

22. Pilate anſwered, What I have written, I have written.

23. The Soldiers therefore, when they had crucified Jeſus, took his Garments (and made four Parts, to each Soldier a Part) with the Coat; now the Coat was without Seam, woven from above all through.

24. They therefore ſaid one to another, Let us not part it, but make lots concerning it, whoſe it ſhall be; that the Scripture might be fulfilled which ſays, They divided my Garments to themſelves, and caſt Lots for my Cloaths: therefore indeed the Soldiers did theſe Things.

25. There ſtood alſo by the Croſs of Jeſus, his Mother, and his Mother's Siſter Mary *the Wife* of Clopas, and Mary Magdalene.

26. Therefore Jeſus ſeeing the Mother, and the Diſciple whom he loved ſtanding by, ſays to his Mother, Woman, behold thy Son.

27. Afterwards he ſays to the Diſciple, Behold thy Mother. So from that Hour the Diſciple took her to thoſe of his own.

28. After this Jeſus knowing that all Things were now accompliſhed, that the Scripture might be compleat, ſays, I am thirſty.

29. A Veſſel therefore was ſet full of Vinegar; whereupon they filled a Sponge with it, which putting upon Hyſſop, they conveyed to his Mouth.

30. When Jeſus therefore had received the Vinegar, he ſaid, It is accompliſhed; next bowing the Head, he delivered up the Spirit.

31. Therefore the Jews, that the Bodies might not remain upon the Croſs on the Sabbath, ſince it was the Preparation (for that Sabbath was a great Day) intreated Pilate that

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Ver. 13. *Gabbatha*] from the *Chald.* as the Termination ſhews; *an elevated Place.*

Ver. 14. *about the ſixth Hour*] The *Jews* counting 12 Hours in an artificial Day, Ch. xi. 9. and reckoning them, 1, 2, &c. from the Morning, as we from Noon, *Mat.* xx. 9, 12. *John* i. 39. *Acts* iii. 1. & iv. 3. their 6th Hour would be our 12 o'Clock, which appears to be nearly the Time when *Jeſus Chriſt* was put up on the Croſs, by the Darkneſs beginning then, *Mat.* xxvii. 45. *Mark* xv. 33. as it ended at his Death, *Mat.* xxvii. 46, 50. *Mark* xv. 34, 37. If the Darkneſs alſo came on gradually, as may ſeem likelieſt, what was done ſoon after he was on the Croſs makes no Difficulty. And this [about] may admit of being as much as a Quarter of an Hour before, which Time would be requiſite to take him from Condemnation, out of the City to Execution; and on the other ſide might be ſufficient, as it was near, Ver. 20. and as the Prieſts may be ſuppoſed to hurry him along; leſt there ſhould be ſome Reſcue or Reprieve. What a Wonder it is that the Time of our Saviour's Crucifixion ſhould be ſo ſuperficially conſidered, as to remain a Doubt whether it held three Hours or ſix, and whether it began at our nine in the Morning, or at Noon! of which ſee on *Mark* xv. 25. Even *Beza*, tho' he has there no ſmall *Note* on it, was inclined to doubt, if not think, the *Scripture* was corrupted by an Alteration of a Numeral, which he ſuppoſed too was the *ſixth* here for *third*, and ſo *Whitby*, *&c.* but ſee *Mills* here and at *Mark* xv. 25.

Ver. 17. *Golgotha*] by the Eliſion of ל a *Scull* being *gulgalta* in the *Chald. Targum*, 2 *Kings* ix. 35.

Ver. 19. *which*] But what can we do with thoſe who carp at all the four being different? Tell them that every one might be exactly ſo to a Letter. *Weſley* ſays, 'Undoubtedly theſe [of *John*] were the very Words, although the other Evangeliſts do not expreſs them at large.' Whereas both *Matthew* and *Luke* have *This is* more.

Ib. *written*] Not a Noun, but Participle, as in the next Verſe.

Ver. 23. *Jeſus*] the *Vulg.* only *him*, yet ſtamp'd authentick by *Mills*, tho' probably it was the Pronoun put for the Noun.

Ib. *four*] being one Parcel of Soldiers, *Acts* xii. 4.

Ver. 25. *Siſter*] as at *Luke* xxiv. 18. being both named *Mary*.

Ib. *Clopas*] *Cleopas*, *Luke* xxiv. 18. but barbarouſly *Cleophas*. As it is ſcarce to be doubted that his Wife was the ſame *Mary* as that in *Mat.* xxvii. 56, 61. & xxviii. 1. *Mark* xv. 40. *Luke* xxiv. 10. he ſeems to be a latter Huſband: for the Father of her eldeſt Son was *Alpheaus*, *Mat.* x. 3. *Acts* i. 13. ſee *Jude* 1.

Ver. 27. *took her*] By which it appears *Joſeph* her Huſband was dead, as alſo at the early Preaching of *Jeſus*, *Mat.* xii. 46. *Mark* iii. 31. but was living when he was 12 Years old, *Luke* ii. 42, 47.

Ib. *thoſe of his own*] it being plural.

Ver. 29. *therefore*] not *now* of any Kind.

Ib. *filled*] *Gr. filling.*

Ib. *which*] The Conjunction being thus rendered, there is no Need of adding in two *its*, which however ſhould be diſtinguiſhed.

Ver. 31. *was a great Day*] being the Feſtival of unleavened Bread or Cakes, *Lev.* xxiii. 5, 6, 7. *Numb.* xxviii. 16, 17, 18. & xxxiii. 3. as well as the Sabbath.

their

their Legs might be broke, and they taken away.

32. The Soldiers therefore indeed came, and broke the Legs of the firſt, and of the other who was crucified with him.

33. But coming to Jeſus, when they ſaw that he was dead already, they did not break his Legs.

34. Yet one of the Soldiers with a Spear pierced his Side, and preſently there came out Blood and Water.

35. And he who ſaw has teſtified, and his Teſtimony is true; nay he knows that he ſpeaks true Things, to the end that you may believe.

36. For theſe Things were done, that the Scripture might be fulfilled, There ſhall not a Bone of him be broke.

37. And again another Scripture ſays, They ſhall look on him whom they have pierced.

38. Now after theſe Things Joſeph one from Arimathea (who was a Diſciple of Jeſus, but concealed for Fear of the Jews) intreated Pilate that he might take away the Body of Jeſus; and Pilate permitted him: he therefore came, and took it away.

39. Nay Nicodemus alſo came (who firſt came to Jeſus by Night) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

40. Therefore they took the Body of Jeſus, and tied it up in linen Cloaths, with the Spices, as the Manner of the Jews is to bury.

41. Beſides there was in the Place, where he was crucified, a Garden; and in that a new Grave, into which was not any one yet put.

42. There they therefore laid Jeſus, by reaſon of the Jews Preparation, becauſe the Grave was near.

CHAP. XX.

AFTERWARDS on the firſt *Day* after the Sabbath, Mary Magdalene comes in the Morning, while it was dark, to the Grave, and ſees the Stone taken away from it.

2. Therefore ſhe runs, and comes to Simon Peter, and to the other Diſciple whom Jeſus loved, and ſays to them, They have taken away the Lord from the Grave, and we know not where they have put him.

3. Peter therefore went out, and the other Diſciple, and they came to the Grave.

4. However though they ran both together, the other Diſciple quickly ran before Peter, and came firſt to the Grave.

5. Who ſtooping down, beheld the linen Cloaths lying; nevertheleſs he did not go in.

6. Simon Peter therefore that followed him comes, and entered into the Grave, and ſaw the linen Cloaths lying;

7. As alſo the Napkin that was upon his Head, not lying with the linen Cloaths, but wrapt up in another Place apart.

8. Then went in therefore the other Diſciple alſo, who came firſt to the Grave; and he ſaw, and believed.

9. For they did not yet know the Scripture, that he muſt riſe from the Dead.

10. Therefore the Diſciples went away to thoſe who belonged to them.

11. But Mary ſtood at the Grave weeping without; as ſhe wept therefore, ſhe ſtooped down.

12. With that ſhe ſees two Angels in White ſitting, one at the Head, and one at the Feet, where the Body of Jeſus had lain.

13. And they aſk her, Woman, why doſt thou weep? She ſays to them, Becauſe they have taken away my Lord, and I know not where they have put him.

14. Moreover having ſaid thus, ſhe turned about backward, and ſees Jeſus ſtanding; and did not know that it was he.

15. Jeſus aſks her, Woman, why doſt thou weep? Whom doſt ſeek for? She, thinking that he was the Gardener, ſays to him, Maſter, if thou haſt carried him away, tell me where thou haſt put him, and I will take him.

16. Jeſus ſays to her, Mary. She turning about, ſays to him, Rabbouni, which is to ſay Maſter.

17. Replies Jeſus to her; Meddle not with me: for I do not yet go up to my Father; but go thou to my Brethren, and tell them, I am

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Ver. 38. *concealed*] not an Adverb, but Participle.

Ver. 2. That this was not the ſame with that at Ver. 18. *Mat.* xxviii. 8. *Mark* xvi. 10. *Luke* xxiv. 10. *Whitby* in *Annot.* ſhews; as alſo that this Paſſage is only mentioned here, *Ham.* ſays.

Ver. 5. *beheld*] What Need was there to add, *and looking in*, or Ver. 11. *and looked?*

Ver. 10. *thoſe who belonged to them*] *Gr.* as if *themſelves.*

Ver. 14. *Moreover having ſaid thus*] Here is to follow next that in *Mat.* xxviii. 5, 6, 7. *Mark* xvi. 6, 7. *Luke* xxiv. 5, 6, 7, 8. ſee *Ham.* on this Chap. n. a.

Ib. *ſees*] being the preſ. Tenſe in the *Orig.* which has a manifeſt Advantage, by ſetting this affecting ſurpriſing Particular in a ſtronger and more ſtriking View, even to one's own Sight. It is the ſame as Ver. 6, 12. And it may look as if the *verbal interlineary Verſion* of *Montanus* (if they were ſo little verſed in the *Gr.*) miſled the King's *Tranſlators*, becauſe he here leaves the *vidit*, *ſaw* of *Pagn.* unaltered.

Ver. 16. *Rabbouni*] with a Letter more than in *Mark* x. 51.

Ver. 17. *Meddle not*] as the other Women did ſoon after, *Mat.* xxviii. 9.

Ib. *for I do not yet go up*] and ſo there would be Time ſufficient for it afterwards. But what right Senſe can be made of our *preſent Reading?* ſee an Eſſay on this in the *Gent. Magazine* for Sept. 1757, and *Doddr.* whom I have conſulted ſince.

Ib. *go thou*] for *go* alone might be *I go.*

going to my Father and yours, with my God and yours.

18. Mary Magdalene comes, and declares to the Diſciples, that ſhe had ſeen the Lord, and he told her theſe Things.

19. When it was therefore the Evening of that Day, on the firſt after the Sabbath; the Doors being ſhut, where the Diſciples were aſſembled together for Fear of the Jews, Jeſus came, and ſtood in the midſt, and ſays to them, Peace be to you.

20. And having pronounced this, he ſhewed them his Hands and Side. Therefore the Diſciples rejoiced at ſeeing the Lord.

21. Jeſus therefore ſaid to them again, Peace be to you: as the Father ſent me, I alſo ſend you.

22. This having likewiſe expreſſed, he breathed on, and ſays to them; Receive the Holy Spirit.

23. The Sins of whomſoever you forgive, they are forgiven to them; of whomſoever you hold faſt, thoſe are held faſt.

24, But Thomas one of the twelve, called Didymus, was not with them when Jeſus came.

25. Therefore the other Diſciples told him, We have ſeen the Lord. But he ſaid to them, Except I ſhould behold in his Hands the Mark of the Nails, nay ſhould put my Finger on the Mark of them, as alſo put my Hand on his Side, I would not at all believe.

26. So eight Days after his Diſciples were again within, and Thomas with them; *when* Jeſus comes, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you.

27. Afterwards he ſays to Thomas, Put forth thy Finger hither, and behold my Hands; as likewiſe reach out thy Hand, and put on my Side: thus be not unbelieving, but believing.

28. At this Thomas made anſwer to him, *Thou* art my Lord, and my God.

29. Jeſus replies to him, Becauſe thou haſt ſeen me, Thomas, thou haſt believed: they are bleſſed who have not beheld, and yet have believed.

30. Many other Miracles therefore indeed Jeſus alſo did before his Diſciples, which are not written in this Book.

31. But theſe are written, that you may believe that Jeſus is Chriſt the Son of God; and that believing, you may have Life in his Name.

CHAP. XXI.

AFTER theſe Things Jeſus made himſelf manifeſt again to the Diſciples, at the Sea of Tiberias; which he did thus.

2. There were together Simon Peter, and Thomas called Didymus, as alſo Nathanael from Cana of Galilee, and the Sons of Zebedee, with two others of his Diſciples.

3. Simon Peter tells them, I am going a fiſhing; they ſay to him, We are alſo coming with thee: they went out, and got into a Ship preſently, and in that Night caught Nothing.

4. But when it was now Morning Jeſus ſtood on the Shoar; nevertheleſs the Diſciples did not know that it was he.

5. Jeſus therefore ſays to them, Children, have you any Meat? They anſwered him, No.

6. Upon which he replied to them, Caſt the Net on the right Part of the Ship, and you will find. They therefore caſt, and were no longer able to draw it for the Multitude of the Fiſhes.

7. Therefore that Diſciple whom Jeſus loved ſays to Peter, It is the Lord. Simon Peter therefore hearing that it was the Lord, girded on a Coat (for he was naked) and threw himſelf into the Sea.

8. And the other Diſciples came in a little Ship (for they were not far from Land, but about two hundred Cubits off) haling the Net of Fiſhes.

9. When they therefore arrived at Land, they ſaw a Coal-fire laid, with little Fiſh laid upon *it*, and Bread.

10. Jeſus ſays to them, Bring ſome of the little Fiſhes which you have now caught.

Ver. 19. *it was*] belonging to *Evening*, not to *firſt*.
Ver. 20. *this*] the ſame Ver. 22.
Ib. *his*] belonging to *Hands* as well as *Side*.
Ver. 23. *hold faſt*] which is not only the ſtricteſt Signification of the *Gr.* Word, but the moſt proper of about 60 to the *Latin* of it *tenco*, in *Ainſworth's Dictionary*.
Ver. 25. *the Mark*] τύπον being *Mark*, and τόπον *Place*, ſome *Books* have the latter.
Ib. *put on*] both times alike, and not *thruſt into*; *put on* being to feel, and εἰς ſignifying *on* Ch. viii. 6. *Luke* xx. 25.
Ver. 29. *Thomas*] left out of many *Copies*, yet I don't find *Mills* adopt the Omiſſion.
Ver. 1. The Suppoſition of *Grotius*, that this Chapter was ſupplied by the Church of *Epheſus*, where *John* wrote the *Book*, is ſufficiently anſwered by *Mills* in *Prol.* N°. 249. *Edit. Kuſt.* However becauſe of the two laſt Verſes of the foregoing Chapter it may be allowed as a *Poſtſcript* by *John*.
Ver. 3. *preſently*] *Mills* exhibits as explanatory, *Prol.* 432. but I having already anſwered him in ſo many Things, wherein is ſo much Agreement, enough may be found there for this and divers others.
Ver. 9. *laid*] This firſt was left out both of the *Geneva* and *Biſhops Bibles*, and what made our latter *Tranſlators* turn it ſo widely as *there*, which the *Gr. keimenen* does not mean in the leaſt, concerns me to mention no further.
Ib. *little Fiſh*] as the *Gr.* Word ſignifies, and is accordingly tranſlated Ch. vi. 9.
Ver. 10. *little Fiſhes*] a few among the reſt, that might ſoon be dreſſed for Dinner.

11. Simon Peter went up, and drew the Net to Land, full of great Fiſh a hundred fifty three; yet there being ſo many, the Net was not torn.

12. Jeſus ſays to them, Come, dine. However none of the Diſciples durſt enquire of him, Who art thou? knowing that it was the Lord.

13. So Jeſus comes, and takes the Bread, and gives to them, with the little Fiſh in like Manner.

14. This third time now Jeſus was made manifeſt to his Diſciples, when he had been raiſed up from the Dead.

15. When they had therefore dined, Jeſus aſks Simon Peter, Simon of Jonas, doſt thou love me more than theſe *do?* He ſays to him, Yes, Lord, thou knoweſt that I love thee affectionately. He replies to him, Feed my Lambs.

16. He aſks him again the ſecond time, Simon of Jonas, doſt thou love me? He ſays to him, Yes, Lord, thou knoweſt that I love thee affectionately. He replies to him, Keep my Sheep.

17. He aſks him the third time, Simon of Jonas, doſt thou love me affectionately? Peter was grieved that he aſked him this Queſtion thrice; whereupon he ſaid to him, Lord, thou knoweſt all Things, thou art ſenſible that I love thee affectionately. Jeſus replies to him; Feed my Sheep.

18. I tell thee very certainly, When thou waſt young, thou didſt gird thy ſelf, and walk whither thou wouldeſt; but when thou art old, thou wilt ſtretch forth thy Hands, and another will gird, and carry *thee* whither thou wouldeſt not.

19. Now this he ſaid, ſignifying by what Death he ſhould glorify God. And having ſpoken this, he ſays to him, Follow me.

20. At which Peter turning about, ſees the Diſciple whom Jeſus loved following; who alſo lay down upon his Breaſt at Supper, and aſked, Lord, who is it that will deliver thee up?

21. Peter upon ſeeing him, enquires of Jeſus, Lord, and what of him?

22. Jeſus ſays to him, If I would have him remain till I come, what is it to thee? Do thou follow me.

23. This Saying therefore went out to the Brethren, that this Diſciple ſhould not die; whereas Jeſus did not ſay to him, that he ſhould not die; but, If I would have him remain till I come, what is it to thee?

24. This is the Diſciple who teſtifies concerning theſe Things, and wrote them; and we know that his Teſtimony is true.

25. And there are alſo many other Things all which Jeſus did, which if they ſhould be writ particularly, I think the World it ſelf would not receive the Books that would be written: ſo let it be.

Ver. 12. *of the Diſciples*] *Mills* without any Authority conjectures this has been put in, with *ſumme probabile eſt, it is very likely.*

Ver. 15. do] for otherwiſe might be underſtood, more than *thou doſt* theſe. *Whitby* indeed interprets *theſe* to be the *Nets and Fiſher-boats*; which makes the Compariſon much lower and wider, than if it was ſpoken of *Peter*'s loving the other Diſciples, nay ſo wide one may think as not to admit of a Queſtion. But he ſays, *Peter could not anſwer to this Queſtion* (as I underſtand it) *unleſs he knew their Hearts*; yet he might and does anſwer *to* it, though he could not anſwer it, and accordingly does not the latter; which however he might think, as what was intended by the aſking, ſince he muſt ſpeak that which he thought in any Reſpect.

Ib. *love—affectionately*] denoting more ardent loving than the other *Gr.* Word.

Ver. 16. *Keep*] not the ſame *Gr.* Word as in the Verſe before and after.

Ver. 17. *art ſenſible*] as we ſay, and the original Verb properly ſignifies; ſee *Leigh*'s *Crit. Sacr.*

Ver. 22. *remain till I come*] And as *John* lived to be very old, it is to be ſuppoſed he did, viz. when the Temple was deſtroyed, and the Moſaical Diſpenſation actually as before virtually aboliſhed, according to that on *Mat.* xvi. 28. and *Jeſus* might ſpeak in this Manner to leave it doubtful, and prevent ſome ill Conſequence or other of making it certain.

Ver. 25. *other*] It is manifeſt that *John*'s Intent was to relate things omitted by the reſt, he therefore concludes thus very aptly.

Ib. *receive*] as rendered *Mat.* xix. 11, 12. *Mark* ii. 2. 2 *Cor.* vii. 2. *contain* is hyperbolical, and more ſo with *could*; ſee *Whit. Annot.*

NOTES upon the ACTS of the APOSTLES.

CHAP. I.

THE firſt Book indeed I made concerning all Things, Theophilus, which Jeſus began both to do and teach;

2. Till the Day that he was taken up, having given command by the Holy Spirit, to the Apoſtles whom he had choſen.

3. To whom alſo he ſhewed himſelf alive after he had ſuffered, by many certain Signs, being ſeen by them for forty Days, and ſpeaking the Things concerning the Kingdom of God.

4. And being aſſembled with them, he told them not to depart from Jeruſalem, but to wait for the Father's Promiſe, which you have heard from me:

5. For John indeed baptized with Water, but you ſhall be baptized with the Holy Spirit not many Days after this.

6. When they were therefore indeed come together, they aſked him as follows, Lord, wilt thou reſtore the Kingdom to Iſrael at this Time?

7. And he ſaid to them; It is not for you to know the Times or Opportunities, which the Father has put into his own Power.

8. But you ſhall receive Ability from the Holy Spirit that ſhall come upon you, and ſhall be Witneſſes for me, in Jeruſalem, and all Judea, with Samaria, nay to the End of the Earth.

9. Having ſaid theſe Things, while they beheld, he was taken up, and a Cloud received him away from their Sight.

10. And as they were looking ſtedfaſtly towards Heaven, while he went, behold there ſtood by them two Men in white Apparel;

11. Who alſo ſaid, Men of Galilee, why do ye ſtand looking towards Heaven? The ſame Jeſus that is taken up from you into Heaven, will come in the ſame Manner ye ſaw him go thither.

12. Then they returned to Jeruſalem, from the Mount called Olivet; which is near Jeruſalem, being thence the Journey of a Sabbath.

13. And when they were come in, they went up into a Chamber, where there remained Peter, and James, and John, and

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Tit. *Acts*] Publiſhed in the ſame 64th Year of the Chriſtian Æra, and at the ſame Place, viz. *Alexandria*, with the *Hiſtory of Jeſus*, by *Luke*; as *Mills* computes the former, and the Subſcription of ſome *Copies* to that *Hiſtory*, with the *Syriack* and *Perſian Tranſlators*, declare the latter.

Ver. 1. *firſt*] rather than *former*, as *Beza* obſerves that *Cicero* writing two *Books concerning Invention* ſays.

Ib. *indeed*] *Gr.* μὲν, *Lat. quidem*, as Ver. 5. Ch. iii. 22. & iv. 16. & xi. 16. *Mat.* xx. 23. & xxiii. 27. & xxvi. 41. *Rom.* ii. 25. 2 *Cor.* viii. 17. 1 *Cor.* xi. 7. *Phil.* iii. 1. 1 *Pet.* ii. 4.

Ver. 3. *he had ſuffered*] a Verb in *Gr.*

Ib. *Signs*] So *Beza* and *Trem.* from the *Syr.* have *ſignis*, *Caſtal. indiciis*, and *Tynd. tokens*.

Ib. *the Things*] themſelves directly, not *of* or *concerning* them, the *Orig.* having here no Prepoſition; ſee Ver. 9.

Ib. *Kingdom of God*] *Whereby God reigneth in us, Geneva Note.*

Ver. 4. *which you*] The ſilent Tranſit, as here, out of oblique Speech into direct, or from the 2d to the 3d Perſon, is the ſuperior Sort of Sublime, which the Inſertion of *ſaith he* utterly ſpoils. There is a beautiful Inſtance of this Kind, howſoever it eſcaped the Notice of our Criticks, in *Tom. Brown*'s *Tranſlation* of *Juſtin*, undoubtedly the beſt *Engliſh* in Proſe of any Claſſic Author, B. 31. Ch. 5. though it be ſcarce at all ſtriking in the original *Latin*, where the 2d Perſon is ſometimes uſed indefinitely. The Paſſage has the following Turn, Annibal *profeſſed that he neither approved the Counſels nor Projects of thoſe who had ſpoke before him—that it was a mighty Step towards the happy Concluſion of a War, to obtain the firſt Advantage of Time and Place, but that it was not ſo when one had to do with the* Romans; *Take the Field before them, get Battle after Battle upon them, yet you muſt ſtill contend with this very Enemy, whom you looked upon to be utterly vanquiſhed and undone.* But *profeſſed*, as it does not ſuit the latter Part, would preferably have been *declared*, like *told* here, which is a Circumſtance neceſſary to be obſerved.

Ver. 7. *Opportunities*] thus *Beza* and *Mont. opportunitates*; which makes no Tautology.

Ver. 8. *Ability*] not the ſame Word that is rendered *Power* juſt before.

Ib. *from*] *Gr. the Ability of.*

Ib. *for me*] not *unto me*, but *to the People.*

Ver. 11. *the ſame*] οὗτος, beſides which there is Nothing for the *ſo—as* in the *com. Tranſ.*

Ver. 12. *the Journey of a Sabbath*] which being two thouſand Cubits, according to *Godwyn* in his *Moſes* and *Aaron*, B. 3. Ch. 3. amount to five Furlongs and twenty-one Poles; which will agree very well with *Corten*'s Account, that from the Top of this Mount to the preſent City-gate, is about a Quarter of an Hour's Walk.

Ver. 13. *Chamber*] rendered every where elſe in the *com. Eng. Bib. upper chamber.*

Ib. *Peter*] To which *both* here (as in Ver. 8.) ſeems improper; and τε, ſays *Scapula* in *Lexic. frequenter otioſa eſt, ut paſſim videre licet; is uſually inſignificant, as may be ſeen every where.*

Andrew,

Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the Son* of Alpheaus, and Simon Zelotes, and Judas *the Brother* of James.

14. Theſe all continued unanimouſly in Prayer and Supplication, with the Women, and Mary the Mother of Jeſus, and with his Brothers.

15. And in thoſe Days Peter ſtanding up in the midſt of the Diſciples (the Aſſembly by Name in the ſame Place being about a hundred *and* twenty) ſaid:

16. Men, Brethren, it is expedient this Scripture ſhould be fulfilled, which the Holy Spirit ſpoke before by the Mouth of David concerning Judas, who was the Guide to them that took Jeſus.

17. For he was numbered with us, and obtained a Lot of this Miniſtry.

18. He therefore indeed procured a Field with the Reward of Unrighteouſneſs; and falling down headlong, burſt in the middle, and all his Bowels were ſhed out.

19. And it was known to all who dwelt at Jeruſalem; foraſmuch as that Field is called in their own Language Akeldama, that is The Field of Blood.

20. For it is written in the Book of Pſalms, Let his Habitation be deſolate, and none dwell in it, and let another take his Office of Overſeer.

21. It is expedient therefore one of thoſe Men who came together with us, all the Time that the Lord Jeſus went in and out among us,

22. Beginning from the Baptiſm of John, to the Day that he was taken up from us, ſhould be a Witneſs of his Reſurrection with us.

23. So they put up two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24. And praying, ſaid; Thou Lord, who knoweſt the Hearts of all, ſhew which of theſe two thou haſt choſen,

25. To receive a Lot of this Miniſtry and Apoſtleſhip, from which Judas tranſgreſſed, that he might go to his own Place.

26. And they gave their Lots, when the Lot falling for Matthias, he was numbered along with the eleven Apoſtles.

CHAP. II.

AND when the fiftieth Day was fully up, they being all unanimouſly in the ſame Place;

2. There was ſuddenly a Sound from Heaven, as of a ſtrong Blaſt of Wind blowing along, and it filled the whole Houſe where they were ſitting.

3. Then there appeared to them Tongues ſeparated as it were of Fire, and it ſate upon each one of them.

4. And they were all full of the Holy Spirit, beginning to ſpeak in other Tongues, as the Spirit gave them to utter forth.

5. Now there were Jews dwelt in Jeruſalem, *who* were religious Men, from every Nation under Heaven.

6. And as there was this Report, a Multitude came together, and were confounded, becauſe each one heard them ſpeak in his own Language.

7. So they were all amazed, and wondered, ſaying one to another; Behold are not all theſe who ſpeak Galileans?

8. How then do we each hear *them* in our own Language, among which we were born?

9. Parthians, and Medes, and Elamites, and ſuch as dwell in Meſopotamia, with Judea and Cappadocia, Pontus and in Aſia,

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Ver. 15. *in the ſame Place*] ἐπὶ τὸ αὐτὸ, as Ch. ii. 1. 1 *Cor.* xi. 20. which is thus literal, as likewiſe *Beza* tranſlates it *eodem loco*, *Caſtal. ibidem*, and the *Gen. Verſ.* has it *in one place*.

Ver. 16. *this*] ſome ſlip over, and *Mills* thereupon ſays is an Addition, *Pr.* 678. but as there would have been ſo little Demand for it, ſuppoſing it abſent, it may likelier be *Luke*'s own.

Ver. 17. *Lot*] as Ver. ult.

Ver. 18. *He therefore*] as being the Guide to take *Jeſus*, Ver. 16. and thus the *Gr.* is.

ib. *falling down*] probably by the Cord breaking that he hanged himſelf with.

Ver. 19. *was known*] being the Remark of *Luke* the Hiſtorian.

Ib. *Akeldama*] Expoſitors might have their Reaſons, or one Reaſon, for not ſhewing the Etymology of this Word. I find it to be from the *Chald.* חֲקַל *hakal* and דְּמָא *dema*. *Weſley* ſuppoſes *Luke* expounded it for *Readers who did not underſtand* Hebrew; when if they had, they would not have known it by that, as it is not *Heb.*

Ver. 20. *Office of Overſeer*] which is from the *Septuag. Tranſ. Pſa.* cix. 8. *Caſt.* renders it *munus*, *Office*; and *Trem.* from the *Syr. Miniſterium*, *Miniſtry*.

Ver. 25. *that he might go to his own Place*] It is a conteſted difficult Point, whether this was ſpoken of *Judas*, or him who was to be choſen: I incline to the firſt; for which ſee the *Annot.* of *Whitby*.

Ver. 1. *fiftieth*] from the Paſſover: and why ſhould it not be rendered in *Eng.* what it is in *Greek*? The *Rhemiſts* in their *Pref.* ſay, *If* Pentecoſt *be untranſlated, why ſhould not* Paſche *and* Azymes *ſo remaine alſo, being ſolemne feaſtes, as* Pentecoſt *was?*

Ver. 3. *ſeparated*] for each Perſon to have one whole Tongue, not a cloven one.

Ver. 4. Concerning which, and for that Day, *Wither* writes,

Whereby thoſe men that ſimple were,
And fearefull till that howre,
Had knowledge at an inſtant there,
And boldneſſe arm'd with powre;
Receiving gifts ſo manifold,
That (ſince the world begun)
A wonder ſeldome hath been told,
That could exceed this one.

Ib. *to utter forth*] an infinitive Verb.

Ver. 8. *we each hear*] As it is put in the *com. Tranſ. every man* is doubtful, and might be the Diſciples, which the *Gr.* ſhews it was not.

Ib. them] from Ver. 11.

Ib. *among which*] for Inſtance, not *in* but *among Latin.*

10. As alſo Phrygia and Pamphilia, Egypt and in the Parts of Libya by Cyrene, and Roman Strangers, with Jews and Proſelytes,

11. Cretians and Arabians, we hear them ſpeak in our Tongues the great Things of God.

12. Thus they were all amazed, and doubted, ſaying one to another, What can this be?

13. Yet others ſcoffing, ſaid, They are full of new Wine.

14. But Peter, joined by the eleven, ſtood up, and with his Voice exalted ſolemnly declared to them: Men, Jews, and all who dwell at Jeruſalem, be this known to you, and give ear to my Words.

15. For theſe are not drunk, as you ſuppoſe, ſince it is but the third Hour of the Day.

16. But this it is that was ſpoken by the Prophet Joel;

17. And in the laſt Days, ſays God, I will pour out of my Spirit upon all Fleſh, and your Sons and Daughters ſhall propheſy, your young Men ſhall ſee Viſions, and your old Men dream Dreams.

18. Moreover upon my Servant-men and Maids, will I pour out of my Spirit in thoſe Days, ſo that they ſhall propheſy.

19. Beſides I will put Wonders in Heaven above, and Signs upon the Earth below, Blood, and Fire, and Fume of Smoak.

20. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and illuſtrious Day of the Lord comes.

21. And every one who calls on the Name of the Lord ſhall be ſaved.

22. Men of Iſrael, hear theſe Words: Jeſus the Nazorite, a Man ſhewn to be from God to you, by the powerful Things, with the Wonders and Signs, which God did through him amongſt you, as ye your ſelves alſo know;

23. Him, being given forth by the determined Counſel, and the Foreknowledge of God, ye have taken, and by unrighteous Hands crucifying, did kill:

24. Whom God has raiſed up, having undone the Pangs of Death; becauſe it was impoſſible he ſhould be held by it.

25. For David ſays of him; I have foreſeen the Lord before me continually; becauſe he is at my right Hand, that I may not be moved.

26. For this reaſon my Heart has been glad, and my Tongue rejoiced; and moreover my Fleſh ſhall dwell in Hope.

27. Becauſe thou wilt not leave my Perſon in the Grave; nor let thy Holy One ſee Corruption.

28. Thou haſt made known to me the Ways of Life; wilt make me full of Joy with thy Preſence.

29. Men, Brethren, let me ſay to you boldly

Ver. 11. *Cretians*] as *Tit.* i. 12.

Ib. *great Things*] So this Word is tranſlated *Luke* i. 49. where it occurs only beſides; and does not ſignify *wonderful works*.

Ver. 13. *new Wine*] of the Growth of the laſt Seaſon, which they might then lately have begun to drink.

Ver. 14. *Jews*] It is not *of Judea*.

Ver. 17. *laſt Days*] *Hammond*, under a great Concern leſt his *Paraphraſe* and *Annotations* ſhould be wholly impertinent and vain, if it ſhould be believed that the *Scripture* is to be interpreted by the Spirit of God (the extraordinary Help of which he allows to the *Primitive Chriſtians*, and does not ſuppoſe it inconſiſtent with other Means then) falls firſt to expounding this noble Paſſage into a different Senſe, viz. that theſe *laſt days* were *not ours, but the Time immediately preceding the Deſtruction of the Jewiſh City and Temple, Poſtſc. concerning New Light.* But the *Jews* were not *all Fleſh*, nor all Sorts of Mankind; and his Arguments for its being that Time, don't thereby prove it was not future alſo; and other Places clearly ſhew the Continuance of the Spirit of God with his Church and Servants, as *John* xiv. 16, 17. *Mat.* xxviii. 20. However our great Author was ſo intent upon his Hypotheſis, that he does not only apply Ver. 20. to that Time, but even 1 *Theſ.* v. 2. 2 *Theſ.* i. 7, 8, 9. 2 *Pet.* iii. 10, 12. *Rev.* i. 7. though it was paſt when the laſt was written, and it may be doubted on this very Account.

Ver. 20. *illuſtrious*] So *Eraſmus*, *Montan.* *Beza*, the *New Verſioniſt*, and *Weſley* tranſlate; nor does it ſignify *notable*.

Ver. 22. *ſhewn to be from God to you*] aptly literal in the proper Meanings of the Words, with *to be* (as often in the *Scripture*) included or underſtood; nor do I find that the Verb ſignifies *approved*, but properly *ſhewn*, according as it is tranſlated 2 *Theſ.* ii. 4. ſo *Eraſmus* renders *exhibitum*, *Caſt.* *repræſentatum*, and *Weſl.* *pointed out*.

Ib. *powerful Things*] rendered in the ſing. *power*, Ch. i. 8. & iii. 12. & iv. 7, 33, &c.

Ver. 23. *given forth*] as the *Gr.* Word ſtrictly and properly ſignifies, from ἐκ *forth* and δίδωμι *give*; and as it is ſaid in the *Eſſay for a New Tranſ.* p. 79. *denotes the Gift and Preſent which God had made of his Son to the Jews*; I may add, that thus it is agreeable to *ſhewn to be from God to you* in the Verſe before: ſo *Wall.*

Ver. 24. *having undone*] or *when he had undone*; being prior to *raiſing up*, whether *the Pangs* ſignify thoſe before he was dead, or the longing Deſire of his Soul to return, and comfort his Diſciples, &c. and both may be comprehended.

Ib. *Death*] the *Vulg.* and a few *Hell*, which *Mills* counted genuine; but as he attempts at no Reaſon for it, we may leave it to the Authority of *Copies*, of which he has but two, and thoſe both very ordinary or corrupt ones.

Ver. 26. *glad*] which is more ſuitable to *Heart* than *Tongue*.

Ver. 27. *Perſon*] *Doddr.* ſays 'ψυχη can hardly be 'thought to ſignify *a dead Body*.' But why not? when נפש which it is correſpondent to does, as *Buxt.* expounds, and ſhews from *Hag.* ii. 13. *Lev.* xix. 28. & xxi. 1. *Num.* v. 2. & ix. 6.

Ib. *Grave*] as this *Gr.* Word is rendered 1 *Cor.* xv. 55. ſee *Pſa.* xvi. 10. from whence it is quoted, and *Beza's Annot.* here, with *Whitby's*. *Weſley* has it in the Text *Hades*, which he expounds *The inviſible World*; but beſides this being an arbitrary or forced *Interpretation*, how well does his Soul not being left there, agree with its returning thither again in forty Days, and being inviſible even while here?

concerning

concerning the Patriarch David, that he is both dead and buried, and his Sepulchre is among us even to this Day.

30. Therefore being a Prophet, and knowing that God had ſworn to him with an Oath, that he would according to the Fleſh raiſe up Chriſt from the Fruit of his Body, to ſit upon his Throne;

31. By ſeeing beforehand, he ſpoke concerning the Reſurrection of Chriſt, that his Perſon was not to be left in the Grave, nor his Fleſh to ſee Corruption.

32. This Jeſus has God raiſed up; of which we all are Witneſſes.

33. As he was therefore exalted by the right Hand of God, and received the Promiſe of the Holy Spirit from the Father, he has poured out this which you now behold and hear.

34. For David did not aſcend into Heaven; but he ſays; The Lord ſaid to my Lord, Sit at my right Hand,

35. Till I make thy Enemies thy Footſtool.

36. Let all the Family of Iſrael therefore certainly know, that God has made this very Jeſus, whom you crucified, both the Lord and Chriſt.

37. At hearing this, they were pricked to the Heart; ſo that they ſaid to Peter, and the reſt of the Apoſtles, What ſhall we do, Men, Brethren?

38. Whereupon Peter ſaid to them; Repent, and be baptized each of you in the Name of Jeſus Chriſt, for the Forgiveneſs of Sins; and ye will receive the Gift of the Holy Spirit.

39. For the Promiſe is to you, and your Children, nay to all that are far off, whomſoever the Lord our God ſhall call hither.

40. And with many other Words did he teſtify, and exhort, ſaying, Be ſaved from this froward Generation.

41. They therefore indeed received his Word gladly, and were baptized; ſo about three thouſand Perſons were added that Day.

42. Who continued in the Doctrine of the Apoſtles, and in Fellowſhip, as alſo in breaking of Bread, and Prayers.

43. There was Fear too on every Perſon, many Wonders and Miracles being done by the Apoſtles.

44. Now all that believed were in the ſame Place, and had all Things common.

45. For they ſold *their* Poſſeſſions and Goods, and parted them to all, according as any one had Need.

46. They alſo daily continuing unanimouſly at the Temple, did break Bread from Houſe to Houſe, and receive the Food in Joy, and Simplicity of Heart;

47. Praiſing God, and having Favour with all the People. And the Lord added daily thoſe that would be ſaved to the Church.

CHAP. III.

AT the ſame Time alſo Peter and John went up to the Temple, at the Hour of Prayer, *which* was the ninth.

2. And a certain Man, being lame from his Mother's Womb, was carried along, whom they put daily at the Gate of the Temple, called the beautiful one, to aſk

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Ver. 30. *he would according to the Fleſh raiſe up Chriſt*] Some *Books*, eſpecially *Verſions*, are without all this, and *Mills* declares it to be no other than a *marginal Note* at firſt, to ſhew the Reſurrection of *Chriſt*; but was more apparently omitted, becauſe not in *Pſa.* cxxxii. 11.

Ib. *according to the Fleſh*] i. e. as *Chriſt* was Man; but doubtful or obſcure in the *com. Reading*.

Ver. 31. *his Perſon*] not doubted by *Mills* to be inſerted from Ver. 27. *Pr.* 1201. for the *Vulg.* and about half a Dozen of all Sorts are without it. Poor Proof!

Ver. 34. *aſcend*] *bodily*, *Ham.* and *Whit.*

Ver. 37. *the reſt of*] under Sentence of Condemnation from *Mills*, being not in one *Copy*, and two *Verſions*, *Prol.* 440.

Ver. 38. *Chriſt*] abſent from two *Verſions*, which tho' of ſo little Signification, is laid hold of by *Mills* as the right *Reading* without this. The Diſcuſſion of *Various Readings* already in the *Books* of the Goſpel might be pretty ſufficient, as the following are ſo much alike; but I think to touch on ſome others that occur.

Ver. 41. *They*] thoſe mentioned in Ver. 37.

Ib. *gladly*] This a few are without, and when *Mills* found the *Vulg.* one, whom he had overlooked it ſeems, he put it down for Marginal, *Pr.* 628.

Ver. 42. *continued*] The *Gr.* has no more *ſtedfaſtly* here than in Ch. i. 14.

Ib. *breaking of Bread*] as they eat together in common, Ver. 44, 46. 1 *Cor.* xi. 20, 21, 22. and *Bread* is commonly mentioned in *Scripture* for *Food*, as the principal Part, which is particularly ſhewn, Ver. 46. and being made in Cakes was rather broke than cut, otherwiſe the breaking might be diſtributing of it, ſee *Beza*'s *Annot.* here.

Ver. 43. *Miracles*] as rendered Ch. iv. 16, 22.

Ver. 44. *in the ſame Place*] as Ver. 1. and according to the *Greek*.

Ver. 45. *parted them to all*] for the Continuance of which *J. Weſley* pleads, as the Fruit of Love; yet ſays on *Mat.* xix. 21. *To ſell all would be an abſolute Sin to many of us.*

Ib. *to all*] the Believers, not *men*, which is not in the *Original*.

Ver. 46. *receive the Food*] the ſame *Gr.* Words as in Ch. xxvii. 33.

Ver. 47. *to the Church*] Upon the Teſtimony of three or four, *Zegerus* and *Mills* counted it came in from the *Margin*, *Pr.* 1201. of little Validity to regard.

Ver. 1. *At the ſame Time*] as of *Place* Chap. ii. 1, 44.

for Alms from thoſe that went in to the Temple.

3. Who when he ſaw Peter and John about to go in thither, begged Alms.

4. And Peter looking ſtedfaſtly at him, with John, ſaid, Look at us.

5. So he gave heed to them, waiting to receive Something from them.

6. But Peter ſaid, I have no Silver and Gold: yet this that I have got I give thee; by the Name of Jeſus the Nazorite riſe up, and walk.

7. Then he took hold of him by the right Hand, and raiſed *him* up; when immediately his Feet and Ancle-bones became firm.

8. So that he leaped up, as alſo ſtood, and walked; nay went in with them to the Temple, walking, leaping, and praiſing God.

9. And when all the People ſaw him walking, and praiſing God;

10. They knew that he was the ſame, who ſate at the beautiful Gate of the Temple for Alms; upon which they were full of Aſtoniſhment and Amazement, at what was come to paſs on him.

11. For the lame Man who was healed, holding Peter and John; all the People ran together to them, at the Porch called Solomon's, being much aſtoniſhed.

12. Which Peter ſeeing, he anſwered the People: Men of Iſrael, why do ye wonder at this? Or why look you ſtedfaſtly at us, as if by our own Power or Piety, we had made him walk?

13. The God of Abraham, Iſaac and Jacob, the God of our Fathers, has glorified his Son Jeſus; whom you delivered up, and denied him in the Preſence of Pilate, when the ſame had decreed he ſhould be let go.

14. Whereas you denied the Holy and Righteous One, and aſked for a Murderer to be given you.

15. But you killed the Prince of Life, whom God has raiſed up; of which we are Witneſſes.

16. And in the Faith of his Name, this Man whom you ſee and know, his Name has made firm; even the Faith which is by himſelf, has given him this Soundneſs before you all.

17. And now, Brethren, I know that you did *it* through Ignorance, as alſo your Rulers.

18. However the Things which God foretold by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he has ſo fulfilled.

19. Repent therefore, and be converted, for your Sins to be blotted out; as the Times of Refreſhment ſhall come from the Preſence of the Lord,

20. And he ſhall ſend Jeſus Chriſt, preached to you before.

21. Whom it is expedient indeed Heaven ſhould receive, till the Times of the Reſtitution of all Things, which God has ſpoken of by the Mouth of all his holy Prophets ſince the World has been.

22. For Moſes indeed ſaid to the Fathers; The Lord your God will raiſe you up a Prophet, from your Brethren, like me; to him you ſhall hearken, according to all Things whatever he ſhall ſpeak to you.

23. Nay every Perſon who will not hearken to that Prophet, ſhall be deſtroyed from the People.

24. And all the Prophets too from Samuel forward, whoever ſpoke of, foretold likewiſe theſe Days.

25. You are the Children of the Prophets, and of the Covenant which God made with our Fathers, ſaying to Abraham, And through thy Offspring ſhall all the Families of the Earth be bleſſed.

26. God having raiſed up his Son Jeſus to you firſt, ſent him to bleſs you, in turning away each from your Iniquities.

Ver. 4. *looking ſtedfaſtly*] the ſame *Gr.* Verb uſed Ver. 12.

Ib. *with John*] The great Agreement of our *Copies*, one alone being without this, ſcarce hindered *Mills*, he ſaid, from thinking it crept from the *Margin*, *Pro.* 1485. ſuch an Edge had he for paring away the *Scripture*.

Ver. 6. *by*] for what elſe is the Meaning? And ſo it is rendered Ch. iv. 7, 9. & iv. 10, 12, 30. & vii. 35. & xi. 14. & xiii. 39. twice, &c.

Ver. 8. *to the Temple*] *into* which the common People did not *enter*, but into the Courts.

Ver. 11. *For*] as the foregoing ſhews.

Ver. 12. *Piety*] Two or three have it *Authority*, or *Power* by another Word, which *Mills* would have be firſt a *Marginal Expoſition* of the foregoing, and ſo would thruſt this out; when ἐξουσία, *Authority* might be rather a Corruption of our ἐυσεβεία, as *Power* and *Authority* couple well together, but rendered by the *Vulgate*, *poteſtate*, *power*, ſince he had the former Word *virtute*, *Ability*.

Ver. 13. *denied*] *Weſt. renounced*.

Ver. 19. *as*] See *Scap. Lex.*

Ver. 20. *preached*] as Ver. 18, 24. *Whit. deſigned*, becauſe divers have it προκεχειρισμένον (from προχειρίζομαι) inſtead of προκεκηρυγμένον.

Ver. 21. *ſince the World has been*] *Mills* ſays is of *Luke* Ch. i. 70. but its being differently poſited in the *Greek* is ſufficient to take off that.

Ver. 22. *For—to the Fathers*] This, which ſtands together in the *Gr.* *Mills* ſuppoſed was brought hither from Ver. 25. though only the *Vulg.* and one *Copy* are without it all, but the *Syr.* wants the latter, *Pr.* 1348. What Anſwer can ſuch want, or deſerve?

Ver. 24. *the Prophets*] imagined not to be in the *Vulg.* formerly, and ſo rejected by *Mills*; what Surmiſe is this!

Ver. 26. *Jeſus*] not with ſeveral, but we are not therefore to conclude with *Mills* factitious, or borrowed from Ver. 13. *Prol.* 438. How often he would expunge this dear and precious Word [Jeſus,] which the inſpired Writers were ſo pleaſed to uſe!

Ib. *in turning away*] *Doddridge* tranſlates, *every one of you turning from*; which is beſide the *Gr.* and what Need is there for any ſuch Shift, ſince it is not ſaid he did ſo, but God ſent him to do it? Which ſome refuſed to have done, and *of you* is not in the *Greek*.

CHAP.

CHAP. IV.

BUT as they were ſpeaking to the People, the Prieſts, the Captain of the Temple, and the Sadducees came upon them;

2. Being concerned for their teaching the People, and declaring in Jeſus the Reſurrection of the Dead.

3. So they laid Hands on them, and put *them* into Cuſtody till the next Day: for it was now Evening.

4. Nevertheleſs many of thoſe who heard the Word believed, the Number of which Men was become about five thouſand.

5. And on the next Day gathered together their Rulers, Elders and Scribes, to Jeruſalem;

6. With Annas the high Prieſt, Caiaphas, John, Alexander, and whoever were of the Kindred of the high Prieſt.

7. When ſetting them in the midſt, they aſked, By what Power, or by what Name, have you done this?

8. Then Peter being full of the Holy Spirit, ſaid to them: Rulers of the People, and Elders of Iſrael,

9. If we are examined to Day about the Benefit to the infirm Man, by what he is made well;

10. Let it be known to you all, and to all the People of Iſrael, that by the Name of Jeſus Chriſt the Nazorite, whom you crucified, whom God has raiſed up from the Dead, by this he ſtands here before you ſound.

11. This is the Stone rejected by you Builders, that is become the Head of the Corner.

12. And there is not Salvation in any other: for no other Name under Heaven is given among Men, by which we muſt be ſaved.

13. Now upon ſeeing the Boldneſs of Peter and John, and perceiving that they were unlearned and unſkilful Men, thoſe wondered, and knew that they had been with Jeſus.

14. When they beheld the Man likewiſe who was cured ſtanding with them, they had Nothing to ſay againſt *it*.

15. However they commanded them to go out of the Council, and talked one to another as follows;

16. What ſhall we do to theſe Men? For that indeed a known Miracle has been done by them, is manifeſt to all who dwell at Jeruſalem, which we cannot deny.

17. But that it may ſpread no more among the People, let us threaten them ſharply, that they ſhould not henceforth ſpeak to any Man in this Name.

18. Accordingly they called them, and ordered them not to ſpeak nor teach at all, in the Name of Jeſus.

19. But Peter and John made anſwer to them; Judge you, whether it is righteous before God, to hearken to you rather than to God.

20. For we cannot but ſpeak, what Things we have ſeen and heard.

21. At laſt when they had added Threatenings, they let them go, not at all finding how they might puniſh them, by reaſon of the People; becauſe theſe all glorified God for what was done.

22. For the Man was above forty Years old, on whom this Miracle of Healing was done.

23. Thus being let go, they went to their own *Company*, and told whatever the chief Prieſts and Elders had ſaid to them.

24. And thoſe hearing, raiſed up the Voice unanimouſly to God, and ſaid: Lord, thou art God that madeſt Heaven and Earth, with the Sea, and all Things which are in them.

25. Who by the Mouth of thy Servant David didſt ſay; Why did the Gentiles make a noiſe, and the People ſtudy vain Things?

26. The Kings of the Earth ſtood up, and the Princes were gathered together in the ſame Place, againſt the Lord and his Chriſt.

27. For truly there were gathered together at thy Holy Son Jeſus, whom thou didſt

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Ver. 2. *in Jeſus*] in his riſing from Death; as the *Tranſlator* of a *New Verſion* renders it paraphraſtically, *in the Perſon of Jeſus.*

Ver. 9. *Benefit*] So it is rendered in the other Place where it is found, 1 *Tim.* vi. 2.

Ver. 10. *this*] Name, as both the Conſtruction and Senſe ſhew; *the Name* being *the Power* as Ver. 7. and Ch. iii. 12. which the Apoſtles were the Inſtruments of.

Ver. 12. *And there is not Salvation in any other*] *Whitby* vindicating theſe Words, implies that *Mills* or Somebody rejected them; when it is not ſo, only one bad *Copy* is without *Salvation*: the like of adding *the Holy Spirit* Ver. 25. and ſo at other Places.

Ver. 13. *unlearned and unſkilful*] *Weſt. illiterate and uneducated.*

Ib. *unſkilful*] *Doddr.* renders it *in private Stations of Life*, and ſays the original Word *idiota*, whence is our *Idiot*, has literally this Signification: which appears to be taken from *Beza*; but is it ſo by its other Places, 1 *Cor.* xiv. 16, 23, 24. and eſpecially 2 *Cor.* xi. 6?

Ver. 16. *known*] as tranſlated Ver. 10.

Ver. 21. *God*] *Mills* caſts off, for ſome Scruple about the *vulg. Lat.* and ſuppoſes the Apoſtles were intended, as whom they glorified. Too weak to hold an Argument about, eſpecially as it is againſt that well-known Expreſſion *glorified God.*

Ver. 27. *truly*] Next follows with ſeveral, *in this City*; but rejected by *Mills*, *Pr.* 894. as well as by *Grabe* and *Whit.* yet *Wall* in his *Critical Notes* ſince ſays, *So all ancient MSS. and ſo all the ancient Chriſtians*; when there are but 14 or 15 *MSS.* out of near fifty that have it, and by *Mills* ſeven of thoſe Writers.

Ib. *were gathered together*] the *Greek* of which is the firſt Word of the Verſe, though this is put laſt in the *com.*

anoint

anoint, both Herod and Pontius Pilate, with the Gentiles and People of Iſrael,

28. To do whatever thy Hand *ſuffered*, and thy Counſel appointed before, to be done.

29. So now, O Lord, look on their Threatenings; and grant to thy Servants that they may ſpeak thy Word with all Boldneſs,

30. By ſtretching forth thy Hand for Healing; and that Miracles and Wonders may be done, through the Name of thy Holy Son Jeſus.

31. And no ſooner had they prayed, but the Place in which they were gathered together was ſhaken; nay they were all full of the Holy Spirit, and ſpoke the Word of God with Boldneſs.

32. The Multitude alſo of thoſe who believed, were of one Heart and Soul; nor did one ſay that any of the Things he had were his own, but all Things were common to them.

33. With great Power too did the Apoſtles render Witneſs of the Reſurrection of the Lord Jeſus; and there was great Grace on them all.

34. Neither was there any among them that wanted: for whoever were Poſſeſſors of Lands or Houſes, ſelling, brought the Prices of the Things ſold,

35. And put at the Feet of the Apoſtles; then there was diſtributed to each according as any one had Need.

36. Thus Joſes, ſurnamed Barnabas by the Apoſtles (which is, being interpreted, the Son of Comfort) a Levite, by Race from Cyprus,

37. Selling the Field he had, brought the Money, and put at the Apoſtles Feet.

CHAP. V.

BUT a certain Man named Ananias, with his Wife Sapphira, ſold a Poſſeſſion;

2. And took away ſome of the Price, his Wife alſo knowing *it*, ſo brought a certain Part, and put at the Apoſtles Feet.

3. But Peter ſaid; Ananias, why has Satan filled thy Heart to belye thy ſelf to the Holy Spirit, and to take away ſome of the Price of the Land?

4. While it remained, did not it remain thine; and being ſold, was in thy Power? Why didſt thou propoſe this Matter in thy Heart? Thou haſt not lyed to Men, but to God.

5. And when Ananias heard theſe Words, he fell down, and expired; ſo that there was great Fear on all who heard theſe Things.

6. The young Men alſo aroſe, and wound him up, ſo carrying out, buried *him*.

7. Moreover it was about the Space of three Hours, when his Wife, not knowing what was done, went in.

8. Upon this Peter demanded of her, Tell me whether you ſold the Land for ſo much? Who ſaid, Yes, for ſo much.

9. Then replied Peter to her, Why did you agree to tempt the Spirit of the Lord? Behold the Feet of thoſe who buried thy Huſband at the Door, and ſhall carry thee out.

10. With that ſhe fell down immediately at his Feet, and expired; whom when the young Men went in, they found dead, and carrying out, buried by her Huſband.

11. So there was great Fear on the whole Church, and on all who heard theſe Things.

12. By the Hands of the Apoſtles were further done many Miracles and Wonders among

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Tranſ. and a Verb being the principal Word of a Sentence, as at the Beginning of the *com. Syntax* in *Lilly's Gram. &c.* may claim moſt Right to keep its Place, and to have its Nouns tranſpoſed to it into their natural Order, when placed out of it, for a right and certain *Interpretation:* according to which the Words, *both Herod and Pontius Pilate, with the Gentiles and People of Iſrael*, would ſtand before *were gathered together*, as being to it nominative Caſes and belonging thereto; and then *To do* at the Beginning of the following Verſe, would be next to *anoint*, and evidently belong to that, to which indeed it is nearer now than to the other, and may be ſuppoſed to pertain to the neareſt, according to the Order of the Words in the *Original*, which I choſe not to alter. But in the *Eſſay for a New Tranſlation*, p. 80, 81. it is ſaid 'The *Terms* of the 'Original do plainly bear, "That *Herod* and *Pontius* "*Pilat* gathered themſelves together, with the Gentiles, "and People of *Iſrael*, againſt his holy Child *Jeſus*, "whom he had anointed to do whatſoever his Power and "Wiſdom had before determined to be done; as the 'Gentlemen of the *Port-Royal*, who can't be ſuſpected in 'this Matter, have very well rendered it;' where ſee further.

Ib. *Son*] as the ſame Word is rendered Ch. iii. 13, 26.

Ver. 28. *To do*] as *Jeſus* did by his Diſciples in curing the lame Man, Ver. 10.

Ib. *thy Hand* ſuffered] This, I may preſume, needs no *Comment*.

Ib. *to be done*] which may be rendered *might be done*, inſtead of *ſhould be done*, as *Beza* to make it ſuit his Opinion turns it.

Ver. 29. *grant to*] *Weſt. give.*

Ver. 31. Two or three add to the Text at the End, but I think unſkilfully, if only as a *Note*, *to every one that would believe*; for what can be made of ſuch a Diſtinction?

Ver. 4. *propoſe this Matter*] pretending what he gave was the whole, according to *Wall*, and as the foregoing Words of *Peter* require. Nor will the Crime appear ſo ſmall, if it be conſidered, that the Chriſtians now ſold what they had, and put their Money together, to live on it in common; ſo that this was alſo Cheating or Robbery, as well as Deceit and Lying.

the People; and they were all unanimouſly in Solomon's Porch.

13. But none dared to join with thoſe of the reſt; whereas the People magnified theſe.

14. And Believers were added more to the Lord, Multitudes both of Men and Women:

15. Inſomuch that they carried out the Sick into the Streets, and laid on Beds and Couches, that even the Shadow of Peter when he came by might overſhadow ſome of them.

16. And there came together alſo a Multitude to Jeruſalem belonging to the Cities round about, that carried the Sick, with ſuch as were troubled by unclean Spirits; who were all cured.

17. Whereupon the high Prieſt roſe up, as likewiſe all that were with him, being the Sect of the Sadducees, and were ſo full of Envy,

18. That they laid their Hands on the Apoſtles, and put them in publick Cuſtody.

19. But the Angel of the Lord opened the Doors of the Priſon by Night, and brought them out, as alſo ſaid,

20. Go, and ſtand nay ſpeak at the Temple to the People, all the Words of this Life.

21. Which they hearing, went at Break of Day into the Temple, and taught: whereas the high Prieſt coming, and thoſe that were with him, they called together the Council, and all the Senate of the Iſraelites, then ſent to the Jail to have them brought.

22. But when the Officers came, they did not find them in the Priſon; whereupon they returned, and told as follows,

23. We found the Jail indeed ſhut in all Security, and the Keepers ſtanding without before the Doors; yet when we opened *it*, we found Nobody within.

24. Now as the high Prieſt, the Captain of the Temple, and the chief Prieſts heard theſe Words, they doubted concerning them, what this would come to.

25. In the mean time one came, and told them thus, Behold the Men whom you put into Priſon are ſtanding in the Temple, and teaching the People.

26. The Captain then went with the Officers, and brought them without Violence: for they were afraid of the People, leſt they ſhould be ſtoned.

27. And having brought, they ſet them in the Council, when the high Prieſt aſked them as follows,

28. Did not we ſtrictly order you not to teach in this Name? Whereas behold you have filled Jeruſalem with your Doctrine, and would bring the Blood of this Man upon us.

29. To which Peter, with the Apoſtles, made anſwer; It is fit to obey God rather than Men.

30. The God of our Fathers raiſed up Jeſus, whom you ſlew, hanging on a Tree.

31. Him has God exalted by his right Hand, *for* a Prince and Saviour, to give Repentance to Iſrael, and Forgiveneſs of Sins.

32. And we are his Witneſſes of theſe Things, and the Holy Spirit alſo, that God has given to ſuch as obey him.

33. Which they hearing, were ſo cut, that they conſulted to kill them.

34. But there ſtood up in the Council a certain Phariſee named Gamaliel, a Teacher of the Law, reputable with all the People, and when he had commanded the Apoſtles to be put forth a little while,

35. He ſaid to them: Men of Iſrael, take heed to your ſelves what ye are about to do concerning theſe Men.

36. For before this Time Theudas roſe up, telling that himſelf was Somebody, to whom a Number of Men, about four hundred adhered; who was killed, and all whoever conſented to him were diſſolved, and came to nought.

37. After him roſe up Judas of Galilee, in the Time of Enrolling, and took away many People after him; and he periſhed, as likewiſe all whoever conſented to him were diſperſed.

38. And now I ſay to you; Refrain from theſe Men, and let them alone: for if this Counſel or Work is of Men, it will be deſtroyed;

Ver. 15. *into the Streets*] *Mills* ſays is of ſome *Annotator*, not of the *Evangeliſt*; tho' only lacking in the *Ethiop. Tranſ.* and ſome having *into* differently.

Ver. 17. *Sadducees*] *Wall* has here a pious and profitable *Note*, that the ruling Men being theſe, who did not believe a future Life, brought Wickedneſs to ſuch a Height as *Joſephus* deſcribes it to be, before the Deſtruction of the *Jews*; whom he matches with the *Deiſts*, *&c.*

Ver. 34. *Apoſtles*] The *Vulg.* and two or three *Codes* having for it *Men*, *Mills* counted that genuine, and ſays ours is an *Interpretation*; but it is not *Gamaliel* ſpeaks here, as Ver. 35.

Ver. 36. *Theudas*] *Joſephus* tells of ſuch a *Theudas*, as alſo *Judas*, but of *Theudas* being not only after the other, but after *Gamaliel* ſaid this; which is accounted for, either by this being ſome *Theudas* before that in *Joſephus*, or by that Writer's miſtaking the Time, he being an incorrect Hiſtorian, but both *Ham.* and *Whit.* are for the former; I may add, that the latter *Theudas*, ſuppoſing there were two, might be nicknamed ſo from the other, which I think is likelier than to be his Son, thus he mentioned here might be the real one.

Ib. *conſented*] the Verb that is rendered *agreed*, Ver. 40. in the *com. Tranſ.*

Ver. 37. *many*] left out of the *Vulg.* and one *Copy*, and if we will grant *Mills* his *Expoſition*, that by *People* here was meant the *Jews*, he will faſten the Conſequence upon us, that this Word was not at firſt in the Text; but ſince we need not allow the former, neither the latter. He adds, *It ſeems wholly drawn hither from Ch.* xix. 26. *Prol.* 438. notwithſtanding the Subſtantive is there another Word *Company*, and the Matter quite different.

Ver. 38. *deſtroyed*] the ſame Verb as in the next Verſe, and Ch. vi. 14.

39. But if it is of God, you may not deſtroy it: leſt at any time you ſhould be found Fighters againſt God.

40. So they conſented to him; and calling thither the Apoſtles, beat *them*, and ordered they ſhould not ſpeak in the Name of Jeſus, then let them go.

41. They therefore indeed went rejoicing from the Preſence of the Council, that they were counted worthy to be diſgraced for his Name.

42. And every Day at the Temple, as alſo from Houſe to Houſe, they did not ceaſe to teach and preach Jeſus Chriſt.

CHAP. VI.

AND in that Time, when the Diſciples were multiplied, there was a Murmuring of the Helleniſts at the Hebrews, becauſe their Widows were ſlighted in the daily Miniſtring.

2. Upon which the Twelve called the Multitude of the Diſciples thither, and ſaid; It is not pleaſing that we ſhould leave the Word of God, to miniſter to Tables.

3. Therefore, Brethren, look out ſeven Men among you well teſtified of, full of the Holy Spirit and Wiſdom, whom we may appoint over this Buſineſs.

4. But we will continue in Prayer, and the Miniſtry of the Word.

5. And the Speech was pleaſing before all the Multitude: accordingly they choſe Stephen, a Man full of Faith and the Holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus a Proſelyte of Antioch.

6. Whom they ſet before the Apoſtles, and theſe prayed, and put Hands on them.

7. The Word of God too increaſed, and the Number of the Diſciples was multiplied exceedingly at Jeruſalem, nay a great Company of the Prieſts was obedient to the Faith.

8. Beſides Stephen being full of Faith and Power, did great Wonders and Miracles among the People.

9. Nevertheleſs there roſe up ſome of the Synagogue called that of the Libertines, Cyrenians and Alexandrians, with thoſe of Cilicia and Aſia, diſputing with Stephen.

10. Whereas they were not able to reſiſt the Wiſdom, and the Spirit with which he ſpoke.

11. They then got Men privily who ſaid, We heard him ſpeak blaſphemous Words, in relation to Moſes and God.

12. Thus they ſtirred up the People, Elders and Scribes, and coming thither, caught him, and brought into the Council.

13. Moreover ſet up falſe Witneſſes who ſaid; This Man does not ceaſe ſpeaking blaſphemous Words, againſt this holy Place and the Law.

14. For we heard him ſay, that this Jeſus the Nazorite would deſtroy this Place, and change the Ceremonies which Moſes delivered to us.

15. Now all who ſate in the Council looking ſtedfaſtly at him, ſaw his Face as if it was that of an Angel.

CHAP. VII.

HOWEVER the high Prieſt aſked, Are theſe Things indeed ſo?

2. Whereupon he ſaid: Men, Brethren and Fathers, hear; the God of Glory appeared to our Forefather Abraham being in Meſopotamia, before he dwelt in Charran.

3. And ſaid to him, Go out of thy Country, and from thy Kindred, and come to the Country which I will ſhew thee.

Ver. 39. *leſt at any time you ſhould*] *to be connected with* let them alone, *Ham.*

Ver. 41. *diſgraced*] See *Leigh's Crit. Sac.*

Ver. 42. *from Houſe to Houſe*] So the ſame is tranſlated Ch. ii. 46.

Ver. 1. *Diſciples*] of which *the number* is made from the *Lat. Tranſ.*

Ib. *Helleniſts*] ſo called from the *Gr.* Word, and mentioned only here, and in Ch. ix. 29. & xi. 20. They are counted to be *Jews* diſperſed in other or rather the *Grecian* Countries; which however *Beza* denies, to whom I incline, and ſuppoſe them to be *Grecians* that were converted to the *Jews*; *Grecians* are properly the People of *Grecia* or *Greece*, as *Joel* iii. 6. rather than *Greeks*, however theſe are too indiſtinct.

Ver. 2. *Diſciples*] *unto them* is neither in the *com. Gr.* nor *Tranſlations.*

Ib. *pleaſing*] *Gr.* and as rendered in other Places.

Ver. 7. *of the Prieſts*] This ſeemed ſo incredible to *Beza*, that he ſuſpected the Word, and quotes the *Arabick* as leaving it out, which he *thought was the genuine Scripture; ſince it is ſcarce probable* (theſe are his Words tranſlated) *that even ſome of the Prieſts, and they not a few, ſhould embrace the Doctrine of Salvation:* but *Mills* accounts for it, by the Levites and other inferior Miniſters of the Temple being comprehended; tho' he found the *Syriack* and one *MS.* has *of the Jews*, another and two *Editions*, *of the Saints*; which however are to be looked upon as Shifts to avoid the other, and poor ones too.

Ver. 8. *Faith*] Several have it *Grace*, which *Mills* tells us is entirely right, and that ours crept from Ver. 5. but *Whitby* ſays the Words there confirm ours to him, yet I rather ſuppoſe Somebody put *Grace*, that like *Power* theſe might vary from thoſe in Ver. 5. and be no Tautology.

Ver. 10. Two *Copies* annex at the End, and connect to the following, *becauſe they were reproved by him with all Freedom. Therefore being not able to ſtrive againſt the Truth*; by another or two ſomething differently.

4. Then going out of the Country of the Chaldeans, he dwelt in Charran; and from thence, after his Father died, *God* brought him away into this Country wherein you now dwell.

5. Yet he gave him no Inheritance in it, nor the Step of a Foot; but promiſed to give it to him for a Poſſeſſion, and to his Poſterity after him, when he had no Child.

6. God notwithſtanding ſpoke thus, that his Poſterity ſhould be Sojourners in a foreign Country, and thoſe of it would make them Servants, and treat ill four hundred Years.

7. But I will judge the Nation that they ſhall ſerve, ſaid God, and after theſe Things they ſhall come out, and worſhip me in this Place.

8. He gave him too the Covenant of Circumciſion, and ſo he begot Iſaac, and circumciſed him the eighth Day; as Iſaac *did* Jacob, and Jacob the twelve Patriarchs.

9. And the Patriarchs being envious, ſold Joſeph into Egypt; but God was with him:

10. Whom he delivered from all his Afflictions, as alſo gave him Favour and Wiſdom before Pharaoh King of Egypt; ſo that he made him the chief over Egypt, and his whole Houſe.

11. Now there came a Famine over the whole Country of Egypt and Canaan, with great Affliction, inſomuch that our Forefathers did not find Food.

12. But Jacob hearing there was Corn in Egypt, ſent forth our Forefathers firſt.

13. And at the ſecond time Joſeph was known by his Brothers, and Joſeph's Kindred were made manifeſt to Pharaoh.

14. Next Joſeph ſent for his Father Jacob, with all his Kindred, ſeventy five Perſons.

15. Accordingly Jacob went down into Egypt, where he himſelf died, and our Forefathers.

16. And theſe were carried over to Sychem, and they were put into a Sepulchre, *he into* that which Abraham bought for a Price of Silver, *theſe into that which* was from the Sons of Emmor of Sychem.

17. But when the Time of the Promiſe drew near, which God had ſworn to Abraham, the People increaſed, and multiplied in Egypt;

18. Till there roſe up another King, who had not known Joſeph.

19. He dealt craftily with our Kindred, and treated our Forefathers ill; to make their Infants be caſt out, that they might not be kept alive.

20. In which Time Moſes was born, and was divinely beautiful; who was nouriſhed in his Father's Houſe three Months.

21. And when he was put out, the Daughter of Pharaoh took him up, and nouriſhed him for her own Son.

22. Beſides Moſes was learned in all the Wiſdom of the Egyptians, and was powerful in Words and Works.

23. But when he was fully arrived at the Age of forty Years, it came into his Heart to viſit his Brethren the Iſraelites.

24. And ſeeing a certain one injured, he defended *him*, and executed Vengeance for him who was oppreſſed, ſmiting the Egyptian.

25. For he ſuppoſed his Brethren would underſtand, that God would give them Deliverance by his Hand; but they did not underſtand.

26. The next Day alſo he appeared to ſome as they were contending, and would have compelled them to Peace, ſaying, Men, you are Brethren; why do ye injury one to another?

27. Whereas he that did injury to the Neighbour thruſt him away, ſaying; Who made thee a Prince and a Judge over us?

28. Wouldeſt thou kill me, as thou didſt the Egyptian yeſterday?

29. At which Expreſſion Moſes fled, and was a Sojourner in the Country of Madian, where he begot two Sons.

30. And when the forty Years were compleated, there appeared to him in the Wilderneſs of Mount Sina, an Angel of the Lord in a Flame of Fire at a Buſh.

31. Which Moſes ſeeing, wondered at the Sight; and as he went near to obſerve, there was the Voice of the Lord to him,

32. I am the God of thy Forefathers, the God of Abraham, and the God of Iſaac, and the God of Jacob: upon this Moſes trembled, and did not dare to take notice.

Ver. 4. *brought—away*] the ſame Verb that is rendered *carried away* Ver. 43.

Ver. 6. *four hundred*] ſee on *Gen.* xxx.

Ver. 14. *Jacob*] *to him* our laſt *Eng.* Tranſ. added.

Ib. *ſeventy five*] look for at *Gen.* xlvi. 27.

Ver. 16. *theſe &c.*] See the *Note* on *Gen.* xxxiii. 19. and the like Ch. xiii. 27. *Mat.* vii. 6. *Neh.* i. 6. *Pſa.* cxiii. 5, 6. *Mic.* i. 4. *Phil.* 5. *Job* xxxi. 18. *Jon.* iii. 8. with *Whitby*'s *Paraph.* and *Broughton*'s *Works*, Tome 3. p. 559, 576, 662. *Wall* for four *Notes* together here, viz. on Ver. 6, 14, 15, 16. is puzzling inſtead of clearing the Text.

Ver. 21. *put out*] He being not *caſt out.*

Ver. 23. *it came into his Heart*] *from God, and indeed otherwiſe he could not have juſtified this Fact* (of killing the *Egyptian*) *to God and his own Conſcience, Whitby* in *Annot.* See alſo on *Exod.* ii. 11.

Ver. 29. *Sojourner*] according as tranſlated Ver. 6.

Ver. 30. *the forty*] in Ver. 23.

33. The

33. The Lord then ſaid to him; Undo the Shoes on thy Feet; for the Place upon which thou ſtandeſt is holy Ground.

34. I have throughly ſeen the Affliction of my People who are in Egypt, and heard their Groaning; ſo I am come down to deliver them: come now therefore, I will ſend thee into Egypt.

35. This ſame Moſes, whom they denied as follows, Who made thee a Prince and a Judge? God ſent a Prince and Redeemer, by the Miniſtry of the Angel that appeared to him in the Buſh.

36. He brought them out, doing Wonders and Miracles in the Country of Egypt, at the Red Sea, and in the Wilderneſs, forty Years.

37. This is the Moſes that ſaid to the Iſraelites, The Lord your God will raiſe you up a Prophet, from your Brethren, like me; to him do ye hearken.

38. This is he that was in the Church in the Wilderneſs, with the Angel who ſpoke to him on Mount Sina, and *with* our Forefathers; he that received the living Oracles to give us.

39. To whom our Forefathers would not be obedient, but thruſt *him* away, and turned back in their Hearts to Egypt;

40. Saying to Aaron, Make us gods that may go before us; for *as to* this Moſes, who brought us out of the Country of Egypt, we know not what is become of him.

41. And they made a Calf at that Time, as alſo offered Sacrifice to the Idol, and rejoiced in the Works of their own Hands.

42. Upon which God turned back, and delivered them up to worſhip the Army of Heaven, as it is written in the Book of the Prophets; Did you bring ſlain Beaſts and Sacrifices to me, forty Years in the Wilderneſs, O Family of Iſrael?

43. But you took up the Tabernacle of Moloch, with Remphan the Star of your god, Figures which you made to worſhip them: ſo I will carry you away beyond Babylon.

44. The Tabernacle of Teſtimony was among our Forefathers in the Wilderneſs, as he had ordered, ſpeaking to Moſes to make it according to the Figure that he had ſeen.

45. Which alſo our Forefathers received, and brought with Jeſus into the Poſſeſſion of the Gentiles, whom God drove out from the Preſence of our Forefathers, till the Time of David.

46. Who was in Favour before God, and deſired to find a Tabernacle for the God of Jacob.

47. But Solomon built him a Houſe.

48. Nevertheleſs the Higheſt does not dwell in Temples made with Hands, according as the Prophet ſays;

49. Heaven is a Throne to me, and the Earth my Footſtool; what Houſe will you build for me? ſays the Lord: or which is the Place of my Reſt?

50. Has not my Hand made all theſe?

51. O Stiff-necked ones, and of uncircumciſed Heart and Ears, you always reſiſt the Holy Spirit; even you like your Forefathers.

52. Which of the Prophets did not your Forefathers perſecute? Nay they killed thoſe who foretold concerning the Coming of the Righteous One, of whom now you have been the Betrayers and Murderers:

53. You that received the Law at the Appointments of Angels, yet have not kept *it*.

54. And upon hearing theſe Things, they were cut to their Hearts, and gnaſhed the Teeth at him.

55. But he being full of the Holy Spirit, looked ſtedfaſtly to Heaven, and ſaw the Glory of God, with Jeſus ſtanding at God's right Hand.

56. Whereupon he ſaid, Behold I ſee the Heavens opened, and the Man ſtanding at the right Hand of God.

57. Then they cried out aloud, and ſtopped their Ears, ſo unanimouſly ran with violence upon him.

58. Whom they put forth without the City, and ſtoned; and the Witneſſes laid down their Cloaths at the Feet of a young Man called Saul.

59. Thus they ſtoned Stephen who was calling on, and ſaying, Lord Jeſus, receive my Spirit.

Ver. 34. *I have throughly ſeen*] as expreſſed in *Heb.* *Exod.* iii. 7. and is not *I have ſeen* repeated.

Ver. 36. *doing*] not *after he had ſhewed thoſe in the wilderneſs.*

Ver. 37. *to him do ye hearken*] Ten or a Dozen not having theſe Words, *Mills* ſays they are of *Moſes*, *Deut.* xviii. 15. not *St. Stephen's*, *Prol.* 1105. but as he offers no Reaſon, he leaves me none to refute; and as he took in the Examination of about four times as many for the *Reading*, we have to number or weigh three againſt one.

Ver. 42. *ſlain Beaſts*] *Weſt. victims.* How do ſuch a Number of hard Words in the *Tranſlation*, and ſo much harder than were there before, ſuit the *plain*, *unlettered Men*, whom he, as he ſays, writes chiefly for?

Ver. 43. *Remphan*] called *Chiun*, *Am.* v. 26. the Name and Figure of the Star idolatrouſly conſecrated to *Moloch*, and not the Name of the god; as fully ſhewn in the *Univerſ. Hiſt.* B. 3. Ch. 37.

Ver. 45. *received, and*] *Caſtal.* and *Beza* render it *acceptum* (*which*) *being received*; but the *old Lat. Tranſlator ſuſcipientes*, being an active Participle to *Forefathers* of that Signification: our former *Eng. Tranſlations* have *received, and*; the late one *having received.*

Ver. 53. *Appointments*] according as the Verb is tranſlated Ver. 44. ſee *Gal.* iii. 19.

Ib. *of Angels*] as Miniſters of it, *Heb.* i. ult.

Ver. 59. *calling on*] *Weſt. invoking.*

60. He

60. He alſo kneeled down, and cried out aloud, Lord, do not lay this Sin to them; and having ſaid this, he went to ſleep.

CHAP. VIII.

AND Saul was conſenting to his Death: there was likewiſe at that Time a great Perſecution againſt the Church at Jeruſalem; and they were all diſperſed throughout the Countries of Judea and Samaria, beſides the Apoſtles.

2. Moreover the religious Men carried away Stephen, and made great Lamentation over him.

3. And Saul laid waſte the Church, as he went in from Houſe to Houſe, and haling Men and Women, committed *them* to Priſon.

4. They therefore indeed that were diſperſed, went about preaching the Word.

5. So Philip going down to the City of Samaria, preached Chriſt to them.

6. And a Multitude gave heed unanimouſly to the Things that were ſpoken by Philip, through hearing them, and beholding the Miracles which he did.

7. For out of many who had unclean Spirits they came, crying out aloud; as likewiſe many that had the Palſy, and who were lame, were cured:

8. Inſomuch that there was great Joy in that City.

9. But there was a certain Man named Simon, who had been before uſing Magick in the City, and amazed the Nation of Samaria, telling that himſelf was ſome great one.

10. To whom they all gave heed from the leaſt to the greateſt, ſaying, He is the great Power of God.

11. And they gave heed to him, becauſe he had a great while made them amazed with Magick.

12. But when they believed Philip, as he preached the Things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women.

13. Nay Simon himſelf alſo believed, and was baptized, continuing with Philip; and when he ſaw the powerful Things and Miracles that were done, he was amazed.

14. And the Apoſtles who were at Jeruſalem, hearing that Samaria had received the Word of God, ſent to them Peter and John.

15. Who went down, and prayed for them, that they might receive the Holy Spirit.

16. For he was yet fallen upon none of them, they being only baptized in the Name of the Lord Jeſus.

17. Then theſe put Hands upon them, and they received the Holy Spirit.

18. And when Simon perceived that the Holy Spirit was given by putting on of the Apoſtles Hands, he offered them Money;

19. Saying, Give me alſo this Power, that on whomſoever I put Hands, he may receive the Holy Spirit.

20. But Peter ſaid to him; Let thy Silver be for Deſtruction with thee, becauſe thou haſt ſuppoſed that the Gift of God might be procured by Money.

21. Thou haſt neither Part nor Lot in this Matter, for thy Heart is not right before God.

22. Therefore repent of this Wickedneſs of thine, and pray to God, if indeed the Thought of thy Heart will be forgiven thee.

23. For I ſee thou art in the Gall of Bitterneſs, and Bond of Unrighteouſneſs.

24. To which Simon made anſwer, Pray you to the Lord for me, that none of the Things which you ſpeak may come upon me.

25. They therefore indeed having teſtified, and ſpoken the Word of the Lord, returned to Jeruſalem, preaching to many Villages of the Samaritans.

26. And an Angel of the Lord ſpoke thus to Philip, Riſe up, and go towards the South, to the Way going down from Jeruſalem to Gaza, which is Wilderneſs.

27. So he roſe up, and went; and behold an Ethiopian Man, a powerful Eunuch of Candace Queen of the Ethiopians, that was over all her Treaſure, who had come to worſhip at Jeruſalem;

28. Was returning, and ſitting in his Chariot, and read in the Prophet Eſaias.

29. And the Spirit ſaid to Philip, Go near, and join with this Chariot.

30. Accordingly Philip ran thither, and when he heard him reading in the Prophet Eſaias, he ſaid, Doſt thou know what thou readeſt?

31. And he ſaid, How indeed can I, if

Ver. 5. *Philip*] he at Ch. vi. 5. & xxi. 8. not the Apoſtle, as appears by Ver. 1.

Ver. 6. *through hearing them*] ἐν and ἀυτὸς being not tranſlated in the *com. Verſion.*

Ver. 9. *amazed*] the ſame as in Ver. 13. where *Simon* ſurely was not *bewitched.*

Ver. 22. *indeed*] ill rendered by *perhaps*, as ſhewn and ſaid in *Leigh's Crit. Sac.*

Ver. 25. *preaching*] as they went back to *Jeruſalem.*

Ib. *Villages*] Becauſe the *vulg. Lat.* though that only, has *Countries*, as the *Rhemiſts* render it, *Mills* ſuppoſed the *Original* was ſo; afterwards he relates the *Lat. regio* in that Age was of a narrower Signification *pagus, vicus, Pr.* 540 thus ſtruggling contrary ways to defend his precious *Vulg.* ſo now by *Countries* in their *Tranſ.* of the *Vulg.* we are to underſtand *Villages*, or elſe that *Eng.* of it is wrong.

Nobody guides me? So he beſought Philip, that he would come up to ſit with him.

32. Now the Paſſage of Scripture which he read was this; Like a Sheep was he brought to the Slaughter, and was dumb like a Lamb before him who ſhears it; ſo he did not open his Mouth.

33. His Judgment was taken away in his Humiliation; but who can tell his Generation, though his Life is taken from the Earth?

34. And the Eunuch made anſwer to Philip, I pray thee, of whom does the Prophet ſpeak this? of himſelf, or of ſome other?

35. Upon which Philip opened his Mouth, and beginning at this Scripture, preached Jeſus to him.

36. At length as they went on the Way, they came to ſome Water; and the Eunuch ſaid, Here is Water, what hinders me from being baptized?

37. If thou believeſt from the whole Heart, ſaid Philip, thou mayeſt. And he made anſwer, I believe that Jeſus Chriſt is the Son of God.

38. Whereupon he commanded the Chariot to ſtand ſtill; then both Philip and the Eunuch went down each into the Water, and he baptized him.

39. But when they were come up out of the Water, the Spirit of the Lord caught away Philip, ſo that the Eunuch ſaw him no more; for he went his Way rejoicing.

40. However Philip was found at Azotus; and going through, he preached at all the Cities, till he came to Ceſarea.

CHAP. IX.

AND Saul yet breathing out Threatenings and Slaughter at the Diſciples of the Lord, went to the high Prieſt;

2. Of whom he requeſted Letters for Damaſcus to the Synagogues, that if he found any who were of this Way, whether Men or Women, he might bring them bound to Jeruſalem.

3. And as he was going, when he came near Damaſcus, there ſuddenly ſhone about him a Light from Heaven.

4. Whereupon he fell on the Earth, and heard a Voice ſay to him, Saul, Saul, why doſt thou perſecute me?

5. And he aſked, Who art thou, Lord? And the Lord ſaid, I am Jeſus, whom thou perſecuteſt; it is hard for thee to kick at the Stings.

6. Then he trembled, and aſtoniſhed as he was, ſaid, Lord, what wilt thou have me do? And the Lord ſaid to him, Ariſe, and go into the City, and it ſhall be told thee what thou ſhouldeſt do.

7. The Men alſo that travelled with him ſtood ſpeechleſs, hearing indeed a Voice, but ſeeing Nobody.

8. So Saul roſe up from the Ground, and when his Eyes were opened, he ſaw no Perſon; and him leading by the Hand, they brought to Damaſcus.

9. Thus was he three Days without ſeeing, and did neither eat nor drink.

10. Now there was a certain Diſciple at Damaſcus named Ananias, to whom the Lord ſaid in a Viſion, Ananias; who ſaid, Here am I, Lord.

11. And the Lord to him; Ariſe, go into the Street called Straight, and ſeek at the Houſe of Judas for one named Saul of Tarſus: for behold he is praying;

12. And has ſeen in a Viſion a Man named Ananias, coming in, and putting the Hand on him, that he might have ſight.

13. To which Ananias anſwered, Lord, I have heard from many concerning this Man, how many Evils he has done to thy Saints at Jeruſalem.

14. Here too he has Power from the chief Prieſts, to bind all who call on thy Name.

15. But the Lord ſaid to him; Go, becauſe he is a choſen Veſſel to me, to bear my Name before the Gentiles and Kings, as well as the Iſraelites.

Ver. 37. This Verſe is not in many of the *ancient Manuſcripts*, and *Grotius* thought it was added afterwards; but ſee *Whitby*'s *Annot.*

Ver. 39. *the Spirit of the Lord caught away*] For this a few *Copies* have, *the Holy Spirit fell on the Eunuch, and an Angel of the Lord caught away*; but *Mills* ſuppoſes fetched from Ch. x. 44. or xi. 15.

Ib. *for*] So the *Gr.* is; and the Meaning, according to *Beza*, he did not ſee *Philip* again, becauſe he went on, without ſearching after him.

Ver. 3. *going*] *Damaſcus* being ſix Days Journey from *Jeruſalem*, *Rauwolff*'s *Trav.* Pt. iii. Ch. 3.

Ver. 5. *Stings*] as rendered 1 *Cor.* xv. 55, 56. *Rev.* ix. 10. that is, as uſually expreſſed, *Stings of Conſcience*; otherwiſe it might better be rendered *Spikes*, and not ſo as to debar Women from repeating this excellent Saying of *Jeſus* from Heaven.

Ver. 5, 6. *perſecuteſt—Ariſe*] All between theſe Words are lacking in many *Codes*, with *but* in the room of it; reckoned by *Eraſmus*, *Beza*, *Grotius* and others, to be made from Ch. xxii. 10. & xxvi. 14. I had left it therefore as doubtful, but on a Review am inclined to think the intermediate genuine, as all of it is not in thoſe other Places, and becauſe here is not *ſaid* the ſecond time in Ver. 6. as at Ch. xxii. 10. conſidering too that Omiſſions are much frequenter than Additions, and this would the more likely be omitted by reaſon the Narration is twice repeated after; nay it may be of ſome Weight that the *Vulg.* has it, as being ſo generally received.

Ver. 7. *a Voice*] that of *Saul*, but not of *Jeſus*, Ch. xxii. 9.

Ver. 11. *the Street called Straight*] which, *Maundrell* ſays, is about half a Mile in Length, running from Eaſt to Weſt through the City; ſee on 2 *King.* v. 12.

16. For

16. For I will ſhew him how many Things he muſt ſuffer for my Name.

17. Accordingly Ananias went, and entered into the Houſe, as alſo put Hands on him, and ſaid, Brother Saul, the Lord has ſent me, Jeſus who appeared to thee in the Way wherein thou cameſt, that thou mayeſt have ſight, and be filled with the Holy Spirit.

18. Upon which there preſently fell from his Eyes as it were Scales, and he had ſight immediately; ſo roſe up, and was baptized.

19. And when he had received Food, he was ſtrengthened. Afterwards Saul was with the Diſciples at Damaſcus ſome Days.

20. He then preſently preached Chriſt in the Synagogues, that he is the Son of God.

21. So that all who heard were amazed, and ſaid, Is not this he that deſtroyed ſuch as called on this Name at Jeruſalem, and came hither for the ſame, that he might bring them bound to the chief Prieſts?

22. And Saul became more ſtrong, and confounded the Jews who dwelt at Damaſcus, proving that this is Chriſt.

23. But when many Days were compleated, the Jews conſulted together to kill him.

24. Whereas their laying in wait was not unknown to Saul; and they watched the Gates Day and Night, that they might kill him.

25. Whom the Diſciples took at Night, and let down by the Wall in a Baſket.

26. At length Saul came to Jeruſalem, and tried to join with the Diſciples; but they were all afraid of him, not believing that he was a Diſciple.

27. However Barnabas taking hold of him, introduced *him* to the Apoſtles, and told them how he had ſeen the Lord in the Way, and that the ſame had ſpoken to him, and alſo how he had declared boldly at Damaſcus in the Name of Jeſus.

28. Hereupon he was with them, going in and out at Jeruſalem.

29. Nay he both declared boldly in the Name of the Lord Jeſus, and diſputed againſt the Helleniſts; but they attempted to kill him.

30. This when the Brethren knew, they had him away to Ceſarea, and ſent him forth to Tarſus.

31. The Churches therefore indeed, throughout all Judea, Galilee and Samaria, had Peace, and were built up; nay going on in the Fear of the Lord, and Comfort of the Holy Spirit, were multiplied.

32. And Peter going through them all, went down *likewiſe to the Saints* that dwelt at Lydda.

33. Where he found a certain Man named Eneas, who had lain in Bed eight Years, having the Palſy.

34. To whom Peter ſaid, Eneas, Jeſus Chriſt heals thee: ariſe, and make thy own Bed; whereupon he aroſe preſently.

35. And all that dwelt at Lydda, and Saron, ſaw him, who were converted to the Lord.

36. At Joppa too there was a certain Diſciple named Tabitha, which being interpreted is called Roe; ſhe was full of good Works and Alms, which ſhe did.

37. And at that Time being ſick, ſhe died; whom they waſhed, and put in a Chamber.

38. Now as Lydda was near Joppa, the Diſciples heard that Peter was in that Place, ſo they ſent two Men to him, beſeeching he would not delay to come over to them.

39. And Peter riſing up, went with them; whom when he was come, they brought into the Chamber: and all the Widows ſtood by him weeping, and ſhewing the Coats and Garments, how many Roe made when ſhe was with them.

40. But Peter putting them all forth, kneeled down, and prayed; then turned to the Body, and ſaid, Tabitha, ariſe: whereupon ſhe opened her Eyes, and ſeeing Peter, ſate up.

41. And he gave her the Hand, and raiſed

Ver. 16. *how many*] which the *Gr.* Word, being plural, ſignifies; and is accordingly tranſlated by *Beza*, *quam multa*, as it is Ver. 13. *quot.*

Ver. 18. *immediately*] Several *Exemplars* want this Word; and *Mills* puts it for a *marginal Gloſs* from Chap. xxii. 13. but was rather omitted becauſe *preſently* might belong to this.

Ver. 20. *Chriſt*] Six *Copies*, *&c.* have inſtead of it *Jeſus*, which *Mills* concludes muſt be right, ſince the *Jews* confeſſed *Chriſt* or the *Meſſiah* to be the Son of God, *Pro.* 969. but that *Whitby* refutes, *Exam. Mil.* L. ii. C. 2.

Ver. 22. *that this is Chriſt*] additionally to that at Ver. 20. elſe why told? So that this does not confirm it to be *Jeſus* there, as *Wall* pleads.

Ver. 23. *compleated*] when he returned thither, *Gal.* i. 17. *Whitby.*

Ver. 31. *Churches*] Some have *Church*, with the Verbs and Participles to it ſing. perhaps according to the *Vulg.* for the ſake of the *Roman Church.*

Ib. *and were built up*;] That this belongs to the foregoing, and not to the following, appears by its being a Participle in *Gr.* notwithſtanding it is pointed otherwiſe; as I alſo find *Beza* obſerves.

Ver. 36. *Roe*] As it was interpreted in *Greek*, ſhould not it accordingly in the *Tranſlations* of other Languages, and as other *Syriack* Words ſo mentioned are? Nay without that *Doddr.* turns *Rhoda* into *Roſe*, Ch. xii. 13. Thus *Beza* in *Latin* has this *Caprea*, the Names in thoſe Tongues being as *Roe* in ours; and *Tabitha* derived from the *Chald.* טַבְיָא *Tabia.* And other Names ſo interpreted are in *Eng.* not *Gr. Mat.* i. 23. *Mark* iii. 17. & xv. 22. *John* i. 38, 41, 42. & ix. 7. *Acts* iv. 36. & xiii. 8.

Ver. 37. *put*] *her* in the *com. Tranſ.* is improperly added.

Ver. 39. *how many*] the ſame as in Ver. 13, 16.

Ib. *Roe*] She being ſpoken of here, not by her proper Name, which was *Tabitha*, but by the *Interpretation* of it. *Beza* abſurdly has *Dorcas* here, not mentioned in his *Verſion* before.

her

her up; then calling the Saints and Widows, he preſented her alive.

42. Which was known throughout all Joppa, and many believed in the Lord.

43. He afterwards remained many Days at Joppa, with one Simon a Tanner.

CHAP. X.

AND there was a certain Man at Ceſarea named Cornelius, a Centurion of the Regiment called the Italian;

2. Who was pious, and feared God with all his Family, as alſo beſtowed many Alms on the People, and prayed to God always.

3. He ſaw in a Viſion manifeſtly, about the ninth Hour of the Day, an Angel of God come in to him, and ſay to him, Cornelius.

4. On whom he looked ſtedfaſtly, and being frightened, ſaid, What is it, Lord? Who anſwered him; Thy Prayers and Alms are come up into Remembrance before God.

5. So now ſend Men to Joppa, and ſend for Simon, who is ſurnamed Peter.

6. He lodges with one Simon a Tanner, whoſe Houſe is by the Sea, he will tell thee what thou ſhouldeſt do.

7. Accordingly when the Angel who ſpoke to Cornelius was gone, he called two of his Servants, and a pious Soldier of thoſe that continued with him,

8. And after he had declared all to them, he ſent them to Joppa.

9. Now the next Day as they took the journey, and came near the City, Peter went up on the Houſe-top to pray, about the ſixth Hour.

10. And he was very hungry, ſo that he would have eat; but while they prepared, a Trance fell upon him.

11. When he ſaw Heaven opened, and a Veſſel coming down to him, like a great Sheet tied at the four Ends, and let down to the Earth;

12. In which were all Manner of four-footed Creatures of the Earth, wild Beaſts, creeping Things, and Fowls of the Air.

13. And there was a Voice to him, Riſe up, Peter, ſlay, and eat.

14. But Peter ſaid, By no means, Lord; ſince I have never eat any Thing common or unclean:

15. However the Voice was to him again the ſecond time, What God has cleanſed, do not thou reckon common.

16. This too was done thrice, and the Veſſel taken up again into Heaven.

17. And as Peter doubted in himſelf what the Viſion which he had ſeen was, behold the Men ſent from Cornelius, having made enquiry for Simon's Houſe, were come to the Gate.

18. Who calling, aſked if Simon ſurnamed Peter lodged there.

19. While Peter was thinking about the Viſion, the Spirit ſaid to him; Behold three Men ſeek for thee.

20. So riſe up, and go down, as alſo go with them, being in no doubt, becauſe I have ſent them.

21. Peter then went down to the Men ſent to him from Cornelius, and ſaid, Behold I am he whom you ſeek after; what is the Cauſe for which you are come hither?

22. And they anſwered, Cornelius the Centurion, a Man righteous, and fearing God, as likewiſe well teſtified of by the whole Nation of the Jews, has been divinely admoniſhed by a holy Angel, to ſend for thee to his Houſe, and to hear Words from thee.

23. He therefore called them in and lodged; ſo the next Day Peter went away with them, and ſome Brethren from Joppa accompanied him.

24. The next Day alſo they got into Ceſarea; whom Cornelius was expecting, and had called together his Relations, and intimate Friends.

25. And as Peter was going in, Cornelius met him, and falling down at his Feet, reverenced.

12. In which were all Manner of four-

Ver. 4. *Lord*] *Weſt. Sir:* ſo Ver. 14.

Ver. 6. *he will tell thee what thou ſhouldeſt do*] being not in ſeveral *MSS. Mills* pronounces it a *Gloſs* taken from Ver. 32. and Ch. xxii. 10. but rather than the latter Ch. ix. 6. where the laſt *Gr.* Words are the ſame, yet not that I think it ſo.

Ver. 7. *continued*] as this Word is tranſlated Ch. i. 14. & ii. 42, 46. & viii. 13. *Rom.* xii. 12. *Col.* iv. 2.

Ver. 10. *a Trance fell upon him*] which is the Scripture Manner of Expreſſion, as in *Gen.* ii. 21. & xv. 12. For *fell* four *Copies* have *was*, with *Mills*'s well liking, *Prol.* 678.

Ver. 11. *to him*] ſome are defective in, yet may paſs ſufficiently for textual, though *Mills* writes otherwiſe, *Pr.* 628.

Ver. 12. *wild Beaſts*] inſerted *Mills* affirms from Ch. xi. 6. becauſe ſome omit it, which is far from a neceſſary Conſequence.

Ver. 17. *were come*] So the ſame Verb is rendered Chap. xi. 11. ſee it alſo Ch. xxii. 13. & xxiii. 27. *Luke* ii. 38. & x. 40.

Ver. 21. *ſent to him from Cornelius*] Added in, *Mills* ſays, *nullus dubito, he does not at all doubt*, either from Ch. xi. 11. or Ver. 17. of this Chap. or elſe by the *Gr.* Readers for the ſake of Perſpicuity; it being abſent from various *Codes*. But as there is *Ceſarea* inſtead of *Cornelius*, Ch, xi. 11. and not *to him* in Ver. 17. I muſt diſſent, as I expect moſt Readers will with me, this being alſo likely to be left out becauſe of that in Ver. 17.

Ver. 22. *by the*] the *Gr.* Particle being the ſame here as before *a holy*.

26. But

26. But Peter raiſed him up, ſaying, Ariſe; I my ſelf too am a Man.

27. Thus when he had talked with him, he went in, and found many come together.

28. To whom he ſaid; You know how it is unlawful for a Man *that* is a Jew, to join with, or go to one of another Nation; but God has ſhewn me, that I ſhould call no Man common or unclean.

29. Therefore without contradicting I came, on being ſent for: I aſk then for what Intent you have ſent for me?

30. And Cornelius anſwered: Four Days ago I was faſting till this Hour, and at the ninth Hour was praying in my Houſe, when behold there ſtood a Man before me in bright Apparel:

31. Who ſaid; Cornelius, thy Prayer is hearkened to, and thy Alms are remembred before God.

32. Send therefore to Joppa, and call for Simon, that is ſurnamed Peter: he lodges in the Houſe of Simon the Tanner, by the Sea, who will come, and ſpeak to thee.

33. At the ſame Time therefore I ſent to thee, and thou haſt done well in coming: now therefore we are all come hither before God, to hear all Things given in command to thee by God.

34. Then Peter opened the Mouth, and ſaid: Truly I perceive that God is not a Reſpecter of Perſons.

35. But in every Nation he who fears him, and works Righteouſneſs, is accepted by him.

36. The Word which he ſent to the Iſraelites, preaching Peace by Jeſus Chriſt, who is Lord of all,

37. You know; the Matter done through all Judea, begun from Galilee, after the Baptiſm that John preached:

38. How God anointed Jeſus of Nazareth, with the Holy Spirit and Power, who went about doing good, and healing all that were overpowered by the Devil; becauſe God was with him.

39. And we are Witneſſes of all that he did, both in the Country of the Jews, and in Jeruſalem; whom they killed, hanging on a Tree.

40. Him God raiſed up the third Day, and cauſed him to be made manifeſt;

41. Not to all the People, but to Witneſſes appointed before by God, to us who did eat and drink with him, after he roſe up from the Dead.

42. When he ordered us to preach to the People, and to teſtify, that it is he who was determined by God, for the Judge of the Living and Dead.

43. For relating to him all the Prophets teſtify, that all who believe on him, will receive Forgiveneſs of Sins through his Name.

44. While Peter was ſpeaking theſe Words, the Holy Spirit fell upon all that heard the Word.

45. And the Believers who were of the Circumciſion, as many as came with Peter, were amazed, that the Gift of the Holy Spirit was alſo ſhed out on the Gentiles.

46. For they heard them ſpeak in Languages, and magnify God. Then Peter on this occaſion ſaid,

47. Can any forbid Water, that theſe ſhould not be baptized, who have received the Holy Spirit as well as we?

48. So he commanded them to be baptized in the Name of the Lord. Then they intreated him to ſtay ſome Days.

CHAP. XI.

NOW the Apoſtles and Brethren who were in Judea, heard that the Gentiles had alſo received the Word of God.

2. And when Peter was come up to Jeruſalem, they who were of the Circumciſion debated with him,

3. Saying, Thou haſt gone in to Men that are uncircumciſed, and eat with them.

4. But Peter begun, and expounded *it* to them ſucceſſively on as follows:

5. I was at the City of Joppa praying; and ſaw a Viſion in a Trance, ſome Veſſel coming down, like a great Sheet let down by the four Ends from Heaven; and it came quite to me.

6. On which looking ſtedfaſtly, I obſerved, and ſaw four-footed Creatures of the Earth, wild Beaſts, creeping Things, and Fowls of the Air.

Ver. 28. *join with*] Our *Tranſlators* having it imperfect without *with*, ſome of the Printers put it in; the latter correcting the former in ſeveral Places.

Ver. 32. *who will come, and ſpeak to thee*] is all ſuppoſed by *Mills* to come from Ver. 22. being not in three *Copies* and as many *Verſions*; whereas the Expreſſion there is quite different.

Ver. 33. *come higher*] the ſame Verb as in Ver. 21.

Ver. 36. *he ſent*] *God* being added by the *Tranſlators*.

Ver. 46. *on this occaſion ſaid*] being the Meaning, when not any Anſwer to what was ſaid before, tho' undiſcovered by the *Tranſlators*.

Ver. 48. *the Lord*] The *Gen. Verſ.* has in the *Marg.* for an Addition *Jeſus Chriſt*; but more have it inſtead of *the Lord*.

7. And I heard a Voice ſay to me, Riſe up, Peter, ſlay, and eat.

8. But I ſaid, By no means, Lord; ſince any Thing common or unclean has never entered into my Mouth.

9. Whereas the Voice anſwered me the ſecond time from Heaven, What God has cleanſed, do not thou reckon common.

10. This too was done thrice, and all were pulled up again into Heaven.

11. And behold at the ſame Time three Men were come to the Houſe in which I was, who were ſent from Ceſarea to me.

12. When the Spirit ſaid I ſhould go with them, and be in no doubt. So there accompanied me alſo theſe ſix Brethren, and we entered into the Man's Houſe.

13. Then he told us how he had ſeen an Angel in his Houſe, who ſtood, and ſaid to him; ſend Men to Joppa, and ſend for Simon ſurnamed Peter:

14. Who will ſpeak Matters to thee, by which thou ſhalt be ſaved, and all thy Family.

15. And when I began to ſpeak, the Holy Spirit fell upon them, the ſame as upon us at the Beginning.

16. Whereupon I remembred the Saying of the Lord, how he declared, John indeed baptized with Water, but you ſhall be baptized with the Holy Spirit.

17. If therefore God gave them the like Gift as to us, that believed on the Lord Jeſus Chriſt, who was I to be able to hinder God?

18. And upon hearing theſe Things, they were ſilent, and glorified God, ſaying, Then to the Gentiles alſo God has given Repentance for Life.

19. Thoſe moreover indeed that were diſperſed by the Trouble made concerning Stephen, went about to Phenice, Cyprus and Antioch; yet declared the Word to Nobody, excepting the Jews only.

20. However ſome of them were Men of Cyprus and Cyrene, who went into Antioch, and ſpoke to the Helleniſts, preaching the Lord Jeſus.

21. The Hand of the Lord alſo was with them; ſo that a great Number believed, and were converted to the Lord.

22. And when Word was heard in the Ears of the Church at Jeruſalem concerning theſe Things, they ſent forth Barnabas to go to Antioch.

23. Who came, and rejoiced at ſeeing the Grace of God; and exhorted them all to abide firm to the Lord with Purpoſe of Heart:

24. Since he was a good Man, and full of the Holy Spirit and Faith; ſo that a great Company was added to the Lord.

25. Afterwards Barnabas went away to Tarſus, to look for Saul.

26. And having found him, he brought him to Antioch: when they aſſembled together a whole Year among the Church, and taught a great Company; and the Diſciples were firſt named Chriſtians at Antioch.

27. At this Time likewiſe there went down Prophets from Jeruſalem to Antioch.

28. One of whom named Agabus roſe up, and ſignified by the Spirit, there would be after that a great Famine in the whole World; which alſo came to paſs under Claudius Ceſar.

29. So the Diſciples, according as any one was able, determined each of them to ſend, for the Service of the Brethren who dwelt in Judea.

30. Which accordingly they did, ſending to the Elders by the Hand of Barnabas and Saul.

CHAP. XII.

MOREOVER at that Time King Herod laid on Hands, to treat ill ſome of the Church.

2. Nay he killed James, the Brother of John, with a Sword.

3. And ſeeing that it was pleaſing to the Jews, he proceeded alſo to take Peter; then being the Days of unleavened Bread.

4. Whom he likewiſe apprehended, and put into Priſon, nay delivered to four Parcels of Soldiers to keep him, intending to bring him forth to the People after the Paſſover.

Ver. 12. *and be in no doubt*] though abſent only in one *Copy*, *Mills* ſays it was brought hither from Ch. x. 20.

Ver. 17. The *Gen. Marg.* adds at the End, *not to give them the holy Ghoſt*; but no ſuch Matter appears by *Mills*.

Ver. 20. *Helleniſts*] That theſe were not *Jews* by Lineage, as has been generally thought, may appear clearly by comparing this with the preceding Verſe, the Beginning of this being alſo not properly *And*. One *MS.* having *Grecians* is of very ſmall Weight againſt it, and the few *Verſions* led by the *Vulg.* which *Mills* produces are of none at all, ſince they have the preſent Word rendered ſo elſewhere.

Ver. 26. *named*] as it ſeems by others, elſe it might rather be ſaid *named themſelves*; and *Agrippa*'s uſing the Name, Ch. xxvi. 28. countenances the ſame.

Ver. 1. *laid*] as rendered Ch. iv. 3. & v. 18. *Mark* xiv. 46. *Luke* xx. 19. *John* vii. 30, 44.

Ver. 2. *killed James*] Thus one Brother died the firſt of the Apoſtles, and the other lived the longeſt.

Ver. 4. *Parcels*] of four Men each, one ſuch guarding our Lord to his Crucifixion, *John* xix. 23.

Ib. *the Paſſover*] which the *Gr.* Word ſignifies, and the *Gen. Tranſ.* has, as likewiſe ours in other Places. Nor did *Herod*, and the *Jews*, keep or obſerve *Eaſter*.

5. Peter therefore indeed was kept in Priſon; but there was earneſt Prayer made by the Church, to God for him.

6. And when Herod was about to bring him out, that Night Peter was ſleeping between two Soldiers, bound with two Chains; and the Keepers before the Door kept the Priſon.

7. Then behold an Angel of the Lord came there, and a Light ſhone in the Room; he alſo ſmote Peter on the Side, and raiſed him up, ſaying, Ariſe quickly; upon which his Chains fell from the Hands.

8. And the Angel ſaid to him, Gird thy ſelf, and tie on thy Sandals; and he did ſo: next he ſaid to him, Put on thy Garment, and follow me.

9. Accordingly he went out, and followed him, yet did not know that it was true which was done by the Angel; but thought he beheld a Viſion.

10. So going through the firſt and ſecond Priſon, they came to the iron Gate that brings into the City, which opened to them of it ſelf; and going out, they went along one Street, when preſently the Angel departed from him.

11. At length Peter came to himſelf, and ſaid, Now I know truly that the Lord has ſent forth his Angel, and delivered me from the Hand of Herod, and all the Expectation of the Jewiſh People.

12. This being ſenſible of, he came to the Houſe of Mary, the Mother of John ſurnamed Mark, where many were got together, and praying.

13. And Peter knocking at the Door of the Gate, a young Woman went near to liſten, named Rhoda.

14. Who knew Peter's Voice, and did not open the Gate for Joy; but ran in, and told that Peter ſtood before the Gate.

15. Whereas they ſaid to her, Thou art mad; but ſhe affirmed it was ſo; then ſaid they, It is his Angel.

16. In the mean time Peter remained knocking; and when they opened, they ſaw him, and were amazed.

17. But he beckoning to them with the Hand to hold their peace, told them how the Lord had brought him out of the Priſon, and ſaid, Declare theſe Things to James and the Brethren; then going out, he went to another Place.

18. Thus when it was Day, there was not a little Buſtle among the Soldiers, about what was become of Peter.

19. And as Herod ſought for him, without finding, upon examining the Keepers, he commanded *they ſhould* be taken away; afterwards he went down from Judea to Ceſarea, and abode *there*.

20. Herod alſo was exaſperated at the Tyrians and Sidonians; but they came thither to him unanimouſly, and perſuading Blaſtus the King's Chamberlain, they deſired Peace, becauſe their Country was nouriſhed by that of the King.

21. And on an appointed Day, Herod cloathed with royal Apparel, and ſitting on the Judgment-ſeat, made an Oration to them.

22. Upon which the People bawled out, The Voice of God, and not of Man.

23. And immediately the Angel of the Lord ſmote him, becauſe he did not give Glory to God; ſo that being eat by Worms, he expired.

24. But the Word of God increaſed and multiplied.

25. Beſides Barnabas and Saul returned from Jeruſalem, when they had fulfilled the Service, taking with them alſo John ſurnamed Mark.

CHAP. XIII.

NOW there were in the Church that was at Antioch, ſome Prophets and Teachers, namely Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen *who* was

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Ver. 5. *carneſt*] ſo rendered in the *Gen. Bib.* and in our laſt *fervent*, 1 *Pet.* iv. 8. where the Word only occurs beſides; excepting in the comparative Degree, *Luke* xxii. 44. where it is applied to *praying* as here. and turned accordingly by our *Tranſlators more earneſtly*.

Ver. 7. *Room*] ſo the *late Tranſ. Tynd. lodge*, *Gen. Tr. houſe*, *Eraſm.* and the *vulg. Lat. habitaculo*: *Beza* thinks it ſignifies Part of the Priſon, but the *Gr.* Word denotes rather Part of a Houſe.

Ver. 10. *Priſon*] the Word uſed Ver. 4, 5, 6, 17.

Ver. 16. *Peter*] This is of the Scribes, if we hearken to *Mills*, being forſooth not in the wide *Cambr. Copy*, and there only abſent.

Ver. 17. *James*] the Apoſtle, called *the leſs*, *Mark* xv. 40. Ver. 2. as it ſeems for his Perſon; being ſo eminent as appears by Ch. xv. 13, 2, 22. and by *Whitby* in the *Pref.* to the *Epiſt.* of *James*, where he ſhews from *Dr. Cave*, that the Story of three *James*'s is a great Miſtake.

Ver. 18. *not a little*] elegant without Doubt, but *Mills* gives it for *Comment*, becauſe not in two *Codes*; and leſt it ſhould be thought the Flouriſh of ſome Afterwriter, the ſame may be ſeen Ch. xv. ii. & xix. 23, 24. & xxvii. 20.

Ver. 19. *taken away*] as the *Gr.* Word ſignifies, and as uſed in our Courts of Judicature to condemned Perſons: others render it *led* or *carried away*.

Ver. 20. *perſuading*] the very ſame as in Ch. xiv. 19.

Ver. 24. *increaſed*] as tranſlated Ch. vi. 7.

brought

brought up with Herod the Tetrarch, and Saul.

2. And they miniſtring to the Lord, and faſting, the Holy Spirit ſaid, Separate now for me Barnabas and Saul, to the Work that I have called them to.

3. Then after they had faſted, prayed, and put Hands on them, they let *them* go.

4. They therefore indeed being ſent forth by the Holy Spirit, went down to Seleucia, and from thence ſailed away to Cyprus.

5. And when they were at Salamis, they declared the Word of God in the Synagogues of the Jews; and they alſo had John for an Attendant.

6. Thus as they went through the Iſle to Paphos, they found a certain Magician, a falſe Prophet, *that* was a Jew, whoſe Name was Barjeſus.

7. Who was with the Deputy Sergius Paul, an underſtanding Man: the latter calling thither Barnabas and Saul, deſired to hear the Word of God.

8. But Elymas the Magician (for ſo his Name is interpreted) withſtood them, endeavouring to pervert the Deputy from the Faith.

9. Upon this Saul, who is alſo Paul, being full of the Holy Spirit, looked ſtedfaſtly at him,

10. And ſaid; O thou full of all Deceit and all Miſchief, Son of the Devil, Enemy of all Righteouſneſs, wilt thou not ceaſe perverting the right Ways of the Lord?

11. So now behold the Hand of the Lord is upon thee, inſomuch that thou ſhalt be blind, not beholding the Sun for a Time: when immediately there fell on him a Miſt and Darkneſs, and he going about, ſought for ſome who would lead *him* by the hand.

12. Then the Deputy ſeeing what was done, believed, and was ſurprized at the Doctrine of the Lord.

13. Afterwards thoſe about Paul went off from Paphos, and came to Perga of Pamphylia; but John departed from them, and returned to Jeruſalem.

14. Next they went along from Perga, and came to Antioch of Piſidia; where they entered into the Synagogue on the Sabbath-day, and ſate down.

15. And after the Reading of the Law and Prophets, the Rulers of the Synagogue ſent Word to them, Men, Brethren, if there is the Word of Exhortation in you to the People, ſpeak.

16. Whereupon Paul roſe up, and beckoning with the Hand, ſaid: Men of Iſrael, and you that fear God, hear.

17. The God of this People Iſrael choſe our Forefathers, and exalted the People at the Sojourning in the Country of Egypt, bringing them out of it by a high Arm.

18. About the Time of forty Years alſo, he bore their Manners in the Wilderneſs.

19. And when he had overthrown ſeven Nations in the Country of Chanaan, he gave their Country to them by lot.

20. As likewiſe after theſe Things, he gave Judges as it were four hundred and fifty Years, till Samuel the Prophet.

21. And afterwards they aſked a King, and God gave them Saul the Son of Cis, a Man of the Tribe of Benjamin forty Years.

22. When he removed him, and raiſed up to them David for a King, for whom alſo teſtifying, he ſaid, I have found David of Jeſſe, a Man according to my Mind, who will do all my Will.

23. From whoſe Offspring God, according to the Promiſe, has raiſed up to Iſrael the Saviour Jeſus.

Ver. 4. *went down*] as this Verb ſignifies, and is tranſlated, Ch. viii. 5. & xii. 19. & xviii. 22. and *came down*, Ch. ix. 32. & xv. 1. & xxi. 10.

Ver. 6. *the Iſle*] Some have *whole* to it.

Ver. 7. *Deputy*] *of the country* is added by the *Tranſlators*.

Ib. *Paul*] from whom on this Account the Apoſtle probably had his Name, being the ſame in *Greek*, and mentioned at this Time, as *Jerome* alſo thought; ſee *Ham. Annot.*

Ver. 8. *ſo*] *Halamo* in *Arabick* being *very knowing* or *learned*, from the Verb *alama*, *to know*.

Ver. 17. *Sojourning*] So this Word is rendered in the other Place where it occurs, 1 *Pet.* i. 17.

Ver. 18. *About*] grafted in, ſays *Mills*, becauſe not quite all have it.

Ib. *bore their Manners*] By the Change of π into φ in ἐτροποφόρησεν, a *Copy* or two, with three *Verſions*, have *nouriſhed*, however *Mills* pleads hard for it to be right; for Anſwer to which, as it may not merit much, I ſend the Reader to *Whitby's Exam.* Lib. 2. 2. and *Annot.* where this is diſcuſſed ſomething largely.

Ver. 19. *gave—by lot*] *Gr. cateclerodoteſen*, for which a conſiderable Number of *Copies* have *catecleronomeſen*, *made—inherit*; and this latter *Mills* prefers, as being uſed by the LXX in *Deut.* i. 38. but that might make the Alteration, much likelier than the contrary.

Ver. 20. *as it were*] See the *Chronology* at the End of 1 *Kings*. By *Weſt. he divided their land—about* 450 *years*, by ſad Alteration of the *Original*, and alſo Impropriety.

Ver. 21. *forty*] There is Nothing for *by the ſpace of* in the *Gr.*

Ver. 23. *raiſed up*] Several have it *brought*, and *Mills* ſays ours crept from the foregoing Ver. but might not it as well be altered for Variety, or rather becauſe it was thought *Jeſus* was *brought down*, more properly than *raiſed up*? Yet of the latter ſee, as in *Whit. Exam.* Ch. ii. 30. & iii. 26. *Luke* i. 69. *Jer.* xxiii. 5. & xxx. 9. I may add Ver. 33. and as many *MSS.* have *Salvation* for *the Saviour Jeſus*, that *Mills* ſpeaks againſt; which might help to produce the other, if not wholly do it.

24. John having preached, before the Appearance of his Coming, the Baptiſm of Repentance to all the People of Iſrael.

25. And as John fulfilled the Courſe, he ſaid, Whom do you imagine me to be? I am not *he*; but behold he comes after me, the Shoes of whoſe Feet I am not worthy to undo.

26. Men, Brethren, Sons of the Race of Abraham, and thoſe among you who fear God, to you is the Word of this Salvation ſent.

27. For they that dwell at Jeruſalem, and their Rulers, being ignorant of him, and the Voices of the Prophets read on every Sabbath, by condemning *him*, have fulfilled *theſe*.

28. Nay though they found no Cauſe of Death, they deſired Pilate that he might be killed.

29. And when they had accompliſhed all Things that were written of him, they took down from the Tree, and put *him* into a Grave.

30. Nevertheleſs God raiſed him up from the Dead.

31. Who appeared for many Days, to ſuch as went up with him from Galilee to Jeruſalem; that are his Witneſſes to the People.

32. And we preach to you, that the Promiſe made to the Forefathers,

33. God has fulfilled to us their Children, by raiſing up Jeſus; as it is alſo written in the ſecond Pſalm, Thou art my Son, to Day have I begotten thee.

34. And that he raiſed him up from the Dead, for him no more afterwards to return to Corruption, he ſaid thus, I will give you the ſure holy Things of David.

35. Therefore he alſo ſays in another Place, Thou wilt not let thy Holy One ſee Corruption.

36. For David indeed, when he had miniſtred to his own Generation by the Counſel of God, went to ſleep, and was put to his Fathers, ſo ſaw Corruption.

37. Whereas he whom God raiſed up did not ſee Corruption.

38. Be it therefore known to you, Men, Brethren, that Forgiveneſs of Sins through him is declared to you.

39. And from all Things that you could not be juſtified by the Law of Moſes, every one who believes is juſtified by him.

40. Look therefore, leſt there ſhould come upon you what is ſpoken in the Prophets,

41. Behold, O Deſpiſers, and be aſtoniſhed, and vaniſh away: for I perform a Work in your Days, that you will not at all believe, though any one ſhould tell you.

42. Now though the Jews departed out of the Synagogue, the Gentiles beſought thoſe Words might be ſpoken to them on the next Sabbath.

43. And after the Aſſembly was diſſolved, many of the Jews and religious Proſelytes, followed Paul and Barnabas; who ſpeaking to them, perſuaded them to remain in the Grace of God.

44. On the Sabbath alſo that was coming almoſt all the City gathered together to hear the Word of God.

45. But when the Jews ſaw the Multitudes, they were full of Envy, and ſpoke againſt the Things ſaid by Paul, contradicting and blaſpheming.

46. Upon which Paul and Barnabas ſpeaking boldly, ſaid; It was neceſſary that the Word of God ſhould be ſpoken firſt to you; but ſince you put it away, and do not judge your ſelves worthy of everlaſting Life, behold we turn to the Gentiles.

47. For ſo the Lord has commanded us, I have put thee for the Light of the Gentiles, that thou mighteſt be for Salvation to the End of the Earth.

48. Which the Gentiles hearing, rejoiced, and extolled the Word of the Lord; and whoever were appointed for everlaſting Life believed.

49. Moreover the Word of the Lord was carried about through the whole Country.

50. However the Jews ſet on the religious and honourable Women, with the principal Men of the City, and ſtirred up ſuch a Perſecution againſt Paul and Barnabas, that they expelled them from their Borders.

Ver. 33. *the ſecond*] *Mills* would have the *genuine Reading* be *the firſt*, as with a few, ſuppoſing thoſe two *Pſalms* to be joined in one; to which the Anſwer of *Whitby* may be more than ſufficient.

Ver. 41. *will*] So rendered *Hab.* i. 5. whence it is taken; and *Wall* on it ſays, *Our Tranſlators were ſtrangely attached to their term* ſhall, *which does utterly marr the ſenſe.*

Ver. 42. *next Sabbath*] *Weſt. Sabbath between.*

Ver. 44. *coming*] *next* Ch. xx. 15. & xxi. 26. is a different Word, tho' nearly alike in Letters.

Ver. 45. *contradicting and*] ſeveral leave out, but I don't find *Mills* or any other juſtifying it.

Ver. 47. *End*] ſing. in *Gr.* as in *Iſa.* xlix. 6.

Ver. 48. *the Word of the Lord*] Inſtead of this *Mills* imagines it was only *God*, *Prol.* 1252. for which there is but the weak Authority of the *Syr.* and *Eth. Tranſlations*, but five *Copies* have *God* in the Place of *the Lord*, yet that *Mills* does not ſuppoſe to be right.

Ib. *appointed*] as fit Perſons, or *fitted.* So this *Gr.* Word is rendered Ch. xxii. 10. & xxviii. 23. *Mat.* xxviii. 16. and compounded with a Prepoſition, Ch. xvii. 26. *Whitby*, *diſpoſed*, *Wall*, *fit to receive*, *Ham. fitly diſpoſed and qualified for*, with a long *Note.*

51. But theſe ſhook off the Duſt of their Feet at them, and came to Iconium.

52. Beſides the Diſciples were full of Joy, and the Holy Spirit.

CHAP. XIV.

AND at Iconium in like Manner they went into the Synagogue of the Jews, and ſo ſpoke, that a great Multitude both of the Jews and Grecians believed.

2. Yet the unbelieving Jews ſtirred up, and made the Minds of the Gentiles ill againſt the Brethren.

3. A great while therefore indeed they abode, ſpeaking boldly in the Lord, who teſtified for the Word of his Grace, and granted Miracles and Wonders to be done by their Hands.

4. Thus the Multitude of the City was divided; ſome indeed being with the Jews, and ſome with the Apoſtles.

5. And when there was an Aſſault both of the Gentiles and Jews, with their Rulers, to abuſe and ſtone them;

6. They knowing *it*, fled to the Cities of Lycaonia, Lyſtra and Derbe, and the Region round about:

7. And they were there preaching.

8. Now a certain Man ſate at Lyſtra, that was impotent in the Feet, being lame from his Mother's Womb, who had never walked.

9. He heard Paul ſpeaking; who looking ſtedfaſtly on him, and ſeeing that he had Faith to be healed,

10. Said aloud, Stand up ſtraight on thy Feet; whereupon he leaped, and walked.

11. Then the Multitude ſeeing what Paul had done, raiſed up their Voice, and ſaid in the Lycaonian Language, Gods who are like Men are come down to us.

12. So indeed they called Barnabas Jupiter; and Paul Mercury, ſince he was the chief in Speech.

13. Beſides the Prieſt of Jupiter who was before their City, brought Oxen and Garlands to the Gate, and would have ſacrificed with the Multitude.

14. Which when the Apoſtles, Barnabas and Paul heard, they tore their Cloaths aſunder, and ruſhed into the Company, crying out,

15. And ſaying; Men, why do ye theſe Things? When we are Perſons affected like you, and preach that ye may be turned from theſe Vanities to the Living God, who made Heaven, Earth, the Sea, and all Things that are in them.

16. Who in Ages paſt let all the Gentiles go in their own Ways.

17. Although he did not leave himſelf without Witneſs, as he did good, giving us Rain from Heaven, and fruitful Seaſons, ſo filled our Hearts both with Food and Joy.

18. And on ſaying theſe Things, they ſcarce made the Multitude reſt, not to ſacrifice to them.

19. But there came Jews from Antioch and Iconium, who when they had perſuaded the Multitude, ſtoned Paul, and haled *him* without the City, ſuppoſing he was dead.

20. Nevertheleſs while the Diſciples compaſſed him about, he roſe up, and went into the City; the next Day alſo he went away with Barnabas to Derbe.

21. To which City they preached, and having taught many, returned to Lyſtra, Iconium and Antioch;

22. Confirming the Souls of the Diſciples, exhorting to continue in the Faith, and that through many Afflictions we muſt enter into the Kingdom of God.

23. Having choſen them Elders alſo throughout the Church, and prayed with Faſting, they committed them to the Lord, on whom they believed.

24. Next they went through Piſidia, and came to Pamphylia;

25. Moreover declaring the Word at Perga, they went down to Attalia.

26. And from thence they ſailed away to Antioch, whence they had been delivered to the Grace of God, for the Work which they fulfilled.

27. When they were thus come, and had gathered together the Church, they rehearſed whatever God had done with them, and that he had opened a Door of Faith to the Gentiles.

28. And they abode there not a little while with the Diſciples.

Ver. 1. *in like Manner*] *Gr. according to that*, viz. in Ch. xiii. 14. and *together*, as *Beza* ſays, is wrong, as *both* is added in tranſlating: accordingly he has rendered it *itidem*.

Ver. 7. This Ver. as I underſtand, is ſo ſhort, becauſe when *Rob. Stephens* the famous Printer firſt made the *Gr.* into Verſes, printed 1551, there was added to ours in a former *Edition*, *and the whole Multitude were moved at the Doctrine; ſo Paul and Barnabas abode at Lyſtra*; but only a *Gr. MS.* or two are found to have it.

Ver. 10. *ſtand*] Several *Copies* prefix, *I ſay to thee in the Name of the Lord Jeſus Chriſt*, a few varying a little.

Ver. 14. *Which*] for this the *Gr.* has οἵτινες, as alſo at Ch. xv. 31.

Ver. 15. *Men*] as the Word ſignifies, and is rendered often beſides in this *Book*; not ſignifying *Sirs*.

Ib. *that ye*] The Pronoun by the Caſe, belonging to the following, and not the preceding Verb; ſee *Beza's Annot.*

Ver. 19. *came Jews*] *thither* is added by the *Tranſlators*, and *certain* is but in ſome *Copies* not reckoned the moſt authentick.

Ver. 23. *choſen*] thus rendered 2 *Cor.* viii. 19. where this Word is only beſides.

Ib. *Elders*] *Weſt. preſbyters.*

CHAP. XV.

IN the mean time ſome came down from Judea, and taught the Brethren, If you are not circumciſed according to the Ceremony of Moſes, you cannot be ſaved.

2. Not a little Diſſenſion and Diſputing being therefore made, by Paul and Barnabas, againſt theſe; *the Brethren* appointed Paul and Barnabas, with ſome others of them, to go up to the Apoſtles and Elders at Jeruſalem, about this Queſtion.

3. Therefore they indeed being conducted by the Church, went through Phenice and Samaria, telling the Converſion of the Gentiles; and cauſed great Joy to all the Brethren.

4. Coming then to Jeruſalem, they were received by the Church, including the Apoſtles, and Elders; when they rehearſed whatever God had done with them.

5. But there roſe up ſome of the Sect of the Phariſees who believed, ſaying that it was needful to circumciſe them, and to order they ſhould keep the Law of Moſes.

6. So the Apoſtles and Elders gathered together, to ſee about this Matter.

7. At length when there had been much Diſputing, Peter roſe up, and ſaid to them: Men, Brethren, you know that a long while ago God choſe, that among us the Gentiles ſhould hear the Word of the Goſpel by my Mouth, and believe.

8. And God who knows the Hearts teſtified for them, by giving them the Holy Spirit, according as alſo to us.

9. Nay he made no Difference between us and them, as he cleanſed their Hearts by Faith.

10. Now therefore why do ye tempt God, by putting a Yoke upon the Neck of the Diſciples, which neither our Fathers nor we were able to bear.

11. But we believe we ſhall be ſaved by the Grace of the Lord Jeſus Chriſt, in the ſame Manner as alſo they *will*.

12. Next all the Multitude held their peace, and heard Barnabas and Paul declare, whatever Miracles and Wonders, God had done among the Gentiles by them.

13. And after they had held their peace, James made anſwer: Men, Brethren, hear me.

14. Simeon has declared how God firſt viſited, to take from the Gentiles a People for his Name.

15. And to this agree the Words of the Prophets, as it is written;

16. After theſe Things I will return, and build again the Tabernacle of David which is fallen down; will build again its Breaches, and raiſe it up:

17. That the Remainder of Men may ſeek after the Lord, and all the Gentiles who are called by my Name, ſays the Lord, the Doer of all theſe Things.

18. Known by God are all his Works ſince the World has been.

19. Therefore I judge they ſhould not be diſturbed, who from the Gentiles are turned to God;

20. But that they ſhould be written to, for them to refrain from the Pollutions of Idols, Whoredom, Things ſtrangled and Blood.

21. For Moſes from ancient Ages has had ſuch as preach him throughout the City, being read in the Synagogues on every Sabbath.

22. Then it ſeemed well to the Apoſtles and Elders, with the whole Church, to ſend choſen Men of themſelves, Judas ſurnamed Barſabas and Silas, chief Men among the Brethren, to Antioch, with Paul and Barnabas;

Ver. 1. *taught*] *Ignatius* writing to the Church of *Philadelphia* has, *If any one ſhall expound Judaiſm to you, do not hearken to him.*

Ver. 2. *and Diſputing*] a *Verſ.* and a *Copy* miſs, divers leſſen the Noun in the *Original*, as it were to *Queſtioning*; *Mills* gets rid of it by means of the former, as if drawn from Ver. 7. *Prol.* 441. one of his Particularities, thrown out for the Credulous to ſtumble at.

Ver. 8. *for them*] How proper and neceſſary ſoever, a ſingle *Copy* being without it, *Mills* cenſures it away from *Luke* to a Scribe, *Pro.* 441.

Ver. 10. *bear*] This Word here *Cruden*, in his *Concordance*, ſays ſignifies *To perform or fully obſerve*; which is not applicable to *Yoke*.

Ver. 11. *they* will] that it may not be miſtaken for *they believe*, the Danger being leſs of referring *they* to *Fathers*, which *Whitby* ſo guards againſt.

Ver. 16. *After &c.*] *Doddr.* ſays, 'Theſe Words are 'quoted from *Amos* ix. 11. 12. according to the Reading 'of the *Seventy* (but very wrong as to this Verſe) who 'might probably follow a correcter Copy of the *Hebrew* 'than the preſent.' O fy upon it!

Ver. 17. *may*] for *might* is inconſiſtent with the Senſe; ſee *Am.* ix. 12.

Ver. 20. A few add at End, *and whatſoever they would not have be to themſelves, not to do to others*; ſee the *Geneva Marg.* ſo Ver. 29.

Ib. *Things ſtrangled*] This ſome of the ancient Writers, only one *Copy*, and no *Tranſ.* omit, however *Mills* ſtrives hard to exclude it. I ſuppoſe it to be the Apoſtle's and Council's own: but *Blood* ſignified the eating it in Animals ſtrangled, &c. not bled to death; and leſt *Blood* ſhould be miſtaken for *Murder*, as it was, becauſe it was otherwiſe a Sort of Repetition (but indeed a fuller Prohibition) to *Things ſtrangled*, *Whit. Exam.* too may be ſeen.

Ver. 21. *from*] not *of*, as if it was only then, and inconſiſtent with *hath*.

Ib. *throughout the City*] Here is not *every* as in Ver. 36.

Ver. 22. *it ſeemed well*] the ſame Verb as in Ver. 25, 28.

23. Writing

23. Writing by their Hands theſe Things: The Apoſtles, Elders and Brethren, ſalute the Brethren who are of the Gentiles at Antioch, Syria and Cilicia.

24. Whereas we have heard, that ſome who went out from us have troubled you with Words, and ſubverted your Souls, ſaying you ſhould be circumciſed, and keep the Law; whom we did not command:

25. It ſeemed well to us, being together unanimouſly, to ſend choſen Men to you, with our beloved Barnabas and Paul;

26. Perſons who have delivered up their Lives, for the Name of our Lord Jeſus Chriſt.

27. We have therefore ſent Judas and Silas, who will tell theſe Things by Word.

28. For it ſeemed well to the Holy Spirit and us, to put on you no more Burden than theſe neceſſary Things;

29. To refrain *from* Things offered to Idols, Blood, Things ſtrangled and Whoredom: from which preſerving your ſelves, you will do well. Farewel.

30. They therefore indeed being ſent away, came to Antioch; and when they had gathered together the Multitude, gave the Epiſtle.

31. Which theſe read, and rejoiced for the Comfort.

32. Moreover Judas and Silas, as they were alſo Prophets themſelves, exhorted the Brethren by many Words, and confirmed.

53. After they had done thus a while, they were ſent away with Peace, from the Brethren to the Apoſtles.

34. Nevertheleſs it ſeemed well to Silas to ſtay there.

35. Paul likewiſe and Barnabas abode at Antioch, teaching and preaching, with many others beſides, the Word of the Lord.

36. However ſome Days after Paul ſaid to Barnabas, Let us return now to look how our Brethren do, throughout every City in which we have declared the Word of the Lord.

37. Whereupon Barnabas conſulted to take with *them* John called Mark.

38. But Paul did not count him worthy to be taken with *them*, who went away from them at Pamphylia, and did not go with them to the Work.

39. There was therefore ſuch Provocation made, that they departed aſunder one from another; and Barnabas taking Mark, ſailed away to Cyprus.

40. Paul alſo choſe Silas, and went away, being delivered to the Grace of God by the Brethren.

41. Afterwards he went through Syria and Cilicia, confirming the Churches.

CHAP. XVI.

THEN he came to Derbe and Lyſtra, where behold was a certain Diſciple named Timothy, the Son of ſome Jewiſh Woman *that* was a Believer, but the Father a Grecian.

2. Who was well teſtified of by the Brethren, at Lyſtra and Iconium.

3. Him Paul would have go out with himſelf, ſo took, and circumciſed him, by reaſon of the Jews who were in thoſe Places: for they all knew that his Father was a Grecian.

4. And as they paſſed through the Cities, they delivered to them the Orders, decreed by the Apoſtles and Elders at Jeruſalem, to keep.

5. The Churches were therefore indeed confirmed in the Faith, and were more in Number daily.

6. Now going through Phrygia, and the Country of Galatia, they were forbid by the Holy Spirit to ſpeak the Word in Aſia.

7. When they came againſt Myſia, they tried to go to Bithynia; but the Spirit would not let them.

Ver. 23. *and Brethren*] *Mills* with a ſeeming Concern, leſt theſe *Brethren* ſhould be other beſides the Apoſtles and Elders (as they apparently were, unleſs *the whole Church* was Apoſtles and Elders, Ver. 22.) would expunge the [and,] as being not with the *Vulg.* and a few, probably for the ſame Reaſon. Our great Man in his Wiſdom pleads (which I muſt allow him a larger Share of than many Authors) that only the Apoſtles and Elders came together, Ver. 6. but I don't find the [ſoli, only] there, nor can I eaſily think they were *all the Multitude*, Ver. 12. or thoſe alone who made the *much Diſputing*, Ver. 7. which ſeems raiſed by them of the *Phariſees*, Ver. 5.

Ver. 29. *Whoredom*] Seven *Copies* and the *Eth. Verſ.* add, *and whatever you would not have done to your ſelves, not to do to others* (in one of the *Copies to another*) which *Hammond* animadverts on as if it might be genuine, but *Mills* ſays *miſerably break off the Series of the Oration, and were drawn from Ver.* 20. where 5 *Copies* have the like, and *Mills* ſhews were foiſted in to join together the *Gentile* and *Jewiſh Chriſtians*.

Ver. 33. *done*] as the *Greek* is.

Ib. *the Apoſtles*] Some have *thoſe that ſent them*, which *Wall*, though not *Mills*, inſinuates to be right; which need not much concern us, ſince he is extravagant in that Affair.

Ver. 34. This Verſe ſome *Copies* omit; I ſuppoſe it being juſt a Line, that was miſſed by Somebody, then for others to follow in an Error is not unuſual.

Ver. 37. *to take*] *Mark* being his Nephew, *Col.* iv. 10.

Ver. 3. *have go*] For the *Gr.* Verb does not ſignify *to have*, but *to be willing*, or *would have*.

Ver. 7. *againſt*] So the *Gr.* Prep. properly ſignifies, and is concurrent with *by*, Ver. 8. which *to* is not.

Ib. *the Spirit*] Some add *of Jeſus*, Part with the Article, Part without, which *Mills* counts genuine, but gives a ſtrange Reaſon for leaving it out as ſuch, viz. becauſe it ſounded too hard. *Whitby* indeed remarks that *the Spirit of Jeſus* never goes by it ſelf, but concludes thence that *Jeſus* here may be diſcerned at firſt Sight to be an Addition, and ſuſpects that it came from the Controverſy that aroſe about the Holy Ghoſt proceeding from the Son.

8. So

8. So they paſſed by Myſia, and went down to Troas.

9. And a Viſion appeared to Paul by Night: there was a certain Man of Macedonia ſtood beſeeching him in this manner, Come over to Macedonia, and help us.

10. And when he had ſeen the Viſion, we preſently ſought to go to Macedonia, having proof that the Lord called us thither to preach to them.

11. Therefore going off from Troas, we ſailed directly to Samothrace, and the next *Day* to Neapolis;

12. As alſo from thence to Philippi, which is the principal City of Part of Macedonia, a Colony; and we were in that City abiding ſome Days.

13. And on the Sabbath-day we went out of the City by the River, where Prayer uſed to be; and when we had ſate down, we ſpoke to the Women who were come together.

14. Which a certain Woman heard, named Lydia, a Seller of Purple of the City of Thyatira, that worſhipped God; whoſe Heart the Lord opened, to give heed to the Things ſpoken by Paul.

15. And when ſhe was baptized, with her Houſhold, ſhe beſought as follows, If you have judged me to be faithful to the Lord, come into my Houſe, and remain; thus ſhe conſtrained us.

16. As we were going to Prayer, a certain young Woman that had a Spirit of Divination met us; who by foretelling *Things*, yielded much Gain to her Maſters.

17. She followed after Paul and us, and thus cried out, Theſe Men are Servants of the Higheſt God, who declare to us the Way of Salvation.

18. And this ſhe did for many Days; ſo that Paul being concerned, turned about, and ſaid to the Spirit, I order thee in the Name of Jeſus Chriſt, to come out of her; which he did the ſame Hour.

19. Thus her Maſters ſeeing that the Hope of their Gain was gone, they took hold of Paul and Silas, and dragged *them* into the Market-place to the Rulers.

20. Next they brought them to the Magiſtrates, and ſaid; Theſe Men, who are Jews, exceedingly trouble our City;

21. And declare Ceremonies, which it is not lawful for us to receive, nor to do, being Romans.

22. Whereupon the Company roſe up together againſt them, and the Magiſtrates tearing off their Cloaths, commanded they ſhould be whipt.

23. So they laid many Stripes on them, and caſt *them* into Priſon, ordering the Jailor to keep them ſafely.

24. Who as he received ſuch an Ordre caſt them into the inner Priſon, and made their Feet faſt in the Stocks.

25. But about Midnight Paul and Silas prayed, and ſung praiſe to God; ſo that the Priſoners heard them.

26. When ſuddenly there was a great Earthquake, inſomuch that the Foundations of the Jail were ſhaken; nay all the Doors were immediately opened, and the Bonds of all let looſe.

27. Upon this the Jailor being awakened, and ſeeing the Doors of the Priſon open, drew the Sword, and was about to kill himſelf, as he ſuppoſed that the Priſoners were fled out.

28. But Paul called aloud, ſaying, Do no Harm to thy ſelf; for we are all here.

29. He then aſking for a Light, ruſhed in, and trembling as he was, fell down to Paul and Silas;

30. And when he had brought them out, he ſaid, Sirs, what muſt I do that I may be ſaved?

31. To which they anſwered, Believe on the Lord Jeſus Chriſt; ſo thou ſhalt be ſaved, and thy Houſhold.

32. Moreover they ſpoke to him the Word of the Lord, and to all in his Houſe.

33. And he took them the ſame Hour of the Night, and waſhed over the Stripes; then was he baptized, and all his immediately.

Ver. 10. *we*] Here *Luke* begins to bring in himſelf, which ceaſes at Ch. xvii. 1.

Ver. 13. *day*] left out of our uſual *Tranſ.*

Ib. *City*] A few for πόλεως have πύλης, *Gate.*

Ib. *when*] So *Beza* and *Trem.* tranſlate by *quum.*

Ver. 14. *to give heed to the Things ſpoken by Paul*] Notwithſtanding *Mills* found theſe Words only left out of the *Ethiop. Verſ.* he condemns them in his Manner, firſt for a *marginal Gloſs*, and then to be taken into the Text. Thoſe who can credit that, an Anſwer might be loſt on, as it might alſo ſhew too much Regard to the ſame.

Ib. *give heed*] *Weſt. aſſent.*

Ver. 15. *thus*] viz. with Words, as this Verb appears likewiſe to denote in its other Place, *Luke* xxiv. 29.

Ver. 16. *of Divination*] A few having the *Gr.* Word otherwiſe, *Mills* takes occaſion to find fault with the common, as if it was an Alteration for the ſake of being grammatical; and yet is not ſo, *Pr.* 678. but if not ſo, this deſtroys the Suppoſition of the former, and alſo implies that the other *Reading* is not grammatical; and as to the common itſelf, if *Divination* is not liked for it, it may however ſignify *of a Diviner*, and ſo be proper.

Ib. *by foretelling Things*] *Weſt. by propheſying.*

Ver. 17. *Theſe &c.*] *This Wall* ſuppoſes *ſhe ſpake with a mocking Voice*; but let us attend the Conſequence, and trace the Affair a poſteriori; the evil Spirit being caſt out, Faith was requiſite for it, as may be found by other Inſtances, and this Confeſſion made ſincerely ſhews her Faith; ſee on *Gal.* iii. 5.

Ib. *Men*] not with two, and *Mills* like a Knight-errant is for helping the weakeſt, *Pr.* 442.

Ver. 20. *Magiſtrates*] By *Weſt. pretors.*

Ver. 24. *caſt*] as in the foregoing Verſe.

Ver. 29. *as he was*] *Gr. being*, not *came.*

34. Bringing them alſo into his Houſe, he laid on the Table for *them*; and was joyful with all the Houſhold, believing in God.

35. Beſides when it was Day the Magiſtrates ſent the Serjeants to ſay, Let thoſe Men go.

36. And the Jailor told theſe Words to Paul, The Magiſtrates have ſent that you ſhould be let go; now therefore depart, and go in Peace.

37. But Paul ſaid to them, They beat us publickly uncondemned, though we were Roman Men, and caſt *us* into Priſon; and now would they privately put us forth? No indeed; but let them come themſelves, and fetch us out.

38. And the Serjeants rehearſed theſe Words to the Magiſtrates, who hearing that they were Romans, were afraid.

39. So they came, and beſought them; and bringing *them* out, intreated they would go out of the City.

40. Thus they came out of the Priſon, and went into Lydia's; and ſeeing the Brethren, they comforted them, and went away.

CHAP. XVII.

AFTERWARDS travelling through Amphipolis and Apollonia, they came to Theſſalonica, where there was a Synagogue of the Jews.

2. And Paul according to the Cuſtom went in to them, and on three Sabbaths diſcourſed with them from the Scriptures;

3. Opening and alleging, that it was needful for Chriſt to ſuffer, and riſe up from the Dead, ſo that this, whom I declare to you, is Chriſt Jeſus.

4. Upon which ſome of them were perſuaded, and aſſociated with Paul and Silas, as likewiſe of the religious Grecians a great Multitude, nay of the principal Women not a few.

5. Yet the unbelieving Jews being envious, took ſome wicked Men of the baſe ones, and when they had got a Company, made a tumult in the City; and coming to Jaſon's Houſe, ſought to bring them to the People.

6. But as they did not find them, they haled Jaſon, and ſome Brethren to the Governors of the City, crying out; Theſe that make diſturbance in the World, are alſo come hither:

7. Whom Jaſon has received in; and theſe all do contrary to the Orders of Ceſar, ſaying that there is another King, *who* is Jeſus.

8. Thus they troubled the Company, and the Governors of the City who heard theſe Things.

9. However taking what was ſufficient from Jaſon and the reſt, they let them go.

10. Whereupon the Brethren preſently ſent forth Paul, and Silas, by Night to Berea; who when they came, went into the Synagogue of the Jews.

11. And theſe were more noble than they at Theſſalonica, being ſuch as received the Word with all Readineſs of Mind, and examined the Scriptures daily, whether theſe Things were ſo.

12. Many of them therefore indeed believed, as alſo of honourable Grecian Women, and Men not a few.

13. But when the Jews from Theſſalonica knew that the Word of God was likewiſe declared by Paul at Berea, they came thither too, ſtirring up the Multitude.

14. And then the Brethren preſently ſent forth Paul, to go as it were to the Sea; but both Silas and Timothy abode there.

15. Now thoſe who conducted Paul, brought him to Athens; and having received a Command for Silas and Timothy, that theſe ſhould come to him as ſoon as poſſible, they departed.

16. And while Paul was waiting for them at Athens, his Spirit was provoked in him, upon ſeeing the City was addicted to Idols.

17. Therefore indeed he diſcourſed in the Synagogue, with the Jews and thoſe that were religious, as likewiſe in the Market-place on every Day to ſuch as met *him*.

18. Upon which ſome of the Epicurean and Stoick Philoſophers talked to him, and ſome ſaid, What will this Babbler prate? And certain, He ſeems to be a Declarer of ſtrange Demons; becauſe he preached to them Jeſus and the Reſurrection.

19. So they took hold of him, and brought *him* to the Areopagus, ſaying; May we know what is this new Doctrine ſpoken by thee?

20. For thou bringeſt ſome ſtrange Things to our Hearing: we would therefore know what theſe may be.

21. Since all the Athenians, and Strangers

Ver 35. *the Magiſtrates ſent*] *Stephens*'s 2d *Manuſcript* had, *the Magiſtrates came together at the ſame Place into the Market, and remembring the Earthquake that was, they were afraid, and ſent*; as likewiſe another moſtly: whence that Additament in the *Gen. Margin*.

Ver. 3. *alleging*] *Weſt. evincing*.

Ib. *Chriſt Jeſus*] being ſo together in the *Original*.

Ver. 9. *ſufficient*] as the *Gr.* is, and might be the Expences incurred; not Security, either for a Trial, or not returning thither.

Ver. 11. *noble*] *Weſt. ingenuous*, for his *unlettered Men*.

Ver. 13. *ſtirring up*] Some add *and troubling*.

Ver. 18. *talked*] the Word uſed Ch. iv. 15. rendered in four *Eng. Tranſlations diſputed*.

Ib. *Demons*] as the *Gr.* is, and rendered *Devil* often.

Ver. 19. *the Areopagus*] the Place of Judgment; for which *the* is neceſſary, to diſtinguiſh it from a Perſonal Name.

who

who were Lodgers, ſpent the Time in Nothing elſe, but to tell and hear ſome new Thing.

22. Then Paul ſtanding in the middle of the Areopagus, ſaid: Men of Athens, I ſee you are too ſuperſtitious in all Things.

23. For as I went along, and conſidered your Things that are worſhipped, I found an Altar upon which there was written, To the unknown God. Him therefore whom you unknowingly worſhip, I declare to you.

24. God who made the World, and all Things in it, he being Lord of Heaven and Earth, does not dwell in Temples *made with* Hands.

25. Nor is he ſerved by the Hands of Men, as being in want of any Thing; ſince he gives to all Life, Breath, and all Things.

26. And has made every Nation of Men of the ſame Blood, to dwell on all the Surface of the Earth, determining the Times appointed before, and the Bounds of their Dwelling.

27. For them to ſeek the Lord, if indeed they may feel him, and find; although he is not far from each one of us.

28. For in him we live, move and are; as ſome of the Poets alſo with you have ſaid, For we are alſo his Offſpring.

29. Being therefore the Offſpring of God, we ought not to ſuppoſe that the Deity is like Gold, Silver or Stone, carved by the Art and Thought of Man.

30. The Times indeed therefore of Ignorance God having looked over, now orders all Men every where to repent.

31. Becauſe he has appointed a Day on which he will hereafter judge the World in Righteouſneſs, by the Man whom he has determined; having yielded Belief to all, in raiſing him up from the Dead.

32. But when they heard of the Reſurrection of the Dead, ſome indeed ſcoffed, and ſome ſaid, We will hear thee again concerning this.

33. And ſo Paul went away from amongſt them.

34. Notwithſtanding certain Men joined with him, and believed; among whom alſo was Dionyſius the Areopagite, as likewiſe a Woman named Damaris, and others with them.

CHAP. XVIII.

NOW after theſe Things Paul departed from Athens, and came to Corinth.

2. Where he found a certain Jew named Aquila, by Race from Pontus, who came lately from Italy, with Priſcilla his Wife (becauſe Claudius had ordered all Jews to depart from Rome) and he went to them.

3. And becauſe he was of the like Trade, he remained with them, and worked: for they were Tent-makers *by* Trade.

Ver. 22. *the Areopagus*] as Ver. 19.

Ib. *as too ſuperſtitious in all Things*] Cloſely to the *Gr.* but by *Weſt. that ye are greatly addicted to the worſhip of inviſible powers*, without Explanation.

Ver. 23. *Things that are worſhipped*] according as this Word is tranſlated in its other Place, 2 *Theſ.* ii. 4.

Ib. *upon*] *Mills* without any *Copy* or *Tranſ.* merely from *Origen*, counts a Word in the Text to be but Somebody's Expoſition of *Luke*'s right one; which though of little Account, as it were reducing this to *on*, yet if allowed might as well be done in greater.

Ib. *To the unknown God*] For the Heathen Teſtimonies of which read *Hammond.*

Ver. 26. *appointed before*] with divers *thereto appointed*, which *Mills* calls the genuine Reading, and again declares to be entirely right; that only having a Letter more, or the double ς for τ: but ours is to me more ſuitable, beſides having more Votes.

Ver. 27. Here the *Gen. Tranſlators*, as *primitive Proteſtants*, adnote, *Men grope in darkneſſe, till Chriſt the true light ſhine in their hearts.*

Ib. *the Lord*] According to *Mills* it ſhould be *the Deity*, or *God*, from various *Writers* and *Books*; but as he could not tell which, let us keep what we have, being much more confirmed. He brings for Proof *Luke*'s having it ſo Ver. 29. by which one might think he was for the former, but the latter is far better ſupported, which ſuſpended his Choice. While I do not much doubt but θεῖον, *the Deity* or *Godhead* was fetched from thence, and then altered into θεὸν, *God.*

Ib. *indeed*] See Chap. viii. 22.

Ver. 28. *and are*] the Verb being here juſt the ſame as after in this Verſe.

Ib. *ſome*] *Aratus* and another, as with *Ham.*

Ib. *of the Poets*] So likewiſe *Lucan* reports of *Cato*, Lib. 9.

Ille Deo plenus, tacita quem mente gerebat,
Effudit dignas adytis e pectore voces;

tranſ. by *Nich. Rowe*,

Full of the God that dwelt within his Breaſt,
The Hero thus his ſacred Mind expreſs'd,
And In-born Truths reveal'd, Truths which might well
Become ev'n Oracles themſelves to tell:
Hæremus cuncti Superis, temploque tacente,
Nil facimus non ſponte Dei: nec vocibus ullis
Numen eget;
From God deriv'd, to God by Nature join'd,
We act the Dictates of his mighty Mind:
And tho' the Prieſts are mute, and Temples ſtill,
God never wants a Voice to ſpeak his Will.

Ver. 29. *Thought*] *Mills* from the *Lat.* only of a *Copy* and a *Writer* imagined the *Gr.* (which would have reſembled this) was *Deſire*, and that he ſuppoſes *Luke* himſelf took from the *Septuag.* in *Dan.* xi. 38. This is gueſſing to ſome Purpoſe, as we ſay.

Ver. 30. *looked over*] a Compound Verb from the *Gr.* Words ſignifying *over* and *look.*

Ib. *all—to repent*] This has drawn from the judicious *Doddridge* the following ſuitable and remarkable Comment, 'This bore down all the *idle Plea of Fatality*; for 'who could *repent* of doing, what he apprehended *he* 'could not but have done?' *Fam. Expoſit.*

Ver. 1. *Paul*] inſerted, *Mills* thought, to make it clear, *Pro.* 445. could any one have miſtaken it then for another Perſon?

Ver. 2. *by Race*] the ſame that is rendered *of the country*, Ch. iv. 36. in the *com. Tranſ.* and here *born*, ſtrictly ſignifying neither.

4. Then

4. Then he diſcourſed in the Synagogue on every Sabbath, and perſuaded the Jews and Grecians.

5. And when both Silas and Timothy came down from Macedonia, Paul was preſſed in Spirit, and teſtified to the Jews that Jeſus was the Chriſt.

6. But as they oppoſed and blaſphemed, he ſhook *his* Cloaths, and ſaid to them, Your Blood will be upon your own Head; I am clean: henceforth I will go to the Gentiles.

7. So he departed thence, and went into the Houſe of one named Juſtus, that worſhipped God, whoſe Houſe was bordering on the Synagogue.

8. And Criſpus a Ruler of the Synagogue believed on the Lord, with his whole Houſhold; nay many of the Corinthians when they heard, believed, and were baptized.

9. Moreover the Lord ſaid by a Viſion in the Night to Paul; Do not fear, but ſpeak, and be not ſilent.

10. Becauſe I am with thee, and none ſhall put upon thee to hurt thee; becauſe I have many People in the City.

11. Whereupon he ſtaid a Year and ſix Months, teaching the Word of God among them.

12. However when Gallio was Proconſul of Achaia, the Jews ſtood up unanimouſly againſt Paul, and brought him to the Judgment-ſeat,

13, Saying, He perſuades Men to worſhip God contrary to the Law.

14. And as Paul was about to open the Mouth, Gallio ſaid to the Jews; If it were then indeed any Injury, or wicked Miſchief, O Jews, I ſhould according to Reaſon bear with you.

15. But if it be a Queſtion about a Word, and Names, and the Law according to you; ſee your ſelves: for I will be no Judge of theſe Things.

16. Then he drove them away from the Judgment-ſeat.

17. Beſides all the Grecians took hold of Soſthenes a Ruler of the Synagogue, and beat *him* before the Judgment-ſeat: and Gallio cared for none of theſe Things.

18. Afterwards Paul abode yet many Days, and when he had taken leave of the Brethren, ſailed away to Syria, and with him Priſcilla and Aquila; he having clipt *his* Head at Cenchrea: for he had a Vow.

19. And he came to Epheſus, but left them there; and going himſelf into the Synagogue, diſcourſed with the Jews.

20. Who intreated that he would remain with them for a longer Time, yet he did not give conſent;

21. But took leave of them, ſaying, I muſt by all means keep the Feaſt that is coming at Jeruſalem, however I will turn back again to you, if God be willing: ſo he went away from Epheſus.

22. And going down to Ceſarea, when he had gone up, and ſaluted the Church, he went down to Antioch.

23. Where he employed ſome Time, then went away, going forward through the Coun-

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Ver. 5. *Spirit*] 6 or 7 *Copies*, with ſome *Verſions* and *Authors*, have *Word* or *Speech*; which *Mills* however declares to be an *Expoſition*, and ſhews that ours is better, as well as genuine. *Whitby* alſo confutes the *was earneſt in Speech* or *Preaching* of the *Vulg.* &c.

Ver. 7. *Juſtus*] This being counted the Surname, the *Syriack* calls him *Titus*.

Ver. 8. *a Ruler of the Synagogue*] there being more than one, Ver. 17. Ch. xiii. 15. *Mark* v. 22. and there is no more *chief* here and in Ver. 17. than in other Places, nor could *Criſpus* and *Soſthenes* be both *the chief*.

Ver. 9. *in the Night*] A *Verſ.* and a *Copy* only being without this, *Mills* ſays it ſeems added by ſome Librarian from the *Margin*, *Prol.* 1253. But why ſhould this ſeem to be, rather than all others having it rightly?

Ver. 10. *I am with thee, and*] Though none is without this but the *Eth. Tranſ. Mills* ſays he ſuſpects it, for, *Who*, adds he, *would blot out ſuch?* But I ſay, *Who might not miſs it?*

Ib. *put upon thee*] as commonly ſaid in *Eng.* and exactly the Meaning of the *Gr.*

Ver. 17. *the Grecians*] both *Grotius* and *Mills* reckon for an Addition, being not in 2 or 3 *Copies*. and 2 *Verſions*; the latter alſo argues that they were *Jews* who beat *Soſthenes*, as 1 *Copy* has it, yet rejects each as a *marginal Gloſs*. Notwithſtanding all this, ours may ſtand in its own ſufficient Strength; nay *Soſthenes* being a chief Man of the *Jews*, the *Grecians* were manifeſtly they who beat him, as likewiſe *Ham.* and *Whit.* ſhew.

Ib. *cared for none of theſe Things*] did not concern himſelf to hinder them, or puniſh them for ſeizing, beating him, &c.

Ver. 18. *he having*] namely *Paul*, though *Hammond* took it to be *Aquila*; but then it would have been properly *who had*. Moreover *Paul* is thought to be going to *Jeruſalem* on that Account, Ver. 21. according to Chap. xxi. 26. *Num.* vi. 2, 10.

Ver. 21. *took leave*] as Ver. 18. and *farewel* is *go well Sax.* or *old Eng.* and ſo not proper to thoſe that ſtay. And *bade* being here for *pray*, according to *Johnſ.* in *Dict.* and 2 *John* x. 11. *bade them farewel* is an odd Sort of Expreſſion, though uſed now from the *Scripture*.

Ib. *I muſt by all means keep the Feaſt that is coming at Jeruſalem*] As 5 or 6 *Exemplars* and 3 *Verſions* are deſtitute of all this, our *Mills* does not ſtick to affirm it is from elſewhere; but from whence he is at a Loſs, nay for even ſo much as the Occaſion given to add it, which latter only he ſuppoſes was by either Ch. xx. 16. or xix. 21. and juſt after by 1 *Cor.* xvi. 8. How incredible! Beſides if the following δὲ *but* is in thoſe *Books*, which *Mills* does not mention to be out, by his *Note* or *Prol.* 1202. that will quite defeat his Attempt againſt the foregoing.

Ver. 22. *going down*] which the *Gr.* Word ſignifies, not *landed*.

Ib. *gone up*] to *Jeruſalem*, according to the Ver. before, and as our *Expoſitors* underſtand it, it being alſo *up* thither from thence, Ch. xxv. 1, 6, 7, 9. & xxi. 8, 12. and as *Whitby* ſays he otherwiſe went not now thither at all.

Ver. 23. *employed*] *Gr. doing*.

try

try of Galatia and Phrygia, confirming all the Diſciples.

24. And a certain Man named Apollos, by Race from Alexandria, an eloquent Man, came to Epheſus, who was powerful in the Scriptures.

25. He was inſtructed in the Way of the Lord, and being fervent in the Spirit, ſpoke and taught diligently the Things of the Lord, though he knew only the Baptiſm of John.

26. Nay he began to ſpeak boldly in the Synagogue; whom Aquila and Priſcilla hearing, took him, and expounded to him the Way of God more thoroughly.

27. And when he would go to Achaia, the Brethren wrote, exhorting the Diſciples to receive him; who came, and did much aſſiſt thoſe that believed through Grace.

28. For he carneſtly confuted the Jews in Publick, ſhewing by the Scriptures that Jeſus was the Chriſt.

CHAP XIX.

AND while Apollos was at Corinth, Paul going through the upper Parts, came to Epheſus; and as he found ſome Diſciples,

2. He enquired of them, Have you received the Holy Spirit ſince you believed? To whom they ſaid, No, nor have we heard whether there is a Holy Spirit.

3. Upon this he aſked them, In what then were you baptized? And they anſwered, In John's Baptiſm.

4. To which Paul replied; John indeed baptized with the Baptiſm of Repentance, ſaying to the People, that they ſhould believe on him who was coming after him, that is on Chriſt Jeſus.

5. Which when theſe heard, they were baptized in the Name of the Lord Jeſus.

6. And Paul putting Hands on them, the Holy Spirit came upon them, ſo that they ſpoke in Languages, and propheſied.

7. And all the Men were about twelve.

8. He further went into the Synagogue, and ſpoke boldly for three Months, diſcourſing and perſuading the Things concerning the Kingdom of God.

9. But when ſome were hardened, and did not believe, ſpeaking ill of the Way before the Multitude; he departed from them, and ſeparated the Diſciples, diſcourſing daily in the School of one Tyrannus.

10. And this was done for two Years, ſo that all who dwelt in Aſia heard the Word of the Lord Jeſus, both Jews and Grecians.

11. Moreover God did extraordinary powerful Things, by the Hands of Paul:

12. Inſomuch that even Handkerchiefs or Aprons, were brought from his Body to thoſe who were ſick; upon which the Diſeaſes were ſent away from them, and the evil Spirits went out of them.

13. Then ſome of the Jews that went about for Conjurers, attempted to name the Name of the Lord Jeſus for them who had evil Spirits, ſaying, We conjure you by Jeſus whom Paul preaches.

14. And there were ſome Sons of Sceva a Jew, that belonged to the high Prieſt, being ſeven, who did this.

15. But the evil Spirit made anſwer, Jeſus I know, and Paul I am acquainted with; but who are you?

16. Beſides the Man in whom the evil Spirit was, leaped on them, and having dominion over them, was ſo ſtrong againſt them, that they fled out of that Houſe, naked and wounded.

17. And this was made known to all, both Jews and Grecians, who dwelt at Epheſus; whereupon Fear fell on them all, and the Name of the Lord Jeſus was magnified.

18. Nay many of them that believed came, and confeſſed, rehearſing their Deeds.

19. Many alſo of thoſe who practiſed Things too curious, brought the Books together, and burnt before them all; and when they computed the Prices of them,

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Ver. 25. *He*] the ſame as at the Beginning of the next Verſe.

Ver. 27. *through Grace*] How weak or wild is the Conjecture of *Mills*, that on the Omiſſion of this in the *vulg. Lat.* it was added from Ch. xv. 11. the Paſſages being ſo unlike! ſee alſo *Whitby*'s Anſw.

Ver. 28. *confuted*] ſo the *Genev. Tranſ.* the *Biſhops Bib.* and *Tyndal* have *overcame*.; whereas *convinced* is uſed to denote a Change of Mind, which it does not appear thoſe *Jews* were brought to, Ch. xix. 17.

Ver. 3. *In*] for *Unto* ſeems improper; and thus others render it, ſome *With*: and it is the ſame as at Ver. 5.

Ver. 9. Two *Copies* ſubjoin to this, *from the fifth Hour to the tenth*; which the *Gen.* Writers took into their *Marg.* as if it had been a far more conſiderable, and doubtful *Reading*, than it is.

Ver. 14. *belonged to the high Prieſt*] or *were of the high prieſt*, as the ſame Word, being in the genit. Caſe ſing. is rendered in the *com. Tranſ. Mat.* xxvi. 3. *Mark* ii. 26. & xiv. 47, 54, 66. *Luke* xxii. 50. *John* xviii. 15, 26. by *Ham. one* (viz. *Sceva*) *of the chief of the families of the Prieſts*. But how unjuſtifiably have our *Tranſlators* rendered it in the Nom. plur. making *chief of the prieſts* ſome of them?

Ver. 15. *am acquainted with*] the *Gr.* Verbs being different, and the Expreſſion thus ſounding beſt.

Ver. 16. *having dominion over them*] For *them* about a dozen have *both* which *Mills* ſays is quite right, and expounds it to be *Sceva* and his Sons; but I find no Intimation that the Father was one, and therefore may well refuſe it, as alſo for its being ſo oddly between two *thems*, being made perhaps to leſſen the three.

Ver. 18. *of them*] being the genitive Caſe plur. as in the next and 22 Verſe.

they found *the ſame* fifty thouſand *Pieces* of Silver.

20. So mightily did the Word of the Lord increaſe, and was ſtrong.

21. As ſoon as theſe Things were compleated, Paul propoſed in the Spirit, when he had gone through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22. And ſending into Macedonia two of them who miniſtred to him, Timothy and Eraſtus, he waited a while in Aſia.

23. At which Time there was made not a little Buſtle concerning *this* Way.

24. For one named Demetrius, a Silverſmith who made ſilver Shrines for Diana, yielded not a little Gain to the Tradeſmen.

25. Whom he got together, with thoſe who were at ſuch Work, and ſaid; Men, you know that from this Workmanſhip we have the Wealth.

26. You ſee too, and hear, that not only at Epheſus, but in almoſt all Aſia, this Paul by perſuading, has turned away a great Company, ſaying that they are not gods which are made by Hands.

27. Thus it is not only dangerous to us, that this Buſineſs will come to Nought; but alſo that the Temple of the great goddeſs Diana will be of no Account, and her Magnificence be hereafter overthrown, whom all Aſia and the World worſhips.

28. Which hearing, they alſo became full of Wrath, and cried out as follows, Great is Diana of the Epheſians.

29. Whereupon the whole City was filled with Confuſion; and unanimouſly ran with violence into the Theatre, catching Gaius and Ariſtarchus, Macedonians, Paul's Fellow-Travellers.

30. And when Paul would have gone in to the People, the Diſciples did not permit him.

31. Nay even ſome of the chief of Aſia, who were his Friends, ſent to him, and beſought that he would not commit himſelf to the Theatre.

32. Divers therefore indeed cried divers Things: for the Aſſembly was in confuſion, and many did not know for what Cauſe they were come together.

33. They then brought Alexander out of the Company, the Jews putting him forward; ſo he beckoned with the Hand, and would have made a defence to the People.

34. But they knowing that he was a Jew, there was the ſame Voice uttered by them all, who cried out for about two Hours, Great is Diana of the Epheſians.

35. At laſt the Recorder reſtrained the Company, and ſaid: Men of Epheſus, what Perſon indeed is there who does not know, the City of the Epheſians to be the Temple-keeper of the great goddeſs Diana, and of what fell from Jupiter?

36. Therefore theſe Things being not to be contradicted, it is needful you ſhould be reſtrained, and do Nothing raſhly.

37. For you have brought theſe Men, who are neither ſacrilegious, nor blaſpheme your goddeſs.

38. If therefore indeed Demetrius, and the Tradeſmen that are with him, have a Matter againſt any one, Court-days are kept, and there are Deputies, let them plead againſt one another.

39. Whereas if you ſeek for any Thing concerning other Matters, it may be explained in a lawful Aſſembly.

40. And indeed we are in danger to be accuſed, for the Mutiny to Day; there being no Cauſe whereby we can render the Reaſon of this Mob.

41. And having ſaid theſe Things, he ſent away the Aſſembly.

CHAP. XX.

AND after the Tumult was ceaſed, Paul called thither the Diſciples, and when he had ſaluted *them*, went away to go into Macedonia.

2. Then going through thoſe Parts, and exhorting them with many Words, he came into Greece.

Ver. 20. *the Lord*] *God* being made from the *vulg. Lat.*

Ver. 21. *As ſoon as*] ſo the *Gr.* properly, and different from the *after* that follows.

Ver. 27. *come*] ſo the *Gr.* Verb properly.

Ib. *goddeſs*] inſerted from below, avers *Mills*; very unlikely, on the frail Support only of two *Verſions*.

Ver. 31. *commit*] *Gr. give.*

Ver. 33. *the Jews putting him forward*] for their own Purpoſe no doubt, and he is thought to be the ſame mentioned 1 *Tim.* i. 20. 2 *Tim.* iv. 14.

Ver. 35. *Recorder*] or *Scribe* as frequently. *Weſt. regiſter.*

Ib. *Temple-keeper*] as the *Gr.* Word ſignifies, and is agreeable both to the Expreſſion and Context.

Ver. 37. *ſacrilegious*] by the *com. Tranſlators, robbers of churches*, to wit the heathen ones; the only Place where Houſes are ſo called by them.

Ver. 38. *Court-days*] *Gr. Feaſt-days.*

Ib. *kept*] *Gr. brought*; and ſee *Whit. Annot.*

Ver. 39. *explained*] as *Mark* iv. 34. not *determined.*

Ver. 1. *to go into Macedonia*] Whither he went by *Troas*, 2 *Cor.* ii. 12, 13. being northward from *Epheſus*, both in *Leſſer Aſia*, at the weſt Side of it, againſt the *Ægean Sea.*

3. Where

3. Where he employed three Months, *and* lying in wait being made for him by the Jews, when he was about to go away into Syria, he was minded to return through Macedonia.

4. And there accompanied him quite to Aſia, Sopater of Berea, as alſo of the Theſſalonians Ariſtarchus and Secundus, with Gaius of Derbe, and Timothy, as likewiſe of Aſia Tychicus and Trophimus.

5. Theſe went before, and remained for us at Troas.

6. And we ſailing away from Philippi after the Days of unleavened Bread, came to them at Troas in five Days, where we abode ſeven Days.

7. When on the firſt after the Sabbath, as the Diſciples were gathered together to break Bread, Paul diſcourſed to them, being about to depart the next Day, and continued the Speech till Midnight.

8. And there were many Lamps in the Chamber, where they were gathered together.

9. Now a certain young Man, named Eutychus, who ſate in a Window, being ſunk into a deep Sleep, while Paul diſcourſed longer, he ſinking with Sleep, fell down from the third Story, and was taken up dead.

10. Upon this Paul went down, and fell on him, then embracing, ſaid, Make no diſturbance; for his Life is in him.

11. Next he went up, and when he had broke Bread, and eat, as alſo talked much till Break of Day, thus he went away.

12. And they brought the Lad alive, ſo that they were moderately comforted.

13. We then going before to the Ship, went away to Aſſos, as we were about to take in Paul from thence: for ſo it was ordered, he being about to go on Foot.

14. Accordingly when he met with us at Aſſos, we took him in, and came to Mitylene.

15. And from thence we ſailed away, and the next *Day* came over againſt Chios, on another we arrived at Samos, and ſtaid in Trogyllium, then on the Morrow came to Miletus.

16. For Paul had determined to ſail by Epheſus, that he might not ſpend Time in Aſia: for he made haſte, to be if he could at Jeruſalem the fiftieth Day.

17. So he ſent from Miletus to Epheſus, and called for the Elders of the Church.

18. And when they were come to him, he ſaid to them: You know from the firſt Day that I entered into Aſia, how I have been with you at all Times;

19. Serving the Lord with all Humility of Mind, and with many Tears and Trials which befel me, by the lying in wait of the Jews:

20. How I keep back Nothing that was profitable, which I did not rehearſe to you, and teach you publickly, even from Houſe to Houſe;

21. Teſtifying both to the Jews and Grecians, Repentance to God, and Faith to our Lord Jeſus Chriſt.

22. And now behold I am going bound by the Spirit to Jeruſalem, not knowing what Things will meet with me in that Place;

23. Beſides that the Holy Spirit teſtifies from City to City, ſaying that Bonds and Afflictions remain for me.

24. But I make Account of Nothing, nor have my Life valuable to my ſelf; as it is to finiſh my Courſe with Joy, and the Miniſtry which I have received from the Lord Jeſus, by teſtifying the Goſpel of God's Grace.

25. And now behold I perceive, that all you among whom I have gone preaching the Kingdom of God, will ſee my Face no more.

Ver. 4. *quite to Aſia*] two *MSS.* and three *Tranſ.* want, ſo one of *Mills*'s *Marginal Scholiums*, for *who would omit ſuch notable Words?* he ſays. Anſw. Some might not think it material how far thoſe Men went; or it might be miſſed by Overſight, and ſo left, not to blemiſh the *Copy*, according to the 4th *Canon* in *Wetſten*'s *Edit.*

Ib. *Sopater*] Some have *Soſipater*, probably from *Rom.* xvi. 21. more *Sopater* the Son of *Pyrrhus*, which ſeems traditionary.

Ver. 15. *ſtaid in Trogyllium then*] ſome leave out, *Mills* ſays he knows not from what Cauſe, *Prol.* 436. I ſuppoſe becauſe *meinantes*, *ſtaid*, ſeemed too much for one Night.

Ver. 23. *remain for*] *Weſt. await.*

Ib. *in Jeruſalem*] the *Gen. Marg.* concludes the Verſe with; but it is too ſurreptitious to gain the Criticks Approbation.

Ver. 24. *Ignatius* remarkably bold to this Effect, in his *Epiſtle to the Romans* writes; when he was in his Journey to their City, to ſuffer Death by wild Beaſts, and his Reſolution about to be put to ſo terrible a Trial before them, *Let Fire, and the Croſs, as alſo Companies of wild Beaſts, Quarterings, Pullings aſunder* (ſo I tranſlate from the *Gr.*) *Scatterings of Bones, Tearing of Limbs, Grindings of the whole Body, bad Torments of the Devil come upon me; only that I may obtain Jeſus Chriſt.*

Ib. *I make Account of Nothing*] cloſely literal.

Ib. *with Joy*] *Mills* firſt believed this was tranſcribed, then affirmed it to be a *Gloſs*, from *Heb.* xiii. 17. there being five or ſix *MSS.* four *Verſions*, and three *Authors* without it; but it might almoſt raiſe Indignation to ſee the *bleſſed Scripture* treated thus, ſince this is with quite another Matter in *Heb.* and ſo altogether unlikely to be taken thence.

Ver. 25. *perceive*] which the *Gr.* Verb ſignifying as well as *know*, muſt I think be more eligible; ſince it appears that *Paul* did return into thoſe Parts afterwards, by 1 *Tim.* i. 3. 2 *Tim.* iv. and as the *Chronologers* ſhew, particularly *Wall* here.

26. Therefore I teſtify to you this Day, that I am clean from the Blood of all.

27. For I have not drawn back, from rehearſing to you all the Counſel of God.

28. Take heed then to your ſelves, and to all the Flock, among whom the Holy Spirit has put you Overſeers, to feed the Church of God, which he has obtained by his own Blood.

29. For I know this, that after my Departure, grievous Wolves will come in to you, and not ſpare the Flock.

30. Nay from your ſelves will Men riſe up, and ſpeak perverſe Things, to get away Diſciples after them.

31. Therefore watch, remembring that three Years, Night and Day, I did not ceaſe admoniſhing each one with Tears.

32. And now I commit you, Brethren, to God, and to the Word of his Grace, that can build up, and give you an Inheritance among all thoſe who are ſanctified.

33. Either Silver, Gold, or Cloaths, have I coveted of none.

34. On the contrary you your ſelves know, that theſe Hands miniſtred to my Wants, and to them who were with me.

35. I ſhewed you all Things, that ſo labouring you ſhould help the Weak, and remember the Words of the Lord Jeſus, ſince he ſaid, It is more bleſſed to give than to receive.

36. And having ſaid theſe Things, he bended down his Knees, and prayed with all of them.

37. There was likewiſe much Weeping of them all; nay they fell upon Paul's Neck, and kiſſed him;

38. Sorrowing moſt for the Words which he had ſaid, that they would ſee his Face no more: ſo they conducted him into the Ship.

CHAP. XXI.

AS ſoon as to go off, we were got away from them, we ſailed directly on, and came to Coos, as alſo the *Day* following to Rhodes, and from thence to Patara.

2. Where we found a Ship paſſing over to Phenice, and going aboard, we went off.

3. At length we perceived Cyprus, which leaving on the left, we ſailed to Syria, and were carried away to Tyre: for there the Ship was to unload the Cargo.

4. And finding Diſciples, we ſtaid there ſeven Days; who ſpoke to Paul by the Spirit, not to go up to Jeruſalem.

5. Now when we had accompliſhed the Days, we departed, and went on, they all conducting us, with the Women and Children, to the Outſide of the City; then we bended down the Knees on the Shoar, and prayed.

6. In the next place ſaluting one another, we went aboard into the Ship; and they returned to their own Places.

7. Afterwards we finiſhed the Voyage from Tyre, and came to Ptolemais; and ſaluting the Brethren, remained with them one Day.

8. And the next Day we who went out belonging to Paul, came to Ceſarea, and going into the Houſe of Philip the Evangeliſt, that was one of the ſeven, we remained with him.

9. And he had four Daughters, *that* were Virgins, who propheſied.

10. We alſo ſtaying many Days, a certain Prophet, named Agabus, came down from Judea.

11. Who when he came to us, took Paul's Girdle, then binding his own Hands and Feet, ſaid; Thus ſays the Holy Spirit, So will the Jews at Jeruſalem bind the Man to whom this Girdle belongs, and deliver into the Hands of the Gentiles.

12. As ſoon as we heard theſe Things, both we and they that were in the Place, beſought him not to go up to Jeruſalem.

13. Nevertheleſs Paul anſwered, What do ye, weeping, and breaking my Heart? For I am ready, not only to be bound, but alſo to die at Jeruſalem, for the Name of the Lord Jeſus.

Ver. 28. *God*] Some have *the Lord*, others *the Lord and God*, three or four *Chriſt*; *Grotius* made choice of the former of them for genuine; but *Mills* largely ſhews that the received *God* is ſo.

Ib. *obtained*] according as the Noun is rendered 1 *Theſ.* v. 9. 2 *Theſ.* ii. 14.

Ver. 34. *theſe Hands miniſtred to my Wants*] So *Pierce Plowman*,

Poule after hys preachinge, paniers he made
And wonne with his hands, that his wombe neded.

Ver. 35. *to give*] This Expreſſion is not recorded in his Hiſtory, like that in *Lev.* x. 3. but *Clement* in his 1ſt *Epiſtle* to the *Corinthians* has, *deſiring rather to give than to receive*, Sect. 2.

Ver. 1. *got away*] *Weſt. torn away.*

Ver. 2. *Phenice*] as Chap. xi. 19. & xv. iii.

Ver. 4. *not to go up*] by telling him he would ſuffer if he did, as at Ver. 11.

Ver. 7. *from Tyre*] *Mills* was ſo infatuated with altering the *received Reading* of the *New Teſtament Books*, that he thought this brought from Ver. 3. tho' ſtrictly not there, and notwithſtanding that only a ſingle *Copy* is without it, *Prol.* 1486.

Ver. 8. *belonging to Paul*] Several want this, but I don't find *Mills* eſpouſing it.

Ver. 13. *at Jeruſalem*] is aſſerted by *Mills* to be of the 12 Ver. while but two *Copies* and two *Authors* omit it, *Prol.* 1487. and *Whitby* ſays the latter as not to their Pur-

14. So

14. So when he would not be perſuaded, we were ſilent, ſaying, The Will of the Lord be done.

15. And after theſe Days, taking up the Baggage, we went up to Jeruſalem.

16. And *ſome* of the Diſciples too from Ceſarea went along with us, bringing *us* to one Mnaſon of Cyprus, an ancient Diſciple, with whom we ſhould lodge.

17. We being come at length to Jeruſalem, the Brethren received us gladly.

18. Moreover the next Day Paul went in with us to James, and all the Elders were preſent.

19. When he ſaluted them, and declared what Things God had done among the Gentiles by his Miniſtry, each one particularly.

20. Which having heard, they glorified the Lord, and ſaid to him: Thou ſeeſt, Brother, how many ten thouſand Jews there are who believe, and they are all zealous in the Law.

21. And they are informed of thee, that thou teacheſt all the Jews who are with the Gentiles to fall away from Moſes, ſaying they ſhould not circumciſe the Children, nor walk in the Ceremonies.

22. What then is to be? The Multitude muſt by all means come together: for they will hear that thou art come.

23. Do therefore this that we ſay to thee: there are with us four Men who have a Vow upon themſelves;

24. Take theſe, and be purified with them, and be at expence on them; that they may ſhave the Head, and all may know, that what they have been informed of thee is Nothing, but thou thy ſelf alſo goeſt on keeping the Law.

25. And concerning the Gentiles who believe, we have written, judging they ſhould obſerve no ſuch Thing, except to keep themſelves not only *from* Things offered to Idols, but Blood, Things ſtrangled and Whoredom.

26. Then Paul took the Men, was purified with them the next Day, and went to the Temple; declaring the Days of Purification were fulfilled, till an Offering ſhould be offered for each one of them.

27. But when the ſeven Days were ready to be finiſhed, the Jews from Aſia perceiving him at the Temple, ſtirred up all the Company, and laid Hands on him;

28. Crying out, Men of Iſrael, help: this is the Perſon, who every where teaches all, againſt the People, the Law, and this Place; nay further he has even brought Grecians into the Temple, and polluted this holy Place.

29. For they had before been ſeeing Trophimus the Epheſian in the City with him, whom they ſuppoſed Paul had brought into the Temple.

30. Whereupon the whole City was moved, and the People were running together; who took hold of Paul, and dragged him without the Temple, and preſently the Gates were ſhut.

31. But as they were ſeeking to kill him, there went up News to the Colonel of the Regiment, that all Jeruſalem was in confuſion.

32. Who at the ſame Time taking Soldiers and Centurions, ran upon them; and when they ſaw the Colonel and Soldiers, they left off beating Paul.

33. And the Colonel coming near, took hold of him, and commanded he ſhould be bound with two Chains; as alſo enquired who he was, and what he had done.

34. Upon which divers cried out divers Things in the Company; ſo that being not able to know the Certainty for the Tumult, he commanded him to be taken into Garriſon.

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poſe, and I ſuppoſe the former as *Jeruſalem* is in the Verſe before.

Ver. 15. *taking up the Baggage*] For ἀποσκευασάμενοι ſome read ἐπισκευασάμενοι *being furniſhed.*

Ver. 16. *to*] the following Words being dative, ſo have neceſſarily this Senſe, and not *brought one.*

Ver. 20. *all zealous in the Law*] *Wall* in the *Pref.* to his *Critical Notes on the Various Readings*, p. 11, 12. ſays thoſe *Jewiſh Chriſtians* remained to the Time of *Epiphanius*, 370. and (what is ſhocking) that the Breach of Communion between them and the *Gentile Chriſtians* was the greateſt Misfortune that ever befel the Chriſtian Church, and that *St. Paul* never blamed the Uſe of the Jewiſh Law in a *Jewiſh Chriſtian*; but ſee *Heb.* vii. 12, 18. & ix. 10. & x. 9. *Rom.* vii. 4, 6. *Gal.* iii. 24, 25. & iv. 3, 4, 5. & v. 1, 4. and this was what *Toland* made ſuch a Noiſe in behalf of, a chief one of them whom *Wall* there ſo zealouſly writes againſt as *Atheiſts.*

Ver. 21. Here *Wall*, in Purſuance of that of his mentioned on the preceding Verſe, propoſes now for the Converſion of the *Jews*, not to require them to forſake the Law of *Moſes*, nay what is ſtill ſtranger, even to conform to them in ſome Things.

Ver. 22. *is to be*] *done* is added in the *Geneva Tranſ.* ſee *Bez. Annot.* and the ſame 1 *Cor.* xiv. 15, 26.

Ib. *The Multitude muſt—come together*] introduced, ſays *Mills*, from what is ſaid in Ver. 27 and 30. referring *by all means* to the following, and this for one *Copy* and two *Verſions* being without this. What barbarous mangling, and violent ſtraining, is there in ſuch Pretence!

Ver. 24. *be at expence on them*] So *Eraſmus* has *impende ſuper illis*, *Tynd.* and the *Biſhops Bib. do coſt on them*; not *with*, as juſt before: for which being at expence on them, they might ſpeak the better in *Paul*'s behalf.

Ver. 25. *Things ſtrangled*] as Chap. xv. 20.

Ver. 30. *Gates*] as *gate* Ch. iii. 2.

Ver. 31. *Colonel of the Regiment*] *Weſt. tribune of the cohort.*

35. And when he was come to the Stairs, it came to paſs that he was born up by the Soldiers, through the Violence of the Company.

36. For a Multitude of People followed, crying, Take him away.

37. However as Paul was about to be brought into the Garriſon, he ſaid to the Colonel, May I ſpeak Something to thee? And he aſked, Doſt thou know Greek?

38. Art not thou the Egyptian, who before now didſt make diſturbance, and take out into the Wilderneſs four thouſand Men *that* were Murderers?

39. But Paul ſaid, I am indeed a Man *who* am a Jew of Tarſus in Cilicia, a Citizen not of an obſcure City; ſo I pray thee, permit me to ſpeak to the People.

40. And when he permitted him, Paul ſtood on the Stairs, and beckoned with the Hand to the People; whereupon much Stillneſs being made, he ſpoke to *them* in the Hebrew Language as follows:

CHAP. XXII.

MEN, Brethren and Fathers, hear my Defence now to you.

2. And upon hearing that he ſpoke to them in the Hebrew Language, they yielded the more ſilence; then he ſaid:

3. I am indeed a Man *who* am a Jew, born at Tarſus in Cilicia, but bred up in this City at the Feet of Gamaliel, learned thoroughly according to the Law of the Fathers, being zealous for God, as you all are to Day.

4. Who perſecuted this Way to Death, binding, and committing to Priſons, both Men and Women;

5. As the high Prieſt will teſtify for me, and all the Elders, from whom alſo I received Letters to the Brethren, and went for Damaſcus, to bring likewiſe them that were there bound to Jeruſalem, that they might be puniſhed.

6. While I was going, and being come near Damaſcus about Noon, there ſuddenly ſhone out of Heaven a great Light round about me.

7. Then I fell to the Ground, and heard a Voice ſay to me, Saul, Saul, why doſt thou perſecute me?

8. And I anſwered, Who art thou, Lord? Then he ſaid to me, I am Jeſus the Nazorite, whom thou perſecuteſt.

9. They alſo that were with me ſaw indeed the Light, and were frightened, but did not hear the Voice of him who ſpoke to me.

10. Upon this I ſaid, What ſhall I do, Lord? When the Lord ſaid to me, Ariſe, and go to Damaſcus, and there it ſhall be told thee concerning all Things which are appointed for thee to do.

11. And when I could not ſee for the Glory of that Light, being led with the Hand by thoſe who were with me, I came to Damaſcus.

12. Now Ananias, a certain Man pious according to the Law, well teſtified by all the Jews that were Inhabitants,

13. Came to me, and as he ſtood by, ſaid to me, Brother Saul, have ſight; upon which I had the ſight of him that Hour.

14. And he ſaid; The God of our Fathers made choice of thee, to know his Will, to ſee the Righteous One, and hear the Voice from his Mouth.

15. Since thou ſhalt be a Witneſs for him to all Men, of what Things thou haſt ſeen and heard.

16. And now why doſt thou delay? Riſe up, and be baptized, and waſh away thy Sins, calling on the Name of the Lord.

17. At length I returned to Jeruſalem, and as I prayed at the Temple, I was in a Trance;

18. And ſaw him ſaying to me, Make haſte, and go quickly out of Jeruſalem; becauſe they will not receive thy Teſtimony concerning me.

19. To which I anſwered; Lord, they

Ver. 37. *Paul*] the *Camb. Copy* only has not, yet reckoned right by *Mills*, *Prol.* 442.

Ib. *know*] not *ſpeak*.

Ver. 38. *before now*] as we ſay.

Ver. 39. *indeed*] as Chap. xxii. 3.

Ver. 40. *Hebrew*] This ſo called in the *Books of the New Teſtament* appears to denote the *Mother-tongue* then of the *Jews*, as a Sort of modern *Heb.* to them, but ſince denominated *Syriack*, as *Walton* exhibits in *Pref.* to his *Introduct. &c. Paul* ſpeaking thus to be underſtood by his Auditory, a *Jeruſalem* Mob or Rabble.

Ver. 5. *will teſtify*] *not of the preſent Tenſe, but the ſecond future, Whit.* being both the ſame.

Ver. 11. *by*] as the old *of* ſignified; but what mere *Engliſh* Reader would take it to be ſo in the *com. Verſion?*

Ver. 12. *pious*] Some having *religious*, and the *Vulg.* with a *Copy* or two neither, *Mills* takes occaſion to caſt off both, declaring the feweſt entirely right, *Prol.* 1351. Who would have taken the leaſt of three as the moſt, beſides himſelf? To refer to *Whitby*'s Anſwers in numerous Places would be like doing Nothing, otherwiſe I would not deſpiſe or neglect him; and to be a Plagiary with his *Examen Var. Lect. Mill.* there is not much Temptation. Yet who has ſupplied the Deficiency?——But what is to be expected in an Age of Infidelity?

Ib. *that were Inhabitants*] *in Damaſcus* with divers *MSS.* yet plainly an Interpolation to make it read fuller.

Ver. 14. *made choice*] Since it might refer to what was then, it is more ſuitable without *has* or *hath*.

Ver. 16. *the Name of the Lord*] with ſome *his Name*, which *Grotius*, but not *Mills*, embraces.

know,

know, that I was he who impriſoned, and beat ſuch as believed on thee, throughout the Synagogues.

20. Nay when the Blood of Stephen thy Martyr was ſhed, I my ſelf alſo was one that ſtood by, and conſented to his Death, as alſo kept the Cloaths of thoſe who killed him.

21. But he replied to me, Go; ſince I will ſend thee forth far off to the Gentiles.

22. And they heard him as far as theſe Words, then raiſed up their Voice, ſaying, Take away ſuch a one from the Earth; for it is not fit he ſhould live.

23. So upon their crying out, and throwing off the Cloaths, as alſo caſting Duſt into the Air;

24. The Colonel commanded him to be brought into the Garriſon, ſaying he ſhould be examined by Whipping, that he might know for what Cauſe they exclaimed ſo at him.

25. However as they were tying him hard with Thongs, Paul ſaid to the Centurion that ſtood there, Is it lawful for you to whip a Man *who* is a Roman, and uncondemned?

26. Which the Centurion hearing, he went near, and told the Colonel as follows, See what thou art about to do; for this Man is a Roman.

27. The Colonel then came near, and aſked him, Tell me whether thou art a Roman? And he ſaid, Yes.

28. Whereupon the Colonel anſwered, I procured this being a Citizen with a great Sum; but, ſaid Paul, I was ſo born.

29. Preſently therefore thoſe who were about to examine him departed from him; and the Colonel too was afraid, on knowing that he was a Roman, and that he had been binding him.

30. And the next Day being willing to know the Certainty why he was accuſed by the Jews, he let him looſe from the Bonds, and commanded the chief Prieſts with all their Council to come; he alſo took Paul thither, and ſet *him* among them.

CHAP. XXIII.

AND Paul looking ſtedfaſtly on the Council, ſaid, Men, Brethren, I have behaved my ſelf to God with all good Conſcience to this Day.

2. Upon which the high Prieſt Ananias bade them that ſtood by him, to ſtrike him on the Mouth.

3. Then Paul ſaid to him, God will hereafter ſtrike thee, thou whited Wall: for doſt thou ſit judging me according to the Law, and by tranſgreſſing it, commandeſt me to be ſtriken?

4. And they who ſtood by ſaid, Doſt thou rail at God's high Prieſt?

5. To which Paul anſwered, I did not know, Brethren, that he was the high Prieſt; for it is written, Thou ſhalt not ſpeak ill of a Ruler of thy People.

6. But Paul knowing that there was one Part of Sadducees, and another of Phariſees, he cried out in the Council, Men, Brethren, I am a Phariſee, the Son of a Phariſee; concerning the Hope and Reſurrection of the Dead am I judged.

7. And when he had expreſſed this, there was a Diſſenſion made between the Phariſees and Sadducees, ſo that the Multitude was divided.

8. For the Sadducees indeed ſay there is no Reſurrection, nor yet Angel, or Spirit; whereas the Phariſees confeſs both.

9. Thus there was a great Cry made, and the Scribes of the Part of the Phariſees roſe up, and conteſted thus, We find Nothing ill in this Man; but if a Spirit or an Angel has ſpoken to him, let us not fight againſt God.

10. Now much Diſſenſion being made, as the Colonel feared leſt Paul ſhould be torn aſunder by them, he commanded the Soldiers to go down, and take him away from among them by force, and bring him into the Garriſon.

Ver. 20. *Stephen*] *Mills* ſays he can ſcarce think but the Omiſſion of this, as in one *Copy* only, is genuine, *Pr.* 1351. Who, adds he, would leave out ſuch a notable Word? But any one might, if ever ſo notable, and this would bear it.

Ib. *to his Death*] a few omit, and *Mills* thereupon ſays is of Chap. viii. 1. rather, ſay I, as it could better be ſpared here, the Curtailers laid hold of it.

Ver. 29. *and that he had been binding him*] *Mills* fears, he ſays, that ſome *Scholiaſt* added this, becauſe the *Ethiop. Verſ.* has not it; but ſince that is all, he may keep his Fear to himſelf.

Ver. 30. *from the Bonds*] is added *Mills* ſays, *Prol.* 957. five or ſix *Copies*, and four *Verſions* being without it; but then conſider how many more have it. This *Whitby* miſſes.

Ib. *come*] not *appear*. A few have *come together*, which *Grotius* ſays is better, and *Wall* the *true Reading*; but there is more Likelihood of Alteration to that than the other, which *Mills* I ſuppoſe ſaw, and wiſely ſhunned it, as fond as he was of *new Readings*.

Ver. 3. *judging*] a Participle of the preſ. Tenſe, and ſa *Whitby* ſays actually was.

Ib. *by tranſgreſſing it*] a Participle in *Gr.* and *contrary to the Law*, by a Prep. and Noun, is a *Reading* but of one *Copy* according to *Mills*, with three *Verſions*, and two *Authors*.

Ver. 5. *did not know*] *Weſt. was not aware*, and in his *Note*, *did not advert to it*.

Ver. 9. *let us not fight againſt God*] Both *Eraſmus* and *Mills* count this written in from Ch. v. 39. ſome not having it; which put me indeed to a Stand for an Inſtant, knowing that [if] is ſometimes uſed imperfectly, but I ſoon recalled to Mind that it is in Affirmations, being to make them ſtrong, by what is implied, not as I know of imperatively; and a Miſtake in this Reſpect might cauſe the Omiſſion, nor is it imperative Ch. 5.

11. And

11. And the next Night the Lord ſtood by him, and ſaid, Take courage, Paul: for as thou haſt teſtified concerning me at Jeruſalem, ſo muſt thou alſo do at Rome.

12. However when it was Day, ſome of the Jews raiſed a Mob, and binding themſelves by curſing, affirmed they would neither eat nor drink, till they had killed Paul.

13. And there were more than forty that made this Conſpiracy.

14. Who went to the chief Prieſts and Elders, and ſaid; We have bound our ſelves with a Curſe, to taſte Nothing till we have killed Paul.

15. Now therefore do ye, with the Council, inform the Colonel, that he ſhould bring him away to you to Morrow, as if ye would know Things more thoroughly concerning him; and we before he comes near, are ready to kill him.

16. But as the Son of Paul's Siſter heard of the lying in wait, he came, and entering into the Garriſon, told Paul.

17. And Paul called thither one of the Centurions, and ſaid, Introduce this young Man to the Colonel; for he has Something to tell him.

18. Therefore indeed he taking him, brought to the Colonel, and ſaid, Paul the Priſoner called me thither, and intreated to bring this young Man to thee, who has Something to ſpeak to thee.

19. So the Colonel took hold of him by the Hand, and going aſide privately, aſked, What is it thou haſt to tell me?

20. And he ſaid; The Jews have agreed to intreat thee, that thou wouldeſt bring Paul away to Morrow into the Council, as if they would aſk Something more thoroughly concerning him.

21. Do not thou therefore believe them: for there lie in wait for him more than forty Men of them, who have bound themſelves by curſing, neither to eat nor drink, till they have put him to death; and now they are ready, looking for a Promiſe from thee.

22. Therefore the Colonel indeed ſent away the young Man, ordering *him*, Speak to Nobody, that thou haſt informed me of theſe Things.

23. Next he called two certain Centurions, and ſaid; Get ready two hundred Soldiers, that they may go to Ceſarea, with ſeventy Horſemen, and two hundred Spearmen, at the third Hour of the Night.

24. And provide Beaſts, that they may ſet Paul on, and carry *him* ſafely to Felix the Governor.

25. He moreover wrote a Letter that contained *according to* this Copy:

26. Claudius Lyſias ſalutes the very powerful Governor Felix.

27. This Man, being taken by the Jews, and about to be killed by them, I came upon with the Troops, and delivered him, having learned that he was a Roman.

28. And as I was willing to know the Cauſe for which they accuſed him, I brought him away into their Council.

29. Whom I found accuſed concerning Queſtions of their Law; but having no Crime that deſerved Death, or Bonds.

30. It being alſo related to me, that there would be lying in wait for the Man by the Jews, I have ſent at the ſame Time to thee, ordering the Accuſers likewiſe to tell thee what there was againſt him. Farewel.

31. The Soldiers therefore indeed, according as it was ordered them, took Paul, and brought *him* by Night to Antipatris

32. And the next Day letting the Horſemen go with him, they returned to the Garriſon:

33. The other came to Ceſarea, and when they had delivered the Letter to the Governor, preſented Paul alſo to him.

34. And after the Governor had read *that*, he aſked of what Province he was, and haveing enquired that *he* was from Cilicia;

35. I will hear thee fully, ſaid he, when thy Accuſers alſo come. So he commanded him to be kept in Herod's Judgment-hall.

Ver. 15. *Things*] plural, and a different Particle to that in Ver. 17, 18, 20.

Ver. 16. *heard*] *We may admire*, ſays *Oſtervald*, *in this Event, the Means that Providence uſes to preſerve innocent and good Men from impending Dangers*; *Arguments of the Books and Chapters*, tranſ. by *John Chamberlayne Eſq.*

Ver. 18. *brought*] The *com. Tranſ.* has in this Ver. *him* added twice, and *me* once, without being diſtinguiſhed.

Ib. *called me thither, and*] is ejected by *Mills*, but allowed the Honour of creeping from the Ver. before: however for the firſt the Evidence of two *Verſions* alone will be invalid, unleſs that of all the reſt, and of all the *Copies* to the contrary is ſo, which would be notably abſurd; and as for the laſt, what is more unlikely, ſince the *calling* was of another Perſon there?

Ver. 25. *He moreover wrote*] The *Vulgate* has before it, *For he was afraid leſt perhaps the Jews ſhould take him by force, and kill, and he himſelf ſhould afterwards ſuffer Slander, as if he took Money.*

Ver. 30. *by the Jews*] crept, *Mills* ſays, from Ver. 27. being not with a few, *Pr.* 1352. but how much likelier was it left out, ſince only too by a few, as unneceſſary, becauſe it is in Ver. 27.

Ib. *at the ſame Time*] None are without this it ſeems but the *Vulg.* and *Ethiop. Tranſ.* yet *Mills* refers it to Ch. x. 33. *Pro.* 442. how incredible!

Ib. *what there was againſt him*] the *Vulg.* only not having, *Mills* denies to be *Luke*'s, thus taking away three Parcels from this Verſe.

Ver. 32. *letting*] as Ch. xiv. 16. not *left*.

Ver. 35. *So he commanded him to be kept in Herod's Judgment-hall*] *Mills*, how ſtrange ſoever it is for ſo wiſe and ſkilful a Man in theſe Matters, counts this all a *Gloſs* to increaſe the Hiſtory, though no *Copy*, *Verſion* or *Author* omits it, only a very few vary a little, *Prol.* 954.

CHAP.

CHAP. XXIV.

ACCORDINGLY five Days after the high Prieſt Ananias, with the Elders went down, and Tertullus a certain Orator, who informed the Governor againſt Paul.

2. And he being called, Tertullus began thus to accuſe: The many Things of Peace obtained by thee, and the good Deeds done for this Nation by thy Providing,

3. Both wholly and every where we receive, very powerful Felix, with all Thankfulneſs.

4. But that I may not hinder thee any longer, I beſeech thee to hear us briefly in thy Gentleneſs.

5. For we found this Man peſtilent, and ſtirring Diſſenſion among all the Jews throughout the World, as alſo a Ring-leader of the Sect of the Nazorites.

6. Who further tried to profane the Temple, whom then we took hold of, and would have judged according to our Law.

7. But Lyſias the Colonel came, and took *him* away out of our Hands with much Violence;

8. Commanding his Accuſers to come to thee, by examining of whom thou thy ſelf mayeſt know concerning all theſe Things, of which we accuſe him.

9. And the Jews alſo agreed, declaring theſe Things were ſo.

10. Then Paul anſwered, as the Governor nodded to him to ſpeak: Knowing thou haſt been a Judge to this Nation for many Years, I defend what is relating to my ſelf with Chearfulneſs.

11. Thou mayeſt know, that there are not more than twelve Days, ſince I went up to worſhip at Jeruſalem.

12. And they neither found me at the Temple diſcourſing with any one, or making the Company be in a Croud, either in the Synagogues, or throughout the City.

13. Nor can they ſtand by the Things they now accuſe me about.

14. However this I confeſs to thee, that according to the Way which they call Hereſy, ſo I worſhip the God of the Fathers, believing all Things written in the Law and the Prophets;

15. And have Hope in God, that which they themſelves alſo look for, that there will be a Reſurrection of the Dead, both of the Righteous and Unrighteous.

16. Nay in this I exerciſe my ſelf, to have a *Conſcience inoffenſive* to God and Men always.

17. And in many Years I came to beſtow Alms on my Nation, and Offerings.

18. In which ſome Jews from Aſia found me purified at the Temple, not with a Company, nor with Tumult.

19. Who ſhould have come hither to thee, and accuſed, if they had any Thing againſt me.

20. Or let theſe themſelves ſpeak, if they found any Injury in me, while I ſtood in the Council;

21. Or about this one Expreſſion with which I cried out as I ſtood among them, Concerning the Reſurrection of the Dead am I judged to Day by you.

22. So when Felix heard theſe Things, he deferred them, knowing more fully the Matters concerning the Way, and ſaid, When Lyſias the Colonel comes down, I ſhall throughly know the Things with you.

23. And he ordered a Centurion to keep Paul, and to let *him* be looſe, as alſo to hinder none that belonged to him, from miniſtering or coming to him.

24. Moreover ſome Days after Felix came with his Wife Druſilla who was a Jeweſs, and ſent for Paul, ſo heard him concerning the Faith in Chriſt.

Ver. 2. *Providing*] *Providence* being applied to God.

Very 15. *of the Dead*] is inſerted, writes *Mills*, for Clearneſs, 3 *Copies* and the *Vulg.* being without it; did he think then the *Reſurrection* would have been miſtaken for *of the Living?* It was left out doubtleſs as thought ſufficiently included in *Reſurrection*.

Ver. 16. *always*] *Mills* gives a ſtrange wild Relation of this in *Prol.* 1106. only however as vehemently ſuſpected by himſelf, that the Word was firſt written in the *Marg.* to illuſtrate *I exerciſe*, that it might anſwer to Ch. xxvi. 7. and then crept hither into an unfit Place; which would be *creeping* indeed; and if this is not exerciſing Imagination inſtead of Judgment, what is? He found it wanting in two or three *Copies*, *Kuſter* in one more; of how little Weight that?

Ver. 18. *ſome Jews from Aſia*] was written to the *Margin*, *Mills* ſays, by Somebody from Ch. xxi. 26, 27. at length crept into the Text. The Reader may want to know what Foundation there is for it, wherein he may be ſurprizingly diſappointed, this being only abſent in one *Edition*, no *MS. Verſion*, &c. which might be owing to Overſight; and it may be doubted whether *Mills* did not put it in the Text in the worſt Manner, to favour his Criticiſm; but that turns more againſt it, ſince it is incredible to be added thus, *And ſome Jews from Aſia who ſhould have come &c.* which is imperfect.

Ver. 21. *Or*] the ſame as the foregoing Verſe begins with; and it may ſeem that theſe Accuſers of *Paul*, being the chief of the *Jews*, Ver. 1. as the *Phariſees* were, did not diſlike this Saying of his, Chap. xxiii. 6, 9. *Wall* complains the *Vulg.* firſt made it *except*.

Ver. 22. *knowing*] or *having known* (being a Participle pret. act.) by what *Paul* ſaid, &c. but *Weſley*, with a very unwarrantable and pernicious Liberty, has removed *ſaying* to before this, with Addition and other Alteration thus, *After I have been informed.* But it was eaſy to take it from *Doddridge*, like a deal more.

25. And he diſcourſing about Righteouſneſs, Temperance, and the Judgment that would be, Felix was afraid, and anſwered, Have it *ſo* now, and go; when I get Time, I will call for thee.

26. And withal he hoped, that there would be Money given to him by Paul, that he might let him looſe; therefore alſo he ſent for him the oftener, and talked to him.

27. But when two Years were compleated, Felix received a Succeſſor, Porcius Feſtus; and as Felix was willing to do the Jews a Favour, he left Paul bound.

CHAP. XXV.

FESTUS therefore entered the Province, and three Days after went up to Jeruſalem from Ceſarea.

2. When the high Prieſt, and the principal of the Jews informed him againſt Paul, and beſought him,

3. Deſiring Favour againſt him, that he would ſend for him to Jeruſalem; while they made an Ambuſcade to kill him by the Way.

4. So Feſtus indeed anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf was about to go quickly.

5. Therefore who among you can, ſaid he, let them go down together, and if there is any Thing amiſs in this Man, accuſe him.

6. Accordingly when he had abode among them more than ten Days, he went down to Ceſarea, and the next Day ſitting in the Judgment-ſeat, commanded Paul to be brought.

7. Who being come, the Jews that came down from Jeruſalem ſtood round about, and brought many and heavy Charges againſt Paul, which they could not prove,

8. But he made defence, Neither towards the Law of the Jews, nor towards the Temple, nor towards Ceſar have I done any Thing amiſs.

9. Nevertheleſs Feſtus being minded to do a Favour to the Jews, made anſwer to Paul, Art thou willing to go up to Jeruſalem, and there be judged concerning theſe Things with me?

10. To which Paul ſaid, I am ſtanding at the Judgment-ſeat of Ceſar, where I ſhould be judged: I have done no injury to the Jews, as thou alſo very well knoweſt.

11. For if indeed I had done injury, and committed any Thing deſerving Death, I would not refuſe to die; but if there is none of theſe Things of which they accuſe me, Nobody may deliver me to them: I appeal to Ceſar.

12. Then Feſtus talked with the Council, and anſwered, Haſt thou appealed to Ceſar? To him thou ſhalt go.

13. And ſome Days being paſſed over, King Agrippa and Bernice came to Ceſarea, to ſalute Feſtus.

14. And when they had abode there many Days, Feſtus communicated the Things about Paul to the King as follow: There is a certain Man left bound by Felix;

15. Concerning whom, when I was at Jeruſalem, the chief Prieſts and Elders of the Jews informed *me*, deſiring Judgment againſt him.

16. Whom I anſwered, It is not the Manner of the Romans, to deliver any Man to Deſtruction, before he that is accuſed has the Accuſers in Preſence, and gets Room for Defence concerning the Crime.

17. Therefore when they were come together here, I made no Delay, but the *Day* following ſate in the Judgment-ſeat, and commanded the Man to be brought.

18. About whom the Accuſers ſtood up, and brought no Crime of what Things I imagined.

19. But had ſome Queſtions concerning their own Superſtition againſt him, and concerning one Jeſus that is dead, whom Paul declared to be alive.

20. And as I doubted about this Queſtion, I aſked whether he would go to Jeruſalem, and there be judged concerning theſe Things?

21. Whereupon Paul appealed that he might be kept to the Knowledge of Auguſtus; ſo I commanded him to be kept, till I ſhould ſend him to Ceſar.

22. And Agrippa ſaid to Feſtus, I would alſo hear the Perſon my ſelf. Then to Morrow, replied he, thou ſhalt hear him.

23. The next Day therefore Agrippa and Bernice coming with much Show, when he was entered into the Place of hearing, with the Colonels too, and Men that were eminent of the City, Feſtus commanded, and Paul was brought.

Ver. 25. *Have it ſo now*] according to the *Greek*.

Ver. 27. *two Years*] of *Paul*'s Impriſonment.

Ver. 6. *more than ten*] *Weſt. not more than eight or ten*, which ſome *Copies* have; others *eight* only inſtead of *ten*, whence Somebody perhaps put both in, and the *Gr.* Particle ſignifying *than*, does alſo *or*; further *not* might be added, as ſeeming to make better Senſe.

Ver. 16. *to Deſtruction*] It is certain, ſays *Mills*, this was inſerted for Interpretation from Ver. 11. whereas it is not there, and might be omitted becauſe of that, neither are thoſe here without it many. Yet *Weſley* has left it out.

Ver. 17. *brought*] the very ſame as in Ver. 6.

Ver. 19. *Superſtition*] *Weſt. religious worſhip*.

24. And

24. And Feſtus ſaid; King Agrippa, and all Men who are come hither with us, you ſee him concerning whom all the Multitude of the Jews have interceeded with me, both at Jeruſalem and here, crying out he ought not to live any longer.

25. Whereas when I perceived he had committed Nothing that deſerved Death, and he himſelf alſo appealed to Auguſtus, I determined to ſend him.

26. Concerning whom I have not any Thing of Certainty to write to *my* Lord: therefore have I brought him out to you, and eſpecially to thee, King Agrippa, that Examination being made, I might have Something to write.

27. For the ſending a Priſoner ſeems unreaſonable to me, and not to ſignify the Charges againſt him.

CHAP. XXVI.

UPON this Agrippa ſaid to Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul made defence, ſtretching forth the Hand:

2. Concerning all Things for which I am accuſed by the Jews, King Agrippa, I eſteem my ſelf happy, that I am about to make defence to thee to Day;

3. Eſpecially as thou art expert, in all the Ceremonies and Queſtions with the Jews: therefore I pray thee to hear me patiently.

4. All the Jews therefore indeed know my Living from *my* Youth, which was from the Beginning among my Nation at Jeruſalem:

5. They knowing heretofore, if they would teſtify, that according to the exacteſt Sect of our Religion, I lived a Phariſee.

6. And now I ſtand judged for the Hope of the Promiſe, made by God to our Fathers:

7. To which our twelve Tribes, earneſtly worſhipping Day and Night, hope to come; concerning which Hope, King Agrippa, I am accuſed by the Jews.

8. Why ſhould it be judged incredible with you, that God ſhould raiſe up the Dead?

9. I therefore indeed thought to my ſelf, it was fit to do many Things contrary to the Name of Jeſus the Nazorite.

10. Which I alſo did at Jeruſalem: and many of the Saints I ſhut up in Priſon, receiving Power from the chief Prieſts; and when they were put to death, I gave a Vote.

11. Nay I puniſhed them often throughout all the Synagogues, and compelled to blaſpheme; I was even ſo exceeding mad at them, that I perſecuted *them* alſo to ſtrange Cities.

12. In which however going to Damaſcus, with Power and Commiſſion from the chief Prieſts;

13. At the middle of the Day I ſaw in the Way, O King, a Light from Heaven, above the Brightneſs of the Sun, ſhining about me, and thoſe who went with me.

14. Upon which we all fell down to the Earth, and I heard a Voice ſpeak to me, and ſay in the Hebrew Language, Saul, Saul, why doſt thou perſecute me? It is hard for thee to kick at the Stings.

15. And I aſked, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16. But ariſe, and ſtand on thy Feet: for I have appeared to thee for this, to make choice of thee for a Miniſter and Witneſs, both of the Things which thou haſt ſeen, and of thoſe for which I will appear to thee:

17. As alſo deliver thee from the People, and the Gentiles, to whom I now ſend thee;

18. To open their Eyes, and to turn *them* from Darkneſs to Light, and the Power of Satan to God; that they may receive Forgiveneſs of Sins, and a Lot among thoſe who are ſanctified by Faith in me.

19. Thereupon, King Agrippa, I was not diſobedient to the heavenly Viſion.

20. But told firſt to thoſe at Damaſcus, as likewiſe at Jeruſalem, and in all the Country of Judea, nay to the Gentiles, that they ſhould repent, and return to God, doing Works worthy of Repentance.

21. For theſe Cauſes the Jews took me at the Temple, and tried to ſlay *me*.

22. Therefore as I obtained Aſſiſtance from God, I have ſtood to this Day, teſtifying both to little and great, and ſaid Nothing beſides what Things, the Prophets alſo and Moſes ſpoke of, which would be;

23. That Chriſt would ſuffer, that he would riſe the firſt from the Dead, that he might declare the Light to the People, and the Gentiles.

24. While he was making defence thus, Feſtus ſaid aloud, Thou art mad, Paul, much Learning turns thee to be ſo.

Ver. 24. *and here*] being not in the *vulg. Lat. Mills* was fondly of Opinion it crept hither from Ver. 17. *Pro.* 445. but what for? Nay *and* is not there, and he has alſo omitted *both* before it here.

Ver. 25. *Auguſtus*] *Weſt. the Emperor*, in a licentious Way of tranſlating the *Scripture*.

Ver. 26. my] This *Mills* mentions but eight to have; and was much more likely added to make the Term fuller, than omitted.

Ver. 3. *Eſpecially as thou art expert*] *I know* being in few *Copies*, and there with different *Gr.* Words. *Weſt.* has this, *art accurately acquainted*; but it ſeems from *Doddr.* and *accurately* taken wrong from his *Paraphraſe*.

Ver. 7. *earneſtly*] *is Commentary, not Text*, affirms *Mills*; if he had meant only in the *Vulg.* and *Ethiop.* it would be granted, but alas he ſtruck at the *Original*.

25. To which he replied; I am not mad, very powerful Feſtus; but utter forth Words of Truth and Sobriety.

26. For the King knows about theſe Things, to whom then I ſpeak out boldly; for I am perſuaded that none of theſe Things are concealed from him, ſince this was not acted in a Corner.

27. Believeſt thou the Prophets, King Agrippa? I know that thou doſt.

28. Then Agrippa acknowledged to Paul, Thou perſuadeſt me a little to be a Chriſtian.

29. And Paul anſwered, I pray to God, that both a little and much, not only thou, but likewiſe all who hear me to Day, may be ſuch as even I am, beſides in theſe Bonds.

30. When he had ſaid thus, the King roſe up, as alſo the Governor, and Berenice, and thoſe that ſate with him.

31. And going aſide, they ſpoke one to another as follows, This Man does Nothing that deſerves Death or Bonds.

32. Moreover Agrippa ſaid to Feſtus, This Man might have been let looſe, if he had not appealed to Ceſar.

CHAP. XXVII.

AND when it was determined that we ſhould ſail away to Italy, they delivered both Paul and ſome other Priſoners, to a Centurion named Julius of the Regiment of Auguſtus.

2. So we went aboard a Ship of Adramyttium, as we were going to ſail by the Places of Aſia, and went off; there being with us Ariſtarchus a Macedonian of Theſſalonica.

3. And in another *Day* we were carried away to Sidon; where Julius uſed Paul ſo kindly, that he permitted he ſhould go to the Friends, to obtain ſome Care.

4. From whence we went off, and ſailed under Cyprus, by reaſon the Winds were contrary.

5. Next ſailing through the Sea by Cilicia and Pamphylia, we came down to Myra of Lycia.

6. Where the Centurion found a Ship of Alexandria ſailing to Italy, and put us into it.

7. Now as we ſailed ſlowly for many Days, and were ſcarce come by Cnidus, the Wind not letting us, we ſailed under Crete by Salmone.

8. Which ſcarce paſſing by, we came to a certain Place called The fair Harbours, near which was the City of Laſea.

9. Thus much Time was paſſed over, and as Sailing was now dangerous, by reaſon that the Faſt was now paſt, Paul admoniſhed,

10. Saying to them, Men, I ſee that the Voyage is about to be with Damage and much Loſs, not only of the Loading and Ship, but alſo of our Lives.

11. However the Centurion believed the Maſter and Owner of the Ship, rather than the Things ſaid by Paul.

12. And the Harbour being unfit to winter at, moſt gave Counſel to go away from thence, if they could any how come to Phenice to winter, a Harbour of Crete, that looks againſt the ſouth-weſt and north-weſt Wind.

13. In the mean time as the ſouth Wind blew gently, thinking they ſhould hold *their* Purpoſe, they put off, and paſſed nigh by Crete.

14. But not a great while after there blowed againſt it a tempeſtuous Wind, called Euroclydon.

15. Whereby the Ship was caught, and ſince ſhe could not bear up to the Wind, we gave *her* up, and were carried away.

16. In the next place we ran under a certain little Iſland called Clauda, and were ſcarce able to get the Boat.

17. This having taken up, they uſed Helps, undergirding the Ship; and being afraid leſt they ſhould fall into the Quickſand, they let down the Sail, and were ſo carried away.

18. As we were exceedingly toſſed too with the Tempeſt, the *Day* following they cauſed the Things to be caſt out.

Ver. 28. *a little*] *Gr. in a little*; rendered in the *Biſhops Bib. Somwhat*, by *Tyndal Sumwhat*; and by the *old Lat Tranſ.* and *Eraſmus* after the like Manner.

Ver. 29. *pray*] as tranſlated 2 *Cor.* xiii. 7. *Jam.* v. 16. ſo *Scapula* in his large *Lexicon* puts the Meaning of it, *precor, preces fundo, I pray, I utter Prayers*; and *Caſtal.* turns it *precor.*

Ver. 1. *we*] two or three *he*, enow to biaſs *Mills* to it; and that *we* was inſerted from Ch. xxi. 1. is not worth mentioning, but to expoſe it.

Ver. 3. *the Friends*] without *his.*

Ver. 5. *by*] as Ver. 2.

Ver. 9. *the Faſt*] on the 10th of the 7th Month, *Lev.* xvi. 29.

Ver. 10. *Loſs*] as tranſlated *Phil.* iii. 7, 8.

Ver. 13. *ſhould*] not in the paſt Tenſe, as in the *com. Tranſ.*

Ver. 14. *blowed*] This *Eng.* Verb coming from the *Gr.* one here uſed, and not ſignifying *aroſe.* And *blowed* for this Wind, *blew* for the other Ver. 13.

Ib. *Euroclydon*] It is pretended this ſhould be *euroaculon, the north-eaſt Wind*; but *called* being put to it, may ſhew otherwiſe.

Ver. 15. *we gave* her *up, and were carried away*] according as the *Original* is literally.

Ver. 16. *get*] *Weſt. get maſters of.*

Ver. 18. *cauſed the Things to be caſt out*] *Gr. made* or *cauſed a caſting out*, with Nothing of *ſhip*, and not as in Ver. 38.

19. Nay

19. Nay the third *Day* we threw out the Tackling of the Ship with our own Hands.

20. And ſince neither Sun nor Stars appeared for many Days, as likewiſe not a ſmall Tempeſt lay upon *us*, all Hope further that we ſhould be ſaved was taken away.

21. There having alſo been much Faſting, Paul then ſtood up in the midſt of them, and ſaid; You ſhould indeed, O Men, have been obedient to me, not to go off from Crete, and procure this Damage and Loſs.

22. And now I admoniſh you to be chearful; for there will be no caſting away of your Life, but of the Ship.

23. For there ſtood by me this Night an Angel of God, whoſe I am, and whom I worſhip,

24. And ſaid, Do not fear, Paul, thou muſt ſtand before Ceſar; and behold God has given thee all that ſail with thee.

25. Therefore be chearful, Men; for I believe God, that it will be in the ſame Manner as it was ſpoken to me.

26. Nevertheleſs we muſt fall on a certain Iſland.

27. And when the fourteenth Night was come, while we were carried about in the Adriatick about Midnight, the Sailors imagined that they were brought nigh ſome Country.

28. Whereupon they ſounded, and found twenty Fathoms; then being at a little Diſtance, they ſounded again, and found fifteen Fathoms.

29. And being afraid leſt they ſhould any how fall on rough Places, they caſt four Anchors out of the Stern, and prayed it might be Day.

30. At length the Sailors endeavoured to flee out of the Ship, and when they let down the Boat into the Sea, on Pretence as if they were about to put Anchors out of the Forecaſtle;

31. Paul ſaid to the Centurion and Soldiers, If theſe do not remain in the Ship, you cannot be ſaved.

32. Then the Sailors cut off the Ropes of the Boat, and let it fall.

33. And while it was about to be Day, Paul beſought them all to receive Food as follows; Since to Day you have waited the fourteenth Day, as alſo keep on faſting, having taken Nothing;

34. Therefore I beſeech you to take ſome Food; ſince this is for your Health: for from the Head of none of you will there fall a Hair.

35. Now having ſaid thus, he took Bread, and gave thanks to God before them all; then he broke, and began to eat.

36. Upon this they all became chearful, and took ſome Food themſelves.

37. And we all in the Ship, were two hundred ſeventy ſix Perſons.

38. Thus being ſatisfied with Food, they lightened the Ship, caſting out the Corn into the Sea.

39. But when it was Day, they did not know the Country; however they obſerved a certain Creek that had a Shoar, into which they conſulted, if they could, to drive the Ship.

40. So they took away the Anchors, and let *them* be in the Sea, letting looſe withal the Rudder-bands; and when they had hoiſed up the Main-ſail to the Wind, they held on for the Shoar.

41. However they fell into a Place of a double Sea, and ſtruck the Ship; ſo that indeed the Forepart remained immoveable, but the Stern was made looſe by the Violence of the Waves.

42. And the Counſel of the Soldiers was, that they ſhould kill the Priſoners; leſt any one ſhould ſwim out, and run away.

43. But as the Centurion was willing to keep Paul ſafe, he hindered their Will, and commanded that thoſe who could ſwim ſhould throw themſelves in firſt, to get off to Land;

44. As likewiſe the reſt, ſome indeed on Boards, and ſome on certain Things from the Ship: and ſo it came to paſs that they all got ſafe to Land.

Ver. 21. *procure*] rather than *to gain Loſs*.

Ver. 26. *fall*] thus the Word not only ſignifies, but is rendered Ver. 29, 32.

Ver. 28. *ſounded again, and*] is repeated, *Mills* ſays, from the former Part of the Ver. though the Omiſſion of it as being there is tenfold more likely, and thoſe that have it againſt the others in a larger Proportion; yet how will ſome of the Learned impoſe on their own and others Judgment, to make themſelves extraordinary! And what a Flouriſh is this of *Mills, Cant.* 2. (that is one *Copy*) *beſides the Vulg. and Syr.* (2 *Tranſlations*) *want it!*

Ver. 29. *out of the Stern*] Which is done in Danger, and ſuch a one is called the *Sheet-anchor*; otherwiſe the Anchor is caſt out at the Head.

Ver. 30. *endeavoured*] or *ſought* which the *Gr.* Word ſignifies, and not *were about*.

Ver. 33. *as alſo keep on faſting*] ſo that there is no Neceſſity for that to be the fourteenth Day of their faſting; and ſee the *Note* on *Pope*'s *Homer* to *Odyſſey* B. 12.

Ver. 40. *took away*] ſo rendered Ver. 20. 2 *Cor.* iii. 16. *Heb.* x. 11. in which other Places this Verb is only found. And what ſhould they *take up the Anchors* then for? *Doddr.* has *weighed the Anchors*, very unfit for the Sea Term *weighed Anchor*.

Ib. *let*] thus tranſlated Ver. 32. and ſignifying; not *committed*.

Ib. them] which is better included or underſtood, than *themſelves*, or *the Ship* as ſome would; and thus *Caſtal.* tranſlates.

Ver. 41. *Stern*] as Ver. 29. and *Forepart* will prevent common Landſmen from Miſtake. *Lewis*, in his late *Hiſt. of Eng. Tranſ.* pretending to give us theſe Things in Sea-Terms, has this *after-part*, which is far enough from it, and ſome others aukward, p. 369, 370.

Ver. 43. *The ſea* or rather *into the ſea* is added beſides the *Original* in the *com. Tranſ.*

CHAP. XXVIII.

AND being got ſafe, they then knew that the Iſland was called Melita.

2. Where the Barbarians ſhewed us extraordinary Benevolence: for they kindled up a Fire, and received us all; by reaſon both of the Rain that came, and the Cold.

3. Now Paul made up a Bundle of Sticks, which when he put upon the Fire, a Viper came out of the Heat, and ſtruck him on the Hand.

4. And as the Barbarians ſaw the venomous Creature hang on his Hand, they ſaid one to another, Doubtleſs this Man is a Murderer, whom notwithſtanding he is got ſafe from the Sea, Judgment will not let live.

5. He therefore indeed ſhook off the venomous Creature into the Fire, and ſuffered no Harm.

6. However they waited for him to be about to ſwell, or fall down dead ſuddenly; but when they had waited a great while, and ſaw Nothing amiſs come to him, they were altered, and ſaid he was a god.

7. About that Place alſo were Lands that belonged to the principal Man of the Iſland, named Publius, who received us, and lodged courteouſly three Days.

8. And the Father of Publius lay oppreſſed with a Fever, and a Bloody-flux; to whom Paul went in, and having prayed, put Hands on him, and healed him.

9. When this therefore was done, the reſt too that had Diſeaſes in the Iſland came thither, and were cured.

10. Who likewiſe honoured us with many Honours, and beſtowed on us at going away Things for Uſe.

11. And after three Months we went away in a Ship of Alexandria, that wintered in the Iſland, which had the Sign of Caſtor and Pollux.

12. Thus we were carried away to Syracuſe, and ſtaid three Days.

13. From whence going about, we came to Rhegium; and after one Day as the ſouth Wind came on, we went the ſecond to Puteoli:

14. Where we found Brethren, and were intreated to ſtay with them ſeven Days; and ſo we went to Rome.

15. As the Brethren alſo had heard the Things concerning us, they came out from thence to meet us, as far as Appii-forum and the three Taverns; whom Paul ſeeing, gave thanks to God, and took Courage.

16. And when we were come to Rome, the Centurion delivered the Priſoners to the Commander of the Soldiers; but Paul was permitted to remain by himſelf, with a Soldier that kept him.

17. So after three Days Paul called together the principal Jews that there were: and they being come together, he ſaid to them; Men, Brethren, though I have done Nothing contrary to the People, or the Ceremonies of the Fathers, I was delivered a Priſoner from Jeruſalem into the Cuſtody of the Romans.

18. Who when they examined me, would have let *me* go, by reaſon there was no Cauſe of Death in me.

19. Which the Jews ſpeaking againſt, I was compelled to appeal to Ceſar; not as if I had any Thing to accuſe my Nation of.

20. For this Cauſe therefore I have called for you, to ſee, and ſpeak to; ſince for the ſake of the Hope of Iſrael I am tied about with this Chain.

21. And they anſwered him; We neither received Letters concerning thee from Judea, nor did any one of the Brethren who came, tell or ſpeak any Thing ill about thee.

22. But we count it worthy to hear from thee what thou thinkeſt; for it is known indeed to us, that this Sect is every where ſpoken againſt.

23. Whereupon they appointed him a Day, and there came many to him at the Lodging; to whom he expounded, teſtifying the Kingdom of God, and perſuading them in the Things concerning Jeſus, both from the Law of Moſes and the Prophets, from the Morning to the Evening.

24. And ſome indeed were perſuaded of the Things that were ſaid, but ſome did not believe.

25. Being thus in Diſagreement one to an-

Ver. 1. *And being got ſafe*] *Mills* ſays is the Lecturers from the laſt Ver. of the foregoing Chap. not *St. Luke*'s, *Pr.* 1253. which poſitive Aſſertion (wonderful to tell!) has nothing to ſupport it but the Omiſſion of this in the *Syriack Tranſ.*

Ver. 2. *extraordinary*] the *Gr.* being as in Ch. xix. 11. without the Meaning of *little.*

Ver. 5. *therefore*] as the *Gr.* is, in relation to the 3d Verſe.

Ver. 8. *flux*] In the former *Editions* of our *preſ. Tranſ.* *flixe* or *flix*, but altered by the Printers.

Ver. 9. *cured*] So the *Gr.* Verb is different from that in the foregoing Ver.

Ver. 14. *went to Rome*] as to *Puteoli*, Ver. 13.

Ver. 15. *concerning us*] the *Vulg.* and two other *Verſions* omit, if condemned then by *Mills* for an Addition of ſome Scholiaſt, we need not wonder.

Ver. 16. *The Centurion delivered the Priſoners to the Commander of the Army*] Not only *Zegerus* rejects theſe Words as ſpurious, but *Mills* ſays they are of ſome Scholiaſt, who was minded to make this Hiſtory larger; but how ridiculous is ſuch a pretended Attempt for this ſmall Addition! And we may be eaſy about it, while but 6 or 7 of all Sorts are found that want it, nay they ſhould alſo be without [but], which follows to join the reſt together.

other,

other, they departed, when Paul ſaid one Expreſſion: Well did the Holy Spirit ſpeak by the Prophet Eſaias to our Forefathers, as follows;

26. Go to this People, and ſay, You ſhall hear ſtill, though you will not at all underſtand, and behold ſtill, though you will not at all know.

27. For the Heart of this People is become fat, they hear heavily with the Ears, and wink their Eyes; leſt they ſhould at any time ſee with the Eyes, hear with the Ears, underſtand with the Heart, and when they are converted, I might heal them.

28. Be it therefore known to you, that the Salvation of God is ſent to the Gentiles, and they will hearken.

29. So when he had ſaid thus, the Jews went away, and had much Diſputing among themſelves.

30. And Paul remained two whole Years in his own rented Place, and received all who came in to him;

31. Preaching the Kingdom of God, and teaching the Things concerning the Lord Jeſus Chriſt, with all Boldneſs, and was not hindered.

Ver. 29. *Mills* writes that this Ver. was to him more than ſuſpected, as ſuch and ſuch are without it; but there is no Proof of more than 3 or 4 *Copies* and 2 *Verſions*, a ſmall Argument for ſlicing away the *Scripture* at that Rate.

Ver. 30. *Place*] which is ſometimes contained in the Adjectives of the *Original*, as here; and appears to be a *Room*, not *Houſe*, Ver. 16.

NOTES

NOTES upon the Epiſtle of PAUL to the ROMANS.

CHAP. I.

PAUL a Servant of Jeſus Chriſt, called to be an Apoſtle, ſeparated to the Goſpel of God;

2. Which he promiſed before by his Prophets in the holy Scriptures,

3. Concerning his Son, that was from the Poſterity of David according to the Fleſh;

4. Demonſtrated to be the Son of God in Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead, *namely* Jeſus Chriſt our Lord:

5. By whom we have received Grace and Apoſtleſhip, for Obedience to the Faith among all Nations, for his Name;

6. Among whom you alſo are the called ones of Jeſus Chriſt:

7. To all that are at Rome the Beloved of God, called to be Saints. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

8. Firſt indeed I give thanks to my God by Jeſus Chriſt for you all, that your Faith is declared in the whole World.

9. For God is my Witneſs, whom I worſhip with my Spirit in the Goſpel of his Son, how I leave not off making mention of you;

10. Always in my Prayers intreating, if I might any how now at length have a proſperous Way in the Will of God, that I may come to you.

11. For I long to ſee you, that I may impart to you ſome ſpiritual Gift, for you to be eſtabliſhed;

12. And this is, to be comforted together among you, by your Faith and mine among one another.

13. Nor would I have you ignorant, Brethren, that I often before propoſed to come to you (but have been hindered hitherto) that I might have ſome Fruit alſo among you, as well as among the reſt of the Gentiles.

14. Both to the Grecians and Barbarians, both to the Wiſe and Unwiſe, am I a Debtor.

15. So with what there is in me, I am ready to preach alſo to you at Rome.

16. For I am not aſhamed of the Goſpel of Chriſt; ſince it is the Power of God for Salvation to every one who believes, both to the Jew firſt, and then to the Grecian.

17. For the divine Righteouſneſs is revealed in it from Faith to Faith; as it is written, But the Righteous ſhall live by Faith;

18. And the Wrath of God is revealed from Heaven, upon all Impiety and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.

19. Becauſe what is known of God, is manifeſt in them; for God has made manifeſt to them.

20. For the inviſible Things of him, from the Creation of the World, being underſtood

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Ver. 3. *was*] or *had being*.

Ver. 4. *Jeſus Chriſt our Lord*] which ſtands here in the *Gr.* ſee the like Ver. 20.

Ver. 9. *leave not off*] *Weſt. inceſſantly*.

Ver. 10. *Always*] belonging to *intreating*, and not uſeleſsly with the other Adverb to *make mention*; which *Mills* defends well.

Ver. 13. *before propoſed*] thus the *Gr.*

Ver. 14. *Whitby* relates that our *Tranſlators* begin this Verſe with *For*; but the *latter Tranſlations* are without it, howſoever it ſlipt into *Tyndal*'s.

Ver. 16. *of Chriſt*] If many were without this, which there are not, and more Criticks for it than one or two, I ſhould ſcruple to join them with *Mills*, *Prol.* 679. the *Reading* is ſo abrupt without it, and it ſeems ſo much required, being alſo in Ch. xv. 19, 29. as here Ver. 5. and but five or ſix *Copies*, &c. without it.

Ib. *firſt*] caſt out by *Mills*, on very little Evidence, *Pr.* 450.

Ver. 17. *divine Righteouſneſs*] as communicated to Man, different from the *Wrath*, Ver. 18. and this Ch. iii. 5.

Ib. *from Faith to Faith*] from one Degree or Part of it to another, as of *Strength*, *Pſa.* lxxxiv. 7. and *Glory*, 2 *Cor.* iii. 18. and particularly from the Faith of the Law to that of the Goſpel, agreeable to the following Quotation that belongs to both; beſides moſt or however ſome of thoſe, to whom *Paul* here writes at *Rome*, might have been *Jews*; be that as it will, we find him frequently ſpeaking of the Law in his *Epiſtles* to the Gentile Places. But *Whitby* diſlikes *from*, and would have it *by* in this Senſe, *The Righteouſneſs of God, which is by Faith, is revealed in the Goſpel to beget Faith in Men*; whereas *Faith* being after *revealed*, ſhews with its Prepoſitions the Manner of that, and there cannot without Violence be made *which is by Faith*, nor much better *to beget Faith* of *to Faith*, it may be added alſo that Faith produces Righteouſneſs, rather than that Faith. Yet *Wall* is ſo offended at our Expreſſion, which he ſays is hard to be explained, or pleaſed with *by Faith*, that he imagines *to Faith* was added, tho' there is no *Copy* without it.

by the Things that are made, are clearly ſeen, *namely* both his eternal Power and Godhead; for them to be without excuſe.

21. Becauſe though they knew God, they did not glorify *him* as God, or give thanks; but became vain in their Reaſonings, and their ſilly Heart was darkened.

22. Notwithſtanding they declared that they were wiſe, they became fooliſh;

23. And changed the Glory of the Incorruptible God, into an Image in the Likeneſs of corruptible Man, Fowls, four-footed Creatures, and creeping Things.

24. Therefore God alſo delivered them up, in the Luſts of their Hearts, to Uncleanneſs, to diſhonour their Bodies among themſelves.

25. Who changed the Truth of God into Falſehood, and worſhiped and ſerved the Creature, above the Creator who is bleſſed for ever: ſo let it be.

26. By reaſon of this God delivered them up to vile Affections: for even their Females changed the natural Uſe, into that beſide Nature.

27. In like Manner alſo the Males left the natural Uſe of the Female, and burned in their Leachery to one another, Males with Males acting what is unſeemly, and receiving in themſelves the Recompence of their Error that was fit.

28. Thus as they did not try to have God in Knowledge; God delivered them up to a reprobated Mind, to do Things not fit:

29. Being filled with all Injuſtice, Whoredom, Spite, Covetouſneſs, Miſchief; full of Envy, Murder, Contention, Deceit, Depravity; Whiſperers,

30. Diſparagers, Haters of God, Doers of Damage, proud, Braggers, Inventers of evil Things, diſobedient to Parents,

31. Silly, Breakers of Agreement, without natural Affection, irreconcileable, unmerciful:

32. Who though they knew the Juſtice of God, that thoſe who commit ſuch Things are deſerving of Death, not only do the ſame, but alſo conſent to thoſe that commit *them*.

CHAP. II.

THEREFORE thou art without excuſe, O every judging Man: for in what thou judgeſt another, thou condemneſt thy ſelf; ſince thou who judgeſt, doſt commit the ſame Things.

2. And we know that the Judgment of God is according to Truth, on thoſe who commit ſuch Things.

3. Doſt thou then think this, O Man, that judgeſt thoſe who commit ſuch Things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?

4. Or doſt thou deſpiſe the Riches of his Kindneſs, Bearing and Forbearance; and art ignorant that the kind Uſage of God is bringing thee to Repentance?

5. Thus according to thy Hardneſs and impenitent Heart, thou treaſureſt up for thy ſelf Wrath againſt the Day of Wrath, and of the Revelation of the righteous Judgment of God.

Ver. 21. *Reaſonings*] So *Beza* tranſlates it *ratiocinationibus*, and even our *late Tranſlator*, a ſuppoſed Deiſt or Freethinker, *reaſoning*; and *Leigh* in *Critica Sacra* ſays, *it ſignifieth more than thoughts, even reaſonings, diſputations, diſcourſes, done with weighing and poyſing things*; from the ſame Theme alſo, the Art of Reaſoning or Logick, is called the Dialectick Art; nay in the *com. Tranſ.* this Word is rendered *diſputations*, Ch. xiv. 1. *diſputings*, *Phil.* ii. 14. and *reaſoning*, *Luke* ix. 46. as its Verb is *to reaſon*, *Mat.* xvi. 7, 8. & xxi. 25. *Mark* ii. 6. & Ver. 8. twice, & viii. 16, 17. *Luke* v. 21, 22. & xx. 14.

Ver. 23. *creeping Things*] *Weſt. reptiles.*

Ver. 28. *try*] properly; not *like*, as if from δοκέω, inſtead of δοκιμάζω.

Ver. 29. *Spite*] Being *here a particular Vice*, as *Leigh* ſays in *Crit. Sac.* and ſeems moſt aptly expreſs'd by this in *Engliſh*.

Ib. *Miſchief*] according to *Leigh*; who beſides remarks, that *maliciouſneſs* is comprized under *envy* next following.

Ver. 31. *irreconcileable*] *Mills* tries to prove the *vulg. Lat.* had not this, and thence concludes the *Gr.* had not.

Ver. 32. *that thoſe*] Some of the old Writers have it, with the *vulg. Lat.* which *Mills* through his Partiality to that contends to be the right *Reading*, *did not underſtand that they*——then after, *and not only doing the ſame, but alſo conſenting to thoſe who commit* them, however with Variation. The greateſt Pretence of Authority there is for it (ſince as to the Matter it is weaker than the received *Reading*) is from the 1ſt *Epiſt. of Clement to the Corinthians*, who *Mills* ſuppoſes ſaw the very *Copy Paul* ſent, as he wrote himſelf about ten Years after. Very well! but does *Clement* quote or mention it? Neither. Does he write the ſame as to the reſt of the Words? No, only Something like it, viz. *caſting from our ſelves* (for of them he ſpeaks, not of others) *all Injuſtice, Iniquity, Covetouſneſs, Contentions, Depravity, and alſo Deceits, Whiſperings, and alſo Diſparagings, Hatred of God, Pride, and alſo Bragging, Vain-glory, and alſo Ambition* (not the ſame as here in *Rom.*) *For they committing theſe Things are hateful to God; and not only they committing the ſame, but they alſo conſenting to them* (I render ſtrictly from the *Original*) in which is Nothing at all that conduces to this other *Reading* but δὲ *and*, and that the Connection of his Words required, ſo ſurely he might add it (ſuppoſing he made this Paſſage from *Paul*'s) as well as he did greater Words not requiſite; and ſee *Whitb. Exam.*

Ver. 1. *every*] *Mills* thought was of ſome *Expoſitor*, not the *Apoſtle's*, tho' only wanting in the *Syr. Prol.* 1253. if there, ſince according to *Whitby* this is put to *Excuſe*, but in the *Tranſ.* of *Trem.* which I think *Mills* uſed is *Son of Man*, that is *Son of* for *every one* paraphraſtically.

Ver. 5. *of the righteous Judgment*] Many have *and* immediately before this, which is no Wonder then *Mills* ſhould hold for, but his *Expoſition* of it as ſo is rather abſurd than inſipid, *Pr.* 800. How eaſily might the *and* be repeated by Miſtake, the Writer having the firſt in his Mind!

6. Who will render to each according to his Works:

7. To them indeed everlaſting Life, who with Patience in good Works, ſeek for Glory, Honour and Incorruption;

8. But to thoſe Indignation and Wrath, that quarrel, and indeed diſobey the Truth, but obey Unrighteouſneſs:

9. Affliction and Diſtreſs, on every Soul of Man that does Evil, both to the Jew firſt, and then to the Grecian.

10. But Glory, Honour and Peace, to every one that works Good, both to the Jew firſt, and then to the Grecian.

11. For there is not Reſpect of Perſons with God.

12. For whoever have ſinned without the Law, will alſo periſh without it; and whoever have ſinned in the Law, will be judged by it

13. (Since the Hearers of the Law are not juſt with God, but the Doers of the Law will be juſtified.

14. For when the Gentiles, that have not the Law, do the Things of it by Nature, theſe not having the Law, are a Law to themſelves:

15. Who ſhew the Work of the Law written in their Hearts, their Conſcience teſtifying together, and the Thoughts accuſing, or elſe defending, between one another)

16. On the Day when God will judge the Secrets of Men, according to my Goſpel, by Jeſus Chriſt.

17. Lo thou art called a Jew, and reſteſt in the Law, and boaſteſt of God,

18. As alſo knoweſt *his* Will, and likeſt the Things that excel, being inſtructed out of the Law;

19. Nay art confident that thou thy ſelf art a Guide of the Blind, a Light of thoſe who are in Darkneſs,

20. An Inſtructer of the Fooliſh, a Teacher of little Children, who haſt the Form of Knowledge and Truth in the Law:

21. Doſt thou therefore that teacheſt another, not teach thy ſelf? Doſt thou ſteal, that preacheſt none ſhould ſteal?

22. Doſt thou that ſayeſt none ſhould commit Adultery, commit it? Doſt thou that abhorreſt Idols, commit Sacrilege?

23. Doſt thou who boaſteſt of the Law, by Tranſgreſſion of the Law diſhonour God?

24. For the Name of God through you, is blaſphemed among the Gentiles; as it is written.

25. Though Circumciſion indeed profits, if thou performeſt the Law; yet if thou art a Tranſgreſſor of the Law, thy Circumciſion is made Uncircumciſion.

26. If therefore one of Uncircumiſion keep the righteous Things of the Law, will not his Uncircumciſion be counted for Circumciſion?

27. And one of Uncircumciſion by Nature, that fulfils the Law, judge thee, who through the Letter and Circumciſion art a Tranſgreſſor of the Law?

28. For it is not a Jew in Appearance, nor Circumciſion in Appearance in the Fleſh;

Ver. 9, 10. *Greeian*] as Ch. i. 16. and different from that in Ver. 14, 24.

Ver. 12. *without it*] viz. that of *Moſes*; for *without law* indefinitely it could not be, Ch. iv. 15. & v. 13. as likewiſe the 14 and 15 Ver. here following ſhew.

Ver. 15. Parallel to which the great Philoſopher *Seneca*, *Every Man has a Judge and Witneſs within himſelf, of all the Good and Ill that he does; which inſpires us with great Thoughts, and adminiſters to us wholeſome Counſels, Tranſ.* by *L'Eſtrange*, p. 138.

Ver. 15. *Conſcience*] Of which *Bp. Taylor* in his *Holy Living and Dying*, 12th Edit. 1680. p. 25. *God is eſpecially preſent in the Conſciences of all Perſons, Good and Bad, by way of Teſtimony and Judgment: that is, he is there a Remembrancer to call our Actions to mind, a Witneſs to bring them to Judgment, and a Judge to acquit or to condemn*; as likewiſe *Young*'s *Night-Thoughts*, Night 9.

Who Conſcience ſent, her Sentence will ſupport,
And God above aſſert that God in Man.

Ib. *between one another*] as the *Gr.* ſtands and ſignifies.

Ver. 17. *Lo*] Several have *Now if*, by the *Gr. ei de* for *ide*, which however *Mills* allows is wrong, *Pr.* 549, 642.

Ib. *thou art*] The *Vulg.* having, *if thou art called a Jew, &c. Wall* ſays that is the *true Reading* by the old *MSS.* and Authors, *Crit. Not.* p. 227. tho' they are only *ſome Copies* which *Mills* tells us from *Theodoret* read it interrogatively, and that *Theod.* diſapproved of.

Ver. 20. *Law:*] This being joined to the next, both by *therefore*, and the Senſe, with no greater a Partition.

Ver. 21. *teach thy ſelf*] Take the following from *Pierce Plowman*'s *Viſion*, Step. 13.

Dowel quod this doctoure, is do as clarkes teach
and dobet is he that teacheth, and traueleth to teach other
And, dobett doth himſelfe ſo, as he ſaith and preacheth.

Ib. *ſteal*] So *Diogenes* upon ſeeing the *ſacred Remembrancers*, as the *Eng. Tranſlator* of *Laertius* calls them, lead along a Man that had ſtolen a ſacrificing Bowl, ſaid, *Do not the greater Thieves lead along the leſſer?*

Ib. *preacheſt*] *Weſt. proclaimeſt.*

Ver. 25. *performeſt*] ſo the *Gr.* Word ſtrictly, which is not the ſame as in the next Verſe.

Ver. 26. *one of*] For whoſe elſe does *his* mean that follows?

Ver. 27. *And*] with no *not* in the *Original* here, but from the foregoing.

Ver. 28. *it is not a Jew &c.*] viz. *that fulfils the Law*, Ver. 27. The Reader may obſerve how much better theſe two Verſes are when rendered literally as here, than with the *Tranſlators* Additions; and *he is not a Jew* is not only falſe in it ſelf, but to what follows, &c.

Ib. *nor Circumciſion*] *Wither* in *Song* 48. ingeniouſly,

For he that either is baptiz'd,
Or circumciz'd *in fleſh alone,*
Is but as an uncircumciz'd,
Or as an unbaptized *one.*

29. But a Jew in Secret, and Circumciſion of the Heart, in the Spirit, not the Letter; whoſe Praiſe is not from Men, but from God.

CHAP. III.

WHAT is there over and above then to the Jew, or what the Profit of Circumciſion?

2. Much in every Manner, though chiefly indeed that they were intruſted with the Oracles of God.

3. For what if ſome did not believe? Will their Unbelief make the divine Faith void?

4. Far be it; but let God be true, and every Man falſe, as it is written, By which thou art righteous in thy Words, and overcomeſt in thy judging.

5. Yet if our Unrighteouſneſs commend the Righteouſneſs of God, what ſhall we ſay? Is God unrighteous who executes Wrath? I ſpeak according to Man.

6. Far be it; for then how will God judge the World?

7. For if the Truth of God has abounded in my Falſehood to his Glory, why am I yet alſo judged as a Sinner?

8. And may we not (as we are evil ſpoken of, and as ſome ſay we ſpeak) do Evil, that Good may come? Whoſe Condemnation is juſt.

9. What then? Have we the Preeminence? Not at all: for we have before convicted both Jews and Grecians, to be all under Sin.

10. As it is written: There is none righteous, not even one.

11. There is none who underſtands, is none who ſeeks God.

12. They are all turned aſide, are become uſeleſs together, there is none that does Good, there is not ſo much as one.

13. Their Throat is an open Grave, they have been deceitful with their Tongues, the Venom of Aſps is under their Lips.

14. Whoſe Mouth is full of Curſing and Bitterneſs.

15. Their Feet are ſwift for them to ſhed Blood.

16. Bruiſing and Wretchedneſs are in their Ways.

17. And the Way of Peace they have not known.

18. There is no Fear of God before their Eyes.

19. Now we know that what Things ſoever the Law ſays, it ſpeaks to thoſe in the Law; to the end that every Mouth may be ſtopped, and all the World may be under Judgment to God.

20. Therefore by the Works of the Law will not any Fleſh be juſtified before him: for through the Law is the Knowledge of Sin.

21. But now without the Law the Righteouſneſs of God is made manifeſt, which is teſtified both by the Law and the Prophets;

22. Even the Righteouſneſs of God by the Faith of Jeſus Chriſt, for all and on all who believe: ſince there is no Difference.

23. For all have ſinned, and are ſhort of the Glory of God;

24. Being juſtified for nothing by his Grace, through Redemption in Chriſt Jeſus:

25. Whom God before propoſed to be an Atonement, through Faith in his Blood, to ſhew his Righteouſneſs for the Pardon of Sins that are paſt;

Ver. 3. *divine*] as Chap. i. 17.

Ver. 4. *By which*] by their not believing, according as in *Pſa.* li. 4. from whence this is quoted; and the Signification of the *Greek* Word is given in the *Lexicons*, *quomodo*, that is *how*, *in what manner* or *by which*: this too is according to what follows, that Man's ſinning juſtifies and commends God's judging. Thus Men do not ſin, to the end or intent that God in condemning them ſhould judge juſtly.

Ib. *overcomeſt*] which Meaning, according to my Countryman *Fuller*, the LXX *Interpreters*, whom *Paul* follows, took from the *Syriack*, inſtead of the *Heb. Miſ. Sacr.* L. 1. 7.

Ib. *thy judging*] actively, as *Beza* tranſlates, and ſhews it ſhould be, as in *Pſa.* li.

Ver. 5. *unrighteous*] for puniſhing what becomes an Occaſion of his Praiſe.

Ver. 7. *For*] The Objection being continued in this and the next Verſe, from the 5th.

Ver. 8. *may we not*] *Ham.* and *Wall* would have it *ſhould we not* over ſtrongly, for *not* rather—*Let us* in the *com. Tranſ.* being unwarrantable, as well as very obſcure and incoherent; for why ſhould this be rather ſaid, than that in the foregoing Verſe?

Ib. *Whoſe*] theirs who do Evil, that Good may come; ſo this is an Anſwer, as there ought to be, to the preceding Objection: but the Author of the *New Verſion* renders it to belong to *ſome*, and others ſo interpret it.

Ver. 9. *Not*] not in this Reſpect, though in others, Ver. 1, 2.

Ib. *before*] *Mills* excludes by no great Authority.

Ver. 13. *Their*] On to the 19th Verſe is according to the Addition in the *Gr. Septuag. Tranſ.* after *Pſa.* xiv. 3. but not in *Pſa.* liii. which Addition might be made moſtly from *Pſa.* v. 9. & cxl. 3. & x. 7. *Prov.* i. 16. (or *Iſa.* lix. 7.) *Pſa.* xxxvi. 1. ſee *Jerome* and *Amama* on *Pſa.* xiv.

Ver. 15. *for them*] ſee *Prov.* i. 16.

Ver. 19. *under Judgment to God*] ſo the *Gr.* ſtrictly.

Ver. 21. *teſtified*] *Weſt. atteſted.*

Ver. 23. *Glory of God*] Happineſs by him, as Chap. v. 2.

Ver. 24. *for nothing*] according as rendered 2 *Theſ.* iii. 8. *freely* being equivocal.

Ib. *Chriſt Jeſus*] ſo the *Gr.* ſtands.

Ver. 25. *before propoſed*] the ſame as in Chap. i. 13.

26. In the Forbearance of God, to ſhew his Righteouſneſs at the preſent Time; that he might be juſt, and the Juſtifier of him who is of the Faith in Jeſus.

27. Where then is Boaſting? It is ſhut out. By what Law? Of Works? No; but by the Law of Faith.

28. We count therefore that a Perſon is juſtified by Faith, without the Works of the Law.

29. Is God he of the Jews only? And not alſo he of the Gentiles? Yes, of the Gentiles alſo.

30. Foraſmuch as it is one God, who will juſtify the circumciſed by Faith, and the uncircumciſed through Faith.

31. Do we then make the Law void through Faith? Far be it; on the contrary we make the Law ſtand.

CHAP. IV.

WHAT ſhall we ſay then, that our Father Abraham has obtained according to the Fleſh?

2. For if Abraham was juſtified by Works, he has what he may boaſt of; yet not to God.

3. For what ſays the Scripture? And Abraham believed God, and it was reckoned to him for Righteouſneſs.

4. Now to him that works, the Reward is not reckoned according to Grace, but according to Debt.

5. Whereas to him that does not work, but believes in him who juſtifies the Impious, his Faith is reckoned for Righteouſneſs.

6. According as David alſo ſpeaks of the Bleſſedneſs of the Man, to whom God reckons Righteouſneſs without Works;

7. They are bleſſed whoſe Iniquities are forgiven, and whoſe Sins are covered.

8. The Man is bleſſed to whom the Lord will not reckon Sin.

9. Is this Bleſſedneſs then on the Circumciſion, or alſo on the Uncircumciſion? For we ſay that Faith was reckoned to Abraham for Righteouſneſs.

10. How then was it reckoned? When he was in Circumciſion, or in Uncircumciſion? Not in the former, but in the latter.

11. And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith in Uncircumciſion; for him to be the Father of all that believe through Uncircumciſion, for Righteouſneſs alſo to be reckoned to them;

12. And the Father of Circumciſion to thoſe who are not of the Circumciſion only, but alſo go on in the Steps of our Father Abraham's Faith in the Uncircumciſion.

13. For the Promiſe was not by the Law, to Abraham or his Offspring, that he ſhould be the Heir of the World, but by the Righteouſneſs of Faith.

14. Nay if the Heirs ſhould be of the Law, Faith would be in vain, and the Promiſe made void.

15. Becauſe the Law works Wrath: ſince where there is no Law, neither is there Tranſgreſſion.

16. Therefore this was of Faith, that it might be according to Grace; for the Promiſe to be firm to all the Offspring, not to thoſe of the Law only, but alſo to thoſe of the Faith of Abraham, who is the Father of us all,

17. (As it is written, Becauſe I have made thee the Father of many Nations) before God whom he believed, who makes the Dead alive, and calls Things that are not as if they were:

18. Who againſt Hope believed in Hope, that he might be the Father of many Nations; according to what is ſaid, So ſhall thy Offspring be.

19. And as he was not weak in Faith, he did not mind his own Body now become dead, being about a hundred Years *old*, and the Deadneſs of Sara's Womb.

Ver. 26. *In the Forbearance of God*] This, by *Mills*, only two *Copies* join to the foregoing.

Ib. *of him who is of the Faith in Jeſus*] *Mills* in *Prol.* 644. ſtretches the Critick's Authority ſo far, as to caſt out diſtant Words here by that alone, leaving this only to be *by Faith*, and his Account of it is too romantick to be tranſcribed.

Ver. 1. *What*] belonging to *ſay*, as in Ch. vi. 1. not *obtained*, for which a Comma is neceſſary before *that*, to make a Separation.

Ib. *obtained*] or *acquired*, or *got*, according as *Commentators* explain it.

Ib. *has obtained according to the Fleſh*] So the Words ſtand in the *Original*, and *Wall* ſays *much more agreeably to the Scope of the Apoſtle here.*

Ver. 5. *the Impious*] *thoſe that were Ungodly*, *Eſſay for a New Tranſ.* Chap. 10. p. 151, 152.

Ver. 14. *and*] ſlipt out of the *Vulg.* and now *Mills* would keep it out, *Prol.* 451.

Ver. 16. *this*] to wit *Abraham*'s Heirſhip, Ver. 13. which therefore *was &c.* and the *Original* has τὸ τοῦτο *this.*

Ver. 17. *Becauſe*] *Gr.* ὅτι, as in *Gen.* xvii. 5. from whence this is cited.

Ib. *before*] that is to ſay from the preceding Ver. *this was of Faith before God*; after the Manner of *Paul*'s writing in long Periods, and bringing in ſeveral Things between thoſe that belong to one another, eſpecially in this *Epiſtle.*

Ver. 19. *did not mind*] *Mills* writes that the *genuine Reading* is without *not*, for which he has one *Copy*, with a *Verſion* or two, and pleads *Gen.* xvii. 17. *Pr.* 933, 934. on the contrary that more likely gave Occaſion to the omitting *not*, while the Verb was miſtaken.

Ib. *mind*] The Verb coming from a Noun that ſignifies *the Mind*, and it appears he did barely conſider both theſe Things, but not regard them. *Wall* calls it a plain Inſtance of *mind* or *weigh.*

20. Nor

20. Nor was he in doubt at the Promiſe of God by Unbelief, but was ſtrong in Faith, giving Glory to God;

21. And aſſured that what he promiſed, he was able alſo to do.

22. Therefore alſo it was reckoned to him for Righteouſneſs.

23. Now it was not written for him only, that it was reckoned to him;

24. But likewiſe for us, to whom it will be reckoned, that believe on him who raiſed up Jeſus our Lord from the Dead;

25. Who was delivered up for our Offences, and raiſed up for our Juſtification.

CHAP. V.

BEING juſtified therefore by Faith, we have Peace with God, through our Lord Jeſus Chriſt.

2. Through whom alſo we have Admittance by Faith, to this Grace in which we ſtand, and triumph in the Hope of the Glory of God.

3. Not only thus, but we triumph too in Afflictions; as we know that Affliction works Patience,

4. And Patience Experience, and Experience Hope:

5. And Hope makes not aſhamed; ſince the Love of God is ſhed forth in our Hearts, by the Holy Spirit given to us.

6. For when we were yet weak, Chriſt at the Time died for the Impious.

7. Though ſcarce any one would die for a mere honeſt Man, although perhaps Somebody would dare to die for a good one.

8. Whereas God ſo commends his Love to us, that when we were yet Sinners, Chriſt died for us.

9. Much more therefore as we are now juſtified by his Blood, we ſhall be ſaved from Wrath through him.

10. For if while we were Enemies, we were reconciled to God through the Death of his Son; much more when we are reconciled, ſhall we be ſaved by his Life.

11. Not only thus, but we alſo glory in God, through our Lord Jeſus Chriſt, through whom we have received Reconciliation.

12. By this as Sin came into the World by one Man, and Death by Sin; ſo Death alſo has come on to all Men, for which all have ſinned.

13. For till the Law Sin was in the World; but Sin is not imputed, when there is no Law.

14. Nevertheleſs Death reigned from Adam to Moſes, even over thoſe that did not ſin in the Likeneſs of Adam's Tranſgreſſion; who is the Figure of him that was to be.

15. Yet the Offence is not the very ſame as the free Gift: for if by the Offence of one, many have died; much more has the Grace of God, and the Gift by Grace of one Man Jeſus Chriſt, abounded to many.

16. The Gift likewiſe is not as through one that ſinned: for the Judgment indeed was from one, to Condemnation; but the free

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Ver. 20. *by Unbelief*] On the mere Faith of the *Ethiopick Tranſ.* *Mills* ſays this crept hither from the *Marg. Prol.* 1214. and his doubtful Reaſon that he propoſes, is either Way too light to be weighed.

Ver. 21. *aſſured*] as *Leigh* ſhews in *Crit. Sac.* and *being* in the *com. Tranſ.* ſpoils the Conſtruction.

Ver. 22. *alſo*] expelled by *Mills* as a Stranger, becauſe it had ſtepped forth with Somebody, *Prol.* 451.

Ver. 1. *we have*] With ſeveral it is *let us have*, by the *Gr.* long inſtead of the ſhort *o*; but being unſuitable to the Context both before and after, I don't find the Criticks accepting it, though in the *vulg. Lat.* and the Lapſe might be eaſy, by copying to the Sound.

Ver. 2. *by Faith*] is *Comment*, *Mills* ſays with weak Proof.

Ver. 5. *makes not aſhamed*] *Weſt. ſhameth us not*; and having [us] undiſtinguiſhed, as ſuch with him often, as though they were from the *Original*.

Ib. *given to us*] not allowed by *Mills*, from the Verdict only of two *Copies* generally alike; then 'tis *taken perhaps from* 1 *John* iii. 24. *Prol.* 451. but I am not diſpoſed to grant him ſo much as the *perhaps*, it is ſo utterly improbable. *Who*, ſays he, *in writing it would omit ſuch notable Words?* Would our Apoſtle then? But why ſo notable; *given* is in a manner included in *ſhed forth*, and *to us* in *our*, for which Reaſon they might be left out.

Ver. 6. *weak*] for which, and againſt our *com. Tranſ.* ſee what *Gell* ſays, *Eſſay for Amendm. of Eng. Tranſ.* p. 37, 38.

Ver. 7. *Though*] So *Noldius* in *Concord. Heb. Part.* gives to γὰρ the Meaning of *quamvis*, and particularly in this Verſe, as there is the like to כִּי *Heb.* with what the foregoing here requires.

Ib. *honeſt Man*] who wrongs or hurts Nobody; and *righteous* is here improper.

Ib. *although*] the ſame as before with καὶ added.

Ver. 11. *glory*] the ſame Word with that in Ver. 3.

Ib. *Reconciliation*] from the Verb in the foregoing Verſe; and *atonement* for us to receive improper, which God receives, according to *Doddr.*

Ver. 12. *ſo Death*] *Wall* writes on Ver. 15. *The Apoſtle ſeems to me in all this Argument to ſpeak of temporal Death, not eternal, as the Conſequence of Adam's Sin to us*; for which ſee alſo *Whitby* there more explicitly, and *Hammond*.

Ib. *ſo—alſo*] *and ſo* being improper.

Ib. *Death*] The latter *Mills* weakly rejects, ſcarce worth mentioning.

Ib. *for which*] as turned *Phil.* iii. 12. and their own Sin bringing Death, as well as *Adam*'s, Ver. 14. *Gen.* vi. 5, 7, 13. & xix. 13. or *in which* i. e. *Death*, according to Ver. 21. the latter Word being the *Gr.* Relative or ſubjunctive Article.

Ver. 13. *Sin is not imputed*] as it might not then, in the Omiſſion of thoſe Things which the Law of *Moſes* added to Revelation and Morality, concerning *Offerings*, *&c.*

Ver. 14. *in the Likeneſs of*] viz. againſt poſitive outward Command, as *Adam* and thoſe under the Moſaical Law did.

Gift is from many Offences, to Juſtification:

17. For if by one Man's Offence Death reigned through one; much more will they, who receive Abundance of Grace, and of the Gift of Righteouſneſs, reign in Life through one Jeſus Chriſt.

18. Therefore indeed as through the Offence of one, there was for all Men to Condemnation; ſo alſo through the Righteouſneſs of one, there was for all Men to Juſtification of Life.

19. For as through the Diſobedience of one Man many were made Sinners; ſo through the Obedience of one will many be made righteous.

20. And the Law entered in, that Offence might increaſe; but where Sin increaſed, Grace abounded more:

21. That as Sin reigned in Death; ſo alſo Grace might reign through Righteouſneſs to everlaſting Life, by Jeſus Chriſt our Lord.

CHAP. VI.

WHAT ſhall we ſay then? Shall we remain in Sin, that Grace may increaſe?

2. Far be it; how ſhall we who are dead to Sin, yet live in it?

3. Are you ignorant, that whoever of us have been baptized into Chriſt Jeſus, have been baptized into his Death?

4. We are therefore buried with him by Baptiſm into Death; that as Chriſt was raiſed up from the Dead by the Glory of the Father, ſo we alſo may walk in Newneſs of Life.

5. For if we have been planted with *him* in the Likeneſs of his Death, we ſhall alſo be on the contrary of the Reſurrection:

6. As we know this, that our old Perſon is crucified with *him*, that the Body of Sin might be aboliſhed, for us henceforth not to ſerve Sin.

7. For he who is dead is made free from Sin.

8. And if we are dead with Chriſt, we believe that we ſhall alſo be alive with him:

9. Since we know that as Chriſt is raiſed up from the Dead, he dies no more, Death no more has dominion over him.

10. For as to what he died, it was to Sin once; but as to what he lives, it is to God.

11. So alſo do ye reckon your ſelves to be dead indeed to Sin, but alive to God in Chriſt Jeſus our Lord.

12. Let not Sin therefore reign in your mortal Body, to obey it in the Deſires of it.

13. Nor yield your Members for Inſtruments of Unrighteouſneſs to Sin; but preſent your ſelves to God as thoſe who are alive from the Dead, and your Members for Inſtruments of Righteouſneſs to God.

14. For Sin will not have dominion over you: ſince you are not under the Law, but under Grace.

15. What then? Shall we ſin, becauſe we are not under the Law, but under Grace? Far be it.

16. Do not you know, that to whom you yield your ſelves Servants in Obedience, you are Servants to him whom you obey, whether of Sin to Death, or of Obedience to Righteouſneſs?

Ver. 17. *the Gift of*] Three or four of the old Writers have miſſed this, who have often quoted careleſsly or by Memory; and *Mills* lays it on the *Original*, as not there at firſt.

Ver. 19. *were made Sinners*] This *Hammond* expounds by *were ſubjected to Death*, and *Whitby made ſubject to Death*, the latter undertaking to *ſhew the Inconſiſtency of any other Senſe, with the Text, with Scripture, and with Reaſon*, on which he argues ſtrenuouſly, and ſomething largely, in his *Annot.* notwithſtanding the 9th *Article of Religion* aſſerts, *Original Sin is the Fault and Corruption of the Nature of every Man, and in every Perſon born into this World it deſerveth God's Wrath and Damnation.*

Ib. *made*] *Weſt. conſtituted.*

Ver. 3. *Chriſt Jeſus*] ſo it ſtands in the *Gr.* and thus alſo in Ver. 11, & 23.

Ver. 4. *by the Glory of the Father*] miſſed by ſome of the Primitive Authors, but therefore to conclude with *Mills* it is a *Comment*, *Pr.* 451. may be reckoned raſh indeed; and if ſuch, it would likely have been without *the Glory of.*

Ver. 9. *Since we know—as Chriſt is*] Becauſe the *Greek* abounds in Participles, not only ſingle, but two, three, and even four together, different from the Genius of ours and other Languages, it is neceſſary to change them often into Conjunctions, which is our principal Manner of connecting the Parts of Sentences. Our Tranſlators being overpowered by them in the *Hiſtorical Books*, commuted them pretty ſufficiently, ſo far as rightly; but in the *Epiſtles*, where they are fewer, this appears much neglected, to the Diſadvantage of their *Verſion.*

Ver. 10. *to Sin*] *Mills* ſuſpected did creep from Ver. 2. only becauſe not in the *Eth. Verſ.* Shocking! and when ſo requiſite here. Since this is *to*, not *for Sin*, as 1 *Cor.* xv. 3. or differently in *Gr.* 1 *Pet.* iii. 18. I ſuppoſe it may mean *to Sin in the World*, which offended and grieved *Chriſt.*

Ver. 11. *in*] *Calvin* in his *Commentary* here ſays, 'I 'had rather keep the Words of *Paul* [in Chriſt Jeſus] for 'ſo the Grafting is better expreſſed, which makes us one 'with Chriſt.'

Ver. 12. *in the Deſires of it*] becauſe not with a few, *Mills* denounces it to be *Commentary*, not Text; but who would have reſtricted the general *obey*, excepting the Divine Penman himſelf?

Ver. 13. *preſent*] not the ſame Verb as before.

Ver. 16. *to Death*] thruſt out by *Mills*, on very ſlight Authority, *Prol.* 448.

17. But Thanks be to God, that notwithſtanding you are the Servants of Sin, you have been obedient from the Heart, to the Pattern of Doctrine which you have been committed to.

18. And when you were made free from Sin, you became Servants of Righteouſneſs.

19. I ſpeak as a Man, by reaſon of the Weakneſs of your Fleſh: for as you have preſented your Members Servants to Uncleanneſs and Iniquity, for Iniquity; ſo now preſent your Members Servants to Righteouſneſs, for Holineſs.

20. For when you were the Servants of Sin, you were free from Righteouſneſs.

21. What Fruit therefore had you then in the Things, of which you are now aſhamed? For the End of thoſe is Death.

22. Whereas now being made free from Sin, and become Servants to God, you have your Fruit to Holineſs, and the End everlaſting Life.

23. For the Wages of Sin is Death; but the Gift of God everlaſting Life, in Chriſt Jeſus our Lord.

CHAP. VII.

ARE you ignorant, Brethren (for I ſpeak to them who know the Law) that the Law has dominion over a Man for as long Time as he lives?

2. For a Wife who is ſubject to a Man, is bound by the Law to him while he lives; but if the Man is dead, ſhe is made void from the Law in reſpect of him.

3. Therefore indeed if while the Man lives, ſhe becomes another Man's, ſhe is named an Adultereſs; but if her Man is dead, ſhe is made free from the Law, that ſhe may not be an Adultereſs, when ſhe does become another Man's.

4. So that, my Brethren, you alſo are made dead to the Law, by the Body of Chriſt; for you to be another's, who is raiſed up from the Dead, that we may bear fruit to God.

5. For when we were in the Fleſh, the Affections of Sins by the Law did work in our Members, to bear fruit to Death.

6. Whereas now we are made void from the Law, nay are dead in what we were held; ſo that we ſhould ſerve in Newneſs of Spirit, and not the Oldneſs of the Letter.

7. What ſhall we ſay then? The Law is Sin? far be it: on the contrary I did not know Sin, excepting by the Law; for I ſhould not even have known Coveting, except the Law had ſaid, Thou ſhalt not covet.

8. But Sin took occaſion by the Commandment, and wrought in me all Coveting; for without the Law Sin was dead.

9. And I was alive without the Law once; but when the Commandment came, Sin revived, and I died.

10. Thus the Commandment for Life, that was found to me for Death.

11. For Sin took Occaſion by the Com-

Ver. 17. *that notwithſtanding*] *eſt abſurdiſſimum*, ſays the judicious *Caſtalio*; *agi Deo gratias de ſervituto peccati: it is very ridiculous to thank God for the Service of Sin*, by putting the Thankfulneſs as for two Things, *Defenſio ſuarum Tranſlationum*, p. 18.

Ib. *Pattern*] as rendered *Tit.* ii. 7. *Heb.* viii. 5.

Ib. *you have been committed*] ſo the *Gr.* agreeable to *Acts* xx. 32. the *Biſhops Tranſ.* has *yee were brought*, *Eraſmus*, *Beza* and others as here; *Weſley into which ye have been delivered*. *Gell* ſays, *It was a foul Overſight of the Tranſlators to render theſe Words*, as in our *preſ. Bib. Eſſay*, p. 435 but it was much more likely as deſigned, if not from Regard to ſome Belief of their own, yet at leaſt for Want of a proper Expreſſion according to the *Original*.

Ver. 23. *in Chriſt Jeſus our Lord*] Although none but the *Eth. Tranſ.* is without this, yet *Mills* ſays (amazing to tell!) it ſeems to be ſome old *Annotator*'s, *Pr.* 1215.

Ver. 1. *he lives*] *Doddr.* renders and pleads for *it liveth*, ſuppoſing *the Law is repreſented as the firſt Huſband*, Ver. 2, 3. which I take to be *the Body of Chriſt* that died, Ver. 4. and that *raiſed up* the ſecond Huſband, Ib. ſo *Law* repreſents *Law*, and ſee *Beza*.

Ver. 2. *Even ſo* (as in this Ver.) *are oure conſcyences bound*, ſays *W. Tyndal* in his large *Prologe* to this *Epiſt.* *and in daunger to the lawe* (by which he ſeems to mean *outward Religion*) *under olde Adam the fleſh; as long as he lyueth in us*.

Ib. *from the Law in reſpect of him*] Though *Mills* found no *MS. Copy* without any of this, he mentions *the Law of* as wanting in ſome from *Curcellæus*, and *him* or *the Man* in many from *Grotius*; but the firſt of thoſe Collectors of *Various Readings* names no particular *Copy*, and is doubtful beſides, as ſhewn in *Wetſten*'s *Proleg.* 9, 52, 53. ſo that his *Canon* 13 reckons his *Copies* (not found elſewhere) but for one; and that *Grotius* did not examine any *MS. Mills* may be found giving his Opinion, or ſhewing, in different Places.

Ver. 4. *to be another's*] in the new ſpiritual Life, after being dead to the Law, according to Ver. 1, 6. & *Gal.* ii. 19. *Wall* ſays *St. Paul* means, *The Law is become dead to you*, which he apparently ſeems to have taken from *Ham.* and ſtamp'd, as other Things, with his Mark of Poſitiveneſs; but what is more injurious than ſuperficial Criticiſm, attended with Confidence?

Ver. 5. *the Affections of Sins*] *Weſt. ſinful Paſſions.*

Ver. 6. *nay are dead*] ἀποθανόντες plur. *the Copies univerſally prefer*, ſays *Mills*; for which ſee alſo *Whit. Annot.* but ſome printed *Editions* have ἀποθανόντος *that being dead*; as in the *com. Tranſ.*

Ib. *Newneſs*] not *new Spirit* more agreeable as *Doddr.* ſays, when the *Holy Spirit*.

Ver. 7. *Coveting*] This being a Noun of the Verb after, and ſhould ſurely agree.

Ver. 9. *without the Law*] From this *Wall* pleads it was not *Paul* himſelf, but that *he here takes on him, to the End of the Chapter, the Perſon of a Man under the Law, and not yet influenced by the Spirit of Chriſt*; ſo *Ham.* on Ver. 7. and *Whitby* on Ver. 25. very circumſtantially.

Ib. *Commandment*] *When Chriſt's Spirit came, and expounded the Commandment to my Heart*, *Caryl on Job*, *Introd.*

mandment,

mandment, and deceived me, and by that killed me.

12. So that the Law indeed is holy, as likewiſe the Commandment holy, juſt and good.

13. Was the Good then made Death to me? far be it; but Sin was that it might appear to be Sin, by working Death to me through the Good, that Sin through the Commandment might be made exceeding ſinful.

14. For we know that the Law is ſpiritual; but I am carnal, ſold under Sin.

15. For what I work, I acknowledge not: ſince what I would, that I perform not; but what I hate, that I do.

16. And if what I would not, that I do; I conſent to the Law, that it is good.

17. So now I work it no more, but *it* is Sin that dwells in me.

18. For I am ſenſible, that no Good dwells in me, that is in my Fleſh; ſince though to be willing is preſent with me, yet I find not how to work the Good.

19. For what Good I would, I do not; but what Evil I would not, that I perform.

20. And if what I would not, that I do; I work it no more, but *it* is Sin that dwells in me.

21. I therefore find a Law, that when I would do Good, Evil is preſent with me.

22. For I delight in the Law of God, according to the inward Perſon.

23. But I behold another Law in my Members, which makes war againſt the Law of my Mind, and takes me captive in the Law of Sin, that is in my Members.

24. A wretched Man I! Who ſhall deliver me from the Body of this Death?

25. I give thanks to God by Jeſus Chriſt our Lord. Therefore indeed I my ſelf with the Mind ſerve the Law of God, but with the Fleſh the Law of Sin.

CHAP. VIII.

THERE is now therefore no Condemnation to thoſe that are in Chriſt Jeſus, who do not walk according to the Fleſh, but according to the Spirit.

2. For the Law of the Spirit of Life in Chriſt Jeſus, has made me free from the Law of Sin and Death.

3. For it being impoſſible of the Law, in that it was weak through the Fleſh; God ſent his own Son in the Likeneſs of ſinful Fleſh, and for Sin, ſo condemned Sin in the Fleſh:

4. That the Righteouſneſs of the Law might be fulfilled in us, who do not walk according to the Fleſh, but according to the Spirit.

5. For they that are according to the Fleſh, mind the Things of the Fleſh; and thoſe who are according to the Spirit, the Things of the Spirit:

6. For the fleſhly Mind is Death; and the ſpiritual Mind Life and Peace:

7. Becauſe the fleſhly Mind is Enmity to God; for it is not ſubject to the Law of God, ſince it cannot.

8. Thus they that are in the Fleſh cannot pleaſe God.

9. However you are not in the Fleſh, but in the Spirit, if indeed the Spirit of God dwell in you: whereas if any one has not the Spirit of Chriſt, he is not his.

10. Now if Chriſt be in you, the Body indeed is dead by reaſon of Sin, but the Spirit is Life by reaſon of Righteouſneſs.

11. Nay if the Spirit of him who raiſed up Jeſus from the Dead, dwell in you; he who raiſed up Chriſt from the Dead, will alſo make your mortal Bodies alive, by his Spirit that dwells in you.

Ver. 13. *but Sin was*] The *com. Eng. Tranſ.* is imperfect, by wrong Pointing and otherwiſe; *Sin* belonging to the foregoing Verb, as in Ver. 17.

Ib. *that Sin &c.*] *that there might be a Sinner exceedingly, or Sin by the Commandment*, in the *ancient Ital. Verſ.* as *Mills* ſays from *Auguſtine*, *Pr.* 549. only by the Miſtake of ἡ for ἁ and the Pointing.

Ver. 15. *work*] Here are three different Verbs.

Ver. 19. To this belongs the *Comment* of *Jerome* on *Dan.* ix. 5. *Peccata populi, quia unus e populo eſt, enumerat ex perſona ſua, quod et Apoſtolum in epiſtola ad Romanos feciſſe legimus: he reckons up the Sins of the People from his own Perſon, as being one of them, which we read the Apoſtle has alſo done in Rom.* vii.

Ver. 25. *I give thanks to God*] *Mills* finding three *Copies* with *But Thanks to God*, and hearing of one or two more quoted ſo, only without *But*, fixed on the latter for the genuine Reading; but the *Vulg.* and others have *The Grace of God*, tranſlating the Word for *Thanks* differently. Whereas the Number of *Copies*, Nothing forbidding, is our Security; yet ſee *Whitby*'s *Exam.*

Ver. 1. *who do not walk &c.*] This to the End of the Verſe being omitted by a few, *Mills* ſays crept from Ver. 4. Raſh, and inconcluſive!

Ver. 3. *it being*] *what* ſpoiling the Senſe.

Ib. *for Sin*] where the Want of a Comma in the *vulg. Tranſ.* alters the Meaning, or makes none.

Ver. 6. *For*] to be referred to Ver. 4. as Ver. 3. is.

Ver. 8, 9. 'Cal fleſhe whatſoeuer (as longe as we are 'without the ſpirite of god) we thinke or ſpeke of god, 'of fayth of good worckes and of ſpiritual matters. 'Call fleſh alſo all worckes which are done without 'grace and without the working of the ſpiryte, how-'ſoeuer good holy and ſpirituall they ſeme to be,' *Wm. Tyndal*'s *Prologue to the Romaynes*; where the next Paragraph is very remarkable, in Compariſon between the fleſhly and ſpiritual State, but what every one cannot hear, and as it ſtrikes particularly againſt the *Papiſts*, has the leſs Need to be recited.

Ver. 9. *the Spirit of Chriſt*] *dwelling in him*, *Whitby*'s *Paraph.* and as is manifeſt from that before.

Ver. 11. *by*] This is a *Various Reading* with *Mills*, the *Textual* being *becauſe of*, for which ſee his *Note* and *Prol.* 642. yet on duly weighing them ours may ſubſide, eſpecially with the Teſtimonies of *Orthodoxus* and *Beza*.

12. There-

12. Therefore indeed, Brethren, we are not Debtors to the Fleſh, to live according to it.

13. For if you live according to the Fleſh, you will die; and if by the Spirit you put to death the Deeds of the Body, you ſhall live.

14. Since thoſe are the Sons of God, whoever are led by his Spirit.

15. For you have not received the Spirit of Servitude again, to be in Fear; but have received the Spirit of Adoption, by which we cry, Abba, Father.

16. The Spirit it ſelf teſtifies with our Spirit, that we are the Children of God.

17. And if Children, then Heirs, thoſe certainly of God, and Heirs with Chriſt; if indeed we ſuffer together, that we may alſo be glorified together.

18. For I reckon, that the Sufferings of the preſent Time, are not worthy of the Glory that will be revealed to us.

19. Since the earneſt Expectation of the Creation, waits for the Revelation of the Sons of God.

20. Becauſe the Creation has been ſubject to Vanity, not willingly, but by reaſon of him who made *it* ſubject in Hope.

21. For the Creation it ſelf will alſo be ſet free from the Servitude of Corruption, into the glorious Freedom of the Children of God.

22. Foraſmuch as we know, that all the Creation both groans, and are in labour together, till now.

23. Not only ſo, but alſo our ſelves who have the Firſt-fruit of the Spirit, even we our ſelves groan in our ſelves, waiting for the Adoption, the Redemption of our Body.

24. For we are ſaved by Hope; but Hope that is beheld, is not Hope: ſince what any one beholds, why does he alſo hope for?

25. But if we hope for what we do not behold, we wait for *it* with Patience.

26. And in like Manner alſo the Spirit aſſiſts with our Weakneſſes: for we know not what we ſhould pray as we ought; but the Spirit it ſelf makes interceſſion for us, with *our* unſpeakable Groanings.

27. And he who ſearches the Hearts, knows what is the Mind of the Spirit; ſince he interceeds for the Saints agreeable to God.

28. We further know that all Things work together for Good, to thoſe who love God, to ſuch as are the called ones according to the Purpoſe.

29. Since whom he foreknew, he did alſo appoint before to be faſhioned to the Similitude of his Son, for him to be the Firſt-born among many Brethren.

30. Moreover whom he appointed before, theſe he did alſo call; and whom he called, theſe he did alſo juſtify; and whom he juſtified, theſe did he alſo glorify.

31. What ſhall we ſay then to theſe Things? If God is for us, who againſt us?

32. He indeed that did not ſpare his own Son, but delivered him up for us all; how ſhall he not likewiſe with him give us all Things?

33. Who ſhall make accuſation againſt the choſen ones of God? He juſtifies;

34. Who condemns? Chriſt has died, nay more is alſo raiſed up, who is alſo at the right Hand of God, who moreover interceeds for us.

35. Who ſhall ſeparate us from the Love of Chriſt? Affliction, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Danger, or the Sword?

36. As it is written, For thy ſake we are put to Death all the Day, are reckoned as Sheep for Slaughter.

37. On the contrary we more than overcome in all theſe Things, by him who loves us.

Ver. 13. Here *Calvin* himſelf in his *Commentary*, *Eng. Edit.* ſays, *By this they are notably refuted, who brag of Juſtification by Faith without the Spirit of Chriſt.*

Ver. 19. *Creation*] as Ver. 22. which alſo ſhews it is general.

Ver. 20. *in Hope*] *being* or *while but in Hope* perhaps: for our great *Commentators*, *Hammond*, *Whitby*, *Wall*, taking *him who made ſubject* not to be God, as truly it ſeems unlikely, ſince it is *to Vanity*, which appears to be evil; do, according to ſome *printed Copies*, ſuppoſe the Point of Partition ſhould be juſt before this, and all that from *Sons of God* hither as in a Parentheſis, this beginning the next thus, *In Hope that the Creation &c.* and indeed the *Gr.* Particle ſignifies *that*, as well as *ſince* or *becauſe*, nor are our Verſes, as being modern, of any Validity to hinder it. Yet looking on it as a Subterfuge to ſhun applying the foregoing to God, I think this may do it better, and not be againſt all the pointed *MSS.* all *Verſions*, &c. like that, beſides the Uncouthneſs of the *Greek* ſo; tho' I might have advanced my *Tranſ.* againſt the *com.* on thoſe Men's Authority and Arguments.

Ver. 26. *Calvin* again, *We are blind in praying unto God. If any Man except, that there is a Rule preſcribed unto us in the Word of God; I anſwer, Our Affections nevertheleſs abide oppreſſed with Darkneſs, until the Spirit direct them by his Light. No Man of himſelf can conceive holy and godly Prayers. The Manner of praying well muſt needs be taught of the Spirit.*

Ib. *with* our] as here before, and Ver. 23.

Ib. *unſpeakable*] but might be uttered.

Ver. 28. *according to the Purpoſe*] of God to call to his Service ſuch as follow, Ver. 29, 30.

Ver. 29. *appoint before*] according to his Foreknowledge, 1 *Pet.* i. 2.

Ver. 31. Where the great *John Calvin* once more, *A godly Mind ought to ſtand upon the inward Teſtimony of the Spirit, and not depend upon external Things.*

Ver. 37. *overcome in*] As *Ignatius* in his *Letter* to *Polycarp* (both *Saint John*'s Diſciples) *It is the Part of a brave Combatant, to be wounded, and yet overcome*, *Wake*'s *Tranſ.* but where *to* is wanting before *overcome*, elſe properly it is paſſive.

Ib. *by him who loves us*] *becauſe of him who loved us*, *Vulg.* three *Copies*, and ſome *Authors*; for which *Mills* pleads, eſpecially as being in the former. But his juſtifying it by our Love to *Chriſt*, is making it wrong, as that is beſide the Scope of the Matter, Ver. 39. and *Beza* on 35.

38. For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor preſent Things, nor future ones,

39. Nor Height, nor Depth, nor any other Creature, can ſeparate us from the Love of God, in Chriſt Jeſus our Lord.

CHAP. IX.

I SPEAK the Truth in Chriſt, I do not lye, my Conſcience teſtifying with me in the Holy Spirit;

2. That I have great Grief, and my Heart continual Sorrow:

3. For I could pray that I might be curſed from Chriſt, for my Brethren, my Relations according to the Fleſh;

4. Who are Iſraelites, whoſe are the Adoption, Glory, Covenants, giving of the Law, Service and Promiſes;

5. Whoſe are the Fathers, and from whom Chriſt was according to the Fleſh; who is over all, God bleſſed for ever: ſo let it be.

6. But ſuch a Thing cannot be, that the Word of God ſhould fail; for theſe are not all Iſrael, who are of Iſrael:

7. Nor that Abraham's Offspring are all Children; but of Iſaac it ſhall be called thy Offspring.

8. That is, the Children of the Fleſh, theſe are not the Children of God; but the Children of the Promiſe are reckoned for the Offspring.

9. For this is the Word of Promiſe, According to this Time I will come, ſo that Sara ſhall have a Son.

10. Not only ſo, but alſo Rebecca having Conception from one, our Father Iſaac;

11. For when the Children were not yet born, nor had done any Good or Evil, that the Purpoſe of God might remain according to Choice, not from Works, but from him who called;

12. It was ſaid to her, The elder will ſerve the younger:

13. As it is written, I loved Jacob, but I hated Eſau.

14. What ſhall we ſay then? Is there Unrighteouſneſs with God? Far be it.

15. For he ſays to Moſes, I will have mercy upon whom I will have mercy, as likewiſe have compaſſion upon whom I will have compaſſion.

16. Therefore indeed it is not of him that would, nor of him that runs; but of God who ſhews mercy.

17. For the Scripture ſays to Pharaoh, For this it ſelf I have ſtirred thee up, that I might ſhew my Power in thee, and that my Name might be declared in all the Earth.

18. Therefore indeed upon whom he will, he has mercy; and whom he will, he hardens.

19. Thou mayeſt therefore ſay to me, Why does he yet find fault? For who reſiſts his Will?

20. Nay indeed, O Man, who art thou that anſwereſt againſt God? Shall the Thing framed ſay to the Framer, Why doſt thou make me ſo?

21. Has not the Potter Power over the Clay, to make from the ſame Lump, one Veſſel indeed for creditable, and another for vile Uſe?

22. And if God was willing to ſhew Wrath, and make known his Power; he might in much Forbearance, bear with the Veſſels of Wrath become fit for Deſtruction:

23. And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he prepared before for Glory;

24. Even us whom he has called, not only of the Jews, but alſo of the Gentiles.

25. As he ſays too in Oſee, I will call a People not mine my People, and her beloved that was not beloved:

26. And in the Place where it has been ſaid to them, You are not my People; there

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Ver. 38. *Powers*] being the middle Word of five plural, and the confirmed Reading by *Manuſcripts*; ſo that it is ſtrange to find both *Mills* and *Kuſter* in *Pref.* doubting whether it ſhould not be *Power*, under the trifling Pretence that ι might be written for ι.

Ver. 39. *any*] Says *Mills*, this is not *Paul*'s, *Pr.* 453. for you muſt know the *Vulg. Lat.* and two *Exemplars*, which may ſeem both made from that, have it not.

Ver. 5. *God*] *Mills*, according to his great Abilities, makes very undoubted Proof, againſt *Eraſmus* and *Grotius*, that this Word here is genuine; yet add *Whit.* in *Annot.*

Ver. 6. *ſhould fail*] *Weſt. had fallen to the ground.*

Ver. 10. *Conception from one*] The *Vulg.* and a few have, *from one Copulation* or *Conception*; but it does not appear to be ſo in any *Gr. Copy*, *Veleſius* ſometimes only making *Gr.* conformable to the *Lat.* and if it does ſeem to make the Argument more like the foregoing, concerning *Iſaac* and *Iſhmael*, as *Wall* pleads, that may make it more ſuſpicious; and I don't think it likely the aboveſaid, as being more modern, was altered to ours, which with the following makes a hardiſh Appoſition, tho' not infrequent in *Scripture.*

Ver. 11. *the Children*] *which notes the Jews and Gentiles*, ſays *Ham.* in *Paraph.* and *Whitby*, *It is evident the Apoſtle ſpeaks not here of Jacob and Eſau perſonally, but nationally*, *Annot.*

Ver. 16. *runs*] alluding perhaps to a Race, elſe *runs on.*

Ver. 17. *ſtirred*] ſee on *Exod.* ix. 16.

Ver. 18. *whom he will*] *Weſt. whom he willeth* both times.

Ib. *he will*] Two *Copies* (only) are without the latter, whereupon *Mills* ſays he can ſcarce think but that the Apoſtle's was, *Pr.* 1433. but theirs is much likelier an Abridgment.

Ib. *hardens*] or *lets be hardened*, as in *Exod.* vii. 3, &c. according to the Proteſtant Manner of interpreting *Scripture* by it ſelf. Otherwiſe, and if this be underſtood of particular Perſons; as thoſe whom God has mercy upon are conſequently Sinners, ſo they that in Juſtice he hardens, are to be ſuppoſed worſe Sinners; but the Apoſtle's Argument *ex abundanti* leads us to take it, as written of the *Gentiles* and *Jews*, particularly ſee Chap. xi. 25.

ſhall

ſhall they be called the Sons of the Living God.

27. Nay Eſaias cries concerning Iſrael; If the Number of the Iſraelites is as the Sand of the Sea, it is the reſt will be ſaved.

28. For he will finiſh the Matter, and cut ſhort in Righteouſneſs; ſince a Matter cut ſhort will the Lord make in the Country.

29. And as Eſaias ſaid before, Unleſs the Lord of Armies had left us Offspring, we ſhould have been as Sodoma, and ſhould have been like Gomorra.

30. What ſhall we ſay then? That the Gentiles who did not purſue Righteouſneſs, have obtained it, even the Righteouſneſs which is by Faith;

31. But Iſrael that purſued the Law of Righteouſneſs, has not come to it.

32. For what reaſon? Becauſe it was not by Faith, but as it were by the Works of the Law; for they ſtumbled at the Stone of Stumbling.

33. As it is written, Behold I lay in Sion a tripping Stone, and a ſtumbling Rock; and every one who believes on him ſhall not be aſhamed.

CHAP. X.

BRETHREN, the good Will indeed of my Heart, and Supplication to God in behalf of Iſrael is, for *their* Salvation.

2. For I teſtify to them, that they have a Zeal of God, but not according to Knowledge.

3. Since they being ignorant of God's Righteouſneſs, and ſeeking to ſet up their own Righteouſneſs, are not ſubject to that of God.

4. Becauſe Chriſt is the End of the Law for Righteouſneſs, to every one who believes.

5. For Moſes writes down the Righteouſneſs which is of the Law, that the Man who does theſe Things ſhall live by them.

6. Whereas the Righteouſneſs which is of Faith ſpeaks thus; Thou ſhalt not ſay in thy Heart, Who ſhall go up into Heaven? that is to bring down Chriſt;

7. Or, Who ſhall go down into the Deep? that is to bring back Chriſt from the Dead:

8. But what does it ſpeak? The Word is near thee, in thy Mouth and Heart; that is the Word of Faith which we preach;

9. That if thou ſhalt confeſs the Lord Jeſus with thy Mouth, and ſhalt believe with thy Heart that God has raiſed him up from the Dead, thou wilt be ſaved.

10. For by the Heart there is believing to Righteouſneſs, and by the Mouth is confeſſing to Salvation.

11. Since the Scripture ſays, Every one who believes on him ſhall not be aſhamed.

12. Becauſe there is no Difference too of Jew and Grecian; ſince the ſame Lord of all is rich towards all who call upon him.

13. For every one that ſhall call on the Name of the Lord will be ſaved.

14. How therefore ſhall they call upon *him* in whom they have not believed? And how ſhall they believe whom they have not heard of? And how ſhall they hear without a Preacher?

15. And how ſhall they preach if they are not ſent? As it is written, How beautiful will be the Feet of them who preach Peace, who preach good Things!

16. But all have not obeyed the Goſpel; for Eſaias ſays, Lord, who has believed our Report?

17. Therefore Faith is from Hearing, and Hearing by the Word of God.

Ver. 28. *will finiſh*] *Gr. is finiſhing*, with *is* underſtood, which *Grotius* not conſidering, I ſuppoſe, made the Miſtake mentioned in the next *Note*.

Ib. *in Righteouſneſs; ſince a Matter cut ſhort*] All this *Grotius*, with *Ham. Mills* and *Wall* approving, would caſt out of the *genuine Reading*, being not in three *MSS.* and ſo many *Verſ.* as taken from the *Sept.* at *Iſa.* x. 22, 23. from whom *Paul* quoting is likely to uſe their Words; and that *for* and *ſince* or *becauſe* ſtanding as here are abſurd, which *Grot.* and *Ham.* pretend, I don't ſee, but rather that the other is ſo, when the above is left out; which I could ſcarce tranſlate better than, *For finiſhing the Matter, and cutting ſhort, the Lord will do it in the Country:* then the Query will ariſe *do what?* or *to what does* do *refer that is before?* ſince not to *finiſhing* or *cutting ſhort*, becauſe they are in the nom. Caſe, and Participles to *Lord*.

Ib. *in the Country*] as in *Iſa.* x. 23. from whence it is quoted.

Ver. 29. *Armies*] *ſabaoth*, which unlearned People miſtake for *ſabbath*, is the *Gr.* Word of the *Sept.* whom *Paul* followed, in *Iſa.* i. 9. for the *Heb. zevaoth*; not only ſo, but the Meaning of it might be well known then to *Gr.* Readers, beyond what it is to *Eng.* ones; and the early Edit. of 1613 in 4to. having *ſabboth* both here and *James* v. 4. may raiſe a Doubt concerning our *laſt Tranſlators* themſelves.

Ver. 32. *of the Law*] This a few *Copies* leave out, and even the *Vulg. Lat.*

Ver. 1. *Iſrael*] by ſome *Copies them.*

Ver. 2. *their own*] without *Righteouſneſs* here by ſome, which *Mills* doubted of; when no Doubt might be made, but that it was occaſioned by the Mention of the Word in this Ver. beſide, and not being of Neceſſity in the preſent Station; otherwiſe than by the Uſe of putting the Subſtantive to this Adjective in *Gr.* which they nor he ſeemingly did not enough conſider.

Ver. 5. *the Righteouſneſs which is of the Law*] *Mills* ſays Somebody inſerted that it might anſwer to what is in the next Verſe, only becauſe the *Eth. Verſ.* has it not.

Ib. *theſe Things—them*] *Mills* affirms both theſe are of *Gal.* iii. 12. *Pr.* 1248. the firſt an Addition, and the latter for *it*, as ſome have; but might be owing moſtly to the Authority of the *Vulg.* ſee likewiſe *Whit. Exam.*

Ver. 17. *Therefore*] as if the laſt Verſe was added like as in a Parentheſis.

18. But I ſay, Have they not heard? Nay indeed the Sound of thoſe is gone forth into all the Earth, and their Words into the Ends of the World.

19. But I ſay, Has not Iſrael known? Firſt Moſes ſays, I will make you jealous with thoſe who are not a People, will provoke you by a ſilly Nation.

20. Nay Eſaias is ſo bold as to ſay; I am found of thoſe that did not ſeek me, am made manifeſt to them who did not aſk for me.

21. Whereas he ſays to Iſrael, I have ſpread forth my Hands all the Day, to a diſobedient and contradicting People.

CHAP. XI.

I SAY then, Has God caſt away his People? Far be it; for I am alſo an Iſraelite, from Abraham's Offspring, of the Tribe of Benjamin.

2. God has not caſt away his People whom he knew before. Do not ye know what the Scripture ſays of Elias? How he interceeds with God againſt Iſrael as follows,

3. Lord, they have ſlain thy Prophets, and thrown down thy Altars; and I being left alone, they ſeek my Life:

4. But what ſays the divine Anſwer to him? I have left to my ſelf ſeven thouſand Men, who have not bowed the Knee to Baal.

5. So then alſo at the preſent Time, there is a Reſidue according to the Choice of Grace.

6. And if by Grace, no more from Works; for then Grace would no more be Grace: but if from Works, it is Grace no more; for then Work no more is Work.

7. What then? Though Iſrael has not obtained this which it ſeeks for, the Choice obtained, and the reſt were hardened.

8. As it is written, God has given them the Spirit of ſound Sleep, Eyes not to ſee, and Ears not to hear, to this Day.

9. David likewiſe ſays; Let their Table become a Snare, a Gin, an Offence, and a Recompence to them.

10. Let their Eyes be darkened not to ſee, and bend down their Back continually.

11. I ſay then, Have they ſtumbled, that they may fall? Far be it: but by their Offence there is Salvation to the Gentiles, to make them jealous.

12. Now if their Offence be the Riches of the World, and their Defect the Riches of the Gentiles; how much more their Fulneſs?

13. For I ſpeak to you Gentiles; in how much indeed I am the Apoſtle of the Gentiles, I glorify my Miniſtry:

14. If I may any how make thoſe of my Fleſh jealous, and ſave ſome of them.

15. For if the caſting of them away be the *Reconciliation of the World*; what will the Reception be, but Life from the Dead?

16. Thus if the Firſt-fruit is holy, the Lump alſo: and if the Root be holy, alſo the Branches.

17. If ſome of the Branches too have been broken off, and thou being a wild Olive-tree, haſt been grafted in among them, and made Partaker of the Root and Fatneſs of the Olive-tree;

18. Do not boaſt againſt the Branches: nay if thou ſhouldeſt, thou doſt not bear the Root, but the Root thee.

19. Thou mayeſt ſay then, The Branches were broken off, that I might be grafted in.

20. Well! they were broken off by Unbelief, and thou ſtandeſt by Faith; be not high-minded, but fear.

21. For if God did not ſpare the Branches according to Nature, neither would he any how ſpare thee.

22. See then the Kindneſs and Sharpneſs of God: on them indeed who fell Sharpneſs; but on thee Kindneſs, if thou remaineſt in the Kindneſs; elſe thou too wilt be cut off.

23. Nay they alſo, if they do not remain in Unbelief, will be grafted in: for God is able to graft them in again.

24. For if thou waſt cut off from the wild Olive-tree according to Nature, and grafted into the good Olive-tree beſide Nature; how much more may theſe, which are according to Nature, be grafted into their own Olive-tree?

25. For I would not have you ignorant, Brethren, of this Myſtery (leſt you ſhould think

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Ver. 6. *but if from Works* &c.] to the End of the Verſe is not in 5 or 6 *Copies*, 2 or 3 *Verſions*, and a few old *Authors*, nay counted ſpurious by *Eraſmus*, *Grotius*, *Mills*, *&c.* yet methinks there is more Credit due to many than few of equal Evidence at leaſt, and I ſuſpect the *Vulg.* was one that influenced the others too much; there is alſo perhaps more Reaſon to be given, and conſequently more Probability, for the Omiſſion than the Addition, the former might be becauſe the Senſe of theſe Words is included in the foregoing, and becauſe they are a Digreſſion from the Point purſued; but to be added merely for Antitheſis ſeems little, and too little to prevail with ſo many; *Whitby's Examen* and *Annot.* may alſo be ſeen.

Ver. 8. *God has given them*] *who had firſt hardened their Hearts againſt God*, according to *Ham.* but *Whitby* explains *given* by *permitted to.*

Ver. 11. *Offence*] as rendered Ch. iv. 25. & v. 15, 16, 17, 18, 20. *fall* being inconſiſtent with the Word before.

Ver. 13. *glorify*] *will glorify* in the *Vulg. Lat.* and a few that hang on it, by *doxaſo* for *doxazo*; and *Mills* graſps it as *accommodatius*, *more accommodated*——ſurely not to *I ſpeak.*

Ver. 21. *would*] Divers have *will* in the 1 fut. Tenſe by ε, inſtead of the 1 Aoriſt with η.

your ſelves wiſe) that there is Hardneſs in Part to Iſrael, till the Fulneſs of the Gentiles ſhall come in.

26. And ſo all Iſrael will be ſaved: as it is written; The Redeemer ſhall come out of Sion, and turn away Impiety from Jacob.

27. And this ſhall be the Covenant with them from me, when I put away their Sins.

28. According to the Goſpel indeed, *they* are Enemies by reaſon of you; but according to the Choice, Beloved by reaſon of the Fathers.

29. For the Gifts and Calling of God will not be repented of.

30. For as once alſo you diſobeyed God, yet now you have obtained mercy by their Diſobedience:

31. So alſo theſe now have diſobeyed, that by your Mercy they too may obtain mercy.

32. For God has ſhut up all into Diſobedience, that he may have mercy upon all.

33. Oh the Depth of the Riches, both of the Wiſdom and Knowledge of God! How unſearchable are his Judgments, and inſcrutable his Ways!

34. For who has known the Mind of the Lord? Or who has been his Counſellor?

35. Or who gave to him before, that he may recompenſe him?

36. Since from him, and by him, and for him all Things are. To him be Glory for ever: ſo let it be.

CHAP. XII.

I BESEECH you then, Brethren, by the Mercies of God, to preſent your Bodies a Sacrifice, living, holy, well-pleaſing to God, being your reaſonable Service.

2. And be not faſhioned to this World; but be transformed by the Renewing of your Mind, for you to experience what is the Will of God, good, and well-pleaſing, and perfect.

3. For I ſay, by the Grace given me, to every one who is among you, not to think above what he ſhould; but to think ſoberly, as God has diſtributed to each a Meaſure of Faith.

4. For according as in one Body we have many Members, and all the Members have not the ſame Work:

5. So we being many are one Body in Chriſt, and each one Members of one another.

6. Thus as we have Gifts, different according to the Grace given us; whether Prophecy, let it be according to the Proportion of Faith;

7. Or Miniſtry, let it be in miniſtring: or to be a Teacher, in teaching;

8. Or an Exhorter, in Exhortation; he who diſtributes, let it be in Simplicity; who rules, in taking care; who ſhews mercy, in Chearfulneſs.

9. Let Love be unfeigned: abhor what is evil, join to what is good.

10. With brotherly Friendſhip be friendly affectionated one to another, preferring one another with Honour;

11. Not ſlothful in taking care, fervent in the Spirit, ſerving the Lord;

12. Rejoicing in Hope, enduring in Affliction, continuing in Prayer;

Ver. 26. *will*] *ſhould* or *might*, *Vulg. &c.* by the Change of a Letter, which bids pretty fair to be right, as *Mills* would have it, *Pro.* 449. if not over curious, as I gueſs it is: for though it may be the right Meaning, it may not be the right Word, the Weight of *Copies* overballancing it, and *will* may bear ſuch a Senſe conditionally; but I rather think it a Prophecy, according to that quoted from *Iſa.* lix. 20. that *Iſrael* in general would embrace the Goſpel; and *Whitby* in an *Appendix* to this Chap. againſt the different Opinions of *Lightfoot* and *Hammond*, argues largely, and as it may ſeem clearly, for the future Converſion of the *Jews*.

Ver. 29. *not be repented of*] The *vulg. Lat. without Repentance*, writes *Beza*, *obſcura et periculoſa quoque interpretatione, is darkly and alſo dangerouſly tranſlated.*

Ver. 30. *alſo*] in all the *Copies* excepting 4, and in all the *ancient Verſions*, though not the *Eng.*

Ib. *diſobeyed*] according as it is tranſlated Ch. ii. 8. & x. 21. 1 *Pet.* ii. 7, 8. & iii. 1, 20. & iv. 17. ſo *Beza* and *Caſt.* have *paruiſtis*, and the *Author* of the *New Verſion obey.*

Ib. *Diſobedience*] from the foregoing Verb, and thus rendered *Eph.* ii. 2. & v. 6. *Col.* iii. 6. being different from that in Ver. 20, 23.

Ver. 32. *ſhut up all*] *Wall* finds fault that the *Eng.* add [them] in a wrong Senſe, as if it were meant peculiarly of the *Jews*; but *Paul*, ſays he, means both *Jews* and *Gentiles*, as likewiſe others expound it. As for the Verb, the *Latin* of it being *concludo*, which ſignifies to *ſhut up*, and accordingly rendered in the *old Lat.* the *Popiſh Tranſlators* of *Rhemes* turned it into *Eng. concluded*, and our laſt followed them; but if they loſt the determinate Meaning in Imitation, no Wonder that the *Commentators* not finding it, ſlip over the Word: did they mean *ſhut up* or *included*, as they ſhould mean, but which *concluded* does not mean? Or *determined*, as *concluded* indeed ſignifies, but would want here *to be* added to make up the Senſe? Or did they mean any Thing elſe that makes no Senſe? Or meant they Nothing at all, only anglicized the *Lat.* Word?

Ib. *all—all*] maſc. or *Men* after the com. *Gr.* but according to ſome neut. or *Things*, as at *John* xii. 32.

Ver. 3. *given me*] I think added, ſays *Mills*, from 1 *Cor.* iii. 10. *Pr.* 1215. when it is quite another Matter there, and this abſent only in the *Eth. Tranſ.*

Ver. 8. *Or*] not in the *Vulg.* and two or three *Codes*, ſo condemned by *Mills*, *Pr.* 453. though more likely ſhould be there, beſides the Weight of Books for it.

Ib. *rules*] *Weſt. preſideth.*

Ver. 11. *taking care*] or *Carefulneſs*, the ſame as in Ver. 8.

Ib. *in the Spirit*] as *Acts* xviii. 25.

Ib. *Lord*] *Time* is a *various Reading*, which *Mills* (whom others too implicitly credit) ſo approved of, that he put it in the Text, led principally, as I perceive, by its being in the *old Italick Tranſ.* or *ancient Vulg.* that he was very fond of, and which may be allowed him; but that had many Faults, which *Jerome* altered, *Whitby's Examen, Pref.* Sect. 6. & Lib. i. Cap. 4. Sect. 5. Cap. 5.

13. Imparting to the Needs of the Saints, purſuing Hoſpitality.

14. Bleſs them that perſecute you: bleſs, and not curſe.

15. Rejoice with thoſe who rejoice, and weep with ſuch as weep.

16. Be of the ſame mind one to another: mind not high Things, but be brought off along with lowly ones: do not think your ſelves wiſe;

17. Rendering to none Evil for Evil, providing good Things before all Men:

18. If poſſible, what you can, be at peace with all Men.

19. Not revenging your ſelves, Beloved; but give Place to Wrath: for it is written, To me belongs Vengeance, I will recompenſe, ſays the Lord.

20. Therefore if thy Enemy be hungry, feed him; if he be thirſty, give him drink: for by doing this, thou wilt heap Coals of Fire on his Head.

21. Be not overcome of Evil; but overcome Evil by Good.

CHAP. XIII.

LET every Perſon be ſubject to the ſuperior Powers: for there is no Power but by God; and the Powers that are, be appointed by him.

2. So that he who oppoſes the Power, reſiſts the Appointment of God; and they that reſiſt, will receive Condemnation to themſelves.

3. For Rulers are not the Fear of good Works, but of evil; wilt thou not then fear the Power? Do Good, and thou wilt have Praiſe from the ſame;

4. For ſuch a one is the Miniſter of God to thee for Good: but if thou doeſt Evil, fear; for he bears not the Sword in vain, ſince he is the Miniſter of God, the Revenger for Wrath to him who commits Evil.

5. Therefore it is neceſſary to be ſubject, not only by reaſon of Wrath, but alſo becauſe of Conſcience.

6. For by reaſon of this alſo pay Taxes; for they are the Miniſters of God, continuing for this very Thing.

7. Render therefore to all the Dues, Tax to whom there is Tax, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.

8. Owe Nothing to any, except it be to love one another: ſince he that loves another has fulfilled the Law.

9. For this, Thou ſhalt not commit Adultery, thou ſhalt not murder, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely, thou ſhalt not covet, and if there be any other Commandment, it is collected together in this very Saying, Thou ſhalt love thy Neighbour as thy ſelf.

10. Love works no Ill to a Neighbour; therefore Love is the fulfilling of the Law:

11. And this, knowing the Seaſon, that already it is the Time for us to awake from Sleep; for now our Salvation is nearer than when we firſt believed.

12. The Night is gone on, and the Day

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as he did this, to the *preſ. vulg. Lat.*. Next *Mills* relating that our κυρίῳ was written by Contraction κῳ, but never the other καιρῷ, thence it might be that κῳ being likewiſe the firſt and laſt Letters of *Time* in *Gr.* was taken for it, and on Suppoſition that the Apoſtle would not mention ſuch a common well known Thing as *ſerving the Lord*, neither of which can be ſaid on the contrary. Thirdly, the great Superiority of *Manuſcripts*, *Verſions*, and Primitive *Writers* for *Lord*, is viſible in *Mills*'s own Account. Fourthly, *ſerving the Time* is ſo odd an Expreſſion, that though ſome good Senſe may be put upon it, will ſcarce admit of any, unleſs the Words are receded from, by making *ſerving* and *Time* to mean Something elſe. Fifthly, the *Gr.* Word for *Time* might probably be firſt tranſcribed from the other by Overſight, and then on Suppoſition that Nobody would do that deſignedly, might be followed by ſome; ſee alſo *Whitby*, Lib. ii. Cap. 1. Sect. 1.

Ver. 13. *Needs*] With two or three *Copies* and ſome of the ancient *Authors* it is *Remembrances* or *Memories*, which *Mills* would have to be the *Original Writing*, becauſe ſomewhat obſcure (but ſuppoſed to mean *the Needs of the abſent* Saints) and ſo made plainer by Somebody afterwards, He brings *Clement* for it, with far leſs Countenance, than for that in Ch. 1. ult. And *Whitby* ſays, *Nobody favours that Reading beſides the Latin Fathers of the fourth and fifth Age, after the Manner and Cuſtom prevailed of celebrating the Memories of the Martyrs, and frequenting their Sepulchres by a corrupt Superſtition*, *Examen*, Lib. ii. Cap. 1. Sect. 1

Ib. *purſuing*] ſo the *Gr.* Word ſignifies, or *perſecuting* as in the next Verſe.

Ver. 19. *give*] *rather* is unaccountably added in the laſt *com. Tranſ.*

Ver. 20. *Coals*] See *Prov.* xxv. 22. and *Beza* here.

Ver. 1. *the Powers that are*] *they that are*, without *Powers*, by ſome, which *Mills* ſays crept from the former Part of the Verſe, *Pr.* 1287. to whom *Whiby*'s Anſwer may be ſufficient; but *Wall*'s Aſſertion is a Monſter of the Kind, that this Word *Powers* is not in any *old Copy*; when no more than four or five *Gr. Copies* of all Sorts are without it: the ſame he ſays at Ch. xiv. 6. where it is the ſame.

Ver. 9. *thou ſhalt not give Evidence falſely*] crept ſays *Mills* from *Mat.* xix. 8. as not indeed with ſeveral; but where the Members thus begin with the Repetition of *not*, one might be miſſed in tranſcribing, and it may be ſafeſt to keep to the many more that have this.

Ver. 10. *Wither* well in *Hymne* 83.

Love is that bleſſed Cymment, Lord
Which muſt us re-unite;
In bitter ſpeeches, fire, and ſword,
It never took delight:
The Weapons thoſe of Malice are,
And they themſelves beguile,
Who dreame that ſuch ordained were
Thy Church to reconcile.

Ver. 11. *firſt believed*] or *began to believe*, as *began to reign* often in the Hiſtory of the Kings by one *Heb.* Word.

draws near: let us therefore put off the Works of Darkneſs, and put on the Armour of Light.

13. As in the Day let us walk comely; not in Revelling and Drunkenneſs, not in Leachery and Wantonneſs, not in Contention and Jealouſy.

14. But put you on the Lord Jeſus Chriſt, and make no Providing for the Fleſh in Luſts.

CHAP. XIV.

RECEIVE one weak in the Faith, not in Debates of Reaſonings.

2. One indeed believes he may eat all Things, but another being weak eats Herbs.

3. Let him who eats, not deſpiſe him that does not eat; and let him that does not eat, not judge him who eats: for God has received him.

4. Who art thou that judgeſt another's Servant? To his own Maſter he ſtands, or falls: and he will be made to ſtand; for God is able to make him ſtand.

5. One indeed judges one Day is above another; and one judges every Day is *alike*: let each be aſſured in his own Mind.

6. He who minds a Day, minds for the Lord; and he that does not mind a Day, does not mind for the Lord: he who eats, eats for the Lord, ſince he gives thanks to God; and he that does not eat, does not eat for the Lord, and give thanks to God.

7. For none of us lives for himſelf, and none dies for himſelf.

8. Since if we live, we live for the Lord; and if we die, we die for him: therefore both if we live, and if we die, we are the Lord's.

9. Becauſe for this Chriſt as well died, as roſe up, and revived; that he might have dominion both over the Dead and Living.

10. Why then doſt thou judge thy Brother? Or why doſt thou even deſpiſe thy Brother? For we ſhall all ſtand before the Judgment-ſeat of Chriſt.

11. For it is written, By my living, ſays the Lord, to me every Knee ſhall bow, and every Tongue confeſs to God.

12. Therefore indeed each of us ſhall give Account for himſelf to God.

13. Let us not henceforth therefore judge one another; but judge this rather, not to put a Stumbling to a Brother, or an Offence.

14. I know, and am perſuaded by the Lord Jeſus, that Nothing is polluted by reaſon of it ſelf; unleſs to him that reckons any Thing polluted, to whom it is ſo.

15. Now if thy Brother is grieved becauſe of the Meat, thou no more walkeſt according to Love: do not deſtroy him with thy Meat, for whom Chriſt died.

16. Let not your Good therefore be ſpoken evil of.

17. For the Kingdom of God is not Meat and Drink, but Righteouſneſs, Peace and Joy, in the Holy Spirit.

18. For he who ſerves Chriſt in theſe Things, is well-pleaſing to God, and approved with Men.

19. Therefore indeed let us purſue the Things of Peace, and thoſe of Edification one to another.

Ver. 13. *Leachery*] So the *Gr.* Word ſeems to mean, as elſewhere *a Bed* and *Conception*, and as *Whitby* quotes it from the great Lexicographers *Phavorinus* and *Heſychius*, *the Luſt of Women*; but *chambering* is a ſtrange made Word.

Ver. 1. *in Debates*] *in* ſeeming more ſuitable both to the Senſe and *Gr.* than *to*; *nor is there any thing of* doubtful, ſays *Wall.*

Ver. 3. *received him*] either the former or latter.

Ver. 6. *and he that does not mind a Day, does not mind for the Lord*] all wanting in ſome, which is not to be wondered at, conſidering the ſame is affirmatively juſt before; but it may be wondered that ſeveral Criticks ſhould think it added in, which ſeems ſo improbable after the foregoing.

Ib. *for the Lord*] each of them doing what he does religiouſly.

Ib. *give*] belonging to *does not* before: very obſcure, if contrary, in the *com. Eng.*

Ver. 9. *as roſe up, and revived*] *Mills* inſtead of this would have the *genuine Reading* be *as lived*, *Pr.* 763. a few (though only one *Copy*) being without the firſt Conjunction and Verb, and many having the latter ſo; but it ſeems abridged in Conformity to the reſt of the Context, this being unaccountable to be added and altered out of that Conformity. The Notion of *Eſtius* that *roſe up* was written in the *Marg.* to explain *revived*, and then inſerted in a wrong Place, n. before inſtead of after it, might be a Fancy to pleaſe himſelf; and the *Vulg.* with one or two more leaving out *and revived*, might be another Attempt at the Conformity before-mentioned.

Ver. 10. *then*] and not *but*, makes a ſuitable Connexion.

Ib. *deſpiſe*] as Ver. 3.

Ver. 16. *your*] with a few *our*, which *Mills* votes for to be authentick, though he acknowledges it alſo leſs ſuitable.

Ver. 17. *but Righteouſneſs, Peace and Joy, in the Holy Spirit*] How expreſſive and emphatical! What need, what can, there be better and more? Conſidering too that *Kingdom* it ſelf includes Sovereignty, Power, and Honour, as *of God* does (to make it true Happineſs) Divine. Thus *Young* now in *Cent. not fab.* Let. 4. *The firſt Moment we take God for our Protector, and his precious Promiſes for our chief Portion; our Superiors even Kings, ſhrink to Men, and Crowns imperial loſe their Luſtre. Little Things are little, and leave our Hearts at reſt.*

Ib. *in*] or *through*, as *Pſa.* v. 11.

20. Deſtroy

20. Deſtroy not the Work of God for the ſake of Meat. All Things indeed are clean; but it is evil to the Perſon who eats by Offenſiveneſs.

21. It is good not to eat Fleſh, nor drink Wine, nor *that* in which thy Brother ſtumbles, or is offended, or weak.

22. Haſt thou Faith? Have *it* according to thy ſelf before God: he is bleſſed who does not judge himſelf in what he likes.

23. Whereas he that doubts is condemned, if he eat, becauſe not of Faith; ſince every Thing which is not of Faith is Sin.

CHAP. XV.

WE then who are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe our ſelves.

2. For each of us ſhould pleaſe a Neighbour, for Good to Edification.

3. For even Chriſt did not pleaſe himſelf; but, as it is written, The Reproaches of thoſe who reproach thee have fallen upon me.

4. For whatever Things were written before, were done for our Teaching; that through the Patience and Comfort of the Scriptures, we might have Hope.

5. And the God of Patience and Comfort, cauſe you to be of the ſame Mind one to another, according to Chriſt Jeſus;

6. That you may unanimouſly with one Mouth glorify the God and Father of our Lord Jeſus Chriſt.

7. Therefore receive one another, as Chriſt alſo has received us, to the Glory of God.

8. I further ſay, that Jeſus Chriſt was the Miniſter of the Circumciſion, for the Truth of God, to confirm the Promiſes to the Fathers;

9. Moreover that the Gentiles might glorify God for Mercy, as it is written, For this reaſon will I confeſs thee among the Gentiles, and ſing melodiouſly to thy Name.

10. And again he ſays, Rejoice, O Gentiles, with his People.

11. Again likewiſe, Praiſe the Lord, all you Gentiles, and give him thanks, all People.

12. Nay again Eſaias ſays, There will be a Root of Jeſſe, and one who will ſtand up to rule over the Gentiles, in him the Gentiles will hope.

13. Now the God of Hope fill you, with all Joy and Peace in believing; for you to abound in Hope, by the Power of the Holy Spirit.

14. And I my ſelf alſo am perſuaded concerning you, my Brethren, that ye your ſelves too are full of Goodneſs, filled with all Knowledge, able alſo to admoniſh one another.

15. But I have written to you the more boldly, Brethren, in Part, as reminding you, by reaſon of the Grace given me from God;

16. For me to be the Miniſter of Jeſus Chriſt to the Gentiles, exerciſing the Goſpel of God; that the Offering of the Gentiles may be acceptable, being ſanctified by the Holy Spirit.

17. I have therefore to boaſt in Chriſt Jeſus, of Things belonging to God.

18. For I will not dare to ſpeak Aught of what Things Chriſt has not wrought through me, for the Obedience of the Gentiles, in Word and Work;

Ver. 20. *Deſtroy*] The *com. Eng.* ſounds like Indicative to *meat*, and I have known it taken ſo.

Ver. 21. *or is offended, or weak*] One *MS.* three *oriental Verſions*, &c. are without both theſe, and *Mills* declares *altogether rightly*, and afterwards tells us (which who then can ſcruple?) that Somebody noted in the *Marg. ſtumbles* to be the ſame as *is offended or weak*, and ſome Scribe thinking that was Part of the Text, tranſmitted it into the Body of the *Epiſtle*, *Pr.* 1204. but which of the two, or himſelf, uſed the moſt Judgment, would ſtill remain a Doubt. Oh that ever wiſe Men ſhould ſo ſacrifice Senſe to the Idol Imagination!

Ver. ult. In divers *Exemplars* are found next to this, the three laſt Verſes of the *Epiſtle*.

Ver. 4. *written before*] *Mills* ſays Somebody changed the ſimple *written* into this, *Pr.* 1287. although there is not one *Copy* that has it ſo, but two or three *Verſions* and a few *Writers*, as may be expected when that is in the *vulg. Lat.*

Ver. 6. *unanimouſly*] which is likewiſe one Word in the *Gr.*

Ib. *the God and Father*] as in *Eph.* i. 3. the *Gr.* Article for *the* being at *God*, not at *Father*; for which ſee alſo *Eph.* i. 17.

Ver. 9. *among the Gentiles*] *O Lord*, is added in 11 or 12 *Copies*, 3 *Tranſlations*, *&c.* as *Mills* ſays from *Pſa.* xviii. 49.

Ver. 12. *again*] ſeemed to *Mills* inſerted from thoſe above, *Pr.* 1215. yet only the *Verſ. Eth.* is without it, the *Tranſlator* perhaps leaving it out, becauſe *Eſaias* did not ſay any of that quoted before; whereas this belongs to the Matter, not the Perſon.

Ver. 13. *in believing*] *Mills* feared was a *Comment*, *Pr.* 1288. while he found but two *Copies* (*Kuſter* one more ſince) no *Verſion*, nor *Author* leaving it out. Among ſo many Omiſſions that are made, why might not this be one?

Ver. 14. *your ſelves too*) Theſe, ſays *Mills*, are of ſome Explainer, *Pr.* 450. What did he explain? Did any Body not underſtand the Meaning of *you?* If it be retorted, *What did* Paul *then put it for?* The Anſwer is as ready, *To make it fuller, and more nervous*; which a *Commentator* would ſcarce have added to the Text for.

Ib. *alſo*] wanting in three *Books* of the four that the foregoing was, and ſo has ſhared the like Fate from *Mills*, Ib.

Ver. 17. *Chriſt Jeſus*] ſo the *Gr.* Order is, which in K. *James's Tranſ.* ſeems to haye been altered by Careleſſneſs.

19. By the Power of Miracles and Wonders, in the Power of the Spirit of God: ſo that from Jeruſalem, and round about to Illyricum, I have fulfilled the Goſpel of Chriſt.

20. Nay I endeavoured to preach ſo, where Chriſt was not named, that I might not build on another's Foundation;

21. But as it is written, Thoſe to whom it has not been told concerning him ſhall ſee, and they that have not heard ſhall underſtand.

22. Therefore alſo I have been much hindered from coming to you.

23. But now as I have Place no longer in theſe Regions, and have a Longing to come to you;

24. When I go into Spain, I will come to you: for going along I hope to ſee you, and be conducted thither by you, if I have firſt my fill of you in Part.

25. However now I am going to Jeruſalem, to miniſter to the Saints.

26. For thoſe of Macedonia and Achaia have thought well, to make ſome Contribution for the Poor of the Saints at Jeruſalem.

27. They have thought well indeed, and are their Debtors: for if the Gentiles have partaken of their ſpiritual Things, they ought alſo to miniſter to them in carnal Things.

28. When I have therefore accompliſhed this, and ſealed this Fruit to them, I ſhall come by you into Spain.

29. And I know that when I come to you, I ſhall come in the Fulneſs of the Bleſſing of Chriſt's Goſpel.

30. So I beſeech you, Brethren, by our Lord Jeſus Chriſt, and by the Love of the Spirit, to ſtrive with me, in Prayers for me to God;

31. That I may be delivered from the Unbelievers in Judea, and that my miniſtering for Jeruſalem may be acceptable to the Saints;

32. That I may come to you in Joy by the Will of God, and may be at reſt with you.

33. Now the God of Peace be with you all: ſo let it be.

CHAP. XVI.

AND I commend to you Phebe our Siſter, who is a Miniſter of the Church at Cenchrea;

2. That you would receive her in the Lord, as is worthy of Saints, and ſtand by her in whatever Matter ſhe has need of you: for ſhe has alſo been an Entertainer of many, and of me my ſelf.

3. Salute Priſcilla and Aquila, my Fellow-workers in Chriſt Jeſus:

4. Who for my Life laid down their own Necks; to whom not I only give thanks, but likewiſe all the Churches of the Gentiles:

5. As alſo the Church at their Houſe. Salute Epenetus my Beloved, who is the Firſt-fruit of Achaia to Chriſt.

6. Salute Mary, that laboured much for us.

7. Salute Andronicus and Junia, my Relations and Fellow-priſoners; who are noted among the Apoſtles, that alſo were in Chriſt before me.

8. Salute Amplias, my Beloved in the Lord.

9. Salute Urbane our Fellow-worker in Chriſt, and Stachys my Beloved.

10. Salute Apelles approved in Chriſt. Salute thoſe of Ariſtobulus.

11. Salute Herodion my Kinſman. Salute thoſe of Narciſſus, that are in the Lord.

12. Salute Tryphena and Tryphoſa, that labour in the Lord. Salute the beloved Perſis, who has laboured much in the Lord.

Ver. 19. *of God*] Although this is abſent but in one *Copy*, beſide ſome that have *Holy* for it, yet *Mills* counts that one only right, *Pr.* 453.

Ver. 20. *endeavoured to preach*] *Vulg. preached*, by Omiſſion, as *Mills* confeſſes, *Pr.* 549.

Ver. 24. *I will come to you: for*] ſome leave out, I ſuppoſe becauſe *Paul* was prevented in his Intention, yet he came to them in another Manner.

Ver. 27. *They have thought well indeed*] which being a Repetition, is omitted in two or three *Copies*, yet *Mills* ſuſpected it made from the foregoing Ver. in *Pr.* 1288. but his Argument, that it was done, becauſe otherwiſe it would not be clearly underſtood who were the Debtors, the Inhabitants of *Macedonia* and *Achaia*, or the Saints of *Jeruſalem*, does not appear to have any Foundation; ſince that might be eaſily known, though on the contrary theſe Words rather obſcure it, by coming between *the Saints* and *theſe*.

Ib. *indeed*] when *For* would be thus repeated, which to avoid, our *Tranſlators* left it out.

Ib. *have partaken*] *Weſt. have partook* ungrammatical: ſo *having been wrote*, on 1 *Cor.* xvi. 21. and *have drank*.

Ver. 29. —*'s Goſpel*] omitted by ſome, and wildly imagined by *Mills* to be taken from Ver. 19.

Ver. 30. *the Love of the Spirit*] by which I underſtand his Love to us, not only as the moſt excellent Senſe, but moſt ſuitable to *Jeſus Chriſt* before.

Ver. 1. *a Miniſter*] ſo rendered firſt by *Tyndal*, and afterwards by the *Biſhops* under *Q. Elizabeth* in their *Bible*, nay in ſeveral other Places of the *preſ. Tranſ.* as likewiſe by *Eraſm.* and *Bez. miniſtra*, and *Caſt. miniſtram*, *Calv. faithful miniſter*.

Ver. 3. *Fellow*] as Ver. 7. nay the ſame whole *Gr.* Word is rendered in the *com. Tranſ. work-fellow*, Ver. 21. and the like elſewhere.

Ver. 5. *Achaia*] Some have *Aſia*, which as well as *Wall*, even *Whitby* is for, and *Mills* is poſitive this came from 1 *Cor.* xvi. 15. but on the other hand *Achaia* being there, ſeems far more likely the Occaſion of altering it here to *Aſia*, as being ſpoken of different Perſons; and can it be imagined any would alter *Aſia* here, to be the ſame as there? Yet *Paul* might write this of the firſt Perſon, that of the firſt Family in *Achaia*, which I think may be quite ſatisfactory.

Ver. 6. *us*] The *Vulg.* and ſeveral have *you*, yet *Mills* pleads for ours to be right, *Pr.* 1064. and look *Whit. Exam.*

Ver. 7. *Relations*] *Junia* being a Woman.

13. Salute Rufus choſen in the Lord, with his Mother and mine.

14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren with them.

15. Salute Philologus, and Julia, Nereus, and his Siſter, as alſo Olympas, and all the Saints with them.

16. Salute one another with a holy Kiſs. The Churches of Chriſt ſalute you.

17. And I beſeech you, Brethren, watch them that make Diſſenſions and Offences, contrary to the Doctrine which you have been taught, and turn aſide from them.

18. For ſuch do not ſerve our Lord Jeſus Chriſt, but their own Bellies; and by kind Speech, and ſpeaking well of *them*, deceive the Hearts of the Harmleſs.

19. For your Obedience is come to all; I therefore rejoice for you: yet I would have you indeed be wiſe in Good, but innocent in Evil.

20. And the God of Peace will bruiſe Satan under your Feet quickly. The Grace of our Lord Jeſus Chriſt be with you: ſo let it be.

21. Timothy my Fellow-worker, with Lucius, Jaſon, and Soſipater, my Relations, ſalute you.

22. I Tertius, who write the Epiſtle, ſalute you in the Lord.

23. Gaius the Landlord of me, and of the whole Church, ſalutes you. Eraſtus the Steward of the City ſalutes you, and Quartus a Brother.

24. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

25. Now to him who is able to eſtabliſh you; according to my Goſpel, and the Preaching of Jeſus Chriſt; ſuitable to the Revelation of the Myſtery kept ſilent in ancient Times;

26. But now made manifeſt, and by the Scriptures of the Prophets, according to the Command of the Everlaſting God, made known to all the Gentiles, for Obedience of the Faith;

27. To the only Wiſe God be Glory, by Jeſus Chriſt, for ever: ſo let it be.

It was written to the Romans from Corinth, *ſent* by Phebe, a Miniſter of the Church at Cenchrea.

Ver. 13. *mine*] *for the Care ſhe has taken of me*, *Wall's Crit.*

Ver. 14. *Hermas*] There is a *Treatiſe* of ſome Length as his, called *The Shepherd of St. Hermas*, which ſee in *Eng.* with *Wake's Genuine Epiſtles.* It is reckoned to be written eleven Years after this to the *Romans.*

Ver. 16. *The Churches*] to which ſome have *all*, and *Mills* counted rightly. This is a little unuſual, ſince the *various Readings* generally leſſen ours. There might be ſome Motive for leaving out, and I confeſs I don't ſee much for putting in *all*, unleſs it was done from the preceding Verſe, which might be the Caſe.

Ver. 18. *ſpeaking well of*] ſo it rightly ſignifies, and not *fair ſpeeches.* Four or five *Copies* being without this with *and*, *Mills* raiſes a Scruple of its being put in the *Marg.* for the *Interpretation* of *kind Speech*, and then taken into the Text with *and* added; but if ſo, muſt be wilfully done.

Ib. *Harmleſs*] as in *Heb.* vii. 26. not *ſimple.*

Ver. 19. *innocent*] the *Gr.* Word is uſed beſides, *Mat.* x. 16. *Phil.* ii. 15. where, as well as by its Etymology, it does not appear to mean *ſimple.*

Ver. 25. Theſe three laſt Verſes have been ſuppoſed to be joined to the End of Chap. xiv. with which *Paul* firſt ended, then added the reſt as a Poſtſcript, and that Somebody afterwards removed this Concluſion hither; becauſe ſeveral *Manuſcripts* and ancient *Commentaries* have them there. For *Marcion* (called) the Heretick's rejecting theſe two Chapters is not to be regarded, ſince it is not likely either that the Apoſtle ſhould omit the Salutations, or any other add ſo many.

Ib. *ancient Times*] ſee of it on 2 *Tim.* i. 9.

Sub. *It was written*] which the *Gr.* is, as to the *Philippians* and *Titus.* Theſe *Subſcriptions* are not only without Authority, but as will appear ſometimes without Truth; being made by one *Euthalius* a Deacon, A. D. 458, *Mills Prol.* p. 90.

Ib. *Corinth*] ſituate at the Entrance into the South of *Greece*, from the North, from whence it appears written by Ch. xvi. 23. with 1 *Cor.* i. 14. & 2 *Tim.* iv. 20. and the Date of the *Epiſtle* is to be referred to the three Months mentioned in *Acts* xx. 3. An. Dom. 58, next after the *Epiſtles to the Corinthians*, but placed firſt in Order, as being larger; compare 1 *Cor.* xvi. 1, 3, 4. with Ch. xv. 25, 26. of this *Epiſt.*

NOTES upon the First Epistle of PAUL to the CORINTHIANS.

CHAP. I.

PAUL, called to be an Apostle of Jesus Christ, by the Will of God, and Sosthenes a Brother;

2. To the Church of God that is at Corinth, to those sanctified in Christ Jesus, called to be Saints, with all who in every Place call on the Name of our Lord Jesus Christ, both theirs and ours.

3. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

4. I give thanks to my God always for you, for the Grace of God given you in Christ Jesus;

5. That in every Thing you are enriched in him, in all Speech and all Knowledge:

6. As the Testimony of Christ was confirmed in you.

7. So that you are not behind in any Gift, waiting for the Revelation of our Lord Jesus Christ:

8. Who will also confirm you blameless till the End, at the Day of our Lord Jesus Christ.

9. God is faithful, by whom you were called into the Communion of his Son Jesus Christ our Lord.

10. And I beseech you, Brethren, by the Name of our Lord Jesus Christ, that you would all speak the same, so that there may not be Divisions among you, but you may be compleated both in the same Mind and Opinion.

11. For it has been declared to me concerning you, my Brethren, by those of Chloe, that there are Contentions among you.

12. So this I mention, that each of you says, I indeed am Paul's, and I Apollos's, and I Cephas's, and I Christ's.

13. Is Christ divided? Was Paul crucified for you? Or were you baptized in the Name of Paul?

14. I give thanks to God, that I baptized none of you, excepting Crispus and Gaius:

15. Lest any one should say, that I baptized in my own Name.

16. And I also baptized the Family of Stephanas; I know not further, whether I baptized any other.

17. For Christ did not send me to baptize, but to preach; not with Wisdom of Speech, lest the Cross of Christ should be made void.

18. For the Speech of the Cross is to them indeed that perish, Foolishness; but to us who are saved, it is the Power of God.

19. For it is written, I will make the Wisdom of the wise Men perish, and abolish the Understanding of the learned ones.

20. Where is the wise Man? Where the Scribe? Where the Disputer of this Age? Has not God made the Wisdom of this World foolish?

21. For as in the Wisdom of God, the World by Wisdom did not know God; he was pleased by the Foolishness of Preaching to save those who believe.

22. Since even the Jews ask for a Sign, and the Grecians seek Wisdom.

Tit. *Corinthians*] These two *Epistles*, written about five Years after those to the *Thessalonians*, claim the Priority in Time of all the other *Books*; *Mills*, as likewise *Pearson*, states them A. D. 57, and this a little before the Passover, by Ch. xvi. 8. & v. 7, 8.

Ver. 1. *called*] Merely for not being in three *Copies*, and the *Lat.* of two of them, *Mills* fancied this was inserted from the Beginning of *Rom. Pr.* 1288. but then would not it likewise have been added to 2 *Cor. &c?*

Ver. 2. *theirs and ours*] viz. *their and our Lord Jesus Christ*, as *Whitby* says from the *Ancient Interpreters*.

Ver. 4. *in Christ Jesus*] so the *Gr.*

Ver. 7. *Revelation*] not *coming*.

Ver. 8. *blameless till*] This Adjective belonging to the former Part of the Verse.

Ver. 10. *Brethren*] Only because two of the Primitive Writers omitted this Word in Quotation, *Mills* peremptorily pronounces it is not *Paul's*, *Prol.* 630. which is slenderer than his common slender Pretences against our *received Reading*, and when he had a little before mentioned another of those Writers quoting *too negligently, by Memory, in short*, or *to the Sense*, *Pr.* 616. Instances of which also see in *Whitby's Examen*, Cap. 1.

Ver. 12. *Paul's, &c.*] as in the *com. Transf.* Chap. iii. ult.

Ver. 18. *Speech*] the same as in the foregoing Verse, and Chap. ii. 1.

Ib. *indeed*] *Mills* cites four *Translations* and two *Authors*, for this Particle not being in the *Original*, and thence concludes it should not be there, being thrust in, *Pr.* 454, What a parallel Proof he might have had in our *com. Eng. &c.* that it is not in the *Orig.* now!

Ib. *us*] *them* by omitting the Pronoun in a few, whose Part our great Critick above takes, Ib.

Ver. 20. *Age*] different from the following.

Ver. 21. *as*] which does not signify *after that* as I find in *Scripture*. *Gen. seeing, vulg. Lat. &c. quia, because.*

23. Whereas

23. Whereas we preach Chriſt crucified; to the Jews indeed Offence, and to the Grecians Fooliſhneſs;

24. But to thoſe who are called, both Jews and Grecians, Chriſt the Power of God, and the Wiſdom of God,

25. Becauſe what is fooliſh of God is wiſer than Men, and what is weak of God is ſtronger than Men.

26. For you behold your Calling, Brethren, that there are not many wiſe according to the Fleſh, not many powerful, not many noble.

27. But God has choſen the fooliſh Things of the World, that he might confound the wiſe; as he has the weak Things of it, that he might confound the ſtrong ones;

28. Nay the baſe Things of the World, and contemptible has God choſen, and Things which are not, that he might make void the Things which are:

29. To the end that no Fleſh may boaſt before him.

30. But you are of him in Chriſt Jeſus; who is made to us Wiſdom by God, with Righteouſneſs, Sanctification and Redemption:

31. That, as it is written, Let him who boaſts do it in the Lord.

CHAP. II.

AND when I came to you, Brethren, I did not come according to the Eminence of Speech or Wiſdom, declaring to you the Teſtimony of God.

2. For I did not determine to know any Thing among you, excepting Jeſus Chriſt, and him crucified.

3. Moreover I was with you in Weakneſs, Fear, and much Trembling.

4. My Speech alſo and Preaching, was not in enticing Words of human Wiſdom; but in the Demonſtration of the Spirit, and of Power:

5. That your Faith might not be in the Wiſdom of Men, but in the Power of God.

6. However we ſpeak Wiſdom among the Perfect; yet not the Wiſdom of this World, nor of the Rulers of it, who become void.

7. But we ſpeak the Wiſdom of God in a Myſtery, the hidden, which God fore-appointed before the Ages, for our Glory:

8. Which none of the Rulers of this World knew; for if they had known, they would not have crucified the Lord of Glory.

9. But as it is written, The Eye has not ſeen, nor the Ear heard, nor has it come up in the Heart of Man, what Things God has prepared for thoſe who love him.

10. Nevertheleſs God has revealed by his Spirit: for the Spirit ſearches all Things, even the deep Things of God.

11. For what of Men knows the Things of Man, excepting the Spirit of Man in him? So alſo none knows the Things of God, excepting the Spirit of God.

12. And we have not received the Spirit of the World, but the Spirit from God; that we might know the Things given us by God.

13. Which Things alſo we ſpeak, not in the Words taught of human Wiſdom, but in thoſe taught of the Holy Spirit, comparing ſpiritual Things with ſpiritual.

14. Whereas a natural Man does not receive the Things of the Spirit of God: for they are Fooliſhneſs to him; and he cannot know, ſince they are ſpiritually judged of.

15. But a ſpiritual one indeed judges of all Things; yet he himſelf is judged of by Nobody.

Ver. 28. *and Things*] This *and Mills* would turn off, not found in four *Copies*, *&c. Pr.* 1491. though ſo needful.

Ver. 4. *and of Power*] None but the *Eth. Tranſ.* being without this, *Mills* ſays it is credible that it was added by Occaſion of *in the Power of God* in the next Ver. *Pr.* 1215. What Imagination is here!

Ver. 7. *the Ages*] being plural in the *Gr.* and the *Lat. ſecula*, as all render it, the ſame; ſo likewiſe the late *Eng. Tranſ.*

Ver. 9. *what Things*] not *the things* themſelves *entered*, the Verb before being ſingular.

Ver. 11. *what*] The *Gr.* has not *man* here, nor in the latter Part of the Verſe, which is making *the Spirit* in both Places *a Man*. Μερὶς or δύναμις may be underſtood, to be *what Part* or *Faculty*.

Ver. 13. *Holy*] though omitted by ſome, and thence only ſeemed to *Mills* an Addition, may not to others with me.

Ver. 14. *of God*] Some *Primitive Writers* leave out, for Diſpatch of Quotation probably, and as *the Spirit* may be underſtood without, as alſo one *Copy* and *Verſ.* whence *Mills* denies it to be the Apoſtle's own, *Pr.* 455, 737.

Ib. *ſpiritually judged of*] How oppoſite to that of *Hammond* in *New Light*, Sect. 26. bound up with his *Annotations*, 'The underſtanding the Word of God contained 'in the Scripture, muſt be attained by the ſame means, 'or the like, by which other writings of men are ex-'pounded, and no otherwiſe?'

Ib. *judged of*] the ſame as in the next Verſe.

Ver. 15. *indeed*] as that in Ch. i. 18.

Ib. *judged of*] viz. rightly, as *judges* before. *Hammond* to ſhun the Force of this Text, which ſtood in his Way as at *Acts* ii. 17 ſays in *Poſtſ. of New Light*, Sect. 12. *He that is ſpiritual* is ſuch an one, as is ſaid to have *received the Spirit which is of God*, Ver. 12. Certainly. And, adds he, Such were the Apoſtles and others of that time. Very true again; but is there any neceſſary Conſequence from thence, that none in after Ages would or could be *ſpiritual?* God forbid! and *rational inference* which he names Sect. 1. does not require it, but the contrary, ſince without the Spirit of God the Things of God cannot be known, Ver. xi. 12. and *a ſpiritual* here is oppoſed to *a natural Man* in the foregoing Verſe, which Diſtinction ſurely ſtill continues; and I hope ſome love God now, Ver. 9.

16. For

16. For who has known the Mind of the Lord, that may inſtruct him? However we have the Mind of Chriſt.

CHAP. III.

AND I, Brethren, could not ſpeak to you as ſpiritual, but as carnal, as Babes in Chriſt.

2. I have fed you with Milk, and not Meat: for hitherto you could not bear *it*, nay neither yet can you now.

3. For you are yet carnal: for where there is among you Jealouſy, Contending and Diſſenſions, are not you carnal, and walk according to Man?

4. For when Somebody ſays, I indeed am Paul's, and another, I Apollos's, are not you carnal?

5. Who then is Paul, and who Apollos, but Miniſters by whom you have believed, even as the Lord gave to each?

6. I planted, Apollos watered; but God cauſed to grow.

7. So that neither he that plants is any Thing, nor he that waters, but God who cauſes to grow.

8. Nay he that plants, and he that waters, are one, and each will receive his own Reward according to his own Labour.

9. For we are Workers together of God: you are God's Huſbandry, God's Building.

10. According to the Grace of God given me, as a wiſe Maſter-builder I have put the Foundation, and another builds up; but let each look how he builds up.

11. For none can put another Foundation, beſide what is laid, which is Jeſus Chriſt.

12. Now if any one build up on this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble;

13. The Work of each will be made manifeſt: for the Day will declare, ſince it will be revealed by Fire, which will prove of what Kind the Work of each is.

14. If any one's Work ſhall remain which he builds up, he will receive a Reward.

15. If any one's Work ſhall be burnt up, he will ſuffer loſs; yet he himſelf may be ſaved, but ſo as by Fire.

16. Do not ye know that ye are the Temple of God, and the Spirit of God dwells in you?

17. If any one ſpoils the Temple of God, him will God ſpoil: for God's Temple is holy, which you are.

18. Let none deceive himſelf; if any one ſeems to be wiſe among you in this Age, let him become fooliſh, that he may become wiſe.

19. For the Wiſdom of this World is Fooliſhneſs with God: for it is written, He takes the Wiſe in their Craftineſs;

20. And again, The Lord knows the Imaginations of the Wiſe, that they are Vanity.

21. So that none ſhould boaſt in Men: for all Things are yours,

22. Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or preſent Things, or future Things, all are yours.

23. And you are Chriſt's, and Chriſt is God's.

CHAP. IV.

LET a Man ſo count us, as Miniſters of Chriſt, and Stewards of the Myſteries of God.

2. But further, there is ſought for in Stewards, that any one ſhould be found faithful.

3. Yet to me it is for a very ſmall Thing, that I ſhould be judged of by you, or by Man's Day: whereas neither do I judge of my ſelf.

Ver. 2. *Milk——Meat*] Our two great (*Proteſtant*) *Tranſlators*, viz. *Caſtalio* and *Beza*, fall out concerning theſe being the ſame or not; which ſee together in the *Defence* of the former, p. 133, &c.

Ib. *and*] ſeveral want, whom *Mills* ſeems to hold with, *Pr.* 631.

Ver. 3. *and Diſſenſions*] not in three or four *Copies*, three *Verſions*, &c. ſo thought by *Mills* to be brought from *Gal.* v. 20. but in *Prol.* 986 or 987. he ſays it crept from the *Marg.* as if it were, according to what he writes in other Places, a *Scholium* or *Expoſition*; ſo that the Inconſiſtency may ſtrengthen, more than the whole ſtagger us; neither are theſe three Nouns any how in this Order in *Gal.* v.

Ver. 5. *to each*] ſo the *Gr.* only and in Ver. 8. the *new Verſ.* has *to each of them.*

Ver. 6. *I planted, Apollos watered*] according to the Narration in *Acts* xviii. 1, 11, 18, 24, 27. & xix. 1.

Ib. *Apollos*] Former *Editions* of our *laſt Tranſ.* have it *Apollo*, ſo that *Wall wondered what the Tranſlator of this Epiſtle ailed, that he muſt call him ſo, and not* Apollos, *as in* Acts, *and as the* Gr. *Name is.*

Ver. 9. *of God*] as *God's* after, not *with*; which *Doddr.* calls *an improper Rendering on every Account*, and againſt which ſee alſo *Beza.*

Ver. 10. *and*] Two *Copies* are without, I ſuppoſe becauſe δὲ is repeated; the Reader may find it more unaccountable, that *Mills* ſhould think the *Original* at firſt without ſo neceſſary a Connection, and on ſo ſmall Authority, *Pr.* 455.

Ib. *builds up*] rendered only *build* in the *com. Tranſ.* Ver. 12. which has alſo here a Pronoun *there*— for its Object twice, that is not in the *Gr. thereon* and *thereupon* may alſo ſeem different.

Ver. 11. *put*] not the ſame Verb as the following.

Ver. 13. *by Fire*] which the *Marg.* of the *Gen. Tranſ.* has, *By the triall of Gods Spirit,*

Ver. 3. *judged of*] The *Gr.* Verb *anacrino* ſignifying properly *judge of*, as *crino* Ver. 5. does *judge*. But the common *of* is old for *by*.

Ib. *Man's Day*] viz. for ſuch judging, but by God's; the Original Word not ſignifying *judgment.*

4. For I am conſcious of Nothing to my ſelf; yet am not I juſtified in this, but it is the Lord judges of me.

5. So that judge you not any Thing before the Time, till the Lord comes, who will both make light the hidden Things of Darkneſs, and make manifeſt the Counſels of the Hearts; and then there will be Praiſe to each from God.

9. Now theſe Things, Brethren, I have transformed to my ſelf and Apollos by reaſon of you; that you may learn in us, not to mind above what is written, that none may be puffed up for one againſt another.

7. For who diſtinguiſhes thee? And what haſt thou which thou didſt not receive? And now if thou didſt receive, why doſt thou boaſt, as if thou hadſt not?

8. You are ſatisfied already, are rich already, have reigned without us; and I wiſh indeed you did reign, that we alſo might reign with you.

9. For I think, that God has ſhewn us Apoſtles the laſt, as appointed to Death; ſince we are made a Show to the World, Angels and Men.

10. We are Fools for Chriſt, but you are wiſe in Chriſt; we are weak, but you are ſtrong; you are glorious, but we diſhonourable.

11. Till the preſent Hour we are both hungry and thirſty, as alſo naked and beat, and do wander about;

12. Moreover we labour, working with our own Hands: being railed at, we ſpeak well to; being perſecuted, we bear;

13. Being ſpoken ill of, we intreat: we are made as the Scum of the World, the Filth of all Things till now.

14. I do not write theſe Things to ſhame you, but as my beloved Children I warn.

15. For though you ſhould have ten thouſand Schoolmaſters in Chriſt, yet not many Fathers: for I begot you in Chriſt Jeſus by the Goſpel.

16. I therefore beſeech you, be Imitators of me.

17. For this I have ſent to you Timothy, who is my beloved Child, and faithful in the Lord; who will put you in remembrance of my Ways in Chriſt, as I teach every where in every Church.

18. Now ſome are puffed up, as if I would not come to you;

19. Whereas I will come quickly to you, if the Lord is willing; and will know, not the Speech of thoſe that are puffed up, but the Power.

20. For the Kingdom of God is not in Speech, but in Power.

21. What would you? I ſhould come to you with a Rod, or in Love, and the Spirit of Meekneſs?

CHAP. V.

IT is wholly heard there is Whoredom among you, and ſuch Whoredom which is not mentioned among the Gentiles, that any one ſhould have a Father's Wife.

2. And you are puffed up, and have not rather mourned, that he who has done this Deed might be put out from amongſt you.

3. For I indeed, as abſent in Body, but preſent in Spirit, have already judged, as if preſent, him that has ſo acted this;

4. In the Name of our Lord Jeſus Chriſt, when you are aſſembled together, and my Spirit, with the Power of our Lord Jeſus Chriſt,

5. That ſuch a one ſhould be delivered to Satan, for the Deſtruction of the Fleſh, that the Spirit may be ſaved in the Day of the Lord Jeſus.

6. Your Boaſting is not good: do not you know, that a little Leaven leavens the whole Lump?

Ver. 4. *am conſcious of Nothing to my ſelf*] very apt to the *Gr.* and not labouring with Obſcurity, like the *com. Tranſ.*

Ver. 6. *to mind*] The *Vulg.* and four or five *Copies* have not this, which *Mills* does not attempt however to vindicate, *Pr.* 454.

Ib. *is written*] I incline to think, with *Beza*, in the *Scripture.*

Ver. 7. *diſtinguiſhes*] the beſt *Engliſh* Word I believe to anſwer to the *Gr.* here.

Ver. 8. *reigned*] Our *Tranſlators* needed not to have added *as kings*; ſince *reigned* implies that and more.

Ver. 11. *wander about*] a Verb only.

Ver. 14. *I warn*] By five *Copies to warn*, and *Grotius* ſays rightly, that it may agree with the *as*; but either of them will agree with that, and not indeed as *Whitby* aſſerts, *to warn* is *ill if we are to believe St. Hilary, with all the Gr. Scholiums and Verſions, Exam.* Lib. ii. C. 3. ſince they have Nothing of its Diſagreement.

Ver. 20. *Power*] *Of the Holy Ghoſt, Gen. Note.*

Ver. 1. *is—mentioned*] ſix or ſeven *Copies*, the *Vulg.* &c. are without, ſo ſaid by *Mills* to be added to compleat the Sentence. Now what Anſwer does a ſimple Aſſertion demand? And what ſuch as the Aſſertor could not know to be true? But eſpecially that which has more Evidence againſt it, than for it? How frequently theſe are applicable to what *Mills* poſitively aſſerts againſt *our Reading*, and almoſt always the two latter, the Reader may obſerve.

Ver. 2. *put*] as Ver. 13.

Ver. 3. *judged, as if preſent, him*] judged him as a Judge preſent there, the Sentence following.

Ver. 4. *Chriſt*] The laſt is affirmed by *Mills* to be added, *Pr.* 730. as not in two or three *Codes*, &c. no great Wonder that the *Vulg.* ſhould be ſo accompanied.

Ver. 6. *is not good*] One *Gr. Copy*, and *Auguſtine* ſays ſome *Lat.* ones, being without *not*, *Mills* does not doubt but the Apoſtle's own alſo: for, ſays he, it is an ironical Reproach; which the Expreſſion ſeems too poſitive, and ſimple for: he adds, like *Mark* vii. 9. *Rom.* xi. 20. *Jam.* ii. 19.

7. Purge out therefore the old Leaven, that you may be a new Lump, as you are unleavened: for even Chriſt our Paſſover has been ſacrificed for us.

8. So then let us keep the Feaſt, not with old Leaven, nor with the Leaven of Wickedneſs and Iniquity, but with the unleavened Cakes of Sincerity and Truth.

9. I wrote to you in the Epiſtle, not to keep company with Whoremongers.

10. Yet not altogether with the Whoremongers of this World, or the Covetous, Extortioners or Idolaters; for then indeed you ſhould go out of the World,

11. So now I have written to you, not to keep company with any one named a Brother, if a Whoremonger, Covetous, Idolater, Railer, Drunkard or Extortioner, nor to eat with ſuch a one.

12. For what have I to do alſo to judge thoſe without. Do not you judge thoſe within?

13. Whereas God judges thoſe without. So put out the wicked Man from your ſelves.

CHAP. VI.

DOES any one of you who has a Matter againſt another, dare to be judged before the Unrighteous, and not before the Saints?

2. Do not you know, that the Saints will judge the World? And if the World ſhall be judged by you, are ye unworthy of judging very ſmall Things?

3. Do not you know, that we ſhall judge Angels? How much more Things of this Life?

4. Therefore indeed if you have the judging the Things of this Life, place them *for it* that are contemptible in the Church.

5. I ſpeak to your Shame. Is not there thus a wiſe Man among you, not even one, who can decide amongſt his Brethren?

6. On the contrary one Brother is judged with another, and this before the Unbelievers.

7. There is now therefore indeed wholly a Defect in you, that ye have Trials at Law with your ſelves: for what reaſon do ye not rather ſuffer injury? For what reaſon do ye not rather be deprived?

8. On the contrary ye do injury, and deprive, and that the Brethren.

9. What do not you know, that the Unrighteous ſhall not inherit the Kingdom of God? Do not miſtake; neither Whoremongers, Idolaters, Adulterers, Effeminate, Buggerers,

10. Thieves, Covetous, Drunkards, Railers nor Extortioners, ſhall inherit the Kingdom of God.

11. And thus ſome of you were; but you are waſhed, but you are ſanctified, but you are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.

12. All Things are lawful for me, but not all Things profitable: all Things are lawful for me, but I will not be brought under the Power of any.

13. Meats are for the Belly, and the Belly for Meats; but God will make both this and theſe voïd. And the Body is not for Whore-

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ii. 19. neither of which appear to me ſuch, one would think it would not be pretended of the two latter, and the Shew of it in the firſt lies in taking the Senſe of the Word there too ſtrictly, as in the *Eng.* The leaving out *not* might be owing to Overſight, or the Repetition of it.

Ib. *leavens*] Hereby diſplaying how the Evil he complained of would ſpread and operate, not that Leaven is injurious to Dough (quite contrary) but the Compariſon is uſed as the Similitude of the unjuſt Steward, *Luke* xvi. Not aware of this, and to make it more explicit, *Marcion* the ancient Heretick, as it appears, altered it to another Word, that may be beſt rendered perhaps *ſpoils*, but chiefly ſignifies *deceives*. Yet *Mills* argues for that to be the genuine Word, both here and *Gal.* v. 9. as if our Apoſtle knew no better what Leaven does to the Dough; ſee alſo *Whit. Exam.* Lib. ii. 3. I am apt to think it was changed firſt in *Gal.* and then here to accord with that.

Ver. 7. *therefore*] not in ſeveral *MSS.* and other Writings, though it has eſcaped the Cenſure of *Mills*, *&c.* but *Whitby* relates was omitted becauſe not in the *Office* of *St. Paſchal.*

Ib. *for us*] according to *Mills* is an *Explanation*, *Pr.* 759. he finding five *Exemplars*, the *Vulg.* and ſeveral more without it; but how light are all theſe to weigh againſt ours that have it? It being read, *Beza* ſays, in the *Gr.* with a very great Agreement, and, as he ſubjoins, is not inſignificant or uſeleſs.

Ver. 8. *but with the unleavened Cakes of Sincerity and Truth*] *Mills* thought was all added, that there might be what would anſwer to the latter Part of the foregoing Verſe, merely as being not in the *Ethiop. Verſ.* O fy! And may there always be ſome ready to defend the Sacred Writings againſt ſuch crude Poſitions! Had Something been ſo added, doubtleſs the Word [new] would have been in it; and the *Eth. Tranſlator* might only miſs a Line; ſee too *Whit. Annot.*.

Ib. *unleavened Cakes*] being plural, like the *Heb. Exod.* xii. 8. *Joſh.* v. 11. and in one Word, where neither *bread* nor *cakes* is *Italick* in our *com. Verſ.*

Ver. 9. *the Epiſtle*] this ſame, at the firſt Inditing of it, according to the *Commentators*; there being no Account of any *Epiſtle* of his to them before.

Ver. 11. *keep company with*] Thus the Expreſſion is proper, which is ſo defective in the *com. Tranſ.* though *be* is there added.

Ver. 12. *So put out*] *Weſt. And ye will take away.*

Ver. 1. *to be judged*] *Weſt.*

Ver. 2. *very ſmall Things*] according as rendered Chap. iv. 3.

Ver. 4. *place them*] viz. as I underſtand it, you may do ſo, rather than want Perſons for it.

Ver. 5. *not even one*] joined to the foregoing; and three or four are without it, (not only the *Ethiop.* as *Whitby* ſays) with *Mills*'s Approbation, *Pr.* 457.

Ver. 7. *therefore*] the *Vulg.* and one *Copy* omit, enow for *Mills*'s *inſertum eſt, it is put in*, *Pr.* eod.

Ver. 8. *that*] *Clemens* of *Alexandria* alone having not this Particle, *Mills* could not think (without allowing *ſcarcely*) that it was genuine, *Pr.* 631. which exceeds what was mentioned at Ch. i. 10.

Ver. 9. *What*] as it is Ver. 16, 19.

dom,

dom, but for the Lord, and the Lord for the Body.

14. Moreover God has both raiſed up the Lord, and will raiſe up us by his Power.

15. Do not you know, that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt, and make the Members of a Harlot? Far be it.

16. What do not you know, that he who is joined to a Harlot is one Body? For, ſays he, the two ſhall be one Fleſh.

17. And he who is joined to the Lord, is one Spirit.

18. Flee Whoredom: every *other* Sin whatever a Man does, is without the Body; but he that commits Whoredom, ſins againſt his own Body.

19. What do not you know, that your Body is the Temple of the Holy Spirit in you, which you have from God, and are not your own?

20. For you are bought with a Price: then glorify God both in your Body and Spirit, which are God's.

CHAP. VII.

NOW concerning what Things you wrote to me: it is well for a Man not to meddle with a Woman.

2. Yet by reaſon of Whoredoms, let each Man have a Wife to himſelf, and each Woman have her own Huſband.

3. Let the Huſband render to the Wife the good Will that is due, in like Manner the Wife alſo to the Huſband.

4. The Wife has not power of her own Body, but the Huſband; and in like manner the Huſband alſo has not power of his own Body, but the Wife.

5. Do not deprive one another, excepting what may be by Agreement for a Time, that you may be at leiſure for Faſting and Prayer; and you ſhould come together again in the ſame Place, that Satan may not tempt you for your Exceſs.

6. However I ſay this according to Permiſſion, not according to Command.

7. For I would have all Men be even as my ſelf; but each has his own Gift from God, one indeed in this Manner, and another in that.

8. So I ſay to the Unmarried and the Widows, it is well for them if they remain even as I.

9. Neverthleſs if they have not Continence, let them marry: for it is betterto marry, than to be inflamed.

10. And the Married I order, not my ſelf, but the Lord, that the Wife ſhould not depart from the Huſband.

11. But yet if ſhe does depart, let her remain unmarried, or be reconciled to the Huſband; and let not the Huſband put away the Wife.

12. Moreover to the reſt I ſay, not the Lord; If any Brother has an unbelieving Wife, and ſhe conſent to dwell with him, let him not put her away:

13. The Wife likewiſe who has an unbelieving Huſband, and he conſents to dwell with her, let her not put him away.

Ver. 19. *Body*] Nine *Copies* and ſome Writers have *Bodies*, perhaps to ſuit better, as might be thought, with *you* and *your*, or to conform a little to the *Vulg.* that has *Members*, though moſt likely from Ver. 15. yet *Mills* ſuppoſes it was ſo at firſt.

Ver. 20. *glorify*] Some add *and carry*, which may be ſeen in *Mills*'s *Notes*. So *Ignatius*, that great primitive Father and Martyr, the immediate Diſciple of the Apoſtle *John*, glorified before the *Emperor Trajan* of the Name *Theophorus*, *one carrying God*.

Ver. 20. *both—and Spirit, which are God's*] *Mills* counts added at the Side, from whence it crept into the Text, ſome being without it; but ſee *Whit. Ex.*

Ver. 3. *the good Will that is due*] Some *Copies*, *&c.* have inſtead of this *the Debt*, which the Criticks imagine is right, and that it was altered to be modeſter; but why not as well to be plainer, when it could be made ſo by ſhortening *opheilomen* to *opheilen?* And why ſhould not *Paul* write as modeſt as a Tranſcriber, or the *old Lat. Tranſlator! Hammond* ſays ſome *Gr. Copies* read *due Honour* or *Worſhip*, which perhaps, adds he, is the Ground of the Uſe of the Word [worſhip] retained by our Church in the Form of Marriage; but this will prove a very ſlight *Ground* of it, as it may be queſtioned whether any *Gr. Copy* has that, ſince only *Curcellæus* mentions ſuch a *Reading*, whoſe Collection is very uncertain, as may be ſeen in *Wetſten*'s *Edit.* beſides which only *Chryſoſtome* has it by *Mills*'s Account.

Ib. *good Will*] as tranſlated *Eph.* vi. 7. where it is only beſides. The *Gen. Note* ſays, it *conteineth all duties perteining to marriage*; *Ham. all acts of conjugall love.*

Ver. 5. *Faſting and*] A pretty many are found without theſe Words, which then no Wonder *Mills* is for; but a great many may have a better Claim, as a Majority in Voting paſſes, and eſpecially as the *Vulg. Lat.* ſeems to have had Influence over thoſe. Nor is it to be thought the Married were to do thus for *Prayer* only, a frequent or daily Duty, which Conſideration may quite determine the Matter.

Ib. *come together*] Inſtead of this ſome have *be*, moſtly of thoſe who omitted the other before, and *Mills* favours theſe alſo, *Pr.* 680. but that is not to be granted to a Part, which was not to the Whole.

Ib. *in the ſame Place*] namely *the ſame Bed*, according to *Bez.* rendered *in unum* by *Eraſ.* but concerning the *Gr.* which is paſſed over in the *com. Tranſ.* ſee on *Acts* i. 15.

Ib. *Exceſs*] as rendered *Mat.* xxiii. 25. being only in theſe two Places.

Ver. 7. *be even as my ſelf*] in reſpect to Chaſtity, not a ſingle Life.

Ver. 9. *Continence*] which *Grew* in his *Coſmology*, or *Account of the World*, thus defines, *Content without lawful Venery, is* Continence; *without unlawful*, Chaſtity. If *contain*, ſhould be *contain themſelves*, as the *Gr.* alſo ſignifies.

Ver. 12. *unbelieving*] as Ver. 14. and one *Gr.* Word.

Ver. 13. *and he conſents*] *if* is not in the *Gr.* and beſides ſpoils the *Eng.*

14. For

14. For the unbelieving Huſband is ſanctified in the Wife, and the unbelieving Wife ſanctified in the Huſband: otherwiſe indeed your Children would be unclean, but now are holy.

15. Yet if the Unbelieving will depart, let him: a Brother or Siſter is not a Servant in ſuch Things, but God has called us in Peace.

16. For how doſt thou know, O Wife, whether thou ſhalt ſave the Huſband? Or how doſt thou know, O Huſband, whether thou ſhalt ſave the Wife?

17. Elſe as God has diſtributed to each, as the Lord has called each, ſo let him walk; and thus I order in all the Churches.

18. Is any one called being circumciſed? let him not become otherwiſe: is any one called in Uncircumciſion? let him not be circumciſed.

19. Circumciſion is Nothing, and Uncircumciſion is Nothing; but the keeping the Commandments of God.

20. Let each remain in the Calling wherein he was called.

21. Waſt thou called being a Servant? do not thou care; but yet if thou canſt be made free, uſe *it* rather.

22. For a Servant called in the Lord, is the Lord's freed Man; in like Manner alſo a free Man called, is a Servant of Chriſt.

23. You being bought with a Price, do not become the Servants of Men.

24. Let each in what he was called, Brethren, remain in the ſame with God.

25. But concerning Virgins I have no Command of the Lord; yet I give *my* Opinion, as one who has obtained mercy from the Lord to be faithful:

26. I therefore ſuppoſe this to be well, by reaſon of the preſent Neceſſity, namely well for a Perſon to be ſo.

27. Art thou tied to a Wife? do not ſeek to be let looſe: art thou let looſe from a Wife? do not ſeek a Wife.

28. But yet if thou marrieſt, thou haſt not ſinned; and if a Virgin marry, ſhe has not ſinned: however ſuch will have Affliction in the Fleſh; but I ſpare you.

29. Yet this I ſay, Brethren, the Time is ſhort: there is further, that even thoſe who have Wives, are as not having;

30. And they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not poſſeſſing;

31. And they that uſe this World, as no miſuſing: for the Faſhion of this Worl paſſes away.

32. And I would have you be withou Carefulneſs: the Unmarried is careful for the Lord's Things, how he may pleaſe the Lord:

33. Whereas the Married is careful for the Things of the World, how he may pleaſe the Wife.

34. A Wife alſo and a Virgin are different: the Unmarried is careful for the Things of the Lord, that ſhe may be holy both in Body and Spirit; whereas the Married is careful for the Things of the World, how ſhe may pleaſe the Huſband.

35. And this I ſay for your own profiting; not that I may caſt a Snare on you, but for what is comely, and attending well on the Lord without Interruption.

36. If any one however ſuppoſes he acts unſeemly to his Virgin, if ſhe is paſt the Flower of Age, and it ſhould ſo be done; let him do what he will, he does not ſin, let them marry.

37. But he who ſtands ſettled in Heart, having no Neceſſity, and has Power concerning his own Will, as alſo has determined this in his Heart, that he will keep his Virgin, does well.

38. So then he who gives in Marriage, does well; but he who gives not in Marriage, does better.

Ver. 14. *is ſanctified*] ſo as to continue married together.

Ib. *unclean*] in reſpect to the Parents, as if born out of Wedlock.

Ver. 16. *O Huſband*] this being the ſame *Gr.* Noun as juſt before, as the Particles for *how* are likewiſe the ſame.

Ver. 17. *Elſe*] as the *Gr.* ſeems to ſignify, and can ſcarce be tranſlated nearer in Senſe; *nor is* but, ſays *Wall*, *any rendring of* εἰ μή.

Ver. 19. *but the keeping the Commandments of God*] *Is all*, *Nary* ſupplies, *Ham.* and *Whit. is all in all.*

Ver. 21. *thou care*] not *care for it.*

Ver. 26. *Neceſſity*] as the ſame is rendered Ver. 37.

Ver. 34. *are different*] Being only a Verb; and that ſingular in *Gr.* as alſo beginning the Verſe, is by ſome joined with [and] before it to the End of the laſt Ver. which *Hammond* pleads for, but *Mills* is for ours. The others alſo join *Unmarried* with *Wife* or *Woman*; ſee againſt that *Reading Whitby*'s *Annot.*

Ver. 35. *attending well*] not a Verb, and with ἐν—for *well.* Several have another Word for it by the Change of ϛος into αϱ nearly of the ſame Import, or ſomething fuller for *induſtrious*, and was therefore I judge an Attempt at Improvement, tho' *Mills* thinks it genuine, *Pr.* 632, 1040. The *Vulg.* has it, *what may give ability of obſerving* the Lord, ſo wildly that *Mills* will not allow it ſavours of the (fancied) Accuracy of the *ancient Interpreter*, but was thruſt in afterwards, *Pr.* 555. which might indeed be, if this latter Part of the Verſe was left out of the *Lat. Copies* for the Difficulty of tranſlating, as he ſhews from *Jerome.*

Ver. 36. *his Virgin*] a Daughter; for I find it has erroneouſly been taken to be a Man's own Virginity, even by *Whitby.*

Ver. 37. *ſettled in Heart*] without *his*, as after.

39. The Wife is tied by the Law, for as long Time as her Huſband lives; but if her Huſband is deceaſed, ſhe is free to marry whom ſhe will, only in the Lord.

40. She nevertheleſs is happier, if ſhe remain ſo, according to my Opinion; and I alſo think I have the Spirit of God.

CHAP. VIII.

NEXT concerning Things offered to Idols, we are ſenſible that we all have Knowledge: which puffs up, but Love edifies.

2. And if any one think he knows any Thing, he knows Nothing yet as he ought to do.

3. But if any one loves God, the ſame is known by him.

4. Concerning eating therefore of Things offered to Idols, we know, that an Idol is Nothing in the World, and that there is no other God but one.

5. For though indeed there are thoſe called gods, whether in Heaven, or on Earth; according as there are many gods, and many lords:

6. Yet to us there is *but* one God the Father, from whom are all Things, and we in him; and one Lord Jeſus Chriſt, by whom are all Things, and we by him.

7. But there is not the Knowledge in all: ſince ſome with Conſcience of an Idol till now, eat a Thing as offered to an Idol; and their Conſcience being weak, is defiled.

8. Whereas Meat does not make us ſtand before God: for neither do we abound, if we eat; nor are deficient, if we eat not.

9. But look, leſt any how this Power of yours ſhould become a Stumbling to the Weak.

10. For if any one ſees thee, who haſt Knowledge, leaning down in an Idol-temple; will not the Conſcience of him that is weak, be encouraged to eat Things offered to Idols?

11. So through thy Knowledge will the weak Brother periſh, for whom Chriſt died.

12. But when you ſin thus againſt the Brethren, and ſmite their weak Conſcience, you ſin againſt Chriſt.

13. Therefore if Meat make my Brother offend, I will eat no Fleſh for ever, that I may not do that.

CHAP. IX.

AM not I an Apoſtle? Am not I free? Have I not ſeen Jeſus Chriſt our Lord? Are not you my Work in the Lord?

2. If I am not an Apoſtle to others, yet certainly I am to you: for you are the Seal of my Apoſtleſhip in the Lord.

3. My Defence to them that examine me, is this;

4. Have we not Power to eat, and drink?

5. Have we not Power to take about a Siſter *who* is a Wife, as well as the reſt of the Apoſtles, with the Brothers of the Lord, and Cephas?

6. Or I only and Barnabas; have we not Power not to work?

Ver. 39. *by the Law*] *Mills* did not doubt but was transferred from *Rom.* vii. 2. ſome not having it; nevertheleſs Omiſſions being ſo common with the Scribes and Authors, we may well think otherwiſe.

Ver. 2. *Nothing*] ſimply not by Omiſſion of a *Gr.* Word with ſome, which *Mills* thought added for Emphaſis, *Pr.* 633. but I think likelier ſubſtracted as abounding.

Ver. 4. *other*] crept from the *Marg.* ſays *Mills*; it ſeems he could not find from whence it came thither, ſo might more likely never be there, eſpecially if we may credit many rather than ſome.

Ver. 5. *there are many*] *to the Heathens*, *Whitby's Paraphraſe.*

Ver. 6. *Chriſt*] Becauſe *Mills* did not find this Word in the *Lat.* only of ſome *Copy*, and in *Ambroſe*, he ſays it is an Addition, *Pr.* 457. Tremble, good Reader, at the Conſequence of ſuch Things! or rather believe not the Premiſes.

Ver. 7. *now*] How ſtrangely rendered *this hour!* ſo *while the world ſtandeth*, Ver. ult.

Ver. 8. *does*] *will* future in ſome *Copies* and *Authors*, which *Mills* takes to, *Pr.* 627, 633. but in my View looks like mending the Apoſtle's, for why ſhould it be altered the other Way?

Ib. *abound—deficient*] according to the *Gr.* and quite different from thoſe in Ch. viii. 17.

Ver. 10. *thee*] the *Vulg.* and two or three *Writers*, leave, therefore *Mills*; but if we ſhould part with Bits of the *Scripture* thus, we may expect a Demand upon the Remainder in Pieces. His ſaying however it crept from *through thy Knowledge* in the next Verſe, and that *Ambr.* and *Pelag.* do not own it, *Pr.* 457. *Whitby* miſtook for their not owning that, and aſſerts againſt him they did, *Exam.* Lib. 2. 3.

Ib. *encouraged*] *Gr. built up.*

Ver. 13. *my*] The former has ſuffered a little Omiſſion, whereupon *Mills* will grant it no Exiſtence but from the latter, *Pr.* 457.

Ver. 2. *in the Lord*] crept from the former Ver. *Mills* ſays; but as we have already abundantly ſeen, there is no great Streſs to be laid on his Word in theſe Caſes; and it might be rather left out not to have ſuch a Repetition, and becauſe *Apoſtleſhip* would do without it. *Weſley* omits it, tho' that is weakly ſupported.

Ver. 5. *a Siſter*] being a Believer or Chriſtian.

Ver. 6. *not to work*] The *Vulg. Lat.* on the contrary has *to work this*; but *Mills* ſuppoſes had not at firſt, a rare Way of juſtifying that *Tranſ.* ſo at Ch. xiii. 5. & xv. 51. ſee his *Pr.* 552, 553, 554.

7. Who goes to war any when at his own Charges? Who plants a Vineyard, and does not eat of its Fruit? Or who feeds a Flock, and does not eat ſome of the Milk of the Flock?

8. Do I ſay thus according to Man? Or does not the Law alſo ſay thus?

9. For in the Law of Moſes is written, Thou ſhalt not muzzle the Ox that treads out *the Corn*. Does God care merely for Oxen?

10. Or does he ſay *it* wholly by reaſon of us? By reaſon of us indeed it is written; ſince he who ploughs ſhould plough in Hope, and he who treads out in Hope partake of his Hope.

11. If we have ſown to you ſpiritual Things, is it a great Matter if we reap your carnal Things?

12. If others partake of the Power over you, *do* not we rather? Yet we have not uſed this Power, but bear all Things, that we may not give any Hindrance to the Goſpel of Chriſt.

13. Do not you know, that they who work in ſacred Things, eat of the ſacred Thing? they who attend at the Altar, are Partakers with the Altar?

14. So alſo the Lord has ordered, that thoſe who preach the Goſpel, ſhould live upon the Goſpel.

15. However I have uſed none of theſe Things; nor have I written them, that it might be done ſo to me: for it would be better for me to die, than that any one ſhould make my Boaſting void.

16. Though if I do preach, there is no Boaſting for me: for Neceſſity is laid on me, and wo is to me, if I preach not.

17. For if I do this willingly, I have a Reward; but if unwillingly, I am intruſted with a Stewardſhip.

18. What then is the Reward to me? That while I preach, I may make the Goſpel of Chriſt without Coſt, for me not to miſuſe my Power in the Goſpel.

19. For when I was free from all, I made my ſelf a Servant to all, that I might gain the more.

20. Thus to the Jews I became as a Jew, that I might gain the Jews; to thoſe under the Law as under the Law, that I might gain thoſe under the Law;

21. To thoſe without the Law as without the Law (while I was not without the Law to God, but under the Law to Chriſt) that I might gain thoſe without the Law;

22. To the weak I became as weak, that I might gain the weak: to all I am become all Things, that I may wholly ſave ſome.

Ver. 7. *of the Flock*] Tho' this is left out only in the *Dialogue againſt the Marcionites*, *Mills* writes it was added from the foregoing Things, and a few having *of it*, he thereby takes occaſion to blend them together in the Rejection of both; notwithſtanding the Relative muſt be much more a *Sign* (which he applies contrarily) of the Noun, than of its Abſence, or of Nothing.

Ver. 9. *merely*] I ſuppoſe it will ſcarce be pretended but that this is the Senſe; elſe read *Mat.* x. 29. *Job* xxxviii. ult. *Pſa.* cxlvii. 9.

Ver. 10. *ſince*] *that* ſpoiling the Senſe.

Ib. *treads out*] as in the Verſe before.

Ib. *in Hope partake of his Hope*] Some by Omiſſion and Tranſpoſition in the *Gr.* have it *in Hope of partaking*, which *Mills* tacitly favours, *Pr.* 681. and therefore Silence may anſwer.

Ver. 13. *eat*] not *live*.

Ib. *ſacred Thing*] The *Gr.* is either this or *Temple*; and is thus rendered by *Beza* and *Caſtal.* by *Eraſm. Sacrifice:* it ſeems likelieſt to be the ſame Word uſed before, in the Manner that *Altar* is, and which wants Nothing to make up the Senſe; and ſo it is ranked in *Symſon's Lexicon and Concordance*, printed 1658, that very valuable Treaſure for my Countrymen, though they have ſuffered it to be out of Print.

Ver. 15. *might*] *ſhould* being here improper.

Ver. 16. *Though if*] thus it agrees with the foregoing.

Ver. 18. *of Chriſt*] came from an *Interpretation*, *Pr.* 987. Did *Mills* ſuppoſe then there was Danger apprehended, of its being taken for *the Goſpel of Antichriſt?* Since *of God*, or even *my*, would not make it any other *Goſpel*. And why ſuch poor Pretence for about half a dozen *Codes* and the *Vulg. Lat?*

Ver. 20. *as under the Law*] to which is added *not being my ſelf under the Law*, in nine or ten *Copies*, the *Vulg. &c.* but *Mills* ſays Nothing for it; yet on the other hand what *Whitby* ſpeaks againſt it may be more for it, that *Paul* would not write ſo, becauſe it would have filled the Mouth of the believing *Jews* with Complaints againſt him: for might not the following Words *as without the Law* have cauſed that as well? And wherein do they come ſhort of theſe? Nay *to be without the Law* is more than *not to be under it*. And why ſhould the Apoſtle be ſo cautious of that, in writing to the *Gentiles?* However perhaps this *not being my ſelf under the Law* was made from the other *as without the Law*, to be like the following *being not &c.*

Ver. 21. *not without the Law to God; but under the Law to Chriſt*] Theſe Expreſſions may ſignify much the ſame, viz. in reſpect to the Law as moral and ſpiritual, tho' not as Jewiſh and temporary.

Ib. *without the Law*] This being the ſame *Law* as that to which *our Tranſlators* have not put the Article, tho' they thereby imply it to be otherwiſe.

Ver. 22. *may*] A moderate Grammarian may eaſily ſee, that *might* in the following Verſe ſhould be *may*; as it ſhould alſo here, not only by its *Gr.* Verb being future, but as it comes after an *Eng.* preſent Tenſe, either paſſ. or neut. with *that*.

Ib. *wholly ſave ſome*] *gain all* with a few, but differently *Mills* owns, though he has not put it in the *Various Readings*. He pretends the Impoſſibility of *Paul's* gaining all was the Occaſion of altering it to the *preſ.* but is it not far likelier, that the Apoſtle would not write ſuch an Impoſſibility; and that it was altered into *gain*, to double this Verb as the other *become*, and into *all* that it might be as *weak* was? For the Pretence of impoſſible beſides does not affect or account for changing *gain* to *ſave*, and having been alike to be made unlike is not likely.

23. And

23. And this I do for the Goſpel, that I may become Partaker of it.

24. Do not you know, that they who run in a Race, run indeed all, but one receives the Prize? Run thus, that you may obtain.

25. And every one who ſtrives is temperate in all Things; they indeed therefore that they may receive a corruptible Crown, but we an incorruptible.

26. I therefore run thus, not as uncertainly; fight thus, not as beating the Air.

27. But I ſubdue my Body, and bring *it* into Servitude; leſt any how though I preach to others, I my ſelf ſhould become a Reprobate.

CHAP. X.

AND I would not have you be ignorant, Brethren, that all our Forefathers were under the Cloud, and did all go through the Sea;

2. As likewiſe were all baptized to Moſes, both in the Cloud and Sea;

3. Nay did all eat the ſame ſpiritual Meat;

4. And all drink the ſame ſpiritual Drink: for they drank of the ſpiritual Rock that followed *them*, which Rock was Chriſt.

5. Yet God was not pleaſed with many of them: for they were overthrown in the Wilderneſs.

6. Now theſe Things were Figures to us, for us not to be deſiring evil Things, even as they deſired.

7. Neither be you Idolaters, like ſome of them; according as it is written, The People ſate down to eat and drink, and roſe up to play.

8. Nor let us commit Whoredom, as ſome of them did, and fell twenty three thouſand in one Day.

9. Nor yet tempt Chriſt, as ſome of them alſo did, and were deſtroyed by Serpents.

10. Neither do ye murmur, as ſome of them too did, and were deſtroyed by the Deſtroyer.

11. Now all theſe Things came to paſs to them for Figures; and were written for our Admonition, to whom the Ends of the World are come.

12. So that let him who thinks he ſtands, look that he may not fall.

13. No Trial but what belongs to Man has taken you; and God is faithful, who will not let you be tried above what you can bear, but will with the Trial alſo make an Eſcaping, that you may be able to endure.

14. Therefore, my Beloved, flee from Idolatry.

15. As to the Wiſe I ſpeak; judge you what I ſay.

16. The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?

17. Since there is one Bread, we being many are one Body; for we all partake of one Bread.

18. Look at Iſrael according to the Fleſh; are not thoſe who eat the Sacrifices, Partakers of the Altar?

19. What then do I ſay? that an Idol is any Thing? or that what is offered to an Idol is any Thing?

20. But that what Things the Gentiles ſacrifice, it is to Devils, and not to God; and I would not have you be Partakers with Devils.

Ver. 23. *this*] But five or ſix *Copies*, the *Vulg. &c.* have *all Things*, which *Mills* paſſes his Verdict upon to be the *true Reading*, and to be changed becauſe the Apoſtle could not *do all Things*, *Pr.* 816. Yet why ſhould it be done for that, when *Paul* had juſt ſaid *I am become all Things?* which might adminiſter occaſion to introducing the like here, with 2 *Cor.* xii. 19. 2 *Tim.* ii. 10. and the Scribes might rather be fond of enhancing Matters; ſo that *Mills*'s aſſerting, there was no Cauſe for changing *this* into *all Things*, proves overhaſty; tho' *Whitby* turns it off with a Retort, of his not rendering a Reaſon for every Thing.

Ver. 27. *Reprobate*] according as rendered in the *com. Tranſ. Rom.* i. 28. 2 *Cor.* xiii. 5, 6, 7. 2 *Tim.* iii. 8. *Tit.* i. 16. that is in all other Places where it is uſed of Perſons.

Ver. 1. *And*] In ſome *Copies For*, which *Mills* ſuppoſes the right.

Ver. 3, 4. *the ſame—the ſame*] wanting in one *Copy* and one *Verſ.* ſays *Mills*, which is all he ſays of it; yet *Whitby*, not denying that, ſets himſelf to prove it from others, in Anſwer to him, and among the *Various Readings of greater Moment*, *Exam.* Lib. 2. Cap. 1. S. 1.

Ver. 4. *followed*] Like what there is *Iſa.* xxx. 21.

Ver. 5. *God*] *Mills* reckons added, but by little Authority, *Pr.* 295, 466.

Ver. 6. *Figures*] *examples* unfit.

Ver. 8. *three*] See the *Scholium* on *Num.* xxv. 9.

Ver. 9. *Chriſt*] in the room of this a few have *the Lord*, fewer *God*, yet *Grotius* is for the latter to be right, but *Mills* ſtands firmly for *our Reading*.

Ver. 11. *World*] *Weſt. ages.*

Ver. 13. *that you may be able*] *Mills* would have it *to be able*, counting *you* added, *Pr.* 681. with a ſmall Number of Votes.

Ver. 17. *there is one Bread*] What Senſe can fairly be made, agreeable to the Context, of *we are one Bread?* And for it our *Eng. Tranſlators* it appears have from the Beginning put [and] wrong, which the *Original* is without; ſee alſo *Beza*, *Annot.*

Ver. 19. *that an Idol is any Thing? or*] This being not in a ſingle *Copy*, *Mills* at firſt put it down as omitted by the Careleſſneſs of the Tranſcriber; but afterwards minded to magnify his Work, as it may be doubted or believed, by a great Number of Amendments to the *com. Reading*, he took in this for one, tho' he had only *Epiphanius* beſides to uphold it, *Pr.* 1333.

Ib. *what*] *which* being improper.

Ver. 20. *the Gentiles*] is a *Scholium*, ſays *Mills*, taken from *Pſa.* xcvi. 5. Monſtrous! How diſſimilar are theſe Paſſages! Nothing of *ſacrificing* there, and this Word in another Caſe.

21. You

21. You cannot drink of the Lord's Cup and that of Devils: you cannot partake of the Lord's Table and that of Devils.

22. Do we make the Lord jealous? Are we ſtronger than he?

23. All Things are lawful for me, but not all Things profitable: all Things are lawful for me, but all Things do not edify.

24. Let none ſeek his own, but each another's.

25. Whatever is ſold in the Shambles, eat; and examine Nothing, by reaſon of Conſcience.

26. For the Earth is the Lord's, and what it is full of.

27. And if any one of the Unbelievers invite you, and ye are willing to go; whatever is put before you eat; and examine Nothing, by reaſon of Conſcience.

28. But if any one ſhall ſay to you, This is offered to an Idol; do not eat, by reaſon of the Relater and Conſcience: for the Earth is the Lord's, and what it is full of.

29. Yet Conſcience I ſay not thy own, but the other's: for why ſhould my Freedom be judged by another's Conſcience?

30. And if I partake by Grace, why am I ſpoken ill of, for what I give thanks?

31. Whether therefore you eat, or drink, or do any Thing, do all to the Glory of God.

32. Be inoffenſive as well to Jews and Gentiles, as to the Church of God:

33. Even as I pleaſe all in all Things, and ſeek not my own Profit, but that of many, that they may be ſaved.

CHAP. XI.

1. BE you Imitators of me, even as I of Chriſt.

2. And I praiſe you, Brethren, for that you remember me in all Things, and hold the Things delivered, as I delivered *them* to you.

3. So I would have you know, that Chriſt is the Head of every Man, and the Man the Head of the Woman, and God the Head of Chriſt.

4. Every Man who prays or propheſies, having *Something* upon the Head, ſhames his Head.

5. But every Woman who prays or propheſies, with the Head uncovered, ſhames her Head: for it is the very ſame as to be ſhaved.

6. For if the Woman be not covered, then let her be clipped; but if it is a Shame for the Woman to be clipped or ſhaved, let her be covered.

7. For the Man indeed ought not to cover the Head, as he is the Similitude and Glory of God; whereas the Woman is the Glory of the Man.

8. Since the Man is not from the Woman, but the Woman from the Man.

9. For neither was the Man created for the ſake of the Woman, but the Woman for the Man's ſake.

10. For this reaſon the Woman ought to have *his* Authority over *her* Head, becauſe of the Angels.

11. Nevertheleſs the Man is neither without the Woman, nor the Woman without the Man, in the Lord.

12. For according as the Woman is from the Man, ſo is the Man alſo by the Woman; but all Things are from God.

13. Judge in your ſelves; is it becoming for the Woman to pray to God uncovered?

14. Does not Nature it ſelf teach you, that if the Man has long Hair, it is a Diſhonour to him?

Ver. 24. *each*] omitted by a few in the curtailing Way, though *Mills* denies it to be the Text of the Apoſtle, *Pr.* 633.

Ver. 28. *to you*] is a Scribe's, not *Paul*'s, ſays *Mills*, *Prol.* 459. for the important Reaſon (to him) that it is not in the *Vulg.* and he adds *Ambroſe*.

Ib. *for the Earth is the Lord's, and what it is full of*] Several omit all this, which *Grotius*, *Ham.* and *Mills* ſtagger at, but *Whitby* pleads to be retained. *Wall* ſays *it is not in almoſt any* Greec Copy, *but that which* Beza *and* Eng. *tranſlated*; when it is not found wanting in a dozen of all Sorts.

Ver. 29. *the other's*] for *of the others* is not proper Language.

Ver. 31. *all*] omitted by no *Tranſlator* nor *Author*, but in 2 *Copies*, *Mills* in *Pr.* 1453. ſurmiſes came from *Col.* iii. 17. tho' the Saying is ſo different there.

Ver. 3. *Chriſt is the Head of every Man*] which is the plain and proper Way of Expreſſion in our Language; and that in the *com. Tranſ.* muſt be taken otherwiſe, or will be very ill.

Ver. 5. *propheſies*] *Doddr.* ſays, he *cannot think the Apoſtle would debate and adjuſt the Circumſtances of doing an unlawful Action*, and what *Locke* in his *Paraphraſe* ſays of it ſeems pretty well known; yet the former intimates with *Whitby*, that *propheſying* ſignified *ſinging Pſalms*. The Proof of which, when that is publiſhed, muſt needs be a great Rarity! As it will ſhew that Women propheſy now, which is above teaching, Ch. xii. 28. and what is very extraordinary, propheſy by a Form of Words and a Tune.

Ver. 10. his *Authority*] by a Covering the Sign of it. Thus is this at laſt become intelligible in a *Tranſ.*

Ib. *the Angels*] at the Place and Time of Divine Worſhip, as *Eccleſ.* v. 6.

Ver. 14. *Nature teach*] as *Edwards* largely illuſtrates in his *Enquiry into four Remarkable Texts*, of which this is the 2d; but need not have been done here, as he pretends, for the *Difficulty*, ſince he allows of the ſeveral *Interpretations* how it is, and joins them together.

15. Whereas if the Woman has long Hair, it is a Glory to her; ſince the Hair is given her for Cloathing.

16. However if any one ſeems to be contentious, we have not ſuch a Cuſtom, nor the Churches of God.

17. Moreover in this I am declaring, I do not praiſe, that you come not together for the better, but for the worſe.

18. For firſt indeed when you come together in the Church, I hear that there are Diviſions among you, and I believe ſome Part.

19. For there muſt alſo be Hereſies among you, that the approved ones may be made manifeſt among you.

20. When you come together therefore into the ſame Place, it is not to eat the Lord's Supper.

21. For in eating each takes his own Supper before; and one indeed is hungry, and another drunk.

22. Though have ye not Houſes for eating and drinking? Or do ye deſpiſe the Church of God, and make them aſhamed who have not? What ſhall I ſay to you? Shall I praiſe you in this? I do not.

23. For I received from the Lord, what I alſo delivered to you; that the Lord Jeſus in the Night that he was delivered up, took Bread;

24. And giving thanks, broke, and ſaid, Take, eat; this is my Body, broken for you; do this in Remembrance of me:

25. In like Manner alſo the Cup, after he had ſupped, ſaying, This Cup is the new Teſtament by my Blood; do this, as often as you drink *it*, in Remembrance of me.

26. For as often as you eat this Bread, and drink this Cup, you declare the Death of the Lord till he comes.

27. So that he who eats this Bread, or drinks the Cup of the Lord unworthily, will be guilty of the Body and Blood of the Lord.

28. But let a Man prove himſelf, and ſo eat of the Bread, and drink of the Cup.

29. For he who eats and drinks unworthily, eats and drinks Judgment to himſelf, not judging of the Lord's Body.

30. For this reaſon many are weak and ſick among you, nay many aſleep.

31. For if we would judge of our ſelves, we ſhould not be judged.

32. Yet when we are judged, we are chaſtened by the Lord, that we may not be condemned with the World.

33. So that, my Brethren, when you come together to eat, wait one for another.

34. And if any one is hungry, let him eat at home, that you may not come together for Judgment. And the reſt I will order when I come.

CHAP. XII.

CONCERNING ſpiritual Things alſo, Brethren, I would not have you be ignorant.

2. You know that you were Gentiles, taken away to dumb Idols, as you were led.

3. Therefore I let you know, that none who ſpeaks by the Spirit of God, ſays Jeſus is curſed; and that none can ſay Jeſus is the Lord, except by the Holy Spirit.

Ver. 15. *given her*] Several are without *her*, ſo *Mills* aſſerts it is added to make the Sentence compleat, *Pr.* 930. What can be ſaid to one who is determined to write at this Rate? Or what need be ſaid, but that ſeveral more have it than thoſe which have it not? And that being eaſily underſtood, I commonly omit; tho' *Whitby* keeps on repeating it, when Something elſe might be ſaid more peculiar. I may add for this and other omitted Words, that the Body of *Copies* generally have the Expreſſions fulleſt, and ſo Omiſſions are more to be ſuſpected than Additions.

Ver. 18. *For*] added, according to *Mills*, for Connection, *Pr.* 459. but how much better, and more probable, was his Opinion before, that the few omitted it, becauſe repeated at the Beginning of the next Verſe! But he was now ſet upon advancing the *Vulg.*

Ib. *Church*] or *Congregation*, as *Tyndal* renders it; ſee Chap. xvi. 19.

Ver. 19. *among you*] The firſt *Mills* would have taken from the latter, *Pr.* 459. though leſs likely, than to be left out becauſe of that; ſee alſo *Whitby*'s Anſwer.

Ver. 23. *delivered up*] the ſame Verb as before in this Verſe; and the *Gr.* Verb does not ſignify to *diſcover*, as *betray* does.

Ver. 24. *Take, eat*] Some have not this, and *Mills* ſays it came from the *Goſpels*; to which *Whitby* anſwers, that it was taken thence by the Apoſtle, but therein he overſhoots the Matter, ſince they were not yet written. Yet to *Mills*'s Saying there could be no Cauſe of taking away theſe Words, I reply (which *Whitby* ſhould have done) it might be becauſe there is not *Take, drink*, in the next Verſe.

Ver. 27. *or*] So the *Gr.* is beſides 2 *Copies*, *&c.* inſomuch that *our Tranſlators* have ſcarce acted uprightly here in reſpect to the *Romaniſts*, who raiſe an Argument for their Belief from hence; which to enervate, *Whitby* pleads for [and,] though that being with ſo few, it tends to overthrow his own principal and general Argument againſt *Mills*, for preferring ſuch a ſmall Number; but leſt that ſhould not be ſufficient, he has exerciſed his Induſtry to ſhew that the *Gr.* Particle is alſo put for [and,] which is like getting the Victory at any Rate. Rather allow them [or] as their Right, and let them prove from thence that *whole Chriſt is contained in either Species*, if they can.

Ver. 29. *Judgment*] viz. temporal, as Ver. xxx. 32. *Doddr.* thought it the moſt unhappy Miſtake in all our *Verſion*, that it is rendered *Damnation*.

Ib. *judging of*] the ſame Word as in Ver. 31.

Ver. 31. *judge of*] not the ſimple Verb that follows, but a Compound of it.

Ver. 3. *Jeſus is the Lord*] or *Jeſus to be the Lord*, after the *received Reading* of Accuſative in *Gr.* where εἶναι *to be* is underſtood; as with the Nom. which ſome here have the Words, ἐστὶν *is* muſt be underſtood.

4. Now

4. Now there are Diverſities of Gifts, but the ſame Spirit.

5. And there are Diverſities of Miniſtry, but the ſame Lord.

6. And there are Diverſities of Workings, but it is the ſame God who works them all in all Perſons.

7. And the Manifeſtation of the Spirit is given to each for *his* Profit.

8. For to one indeed is given by the Spirit, the Word of Wiſdom; and to another the Word of Knowledge, according to the ſame Spirit;

9. And to another Faith, through the ſame Spirit; and to another Gifts of Healing, through the ſame Spirit;

10. And to another Working of powerful Things; and to another Prophely; and to another Judgings of Spirits; and to another *other* Kinds of Languages, and to another Interpretation of Languages.

11. But one and the ſame Spirit works all theſe, dividing to each particular Perſon as he will.

12. For according as the Body is one, and has many Members, and all the Members of the one Body, being many, are one Body; ſo alſo is Chriſt.

13. For even in one Spirit are we all baptized into one Body, whether Jews or Grecians, whether bound or free; and have all been made to drink into one Spirit.

14. For even the Body is not one Member, but many.

15. If the Foot ſhould ſay, Since I am not the Hand, I am not of the Body; is it by this not of the Body?

16. And if the Ear ſhould ſay, Since I am not the Eye, I am not of the Body; is that hereby not of the Body?

17. If the whole Body was an Eye, where would be the Hearing? If the whole Hearing, where the Smelling?

18. But now God has put the Members each one of them in the Body, as he would.

19. And if they were all one Member, where would be the Body?

20. Whereas now there are indeed many Members, but one Body.

21. And the Eye cannot ſay to the Hand, I have no Need of thee; or again the Head to the Feet, I have no Need of you.

22. But much more, the Members of the Body that are thought to be weaker are neceſſary.

23. And on thoſe of the Body, that we think to be more diſhonourable, we put more abundant Honour, and our unſeemly ones have more abundant Comelineſs.

24. Our comely ones alſo have no Need: but God has mixed the Body together, giving more abundant Honour to what is deficient;

25. That there might not be Diviſion in the Body, but the Members might have the ſame Care one for another.

26. Thus whether one Member ſuffers, all the others ſuffer with *it*; or one Member be honoured, all the others rejoice with *it*.

27. Now you are the Body of Chriſt, and Members in particular.

28. And God indeed has put ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Teachers, next powerful Things, afterwards Gifts of Healing, Aſſiſtances, Governments, *other* Kinds of Languages,

29. Are all Apoſtles? Are all Prophets? Are all Teachers? Are all *for* powerful Things?

30. Have all the Gifts of Healing? Do all ſpeak in Languages? Do all interpret?

31. However be zealous for the better Gifts: and I yet ſhew you a more excellent Way.

Ver. 7. *And*] not *But* after *but*.

Ib. *to each*] This 2d Text which *Ham.* was concerned to deal with as at *Acts* ii. 17. pinched him cloſer than that; and finding no other Way to get clear of it, he interprets *every one* or *each* to be *only ſuch that are thus endow'd with extraordinary gifts of tongues, &c.* hiding what he would avoid, and that which would not receive *extraordinary* under *&c.* namely *Wiſdom*, *Knowledge* and *Faith*, I might add *Prophecy* and *Diſcerning of Spirits*, for which the *Manifeſtation of the Spirit is given*, as well as for the reſt, and this is again confirmed by Ver. 11.

Ver. 8. *For*] an Injection with *Mills*, *Pr.* 459. and ſo *and* which follows, though the *Vulg.* has that, and yet not the ſeveral alike that come after.

Ib. *according to*] neither the ſame as before nor after.

Ver. 10. *Judgings*] plur. but a few have it ſing. from the *Vulg. Lat.* perhaps, as others might from our *Eng.* Yet *Mills* puts that for the right, and though it is not to be believed it was altered from ſing. to plur.

Ver. 15. *ſhould*] not *ſhall*, ſince *the Foot* cannot *ſay* it.

Ver. 16. *And*] The Scribes prefix'd it, *Mills* ſays, to join this Verſe with the foregoing, *Pr.* 460. To let alone there being no Verſes when this Variation aroſe, why did not they do the ſame then in the next, where is the like Repetition? On the contrary they evidently left out *and*, to make the *Reading* like that and the preceding.

Ver. 20. *indeed*] as Ch. i. 18. but abſent only in two *Copies*, *Mills Pr.* 466.

Ver. 23. *put*] *Weſt. ſurround with.*

Ver. 27. *in particular*] Some *of one another*, which the Apoſtle, quoth *Mills*, ſays elſewhere; and therefore thoſe might here, whereby what he ſpeaks for, is againſt this Variation: after having drawn his weak Plea to a very unuſual Length, he concludes, *But of this enough and too much*, the laſt of which is right.

Ver. 28. *afterwards*] *Mills* ſuppoſes it put in by reaſon of the foregoing *next*, *Pr.* 466. when twice as many have the ſame here.

Ib. *Kinds*] the ſame as in Ver. 10.

Ver. 29. *powerful Things*] the very ſame with that in the Verſe before.

Ver. 31. *yet*] an Adverb, not Conjunction as by its Poſition in the *com. Eng.*

CHAP.

CHAP. XIII.

IF I ſpeak in the Languages of Men and Angels, and have not Love, I am *as* ſounding Braſs, or a tinkling Cymbal.

2. Moreover if I have Prophecy, as likewiſe know all Myſteries and all Knowledge, and if I have all Faith, ſo that I can remove Mountains, and have not Love, I am Nothing.

3. Further if I feed with all which is mine, nay if I deliver up my Body that it may be burned, and have not Love, I am profited Nothing.

4. Love *forbears*, is kind; Love is not envious; Love is not raſh, is not puffed up,

5. Does not act unſeemly, ſeeks not its own, is not provoked, thinks no Harm,

6. Rejoices not in Unrighteouſneſs, but rejoices with the Truth;

7. Bears all Things, believes all, hopes for all, endures all.

8. Love never fails: but whether there are Prophecies, they will be aboliſhed; or Languages, they will ceaſe; or Knowledge, it will be aboliſhed.

9. For we know in Part, and propheſy in Part.

10. But when that which is perfect ſhall come, then what is in Part will be aboliſhed.

11. When I was a Child, I ſpoke as a Child, minded as a Child, thought as a Child; but when I became a Man, I aboliſhed the Things of a Child.

12. For we now look through a Glaſs obſcurely, but then Face to Face: now I know in Part, but then ſhall know, even as I am known.

13. And now remain Faith, Hope, Love, theſe three; but the greateſt of theſe is Love.

CHAP. XIV.

PURSUE after Love, and be zealous for ſpiritual Things, yet more that you may propheſy.

2. For he that ſpeaks in a *ſtrange* Language, does not ſpeak to Men, but to God; ſince none underſtands, though in the Spirit he ſpeaks Myſteries.

3. Whereas he who propheſies, ſpeaks to Men with Edification, Exhortation and Comfort.

4. He that ſpeaks in a *ſtrange* Language, edifies himſelf; but he who propheſies, edifies the Church.

5. I would have you all ſpeak in Languages, yet more that you might propheſy: for he who propheſies is greater than he that ſpeaks in Languages, unleſs he interprets, that the Church may receive Edification.

6. And now, Brethren, if I come to you ſpeaking in Languages, what ſhall I profit you, if I do not ſpeak to you either with Revelation, Knowledge, Prophecy or Doctrine?

7. Notwithſtanding lifeleſs Things give Sound, whether Pipe or Harp, if they do not give a Difference of Sounds, how will it be known what is piped or harped?

8. For even if the Trumpet give an uncertain Sound, who will be prepared for the Battle?

9. So you alſo, if you do not give by the Tongue Speech well ſignified, how will it be known what is ſpoken? For you will ſpeak into the Air.

10. Though there are ſo many Kinds of

Ver. 1. *If*] *Though* being improper.

Ib. *Languages*] Beſides *Tongues* to ſpeak *with* being improperly aſcribed to Angels, *Paul* did, and others do, ſpeak with the Tongue of Man; and *in* is here as Ch. xiv. 2, 4, 14.

Ib. *Love*] for what we underſtand by *charity* is expreſſed in the 13th Ver. *Leigh* in *Crit. Sac.* ſays, *It ſignifieth a vehement affection and ardent love*; nay is tranſlated *love* in this *Epiſt.* of the *com. Verſion*, Ch. iv. 21. & xvi. 24. and by *Tyndal* and *Weſley* here; which *Doddridge* likewiſe in his fine *Family Expoſitor* prefers; *charity* alſo ſignifying *love* formerly, as by *Wither* ſince on *Cant.* iii. 10.

And all the pavement (thoroughout)
For you with charitie is wrought:

the late *anonymous Tranſlator* turns it *ſocial affection.*

Ver. 2. *all*] to *Faith Mills* would exclude; but is not it as neceſſary as to *Knowledge?* Nor is any *Copy*, and only a ſingle *Verſ.* produced without it.

Ver. 3. *feed*] *the poor* is added in tranſlating.

Ver. 4. *is not raſh*] ſo the *Gr.* ſeems to ſignify beſt; ſee *Scap. Lex.* &c.

Ib. &c. *Prior* finely,

Charity, decent, modeſt, eaſy, kind,
Softens the high, and rears the abject Mind;
Knows with juſt Reins, and gentle Hand to guide,
Betwixt vile Shame, and arbitrary Pride.
Not ſoon provok'd, She eaſily forgives;
And much She ſuffers, as She much believes.
Soft Peace She brings where-ever She arrives;
She builds our Quiet, as She forms our Lives;
Lays the rough Paths of peeviſh Nature ev'n;
And opens in each Heart a little Heav'n.

Ver. 6. *with*] thus the *Gr.*

Ver. 8. *Wither, Song* 78.

For when our Knowledge Folly turnes,
When Showes no Show retaine,
And Zeale it ſelfe to nothing burnes,
Then Love ſhall ſtill remaine.

Ib. *they will be aboliſhed*] the ſame Verb, and paſſive, that is after in this Verſe, and not before, and the ſame as in Ver. 10, 11.

Ver. 12. *For*] refuſed by *Mills, Pr.* 463. as uſual.

Ver. 1. *and*] not with four or five, might be becauſe another δὲ for *yet* follows: *Mills* reckons it added for Connection, *Pr.* 463. but ſeems too neceſſary without.

Ver. 9. *For*] was put in by ſome Reader, *Mills* ſays, only for being not in a Couple of *Tranſlations*, *Pr.* 1254.

Ver. 10. *there are*] The *Gr.* has not *may be*, or another Verb beſide; but a Conjunction for *Though.*

Voices in the World, yet none of them dumb.

11. If I therefore know not the Meaning of the Voice, I ſhall be a Barbarian to him who ſpeaks, and he who ſpeaks a Barbarian with me.

12. So alſo you, ſince you are zealous for ſpiritual Things, ſeek that you may abound to the Edification of the Church.

13. Therefore let him who ſpeaks in a *ſtrange* Language, pray that he may interpret.

14. For if I pray in a *ſtrange* Language, my Spirit prays, but my Senſe is unfruitful.

15. What then is to be? I will pray with the Spirit, and alſo pray with Senſe; will ſing with the Spirit, and alſo ſing with Senſe.

16. Elſe if thou ſhalt bleſs with the Spirit, how ſhall he that ſupplies the Place of the Ignorant ſay, So let it be, at thy giving thanks? Since he knows not what thou ſayeſt.

17. For thou indeed mayeſt give thanks well, but the other is not edified.

18. I give thanks to my God, I ſpeak in Languages more than all of you.

19. But in the Church I would rather ſpeak five Words by my Senſe, that I might alſo inform others, than ten thouſand Words in a *ſtrange* Language.

20. Brethren, be not Children in Underſtanding; yet in Wickedneſs be Babes, but in Underſtanding be perfect.

21. In the Law it is written, With other Tongues, and with other Lips will I ſpeak to this People; yet ſo will they not hearken to me, ſays the Lord.

22. So that Languages are for a Sign, not to the Believers, but to the Unbelievers; whereas Prophecy is not for the Unbelievers, but for the Believers.

23. If therefore the whole Church comes together into the ſame Place, and all ſpeak in Languages, and there come in the Ignorant or Unbelievers, will they not ſay that you are mad?

24. But if all propheſy, and there comes in any Unbeliever or ignorant one, he is convinced by all, judged of by all.

25. And thus the hidden Things of his Heart are made manifeſt; and thus he will fall down on the Face, and worſhip God, telling that God truly is in you.

26. What then is there, Brethren? When you come together, each one of you has a Pſalm, has a Doctrine, has a Language, has a Revelation, has an Interpretation: let all Things be done to Edification.

27. Or if any one ſpeaks in a *ſtrange* Language, let it be by two, or at moſt three, and that by turn, and let one interpret.

28. But if there be no Interpreter, let him keep ſilence in the Church, ſpeaking to himſelf, and to God.

29. Let two or three Prophets ſpeak, and the others judge.

30. Yet if Something be revealed to another that is ſitting, let the firſt be ſilent,

31. For you may all propheſy one by one, that all may learn, and all be comforted.

Ver. 13. *that*] *Whitby* ſtrives hard to bring in a ſtrange Senſe, which he gives in theſe Words, *Let him pray ſo as that he may interpret*; but *ſeek* in the Verſe before, as parallel to this, and *ſpeaks* here, both denote otherwiſe, and Ver. 5, 27.

Ver. 14. *my Senſe is unfruitful*] to the Congregation, Ver. 19.

Ver. 15. *is to be*] by *Weſt. is* my duty; but ſee Ver. 26.

Ib. *with Senſe*] to the Hearers, but *underſtanding* reads as if it belonged to the Speaker, and has been taken ſo, though not allowed by the *Commentators*.

Ver. 16. *with the Spirit*] wanting but in one *MS. Copy* that *Mills* found (though *Eraſmus* mentions more, and left it out of his firſt *Edit.*) yet he thought it not expreſſed by the Apoſtle, *Pr.* 1486.

Ib. *thanks?*] where the *Original* and *Tranſlations* (not ours) have the interrogatory Note.

Ver. 20. *perfect*] as the *Gr.* Word ſignifies, and is rendered Ch. ii. 6. & xiii. 10.

Ver. 21. *other*] *Weſt. foreign.*

Ver. 23. *therefore*] as being neceſſary, we may ſuppoſe genuine, notwithſtanding *Mills* writes to the contrary, *Pr.* 463.

Ver. 25. *And thus*] Theſe at the Beginning of the Ver. are not in ſome *Copies*, nor with the *Vulg.* though the latter is not mentioned by *Mills*, neither does it appear by his *Note* which *and thus* it is; and *Whitby* in *Exam.* L. ii. 3. quotes him ſaying, *Every one ſees it is taken from the latter Part of the Verſe*, not telling where he ſays it; but every one may not ſee with his Eyes. However *Weſt.* has left them out.

Ver. 26. *What &c.*] juſt as in Ver. 15. but by *Weſt.* here, *What a thing is it that*, putting out *then*, and putting in *that*.

Ver. 29. *two or three*] *that is*, ſays *Hammond* in his *Annotation*, *ſo many in a Meeting*, ſtrange to hear from him.

Ver. 30. *be ſilent*] as in Ver. 28. But *Doddr.* expounding this by *immediately*, ſays it would introduce a Confuſion; therefore he tranſlates, *let the firſt have done ſpeaking*. Which is beſide the *Original*, from whence he was lured by Reaſoning, inſtead of being ſtaid by Truth and Judgment, too often: for here the Command is to the *firſt* Perſon as mentioned, not to the ſecond; the Text has alſo no *immediately* to make a Confuſion; 3d, he joins the *immediately* to another's intimating he had a Revelation which was human, inſtead of the Revelation it ſelf that was divine; 4th, the firſt muſt *have done ſpeaking*, if he *held his peace*; 5th, the Revelation of the Holy Spirit was ſo to give Way to the Speech of Man; 6th, according to this a divine Revelation was not to be obeyed as to the delivering it in its own Time, nay it may ſeem, if ſuch Tranſlation be allowed, as if it might be wrong in that Reſpect. Whereas I underſtand it thus, according to the Meaning of the *Gr.* Word, and our *com. Eng.* that of two ſo preaching, as they did in the Primitive Church, by Inſpiration, when a Revelation was divinely and gradually opened to one who was ſilent, it would be withdrawing from him that was ſpeaking; of which he might be ſenſible, as well as the other who was to ſpeak after him, and therefore ſhould be regardful that he might not exceed his Part, and hinder another.

32. And the Spirits of the Prophets are ſubject to the Prophets.

33. For God is not one of Tumult, but of Peace, as in all the Churches of the Saints.

34. Let your Wives keep ſilence in the Churches: for it is not permitted to them to ſpeak, but to be ſubject, as the Law alſo ſays.

35. And if they would learn any Thing, let them aſk their own Huſbands at home: for it is a Shame for the Wives to ſpeak in the Church.

36. Did the Word of God come out from you? Or came it to you alone?

37. If any one think he is a Prophet, or ſpiritual; let him acknowledge that the Things I write to you, are the Commandments of the Lord.

38. But if any one is ignorant, let him be ignorant.

39. So then, Brethren, be zealous to propheſy, and forbid not to ſpeak in Languages.

40. Let all Things be done in a comely Manner, and according to Order.

CHAP. XV.

AND I make known to you, Brethren, the Goſpel which I preached to you, which you alſo received, and wherein you ſtand;

2. By which too ye are ſaved, if you retain what Matter I preached to you, unleſs you have believed in vain.

3. For I delivered to you firſt, even what I received; that Chriſt died for our Sins, according to the Scriptures;

4. As alſo that he was buried, and that he roſe up the third Day, according to the Scriptures.

5. And that he was ſeen by Cephas, afterwards by the twelve.

6. Next he was ſeen by above five hundred Brethren at once; moſt of whom remain till now, but ſome too are aſleep.

7. In the next place he was ſeen by James, after that by all the Apoſtles.

8. And laſt of all he was ſeen by me, as being born untimely.

9. For I am the leaſt of the Apoſtles, who am not ſufficient to be called an Apoſtle, becauſe I perſecuted the Church of God.

10. However by the Grace of God I am what I am; and his Grace which I have had has not been in vain, but I have laboured more abundantly than they all: yet not I, but the Grace of God which has been with me.

11. Whether therefore it was I, or they; ſo we preach, and ſo you believed.

12. Now if Chriſt be preached, that he roſe up from the Dead; how do ſome among you ſay, that there is no Reſurrection of the Dead?

13. Whereas if there is no Reſurrection of the Dead, neither is Chriſt riſen up.

14. And if Chriſt be not riſen up, our Preaching indeed is in vain, and your Faith too in vain:

15. Nay we are alſo found falſe Witneſſes of God, ſince we teſtified concerning him, that he raiſed up Chriſt; whom he did not, if certainly the Dead do not riſe up.

16. For if the Dead do not riſe up, neither is Chriſt riſen up.

17. And if Chriſt be not riſen up, your Faith is in vain, you are yet in your Sins;

18. They alſo indeed who ſleep in Chriſt are periſhed.

19. If for this Life only we hope in Chriſt, we are the moſt miſerable of all Men.

20. But now Chriſt is riſen up from the Dead, is become the Firſt-fruit of thoſe who have been aſleep.

Ver. 32. *Spirits*] Some have *Spirit*, which *Mills* judges ſpurious.

Ver. 33. *God is*] As *Mills* would *it is*, only *Ambroſe* and *Tertullian* omitting it.

Ib. *Tumult*] thus tranſlated in the 2 *Epiſt.* vi. 5. & xii. 20. and a proper Oppoſite to *Peace*.

Ver. 34. *Wives*] as *your* annexed, and *their Huſbands* in the next Ver. ſhew; ſo *Tyndal* tranſlated it, and *Dr. Barnes* in that *Tract* of his Works *for all to read Holy Scrip.* gives it; ſee further on 1 *Tim.* ii. 11..

Ver. 35. *their own*] ſo the *Gr.*

Ver. 37. *the Commandments*] a *Scholium* with *Mills*, he does not tell us what for, as Explanation, Connection, &c. beſides a very few not having it.

Ver. 38. *let him be ignorant*] not pretend to be otherwiſe.

Ver. 3. *even what I received*] a few of the *Primitive Writers* only omitting, *Mills* ſtrikes off for a *Comment*, *Pr.* 464.

Ver. 5. *the twelve*] viz. all or the Apoſtles in general, and *Mills* ſays they were ſtrictly but ten, *Thomas* being abſent, ſo that *the eleven* of the *Vulg. &c.* is factitious.

Ver. 10. *what I am*] ſeemed to ſome Reader neceſſary to be added, ſays *Mills*, to make up the Sentence, *Pr.* 1215. only becauſe not in the *Eth. Verſion*; when the leaving it out might be but an Overſight of the *Tranſlator*.

Ib. *has not been &c.*] *Wall.*

Ver. 11. *therefore*] The *vulg. Lat.* only having *for*, *Mills* puts that as authentick, *Pr.* 467. though he produces three that have *but*, and *Kuſter* one more.

Ver. 14. *in vain*] ſo Ver. 10, 58.

Ver. 15. *alſo*] *Mills* ſays from the laſt Ver. *Pr.* 465. how much rather dropt by a few, as overcharged!

Ib. *if certainly the Dead do not riſe up*] *Mills* with *Zegerus* ſay came in for the ſake of Explanation, becauſe not with a few; but why ſhould the Apoſtle write ſo imperfectly? Might it not likelier be omitted by reaſon of the like which follows, or by miſſing a Line?

Ver. 20. *become*] ſome omit, and why? The Reaſon may be thought apparent, becauſe, as *Mills* quotes *Zeger* ſaying, it is redundant; yet he himſelf aſſerts it was added by Somebody to make the Sentence compleat, *Pr.* 681. but for that [and] was wanted with it.

21. For ſince by Man was Death, by Man alſo the Reſurrection of the Dead.

22. For as in Adam all die, even ſo in Chriſt will all be made alive.

23. But each in his own Order; Chriſt the Firſt-fruit, next they that are Chriſt's, at his Coming.

24. Afterwards will be the End, when he has delivered up the Kingdom to God, even the Father, when he has aboliſhed all Principality, with all Authority and Power.

25. For he muſt reign until he has put all Enemies under his Feet.

26. Death will be the laſt Enemy aboliſhed.

27. For he has made all Things ſubject under his Feet; but when he ſays that all Things are made ſubject, it is evident that he who made all ſubject to him is excepted.

28. And when all Things ſhall be ſubject to him, then will the Son himſelf alſo be ſubject to him who makes all Things be ſo; that God may be all in all Perſons.

29. Elſe what ſhall they do who are baptized for the Dead, if the Dead riſe not up entirely? Why then are they baptized for the Dead?

30. And why are we in danger every Hour?

31. *That* I die daily, I proteſt by the Boaſting which I have of you in Chriſt Jeſus our Lord.

32. If according to Man I fought with Beaſts at Epheſus, what Advantage will it be to me, if the Dead riſe not up? Let us eat, and drink; for to Morrow we ſhall die.

33. Do not miſtake; evil Diſcourſes ſpoil good Manners.

34. Awake to Righteouſneſs, and do not ſin; for ſome have not the Knowledge of God: I ſpeak to your Shame.

35. But Somebody may ſay, How do the Dead riſe up? And with what Body do they come?

36. O fooliſh one, what thou ſoweſt is not made alive, except it die.

Ver. 28. *the Son*] not found in ſome *Authors*, ſo ſentenced to the *Marg.* by *Mills*; but they might ſlip it over becauſe there is αὐτὸς, *himſelf*.

Ver. 29. *baptized for the Dead*] *Of the Meaning of this, Wall* ſays, *there have been many Gueſſes, but thoſe given by any one have hardly ever ſeemed probable to any but himſelf*, in his extravagant Way of Expreſſion; and this being one of the four Texts *Edwards* has made a *Book* on, theſe two Writers give a pretty many Meanings, *Edwards* alſo diſproving them, beſides his own, which is *baptized with Water, becauſe of or for the ſake of the dead Martyrs*. But this too labours with Difficulties: for if the *Gr.* Prepoſition here means *for the ſake of*, it would be much more ſignificant in *Whitby*'s *Interpretation, for the ſake of Jeſus dead*, and for the others ſakes is ſcarce conſiſtent with Proteſtancy, much leſs for that to be *chiefly* the Cauſe as p. 204. *Edwards* alſo inſiſting on keeping to the proper Meaning in *baptized*, preſently runs off from it in the next Word; as likewiſe in the firſt of the Sentence, which he would not have to be *Elſe*, but *Moreover*; yet he boaſts that in his *Expoſition, the genuine and proper Signification of the Words is upheld*, that *all is free and unconſtrained*, p. 260. But he ſeems to have taken it from the *Aſſembly's Annotations*, with the Alteration of *baptized with Water* inſtead of *Blood*. As for *Whitby*'s applying it to *Jeſus*, taken as may ſeem from *Alex. More*'s *Notes on Select Places*, it may be ſufficient to ſay that *the Dead* here is plural thrice, nay *Chriſt* diſtinct from others, Ver. 13, 15, 16. and his ſhifting from it is mere Sophiſm, foraſmuch as *the Dead* in *Acts* xvii. 31. & *Rom.* i. 4. certainly was not *Jeſus*, but thoſe whom he roſe from, as here Ver. 12. 20. in *Acts* xxiii. 6. & xxiv. 21. it is the Matter that is ſpoken of as Ch. xvii. 32. viz. *the Reſurrection*, which will be of more than *Jeſus*, nay was then, *Mat.* xxvii. 52, 53. and *Luke* vii. 22. it is plural like the reſt, though it might refer there to more Dead than one raiſed. *Wall* ſays *the moſt obvious and general Meaning is, that* St. Paul *ſpeaks of ſome Hereticks, who baptized ſome living Man in the ſtead of one that had died unbaptized*; which *Whitby* refutes in *Dodwell*, held alſo by *Eraſmus* and *Grotius*, and might be further refuted, ſince the Apoſtle would not refer to ſuch as doing right and well, what he manifeſtly does; ſee alſo *Edw. Enq.* p. 165, 166, 167. The other *Interpretation* beſides his own, which *Whitby* ſays the Words are only capable of, is *baptized in the Expectation, Hope, or Belief of the Reſurrection of the Dead*, for which *Hammond* alſo holds, not as *Wall* ſays of him for *as if they were dead*, though others do; both which *Edwards* runs down, eſpecially the firſt as taking *Dead* for the *Reſurrection of the Dead*, and wider ſtill for the *Confeſſion, Faith, or Hope of that*, p. 147, 148, 149, 150.

What then muſt we do with it? Better Nothing, than that which is erroneous or amiſs; and I may help a Paſſenger by telling him which Roads or Paths are wrong, if I cannot tell him which is the right. However a good ſpiritual Signification may be, *baptized in Suffering or Sorrow for thoſe that are ſpiritually dead*, if we read *may not riſe up*; nor will this be ſo metaphorical as ſome may think, ſince *baptized* is but a *Gr.* Word uſed in *Engliſh*, and ſignifying *plunged*, may be into that as well as into Water, *Mark* x. 38. 39. ſo preaching to ſuch Dead ſee in 1 *Pet.* iv. 6. with ſuch Dead *Eph.* ii. 1, 5. *John* xi. 25. 2 *Cor.* v. 14. 1 *Tim.* v. 6. *Rev.* iii. 1. It will moreover hold thus in the natural Senſe, and agree well with *Paul*'s Argument, i. e. *plunged in Suffering or Sorrow for Friends or Relations dead*, though I know of none that have ſo expounded it, nor had I read that Part of *Edwards*'s *Enquiry* from p. 187. to 193. when I wrote it.

Ib. *entirely*] or *wholly*, as the *Gr.* is, and *not at all* is made by two *Gr.* Negatives. Beſides how could the Apoſtle make a Suppoſition of the Dead not riſing at all, when ſeveral had riſen? This alſo overturns the Syſtem of *Edwards*, who ſuppoſes theſe Dead to be only ſome good Perſons, and his Syſtem may be allowed more plauſible than others.

Ib. *the Dead*] at the End ſeveral *Books* have *them* inſtead of, plainly enough to ſhun the Repetition; nevertheleſs *Mills* affirms, what a ſmall Conſideration diſallows, that this *for the Dead* came from that before.

Ver. 31. *Jeſus our Lord*] Two *Copies* only being without theſe Words, *Mills* ranks that among the ſound Readings, *Pr.* 454, 467. but the *Lat.* of them both have *the Lord*.

Ver. 32. *fought*] *Annotators* are divided as to whether this was real or comparative; *Whitby &c.* being for the former, but I think moſt, with whom I join my ſelf, for the latter: for had Paul actually fought with Beaſts, why does he ſay *according to Man*, that Manner of fighting being then well known? And why alſo does he put *If* to it? Nor is it credible that he would have *fought* with them. Neither does it appear to have been by *Acts* xix. 29, 30, 31. whither this is either Way to be referred.

37. And

37. And as for what thou ſoweſt, thou doſt not ſow the Body it will be, but naked Grain, it may be of Wheat or ſome of the reſt.

38. But God gives it a Body as he will, and to each Seed its own Body.

39. All Fleſh is not the ſame Fleſh; but one indeed the Fleſh of Men, and another the Fleſh of Beaſts, and another of Fiſh, and another of Fowls.

40. And there are heavenly Bodies, as well as earthly Bodies; butthe Glory indeed of the heavenly is one, and of the earthly another.

41. There is one Glory of the Sun, and other Glory of the Moon, and other Glory of the Stars; for Star differs from Star in Glory.

42. So alſo is the Reſurrection of the Dead: it is ſown in Corruption, it is raiſed up in Incorruption;

43. It is ſown in Diſhonour, it is raiſed up in Glory; it is ſown in Weakneſs, it is raiſed up in Power;

44. It is ſown a natural Body, is raiſed up a ſpiritual Body: there is both a natural Body, and a ſpiritual one.

45. So alſo it is written, The firſt Man Adam became a living Soul; the laſt Adam a Spirit making alive,

46. Yet the ſpiritual was not firſt, but the natural; in the next place the ſpiritual.

47. The firſt Man was from the Earth earthy, the ſecond Man the Lord from Heaven.

48. What the earthy one was, ſuch alſo are the earthy ones: and what the heavenly one, ſuch alſo the heavenly ones.

49. And as we have born the Image of the earthy, we ſhall alſo that of the heavenly.

50. Now this I ſay, Brethren, that Fleſh and Blood cannot inherit the Kingdom of God, nor does Corruption inherit Incorruption.

51. Behold I tell you a Myſtery: we ſhall not all indeed ſleep, but ſhall all be changed,

52. In a Moment, in the Twinkling of an Eye, when the laſt Trumpet is; for it will ſound, and the Dead will be raiſed up incorruptible, and we ſhall be changed.

53. For this corruptible muſt put on Incorruption, and this mortal put on Immortality.

54. And when this corruptible has put on Incorruption, and this mortal put on Immortality; then will come to paſs the Saying written, Death will be devoured in Victory.

55. Where is thy Sting, O Death? Where is thy Victory, O Grave?

56. The Sting of Death is Sin, and the Power of Sin by the Law.

57. But Thanks be to God, who gives us the Victory by our Lord Jeſus Chriſt.

58. So that, my beloved Brethren, be ſettled, unmoveable, abounding in the Work of the Lord always; as you know that your Labour is not in vain in the Lord.

Ver. 39. *and*] which the *Gr.* has before each *another*; though the firſt are omitted, and the laſt put *Ital.* in the *com. Tranſ.*

Ver. 41. *and*] the firſt being not in the *Vulg.* only, *Mills* ſuppoſes was not *Paul*'s; but who would have added it in before the other?

Ib. *for*] which *Doddr.* turns into [and] ſaying, *elſe we muſt ſuppoſe the Apoſtle to aſſert, that the Sun and Moon were Stars.* But may it not be ſaid, *There muſt be a different Splendor of the Sun and Moon, which are ſo much unlike each other: for even the Stars differ in Brightneſs, that appear ſo nearly alike*; without aſſerting the two former are Stars?

Ver. 44. *there is both a natural Body, and a ſpiritual one*] according to *Mills* was noted in the *Marg.* and thence brought into the Text, as by *Eraſmus* the like, though abſent but in three *Copies* and two *Authors*; but though eight or ten *Copies*, a *Verſion*, &c. have, *if there is a natural Body, there is alſo a ſpiritual Body*, yet they do not eſpouſe that.

Ver. 45. *Adam*] the latter omitted in the *Ethiop.* and *Iren.* which *Mills* from ſo ſlender Authority would exclude; yet relates that *Marcion*, or ſome Reader, put *Lord* to explain it, as the *Marcionites* did in its room.

Ver. 47. *the Lord*] Divers leave this out, eſpecially of the *Primitive Writers*, and *Mills* judges it a *Comment*, *Pr.* 325, 465, 1319. which I would not diſpute againſt too many, yet rather think *Lord* as at Ver. 45. was taken hence, and ſo this to be genuine.

Ver. 49. *we ſhall*] with many *let us*, by the Change of *o* into *ω* (a ſhort *o* inſtead of a long one) as *Mills* ſhews through mere Careleſſneſs; ſee *Prol.* 373. beſides that noticed by *Kuſter.*

Ver. 51. *we ſhall not &c.*] Some have, *we ſhall therefore all indeed ſleep, but ſhall not all be changed, therefore* being made by the Change of ὃ into ὃν: others, and among them the *Vulg.* or perhaps they from that, *we ſhall all (Mills* omits *indeed*, though the *Vulg.* has *quidem) riſe up, but ſhall not all be changed*; but as *Mills*, who is ſo captious at our *preſ. Reading.* eſpecially in behalf of the *Vulg.* allows it to be genuine, we may reſt the better ſatisfied. By *we ſhall all be changed* I underſtand all the reſt that do not ſleep or die, and the taking *all* too ſtrictly I ſuppoſe occaſioned thoſe Alterations. What *Mills* ſays to ſave the Credit of the *Lat. Tranſlator*, is too remarkable to be omitted, viz. that the foregoing certainly could not be his, foraſmuch as he followed the Truth of the *Gr. Copy*, but was of ſome Reader, *Pr.* 544. but at other Times he himſelf puts a worſe Conſequence to ſuch an unwarrantable Poſition or Suppoſition, namely tells us our *Gr.* is of ſome Reader.

Ver. 52. *it will*] here being no Noun.

Ver. 54. *this corruptible has put on Incorruption, and*] Abſent from the *old Latin*, and one or two *Writers* and *Tranſlations* under its Influence; and *Mills* being another of thoſe, would juſtify the Omiſſion by the ſlender Suppoſal that this was made from the foregoing Verſe. But how much of the *Scripture* might we reject at that Rate?

Ib. *Victory*] A *Copy* and three *Authors* have it *Contention*; *Beza* naming two, ſays many others, who were deceived by a Tranſcriber that had written νεῖκος for νῖκος, yet the *Rhemiſts* in their *Pref.* charge him thus, *He thinketh the Apoſtle ſaid not* νῖκος, victorie, *as it is in al Greeke copies, but* νεῖκος, contention.

Ver. 55. The *Gen. Verſ.* has this tranſpoſed for a *various Reading*, *O death, where is thy Victory, &c.* but I ſee no ſuch by *Mills.*

Ib. *Grave*] *Weſt. Hades.*

CHAP.

CHAP. XVI.

AND concerning the Collection for the Saints, according as I ordered the Churches of Galatia, ſo alſo do ye.

2. At the firſt *Day* after the Sabbath, let each one of you lay treaſured up by him of what he is proſpered with; that when I come, there may not be Collections then.

3. And when I am preſent, whomſoever you approve of by Letters, thoſe will I ſend to carry your Bounty to Jeruſalem.

4. Or if it is worthy of my going alſo, they ſhall go with me.

5. However I will come to you, when I go through Macedonia; as this is what I ſhall do.

6. And perhaps I ſhall remain, or even winter with you; that you may conduct me whitherſoever I go.

7. For I would not ſee you now in the Way, but hope to remain ſome Time with you, if the Lord permits.

8. But I ſhall remain at Epheſus till the fiftieth *Day*.

9. For there is a Door opened to me, great and effectual; and many oppoſe.

10. And if Timothy comes, look that he may be with you void of Fear: for he works the Work of the Lord, even like my ſelf.

11. Let not any one therefore deſpiſe him; but conduct him in Peace, that he may come to me; for I expect him with the Brethren.

12. And concerning the Brother Apollos, I beſought him much to come to you with the Brethren: but his Will was not at all to come now; however he will come when he has Time.

13. Watch, ſtand faſt in the Faith, behave manfully, be ſtrong.

14. Let all your Matters be done in Love.

15. Nay I beſeech you, Brethren, who know the Family of Stephanus, that it is the Firſt-fruit of Achaia, and that they have appointed themſelves to miniſter to the Saints;

16. That you would alſo be ſubject to ſuch, and to every one who works together and labours.

17. Moreover I rejoice at the Coming of Stephanus, Fortunatus and Achaicus; ſince they have ſupplied your Defect.

18. For they have refreſhed my Spirit and yours; therefore acknowledge ſuch.

19. The Churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the Church at their Houſe.

20. All the Brethren ſalute you. Salute one another with a holy Kiſs.

21. The Salutation of Paul with my own Hand.

22. If any one does not love the Lord Jeſus Chriſt, let him be curſed at the Coming of the Lord.

23. The Grace of the Lord Jeſus Chriſt be with you.

24. My Love be with you all in Chriſt Jeſus: ſo let it be.

The firſt to the Corinthians was written from Philippi, *ſent* by Stephanus, Fortunatus, Achaicus and Timothy.

Ver. 2. *by him*] Though *Doddr.* finds fault of *lay by him in ſtore*, and leaves out *him*, the latter is in the *Original*.

Ib. *of what he is proſpered with*] The *Vulgate's what ſhall pleaſe him well Mills* reckons corrupt, *Pr.* 554.

Ver. 3. *by Letters*] of Commendation to carry with them, *Acts* xviii. 27. 2 *Cor.* iii. 1. which *Whitby*, *&c.* not thinking of, turn it *them will I ſend with my Letters*, diſtorting διὰ into *with*.

Ver. 7. *would*] or *am willing*, being a Verb in *Gr.*

Ver. 11. *therefore*] As neceſſary a Connection as this is, *Mills* condemns it for an Inſertion, by the Verdict of two *Copies* and one *Author*, *Pr.* 466.

Ver. 15. *Nay*] *Mills* finding three without this, turns it off, *Pr.* 467. he might have made four with our *preſ. Eng.* but is not it therefore in the *Gr.* now?

Ver. 18. *ſuch*] Of what Uſe is *ye them that are*, for which the *Gr.* has no Word but the redundant Article? With a Deal of the like, which this may ſerve for an Inſtance of.

Ver. 22. *at the Coming of the Lord*] according to the Meaning of the *Syriack* Words *maran atha*, of which ſee *Buxt. Chald. Lex.* under מר and as Man could not know who did not love *Chriſt*, it was fit for ſuch a one to be curſed then.

Ver. 23. *the Lord*] *our* being but in a few *Greek Copies*; ſee beſides *Mills's*, the *Amſterdam Edition* with various Readings, 1711, and there eſpecially *Canon* 35.

Sub. *Philippi*] But as appears by Ver. 8, & 19. comp. with *Acts* xviii. 24, 26. was *Epheſus*, when *Paul* was there the ſecond time, *Acts* xviii. 1. by Ver. 12. here; and not *Philippi*, Ver. 5. from whence he wrote the 2d *Epiſtle*, and it appears was there but a little while, *Acts* xx. 3, 6. beſides *Mills* collects that *Titus*, 2 *Cor.* viii. 16, 17. & xii. 18. & ii. 12. however not *Timothy*, *Acts* xix. 22. Ch. xvi. 10. was one of thoſe ſent with it, but put here by Miſtake of Ch. iv. 17.

NOTES upon the Second Epiſtle of PAUL to the CORINTHIANS.

CHAP. I.

PAUL, an Apoſtle of Jeſus Chriſt by the Will of God, and Timothy a Brother; to the Church of God which is at Corinth, with all the Saints who are in all Achaia.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. Bleſſed be God, and the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort;

4. Who comforts us in all our Affliction, that we may be able to comfort thoſe in all Affliction, by the Comfort with which we our ſelves are comforted from God.

5. Since as the Sufferings of Chriſt abound in us, ſo by Chriſt our Comfort alſo abounds.

6. Thus whether we are afflicted, it is for your Comfort and Salvation, that is effectual in enduring the ſame Sufferings which we alſo ſuffer; or are comforted, it is for your Comfort and Salvation.

7. And our Hope is firm concerning you; knowing that as you are Partakers of the Sufferings, ſo alſo of the Comfort.

8. For we would not have you be ignorant, Brethren, concerning the Affliction which came upon us in Aſia, that we were exceedingly burdened above Strength, ſo that we deſpaired even of living.

9. But we had the Sentence of Death in our ſelves, that we might not be confident in our ſelves, but in God who raiſes up the Dead.

10. Who has delivered us from ſo great Death, and does deliver; in whom we hope that he will too yet deliver:

11. You alſo aiding together with Supplication for us, that *for* the Gift to us by means of many Perſons, thanks may be given by many for us.

12. For our Glorying is this, the Teſtimony of our Conſcience, that in godly Simplicity and Sincerity, not in carnal Wiſdom, but in the Grace of God, we have been converſant in the World, and more abundantly to you.

13. For we write no other Things to you, than thoſe which you read, or even acknowledge; and I hope that you will alſo acknowledge to the End.

14. As you have likewiſe acknowledged us partly, that we are your Glorying, according as you are ours alſo in the Day of the Lord Jeſus.

15. And in this Confidence I was willing to come to you before, that you might have a ſecond Favour;

16. Even to go by you into Macedonia, and come to you again from Macedonia, as alſo be conducted by you into Judea.

Ver. 2. *our Father, and the Lord Jeſus Chriſt*] *Ambroſe*, and as it ſeems *Pelagius*, ſays *Mills*, omit all this; what then? *It crept from other Epiſtles.* This is ſhocking! What becauſe they ſhortened a Quotation, muſt we doubt, nay decry, the univerſal Conſent of *Copies* and *Tranſlations?* His frequent Query, *Who would blot out ſuch notable Words?* is unapplicable here: for though the Words are ſuch in an eminent Manner, yet not even *neceſſary* with reſpect to the Matter, ſince *God* alone might be ſufficient.

Ver. 4. *by the Comfort*] The *Vulg.* though having *comforts* and *Comfort* before, has now *Exhortation* and *exhorted*, another Meaning of the ſame *Gr.* Words; but abſurdly, as *Mills* owns, yet aſcribes it to the Librarians, to ſave his eſteemed *Interpreter*, *Pr.* 556.

Ver. 5. *Sufferings of Chriſt*] by *Ham. Suffering for Chriſt*; but the ſimple Meaning *thoſe like Chriſt's Sufferings* may be more literal.

Ver. 6. *Comfort*] both times *Exhortation*, as alſo *exhorted* in the *Vulg.* like that in Ver. 4. though *Comfort* both in Ver. 5, and 7.

Ver. 7. *And our Hope is firm concerning you*] This Clauſe with divers ſtands before *or are comforted*, which ſeems to make that Part too long; and ours ſeems beſt, tho' *Mills* wrangles at it. With others *or are comforted, it is for your Comfort* (moſtly without *and Salvation*) comes before *that is effectual &c.*

Ver. 10. *and does deliver*] firſt put for Explanation (but what Explanation is this?) in the *Marg.* ſays *Mills*, and a Scribe thinking it Part of the Text, brought it in, *Pr.* 1248. How fanciful this! Wanting in 2 *Copies &c.*

Ver. 11. *by means of many Perſons*] viz. through their Supplication. In the *Vulg. Lat. from the Perſons of many Faces*, than which Nothing is more abſurd, ſays *Mills*, but he takes care to attribute it to a Scribe, *Pr.* 556. However that *Tranſ.* is ſo now, and as being ſo, is dubbed *the Authentick Scripture.*

Ib. *by many for us*] Inſtead of *us* ſeveral have *you*, which *Whitby*, though not *Mills*, ſtaggers at; but this *many* being the ſame as the other, and that as *you*, forbids it.

Ver. 16. *into Judea*] as before *into Macedonia.*

17. When

17. When I was therefore willing of this, did I uſe Lightneſs? Or what Things I would have be, was it according to the Fleſh, that there might be with me Yes, Yes, and No, No?

18. Whereas God is faithful, ſince our Speech to you was not Yes, and No.

19. For the Son of God, Jeſus Chriſt, preached among you by us, by me, Silvanus and Timothy, was not Yes and No, but was Yes in himſelf.

20. For all the Promiſes whatever of God are in him Yes, and in him So let it be, to the Glory of God by us.

21. Moreover he that has confirmed us with you to Chriſt, and anointed us, is God:

22. Who has alſo ſealed us, and given the Earneſt of the Spirit in our Hearts.

23. And I call God for a Witneſs to my Soul, that by ſparing you, I did not yet come to Corinth.

24. Not that we have dominion over your Faith, but are Workers together for your Joy: for by Faith you ſtand.

CHAP. II.

BUT I determined this with my ſelf, not to come again to you in Grief.

2. For if I make you ſorry, who is there then to make you glad, excepting one that is made ſorry by me?

3. And I have written this to you, that when I come, I may not have Grief from them for whom I ſhould rejoice, having confidence in you all, that my Joy is all yours.

4. For from much Affliction and Diſtreſs of Heart, I wrote to you, with many Tears; not that you might be made ſorry, but that you might know the Love which I have for you the more abundantly.

5. If any one then has made ſorry, he has not made me ſorry, but partly; that I may not burden you all.

6. Sufficient for ſuch a one is this Rebuke from many.

7. So that on the contrary you are rather to forgive, and comfort; leſt ſuch a one ſhould any how be ſwallowed up by too abundant Grief.

8. Therefore I beſeech you, to eſtabliſh Love towards him.

9. Since for this alſo I have written, that I might know the Proof of you, whether you would be obedient in all Things.

10. And whom you forgive any Thing, I alſo: for if I too forgave any Thing, I forgave the Perſon for you, in the Preſence of Chriſt;

11. That no Gain might be got of us by Satan: for we are not unacquainted with his Devices.

12. Beſides on coming to Troas for the Goſpel of Chriſt, as a Door was opened to me by the Lord;

13. I had no Eaſe in my Spirit, for my not finding Titus my Brother; but I took leave of them, and came away into Macedonia.

14. Now Thanks be to God, who always cauſes us to triumph in Chriſt, and makes manifeſt the Savour of his Knowledge by us in every Place.

15. Becauſe we are a ſweet Smell of Chriſt to God, both in them who are ſaved, and that periſh;

16. To theſe indeed the Savour of Death to Death, and to thoſe the Savour of Life to Life: and who is ſufficient for theſe Things?

17. For we are not as many that ſell out the Word of God; but as from Sincerity, but as from God, before him, we ſpeak in Chriſt.

Ver. 17. *Lightneſs*] *Weſt. levity*, in his Manner of changing plain Words into hard, yet Writing, as he ſays in *Pref. chiefly for plain, unlettered Men.*

Ver. 18. *is faithful*] according to Ver. 20. and which Ver. 21, 22. may explain.

Ib. *ſince*] left out of the *com. Tranſ.*

Ib. *was not Yes, and No*] *Nary, Had no Contradiction in it.*

Ver. 19. *himſelf*] this being *Chriſt*, as the next Verſe ſhews, and therefore *him* quite improper.

Ver. 20. *and in him*] Some *Copies* have, *therefore alſo by him* paraphraſtically.

Ver. 21. *to*] not *in* as before.

Ver. 22. *Spirit*] *Where the Spirit is there is Feeling: for the Spirit maketh us feel all Things. Where the Spirit is not, there is no Feeling, but a vain Opinion or Imagination, Wm. Tyndal's Parable of the wicked Mammon*, printed 1527.

Ver. 2. *excepting one*] viz. of themſelves; as no other could make him glad in reſpect to them.

Ver. 12. *Troas*] agreeable to *Acts* xx. 5, 6. as this was written at *Philippi*, *Subſcr.*

Ver. 13. *came*] *No body ſays, he* went *to the Place where he now is, Wall* here; ſee the *Subſc.* and Chap. ix. 2.

Ver. 14, 16. *Savour*] *Weſt. odour.*

Ver. 16. *to Death—to Life*] *perhaps ſome ſcribe put in the margin as interpretation, Wall* writes, although it is deficient with none. What new Criticiſm this is, from one who is a wretched Plagiary, eſpecially to *Hammond!*

Ib. *ſufficient*] *Mills* has a long Argument that there ſhould be *ſo* before it, meaning *as themſelves*; but when I look for the Proof, not one *Gr. Copy* has it, and where it is in *Lat.* might be all from the *Vulg.* of which he had a better Opinion than *Proteſtants* uſed to have; ſee *Whitby.*

Ver. 17. *ſell out*] according to the *Original*, as the Landlord of a Tavern or Alehouſe does the Liquor: thus *Montan.* renders it, as the proper Meaning of the Word, in his ſtrict Manner *cauponantes*, *Eraſm.* the ſame, and *Beza cauponamur*, the *Geneva Tranſlators make marchandiſe of.*

Ib. *as—but*] after *but Mills* would throw out, the firſt with, the other without, the *Vulg.* How buſy have ſome been to ſtrip the *Scripture* of what it could ſpare, contrary to the Genius of the *Original*, as well as modern Language! Theſe Particles are omitted but by a few, and only in one *Gr. Copy.*

CHAP III.

DO we begin again to commend our ſelves? On the contrary have we need, as ſome, of Epiſtles of Commendation to you, or of Commendation from you?

2. You are our Epiſtle written in our Hearts, known and read by all Men.

3. Since you are made manifeſt to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleſhly Tables of the Heart.

4. And ſuch Confidence have we by Chriſt towards God.

5. Not that we are ſufficient of our ſelves, to think any Thing as from our ſelves; but our Sufficiency is from God.

6. Who alſo has made us ſufficient for Miniſters of the new Teſtament, not of the Letter, but of the Spirit: for the Letter kills, whereas the Spirit makes alive.

7. And if the Miniſtry of Death, in Letters engraved on Stones, was done in ſuch Glory, that the Iſraelites could not look ſtedfaſtly at the Face of Moſes, for the Glory of his Face, which is aboliſhed;

8. How will not the Miniſtry of the Spirit be more in Glory?

9. For if the Miniſtry of Condemnation was Glory, much more will the Miniſtry of Righteouſneſs abound in Glory.

10. For even what was made glorious was not ſo in this Reſpect, becauſe of the Glory that excels.

11. For if that was by Glory which is aboliſhed, much more what remains is in Glory.

12. Having therefore ſuch Hope, we uſe much Boldneſs.

13. And not as Moſes who put a Veil upon his Face, for the Iſraelites not to look ſtedfaſtly to the End of what is aboliſhed.

14. But their Minds were hardened: for till this Day the ſame Veil, at the Reading of the Old Teſtament, remains not unveiled; which is aboliſhed in Chriſt.

15. But until this Day, when Moſes is read, the Veil is laid upon their Heart.

16. However when it ſhall be turned to the Lord, the Veil will be taken away.

17. And the Lord is the Spirit; and where the Spirit of the Lord is, Freedom is there.

18. And we all with unveiled Face, ſeeing as in a Glaſs the Glory of the Lord, are transformed into the ſame Image, from Glory to Glory, as it were by the ſpiritual Lord.

CHAP. IV.

BY reaſon of that in having this Miniſtry, as we have obtained mercy, we do not faint.

2. But have refuſed the hidden Things of Shame, and not walked in Craftineſs, nor dealt deceitfully with the Word of God; but by Manifeſtation of the Truth, have recommended our ſelves to every Man's Conſcience before God.

3. Whereas if our Goſpel be covered, it is among them that are loſt;

4. In whom the god of this World has blinded the Minds of them being Unbelievers, for the Enlightening of the glorious Goſpel of Chriſt, who is the Similitude of God, not to ſhine to them.

5. For we do not preach our ſelves, but Chriſt Jeſus the Lord; yet our ſelves your Servants for the ſake of Jeſus.

6. Since God that ſpoke to the Light to ſhine out of Darkneſs, is he who has ſhined in our Hearts, for the Illumination of the

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Ver. 1. *On the contrary*] *Gr. if not.*

Ib. *of Commendation*] the latter omitted by the *Vulg.* and a few, plainly as thought not needful.

Ver. 2, 3. *Epiſtle*] *Weſt. letter.*

Ver. 3. *Since you are*] all of which the *Gr.* has, notwithſtanding the *Italick* in the *com. Tranſ.*

Ib. *fleſhly*] at firſt in the *preſ. Tranſ. fleſhy.*

Ver. 5. So *Wither* in his 72d *Song for the Church*,

For of our ſelves we cannot leave
One pleaſure for thy ſake;
No, not one vertuous thought conceive
Till us thou able make.

Ib. *is from God*] With which accords the *Collect* for the 19th Sunday after Trinity, *O God, foraſmuch as without thee we are not able to pleaſe thee*; making this Uſe of it, *Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.*

Ver. 12. *Boldneſs*] the ſame as in Chap. vii. 4.

Ver. 14. *not unveiled*] very literal.

Ver. 15. *laid*] omitted by the *Tranſlators.*

Ver. 16. *it*] *the Heart*, becauſe there have been other Opinions of it.

Ver. 17. *the Spirit*] for here is no more *that* than before *Lord.*

Ib. *of the Lord*] ſeems to have crept in from the next Verſe *Mills* idly writes, *Pr.* 1502. for two *Books*, and no more whatever, were found without it.

Ver. 18. *unveiled*] ſo *Weſley*, as I ſee ſince.

Ver. 4. *to them*] *Mills* denies to be *Paul's*, *Pr.* 682. as not recorded by a few.

Ver. 5. *the Lord*] weakly diſallowed by *Mills*, *Pr.* 296. citing a few without it, others with *our Lord*, and ſtrangely the *Syr.* for both, which has the latter.

Ib. *for the ſake of*] ſome *by*, according to *Mills* rightly, *Pr.* 296. but ours ſeems the better, as well as the eſtabliſhed *Reading.*

Ver. 6. *to ſhine out of Darkneſs*] agreeable to *John* i. 5. 2 *Pet.* i. 19.

Know-

Knowledge of God's Glory, in the Appearance of Jeſus Chriſt.

7. But we have this Treaſure in earthen Veſſels, that the Excellency of the Power may be of God, and not from us:

8. Who are afflicted in every Thing, but not diſtreſſed; doubting, but not deſpairing;

9. Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10. Always carrying about in the Body the Dying of the Lord Jeſus, that the Life of Jeſus alſo may be made manifeſt in our Body.

11. For we who live are always delivered to Death for the ſake of Jeſus, that his Life alſo may be made manifeſt in our mortal Fleſh.

12. So that Death indeed works in us, but Life in you.

13. And as we have the ſame Spirit of Faith, according to what is written, I believed, therefore ſpoke; we likewiſe believe, therefore do alſo ſpeak:

14. Knowing that he who raiſed up the Lord Jeſus, will alſo raiſe us up by Jeſus, and cauſe to ſtand with you.

15. Since all the Things are for your ſakes, that Grace, by the Thankſgiving of many, may the more abound to the Glory of God.

16. Therefore we do not faint, but though our outward Perſon periſh, yet the inward is renewed Day by Day.

17. For our momentary light Affliction, works for us an everlaſting Weight of Glory exceeding excellent.

18. As we look not at Things that are ſeen, but at thoſe not ſeen: for Things ſeen are for a Time, whereas thoſe not ſeen are for ever.

CHAP. V.

FOR we know, that if our earthly Houſe of the Tabernacle ſhould be diſſolved, we have a Building from God, a Houſe not made with Hands, everlaſting in the Heavens.

2. Nay we alſo groan in this Reſpect, longing to be cloathed with our Habitation from Heaven.

3. And if then we are cloathed, we ſhall not be found naked.

4. For even we who are in the Tabernacle groan, being burdened; for which we would not be uncloathed, but cloathed, that Mortality may be ſwallowed up by Life.

5. Now he who works on us for this very Thing is God, who alſo gives us the Earneſt of the Spirit.

6. We are confident therefore always, yet know that being preſent in the Body, we are abſent from the Lord.

7. For we walk by Faith, not by Appearance.

8. Thus we are confident, and are pleaſed more to be abſent from the Body, and to be preſent with the Lord.

9. Therefore we alſo endeavour, whether preſent or abſent, to be well-pleaſing to him.

10. For we muſt all be made manifeſt before the Judgment-ſeat of Chriſt, that each may receive according to the Things which he has done by the Body, whether good or bad.

11. Knowing therefore the Fear of the Lord, we perſuade Men; nay we are made manifeſt to God, and I hope have been alſo manifeſted in your Conſciences.

Ver. 6. *God's*] for which a few of little Note having *his*, *Mills* in *Prol.* N. 296. raſhly pronounces ours a marginal Explanation of that; but ſuch *his*, with *God* ſo before, certainly could not need: I therefore conclude that *God* being repeated, was altered by Somebody to *his*; as far more likely.

Ver. 14. *the Lord*] one *Copy*, one *Tranſ.* one *Author* leave out, therefore *Mills* ſays is a Scribe's, *Prol.* 473. for it being neither with *Jeſus* after, nor could be either for Explanation or Connection, he let it reſt on ſuch Authority, as he was determined not to loſe the Occaſion of a *new Reading*.

Ver. 18. *look*] *Weſt. aim.*

Ver. 3. *And if*] the Senſe of which compare with the *com. Tranſ.*

Ib. *cloathed*] A few have *uncloathed*, which *Mills* is much for; ſee his *Note*, and *Prol.* 473. Nevertheleſs his Argument turning on their Deſire to be cloathed with the heavenly Body, without the Feeling of Death, appears too extravagant; and nearly of kin to *Caſtellio's* being taken away alive at the Judgment, which to *Beza* ſeemed to want no Refutation; and ſee the *Exam.* of *Whitby*.

Ib. *ſhall not be found naked*] though ſtript of this Body.

Ver. 4. *for which*] the *being burdened*: that is do not merely deſire Death to be freed from Suffering. This being according to the *Gr.* and not *for that*, *becauſe*.

Ver. 5. *alſo*] as lacking in ſome, *Mills* repreſents it thruſt in, *Pr.* 473. improbably enough.

Ver. 6. *are confident*] *Weſt. behave undauntedly.*

Ib. *preſent*] as in Ver. 8, 9.

Ver. 7. *Appearance*] as rendered 1 *Theſ.* v. 22. and *Sight* may ſignify *ſeeing*, which is not the Meaning of the *Gr.* Word.

Ver. 9. *endeavour*] *Weſt. are ambitious*, on which he thus comments, *The only Ambition which has place in a Chriſtian*; but this *Gr.* Verb being alſo in *Rom.* xv. 20. 1 *Theſ.* iv. 11. is there applied to other Particulars, and in the latter would be improper to *be ambitious*, nor are either of them ſo rendered by him: for the Signification of Words is by Uſe, not Etymology.

Ver. 10. *the Things—by the Body*] *his own Things — of the Body* is a *various Reading* with ſome, as imagined it ſeems to be ſo more effectually his, and ſo more rewardable; which the *vulg. Lat.* having, the *Proteſtants* kept, as being farther from the Doctrine of Merit by bodily Performances: thus at leaſt I conceive the Caſe might be in our *Tranſ.* tho' *Mills* ſticks cloſe to the *Vulg.* and ſeems to argue abſurdly, that *by the Body* is *doing more by the Mind* than the other, *Pr.* 473. and ſee p. 465. with *Whit. Examen.*

12. For we do not commend our ſelves again to you, but are giving you Occaſion of Glorying concerning us, that you may have *this* for them who glory in Appearance, and not in Heart.

13. Since whether we are crazy, it is to God; or are ſober, it is to you.

14. For the Love of Chriſt preſſes us; we judging thus, that if one died for all, then all were dead;

15. And that he died for all, in order that thoſe who live ſhould no longer live to themſelves, but to him who died and was raiſed up for them.

16. So that we are to be acquainted with none henceforth according to the Fleſh; nay even though we knew Chriſt ſo, yet now we do no more.

17. So that if any one be in Chriſt, *he* is a new Creature: old Things are paſt, behold all are become new.

18. And all Things are from God, who has reconciled us to himſelf by Jeſus Chriſt, and given us the Miniſtry of Reconciliation;

19. As that God was in Chriſt, reconciling the World to himſelf, not reckoning their Offences to them, and has committed to us the Word of Reconciliation.

20. We are therefore Ambaſſadors for Chriſt, as if God were beſeeching by us; we intreat you for Chriſt, be reconciled to God.

21. For he has made him be Sin for us, who did not know Sin, that we might become the Righteouſneſs of God in him.

CHAP. VI.

AND we who work with *him* alſo beſeech, that you will not receive the Grace of God in vain:

2. (For he ſays, I have heard thee in the accepted Time, and helped thee in the Day of Salvation: behold now is the acceptable Time, behold now the Day of Salvation)

3. As we give Nothing to ſtumble at in any Thing, that the Miniſtry may not be blamed;

4. But in all Things recommend our ſelves as the Miniſters of God, in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes,

5. In Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings,

6. In Purity, in Knowledge, in Forbearance, in Kindneſs, in the Holy Spirit, in Love unfeigned,

7. In the Word of Truth, in the Power of God, by the Armour of Righteouſneſs on the right and left Hand,

8. By Glory and Diſhonour, by ill Report and good Report: as Seducers, and true;

9. As unknown, and known; as dying, and behold we live; as chaſtened, and not killed;

10. As being ſorry, yet always rejoicing; as being poor, yet enriching many; as having Nothing, and poſſeſſing all Things.

11. Our Mouth is opened to you, O Corinthians, our Heart is enlarged.

12. You are not ſtreightened in us, but are ſtreightened in your own Bowels.

13. Now *for* the Recompence of that, I ſpeak as to Children, be you alſo enlarged.

14. Be not yoked along with Unbelievers: for what Participation is there of Righteouſneſs and Iniquity? And what Communion has Light with Darkneſs?

15. And what Concord has Chriſt with Ungodlineſs? Or what Part has a Believer with an Unbeliever?

16. And what Agreement has the Temple of God with Idols? For you are the Temple of the Living God, as God ſays, I will dwell in them, and go about among *them*, and be their God, as they ſhall a People to me.

17. Therefore come out from among thoſe, and be ſeparate, ſays the Lord, and do not

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Ver. 13. *crazy*] as thought, or called; and ſignifying moſt properly *out of one's mind*, from ἐξ—*out of*, &c.

Ver. 14. *preſſes us*] where *Beza*, *Mills*, &c. end the Verſe.

Ib. *if*] made afterwards to illuſtrate the Sentence, is ſaid by *Mills*, there being ſeveral without it; but ſee *Whitby*'s Anſw.

Ver. 16. *according to the Fleſh*] *According to the eſtimation of the world: but as he is guided by the Spirite of God*, ſays the *Gen. Marg.*

Ib. *more*] for which and *henceforth* in the *com. Eng. Tranſ.* there is but one *Gr.* Particle.

Ver. 17. *all*] *Mills* ſcarce thought was the Apoſtle's; for who, ſays he, would miſs it? *Pr.* 1290. Any one ſurely might, and others from him, tho' but few have; or it might be left out as not needful.

Ver. 20. *We are therefore Ambaſſadors for Chriſt*] *Mills* on ſlight imaginary Grounds would have it *For which* (i. e. Word) *we are Ambaſſadors*, ſuppoſing *Chriſt* added, &c.

Ib. *for Chriſt*] both times the ſame.

Ver. 21. *For*] not with three or four, and ſo inſerted, ſays *Mills*, for Connection, *Pr.* 474. of which truly there is ſo much Need, that I ſhall not for my Part be ſo eaſily perſuaded, that *Paul* left it out.

Ib. *made him be Sin*] As the *Heb.* Word for *Sin*, unqueſtionably alſo ſignifies *a Sin-offering* or *Sacrifice for Sin*, ſo both *Ham.* and *Whit.* interpret this *Gr.* Word to do here, and even *Weſley* tranſlates it by the former.

Ver. 3. *we give*] which is certainly right, and *Giving* may be too obſcure, eſpecially to Hearers.

Ver. 16. *you are*] eight *Copies*, &c. have *we are*, but *Mills* leaves it.

Ib. *God ſays*] *he ſays*, *God* being omitted in the *Syr.* and there alone, yet *Mills* ſays it is a *Reader*'s, not *Paul*'s, *Pr.* 1254.

meddle

meddle with the unclean Thing; then will I receive you.

18. Nay I will become a Father to you, as you ſhall Sons and Daughters to me, ſays the Almighty Lord.

CHAP. VII.

AS we have therefore theſe Promiſes, Beloved, let us cleanſe our ſelves from all Defilement of Fleſh and Spirit, and accompliſh Holineſs in the Fear of God.

2. Receive us: we have done injury to none, corrupted none, got gain of none.

3. I do not ſpeak for Condemnation; ſince I ſaid before, that you are in our Hearts, to die and live with.

4. There is much Boldneſs with me to you, much Glorying with me for you: I am filled with Comfort, I abound the more with Joy in all our Affliction.

5. For we alſo being come into Macedonia, our Fleſh had no Eaſe, but we were afflicted in every Thing; without were Contentions, within Fears.

6. But God who comforts the lowly, comforted us by the Coming of Titus;

7. And not by his Coming only, but alſo by the Comfort that he was comforted with in you, rehearſing to us your Longing, your Mourning, your Zeal for me; ſo that I rejoiced more.

8. Since if I even made you ſorry by an Epiſtle, I do not repent, if I might even repent: for I perceive that the ſame Epiſtle made you ſorry, though but for a little while.

9. I now rejoice, not that you were made ſorry, but that you were made ſorry to Repentance: for you were made ſorry agreeable to God, that you might ſuffer loſs from us in Nothing.

10. For Sorrow agreeable to God, works Repentance to Salvation, not to be repented of; whereas the Sorrow of the World works Death.

11. For behold in this very Thing that you were ſorry agreeable to God, how much Carefulneſs it wrought in you, nay Apology, nay Indignation, nay Fear, nay Longing, nay Zeal, nay Vengeance! In every Thing you have recommended your ſelves to be clear in the Matter.

12. Then though indeed I wrote to you, it was not for the ſake of him who did the injury, nor for his ſake who received the injury, but for the ſake of making manifeſt to you before God, our Carefulneſs for you.

13. By reaſon of this we were comforted in your Comfort; and we rejoiced the more abundantly in the Joy of Titus, that his Spirit was refreſhed by you all.

14. Since though I boaſted Something to him concerning you, I am not aſhamed; but as we ſpoke all Things to you truly, even ſo our Boaſting which was to Titus is become true.

15. And his Affections are more abundant to you, when he calls to remembrance the Obedience of you all, how with Fear and Trembling you received him.

16. I rejoice therefore, that in every Thing I am confident in you.

Ver. 18. *Nay I will*] This being quoted from *Jer.* xxxi. 1. and that in the Verſe before from *Iſa.* lii. 11. and both ſeparately with *ſays the Lord*, ſhould not be joined together as in the *com. Tranſ.*

Ver. 4. *Boldneſs*] one Word in *Gr.* and ſo rendered in divers Places of the *com. Tranſ.*

Ver. 8. *if I might even repent*] *It ſeems incongruous*, ſays *Whitby*, *that the Apoſtle ſhould repent of what he writ by the Direction of the Holy Ghoſt*; but I think his Propoſal does not ſufficiently avoid it, *though I ſhould have repented.*

Ver. 11. *you*] the Pronoun was added afterwards, *Mills* ſays, to ſupply the Sentence, *Pr.* 474. but how ſupply, when the Verb it ſelf has *you?*

Ib. *nay*] *yea* in this Senſe, as well as the other for *yes*, being obſolete, to which Words our *Tranſlators* ſo much inclined: for *G. Wither* about that Time has in his *Concluding Hymne*, to the *Pſalmes*,

I have Hopes *that ſhall remaine.*
Nay thoſe Hopings *which have failed*
Are not loſt: but much prevailed
My cheef Longings *to attaine.*

Ver. 12. *wrote to you*] Two or three being without *to you*, *Mills* ſtigmatizes it to be crept in, *Pr.* 475. then it muſt be from ſomewhere, but is not in Ch. ii. 9. which he mentions; and why muſt this, ſo different a Sentence, not have it, becauſe that has not?

Ib. *our Carefulneſs for you*] *Mills* has put in the Text *your Carefulneſs for us*, after the *Edition* of *Caryophylus*, yet reckons ours to be right, *Pr.* 1316. as alſo *to you* ſhews, but that a very few have not.

Ver. 14. *become*] not *found.*

Ver. 16. *every Thing*] *all things* being according to the *vulg. Lat.* and does not appear to be in any *Gr. Copy.*

CHAP.

CHAP. VIII.

AND we let you know, Brethren, of the Grace of God given in the Churches of Macedonia;

2. That in much Experience of Affliction, the Abundance of their Joy, and their Poverty after a deep Manner, has abounded to the Riches of their Liberality.

3. Since according to Power (I teſtify) and above Power, they did of their own Accord:

4. Nay beſought us with much Intreaty, that we would receive the Favour, and the Communion of the Miniſtry to the Saints.

5. And not as we hoped, but gave themſelves firſt to the Lord, and then to us by the Will of God.

6. So that we beſought Titus, that as he had begun before, ſo he would alſo accompliſh in you this Grace likewiſe:

7. Thus as you abound in every Thing, Faith, Speech, Knowledge, all Carefulneſs, and Love from you to us; that you may abound alſo in this Grace.

8. I do not ſpeak according to Command, but through the Carefulneſs of others, and to prove the Reality of your Love.

9. For you know the Grace of our Lord Jeſus Chriſt, that for you he became poor, rich as he was; that you might become rich by his Poverty.

10. And I give *my* Opinion in this; ſince this is profitable to you, who began already laſt Year, not only to do, but alſo to be willing.

11. And now then accompliſh the doing; that according as there was a Readineſs to be willing, ſo there may alſo to accompliſh of what you have.

12. For if there be a Readineſs beforehand, it is acceptable according as any one has, not as he has not.

13. For it is not that there ſhould be Eaſe to others, and Affliction to you.

14. But by Equality at the preſent Time, for your Abundance to be for their Want; that their Abundance alſo may be for your Want, to the end that there may be an Equality.

15. As it is written, He who *got* much had none over, and he that *got* little had none wanting.

16. But Thanks be to God, who put the ſame Carefulneſs for you into the Heart of Titus.

17. Since indeed he received the Intreaty; but being more careful, he was coming to you of his own Accord.

18. However we have ſent along with him a Brother, whoſe Praiſe is in the Goſpel through all the Churches;

19. Not only ſo, but was alſo choſen by the Churches our Fellow-traveller with this Grace, that is miniſtred by us to the Glory of the ſame God, and your Readineſs:

20. We avoiding this, that none ſhould blame us in this Plenty which is miniſtred by us;

21. As we provide good Things, not only before the Lord, but alſo before Men.

22. And we have ſent our Brother with them, whom we have often proved to be careful in many Things, and now much more careful, by the great Confidence which there is towards you:

Ver. 4. *Favour*] the ſame as rendered *Grace* in the next Verſe, not ſignifying *gift*.

Ver. 5. *not as we hoped*] they hoping not to have that Work put upon them, as appears by their being much beſought to it, Ver. 4. the Reaſon of which may be ſeen by *Acts* vi. 2, 3, 4. ſo that we need not fly with *Whitby*, to *expected* or *conjectured* inſtead of *hoped*; nor leave it as unexplicable with *Hammond*, *&c.*

Ver. 8. *Reality*] The *ingenium bonum*, *good Diſpoſition* of the *Vulg.* *Mills*, careful for the Credit of his favourite *Interpreter*, ſuppoſes was *ingenuum*, and that *bonum* was added to help out the other, *Pr.* 557.

Ver. 10. *Opinion*] This is the ſame Word, and with the ſame Verb, as in 1 *Cor.* vii. 25.

Ver. 12. *any one has*] Some *he* or *it has*, leaving out a *Gr.* Word: for the *Vulg.* tranſlating *the Will* inſtead of *a Readineſs*, made the latter ſuitable, which might affect thoſe *Copies* and *Writers*; tho' *Mills* was for Somebody's ſupplying it, *Pr.* 633.

Ver. 17. *Intreaty*] as Ver. 6. ſhews, and the ſame Word in Ver. 4.

Ib. *was coming*] apparently the Meaning; which *Wall* ſaw, but being at a loſs to expreſs, expounds it, *Has undertaken to come, and comes with this to you.*

Ver. 18. *along*] or *together*, here being μετὰ, which there is not Ver. 22.

Ib. *a Brother*] moſtly thought to be *Luke*, for which ſee *Whit. Annot.* and *Wall* on *Acts* xx. 4. or *Crit. Not.* p. 253, 254.

Ver. 19. *your Readineſs*] Many for *your* have *our*, but I don't find the Criticks defending it, tho' it is in the *vulg. Lat.* excepting *Wall*, a raſh one, who thinks it *makes a plainer and more agreeable Senſe*; what *adminiſtred by us to our ready Mind?* Does not that make little or no Senſe? And does not *your* accord with that in Ver. 11?

Ver. 20. *We*] for Clearneſs; this belonging to *we have ſent*, Ver. 18. as *Beza* ſhews.

Ver. 22. *with them*] with whom? with *Titus* and the Brother, Ver. 16, 18? as it ſeems our *Tranſlators* underſtood it, by putting this before *our brother*, and adding in *for* after *Providing*, Ver. 21. No, ſince not only by the *Subſcription* there were no more than thoſe two Perſons ſent, but *Brother* here appears to be the ſame as *he* in Ver. 18. I therefore by this *them* underſtand the *good Things* in the preceding Verſe, which might be Preſents to their Friends, as may be ſignified by the *Plenty miniſtred*, Ver. 20. and ſuitable to *before Men*, Ver. 21.

Ib. *there is*] *in us*, as he before ſaid *we*.

23. Whether it be for Titus, my Partner, and Fellow-worker towards you; or our Brethren, the Apoſtles of the Churches, the Glory of Chriſt.

24. Therefore ſhew to them, in the Preſence of the Churches, the Manifeſtation of your Love, and of our Boaſting about you.

CHAP. IX.

FOR indeed concerning the miniſtring to the Saints, it is ſuperfluous for me to write to you.

2. Since I know your Readineſs, which I boaſt of about you to the Macedonians, that Achaia was prepared laſt Year; and the Zeal from you has provoked many.

3. However I have ſent the Brethren, that our Boaſting about you might not be void in this Reſpect; that, as I ſaid, you may be prepared:

4. Leſt any how if the Macedonians ſhould come with me, and find you unprepared; we, that we may not ſay you, ſhould be aſhamed in this Confidence of Boaſting.

5. I therefore eſteemed it neceſſary to exhort the Brethren, that they would go before to you, and fit up beforehand your Bleſſing told before, that it might be ready, the ſame as a Bleſſing, and not as *in* Covetouſneſs.

6. There is this too; He that ſows ſparingly, will alſo reap ſo; and he who ſows in Bleſſings, will likewiſe reap in the ſame.

7. Let it be as each chooſes before with the Heart, not of Grief, or of Neceſſity: for God loves a chearful Giver.

8. And God is able to make all Grace abound in you; that having always all Sufficiency in all Things, you may abound in every good Work.

9. As it is written, He that diſperſes, gives to the Needy, his Righteouſneſs remains for evermore.

10. And let him who furniſhes the Sower with Seed, ſupply Bread alſo for Food, and multiply your Seed ſown, and increaſe the Fruits of your Righteouſneſs:

11. You being enriched in every Thing to all Liberality, which works by us Thankſgiving to God.

12. Since the Miniſtry of this Service, is not only a Supply to the Wants of the Saints, but alſo abounds by many Thankſgivings to God:

13. (They glorifying God, by the Experience of this Miniſtry, in your confeſſed Subjection to the Goſpel of Chriſt, and the Liberality of imparting to them, and to all)

14. And with their Supplication for you, who long after you by reaſon of the excellent Grace of God in you.

15. Now Thanks be to God for his unſpeakable Gift.

CHAP. X.

AND I Paul my ſelf beſeech you, by the Meekneſs and Gentleneſs of Chriſt, who according to Appearance was indeed lowly among you, but as I am abſent am confident towards you;

2. I even intreat, that when preſent I may not be confident, with the Confidence which I think to be bold with to ſome, who think of us, as if we walk according to the Fleſh.

3. For though we walk in the Fleſh, we do not make war according to the Fleſh.

4. Since the Weapons of our War are not carnal, but powerful by God, to the Overthrowing of Fortifications:

5. As they overthrow Thoughts, with every high Thing that is raiſed up againſt the

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Ver. 23. *it be*] viz. *the Confidence* before-mentioned: i. e. whether our Confidence be of your treating Titus, or the other Brethren, well.

Ver. 3. *in this Reſpect*] *Weſt. on this head.*

Ver. 4. *of Boaſting*] *Mills* twice ſays, this is added from Ch. xi. 17. being omitted by ſome: of which we may ſuſpend the Belief.

Ver. 5. *your*] is ſome *Reader's*, not *Paul's*, if we will believe *Mills* in his *Proleg.* 475. but then it muſt be on ſmall Authority.

Ib. *told before*] Ver. 2. *Doddr.* a few have *promiſed before*, which *Wall* ſays make the better Senſe; but that I do not ſee.

Ib. *and*] a few miſs, thoſe few *Mills* juſtifies, *Pr.* 475.

Ver. 6. *alſo*] the latter not with a few, and *Mills* ſays crept from the former, Ib. I ſhould think the Apoſtle would rather put it here than there, as being more elegant.

Ver. 10. *let him &c.*] Some have *he who furniſhes—will ſupply &c.* as *Mills* ſays rightly, and to the Scope of the Apoſtle; but *Whitby* ſhews from *Oecumenius* otherwiſe.

Ver. 12. *to God*] *Ambroſe* only having it *in God*, *Mills* graſps that as a Prize, *Pr.* 476. We may take it for that Playing with the *Scripture*, which thoſe called the *Fathers*, as well as the *Cabbaliſt Jews*, too much uſed: for with all the fine Shew, what proper Idea can we have of *Miniſtry* or *Adminiſtration in God?* On the contrary *this Service* is manifeſtly the *Liberality* mentioned in the Verſes before and after, and *the Miniſtry of* it the *imparting*, Ver. 13.

Ver. 14. *their Supplication*] that of *the Saints* mentioned in Ver. 12.

Ver. 15. *Now*] *Mills* would caſt out with his little Number, *Pr.* 476.

Ver. 5. *As they overthrow*] not *we*, as by the 3d Verſe in a Parentheſis the Senſe would be, which agrees far leſs to this and what follows: *ad ὅπλα referatur*, ſays *Beza*, *it may be referred to the Weapons*; *Overthrowing* and *overthrow*, from the ſame Verb in *Gr.* ſhewing alſo that theſe belong to one another. The *Biſhop's Tranſ.* has *Wherewith we overthrow*; and *Caſt. Quibus armis, with which Weapons.*

Knowledge of God, and take every Device captive to the Obedience of Chriſt;

6. And are got in readineſs to revenge every Diſobedience, when your Obedience ſhall be fulfilled.

7. Do ye look according to Appearance? If any one is confident in himſelf of being Chriſt's, let him think this again of himſelf, that as he is Chriſt's, ſo we alſo are Chriſt's.

8. For though alſo I ſhould even boaſt ſomething more abundantly concerning our Power, which the Lord has given us for building up, and not for your Overthrow, I ſhould not be aſhamed:

9. That I may not ſeem, as if I would terrify you by Epiſtles.

10. Since indeed one ſays the Epiſtles are weighty and ſtrong, but the bodily Preſence is weak, and the Speech contemptible.

11. Let ſuch a one think, that what we are abſent in Word by Epiſtles, ſuch alſo preſent in Work.

12. For we dare not reckon or compare our ſelves, with ſome who commend themſelves; but as thoſe meaſure themſelves in themſelves, and compare themſelves with themſelves, they do not underſtand.

13. Whereas we will not boaſt in Things out of Meaſure, but according to the Meaſure of the Rule, which God has diſtributed to us, a Meaſure to reach even to you.

14. For we do not overſtretch our ſelves, ſo as not to reach to you: for we have already come even to you in the Goſpel of Chriſt.

15. And boaſt not in Things out of meaſure, in the Labours of others; but have Hope, as your Faith increaſes, to become great among you abundantly according to our Rule;

16. To preach in the Places beyond you, not to boaſt in another's Rule of Things that are ready.

17. But let him who boaſts, do it in the Lord.

18. For not he that commends himſelf is approved, but whom the Lord commends.

CHAP. XI.

I WISH you would bear with me a little in Folly; but however do bear with me.

2. Since I am jealous of you with a godly Jealouſy: for I have fitted you for one Huſband, a chaſte Virgin to preſent to Chriſt.

3. But I fear leſt any how, as the Serpent deceived Eve in his Craftineſs, ſo your Minds ſhould be ſpoiled from Simplicity in Chriſt.

4. For indeed if one ſhould come, and preach another Jeſus whom we have not preached, or you ſhould receive another Spirit that you have not received, or another Goſpel which you have not got, you would bear *it* well.

5. For I count I was nothing deficient of the very chief Apoſtles;

6. And though even unſkilful in Speech, yet not in Knowledge: but we have been throughly made manifeſt to you in all Things.

7. Have I committed a Fault in making my ſelf low, that you might be high, ſince I preached the Goſpel of God to you for nothing?

Ver. 5. *and*] the laſt *Mills*, following two or three, without any *Gr. Copy*, debaſes to be a Scribe's, *Pr.* 476.

Ver. 6. *are got*] *having* what? in the *com. Tranſ.*

Ib. *when your &c.*] when they were become good enough to ſupport ſuch Diſcipline.

Ver. 7. *Chriſt's*] the laſt ſome have not, and how apparently becauſe the Sentence will do without it! yet *Eraſmus* thought it added for Explanation, which would not have been wanting without it, and *Paul* might uſe it only for a more agreeable full Expreſſion.

Ver. 8. *alſo—even*] The *Gr.* having four Conjunctions together.

Ib. *us*] Another of our *Mills*'s Rejections, eſteeming two or three *Codes* above all the reſt, *Pr.* 476.

Ver. 10. *one ſays*] anſwerable to the *Gr.* and *ſuch a one* in the next Verſe. The *Gen. Marg.* has, *a certain man which thus ſpake.*

Ver. 12. *do not underſtand*] Theſe Words *Mills* is for throwing out, after a few *Books*, and reading before them thus, which the ſame *Gr.* admits of with the Addition of [are,] *but we our ſelves are meaſuring our ſelves in our ſelves, and comparing our ſelves with our ſelves*; whereas it is not to be thought *Paul* would have left out *are*, if that had been his Meaning, beſides the Frigidneſs of it; ſo it may be referred to that at the ſame Ver. of the laſt Chap. and likewiſe ſee *Whitby*'s *Exam.*

Ver. 13. *boaſt in Things*] *Weſt. boaſtingly extend ourſelves*; but the *Gr.* has no *extend ourſelves*, that I ſee: the Verb ſignifies ſimply *to boaſt*, and the Particle for *Things* is of the *Neut. Gender*, ſo not *Perſonal*, with a Prepoſition for *in* before it.

Ib. *Rule*] *Weſt. Province*, though the *Original* is *Canon*, whence ours; which if it is *province* in *Eng.* may alſo in *Gr.* where it has no different Signification. The *Rule* might be of divine Direction, as follows, and as in *Phil.* iii. 16. *Gal.* vi. 16. where is the ſame Word.

Ver. 14. *overſtretch our ſelves*] travel too wide elſewhere.

Ib. *ſo as not to reach*] Putting *though* to *as*, ſeems not only to ſpoil the Senſe, but any Senſe.

Ib. *have*] the Auxiliary that this very Word is rendered with *Phil.* iii. 16. and as the clear Senſe requires; not *are come*, as if *Paul* was then at *Corinth.*

Ver. 3. *ſo*] put, according to *Mills*, by reaſon of the foregoing *as*, being not in about three *Exemplars*, *Pr.* 477. But that Reaſon might be as prevalent with *Paul* himſelf; and that it was ſo obſerve, and almoſt continually obſerve againſt thoſe Expurgations of our great Critick, that we have about fifty or ſeventy ancient *Manuſcript Copies* and *Verſions* for what he objects to.

Ver. 4. *would*] for is not *might* oppoſite to common Senſe, and in particular to *Gal.* i. 8.? ſee accordingly Ver. 20. with *Eſſay for a new Tranſ.* Ch. x. and *Wall's Crit. Not.*

Ver. 6. *unſkilful*] as I ſee with *Doddr.* ſince.

8. I have taken the Spoil of other Churches, receiving Wages for the Miniſtry to you.

9. Nay when I was preſent with you, and wanted, I was not burdenſome to any; for my Want the Brethren who came from Macedonia ſupplied: and in every Thing I have kept my ſelf not to be chargeable to you, and will keep.

10. The Truth of Chriſt is in me, that this Boaſting ſhall not be ſtopped to me in the Regions of Achaia.

11. For what Reaſon? Becauſe I do not love you? God knows.

12. But what I do, I will alſo do, that I may cut off the Occaſion of ſuch as would have Occaſion; that they may be found in what they boaſt even as we are.

13. For ſuch are falſe Apoſtles, deceitful Workers, transformed into the Apoſtles of Chriſt.

14. And no Wonder; for Satan himſelf is transformed into an Angel of Light.

15. It is therefore no great Thing, if his Miniſters alſo are transformed as the Miniſters of Righteouſneſs; whoſe End will be according to their Works.

16. I ſay again, Let none think me to be fooliſh; yet if otherwiſe receive me even as fooliſh, that I too may boaſt a little.

17. What I ſpeak, I do not ſpeak according to the Lord, but as in Fooliſhneſs, in this Confidence of Boaſting.

18. Since many boaſt according to the Fleſh, I will boaſt too.

19. For as you are wiſe, you bear with the fooliſh gladly.

20. For you bear, if any one brings you into ſervitude, if any one devours, if any one takes, if any one is lifted up, if any one ſtrikes you on the Face.

21. I ſpeak concerning Diſhonour, as becauſe we were weak: but in whatever any one is bold (I ſpeak in Fooliſhneſs) I am bold too.

22. Are they Hebrews? I am too; are they Iſraelites? I am too; are they the Offſpring of Abraham? I am too;

23. Are they Miniſters of Chriſt? (I ſpeak madly) I am above; in Labours more abundantly, in Stripes exceedingly above, in Priſons more abundantly, in Deaths often.

24. From the Jews five times I received forty *Stripes* wanting one.

25. Thrice was I whipt, once ſtoned, thrice ſhipwrecked, a Night and Day I laboured in the Deep;

26. With Journeys often, with Dangers of Rivers, with Dangers of Robbers, with Dangers from *my* Countrymen, with Dangers from the Gentiles, with Dangers in the City, with Dangers in the Wilderneſs, with Dangers on the Sea, with Dangers among falſe Brethren;

27. In Labour and Fatigue, in Watchings often, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs:

28. Beſide the Croud of Things I have abroad daily, the Care of all the Churches.

29. Who is weak, and I am not? Who is offended, and I not on fire?

30. If I muſt boaſt, I will boaſt of the Things of my Weakneſs.

31. God and the Father of our Lord Jeſus Chriſt, who is bleſſed for ever, knows that I do not lye.

32. At Damaſcus the Lieutenant of King Aretas, willing to apprehend me, kept the City of the Damaſcanes.

33. And through a Window in a Baſket was I let down by the Wall, and eſcaped his Hands.

CHAP. XII.

IT is not expedient now for me to boaſt; though I will come to Viſions and Revelations of the Lord.

2. I knew a Man in Chriſt fourteen Years ago (but neither know whether in the Body;

Ver. 9. *and wanted*] the *Syr. Tranſ.* only without, yet *Mills* would have it made by Occaſion of *my Want*; but how much likelier omitted for that!

Ib. *and will keep*] *Mills* ſuppoſes might come in from Occaſion of the like *will do*, Ver. 12. and that on no other Foundation but the Want of it in the *Ethiop. Verſ.* ſufficiently whimſical! for what better can it be?

Ver. 10. *ſtopped*] Some have *broke*, for which *Mills* pleads, and indeed in ſuch a Manner as not eaſily to be refuted, unleſs one had the *MS. Copies* of 700 Years old, where if the Word begins with *σ* ours is confirmed.

Ver. 15. *therefore*] *Mills* ſays inſerted for Connection; *Pr.* 477. but that *alſo* would make, whereby the half dozen mentioned might omit it, or as following one another, which is ſtill to be minded.

Ver. 21. *becauſe we were weak*] from whence their *Diſhonour*. And *as though* is like the *vulg. Lat. quaſi*, of which *Beza* finds fault, that ὅτι (which ſignifies *becauſe*) is miſſed.

Ver. 23. *Priſons*] *Clement* in his *Epiſtle to the Corinthians*, than which Nothing out of the *Canon of Scripture* is reckoned more authentick in the firſt Age of Chriſtianity, being alſo computed to be written 22 or 23 Years before either of *John's Epiſtles*, viz. A. C. 69. mentions *Paul's having born Bonds ſeven times.*

Ver. 25. *laboured*] not *have been, Gr.*

Ver. 26. *with*] which I diſtinguiſh from *in* according to the *Greek.*

Ver. 28. *Croud of Things*] a Noun. *Weſt: that which riſeth upon.*

Ver. 1. *though*] a neceſſary Connection, yet omitted in the *com. Eng.*

Ver. 2. *a Man*] viz. himſelf.

or

or out of it; God knows) ſuch a one as was caught up to the third Heaven.

3. And I knew that ſuch a Man (whether in the Body, or out of it I know not; God knows)

4. Was caught up into Paradiſe, and heard unutterable Words, which it is not lawful for a Man to ſpeak.

5. Of ſuch a one I will boaſt, but of my ſelf will not, excepting in my Weakneſſes.

6. For though I was minded to boaſt, I ſhould not be fooliſh, becauſe I ſhould ſay the Truth: but I forbear, leſt any one ſhould think of me above what he ſees in me, or hears Something of me.

7. And that I might not be exalted on high by the Excellency of the Revelations, there was given to me a Goad in the Fleſh, an Angel of Satan that he might beat me, that I might not be exalted on high

8. Upon this I thrice beſought the Lord, that it might go away from me.

9. And he ſaid to me, My Grace is ſufficient for thee; for my Power is accompliſhed in Weakneſs. I will therefore moſt gladly rather boaſt in my Weakneſſes, that the Power of Chriſt may have a tabernacle in me.

10. Therefore I am pleaſed in Weakneſſes, in Damages, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſt: for when I am weak, then am I ſtrong.

11. I am become fooliſh in boaſting, you have compelled me: for I ought to have been commended by you, ſince I was Nothing deficient of the very chief Apoſtles, if I even am Nothing.

12. The Signs certainly of an Apoſtle were wrought among you, in all Patience, in Signs, and Wonders, and powerful Things.

13. For what is it wherein you were inferior to the reſt of the Churches, except that I my ſelf was not burdenſome to you? Forgive me this Fault.

14. Behold the third time I am ready to come to you, and will not be burdenſome to you: for I do not ſeek yours, but you; for Children ſhould not treaſure up for Parents, but Parents for Children.

15. Nay I will moſt gladly ſpend, and be ſpent for your Souls; if even the more abundantly I love you, the leſs I am loved.

16. Let it be that I did not burden you; yet being crafty, I took you with Deceit.

17. Did I get gain of you, by any one of thoſe whom I ſent to you?

18. I beſought Titus, and ſent a Brother together; did Titus at all get any gain of you? Did we not walk in the ſame Spirit? not in the ſame Steps?

19. Again do ye think that we are making excuſe to you? Before God, we ſpeak in Chriſt; but all Things, Beloved, for your Edification.

20. For I fear, leſt when I come, I ſhould any how find you not what I would, and ſhould be found by you what you would not; leſt any how there ſhould be Contentions, Jealouſies, Wraths, Quarrels, Diſparagings, Whiſperings, Puffings up, Tumults;

21. Leſt my God ſhould make me low towards you, when I come again, and I ſhould bewail many who ſinned before, and have not repented for the Uncleanneſs, Whoredom, and Wantonneſs which they committed.

Ib. *fourteen Years*] *Nothing for* above, ſays *Wall*; and he refers that Time to *Acts* xiii. 2.

Ver. 4. *caught*] *Whitby* ſhews this was another Rapture, Ver. 1, 7.

Ver. 5. *Of ſuch a one*] of being ſuch a one.

Ver. 7. *that I might not be exalted on high*] the laſt *Zegerus* ſuppoſes crept in from a *marginal Note*, no Wonder ſince the *Vulg.* is without it, as alſo five or ſix *Copies*, *&c.* but *Mills* roundly affirms it has been repeated (viz. taken) from the upper Part of the Verſe; when its being left out becauſe *it* is there, may be ten or twenty-fold more likely, if the Compariſon could be ſtated.

Ib. *Excellency*] for two were not *abundance*; and it is the ſame Word that is ſo tranſlated Ch. iv. 7. as likewiſe *excellentia* here by *Eraſm.* and *Beza*, as it is *præſtantiam*, *excellent*, by *Caſt.*

Ib. *a Goad in the Fleſh*] *Whitby* and *Wall* count it ſome bodily Infirmity, the ſame as at *Gal.* iv. 13, 14. which made him deſpicable.

Ver. 9. *my Power*] *my* is not in ſome, with the Favour of *Mills*, *Prol.* 477. though ſo needful, that it is Violence to think the Apoſtle did not put it.

Ib. *rather*] abſconded from a few, and ſent by *Mills* to the *Marg. Pr.* 477. but how can it be imagined this would have been added?

Ib. *my Weakneſſes*] How fond was *Mills* of a *new Reading*, *Pr.* 371. to think from *Irenæus* only, that this [my] crept in from Ver. 5. why not much rather left out by *Irenæus*, than added into all *Copies* and *Tranſlations*?

Ib. *have a tabernacle*] or *tabernacle*, if that would be allowed for an *Eng.* Verb; not *reſt* as in the *vulg. Tranſ.*

Ver. 10. *Damages*] the ſame Word as in *Acts* xxvii. 10, 21. where only it occurs beſides.

Ver. 14. *the third time*] Having been once there, *Acts* xviii. and intending to come again before now, 1 *Cor.* xvi. 5. Ch. i. 15, 16. ſo *Whitby* and *Wall.*

Ver. 19. *in Chriſt*] *Mills* aſſerts is of another Place, namely Ch. ii. 17. *Pr.* 477. I preſume of this too, notwithſtanding the *Lat.* only of two *Copies* and *Ambr.*

Ib. *all Things*] not *we do*, but *ſpeak.*

Ver. 21. *my*] which we need not ſcruple to be the Apoſtle's, although *Mills* ſays Somebody put it of his own, *Pr.* 477. on ſuch Authority as commonly elſewhere.

Ib. *ſhould*] *will* being very unapt to *leſt*, as likewiſe the *that* which our *Tranſlators* have added.

CHAP.

CHAP. XIII.

THIS third time I am coming to you: in the Mouth of two or three Witneſſes every Word will ſtand.

2. I ſaid before, and do foretel as if preſent the ſecond time, but being abſent now write to thoſe who ſinned before, and to all the reſt, that if I ſhould come again, I ſhall not ſpare.

3. Since you ſeek for a Proof of Chriſt ſpeaking in me, who to you is not weak, but powerful in you;

4. (For even though he was crucified through Weakneſs, yet he lives through the Power of God: for we alſo are weak in him, yet ſhall live with him through the Power of God towards you)

5. Try your ſelves, whether you are in the Faith; prove your ſelves: do ye not know your own ſelves, that Jeſus Chriſt is in you, unleſs that you are Reprobates.

6. But I hope that you will know, that we are not Reprobates.

7. I further pray to God you may not do any Evil; not that we may appear approved, but that you may do Good, though we are as Reprobates.

8. For we can do not what is againſt the Truth, but for the Truth.

9. For we rejoice, when we are weak, and you are ſtrong; and this alſo we pray for, your fitting up.

10. For this reaſon I write theſe Things as I am abſent, that when I am preſent I may not uſe you ſharply, according to the Authority which God has given me for building up, and not for overthrowing.

11. Further, Brethren, I bid you farewel, be compleated, be comforted, be of the ſame mind, be at peace; and the God of Love and Peace will be with you.

12. Salute one another with a holy Kiſs.

13. All the Saints ſalute you.

14. The Grace of the Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Spirit be with you all: ſo let it be.

The ſecond to the Corinthians was written from Philippi of Macedonia, ſent by Titus and Luke.

Ver. 1. *third*] as at Chap. xii. 14.

Ver. 2. *write*] This, *Mills*, writes, has been inſerted to perfect the Sentence, *Pr.* 1205. a few not having it; whereas the contrary is more probable.

Ver. 3. *Since*] Here is to be conſidered, whether this belongs to the foregoing or following. Since the *Corinthians* ſought for a Proof that *Chriſt* ſpoke in *Paul*, why ſhould *Paul* not ſpare them? Ought they not to have ſought for ſuch a Proof of his Miniſtry, according to Ch. iv. 2. & v. 11. & vi. 4, 6. 1 *Cor.* xiv. 24, 25, 29. & ii. 4, 5, 13. *Gal.* i. 16. & ii. 8. 1 *Theſ.* i. 5. *Mat.* x. 20? Beſides how apparent is it, that his *not ſparing* was for their *ſinning* mentioned before! On the other hand does not this Word and Verſe connect well with Ver. 5. and Ver. 4. come properly between, as cohering with the latter Part of this? And are not ſuch long Periods, and Digreſſions, the very Style of our Apoſtle, eſpecially to the *Corinthians* and *Romans*? This *Gr.* Conjunction may alſo be ſeen thus in Ch. xi. 18. 1 *Cor.* xiv. 12. *Heb.* iv. 6. & vi. 13. and compound *Acts* xiii. 46. & xv. 24. 1 *Cor.* i. 21. & xv. 21. *Luke* i. 1. Now the principal Part of the Argument may be thus expreſs'd, *Since you ſeem to doubt of* Chriſt *being ſpiritually in me, ſpeaking by me to you; try your own Experience, whether ye do not believe he has ſpoken in your Conſciences, ſo is in your ſelves, unleſs you are Reprobates; and conſequently in us, as you may be ſatisfied we are not ſuch.*

Ib. *who to*] which Alteration of the *com. Tranſ. Wall* thought material enough for a *Note*.

Ver. 4. *though*] A few are without, whereupon *Mills* ſays it was inſerted for Coherence, *Pr.* 1290. but that is on the Suppoſition the Apoſtle did not put it, whereas the Coherence with the foregoing Words is too neceſſary, as well as this *Reading* too abundant, to be denied to him.

Ib. *towards you*] One *Copy*, and the *Lat.* of two more, with an *Author*, not having this, *Mills* does not ſtick to affirm it has been added from Ver. 3. *Pr.* 477. ſufficiently improbable!

Ver. 8. *what*] If it be aſked from the *com. Eng. What could they do for the Truth?* Would not the Anſwer there be *nothing?*

Ver. 11. *be comforted*] *Mills* thinking *be exhorted* unworthy of his dear *Vulg. Interpreter*, adjudges it to have crept from the *Marg. Pr.* 557.

NOTES upon the Epiſtle of PAUL to the GALATIANS.

CHAP. I.

PAUL, an Apoſtle, not from Men, nor by Man, but by Jeſus Chriſt, and God the Father, who raiſed him up from the Dead;

2. And all the Brethren who are with me, to the Churches of Galatia.

3. Grace be to you, and Peace from God the Father, and our Lord Jeſus Chriſt;

4. Who gave himſelf for our Sins, that he might deliver us from the preſent wicked World, according to the Will of God and our Father:

5. To whom be Glory for ever and ever: ſo let it be.

6. I wonder that you are ſo quickly carried away, from him who called you by the Grace of Chriſt, to another Goſpel.

7. Which is not another, otherwiſe than there are ſome that trouble you, and would turn aſide the Goſpel of Chriſt.

8. Whereas though even we, or an Angel from Heaven, ſhould preach to you, beſide what we have done, let him be curſed.

9. As we ſaid before, I alſo ſpeak now again, If any one ſhall preach to you, beſide what you have received, let him be curſed.

10. For do I now perſuade Men, or God? Or do I ſeek to pleaſe Men? For if I ſhould yet pleaſe Men, I ſhould not be the Servant of Chriſt.

11. But I let you know, Brethren, that the Goſpel preached by me is not according to Man.

12. For I neither received it from Man, nor was taught; but by the Revelation of Jeſus Chriſt.

13. For you have heard of my Converſation once in Judaiſm, that I exceedingly perſecuted the Church of God, and waſted it;

14. As alſo proceeded in Judaiſm above many Equals among my Race, being more abundantly zealous in the Traditions of my Fathers.

15. But when God was pleaſed, who ſeparated me from my Mother's Womb, and called by his Grace,

16. To reveal his Son in me, that I might preach him among the Gentiles; preſently, having no conference with Fleſh and Blood,

17. Nor going up to Jeruſalem to thoſe who were Apoſtles before me, I went into Arabia, and returned again to Damaſcus.

18. Next I three Years after went up to Jeruſalem, to be acquainted with Peter, and remained with him fifteen Days.

19. But I ſaw no other of the Apoſtles, excepting James the Brother of the Lord.

Ver. 6. *him*] God, as I have taken it with *Whitby*, who directs to the like elſewhere, preferably to *Paul* himſelf, as *Wall* interprets it, I ſuppoſe, from *Hammond*; but at the ſame in Ch. v. 8. *Ham.* boggles with [or,] and *Wall*'s uncommon Confidence carrying him through, weakens his *Interpretation* of this by making both alike, ſince it is unaccountable and ridiculous for the *him* there to be *Paul*.

Ib. *by*] for which conſult *Doddr.* and ſee the ſame *Rom.* v. 15. *Col.* iii. 16. 2 *Theſ.* ii. 16. 2 *Tim.* ii. 1. and in the *com. Tranſ.* 2 *Cor.* i. 12. ſo with the Prep. underſtood. *Rom.* iii. 24. & xi. 6. 1 *Cor.* x. 30. & xv. 10. *Eph.* ii. 5, 8. *Tit.* iii. 7. *Heb.* ii. 9. & xiii. 9.

Ib. *of Chriſt*] four or five having not, *Mills* holds with, *Pr.* 478. while others have *of Jeſus Chriſt*, and others *of God*; not all made from Nothing, I ſuppoſe. And the *Syr.* which he cites as without it, is *turned away from Chriſt, who called you by his Grace.*

Ver. 7. *otherwiſe than*] and not *but*, as it belongs to the foregoing; by which, disjoined from this, our *Tranſlators* ſeem to mean, there could be no other Goſpel, and yet add *any other goſpel* twice in the two next Verſes, even not in *Italick*.

Ver. 9. *preach to you, beſide*] *things unneceſſary to be neceſſary*, *Whitby*'s *Annot.*

Ver. 10. *perſuade*] *Weſt. ſatisfy*; though foreign both to good Senſe, and the *Original*.

Ib. *Or do I ſeek to pleaſe Men?*] omitted in the *Ethiop.* being perhaps a Line miſſed, or thought redundant by the *Tranſlator*; but by *Mills* in his fond Faſhion added.

Ver. 13. *exceedingly*] *beyond* being from a wrong *Copy*.

Ver. 15. *God*] *Mills* fetches from his Caſtle in the Air, the *Margin*, becauſe a few are without it, *Pr.* 478. who might think to be quaint, though in plain Hiſtory, was elegant.

Ver. 16. *in me*] as Ch. iv. 19.

Ver. 16, 17. *preſently——I went*] For *I did not preſently converſe with Fleſh and Blood* would be abſurd, and taking *preſently* or *immediately* to belong to that be contrary to *Acts* ix. 19. and that he did not preſently go up to *Jeruſalem* Ver. 18. tells; yet *Doddr.* argues againſt *Wells* and *Locke*, that *Paul* did not go into *Arabia* till after he preached, and preached *without conſulting any Man*, contrary to the Order related in *Acts* ix. 19, 20. which appears to have been, as clear of ſuch Obſtructions, when *Paul* returned to *Damaſcus*, as mentioned here; and ſo that he was taught the Goſpel which he was to preach by Revelation, in his Retirement at *Arabia*, according to *Wells*, as here to Ver. 11, 12, 15, 16.

Ver. 19. *Brother*] As it is not to be thought the Mother of *Jeſus* had any other Huſband beſides *Joſeph*, ſee alſo on *John* xix. 27. and as the Father of this *James* was *Alphæus*, *Mat.* x. 3. *Acts* i. 13. he could not be *the Brother of the Lord* in the ſtrict Senſe; beſides they were ma-

20. Now in what Things I write to you, behold before God I do not lye.

21. I next went into the Regions of Syria and Cilicia;

22. And was unknown by Face, to the Churches of Judea that were in Chriſt:

23. They having only heard, He who perſecuted us once, now preaches the Faith which once he waſted;

24. And they glorified God for me.

CHAP. II.

NEXT I fourteen Years after went up again to Jeruſalem with Barnabas, and took alſo Titus together.

2. Moreover I went up according to Revelation, and communicated to them the Goſpel which I preach among the Gentiles; but privately to thoſe who were in repute, leſt any how I ſhould run or ſhould have run in vain;

3. (Yet Titus who was with me, being a Grecian, was not compelled to be circumciſed)

4. And that by reaſon of falſe Brethren brought in, who entered in to ſpy our Freedom which we have in Chriſt Jeſus, that they might bring us into ſervitude.

5. To whom we did not give way by Subjection for an Hour, that the Truth of the Goſpel might continue with you.

6. Nay of thoſe who ſeemed to be ſomewhat (what they were once is no difference to me; God does not accept the Perſon of Man) though they were in repute, their diſcourſing was Nothing to me.

7. But on the contrary when they ſaw, that the Goſpel of Uncircumciſion was committed in truſt to me, as *that* of Circumciſion to Peter;

8. (For he who wrought in Peter for the Apoſtleſhip of Circumciſion, wrought alſo in me for the Gentiles)

9. And as they knew the Grace that was given me, James, Cephas and John, who ſeemed to be Pillars, gave to me and Barnabas the right Hands of Fellowſhip, that we might be for the Gentiles, and they for the Circumciſion;

10. Only would have us remember the Poor, the very ſame which I was alſo careful to do.

11. But when Peter was come to Antioch, I reſiſted him to the Face, becauſe he was to be condemned.

12. For before ſome came from James, he eat along with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing thoſe of the Circumciſion.

13. And the reſt of the Jews alſo diſſembled with him, ſo that Barnabas too was taken away by their Diſſembling.

14. Nevertheleſs when I ſaw that they did not walk rightly to the Truth of the Goſpel, I ſaid to Peter before them all, If thou who art a Jew, liveſt in the Gentile Manner, and not in the Manner of the Jews, why doſt thou compel the Gentiles to do in the Jewiſh Manner?

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niſeſtly firſt Couſins, their Mothers being Siſters, *John* xix. 25, 27. and their Fathers Brothers, as on *Luke* xxiv. 18. of which look too at *Mat.* xiii. 55. and ſo in a *Note* on *Euſebius Eccleſiaſt. Hiſt.* B. ii. Ch. 1. *Camb. Edit.* 1683.

Ver. 23. *He*] The *Greeks* introducing both oblique and direct Sentences with ὅτι, *we* only the former with *that*, muſt begin here without it, or be abſurd; for *that* is inconſiſtent with *us* and *preacheth*.

Ib. *which once he waſted*] The *Ethiop. Tranſlator*, as if he was deſignedly brief, leaves out this; yet imagined by *Mills*, on that Authority alone, to be brought hither from Ver. 13. *Pr.* 1216.

Ib. *waſted*] as Ver. 13. nor did *Paul deſtroy* the Faith.

Ver. 1. *fourteen Years after*] after his Converſion, Ch. i. 16. according to *Hammond*, *Pearſon*, *&c.* which is thought righter than *Uſher's* after the three Years Ch. i. 18.

Ib. *again*] not in the *Lat.* of one *Copy*, nor quoted by two *Writers*; what a Matter there is! yet enough with *Mills* to diſallow it.

Ver. 2. *ſhould have*] For is either *leſt I had*, or *ſhould had* proper?

Ver. 3. *not*] *neither* being improper.

Ver. 4. *And that*] which muſt belong to the End of the 2d Ver. as *Ham.* expounds; and not to the laſt, as pointed in our *Bible*, and paraphraſed by *Whitby*.

Ib. *entered*] as *Rom.* v. 20. the two only Places of this Verb.

Ver. 5. *not*] This has been left out, and as ſo contended for, even by *Mills*; but the *Original Copies* almoſt (or it ſeems without *almoſt*) all have it, and with the ſame concur the four following Verſes, and eſpecially Ver. 14. ſee alſo *Wetſtein's Note*, and *Beza* of it, with *Whitby's Examen*.

Ver. 6. *once*] or *ſometime*, as the *Gr.* Word, which there is for this in particular, ſignifies; and *Paul* might mean ſome falſe Brethren, Ver. 4.

Ib. *though*] *for* being improper, which *Ham.* would throw on *Paul*, when the *Gr.* Word alſo means this.

Ib. *they were in repute*] left out of the *Syr.* and one ſuppoſed *Copy*, yet ſaid by *Mills* to have crept from Ver. 2. *Pr.* 1254.

Ver. 7. *committed in truſt*] not merely *committed*, for that the *Gr.* does not ſignify.

Ver. 9. *And as they knew*] Thus it ſtands in the *Original*; ſo that this was not only *James*, *Cephas* and *John*, but the others alſo who *knew* this, as well as *ſaw* that in Ver. 7.

Ver. 10. *the Poor*] of the Circumciſion or *Jews*, conſonant to *Rom.* xv. 26. and with which this is eaſily to be accounted for.

Ver. 11. *Peter*] Some have it *Cephas*, as alſo at Ver. 14. but fewer there, which *Mills* holds for, eſpecially as ſupported by *Pearſon*, becauſe there was anciently a Controverſy whether this was an Apoſtle; but that might ariſe from the *Vulg.* which has *Cephas*, and might be put here, as it is Ver. 9. to ſcreen *Peter*, and, as *Whitby* ſays, obviate the Blaſphemies of *Porphyry*.

Ver. 14. *Peter*] with *Weſt. Cephas*, as a few *Copies* have.

Ib. *do in the Jewiſh manner*] *Weſt. judaïze.*

15. As

15. As we Jews by Nature, and not Sinners of the Gentiles,

16. Knew that a Man is not juſtified by the Works of the Law, except through the Faith of Jeſus Chriſt; even we believed in Chriſt Jeſus, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; becauſe no Fleſh will be juſtified by thoſe Works.

17. But if when we ſeek to be juſtified in Chriſt, we our ſelves however are found Sinners, is Chriſt therefore the Miniſter of Sin? Far be it.

18. For if I build again thoſe Things which I deſtroyed, I make my ſelf a Tranſgreſſor.

19. For I through the Law became dead to the Law, that I might live to God.

20. I am crucified with Chriſt, yet live; *though* no more I, but Chriſt lives in me: and what I now live in the Fleſh, I live in the Faith of the Son of God, who loved me, and delivered up himſelf for me.

21. I do not aboliſh the Grace of God: for if Righteouſneſs is by the Law, then Chriſt died for nothing.

CHAP. III.

O UNWISE Galatians, who has bewitched you not to believe the Truth, before whoſe Eyes Jeſus Chriſt was written of before, *who* has been crucified in you?

2. This only I would learn of you, Did you receive the Spirit by the Works of the Law, or by the Hearing of the Faith?

3. Are you ſo unwiſe? When you began with the Spirit, are you now accompliſhed with the Fleſh?

4. Have you ſuffered ſo many Things in vain? if yet too in vain.

5. He therefore who furniſhes you with the Spirit, and works powerful Things among you, is it through the Works of the Law, or through Hearing in Faith?

6. As Abraham believed God, and it was reckoned to him for Righteouſneſs.

7. Know then, that thoſe who are of Faith, are the Sons of Abraham.

8. And the Scripture foreſeeing that God would juſtify the Gentiles by Faith, preached before to Abraham, Through thee ſhall all Nations be bleſſed.

9. So that they who are of Faith, are bleſſed with faithful Abraham.

10. For whoever are of the Works of the Law are under the Curſe; ſince it is written, Every one is curſed who does not continue in all the Things written in the Book of the Law, by doing them.

11. But that Nobody is juſtified by the Law with God is evident, becauſe The Righteous ſhall live by Faith.

Ver. 16. When *Whitby* in his *Pref.* to this *Epiſt.* laid down as certain Articles, *that the true Chriſtian Faith in* Srripture, *is only a cordial and firm belief that* Jeſus *is the* Chriſt, *the* Lord, *the true* Meſſiah, &c. *and that Juſtification, which is Abſolution of paſt Sins, with the neceſſary and immediate Conſequence of that, a being reconciled to God, and received into favour with him, is by* St. Paul *aſcribed to Faith alone, in Oppoſition to Works of Righteouſneſs, done either by the* Jew *or* Gentile; he ſeems not to have been aware of the Conſequence, that the Chriſtian World continuing to believe ſo, would continue pardoned and being in the divine Favour, and who when dying believe ſo eſpecially; or elſe being aware of ſome wrong Conſequence, he writes differently towards the End, and concludes *that the difference between Men of Judgment, as to ſaving Faith, is more in words than ſenſe:* for he ſays, *When Faith is hearty and conſtant, it will produce ſincere Obedience, and Holineſs will follow in the Life*; and that dead Faith does not deſerve the Name of Faith: Nay in his *Pref.* to 1 *John* he makes anſwer to the Author of the *Reaſonableneſs of Chriſtianity*, for having aſſerted the like as himſelf had done in this *Pref.*

Ib. *except*] the proper Meaning of the *Gr.* which *but* is not; though *Gell* allows it, but not here, *Eſſay*, p. 607.

Ib. *Chriſt Jeſus*] here varied thus in the *Gr.*

Ver. 19. *became dead*] The 2d Aoriſt; and if the preſ. Tenſe, ſhould have *may*, not *might*, after it.

Ib. *to the Law*] This forſooth *Wall* ſuppoſes *ſome officious ſcribe did for explication write in the margin, and another ſcribe put into the text, Crit. Not.* though that Omiſſion in the Text is no where known, nor I need not ſay Addition in the *Margin*, the latter being as ſuch Criticks Fairy Ground whither Words innumerable have come, and again diſappeared, like the fabled Fairies; and what Figure would a Critick of this Kind make after *Mills*, who rejected many Things thus on the Authority of a ſingle Writer againſt about fifty or ſeventy, if he ſhould not exceed him?

Ver. 20. *more*] not *yet* a Conjunction as in the *com. Tranſ.*

Ver. 21. *died*] for ſurely Chriſt *was* not then *dead.*

Ver. 1. *not to believe the Truth*] according to *Mills* is from Ch. v. 7. being not with ſome; but there is this to oppoſe to it, that it is with many.

Ib. *believe*] which the *Gr.* Word ſignifies rather than *obey*, as *Beza* confeſſes; and is ſeemingly more ſuitable to the Matter, if compared with Ver. 2, 5, 6, 7, &c. Ch. ii. 17, 20. and thus *Eraſ.* turns it.

Ib. *written before*] for ſo the Original Word ſignifies, according as it is tranſlated, *Rom.* xv. 4. *Eph.* iii. 3. It may denote they were convinced by the Scripture, as in *Acts* xvii. 2, 3. & xviii. 28.

Ib. who *has been crucified*] or *he crucified*, or *crucified in you* joined to *Jeſus Chriſt.*

Ib. *crucified*] now has been crucified in you, according to *Heb.* vi. 6. & x. 29. *Rev.* xi. 8. *Jam.* v. 6. ſee likewiſe *Gell*'s *Eſſay*, p. 687. True it is that both *Ham.* and *Whit.* ſcruple *in* or *among you*, as not in the *Alex. MS.* of the King's Library, to which *Mills* reckons three more, and four *Verſions*, with *Grotius*, for omitting it as ſuperfluous; but all may be accounted for one Way, that they did not underſtand it.

Ver. 3. *unwiſe*] *Weſt. thoughtleſs.*

Ver. 5. *hearing in Faith*] according to *Mat.* ix. 28, 29. & xiii. 58. *Mark* ix. 23. & x. 52. *John* xi. 40. *Acts* xiv. 9.

12. Whereas

12. Whereas the Law is not of Faith; but, The Man who does theſe Things ſhall live by them.

13. Chriſt has redeemed us from the Curſe of the Law, as he was made a Curſe for us; ſince it is written, Every one is curſed who hangs on a Tree:

14. That the Bleſſing of Abraham might be for the Gentiles in Chriſt Jeſus, that we might receive the Promiſe of the Spirit by Faith.

15. Brethren, I ſpeak according to Man; notwithſtanding a Covenant is of Man, being eſtabliſhed, Nobody aboliſhes or adds more.

16. Now to Abraham were the Promiſes ſaid to be, and to his Offspring: he does not ſay, And to Offsprings, as if for many; but as if for one, And to thy Offspring, which is Chriſt.

17. This I ſay further, The Covenant eſtabliſhed before by God in Chriſt, the Law made four hundred and thirty Years after does not repeal, to make the Promiſes void.

18. For if the Inheritance be of the Law, *it* is no more of Promiſe; whereas God gave *it* to Abraham by Promiſe.

19. What then was the Law for? It was added becauſe of Tranſgreſſion, until the Offſpring came, to which the Promiſe was made; being diſpoſed by Angels in the Hand of a Mediator.

20. And a Mediator is not of one, but God is one.

21. Is the Law then againſt the Promiſes of God? Far be it: for if there had been a Law given able to make alive, truly Righteouſneſs would have been by the Law.

22. But the Scripture has ſhut up all under Sin, that the Promiſe by the Faith of Jeſus Chriſt might be given to thoſe who believe.

23. And before Faith came, we were kept under the Law, ſhut up for the Faith to be afterwards revealed.

24. So that the Law was made our Schoolmaſter for Chriſt, that we might be juſtified by Faith.

25. But Faith being come, we are no more under a Schoolmaſter.

26. For you are all the Sons of God through Faith in Chriſt Jeſus.

27. For whoever of you have been baptized into Chriſt, have put him on.

28. There is neither Jew nor Grecian, there is neither Servant nor free Man, there is neither Male nor Female: for all of you are the ſame in Chriſt Jeſus.

29. And if Chriſt's, then are you the Offſpring of Abraham, and Heirs according to the Promiſe.

CHAP. IV.

I SAY further, as long Time as the Heir is a little Child, he is nothing different from a Servant, when he is Lord of all;

2. But is under Tutors and Stewards, till the Appointment before of the Father:

3. So alſo we when we were little Children, were in Servitude under the Elements of the World;

4. But when the Fulneſs of Time was come, God ſent forth his Son made of a Woman, made under the Law;

5. That he might redeem thoſe under the Law, that we might receive the Adoption.

6. And becauſe you are Sons, God has ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.

7. So that thou art no more a Servant, but a Son; and if a Son, an Heir of God alſo through Chriſt.

8. But then indeed as you did not know God, you ſerved them that by Nature are not gods.

9. Whereas now when you have known God, and have been more known by him; how do ye return again to weak and poor Elements, which you would ſerve over again?

Ver. 12. *The Man*] ſome not having, *Mills* believed was put in from the *Verſ.* of the *Sept. Lev.* xviii. 5. but why not by *Paul* himſelf. as well as at *Rom.* x. 5?

Ver. 14. *in Chriſt Jeſus*] omitted by *Chryſoſtome* in his *Commentary*, from whence *Mills* takes occaſion to ſay, that indeed, if the *Copies* did not forbid, he ſhould think it put in from Ver. 16. though not there. A Proof of his Prejudice againſt the *com. Reading*, it being on ſuch ſlight Grounds; if not rather of his Vanity, to make his *Various Readings* more important.

Ver. 16. *ſaid*] which, and not *made*, the *Gr.* Verb ſignifies.

Ver. 17. *in Chriſt*] This alſo *Mills* refuſes to the primary Text, though but three *Copies &c.* are without it, and though ſo neceſſary. If there was no Cauſe for omitting it, as he ſays, it might be done by Overſight; yet the Occaſion might be, its not being in *Geneſis*, and for the Mention of *Chriſt* juſt before.

Ver 19. *added*] with ſome *put*, by cutting off a Piece of the *Gr.* Word, at which *Mills* takes occaſion to ſuppoſe it was joined on.

Ib. *diſpoſed*] What *ordained by angels?* Surely not.

Ver. 21. *of God*] which came in the Place of a *Comment Mills* reports, *Pr.* 479. but is it poſſible for any Perſon to think this wanted a *Comment* without it, and being along with Ver. 18? much leſs for the whole Church. Nor does he produce one *Gr. Copy* without it, yet one with *of Chriſt.*

Ver. 22. *ſhut up*] of which Verb theſe Words in Ver. 23. are a Participle.

Ver. 8. *by Nature*] as being Metal, Stone, &c. which one would think the great *Annotators* might have eaſily explained, and *Wall* better than by *in reality.*

Ver. 9. *again to weak*] to ſuch Elements in Judaiſm. as were in Gentiliſm, not *to the* as if the ſame.

10. You obſerve Days, Months, Times and Years.

11. I am afraid of you, leſt any how I ſhould have laboured towards you in vain.

12. Be as I am, I intreat you, ſince I am as you were, Brethren: you have done me no injury.

13. Nay you know that through Weakneſs of the Fleſh I preached to you before.

14. And my Temptation in my Fleſh you did not deſpiſe, nor were diſguſted at; but received me as an Angel of God, as Chriſt Jeſus.

15. What then was your Bleſſedneſs? For I teſtify to you, that if poſſible, you would have pulled out your Eyes, and have given *them* to me.

16. So that am I become your Enemy, by ſpeaking truly to you?

17. They are zealous for you not well; but they would ſhut you out, that you may be zealous for them.

18. It is well however to be zealous in Good, and not only at my being preſent with you.

19. My little Children, whom I am bringing forth again, until Chriſt is formed in you;

20. And would be preſent with you now, and change my Voice, becauſe I doubt of you;

21. Tell me, you that would be under the Law, do not you hear the Law?

22. For it is written, that Abraham had two Sons, one of a Servant-maid, and one of a free Woman.

23. But he indeed of the Servant-maid was born according to the Fleſh, whereas he of the free Woman by Promiſe.

24. Which very Things are figurative: for theſe are the two Covenants, one indeed from the Mountain of Sina, that begets into Servitude, which is Agar.

25. For Agar being Sina a Mountain in Arabia, anſwers to Jeruſalem now, and is in Servitude with her Children.

26. Whereas Jeruſalem above is free, which is the Mother of us all.

27. For it is written, Rejoice, O barren who doſt not bear; break out and ſhout, thou that doſt not bring forth: becauſe the Children of the deſolate ſhall be many more than of her who has a Huſband.

28. Now we, Brethren, after the Manner of Iſaac, are the Children of Promiſe.

29. But even as he then that was born according to the Fleſh, perſecuted him who was according to the Spirit, ſo alſo now.

30. Yet what ſays the Scripture? Drive out the Maid-ſervant and her Son: for the Maid's Son ſhall not inherit with the Son of the free Woman.

31. Then, Brethren, we are not Children of the Servant-maid, but of the free Woman.

CHAP. V.

IN the Freedom therefore with which Chriſt has made us free ſtand faſt, and be not held again in the Yoke of Servitude.

2. Lo I Paul tell you, that if you are circumciſed, Chriſt will profit you Nothing.

3. For I teſtify again to every Man who is circumciſed, that he is a Debtor to perform the whole Law.

4. You are aboliſhed from belonging to Chriſt, who are juſtified by the Law; you are fallen from Grace.

5. For we by the Spirit through Faith, wait for the Hope of Righteouſneſs.

Ver. 12. *am as you*] in Affection and Regard, ſuitable to the latter Part of the Ver.

Ib. *were*] ſo *Weſt.* for how can *are* be conſiſtent?

Ver. 13. *before*] as properly ſignified, and tranſlated *John* vi. 62. & vii. 51. & ix. 8. 2 *Cor.* i. 15. 1 *Tim.* i. 13.

Ver. 14. *Temptation*] probably the ſame as *Goad* 2 *Cor.* xii. 7. being both *in the Fleſh.*

Ver. 15. *What*] *Where* is a different *Reading* of ſome, but not the eſtabliſhed; as may be ſeen by *Mills*'s and *Kuſter*'s *Editions* in Folio, with the *various Readings*, and by that printed at *Amſterdam* by *Wetſten*, beſides *Beza*'s, *&c.*

Ib. *was*] the preterimp. Tenſe *Gr.* ſee *Wall*'s *Crit. Note.*

Ib. *your*] for which our *Tranſ.* has *you ſpake of.*

Ver. 17. *ſhut you out*] *a libertate Evangelica, from the Goſpel Liberty, Mills.* Yet *Beza* ſays, *Though in all the Copies it is written* you, *the Sentence requires we ſhould read* us; and *Mills* gives an imperfect Account of ſome who have it ſo; but *Wetſten*'s curious *Edition* afterwards (by Miſtake) reckons only *Curcellæus* to have *you.*

Ver. 19. *in you*] *as the Child is in the Womb, Paraph.* of *Whitby.*

Ver. 24. *very*] τινά.

Ib. *figurative*] a Participle, and as *Beza, &c.* remark, an *Allegory* being fictitious; but to prevent any Objection from the *Gr.* Word, it might be rendered, *in the manner of an Allegory.*

Ib. *Sina*] not *Sinai* in the *Greek.*

Ver. 26. *all*] ſeveral are without, and ſo *Mills* eſteems it an Inſertion, *Not.* and *Pr.* 682. but the likelieſt Thing may be, that it was left out by thinking the latter *Jeruſalem* was not the Mother of them all, over-ſcrupulouſly.

Ver. 1. *In the Freedom &c.*] *Mills* ſuppoſed this ſhould be joined to the foregoing, and the Period be here at *free*, with *therefore* removed to after *ſtand faſt*, according to five or ſix *Copies*, the *Vulg. Eſtius, &c.* but read *Grot.* and *Whit.*

Ver. 2. *if*] And *Ignatius, If we live according to the Jewiſh Law till now, we confeſs not to have received Grace, Epiſt. to the Magneſians*, Sect. 8.

Ver. 3. *again*] Somebody that thought this ſaid of the Words, inſtead of the Matter, and ſo a Miſtake perhaps of a Tranſcriber, might therefore leave it out, as is done by a few; whereas *Mills* from thence would have it put in by ſome Student. See the like Anſwer by *Whitby*, as I have ſince this was written.

Ver. 4. *aboliſhed from Chriſt*] as it is in the literal *Lat.* and the *Eng. Gen. Verſ.* but as this is not quite proper Expreſſion, neither conveys a clear Idea; *belonging to*, which the *Gr.* may ſignify, well ſupplies it. Next to this

6. For

6. For in Chriſt Jeſus neither Circumciſion is of any Force, nor Uncircumciſion; but Faith that works by Love.

7. You did run well; who hindered you not to be perſuaded of the Truth?

8. The Perſuaſion is not from him who called you.

9. A little Leaven leavens the whole Lump.

10. I am perſuaded of you in the Lord, that you will be of no other Mind; and he who troubles you ſhall bear Judgment, whoſoever he is.

11. And if I, Brethren, yet preach Circumciſion, why am I yet perſecuted? Then the Offence of the Croſs is aboliſhed.

12. I even wiſh they were cut off who diſturb you.

13. For you have been called to Freedom, Brethren; only let not the Freedom be for an Occaſion to the Fleſh, but by Love ſerve one another.

14. For all the Law is fulfilled in one Saying, in Thou ſhalt love thy Neighbour as thy ſelf.

15. Whereas if you bite and devour one another, ſee that you be not conſumed one by another.

16. But I ſay, Walk in the Spirit, and you will not accompliſh the Deſires of the Fleſh.

17. For the Fleſh does deſire againſt the Spirit, and the Spirit againſt the Fleſh; theſe oppoſing one another, that you may not do thoſe Things which you would.

18. But if you are led by the Spirit, you are not under the Law.

19. Now the Works of the Fleſh are manifeſt, which are Adultery, Whoredom, Uncleanneſs, Wantonneſs,

20. Idolatry, Witchcraft, Enmities, Contentions, Jealouſies, Wraths, Quarrels, Diſſenſions, Hereſies,

21. Envyings, Murders, Drunkenneſs, Revelling, and the like to theſe; of which I foretel you, as I have alſo ſaid before, that they who do ſuch Things will not inherit the Kingdom of God.

22. But the Fruit of the Spirit is, Love, Joy, Peace, Forbearance, Kindneſs, Goodneſs, Faith,

23. Meekneſs, Temperance: againſt ſuch the Law is not.

24. And thoſe who are Chriſt's, have crucified the Fleſh, with the Affections and Luſts.

25. If we live in the Spirit, let us alſo go on in the Spirit.

26. Let us not become vain-glorious, provoking one the other, envying one another.

CHAP. VI.

BRETHREN, if a Man alſo has been taken before in ſome Offence, you ſpiritual ones reform ſuch a Perſon in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou too ſhouldeſt be tried.

2. Bear the Burdens one of another, and ſo fulfil the Law of Chriſt.

3. For if any one thinks he is Something, when he is Nothing, he cheats himſelf.

4. But let each prove his own Work, and he will then have Glorying in himſelf alone, and not in another.

5. For each will bear his own Load.

6. However let him that is inſtructed in the Word, impart to him who inſtructs of all good Things.

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may be that of dear *Wm. Tyndal*, *ye are gone quyte from Chriſt*. But the *Paraphraſe* of ſeveral others is ſcarce to be called *Tranſlation*, eſpecially as not ariſing from the Original Words.

Ver. 6. *Chriſt Jeſus*] the *Gr.* as in Ch. vi. 15. *Eph.* iii. 1.

Ver. 7. *be perſuaded of*] belonging to the Noun in the next Ver. as well as the proper Signification of the Verb.

Ver. 9. *leavens*] See 1 *Cor.* v. 6.

Ver. 12. *cut off*] from the Society.

Ver. 14. *in one Saying*] Two or three *Copies* have *in you* before it, the *Heretick Marcion* had only that; from whence ſo great a Critick (and one might think a great Judge) of the *various Readings* as *Mills* infers, that *in you* was the true *Reading* of the Apoſtle, and this added from *Rom.* xiii. 9. *Prolog.* N. 296. ad *Lect. Var.* Well might *Whitby*, though ſeventy Years old, not forbear to cry out againſt ſome Things in that Performance! How much more probable is it, that *Paul* wrote like himſelf in *Rom.* and here, and that *one Saying* was altered to *you* by *Marcion*, as ſuitable to the Context both before and after, then *in one Saying* reſtored afterwards to his *Copy* from the true *Original*.

Ver. 16. *Walk in the Spirit*] *according to the Motions of the Holy Spirit*, *Rom.* viii. 1, 2, 9, 12, 13, 14. *Whitby's Paraph.* and in his *Appendix* to 2 *Cor.* vi. 'As in natural 'and moral Actions, we cannot be ſaid to live or walk, 'without an inward Principle of Life and Motion, or to 'be led or guided in thoſe Actions, but by the Light of 'Reaſon; ſo neither can we properly be ſaid to live, and 'walk in the Spirit, or to be guided by him, if he imparts 'no inward Light to guide us in the Ways of Piety, no 'inward Motions to excite us to walk in them, no in-'ward Strength or vital Efficacy for the Performance of 'them.'

Ver. 17. *may not*] Concerning this ſee *Gell's Amendment*, particularly p. 775, 776, 781.

Ver. 19, 21. *Adultery*—*Murders*] Several *Copies* are without theſe two, as if they were ſo bad that there was no Need of naming them, and as being ſo expreſsly forbid in the Commandments; yet I think the Apoſtle himſelf put them, if only for this Reaſon, that *Murders* does not ſtand with thoſe more akin to it in the 20th Ver. as I fancy an Interpolater would have placed it.

Ver. 21. *alſo*] wanting with a few, and then *Mills* relates it ſhould, *Pr.* 480.

Ver. 22. *Kindneſs*] ſo rendered 2 *Cor.* vi. 6. *Tit.* iii. 4. *Eph.* ii. 7. *Col.* iii. 12.

Ver. 23. *Temperance*] The *Vulg.* and a few add *Chaſtity*, not genuine even in *Mills's* Opinion.

Ver. 2. *fulfil*] This Verb in the *Gr.* being imperative in the 1ſt Aoriſt, and not as the foregoing in the preſent Tenſe, by the Difference only of a Vowel, *Mills* aſſerts that other Reading of a few is genuine, *Pr.* 645. but what Senſe is there in his bringing *Tranſlations* for it, whoſe Language has no Aoriſt? And as it is unlikely to be altered from the preſ. Tenſe, and prevail (while the contrary is very likely) the *com. Reading* may ſeem to be *Paul's*.

7. Do

7. Do not miſtake; God is not to be mocked: for what a Man ſows, that he will alſo reap.

8. Since he that ſows to his Fleſh, will of the Fleſh reap Corruption; and he that ſows to the Spirit, will of the Spirit reap everlaſting Life.

9. And in doing well let us not be ſlothful: for if we are not faint, we ſhall reap in the Seaſon for it.

10. Therefore indeed as we have Time, let us do good to all, but eſpecially to thoſe of the Family of Faith.

11. You ſee how large a Letter I have written to you with my own Hand.

12. Whoever would appear well in the Fleſh, theſe compel you to be circumciſed, only that they may not be perſecuted for the Croſs of Chriſt.

13. For thoſe circumciſed do not keep the Law themſelves; but would have you circumciſed, that they may boaſt in your Fleſh.

14. But far be it from me to boaſt, excepting in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified to me, and I to the World.

15. For in Chriſt Jeſus neither Circumciſion is of any Force, nor Uncircumciſion; but a new Creature.

16. And whoever go on by this Rule, Peace be on them, with Mercy, and on the Iſrael of God.

17. Henceforth let none give me Trouble; for I bear in my Body the Marks of the Lord Jeſus.

18. The Grace of our Lord Jeſus Chriſt be with your Spirit, Brethren: ſo let it be.

It was written to the Galatians from Rome.

Ver. 14. *to boaſt*] *Ptolemy*, cited at *Mat.* xv. 5. ſubjoins, *in any*, *Thing*; viz. in a free Manner of quoting, not that there was ſuch a *Copy*.

Ver. 15. *in Chriſt Jeſus*] *Mills* on ſlight Authority rejecting theſe Words, imagines them to have crept from Ch. v. 6. but *Paul* is plainly making a Repetition.

Sub. *Rome*] They could not have pitched, ſays *Wall*, on a more unlikely Place, a Place where *St. Paul* had never been, *Uſher*, *Pearſon*, *&c.* conclude it written from *Epheſus*, *Cr. Not. Mills* from *Troas*, at the Time mentioned in *Acts.* xx. 6. at leaſt there and then about; a little after the *Epiſtle to the Romans*, A. C. 58.

NOTES upon the Epiſtle of PAUL to the EPHESIANS

CHAP. I.

PAUL, an Apoſtle of Jeſus Chriſt by the Will of God, to the Saints who are at Epheſus, and to the Faithful in Chriſt Jeſus.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who has bleſſed us with every ſpiritual Bleſſing, in heavenly Places in Chriſt.

4. As he choſe us in him before the founding of the World, for us to be holy and without blemiſh, before him in Love:

5. And appointed us before to Adoption, by Jeſus Chriſt to himſelf, according to the good Pleaſure of his Will;

6. To the Praiſe of the Glory of his Grace, wherein he favoured us in the Beloved One.

7. In whom we have Redemption, by his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace;

8. With which he has abounded towards us, in all Wiſdom and Prudence:

9. Making known to us the Myſtery of his Will, according to his good Pleaſure, which he before propoſed in him;

10. In the Stewardſhip of the Fulneſs of the Times, to collect together all Things in Chriſt, both thoſe in Heaven, and thoſe on the Earth in him;

11. In whom alſo we have obtained Inheritance, being appointed before according to the Purpoſe of him who works all Things after the Counſel of his Will;

12. For us to be to the Praiſe of his Glory, that before had hope in Chriſt:

13. In whom you alſo *had*, upon hearing the Word of Truth, the Goſpel of your Salvation; in whom too believing, you were ſealed with the Holy Spirit of Promiſe;

14. Which is the Earneſt of our Inheritance, till the Redemption to what will be obtained, to the Praiſe of his Glory.

15. For this reaſon as I alſo have heard of the Faith in the Lord Jeſus *that* is with you, and the Love to all the Saints;

16. Do not ceaſe giving thanks for you, whom I make mention of in my Prayers;

17. That the God of our Lord Jeſus Chriſt, the Father of Glory, would give you the Spirit of Wiſdom and Revelation, in the Knowledge of him;

18. The Eyes of your Underſtanding being enlightened, for you to know what is the Hope of his Calling, what the Riches of the Glory of his Inheritance in the Saints,

19. And what the excellent Greatneſs of his Power towards us who believe, according to the Working of his mighty Strength;

20. Which he did work in Chriſt, at raiſing him from the Dead, and made him ſit at his right Hand in heavenly Places,

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Tit. *to the Epheſians*] *Mills* labours to prove this *Epiſtle* was not written to the *Epheſians*, but to the *Laodiceans*, being that mentioned *Col.* iv. 16. His principal Argument is, that *Paul* had not been with the People he here wrote to, from Ch. i. 15. & iii. 2, 4. yet the mutual *hearing* might be of what was ſince he was there, and particularly of new Converts; as for *at Epheſus* not being in the *ancient Copies*, Ver. 1. it is too weakly ſupported; and ſee a fuller Anſwer by *Whitby*, *Pref.* and *Exam.* The Time of this ſee at *Philippians*.

Ver. 9. The latter *his* three or four omit, and *Mills* thereupon denies to be *Paul's*, *Prol.* 482.

Ib. *him*] viz. *Chriſt*, according to Ver. 4, 6. nay alſo the two that follow this, and belong to it.

Ver. 12. *before had hope*] ſo the *Original* undeniably; and ſeems to mean the Believers hoping in *Chriſt*, before his outward Coming.

Ver. 13. *too*] *Mills* diſowns on the Teſtimony of a few, and deems it crept from (though it might be likelier omitted for) the preceding *alſo*, *Pr.* 482.

Ver. 14. *to what*] I ſuppoſe it will be pretty difficult, to give a rational ſatisfactory Meaning to this according to [of,] to which the *Gr.* genitive Caſe is not to be confined: ſo *Rom.* xv. 8.

Ver. 18. *Underſtanding*] *Heart* in a great Number of *MS Copies*, *Verſions*, *&c. Mills* reckons ours an *Interpretation*, which I confeſs it ſeems changed to, becauſe *Eyes of the Heart* might ſeem ſtrange.

Ib. *being enlightened*] An Atticiſm in *Gr.* of the Accuſ. Caſe inſtead of the Genitive abſolute.

Ver. 19. *us*] a few having *you*, *Mills* ſays agreeably to the foregoing, *Pr.* 567. It may be ſo, and for that Reaſon be altered; but is not *us* as agreeable at leaſt, and of more Authority?

Ib. *Working*] *Weſt. energy*.

Ver. 20. *did work*] a kindred Verb to the Noun before. *Weſt. exerted*.

21. Up above all Principality, Authority, Power, Dominion, and every Name that is named, not only in this World, but alſo in that hereafter.

22. Nay he has made all Things ſubject under his Feet, and put him the Head over all Things to the Church;

23. Which is his Body, the Fulneſs of him who fills all in them all.

CHAP. II.

AND you, when you were dead in Offences and Sins;

2. In which once you walked, according to the Age of this World, according to the Prince of the Power of the Air, the Spirit that now works in the Sons of Diſobedience;

3. Among whom likewiſe we all were once converſant, in the Deſires of our Fleſh, doing the Will of the Fleſh and the Senſes, and were by Nature the Children of Wrath, according as the reſt;

4. Even God who is rich in Mercy, by reaſon of his great Love with which he loved us,

5. Did make with us, when we were dead in Offences, alive with Chriſt (by Grace you are ſaved)

6. And did raiſe up together, and cauſe to ſit together in heavenly Places, in Chriſt Jeſus:

7. That he might ſhew in Ages coming on the excellent Riches of his Grace, in the Kindneſs to us in Chriſt Jeſus:

8. For by Grace you are ſaved, through Faith; and this is not of your ſelves, it is the Gift of God:

9. It is not of Works, that Nobody may boaſt.

10. For we are of his Making, created in Chriſt Jeſus to good Works, which God before prepared that we ſhould go therein.

11. Therefore remember, that you being once Gentiles in the Fleſh, called the Uncircumciſion from that called the Circumciſion in the Fleſh made by Hands,

12. Were at that Time without Chriſt, alienated from the Common-wealth of Iſrael, and Strangers to the Covenants of Promiſe, who had no Hope, and were without God in the World.

13. But now in Chriſt Jeſus, you who were once far off, are become near by the Blood of Chriſt.

14. For he is our Peace; who made both one, and looſened the middle Wall of Fence:

15. Who aboliſhed in his Fleſh the Enmity, the Law of Commandments *which* is in Ordinances, that he might create two into one new Man in himſelf, making Peace;

16. And might reconcile both to God in one Body by the Croſs, when he had killed the Enmity with it.

17. He alſo came, and preached Peace to you far off, and to thoſe near.

18. For through him we both have Approach, by one Spirit, to the Father.

19. You are indeed then no more Strangers and Sojourners, but Citizens with the Saints, and the Family of God;

20. Built on the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner:

21. In whom all the Building fitly framed together, increaſes into a holy Temple in the Lord;

22. In whom alſo you are built together, into a Habitation of God in the Spirit.

Ver. 13. *all in them all*] all the Faculties in all Perſons who receive him, Ch. iii. 19. *John* i. 12.

Ver. 2. *the Power of the Air*] the evil Spirits there, but not as having Power over the Air, *Jer.* xiv. 22.

Ib. *the Spirit that now works in the Sons of Diſobedience*] On this *Whitby* writes in an *Appendix* to the 6th Chap. of 2 *Cor.* 'which Words ſeem plainly to import 'ſome inward Energy of Satan, to excite them to this Diſ'obedience to the Will of God: Since then *ſtronger is he 'that is in us, than he that is in the World*, 1 *John* iv. 4. 'we muſt allow the good Spirit to work in the Children 'of Obedience;' for which ſee alſo *Phil.* ii. 12, 13. *Heb.* xiii. 21.

Ver. 3. *doing the Will*] not *fulfilling the deſires*.

Ib. *reſt*;] the next being continued from the 1ſt Ver. as in *Hammond*'s *Paraphraſe* here, and *Annot.* on *Gal.* ii. 6.

Ver. 5. *Did make*] viz. *you* in Ver. 1. which *you* that here follows both agrees with, and corroborates.

Ib. *Offences*] *Sins* being a wrong *Reading*.

Ver. 7, 10. *Jeſus*] *Mills* tells us is added, *Prol.* 482. it being abſent from the former Ver. in two or three *Copies* and one *Tranſ.* but from the latter only in two *Authors*.

Ver. 10. *before prepared*] according as the very ſame Word is tranſlated *Rom.* ix. 23.

Ver. 15. *create two into one new Man*] So the *Original* is.

Ver. 17. *preached*] by the Spirit, Ver. 18. and as 1 *Pet.* iii. 19.

CHAP. III.

BECAUSE of this I Paul am a Priſoner of Chriſt Jeſus, for you Gentiles:

2. If you have heard too about the Stewardſhip of the Grace of God, given me towards you;

3. That by Revelation he made known to me the Myſtery (as I wrote before in a little;

4. At reading of which you may underſtand my Knowledge in the Myſtery of Chriſt)

5. Which in other Generations was not known to the Sons of Men, as it is now revealed to his holy Apoſtles and Prophets, by the Spirit;

6. For the Gentiles to be Heirs together, and with the Body, and Partakers of his Promiſe in Chriſt, through the Goſpel:

7. Of which I am become a Miniſter, according to the Gift of the Grace of God, given me according to the Working of his Power.

8. To me, the very leaſt of all the Saints, is this Grace given, to preach among the Gentiles the unſearchable Riches of Chriſt;

9. And to make it clear to all, what is the Communion of the Myſtery, hid from Ages in God, who created a Things by Jeſus Chriſt:

10. That there might now be made known to the Principalities, and Authorities in heavenly Places, by the Church, the manifold Wiſdom of God;

11. According to the Purpoſe of Ages, which he made in Chriſt Jeſus our Lord:

12. In whom we have Boldneſs, and Acceſs in Confidence, by the Faith of him.

13. Therefore I deſire you would not faint at my Affliction for you, which is your Glory.

14. Becauſe of this I bow my Knees to the Father of our Lord Jeſus Chriſt,

15. From whom all the Family in Heaven and on Earth is named;

16. That he may grant you, according to the Riches of his Glory, to be ſtrong with Power by his Spirit in the inward Perſon:

17. For Chriſt to dwell in your Hearts by Faith, you being rooted and founded in Love;

18. That you may be able to perceive, with all the Saints, what is the Breadth, Length, Depth and Height;

19. And to know the Love of Chriſt which exceeds Knowledge, that you may be filled in all the Fulneſs of God.

20. Now to him who can do very far above all that we aſk for, or imagine, according to the Power which works in us,

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Ver. 1. *am*] thus tranſlated by *Eraſm. Bez.* and the *Biſhops*, as alſo in the *Tigur. Verſ.* with *Whitby*'s and *Doddridge*'s *Paraph.* and ſurely there muſt be ſome Verb to make Senſe, and this is frequently underſtood. Otherwiſe what is ſaid of *I Paul?* Or whither is it to be referred? To Ver. 13 or 14, or yet more probably to the 1ſt of the next Chap. as *Ham.* on *Gal.* ii. 6. comments? Which is incredible.

Ib. *Chriſt Jeſus*] ſo the *Gr.* only a few omit *Jeſus*, and *Mills* approves it, *Pr.* 482.

Ib. *Gentiles*] put down by *Mills* for a *Gloſs* from the preceding Chap. tho' he found none but the *Complutenſian Edit.* that has ſimply *you*, *Pr.* 1108, 1316.

Ver. 2. *If you have heard*] viz. any of the *Gentiles*, that being the laſt Word before; which may obviate the Objection that this was not written to the *Epheſians* with whom *Paul* had been, better than either of the Things *Whitby* defends it with.

Ver. 3. *he made known*] Though no ſmall Number have it paſſively *there was made known*, and among them the *Vulg.* yet *Mills* does not admit it; which may be an Inſtance of the Sincerity of that indefatigable Man, and how impartial he would have been, had not he been drawn into too great a Veneration for Antiquity.

Ib. *as I wrote before*] Ch. i. 9, 10, 11, 12. ii. 19. *Whl. by.*

Ver. 5. *in*] is not expreſs'd, but only underſtood in divers *Copies*, *&c.*

Ver. 8. *the very leaſt*] one Word only in *Gr.* and *leſs than the leaſt* he could not be, being one of the *Saints* himſelf.

Ib. *the Saints*] when wanting but with the Heretick *Marcion*, that Mangler of the *Scripture*, and in *Complut. Mills* aſcribes it to the *Gloſſaries*, *Pr.* 1108, 1317. added, as he fancies, to ſoften and make [all] more agreeable to Truth; though it does not, whatever might be ſaid of the *Copy* which has *Apoſtles* joined to *Saints* or *holy*.

Ver. 9. *it*] or *this*.

Ib. *Communion*] So many have *Stewardſhip*, that not only *Mills*, but even *Whitby* counts it genuine; yet I am of a different Mind, not only as ſuppoſing no leſs may have *Communion* or *Fellowſhip*, and that the *Vulg.* might be prevalent for the other, but alſo as thinking ours more conſentaneous to the Matter treated of, the Myſtery being the Bleſſings of the Goſpel imparted to the *Gentiles*, whereby there was a Coalition of them with the *Jews*, Ver. 4, 6. according to which it is fitly here called *the Communion of the Myſtery*, as *of the Goſpel*, *Phil.* i. 5. whereas *Paul*'s great Buſineſs was not to make clear to all his own Stewardſhip of it, or in other Words to preach himſelf, contrary to 2 *Cor.* iv. 5. but I ſuppoſe *Stewardſhip* or *Diſpenſation* might be ſubſtituted, not in a clear Diſcerning, from Ver. 2. together with Ch. i. 9, 10. and of all the *MSS.* of *Stephens* reckoned for it, I find but few had this *Book*, or are of Validity.

Ib. *by Jeſus Chriſt*] a few have not, and *Mills* reckons it a *Comment* taken from *Col.* i. 16. or elſewhere; too unlikely!

Ver. 10. *now*] enow leave out to have *Mills*'s Approbation, *Pr.* 482, 568. but his ſaying it is tacked on for Explanation is not to be preſently granted, till it is ſhewn to be more likely for another to reſtrict the Expreſſion than the Apoſtle himſelf, which to me is very unlikely.

Ver. 14. *of our Lord Jeſus Chriſt*] ſome have omitted, as it appears, that the following might not belong to him; ſee *Mills*'s *Note*.

Ver. 19. *in*] for *with* is peculiar to *Chriſt*, *Col.* i. 19. & ii. 9. nor does the *Gr.* Particle here ſignify ſo.

Ver. 20. *which works in us*] to which the *Gen. Note* is, *In that we feele Chriſt in us.*

21. Be

21. Be Glory in the Church, by Chriſt Jeſus, to all Generations, for ever and ever: ſo let it be.

CHAP. IV.

I THEREFORE a Priſoner in the Lord beſeech you, to walk worthy of the Calling with which you are called;

2. With all Humility and Meekneſs, with Forbearance bearing one with another in Love;

3. Being careful to keep the Unity of the Spirit, in the Bond of Peace.

4. There is one Body, an one Spirit, as you are alſo called in one Hope of your Calling.

5. One Lord, one Faith, one Baptiſm;

6. One God and Father of all, who is over all, and by all, and in you all.

7. Nay to each of us there is given Grace, according to the Meaſure of the Gift of Chriſt.

8. Therefore one ſays, He went up on high, and took the Priſoners captive, and gave Gifts to Men.

9. Now that he went up, what is it, except that he alſo went down firſt into the lower Parts of the Earth?

10. He who went down is the ſame alſo who went up above all the Heavens, that he might fill all.

11. And he gave indeed ſome Apoſtles, and ſome Prophets, and ſome Preachers, with ſome Paſtors and Teachers;

12. To the fitting up of the Saints, for the Work of the Miniſtry, for the building up of the Body of Chriſt:

13. Till we all come into the Unity of the Faith, and of the Knowledge of the Son of God, into a perfect Man, into the Meaſure of the Stature of the Fulneſs of Chriſt.

14. That we may not henceforth be little Children, fluctuating and being carried about by every Wind of Teaching, in the Artifice of Men, in Craftineſs according to the Contrivance of Error;

15. But ſpeaking truly in Love, may grow up into him in all Things, who is the Head, Chriſt:

16. From whom all the Body fitly framed together and joined together, by every Joint that is furniſhed, according to the Working in Meaſure of each ſingle Part, makes the Growth of the Body, to the building up of it ſelf in Love.

17. This therefore I ſay, and teſtify in the Lord, that you will not henceforth walk, even as the reſt of the Gentiles do, in the Vanity of their Mind;

18. Being darkened in Senſe, alienated from the Life of God, by the Ignorance which is in them, through the Hardneſs of their Heart:

19. Who being inſenſible, have delivered themſelves up to Wantonneſs, for the working of all Uncleanneſs greedily.

20. But you have not ſo learned Chriſt;

21. If indeed you have heard him, and have been taught by him, as the Truth is in Jeſus;

22. That you ſhould put off according to the former Converſation the old Perſon, which is corrupt according to the deceitful Luſts;

23. That you ſhould alſo be renewed in the Spirit of your Mind,

24. And ſhould put on the new Perſon, which according to God is created in Righteouſneſs and true Holineſs.

25. Therefore put away Lying, and ſpeak

Ver. 21. *by Chriſt Jeſus*] with a few *and in* or *by Chriſt Jeſus*.

Ib. *ever*] How *world without end* in the *com. Bib.* conſiſts with *unto the end of the world*, *Mat.* xxviii. 20. I leave to thoſe that can ſhew; but Something alſo ſeems wanting before *world*.

Ver. 5. *one Baptiſm*] Whether 'there can be no 'Room to oppoſe *Water-Baptiſm* to the *Baptiſm of the 'Spirit*,' as *Doddr.* confidently aſſerts in a *Note* here, may be ſeen by *Mat.* iii. 11. *Acts* i. 5. & xi. 16.

Ver. 6. *you*] In ſome *Exemplars us*, through the Negligence or Miſtake of ſome Tranſcriber writing ημιν for υμιν (as the *Gr.* Accents and Aſpirations might not be then uſed) much likelier than the raſh Judgment of *Mills*, that they were both added after, *Pr.* 299, 565. For the Pronoun not only makes the Expreſſion more elegant, nay more weighty and ſtrong, which I ſhould rather aſcribe to our wiſe and learned Apoſtle, not to ſay the Spirit of God, than to any Tranſcriber; but may alſo ſeem requiſite, to accord with *your* in Ver. 4.

Ver. 8. *one*] the Pſalmiſt in *Pſa.* lxviii. 18.

Ver. 9. *Parts*] ſupplied, in the Opinion of *Mills*, for which I ſee not ſufficient Proof.

Ver. 10. *fill all*] rather *Places* as Chap. i. 20. than *Things*, and eſpecially Mankind, Chap. iii. 19. thus rendered alſo Ch. i. ult.

Ver. 13. *into*] the ſame all three times, and ſo ſignifying.

Ver. 14. *fluctuating*] as it were on the Waves by the Wind, according to the *Original*.

Ver. 16. *that is furniſhed*] *Gr. of the furniſhing*.

Ver. 17. *the reſt of*] ſome have not, and *Mills* repeatedly tells of its being from Ch. ii. 3. too incredible for me when it is not there.

Ver. 18. *the Life of God*] as in *John* i. 4. 2 *Cor.* iv. 10, 11. and *Beza* expounds it *vitam illam qua Deus vivit in ſuis, that Life by which God lives in his*.

Ib. *Hardneſs*] thus the ſame is tranſlated *Mark* iii. 5.

Ver. 19. —*ly*] for *in Gr.* A few have *and*, with whom are the *Cler.* and *Ger. Copies*, both *Gr.* and *Lat.* Yet *Mills* gives them up; look at Ch. iii. 3. & *Phil.* iii. 12.

Ver. 22. *according to the former*] This is the ſame as the next *according to*; nor is *concerning* either the Meaning of the *Gr.* Word, or proper Senſe.

Ver. 23. *That you ſhould be renewed*] *Be you renewed* imperat. and ſo *put on*, Ver. 24. by ſeveral, and *Mills* at laſt repreſents ours made afterwards by reaſon of *That you ſhould put off*, *Pr.* 884. but might not the Sentence be thought to end with the 22d Ver. and theſe Verbs as well be made imperative, conformable to the following *ſpeak, be angry, &c?*

Truth each to his Neighbour; ſince we are Members one of another.

26. Be angry, but do not ſin; let not the Sun ſet in your Anger.

27. Neither give Place to the Devil.

28. Let the Thief ſteal no more; but rather labour, working what is good with the Hands, that he may have to impart to him who has Need.

29. Let not any corrupt Speech go out of your Mouth; but ſome if it may be good for the Uſe of Edification, that it may give Grace to the Hearers.

30. And do not grieve the very Holy Spirit of God, by which you are ſealed till the Day of Redemption.

31. Let all Bitterneſs, Indignation, Wrath, Clamor, and Evil-ſpeaking be put away from you, with all Wickedneſs.

32. And be kind one to another, compaſſionate, forgiving each other, even as God in Chriſt has forgiven you.

CHAP. V.

BE therefore Imitators of God, as beloved Children.

2. And walk in Love, even as Chriſt loved us, and delivered up himſelf for us, an Offering and Sacrifice to God, for a Savour of ſweet Smell.

3. But let not Whoredom, nor any Uncleanneſs, or Covetouſneſs be named among you, as is becoming Saints;

4. As alſo Filthineſs, and fooliſh Talking, or Scurrility, Things not convenient; but rather Thankſgiving.

5. For this you know, that any Whoremonger, or unclean, or covetous one, which laſt is an Idolater, has not Inheritance in the Kingdom of Chriſt and God.

6. Let none deceive you with vain Words; for by reaſon of theſe Things the Wrath of God comes on the Sons of Diſobedience.

7. Do not therefore become Partakers with them.

8. For you were once Darkneſs, but now Light in the Lord: walk as Children of Light;

9. (For the Fruit of the Spirit is in all Goodneſs, Righteouſneſs and Faith)

10. Proving what is well-pleaſing to the Lord.

11. And do not you partake of the unfruitful Works of Darkneſs, but rather even reprove.

12. For it is a Shame even to ſpeak of the Things done by them ſecretly.

13. Now all Things that are reproved, are made manifeſt by the Light; for all that makes manifeſt is Light.

14. Therefore he ſays, Awake, O Sleeper, riſe up from the Dead; and Chriſt will enlighten thee.

15. Look then how you may walk diligently, not as unwiſe, but as wiſe Men;

16. Redeeming the Time, becauſe the Days are wicked.

Ver. 26. *Be angry, but do not ſin*] from the *Gr. Tranſ.* of *Pſa.* iv. 4.

Ib. *Anger*] for *Wrath*, or as we now call it *Paſſion*, is of ſhort Duration.

Ver. 27. In the *Clementine Homilies*, *Give not Occaſion to the wicked one*, *Mills's Pr.* 671.

Ver. 28. *what is good*] Unleſs our *Copies* forbade it by a full Conſent, *Mills* ſays, it would ſcarce be but that he ſhould hold this for a *marginal Gloſs*, taken from *Gal.* vi. 10. *Pr.* 1458. it being abſent only in one *Copy* and *Tertullian*; but how utterly improbable to be taken thence!

Ib. *has*] *Vulg. ſuffers*, than which *Mills* counts ours leſs proper, and yet to be the Apoſtle's, done ſo unawares perhaps, *Pr.* 566.

Ver. 29. *if*] which the *Gr.* has.

Ib. *the Uſe of Edification*] with ſome *the Edification of Faith*, as if miſtaking *chreias* for *piſteos*; but *Mills* citing two that leave out this Word, becauſe, ſays he, they did not perhaps underſtand it, the ſame might ſerve for altering it.

Ver. 30. *very*] for the Repetition of the *Gr.* Article.

Ib. *till*] as in Ch. i. 14. *Phil.* i. 10. *unto* in *com. Tranſ.* beſides being *now obſolete*, as *Johnſ.* ſays in *Dict. Eng. Lang.* has not by him there at [to] that Meaning.

Ver. 32. *in Chriſt*] No more than one *Copy* and two *Authors* having the Text without this, *Mills* thought it not genuine, *Note* and *Pr.* 931. to which what need be ſaid?

Ver. 5. *know*] *Gr. are knowing*, as uſed in that Language; but ſome by the Variation only of ἐστε into ἴστε, have another Word for *you know* inſtead of *you are*, which *Mills* reckoned genuine, and altered for the Tautology; though perhaps a Slip of the Pen the other Way, if not rather put ſo by Somebody, to denote their knowing it throughly or well.

Ib. *which laſt is*] as *Col.* iii. 5. and *who is* may mean *if he is*, or at leaſt belong to either of the foregoing; but ſee *Beza*, *Annot.*

Ver. 9. *Spirit*] In ſeveral *Copies Light*, more agreeable to the foregoing, ſays *Grotius*, and favoured by *Whit.* in *Annot.* and the common may ſeem, which *Mills* ſays was, taken from *Gal.* v. 22. or made like it, as various Readings often are, according to *Canon* 16. in *Wetſten's Edit.* 1711. which ſhould have been more general, ſince it mentions only the Evangeliſts.

Ver. 14. *Awake, &c.*] *Ham. Mills*, and *Wall* ſuppoſe it cited from *Iſa.* lx. 1. but *Nary* interprets he that ſays it to be, *The Holy Ghoſt in thy Heart.*

Ib. *enlighten*] by a few *touch*, which *Whitby* refutes, *Exam.* Lib. 2. C. 1. S. 1.

Awaken thou that ſleep'ſt in ſin,
and ſtand up from the dead:
And Chriſt ſhall let his light break in,
whereby thou ſhalt be led, *Bart. Hymn* 180.

Ver. 15. *how*] *Hammond* ſays it is not to be rendered *that*, but *how.*

Ver. 16. *Redeeming the Time*] This, where many may have ſeen no Difficulty in their common ſuperficial Way of conſidering the *Scripture*, might have appeared otherwiſe on demanding of them a direct Anſwer to theſe pertinent Queſtions; *What Time, the paſt or preſent? How redeem according to the Meaning of the Word? And how redeem to agree with* becauſe? For the Paſſage cannot be ſaid to be underſtood wihout ſuch Relations. To

17. For this reaſon be not fooliſh, but have underſtanding what the Will of the Lord is.

18. And be not drunk with Wine, in which is Luxury; but be full of the Spirit:

19. Speaking to your ſelves with Pſalms, Hymns and ſpiritual Poems, ſinging, and that melodiouſly, in your Heart to the Lord;

20. Giving thanks always for all Things, in the Name of our Lord Jeſus Chriſt, to God and the Father;

21. Being ſubject one to another in the Fear of God.

22. Wives, be ſubject to your own Huſbands, as to the Lord:

23. Since the Huſband is the Head of the Wife, even as Chriſt the Head of the Church; and he is the Saviour of the Body.

24. Nay according as the Church is ſubject to Chriſt, even ſo ſhould Wives be to their own Huſbands, in every Thing.

25. Huſbands, love your Wives, even as Chriſt loved the Church, and delivered up himſelf for it;

26. That he might make it holy, cleanſing by the Bath of Water in the Word;

27. That he might preſent it glorious to himſelf, a Church not having Stain, or Wrinkle, or any ſuch Thing, but that it might be holy, and without Blemiſh.

28. Huſbands ought to love their Wives as their own Bodies: he who loves his Wife, loves himſelf.

29. For none ever hated his own Body; but nouriſhes and cheriſhes it, even as the Lord the Church.

30. Since we are Members of this Body, thoſe both of his Fleſh and his Bones.

31. For this let a Man forſake his Father and Mother, that he may cleave to his Wife ſince the two ſhall be one Fleſh.

32. This is a great Myſtery; but I ſpeak of Chriſt and the Church.

33. Nevertheleſs let each of you alſo in particular ſo love his Wife as himſelf, and the Wife *take care* that ſhe reverence the Huſband.

CHAP. VI.

CHILDREN, obey your Parents in the Lord; for this is righteous.

2. Honour thy Father and Mother (which is the firſt Commandment with a Promiſe)

3. That it may be well to thee, and thou mayeſt live long on the Earth.

4. And Fathers, do not provoke your Children; but nouriſh them in the Diſcipline and Admonition of the Lord.

5. Servants, obey the Maſters according to the Fleſh, with Fear and Trembling, in the Simplicity of your Heart, as Chriſt;

6. Not according to Eye-ſervice, as pleaſing Men, but as the Servants of Chriſt, doing the Will of God from the Mind;

7. With good Will doing Service, as to the Lord, and not to Men:

8. Since you know that whatſoever good Thing each does, the ſame will he receive from the Lord, whether bound or free.

9. And Maſters, do ſuch Things to them, being ſlack in Threatening: as you know that there is alſo a Maſter of your own in Heaven, and is not Reſpect of Perſons with him.

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the 1ſt I anſwer, that *are* diſtinguiſhes it to be the preſent Time, which may overthrow the Notion, I ſuppoſe, too generally imbibed of it. And for the two latter this ſingle Reſponſe may ſerve, that *redeem* being to *ranſom*, they ſhould ranſom Time from the Wickedneſs it was generally employed in, to do the Will of the Lord, Ver. 17. making the Ranſom as here by being diligent in doing ſo.

Ver. 20. *Father*] of *Chriſt*, as may appear when the Words ſtand in their right Order.

Ver. 21. *God*] Several have *Chriſt*, thought by *Mills* the right, and altered becauſe *the Fear of God* frequently, *of Chriſt* never occurs; but ſuch as obſerve how often *God*, *Chriſt*, *Jeſus* and *Lord*, are changed one for another in the *various Readings*, may be of another Mind.

Ver. 22. It is remarkable that *Lewis* in his *Hiſt. of the Eng. Tranſ.* p. 227. ſays, 'The Places of Scripture at 'the End of the Matrimonial Office are according to no '*Engliſh* Tranſlation of the Bible or New Teſtament that 'I have ſeen;' and gueſſes they were made from the *Latin*, namely thoſe uſed from the Reign of *K. Edw.* to 1661, when they were altered according to the *preſ. Tranſ.* of which Places this is the largeſt, reaching to the End of the Chap. where I may give this for an Inſtance, Ver. 26. *purging it in the fountain of water.*

Ib. *Wives, be ſubject to your*] Some give it, *Let Wives be ſubject to their*; nay *Mills* from *Jerome* tells us the Verb was not expreſs'd in the *Gr. Pr.* 564. who however might be miſtaken as likely as the many that have it.

Ver. 26. *by the Bath of Water*] where *Weſley* annotes, 'In Baptiſm, *if* with "the outward and viſible Sign," 'we receive the inward and ſpiritual Grace.' But Infants being not diſtinguiſhed by perſonal Election, according to his Tenets, what *if* can there be of their receiving the latter *in Baptiſm?* They do, or do not, receive it; and the Conſequences of either, eaſy to point out, will as readily follow.

Ib. *in the Word*] of the Goſpel.

Ver. 27. *preſent it*] Some have *that he himſelf might preſent*, but *Mills* ſays he holds both *himſelf* and *it* to be put in, *Pr.* 1067. though the latter is ſo neceſſary.

Ib. *to himſelf, a Church*] ſo the *Gr.* is pointed.

Ib. *not having*] on which ſee *Doddridge*'s *Note.*

Ver. 31. *that he may cleave to his Wife*] This *Mills* ſlenderly would have to be an Addition, being not well-affected to the *preſ. Reading.*

Ib. *the two*] as 1 *Cor.* vi. 16.

Ver. 33. take care] ſee *Gen.* iii. 22.

Ver. 1. *in the Lord*] One would think this ſo neceſſary, that none could pretend it ſhould be abſent, yet *Mills* does on ſmall Authority, *Pr.* 483. This Term is not only frequent with our Apoſtle, and thus particularly *Col.* iii. 18. but with great Streſs, 1 *Cor.* vii. 39. ſee alſo *Col.* iii. 20.

Ver. 4. *provoke*] Our *Eng.* Addition *to wrath* is not very ſuitable to *your children*; for whom it would be unnatural to be provoked to ſuch Exceſs.

Ver. 9. *being ſlack*] not to have the Monotony of three *ings.*

10. Further, my Brethren, be ſtrong in the Lord, and in his mighty Power.

11. Put on the whole Armour of God, for you to be able to ſtand againſt the Contrivances of the Devil:

12. Becauſe the Wreſtling for us is not againſt Blood and Fleſh, but againſt Principalities, againſt Powers, againſt the worldly Princes of the Darkneſs of this Age, againſt ſpiritual Wickedneſs in heavenly Places.

13. For this reaſon receive the whole Armour of God, that you may be able to reſiſt in the wicked Day, and by doing all to ſtand.

14. Stand therefore, having your Loins girded with Truth, and the Breaſt-plate of Righteouſneſs put on,

15. As alſo the Feet ſhod with the Preparation of the Goſpel of Peace;

16. Above all receiving the Shield of Faith, with which you will be able to quench all the fiery Darts of the wicked one.

17. Moreover receive the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

18. And in all Prayer and Supplication, pray at all Times with the Spirit, and watch for this ſame, with all Conſtancy, and Supplication for all the Saints;

19. Particularly for me, that Speech may be given me, in opening my Mouth with Boldneſs, to make known the Myſtery of the Goſpel:

20. For which I am an Ambaſſador in a Chain; that I may ſpeak boldly in it, as I ought to ſpeak.

21. But that you alſo may know the Things about me, what I do, Tychicus, a beloved Brother, and faithful Miniſter in the Lord, will make them all known to you:

22. Whom I have ſent to you for this ſame Thing, that you might know the Matters concerning us, and he might comfort your Hearts.

23. Peace be to the Brethren, and Love with Faith, from God the Father, and the Lord Jeſus Chriſt.

24. Grace be with all who love our Lord Jeſus Chriſt incorruptibly: ſo let it be.

It was written to the Epheſians from Rome, *ſent* by Tychicus.

Ver. 10. *my Brethren*] a few have not, others have only *Brethren*, *Mills* would exclude both, *Pr.* 483. but the other might be more eligible as a Medium, and the *Reading* of the *Vulg.* however I ſhould want better Confirmation for either.

Ib. *mighty Power*] ſo tranſlated Ch. i. 19.

Ver. 12. *Princes*] as Ch. ii. 2. *John* xii. 31. & xiv. 30. & xvi. 11. and as the *Gr.* ſignifies; nor may the wicked ſpirits be properly called *rulers*.

Ib. *heavenly*] by the *Gr.* viz. religious or eccleſiaſtical.

Ver. 13. *receive*] for they could not *take* it themſelves; and the *Gr.* has not *unto you*.

Ib. *doing*] as the *Gr.* Participle ſimply ſignifies; and how ſhould they fall, when they had withſtood all Oppoſition?

Ver. 17. *receive*] ſome Reader added in according to *Mills*, *Pr.* 1291. on the poor Proof of a few being without it.

Ver. 18. *this*] ſome miſs, as *our Tranſ.* does, ſo that *Mills* ſays it is a Reader's, not *St. Paul's*, *Pr.* 1291.

Ver. 20. *in it*] In what, the *Myſtery*, *Goſpel*, or *Chain*? It ſeems the latter, by reaſon of which the Apoſtle deſired their Prayers for him, notwithſtanding that, to be bold.

NOTES

NOTES upon the Epiſtle of PAUL to the PHILIPPIANS.

CHAP. I.

PAUL and Timothy, Servants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus who are at Philippi, with the Overſeers and Miniſters.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. I give thanks to my God on every Mention of you,

4. (Always in all Supplication of mine for you all, making Supplication with Joy)

5. On your Fellowſhip in the Goſpel, from the firſt Day till now;

6. Since I am confident of this very Thing, that he who has begun the good Work in you, will accompliſh till the Day of Jeſus Chriſt:

7. According as it is juſt for me to think this for you all, by reaſon of my having you in Heart; ſince you are, both in my Bonds, and in the Defence and Confirmation of the Goſpel, all Partakers of the Grace I have.

8. For God is my Witneſs, how I long for you all in the Bowels of Jeſus Chriſt.

9. And this I pray, that your Love may yet more and more abound, in Knowledge and all Senſe;

10. For you to like the Things that excel, that you may be ſincere and inoffenſive, till the Day of Chriſt;

11. And may be filled with the Fruits of Righteouſneſs which are by Jeſus Chriſt, to the Glory and Praiſe of God.

12. I would have you know, Brethren, that the Things about me, are come rather for the Progreſs of the Goſpel.

13. So that my Bonds in Chriſt are become manifeſt in the whole Court, and in all the reſt of the Places.

14. And many of the Brethren in the Lord, being confident by my Bonds, are more abundantly bold to ſpeak the Word without Fear.

15. Some however indeed preach Chriſt for Envy and Contention, but ſome too for good Will:

16. Thoſe indeed declare Chriſt out of Quarrelling, not purely, imagining to bring Affliction to my Bonds;

17. But theſe out of Love, knowing that I am put for the Defence of the Goſpel.

18. What then? Nevertheleſs in every Manner, whether in Pretence or in Truth, Chriſt is declared; and in this I rejoice, nay and will rejoice.

19. For I know that this will come on to me for Salvation, by your Supplication, and the Furniſhing of the Spirit of Jeſus Chriſt;

20. According to my earneſt Expectation and Hope, that I ſhall be aſhamed of Nothing, but that in all Boldneſs, as always, Chriſt will now too be magnified in my Body, either by Life or by Death.

21. For to live is to me *for* Chriſt, and to die Gain.

22. Now to live in the Fleſh, this is the Fruit of Labour to me; and what I ſhall chooſe, I know not.

23. But am preſſed from the two; having a Deſire to be let looſe, and to be with Chriſt: for that is incomparably better.

24. Yet to remain in the Fleſh, is more neceſſary by reaſon of you.

25. And being confident of this, I know that I ſhall abide, and continue with you all, to your Progreſs and Joy in Faith:

26. That your Glorying of me may abound in Chriſt Jeſus, by my Coming again to you.

27. Only behave your ſelves worthy of the Goſpel of Chriſt; that whether I come, and

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Tit. *Epiſtle*] *Mills* places firſt this, next thoſe to the *Epheſians*, *Coloſſians* and *Philemon*, all towards the End of *Paul*'s Impriſonment at *Rome*, *Acts* ult. 16, 30. A. D. 62.

Ver. 1. *Overſeers*] as rendered in the *com. Tranſ. Acts* xx. 28. and its Verb accordingly 1 *Pet.* v. 2.

Ib. *Miniſters*] ſo rendered *Mat.* xx. 26. *Mark* x. 43. *Rom.* xiii. 4. & xv. 8. 1 *Cor.* iii. 5. 2 *Cor.* iii. 6. & vi. 4, & xi. 15, 23. *Gal.* ii. 17. *Eph.* iii. 7. & vi. 21. *Col.* i. 7, 23, 25. & iv. 7. 1 *Theſ.* iii. 2. 1 *Tim.* iv. 6.

Ver. 5. *On*] as in Ver. 3.

Ver. 8. *Witneſs*] ſo *Rom.* i. 9. more proper than *record.*

Ver. 9. *yet*] is declared by *Mills* not to be *Paul*'s, *Pr.* 484. though the Authority for it riſes but too little.

Ver. 16. *indeed*] the ſame as in the laſt Ver.

Ver. 23. *a Deſire*] In the *Epiſtle of Ignatius to the Trallians*, he expreſſes his Deſire in this Manner, *I love* or deſire *indeed to ſuffer* (Death,) *but know not whether I am worthy.*

Ib. *incomparably*] the Compariſon by the *Gr.* being as it were beyond Compariſon.

Ver. 24. *by reaſon of*] or *for the ſake of*, but not *for* or *to* as the dative Caſe.

Ver. 27. *worthy*] the ſame Word is ſo tranſlated, and to the ſame Purpoſe, *Eph.* iv. 1. *Col.* i. 10. 2 *Theſ.* ii. 12.

ſee you, or be abſent, I may hear the Things concerning you, that you ſtand faſt in one Spirit, and ſtrive together with one Mind for the Faith of the Goſpel;

28. And are not terrified in any Thing by the Oppoſers; which relating to them indeed is a Shew of Deſtruction, but to you of Salvation, and that from God.

29. Since it is given to you for Chriſt, not only to believe on him, but alſo to ſuffer for him;

30. As you have the ſame Striving which you ſaw in me, and now hear is in me.

CHAP. II.

IF there is then any Comfort in Chriſt, if any Conſolation of Love, if any Communion of the Spirit, if any Bowels and Mercies;

2. Fulfil my Joy, that you ſhould be of the ſame Mind, having the ſame Love, agreeing together, ſo as to be unanimous.

3. Let Nothing be in the manner of Quarrelling, or Vain-glory; but with Humility mutually eſteem others to be above your ſelves.

4. Watch not each your own Things, but alſo each the Things of others.

5. For let this Mind be in you, which was alſo in Chriſt Jeſus:

6. Who being in the Form of God, did not eſteem *it* Robbery to be equal with God;

7. Yet made himſelf void, as he took the Form of a Servant, became in the Likeneſs of Men;

8. And when he was found in Faſhion as a Man, he humbled himſelf, becoming obedient even to Death, nay the Death of the Croſs.

9. Therefore God alſo has highly exalted him, and given him a Name above every Name:

10. That in the Name of Jeſus every Knee ſhould bow, of Things heavenly, earthly, and under the ground;

11. And every Tongue confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father.

12. So that, my Beloved, as you have always obeyed, not as in my Preſence only, but now much more in my Abſence; work your own Salvation with Fear and Trembling.

13. Since it is God works in you, both to be willing and to work, of *his* good Will.

14. Do all Things without Murmurings and Reaſonings:

15. That you may be faultleſs and innocent, the blameleſs Children of God, in the midſt of a froward and perverſe Generation, among whom you ſhine as Lights in the World;

16. By holding the Word of Life, for me to glory in the Day of Chriſt, that I have not run in vain, nor laboured in vain.

17. Nay if I ſhould even be offered up, in the Sacrifice and Service of your Faith, I rejoice and am joyful with you all.

18. For the ſame alſo rejoice you, and be joyful with me.

19. I further hope in the Lord Jeſus, to ſend Timothy to you quickly, that I alſo may be of good courage, when I know the Things concerning you.

20. For I have Nobody of the like Mind, who will naturally be careful of thoſe Things.

21. For all ſeek their own, not the Things of Chriſt Jeſus.

22. But you know the Proof of him, that as a Child to a Father, he ſerved with me in the Goſpel.

Ver. 28. *relating to*] for *to* only leaves it doubtful to whom it ſo appeared to be.

Ver. 4. *Watch not*] By ſome *Not watching*; and *Mills* ſays ours is of ſome Scholiaſt, that was more careful for the Rules of Grammar than the genuine Text of the Apoſtle; but hold a little! as neither of them is againſt the Rules of Grammar, and as there is the like to that, of an Imperative and Participle, in the two laſt Verſes; and for being genuine, ours has the far greateſt Authority, and conſequently Probability, while the *Vulg.* might promote the other.

Ver. 7. *void*] as the *Greek* ſignifies, viz. of the forementioned Excellencies; and *upon him* is added by the *Tranſlators*.

Ver. 11. *confeſs*] with ſome *ſhall confeſs*, upon which *Mills* tells us Somebody changed it as we have it by reaſon of *ſhould bow*, *Pr.* 1464. when it might likelier be changed the other Way, to make the Expreſſion ſtronger.

Ver. 12. *much more in my Abſence*] To this *Whithy*'s *Paraphraſe* is, *which God by the Workings of his Holy Spirit ſupplies*, he adds to *Workings* in his *Appendix to* 2 *Cor.* vi. *and inward Teachings*, and his *Annotation* thus, *God, in my Abſence, is more immediately preſent with you, by the inward Motions of his Holy Spirit——for what other Reaſon can be offered of thoſe Words than that which this Interpretation gives?* ſo his *Paraph.* on the next Ver. *it is God who* [in my Abſence, by his inward Teachings] *worketh in you, both to will and to do.*

Ver. 13. *Since it is God works in you*] which is therefore great Encouragement for you to work by his Aſſiſtance.

Ib. *of* his *good Will*] including *and not for your Merit.*

Ver. 15. *in the midſt*] A few have *midſt* accuſ. without *in*, which *Mills* would have genuine and to ſtand for *through the midſt*, and ours to be explanatory of it. *Pr.* 1483.

Ver. 16. *By holding*] or *Holding in*, not *Holding forth*: thus *Tynd.* has *holdinge faſte* and ſo the *Biſh. Tranſ.* the *Vulg. Lat. continentes*, *Eraſ.* and *Caſt.* with the *Tig. Verſ. ſuſtinentes.*

Ver. 19. *hope*] as Ver. 23.

23. Him indeed therefore I hope to ſend, as ſoon as ever I perceive how Affairs relating to me are.

24. Yet I am confident in the Lord, that I my ſelf alſo ſhall come quickly.

25. However I eſteemed it neceſſary to ſend to you Epaphroditus, my Brother, Fellow-worker and Fellow-ſoldier, but your Apoſtle, and Miniſter to my Wants.

26. Since he was longing for you all, and grieved, becauſe you heard that he was ſick.

27. And indeed he was ſick nigh to Death; but God had mercy upon him, and not him only, but me alſo, that I might not have Grief upon Grief.

28. I have therefore ſent him the more carefully, that when you ſee him again, you may rejoice, and I may be the more without Grief.

29. Receive him therefore in the Lord with all Joy, and eſteem ſuch honourable:

30. Becauſe for the Work of Chriſt he was near to Death, diſregarding Life, that he might ſupply your Defect of Service to me.

CHAP. III.

FURTHER, my Brethren, rejoice through the Lord. To write the ſame Things to you, is not indeed tedious to me, and to you certain.

2. Beware of the Dogs, beware of evil Workers, beware of the wrong Circumciſion.

3. For we are the Circumciſion, that worſhip God with the Spirit, and glory in Chriſt Jeſus, and are not confident in the Fleſh;

4. Though I might alſo have Confidence in the Fleſh: if any other thinks he might be confident ſo, I more;

5. Being circumciſed the eighth Day, one of the Race of Iſrael, of the Tribe of Benjamin, a Hebrew of Hebrews, according to the Law a Phariſee,

6. According to Zeal perſecuting the Church, after the Righteouſneſs in the Law being faultleſs.

7. But thoſe very Things which were Gain to me, I eſteem Loſs for Chriſt.

8. Nay but indeed I alſo eſteem all Things to be Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all Things, and do eſteem *them* to be Dung; that I may gain Chriſt,

9. And may be found in him, not having my own Righteouſneſs of the Law, but that by the Faith of Chriſt, that of God, the Righteouſneſs through Faith:

10. To know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being conformable to his Death;

11. If I may any how come to the Reſurrection of the Dead.

12. Not that I have already received, or am already perfect; but I purſue after, if I may alſo obtain that in which I am likewiſe obtained by Chriſt Jeſus.

13. Brethren, I do not count my ſelf to have obtained; however in one Thing, while I forget indeed the Things behind, and reach forth to thoſe before,

14. I purſue according to the Mark, for the Prize of the Calling above, of God in Chriſt Jeſus.

15. Let us therefore, as many as will be

Ver. 30. *diſregarding*] or *hazarding*, if we join the Criticks in ſuppoſing ε ſhould be ο, and ſo another *Gr.* Word not greatly different in Senſe; but the Evidence is too weak for me.

Ver. 1. *certain*] according as in *Acts* xxv. 26. & xxi. 34. & xxii. 30. *Heb.* vi. 19. this *Gr.* Word being but there and here; and this might be for Confirmation to them. The *Vulg.* having *neceſſary*, *Mills* ſays, Who can believe it turned ſo by the *Tranſlator* himſelf? *Pr.* 571. Why might it not, I anſwer, as well as *ſafe*, by ours?

Ver. 2. *wrong Circumciſion*] The Apoſtle alluding to *Circumciſion* by a Word made up for it, ſeems minded to convey this Meaning ſo, rather than write expreſsly againſt it; intimating that the Jewiſh Circumciſion was not the right one for Chriſtians, but that which follows.

Ver. 3. *worſhip God with the Spirit*] Divers *Copies* have it, *worſhip the Spirit of God*; which though I do not take for genuine, yet cannot think it changed, as *Mills* ſays, by miſtaking it for the *Holy Spirit*; ſince it is certainly that; this worſhipping being the ſame, what *Beza* remarks, with that in *John* iv. 23. The Difference of theſe *Readings* in the *Gr.* is but ω and ε.

Ib. *with*] not *in* as after; and ſee *John* iv. 23.

Ver. 5. *of Hebrews*] *both by Father and Mother*, *Nary*.

Ver. 8. *to be*] not *but*.

Ib. *gain*] as the Noun is tranſlated in the preceding Ver. and certainly better than *win*.

Ver. 9. *Through Faith*] lacking in the *Syr.* only, and favoured by *Mills*, if worth mentioning.

Ver. 11. *of*] by ſome *from*, the *Vulg.* encouraging, and *Mills* approving.

Ver. 12. *received*] ſo the *Original*.

Ib. *alſo*] a few leave out, and we need not wonder that *Mills* promotes it, *Pr.* 485. but he might better have objected to the following *καὶ*, *too*, which is likewiſe omitted. The *that* after *if* in our *Eng.* is ſimply an odd Expletive, and not the Meaning of the *Gr.* Particle here, as if a *Tranſ.* muſt number Words with the *Original*, inſtead of weighing Signification; but what may be expected where Puerilities are not infrequent!

Ib. *Jeſus*] rejected too by *Mills*, *Pr.* 485, 635. Theſe Omiſſions are much in two particular *Copies* of *Paul's Epiſtles*, found in the Convents of *Clermont* and *St. Germains* in *France*, that are nearly alike, if not made one from the other.

Ver. 13. *not*] divers having *not yet*, *Mills* counts it but an Expoſition, *Pr.* 646.

Ver. 14. *according to*] as the *Gr.* is.

Ib. *the Mark*] called *The Reſurrection*, Ver. 11. and unleſs being perfect, Ver. 12. *Weſt. goal.*

Ver. 15. *Let us——mind*] with a few *we——mind* in the indicative Mood, and that *Mills* falls in with, urging he cannot be called perfect, who does not mind this, *Pr.* 635. which Thought might rather occaſion the altering it the other Way, and the perfect who mind this, may be exhorted to continue doing it.

Ib. *will be perfect*] and not to contradict that in Ver. 12. As the Verb-ſubſtantive is underſtood, not expreſſed in the *Original*, why not to be underſtood as well in the

perfect,

perfect, mind this; and if in any Thing you are of another Mind, God will reveal even that to you.

16. However as to what we are already come, *we* are to go on by the ſame Rule, and mind the ſame.

17. Be Imitators together of me, Brethren, and take notice of them that walk thus, according as you have us for a Pattern.

18. Since many walk, who I have told you often, and now alſo tell weeping, are Enemies to the Croſs of Chriſt:

19. Whoſe End is Deſtruction, whoſe god the Belly, and Glory is in their Shame, who mind earthly Things.

20. For our Converſation is in Heaven; from which alſo we wait for the Saviour, the Lord Jeſus Chriſt:

21. Who will transform our mean Body, to become faſhioned the ſame as his glorious Body, according to the Working whereby he is able even to make all Things ſubject to himſelf.

CHAP. IV.

SO then, my Brethren, beloved and longed for, my Joy and Crown, thus ſtand faſt in the Lord, Beloved.

2. I beſeech Euodias, and beſeech Syntiche, to be of the ſame mind in the Lord.

3. And I alſo intreat thee, real Yoke-fellow, help the Women who ſtrove with me, with Clement too, and the reſt of my Fellow-workers, whoſe Names are in the Book of Life.

4. Rejoice through the Lord always: I ſay again, Rejoice.

5. Let your Gentleneſs be known by all: the Lord is near.

6. Be careful for Nothing, but in every Thing, by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known to God.

7. And the Peace of God, which is above all Underſtanding, will keep your Hearts and Minds in Chriſt Jeſus.

8. Further, Brethren, whatever Things are true, whatever venerable, whatever juſt, whatever pure, whatever lovely, whatever of good Report; if there is any Virtue, and if any Praiſe; think of theſe Things.

9. The Things which you have both learned and received, as alſo heard and ſeen in me, theſe do; ſo the God of Peace will be with you.

10. And I rejoiced through the Lord greatly, that now at length you have flouriſhed again in having regard for me; to whom alſo you had regard, but had not opportunity.

11. Not that I ſpeak as to Want; for I have learned to be contented in what I am.

12. Nay I know how to be low, as I do how to abound: in every Place, and in all Things, I am inſtructed, both to be full and to be hungry, both to abound and to want.

13. I am capable of all Things by Chriſt who ſtrengthens me.

14. Nevertheleſs you have done well in partaking with my Affliction.

15. And know you alſo, Philippians, that at the Beginning of the Goſpel, when I was

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ſut. as preſ. Tenſe! One may be amazed that *Interpreters* have not conſidered this!

Ib. *this*] viz. *the Mark*, Ver. 14. and the *Gr.* Word is the ſame as our *Tranſlators* have here rendered *this*, bnt I *that* for Diſtinction.

Ver. 16. *as*] belonging to *ſame*, as in Ver. 21. and *rule* and *thing* in the *preſ. Reddition* are what was *attained to*, wherein is the Propriety of it?

Ib. *come*] ſo rendered, *Mat.* xii. 28. *Luke* xi. 20. 2 *Cor.* x. 14. 1 *Theſ.* ii. 16. ſuitable to its Object *the Mark*, Ver. 14. whereas *attained* implies a Chriſtian State, not here mentioned.

Ib. *the ſame Rule*] of divine Revelation, Ver. 15.

Ib. *Rule*] *Mills* puts as interpolated, on ſlight Grounds, *Pr.* 571. and ſays it crept from *Gal.* vi. 16. *Pr.* 1291. but then I ſuppoſe it would have been in the ſame Place, being there in *Gr.* before the Pronoun and Verb, here after both; and is finding a Word in another Text, which a few have omitted, ſufficient to ſay it crept from thence?

Ver. 18. *alſo*] admitted in, ſays *Mills*, as commonly ſuch Kind of Particles are, for Elegance or Emphaſis, *Pr.* 485. but therein he may be doubly miſtaken, ſince the Power of the Omiſſion is firſt too weak, and next *Paul* uſed it rather for Fulneſs, or his own Style.

Ver. 21. *to become——the ſame*] ſaid by *Mills* to be inſerted from the *Marg.* to fill up the Sentence, being not with the *Vulg.* and a few; ſurely inſufficient.

Ver. 2. *Euodias——Syntiche*] *They ſeem to be two Women of Note, ſee* v. 3. ſays *Wall.*

Ver. 3. *And I*] For Καὶ divers have Ναὶ *Yes*; becauſe, as is manifeſt to me, another *ναὶ* follows. *Whitby* only ſays of it, as of ſeveral others, it is no Matter which one reads, *Exam.* Lib. ii. 3. but he might better have ſaid Nothing at all.

Ib. *Yoke-fellow*] *Epaphroditus* according to *Hammond*, as it ſeems alſo to me; but by others thought now unknown.

Ib. *Clement*] Two *Epiſtles* of his ſee in *Engliſh* among *Wake*'s *Genuine Epiſtles of the Apoſtolical Fathers*, pr. 1693, and much improved 1710, 1719, & 17 :7.

Ver. 4. *always*] not in the *Ethiop.* and from that only ſaid by *Mills* to come from 1 *Theſ.* v. 16. *Pr.* 1216.

Ver. 5. *near*] the proper Meaning and Engliſh of the Word, being alſo conſentaneous with *Acts* xvii. 27. and better expreſſed ſo *Pſa.* cxix. 151.

Ver. 7. *Minds*] as in the *com. Tranſ.* here, and mine elſewhere, without a ſecond *your*, according to the Genius of our Language, though the *Gr.* has it repeated.

Ver. 8. *Further*] not *Finally* doubtleſs.

Ib. *and*] omitted by four or five, perhaps to be like the other, but *Mills* is for the contrary, *Pr.* 485.

Ver. 10. *to whom*] not *wherein* for *in which*, to be referred to *care* in the *com. Tranſ.* inſtead of which the *Original* has a Verb.

Ib. *had not opportunity*] according to the *Gr.* but in the *vulg. Lat. were buſy.*

Ver. 11. *contented*] So *Seneca*, who might be acquainted with our Apoſtle, *What is it to be happy, but for a Man to content himſelf with his Lot, in a chearful and quiet Reſignation to the Appointments of God? L'Eſtrange Tranſ.* p. 144.

Ver. 13. *by Chriſt*] with the *Vulg.* and a few *in him*, and ſo *Mills* calls *Chriſt* an Addition, *Pr.* 1207.

coming

coming away from Macedonia, no Church partook with me in the Matter of giving and receiving, excepting you alone:

16. Since even at Theſſalonica, you ſent both once and twice for my Need.

17. Not that I ſeek for a Gift, but ſeek for Fruit increaſing on your Account.

18. However I have received all, and abound: am filled, having received of Epaphroditus the Things from you, a Savour of ſweet Smell, a Sacrifice acceptable, well-pleaſing to God.

19. But my God will ſupply every one of your Wants, according to his Riches in Glory, in Chriſt Jeſus.

20. Now to God and our Father be Glory for evermore: ſo let it be.

21, Salute every Saint in Chriſt Jeſus. The Brethren who are with me ſalute you.

22. All the Saints ſalute you, but eſpecially they of Ceſar's Family.

23. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

It was written to the Philippians from Rome, *ſent* by Epaphroditus.

Ver. 18. *of Epaphroditus*] wanting but in one *Copy*, and yet *Mills* ſays it ſeems brought hither from Ch. ii. 25.

Ve. 19. *in Chriſt Jeſus*] the ſame as in Ver. 21.

Ver. 20. *for evermore*] The *Gr.* has not *and*, and *Beza* ſays it is a Hebraiſm often explained by us for *In æternum*, viz. as here, by which accordingly I render it elſewhere.

Ver. 23. *you all*] Some have *your Spirit*, and *Mills* ſays *rightly*, *Pr.* 1207. but ours is the ſtrongeſt Side.

NOTES

NOTES upon the Epiſtle of PAUL to the COLOSSIANS.

CHAP. I.

PAUL an Apoſtle of Jeſus Chriſt by the Will of God, and Timothy a Brother;

2. To the Saints and faithful Brethren in Chriſt at Coloſſia. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. We give thanks to God, even the Father of our Lord Jeſus Chriſt, always praying for you:

4. As we have heard of your Faith in Chriſt Jeſus, and Love to all the Saints;

5. For the Hope of what is laid up for you in Heaven, which you heard of before by the Word of the goſpel Truth:

6. That is come to you, according as into the whole World; and is bearing fruit, even as in you, from the Day you heard *it*, and truly knew the Grace of God:

7. According as you heard from Epaphras our beloved Fellow-ſervant, who is a faithful Miniſter of Chriſt for you;

8. Who alſo declared to us your Love in the Spirit.

9. For this reaſon too we, from the Day that we heard of *it*, do not ceaſe praying for you, and deſiring that you may be filled with the Knowledge of his Will, in all Wiſdom and ſpiritual Underſtanding:

10. For you to walk worthy of the Lord in all that is pleaſing, being fruitful in every good Work, and increaſing in the Knowledge of God;

11. Being empowered in all Power, according to his glorious Strength, *for all Patience and Forbearance*, with Joy;

12. Giving thanks to the Father, who has made us fit for a Part of the Lot of the Saints in the Light;

13. Who has delivered us from the Power of Darkneſs, and removed into the Kingdom of his Beloved Son:

14. In whom we have Redemption by his Blood, the Forgiveneſs of Sins;

15. Who is the Similitude of the inviſible God, the Firſt-born of every Creature:

16. Since through him were created all Things in Heaven and on Earth, viſible and inviſible, whether Thrones, or Dominions, or Principalities, or Authorities: all Things were created by him, and for him.

17. And he is before all Things, and they all remain together through him.

18. He too is the Head of the Body, the Church: he who is the Beginning, the Firſt-born from the Dead; that he may be the Firſt among all Things:

19. Becauſe it ſeemed well that in him all Fulneſs ſhould dwell;

20. And by him to reconcile all Things to himſelf, making peace by the Blood of his Croſs; *even* by him, whether Things on Earth or in Heaven.

21. And you who were once alienated, and Enemies in Mind through wicked Works, he has now notwithſtanding reconciled,

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Ver. 2. *and the Lord Jeſus Chriſt*] *Eraſmus* and *Mills* thought added, becauſe a ſmall Number have it not, while a great Number have.

Ver. 4. *As*] *Since* for *After* being not the Meaning, and otherwiſe doubtful.

Ib. *Faith*] The *Geneva Note*, according to the old Proteſtant Doctrine is, *For without Chriſt there is no faith to be ſaved by, but only a vaine opinion.*

Ver. 5. *of what*] ſee *Rom.* viii. 24.

Ver. 6. *fruit*] Several add *and increaſing*, but thought to be from Ver. 10.

Ib. *even*] the latter *Mills* excludes as not in at firſt, on the ſingle Authority of the *Vulg. Lat. Pr.* 487. why not the former as well on that of our *Eng.*

Ver. 9. *praying—deſiring*] Participles in the *Gr.*

Ver. 10. *you*] which being not with a few, *Mills* ſays is from 1 *Theſ.* ii. 12. *Pr.* 635. but then it might be expected εἰς τὸ would alſo have been brought hither, to make *that you may walk*, though our *Tranſlators* have confounded the Expreſſions into one; however it looks too flighty for them to go thither for *you*, which does not alter the Senſe, and is diſtinctly expreſs'd in *Gr.* in the preceding Verſe.

Ver. 14. *by his Blood*] Which ſeveral *Codes* are without, and *Mills* both in his *Notes* and *Prolegomena* takes to be from *Eph.* i. 7. but *Whitby* ſuppoſes that confirms it.

Ver. 18. *of the Body*] omitted but in the *Ethiop.* yet *Mills* ſays crept from elſewhere, *Pr.* 1216. not 332. as by *Kuſter.*

Ver. 20. *reconcile all Things*] which ſtaggered *Wall*, but *Whitby* expounds bringing Men again into Amity with Angels; ſee likewiſe *Eph.* i. 10.

22. In the Body of his Fleſh by Death, to preſent you holy, and without Blemiſh, and blameleſs before him;

23. If indeed you remain in the Faith, founded, and ſettled, and be not moved away from the Hope of the Goſpel which you have heard, that has been preached in every Creature under Heaven, of which I Paul am made a Miniſter.

24. I now rejoice in my Sufferings for you, and fill up what is wanting of the Afflictions of Chriſt in my Fleſh, for his Body, which is the Church;

25. Of which I am made a Miniſter, according to the Stewardſhip of God given me for you, to fulfil the Word of God;

26. The Myſtery hid from Ages and Generations, but is now made manifeſt to his Saints:

27. To whom God would make known, what are the Riches of the Glory of this Myſtery in the Gentiles; which is Chriſt in you, the Hope of Glory:

28. Whom we preach, warning every Man, and teaching every Man, in all Wiſdom; that we may preſent them all perfect in Chriſt Jeſus:

29. For which I alſo labour, ſtriving according to his Working, that works in me powerfully.

CHAP. II.

FOR I would have ye know how great Striving I have for you, and thoſe at Laodicea, and whoever have not ſeen my Face in the Fleſh;

2. That their Hearts may be comforted, they being compacted in Love, and into all the Riches of the Aſſurance of Underſtanding, into the Knowledge of the Myſtery of God, and of the Father, and of Chriſt;

3. In whom all the Treaſures of Wiſdom and Knowledge are hid.

4. And this I ſay, that Nobody may beguile you with enticing Speech.

5. For even though I am abſent in the Fleſh, yet am I with you in Spirit, rejoicing, and beholding your Order, and the Firmneſs of your Faith in Chriſt.

6. According as you have therefore received Chriſt Jeſus the Lord, walk in him;

7. Rooted and built up in him, and confirmed in the Faith, as you have been taught, abounding in it with Thankſgiving.

8. See that none may be making prey of you, by Philoſophy and vain Deceit, according to the Tradition of Men, according to the Elements of the World, and not according to Chriſt:

9. Since all the Fulneſs of the Godhead dwells bodily in him.

10. And you are full in him, who is the Head of all Principality and Authority:

11. In whom alſo you are circumciſed with the Circumciſion not made with Hands, in putting off the Body of the Sins of the Fleſh, in the Circumciſion of Chriſt;

12. Being buried with him in Baptiſm, in which you are alſo raiſed up together, by the Faith of God's Working, who raiſed him up from the Dead.

13. And you, that were dead in Offences, and the Uncircumciſion of your Fleſh, he has made alive with him, and forgiven you all Offences;

14. As alſo blotted out that againſt us, the Hand-writing of Ordinances, which was contrary to us, and took it away from the midſt, nailing it to the Croſs;

15. Putting off Principalities and Authorities, he ſhewed *it* openly with Boldneſs, triumphing over them on it.

Ver. 23. *in every*] according to Ver. 27. where the *Gr.* Prepoſitions are the ſame.

Ver. 24. *my*] before *Sufferings*, ſome leave out, therefore *Mills* writes has been added, *Pr.* 931. which have no neceſſary Coherence.

Ib. *in my Fleſh*] i. e. *wanting* there, not of *Chriſt*'s own Afflictions.

Ver. 2. *may*] not *might* with the preſent Tenſe.

Ib. *they being compacted*] as the Gender ſhews. Some have it Nom. inſtead of Gen. —ες for —ων, in the ſame Meaning, which *Mills* took for genuine; and I confeſs the Reaſon preponderates with me, that ours was to mend the *Gr.* Conſtruction, it ſeeming unaccountable to be the contrary.

Ib. *and into*] The *and* has been omitted, peradventure as not being before the next *into*, yet *Mills* puts it inſerted for Connection, *Pr.* 487. but then why not with the latter?

Ver. 5. *the Firmneſs of your Faith in Chriſt*] The *Lat.* of the two *Copies* mentioned at *Phil.* iii. 12. being, *that which is wanting for the neceſſities of your Faith*, *Mills* ingeniouſly conjectures that the *Gr. ſtereoma* was firſt corrupted to *uſterema*, and then *chriſton* made *chreian*; but his Confeſſion that thoſe *Copies* are depraved, on which he lays ſo much Streſs to alter the *pref. Reading*, may be put to a good Uſe.

Ver. 8. *be making prey of*] As I after ſee *Weſt.* has *make a prey of*: for *ſpoil* is likely to be taken in another Senſe.

Ib. *Elements*] Thus *Eraſm.* and *Bez.* with the *com. Lat.* and ſo Ver. 20.

Ver. 9. *Fulneſs*] *Not by Parts*, writes *Jerome* on it at *Iſa.* xi. *as in the reſt of the Saints*; *but according to their Goſpel which the Nazarites read written in the Hebrew Tongue*, *All the Fountain of the Holy Spirit came down upon him.*

Ver. 11. *of the Sins*] *Mills* from its Abſence with ſome would make an Intruſion, though he preſently doubts it, and others leave out *Body*.

Ver. 15. *Putting off*] as if cloathed with them, as in Ver. 11. Ch. iii. 9.

Ib. *ſhewed* it *openly*] that he did ſo, not *them*, much leſs as if in the *Original*.

Ib. *with Boldneſs*] omitted in the *com. Verſ.* the Verb ſignifying the other.

16. Let

16. Let Nobody therefore judge you in Meat, or in Drink, or in reſpect of a Feſtival, or of the New-moon, or of the Sabbath:

17. Which are a Shadow of future Things; but the Body of Chriſt.

18. Let none defraud you of the Prize, who would in Humility, and the Religion of Angels, by intruding into Things he has not ſeen, being vainly puffed up by his carnal Senſe;

19. And not holding the Head, from which all the Body, furniſhed and compacted, by Joints and Bonds, grows with the Growth of God.

20. If you are therefore dead with Chriſt, from the Elements of the World; why, as thoſe who live in the World, are you ſubject to Ordinances,

21. (Do not touch, nor taſte, nor handle;

22. Which are all to periſh in uſing) according to the Commandments and Teachings of Men?

23. Which Things indeed have the Speech of Wiſdom, in Religion to the Will, and Humility, and without ſparing the Body; being not in any Credit to the ſatisfying of the Fleſh.

CHAP. III.

IF you are therefore raiſed up with Chriſt, ſeek the Things above, where Chriſt ſits at the right Hand of God.

2. Mind the Things above, not the Things on the Earth.

3. For you are dead, and your Life is hid with Chriſt in God.

4. When Chriſt our Life ſhall be made manifeſt, then you alſo will be made manifeſt with him in Glory.

5. Put to death therefore your Members on the Earth, Whoredom, Uncleanneſs, ill Affection, evil Deſire, and Covetouſneſs, which is Idolatry;

6. For which Things the Wrath of God comes on diſobedient Perſons.

7. In which alſo you walked once, when you lived in them.

8. But now too put you away all the Things, Anger, Wrath, Miſchief, Blaſphemy, filthy Talking from your Mouth:

9. Do not lye one to another, as you have put off the old Perſon with his Deeds;

10. And have put on the new, that is renewed in Knowledge, according to the Similitude of him who created him:

11. Where there is not Grecian and Jew; Circumciſion and Uncircumciſion, Barbarian, Scythian, bound, free; but Chriſt all Things, and in all.

12. Put on therefore, as the choſen ones of God, holy and beloved, Bowels of Mercies, Kindneſs, Humility, Meekneſs, Forbearance;

13. Bearing with one another, and forgiving each other, if any one has a Complaint againſt any; even as Chriſt forgave you; ſo ye alſo:

14. But above all theſe Things Love, which is the Bond of Perfection.

15. And let the Peace of God rule in your Hearts, into which alſo you are called in one Body, and be thankful.

16. Let the Word of God dwell in you richly, in all Wiſdom; and do ye teach and admoniſh each other, with Pſalms, Hymns and ſpiritual Poems, by Grace ſinging in your Heart to the Lord.

17. And let all, whatever ye do, in Word or in Work, be in the Name of the Lord Jeſus, giving thanks to God and the Father by him.

18. Wives, be ſubject to your Huſbands, as is convenient in the Lord.

19. Huſbands, love the Wives, and be not bitter to them.

20. Children, obey the Parents according to all Things: for this is well-pleaſing to the Lord.

Ver. 18. *who would*] which is a Participle in the *Gr.* and muſt belong to *none*, cannot to *Humility*.

Ib. *Religion*] tranſlated ſo in all other Places, viz. *Acts* xxvi. 5. *James* i. 26, 27. beſides which *worſhipping of angels* reads as if it was to worſhip Angels.

Ib. *not ſeen*] The mere Obſcurity of the Place took up the Particle of Denial, *Mills* ſays, that being not in four or five *Codes*, *&c.* A little Matter!

Ver. 19. *Bonds*] *Weſt. ligaments.*

Ver. 20. *therefore*] ſeveral omit.

Ver. 23. *being not in any Credit*] viz. the *Things*, to be clear.

Ver. 5. *Covetouſneſs, which is Idolatry*] In the ancient *Epiſtle* of *Polycarp* (a Diſciple of the Apoſtle *John*) *to the Philippians* is, *Si quis non abſtinuerit ſe ab avaritia, ab idololatria coinquinabitur* (this Part being wanting in the *Greek*) *If any one does not keep himſelf from Covetouſneſs, he will be polluted by Idolatry.*

Ver. 12. *Mercies*] Several *Mercy*, changed into the plur. by *Mills*'s Notion becauſe of that in *Phil.* ii. 1. *Pr.* 637. which is diſtinct from *Bowels*, and in another Caſe; nay it is eaſy to ſee the Probability of *Mercies* being turned ſing. to be like the following, while the contrary is utterly improbable.

Ver. 16. *by Grace ſinging in your Heart*] as the Words lie in the *Original*, and agreeable to *Eph.* v. 19. ſee alſo on *Gal.* i. 6.

Ver. 18. *your*] ſome want.

Ver. 20. *according to all Things*] according as the Lawfulneſs of them admit of it, and thus the *Gr.* not *in all Things:* for ſhould *Aſa* have obeyed his Mother, 1 *Kings* xv. 13. or *Ahaziah* his 2 *Chr.* xxii. 3. or *Jonathan* his Father, 1 *Sam.* xx. 31. or *Samſon* his Parents; *Judges* xiv. 3, 4?

Ib. *to the Lord*] A pretty many have *in the Lord*, which *Mills* reckons to be right, but *Whithy* ours better; nay *in* may ſeem taken from *Eph.* vi. 1. and might be deſigned to belong to *obey*, or it might come from Ver. 18. here.

21. Fathers,

21. Fathers, do not provoke your Children, that they may not be diſcouraged.

22. Servants, obey according to all Things the Maſters after the Fleſh; not in Eye-ſervice, as pleaſing Men, but in Simplicity of Heart, fearing God.

23. And all, whatſoever ye do, perform from the Mind, as to the Lord, and not to Men:

24. Becauſe you know that you will receive from the Lord the Reward of the Inheritance; ſince you ſerve the Lord Chriſt.

25. But he who does injury, will receive for what injury he has done; and there is not Reſpect of Perſons.

CHAP. IV.

MASTERS, yield what is juſt and equal to the Servants; as you know that you alſo have a Maſter in Heaven.

2. Continue in Prayer, and watch in the ſame with Thankſgiving:

3. Praying withal for us too, that God would open to us a Door of Speech, to ſpeak the Myſtery of Chriſt, for which I am bound;

4. That I may make it manifeſt, as I ought to ſpeak.

5. Walk in Wiſdom towards thoſe without, redeeming the Time.

6. Let your Speech be always in Grace, ſeaſoned *as* with Salt, that you may know how you ought to anſwer each one.

7. All the Things about me will Tychicus make known to you, a beloved Brother, and faithful Miniſter, and Fellow-ſervant in the Lord:

8. Whom I have ſent to you for this ſame Thing, that he might know the Things concerning you, and comfort your Hearts;

9. With Oneſimus, a faithful and beloved Brother, who is one of you. They will let you know all the Things here.

10. Ariſtarchus my Fellow-priſoner ſalutes you, and Mark the Nephew of Barnabas (concerning whom you have received Commandment; if he comes to you, receive him)

11. As alſo Jeſus called Juſtus, that are of the Circumciſion: theſe alone being my Fellow-workers for the Kingdom of God, who have been a Comfort to me.

12. Epaphras one of you, a Servant of Chriſt, ſalutes you, always ſtriving for you in Prayers, that ye may ſtand perfect and full in all the Will of God.

13. For I teſtify in his behalf, that he has much Zeal for you, and thoſe both in Laodicea and Hierapolis.

14. Luke the beloved Phyſician ſalutes you, as alſo Demas.

15. Salute the Brethren in Laodicea, with Nymphas, and the Church at his Houſe.

16. And when this Epiſtle is read with you, appoint that it ſhould be read too in the Church of the Laodiceans, and that you likewiſe ſhould read that from Laodicea.

17. Moreover ſay to Archippus, Look to the Miniſtry which thou haſt received in the Lord, that thou mayeſt fulfil it.

18. The Salutation of Paul with my own Hand. Remember my Bonds. Grace be with you: ſo let it be.

It was written to the Coloſſians from Rome, *ſent* by Tychicus and Oneſimus.

Ver. 22. *according to all Things—after the Fleſh*] according to *Mills* a marginal Explanation, *Pr.* 1216. tho' the firſt is wanting but in one *Copy* and the *Ethiop.* and the latter only in the *Eth.*

Ib. *fearing*] *as fearing.*

Ver. 2. *with Thankſgiving*] This crept according to *Mills* from Ch. ii. 7. or *Phil.* iv. 6. where is Nothing of watching.

Ver. 3. *of Speech*] *Mills* turns off on the poor Authority of two *Writers*, *Pr.* 637. as at 1 *Cor.* i. 10.

Ib. *Speech*] as rendered Ver. 6.

Ver. 5. *redeeming the Time*] which *thoſe* waſte, and ſpend amiſs.

Ver. 10. *my Fellow-priſoner*] wanting but in the *Eth. Tranſ.* yet *Mills* ſays it ſeems to have crept from *Phil.* 23, 24. *Pr.* 1216. Monſtrous! as may be ſeen by looking there.

Ver. 12. *Epaphras one of you*] So that *Paul* might conceal to them he was a Priſoner, that ſome might not know it, but tell it to *Philemon*, Ver. 23.

Ver. 13. *Zeal*] *Vulg: Labour*; which *Mills* exclaims againſt (tho' his favourite *Clar.* and *Ger. Copies* have it) with, *What need of an Explanation of the Meaning? for* Labour *is no other*, *Pr.* 576. He repreſenting the *Lat. Tranſlator* of this *Epiſt.* indolent, and more unlearned than the reſt, *Pr.* 573. for which I ſee Little or Nothing.

Ver. 16. *that*] not *the epiſtle* in *Gr.*

Ib. *from Laodicea*] Of the various Opinions what this was, may be read with *Wake*'s *Genuine Epiſtles*, Ch. ix. and there being a very ſhort one, as of *Paul to the Laodiceans* (publiſhed beſides what he mentions ſingly in *Eng.*) he rejects it, ſaying *it is made up of ſeveral Parcels of his Genuine Epiſtles*, which I do not find to be ſo, having a *Copy* of it by me; ſee alſo at *Epheſ. on the Tit.*

Ver. 18. *with my own*] not *of me*; and the Expreſſion differs Nothing from that in 2 *Theſ.* iii. 17. where it is thus tranſlated, nor from the foregoing in 1 *Cor.* xvi. 21. where *me* is added in *Ital.*

NOTES upon the First Epistle of PAUL to the THESSALONIANS.

CHAP. I.

PAUL, Silvanus and Timothy, to the Church of the Thessalonians, in God the Father, and the Lord Jesus Christ. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our Prayers;

3. And do not leave off to remember your Work of Faith, as also Labour of Love, and Patience of Hope, in respect of our Lord Jesus Christ, before God and our Father:

4. As we know, beloved Brethren, the Choice of you from God.

5. Since our Gospel was not to you in Word only, but also in Power, nay in the Holy Spirit, and in much Assurance; as you know what we were among you, for your sake.

6. Nay you became Imitators of us, and of the Lord; receiving the Word in much Affliction, with the Joy of the Holy Spirit.

7. So that you are become Patterns to all who believe, in Macedonia and Achaia.

8. For from you is sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every Place your Faith towards God is come forth, so that we have no Need to speak any Thing.

9. For they tell concerning us, what Kind of coming in we had to you, and how ye turned to God from Idols, to serve the Living and True God;

10. And to wait for his Son from Heaven, whom he raised up from the Dead, Jesus who delivered us from the Wrath to come.

CHAP. II.

FOR ye your selves, Brethren, know our coming in to you, that it was not in vain.

2. But even when we had suffered before, and had been abused, as you know, at Philippi, we were bold through our God, to speak to you the Gospel of God in much Striving.

3. For our Exhortation was not from Error, nor from Uncleanness, nor in Deceit.

4. But as we were proved by God, to be intrusted with the Gospel; so we speak, not as pleasing Men, but God who proves our Hearts.

5. For neither were we any when with flattering Speech, as you know, nor with a covetous Pretence, God is Witness.

6. Nor did we seek Glory of Men, whether from you or others; when we could have been burdensome, as the Apostles of Christ.

7. But we were gentle amongst you, as a Nurse cherishes her Children:

8. So being desirous of you, we were pleased to impart to you, not only the Gospel of God, but also our own Souls, because you were dear to us.

9. For you remember, Brethren, our Labour and Fatigue: since working Night and Day, not to burden any of you, we preached to you the Gospel of God.

10. You are Witnesses, and God, how holily, righteously, and unblameably we were to you that believe:

11. According as you know, how as a Father his own Children, we exhorted each one of you, and comforted;

12. And testified that you should walk worthy of God, who called you to his own Kingdom and Glory.

13. For this Cause also we leave not off giving thanks to God, because you received the Word you heard from us for God's, and did not receive the Word for Men's; but (as it is truly) God's Word, which also works in you that believe.

14. For you became Imitators, Brethren,

Tit. *First*] This according to *Mills* (and who has examined it more throughly?) was written not only the first of all *Paul's Epistles* that we have, but likewise of all the *Books of the New Testament*, about the vulgar Year of *Christ* 52. *Prolegom.* ad Init. see more particularly at the End of it.

Ver. 1. *from God &c.*] to the End of the Ver. the *Vulg.* and a few omit, and *Whitby* rationally supposes because of the like before.

Ver. 3. *in respect of*] being the *Gr.* Genitive Case,

Ver. 7. *are become*] *Wall*, as I had put it before.

Ib. *Patterns*] with the *Vulg.* and some *a Pattern.*

Ver. 2. *when*] *after* being uncouthly redundant with *before*, and *after that* more so.

Ver. 4. *proved*] as after in this Ver.

Ver. 6. *whether*] the proper *English*, for which *either*, with *or* after, would have been better than *neither*.

Ver. 7. *gentle*] by the *Vulg.* and several *little Children*, or *O little Children*, but even *Mills* rejects it.

of the Churches of God, that are in Judea in Chriſt Jeſus; ſince you alſo ſuffered the ſame Things from your own Countrymen, even as they from the Jews:

15. Who killed both the Lord Jeſus, and their own Prophets, and perſecuted us; nay while they did not pleaſe God, were contrary to all Men;

16. And to fill up their Sins always, they forbade us to ſpeak to the Gentiles, that theſe might be ſaved: thus Wrath is come upon them to the End.

17. Now we, Brethren, being deprived of you for the Space of a little while, in Preſence, not in Heart, have endeavoured the more abundantly to ſee your Face with much Deſire.

18. Therefore we would have come, I Paul indeed, both once and twice, but Satan hindered us.

19. For what is our Hope, or Joy, or Crown of Glorying? Are not even you before our Lord Jeſus Chriſt in his Preſence?

20. Becauſe you are our Glory and Joy.

CHAP. III.

THerefore when we no longer bore, we thought well to be left at Athens alone;

2. And ſent Timothy our Brother, a Miniſter of God, and our Fellow-worker in the Goſpel of Chriſt, to eſtabliſh you, and comfort you concerning your Faith;

3. That Nobody might be moved in theſe Afflictions: for you your ſelves know, that we are put to this.

4. For even when we were with you, we foretold you, that we ſhould be afflicted; even as it came to paſs, and you know.

5. For this cauſe, and when I no longer bore, I ſent to know your Faith; leſt the Tempter ſhould any how have tempted you, and our Labour ſhould be in vain.

6. But now as Timothy is come to us from you, and has declared well to us of your Faith and Love, and that you have good Remembrance of us always, deſiring to ſee us, according as we alſo you;

7. For this cauſe we have been comforted Brethren, in you, in all our Affliction and Neceſſity, by your Faith:

8. Since now we live, if you ſtand faſt in the Lord.

9. For with what Thankſgiving can we recompenſe God concerning you, in all the Joy that we rejoice with for you before our God;

10. Who pray Night and Day very highly to ſee your Faces, and to fit up the Things wanting of your Faith?

11. Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our Way to you.

12. And the Lord make you increaſe and abound in Love one to another, and to all, according as we alſo to you;

13. To eſtabliſh your Hearts faultleſs in Holineſs, before God and our Father, in the Preſence of our Lord Jeſus Chriſt with all his Saints.

CHAP. IV.

FURTHER therefore, Brethren, we intreat you, and exhort in the Lord Jeſus, as you received from us, how you ſhould walk, and pleaſe God, that you would abound more.

2. Since you know what Orders we gave you by the Lord Jeſus.

3. For this is the Will of God, your being holy, for you to refrain from Whoredom;

4. That each of you may know how, to poſſeſs his own Veſſel in Holineſs and Honour;

5. Not in the Affection of Luſt, according as the Gentiles who know not God;

6. That none may over-reach, and ſo get gain of his Brother in a Matter: becauſe the Lord will be a Revenger for all theſe Things, as we have alſo ſaid before to you, and teſtified.

7. For God has not called us to Uncleanneſs, but into Holineſs.

8. Wherefore he that rejects, does not reject Man, but God, and him who gives us his Holy Spirit.

9. But concerning brotherly Friendſhip, ye have no Need I ſhould write to you; for ye your ſelves are taught by God to love one another.

Ver. 15. *their own*] Though *Tertullian* writes that *Marcion* added this, yet his own Prejudice in diſputing perhaps made him think ſo; and it may be owing to the *Vulgate* that a few other *Copies* want it, for which alſo the Prejudice of *Mills* might induce him to imagine it added by ſome orthodox Perſon, *Pr.* 324, 683.

Ver. 1, 5. *bore*] *Beza* adds, *hoc deſiderium, this deſire* or *longing*, and *veſtri deſiderium, the deſire of you.* Not *forbear*, nor *could*, which is particularly expreſſed in the *Gr.* by a Verb for that Purpoſe.

Ver. 2. *and our Fellow-worker*] *Mills* reckons came from *Rom.* xvi. 21. as wanting with four or five.

Ver. 4. *even*] the ſame in the Beginning of the Ver. as after.

Ver. 9. *in*] the ſame as twice in Ver. 7.

Ver. 10. *Who pray*] How obſcure in our Language participially?

Ver. 6. *for all theſe Things*] by which it is plain to be underſtood; but our laſt *Tranſlators* have put out *Things* that was before both in *Tyndal*'s and the *Gen. Bib.* ſo making it obſcure whether *Things* or *Perſons* are to be underſtood.

Ver. 8. *rejects*] as tranſlated *Mark* vi. 26. & vii. 9, 30. *John* xii. 48. which ſeems righteſt.

10. And indeed ye do it to all the Brethren in all Macedonia: but we beſeech you, Brethren, to abound more;

11. Moreover to endeavour to be quiet, and do your own Affairs, nay to work with your own Hands, as we ordered you:

12. That you may walk comely towards thoſe without, and have Need of none.

13. And I would not have you be ignorant, Brethren, concerning thoſe who are aſleep, that you may not be ſorry, even as others who have no Hope.

14. For if we believe that Jeſus died, and roſe up; ſo alſo thoſe who are aſleep through Jeſus, God will bring with him.

15. For this we tell you by the Word of the Lord, that we who ſhall be left alive till his Coming, ſhall not be before thoſe who are aſleep:

16. Since the Lord himſelf will come down from Heaven, with Acclamation, with the Voice of the chief Angel, and with the Trumpet of God; when thoſe dead in Chriſt will riſe up firſt:

17. Next we who ſhall be left alive, ſhall be caught up along with them into the Clouds, to meet the Lord in the Air; and ſo ſhall be always with him.

18. So then comfort one another with theſe Words.

CHAP. V.

BUT concerning the Times and Seaſons, Brethren, you have no Need I ſhould write to you.

2. For ye your ſelves know throughly, that the Day of the Lord comes juſt as a Thief in the Night.

3. For when they ſhall ſay, Peace and Security, then ſudden Deſtruction will come on them, as Pangs on a Woman with Child, and they will not eſcape.

4. But you, Brethren, are not in the Darkneſs, that the Day may catch you as a Thief.

5. You are all Children of the Light, and thoſe of the Day; we are not of the Night, nor of Darkneſs.

6. Therefore indeed let us not ſleep, even as others; but let us watch, and be ſober.

7. For they that ſleep do it in the Night, and ſuch as are drunk are ſo at that Time.

8. But let us who are of the Day be ſober, putting on the Breaſt-plate of Faith and Love, and *for* a Helmet the Hope of Salvation:

9. Since God has not put us for Wrath, but for obtaining Salvation by our Lord Jeſus Chriſt;

10. Who died for us, that we might live together with him, whether we watch or ſleep.

11. Therefore comfort one another, and build up one the other, even as you do.

12. Moreover we intreat you, Brethren, to know thoſe who labour among you, as alſo rule over you in the Lord, and admoniſh you;

13. And to eſteem them very highly in Love, for their Work. Be at peace among your ſelves.

14. We further beſeech you, Brethren, admoniſh the Diſorderly, comfort thoſe of little Courage, ſupport the Weak, be forbearing to all.

15. See that none render Evil for Evil to any one; but always purſue after Good, both for one another, and for all.

16. Be always joyful.

17. Leave not off praying.

18. At every Thing be thankful, for this is the Will of God in Chriſt Jeſus to you.

19. Do not quench the Spirit.

20. Do not deſpiſe Prophecies.

21. Prove all Things, hold the Good.

22. Refrain from every Appearance of Wickedneſs.

23. Now the God of Peace himſelf ſanctify you wholly; and let your entire Spirit, Soul and Body, be kept unblameable in the Preſence of our Lord Jeſus Chriſt:

Ver. 11. *own*] the latter *Mills* ſays crept from 1 *Cor.* iv. 12. ſome with the *Vulg.* being without it, *Pr.* 886.

Ver. 13. *I would*] In a pretty many *Copies, &c.* is *we would*, what Wonder when the *Epiſtle* was written in the Name of two others beſides *Paul*, Ver. 1. and is accordingly here Ver. 10, 11, 14, 15. yet not without the ſing. intermixed Ver. 9. Ch. iii. 5. & v. 1, 27. The Pretence of *Mills* I confeſs is ingenious (whoſe Capacity as well as Pains I admire) for the other, that it might be altered to *I would*, becauſe *I would not have you be ignorant* was familiar to our Apoſtle; which however I find but four times, and is with *we* 2 *Cor.* i. 8.

Ver. 15. *we who ſhall be left alive*] *Grotius* ſays, *Mundi totius exitium quaſi de proximo imminens opperirentur, quod et ipſorum et ſequentium Chriſtianorum ſcripta apertiſſimum faciunt: They expected the Deſtruction of the whole World as if it were near approaching; which both their own Writings and thoſe of the following Chriſtians make very plain*, producing this as the principal Text for it, *De Verit. Relig. Chriſ.* Lib. ii. 6. The latter I ſhall not deny; nor readily own the former, ſince *Paul* ſpoke it he ſays *by the Word of the Lord*, and declares otherwiſe, 2 *Epiſt.* ii. 2, 3. the like I find with *Whitby* ſince.

Ib. *be before*] *prevent* being wrong, or very obſcure.

Ver. 6. *watch, and be ſober*] by *Weſt. awake, and keep awake.*

Ver. 13. *your ſelves*] according to ſome it is *them*, by leaving out ε, that it might be thoſe mentioned before, as is apparent enough; ſee alſo *Mills Pro.* 578. and *Eſtius* in *Whit. Exam.*

Ver. 15. *both*] a ſmall Number leave out, if worth mentioning with *Whitby.*

Ver. 17. *Leave not off praying*] or more ſtrictly to the Gr. *Pray not leaving off*, which is not to *pray without ceaſing*, and wants the forced *Interpretation* of being always prepared for it; but is not to deſiſt from the Practice of that Duty: ſo the ſame Word in Ch. i. 3. & ii. 13. *Rom.* i. 9. the reſt of the Places where it is.

Ver. 23. *Spirit*] By this, as diſtinct from *Soul*, may be underſtood the *Mind*, or the *Diſpoſition of the Soul.*

24. He

24. He is faithful that has called you, who alſo will perform *that*.

25. Brethren, pray for us.

26. Salute all the Brethren with a holy Kiſs.

27. I charge you by the Lord, that the Epiſtle may be read to all the holy Brethren.

28. The Grace of our Lord Jeſus Chriſt be with you: ſo let it be.

The firſt to the Theſſalonians was written from Athens.

Ib. *in the Preſence*] the ſame as in Chap. iii. 13. though rendered ſo differently by our *Tranſlators*; and both wrong, unleſs *Chriſt* was to come to thoſe *Theſſalonians*.

Ver. 24. *perform* that] namely the ſanctifying them wholly in Ver. 23. and according to *Beza*.

Ver. 27. *holy*] three or four *Copies* and a *Verſ.* are without, and *Mills* ſays, if it were not for the Conſent of *Copies*, he ſhould hold it for an Inſertion, *Pr.* 1395.

Subſcr. *Athens*] As the ὑπογραφαὶ to *Paul's Epiſtles*, were confeſſedly not put by himſelf, but by others afterwards; ſo *Mills* and *Whitby* ſhew this was not written from *Athens*, but at *Corinth*, as *Ham.* alſo ſuppoſes; being after the Return of *Timothy*, Ch. iii. 6. *Acts* xviii. 1, 5. I ſuppoſe his being ſent from *Athens* occaſioned the Miſtake, Ch. iii. 1, 2. and not conſulting *Acts*.

NOTES

NOTES upon the Second Epiſtle of PAUL to the THESSALONIANS.

CHAP. I.

PAUL, Silvanus and Timothy, to the Church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. We ought to give thanks to God always for you, Brethren, as it is deſerving; ſince your Faith increaſes exceedingly, and the Love of each one of you all to one another abounds.

4. So that we our ſelves glory of you in the Churches of God, for your Patience and Faith, in all your Perſecutions and Afflictions which you bear:

5. A Manifeſtation of the righteous Judgment of God, that you may be counted worthy of his Kingdom, for which alſo you ſuffer.

6. Foraſmuch as it will be righteous of God, to recompenſe Affliction to thoſe that afflict you;

7. And Eaſe with us to you who are afflicted, in the Revelation of the Lord Jeſus from Heaven, with his powerful Angels,

8. In flaming Fire, rendering Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt:

9. Who will be puniſhed with the Judgment of everlaſting Deſtruction, from the Face of the Lord, and from the Glory of his Might;

10. When he ſhall come to be glorified in his Saints, and to be wonderful in all who believe (ſince our Teſtimony among you was believed) at that Day.

11. For which we alſo pray always concerning you, that our God would make you worthy of the Calling, and fulfil all the good Pleaſure of the Goodneſs, and the Work of Faith in Power:

12. That the Name of our Lord Jeſus Chriſt may be glorified in you, and you in him; according to the Grace of our God, and of the Lord Jeſus Chriſt.

CHAP. II.

AND we intreat you, Brethren, by the Coming of our Lord Jeſus Chriſt, and our aſſembling together in him,

2. That you would not quickly be moved from the Senſe, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as of us, as that the Day of Chriſt is near at hand:

3. Let none deceive you after any Manner; ſince *not* unleſs there comes a falling away firſt, and the Man of Sin be revealed, the Son of Deſtruction:

Tit. *Second*] ſo computed too of all that our Apoſtle wrote now extant, and while he was at *Corinth*, *Acts* xviii. 11. being alſo the ſecond of the *New Teſtament Writings*.

Ver. 2. *our*] *Mills* fancied this crept from the foregoing Verſe on weak Grounds, *Pr.* 488.

Ver. 6. *Foraſmuch as*] *Vulg. If notwithſtanding*, ill and abſurdly, ſays *Mills*, *Pr.* 579. and though he adds, they mended it before the Times of *Hilary* the Deacon, in the 4th Century; yet it is in that *Tranſ.* now, even without Mention of any different *Reading* in the *Lovain Edit.*

Ver. 7. *from Heaven*] See at *Mat.* xxiv. 29, 30.

Ver. 8. *Chriſt*] Some omit.

Ver. 9. *the Judgment of*] omitted in our *com. Tranſ.*

Ver. 10. *believe*] with divers *have believed*.

Ib. *ſince*] meaning he ſaid ſo (to comfort and encourage them) ſince they were ſuch as believed.

Ver. 11. *make you worthy*] ſo the former *Eng. Tranſlations*.

Ver. 12. *Chriſt*] the former ſome omit.

Ver. 1. *by*] *Ham.* ſays it will be beſt rendered *concerning*, and then *Wall* inſinuates that the *Original* ſhould have another Word for it; but what he ſays intimates better that ours is not to be ſo rendered, and it has Authority enough to keep its Place.

Ver. 2. *from the Senſe*] *Wall* writes, Νῦς *with* St. Paul *does frequently ſignify* the Senſe *or* Meaning *of a Thing, as* 1 Cor. xiv. 15, &c. *ἀπὸ τῦ νοος can never ſignify* the Mind, *Crit. N. Whitby* paraphraſes it *from the Sentence* (*Ham. your Opinion*) and the Prep. is certainly *from*, not *in*.

Ib. *Chriſt*] but *the Lord* by ſome, *the Day of the Lord* being a Scripture Term, tho' *Mills* has put it among his right *Readings*, *Pr.* 684.

Ver. 3. *a falling away*] from Primitive Chriſtianity.

Ib. *the Man of Sin*] The *Pope* particularly, with whom it ſo much agrees, and muſt be or continue to be in the latter Times, Ver. 2, 8. *Hammond*'s expounding it of *Simon Magus* and the *Gnoſticks*, ſeems little and weak, as *Whitby*'s does of the *Jews*, unapplicable and wild.

Ib. *Sin*] by a few *Iniquity*.

4. Who is oppoſite, and exalted on high above all that is called God, or worſhipped; ſo that he as God, ſits in the Temple of God, ſhewing that himſelf is God.

5. Do not ye remember, that while I was with you, I told you theſe Things?

6. And now ye know what with-holds, for him to be revealed in his own Time.

7. For the Myſtery of Iniquity works already; only one now with-holds, till he is out of the Way.

8. And then will the unrighteous one be revealed, whom the Lord will conſume by the Spirit of his Mouth, and aboliſh by the Appearance of his Preſence;

9. Him whoſe Preſence is according to the Working of Satan, with all Power, Signs, and Wonders of Falſehood;

10. As likewiſe with all Deceit of Unrighteouſneſs in thoſe who periſh, becauſe they did not receive the Love of the Truth, that they might be ſaved.

11. And for this reaſon God will ſend them the Working of Error, for them to believe Falſehood;

12. That they may all be condemned who do not believe the Truth, but are pleaſed with Unrighteouſneſs.

13. But we ought to give thanks to God always for you, Brethren, beloved by the Lord; ſince God choſe you from the Beginning to Salvation, in the Sanctification of the Spirit, and Belief of the Truth:

14. To which he called you by our Goſpel, to the obtaining of the Glory of our Lord Jeſus Chriſt.

15. Therefore indeed, Brethren, ſtand faſt, and hold the Things delivered which you have been taught, whether by Word or our Epiſtle.

16. Now our Lord Jeſus Chriſt himſelf, and God even our Father; who has loved us, and given everlaſting Comfort, and good Hope, by Grace;

17. Comfort your Hearts, and eſtabliſh you in every good Word and Work.

CHAP. III.

FURTHER, Brethren, pray for us, that the Word of the Lord may run, and be glorified, even as with you;

2. And that we may be delivered from abſurd and wicked Men: for all have not Faith.

3. But the Lord is faithful, who will eſtabliſh you, and keep from Wickedneſs.

4. Nay we are confident in the Lord about you, that ye both do, and will do, the Things which we order you.

5. So the Lord direct your Hearts into the Love of God, and into patient Waiting for Chriſt.

6. However we order you, Brethren, in the Name of our Lord Jeſus Chriſt, that you ſhould be withdrawn from every Brother who walks diſorderly, and not according to that delivered, which he received from us.

7. For ye your ſelves know, how ye ſhould imitate us; ſince we were not diſorderly among you:

8. Neither did we eat Victuals with any one for nothing; but did work with Labour and Fatigue, Night and Day, not to burden any of you:

9. Not that we have no Authority; but that we may make our ſelves a Figure for you to imitate us.

10. For even when we were with you, this we ordered you, that if any one would not work, neither ſhould he eat.

11. For we hear ſome walk among you diſorderly, not working, yet being buſy.

12. Now ſuch we order, and exhort, by our Lord Jeſus Chriſt, that they ſhould work with Stillneſs, and eat their own Victuals.

Ver. 4. *as God*] omitted by ſome, and *Mills* thinks ſhould be, *Pr.* 684. his Reaſon he gives in the *Note*, becauſe it is not extant in ſo many ancient *Copies* and *Writers*, viz. ſix or ſeven of the former, which appear too attendant on the *Vulg.* and ſeven or eight of the latter, of which ſee on 1 *Cor.* i. 10.

Ver. 7. *one now with-holds*] The *Heathen Roman Empire*, as generally interpreted by the *Primitive Writers* and *Proteſtants*; ſee *Fulke*'s and *Whitby*'s *Notes* on Ver. 6. and *Wall*'s *Pref.* to *Crit. Notes*, p. 43.

Ver. 8. *the Lord*] the *Vulg.* and ſome add *Jeſus*.

Ib. *Appearance*] turned every where elſe *appearing* by our *Tranſlators*, namely 1 *Tim.* vi. 14. 2 *Tim.* i. 10. & iv. 1, 8. *Tit.* ii. 13.

Ver. 9. *of Falſehood*] belonging to the *Power*, and *Signs*, as well as *Wonders*.

Ver. 11. *And*] according to *Mills* prefix'd by Somebody for Connection, *Pr.* 488. Somebody indeed! for almoſt all to follow him; and who likelier than *Paul* himſelf?

Ib. *will ſend*] *ſends* with a few, yet preferred for genuine by *Mills*, but quoted wrong, *Pr.* 683.

Ib. *ſend*] permit to be ſent, according to *Whitby*, &c.

Ver. 17. *Comfort*] *Vulg. Lat. Exhort*, though its Noun is there turned *Comfort* in the Ver. before; ſee *Mil. Prol.* 579. The *Rhemiſts*, to ſmooth it up, write, *This Word of exhorting* (how could *exhort* be otherwiſe? if that is proper) *implieth in it* (not *out of it* ſurely) *comfort and conſolation* (which two are of the very ſame Meaning.)

Ver. 1. *Further*] not *Finally*, either in the Meaning of the *Gr.* Word, or Matters of the *Epiſtle*.

Ver. 4. *order you*] *Mills* will have the *you* added to finiſh the Sentence, *Pr.* 488. when it is not at the End in the *Gr.* How came he not to ſay it crept from Ver. 6?

Ver. 6. *our*] is added by the Verdict of *Mills*, and that only becauſe the two *Copies* mentioned at *Col.* ii. 5. have it not, *Pr.* 488.

13. And as for you, Brethren, be not ſlothful in doing well.

14. Nay if any one does not obey our Word by the Epiſtle, note that Man, and keep not company with him, that he may be aſhamed:

15. Yet do not eſteem as an Enemy, but admoniſh *him* as a Brother.

16. Now the Lord of Peace himſelf give you Peace, always in every Manner. The Lord be with you all.

17. The Salutation of Paul with my own Hand, which is the Sign in every Epiſtle: ſo I write.

18. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

The ſecond to the Theſſalonians was written from Athens.

Ver. 16. *Manner*] A few have *Place*, by *topo* for *tropo*, which tho' *Grotius* likes, yet not *Mills*, albeit the *Vulg.* has ſo.

NOTES

NOTES upon the First Epistle of PAUL to TIMOTHY.

CHAP. I.

PAUL, an Apostle of Jesus Christ, according to the Command of God our Saviour, and of the Lord Jesus Christ our Hope.

2. To Timothy, a real Child in the Faith. Grace, Mercy, Peace be from God our Father, and Christ Jesus our Lord:

3. According as I besought thee to abide at Ephesus, when I went into Macedonia; that thou mightest order some not to teach otherwise;

4. Nor to give heed to Fables and endless Pedigrees, which yield Questions, more than godly Management that is in Faith.

5. But the End of the Precept is Love, from a pure Heart, a good Conscience, and unfeigned Faith:

6. Which some missing of, are turned aside into vain Talk;

7. Who would be Teachers of the Law, not understanding either the Things they speak, or concerning which they affirm.

8. However we know that the Law is good, if any one uses it lawfully;

9. As he knows this, that the Law is not put for a righteous Person, but for lawless and unruly ones, for the Impious and Sinners, for the Unholy and Profane, for them who beat a Father or Mother, for Murderers,

10. For Whoremongers, Buggerers, Makers of Slaves, Liars, forsworn Persons, and any other Thing if opposite to sound Teaching;

11. According to the glorious Gospel of the Blessed God, which I am intrusted with.

12. And I am thankful to Christ Jesus our Lord, who strengthened me; since he esteemed me faithful, and put into the Ministry:

13. Whereas I was before a Blasphemer, Persecutor, and Doer of Damage; but obtained Mercy, since I acted ignorantly in Unbelief:

14. So the Grace of our Lord was exceeding abundant, with Faith and Love in Christ Jesus.

15. It is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am a chief one.

16. But for this reason I obtained Mercy, that in me first Jesus Christ might shew all Forbearance, for a Pattern to those who should afterwards believe on him to everlasting Life.

17. Now to the King of Eternity, the Incorruptible, Invisible, only Wise God, be Honour and Glory, for evermore: so let it be.

18. This Order I commit to thee, Child Timothy, according to the Prophecies which went before about thee, that thou by them mayest make a good War:

19. Since thou hast Faith, and a good Conscience; which as some have cast away, they have made shipwreck concerning Faith:

20. Of whom is Hymeneus, and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

Tit. *Epistle*] In the vulg. Year of *Christ* 65 written, by *Mills*'s *Proleg.* as also by both *Usher* and *Pearson*.

Ver. 4. *Management*] For *edifying Mills* thought is without all Faith of *MS. Copies*, tho' the *Vulg.* has it.

Ib. *so do* in the *com. Transl. Whit.* objects to, as making *Timothy* to be at *Ephesus* then, which is uncertain, *Pref.*

Ver. 5. *But*] of which see *Gell*'s *Essay*, p. 682.

Ver. 6. *vain Talk*] so *vain talkers*, *Tit.* i. 10. nor does the *Gr.* denote *jangling*.

Ver. 10. *Buggerers*] so the *Gen. Vers.* it being but one Word in *Gr.*

Ver. 14. *exceeding*] One *Copy* and two *Versions* being without this Augment, probably by a Lapse of the Writer, or the *Translators* thinking of Nothing suitable for it in those Languages; yet *Mills* on so weak Grounds deems ours a *Marginal Gloss*.

Ver. 15. *I am a chief one*] So *Hermas* gives himself a very bad Character, *Shepherd*, B. 2. Com. 3. and two of the *Sibyls* speak grievously ill of themselves, B. 2, & 7 at the End.

Ver. 16. *first*] *Mills* vehemently suspected, he says, this was put in, for the *Clermont Copy* had it not, *Pr.* 490.

Ver. 17. *Wise*] crept, says *Mills*, from *Rom.* xvi. 27. since four *Transl.* and about as many *Copies* want it; but look in *Whit. Exam.*

Ver. 18. *by them*] is, *Mills* declares, of some Scholiast, not of our Apostle, *Pr.* 1217. when left out of none but the *Eth. Transl.*

CHAP.

CHAP. II.

I EXHORT therefore, that first of all there may be made Supplications, Prayers, Intercessions, Thanksgivings for all Men;

2. For Kings, and all who are in Superiority; that we may live a quiet and still Life, in all Piety and Veneration.

3. For this is well and acceptable, before God our Saviour:

4. Who is willing all Men should be saved, and come to the Knowledge of the Truth.

5. For there is one God, and one Mediator of God and Men, the Man Christ Jesus:

6. Who gave himself a Ransom for all, a Testimony in their respective Times:

7. To which I am put a Preacher, and an Apostle (I speak the Truth in Christ, do not lye) a Teacher of the Gentiles, in Faith and Truth.

8. I would therefore have Men pray in every Place, lifting up holy Hands, without Anger and Reasoning:

9. And Women in like Manner to dress themselves in a decent Habit, with Bashfulness and Sobriety; not in Curls, or Gold, or Pearls, or costly Apparel;

10. But, what is becoming Women professing Godliness, by good Works.

11. Let a Wife learn in Stillness, in all Subjection.

12. But I do not permit a Wife to teach, nor to have Authority over a Husband, but to be in Stillness.

13. For Adam was framed first, afterwards Eve.

14. And Adam was not deceived, but the Wife being deceived was in the Transgression.

15. Yet she will be saved by breeding Children, if they remain in Faith, Love and Holiness, with Sobriety.

Ver. 2. *Veneration*] being only besides in Ch. iii. 4. *Tit.* ii. 2. where it is translated *gravity* in the *com. Bib.* see likewise *Gell, Es.* p. 566.

Ver. 4. *is willing*] what the *Gr.* Word signifies, ill expres'd by *will.*

Ver. 6. *a Testimony*] as the *Gr.* is, and according to *Isa.* lv. 4. But what *due time* was the foregoing *to be testified in*, when the Apostle testified it now?

Ib. *their respective Times*] The *Gr.* being plural. Thus *Christ* not only died for all Persons, but spiritually testifies to them, at the Times of each one's Call or Visitation, what belongs to their being saved: so performing the two Parts of his Mediatorship, or Reconciliation of God and Man, according also to 1 *John* ii. 1, 2, 3.

Ver. 7. *put*] not *ordained.*

Ib. *in Christ*] lacking in thirteen *MSS.* with five *Vers.* &c. and supposed by *Estius* to be from *Rom.* ix. 1. as if the Apostle must not use the same Expression, which is so very common in *Scripture.*

Ver. 8. *Reasoning*] *I find not that the* Greek *ever bears the Sense of* Doubting, *but always imports in the New Testament, either inward Reasonings, or tumultuating Thoughts,* writes *Whitby.*

Ver. 9. On which *Baxter* in his *Paraphrase*, as if to contradict it, *And for Women I forbid them not all Ornaments, especially* [mind] *when they come to the sacred Assemblies.*

Ib. *Bashfulness*] Some of the *common Books* have *shamfac'dness*, though our *Translators* seem not to allow of Apostrophes, others *shamfacedness*, but the former *Editions* of the *pres. Transl.* had it *shamefastnesse*, how improper soever that may be.

Ib. *Curls*] *broidered*, which is now in our *Books*, and signifies *embroidered*, as *figured Needle-work* is termed, appears to be a Corruption of the *Printers* (but what is that the better to the Readers who know no other?) for the *Editions* of our *last Transl.* in 1613, 1624, and 1634 have *broided*, as the *Geneva Vers. broyded*, the *Bishops Transl. braided*; with *Tynd.* and *Coverd.* the like, and in the *Marg.* of our *present* is *plaited*, the Meaning of the other. The *Gr.* Word is plural, and occurs only here. So *wretchlessness* in the 17th Article is erroneously (as *Johns.* in *Dict.* observes) for *reckleness, careless.*

Ver. 11. *Wife*] as she is to be in all Subjection, and to have Children, Ver. 15. agreeable to the like, 1 *Cor.* xiv. 34, 35. excepting that this is spoken of her Behaviour in the Family: and our *Translators* render the same Word *wife* and *wives* three times in the next Chap. viz. Ver. 2, 11, 12. and elsewhere; since I know of no other *Gr.* Word for *Wife* used in any *Book of the New Test.* besides once in 1 *Pet.* iii. 7.

Ib. *Stillness*] accordingly translated *quietness* in the *com. Bib.* 2 *Thes.* iii. 12. and the Adjective from it *peaceable* in this Chap. Ver. 2. and *quiet*, 1 *Pet.* iii. 4. where it is only; as likewise its Verb is *rested*, *Luke* xxiii. 56. *ceased*, *Acts* xxi. 14. and *be quiet*, 1 *Thes.* iv. 11.

Ver. 12. *Husband*] as in 1 *Cor.* xiv. 35. and the Chap. following this; being also the only *Gr.* Word found in *Scripture* for it.

Ver. 15. *by breeding Children*] after *Ham.* by bearing the *Messias*, according to *Whitby* through the Sorrow of Child-bearing; but they refute one another's, with what might be added, besides both making [if] useless as belonging to the *Children*, which is sufficiently denoted in the *Gr.* compound Word; and who will believe *Ham.* that *Children* must have a Verb singular? Our *Translators* mistranslating the Prep. *in* needs no Remark. And how unforced is the Sense, for the Virtue of Children from a Mother's good Education, to contribute to her Salvation, and so her bearing them, of which that Education is an Effect; and that the Apostle should write thus, to promote it! On the other hand how insignificant (if not absurd) is it for *they* to mean *she!* For what Consequence is either her Salvation, or Virtue, of her Child-bearing?

CHAP. III.

FAITHFUL is the Saying, If any one longs for the Office of Overſeer, he covets a good Work.

2. An Overſeer then muſt be unblameable, the Huſband of one Wife, ſerious, ſober, decent, hoſpitable, ready to teach;

3. Not given to Wine, not a Striker, not for filthy Gain, but gentle, not quarrelſome, not covetous;

4. One who rules his own Family well, having the Children in Subjection with all *Veneration*;

5. (But if any one does not know how to rule his own Family, how ſhall he take care of the Church of God?)

6. Not lately converted; leſt being puffed up, he ſhould fall into the Condemnation of the Devil.

7. Nay he muſt alſo have a good Teſtimony from thoſe without; leſt he ſhould fall into Reproach, and the Snare of the Devil.

8. Miniſters in like Manner ſhould be venerable, not Double-ſpeakers, not addicted to much Wine, not for filthy Gain;

9. Such as have the Myſtery of the Faith in a pure Conſcience.

10. And let theſe too be proved firſt; afterwards let them miniſter, if they are blameleſs:

11. The Women in like Manner ſhould be venerable, not Slanderers, ſober, faithful in all Things.

12. Let the Miniſters be the Huſbands of one Wife, ruling the Children and their own Families well.

13. For thoſe who miniſter well obtain for themſelves a good Degree, and much Boldneſs in the Faith that is in Chriſt Jeſus.

14. Theſe Things I write to thee, as I hope to come to thee ſoon;

15. But I ſhould delay, that thou mayeſt know how thou ſhouldeſt be converſant in the Houſe of God, which is the Church of the Living God, the Pillar and Settlement of the Truth.

16. And confeſſedly the Myſtery of Piety is great; *that* God has been manifeſted in Fleſh, juſtified in Spirit, has appeared to Angels, been preached among the Gentiles, believed on in the World, received up into Glory.

CHAP. IV.

NOW the Spirit ſays expreſsly, that in the latter Times ſome will depart from the Faith, and give heed to ſeducing Spirits, and Doctrines of Devils;

2. Through the Hypocriſy of falſe Speakers, who have their own Conſcience ſeared,

3. Who bid not to marry, to refrain from Meats which God has created to be received with Thankſgiving, by thoſe who believe and know the Truth.

4. Since every Creature of God is good, and Nothing to be rejected, if it be received with Thankſgiving.

5. For it is ſanctified by the Word of God, and Interceſſion.

6. By laying down theſe Things to the Brethren, thou wilt be a good Miniſter of Jeſus Chriſt, nouriſhed up in the Words of Faith, and of good Doctrine, which thou haſt followed.

Ver. 2. *one Wife*] at the ſame Time; but as Polygamy was not allowed or uſed among *Chriſtians*, *Ham.* ſuppoſes it is meant of divorcing a Wife, and taking another, which *Chriſt* forbade, *Mat.* v. 32. and is corroborated by Ch. v. 9.

Ib. *ſober*] this *Gr.* being ſo tranſlated, Ver. 11. *Tit.* ii. 2. and is no where elſe.

Ver. 3. *not for filthy Gain*] not in ſeveral *Copies* and *Verſions*, and might be taken from *Tit.* i. 7. eſpecially as here it is ſynonimous to *not covetous*.

Ib. *gentle*] ſo rendered *Tit.* iii. 2. *James* iii. 17. 1 *Pet.* ii. 18.

Ib. *not covetous*] This is alſo the ſecond of the eleven Commandments which *Zoroaſtres* gave for the Prieſts in particular, *Lord's Religion of the Perſees*, in 4to. p. 32.

Ver. 6. *Condemnation*] Hence it is thought the Devil fell through Pride.

Ver. 8. *Miniſters*] according as tranſlated Ch. iv. 6. and its Kindred-word *miniſtry*, Ch. i. 12.

Ver. 11. *The Women*] that are Miniſters, Ver. 8. as the Context ſhews.

Ver. 15. *the Pillar &c.*] This *Weſley*, following no *Copy*, but following the audacious Author of the *New Verſion* in 1729, has removed, and joined thus to the next, *The myſtery of godlineſs is the pillar and ground of the truth, and— a great Thing*; for which *the myſtery of godlineſs* ſhould properly be at leaſt four Words back in the *Original*, and begin with a Conjunction, beſides the Alteration of the Points.

Ver. 16. *God*] For this ſome have *which*; but though *Mills* does not join with them, the *Vulg. Lat.* and *Clermont Copy*, that ſo often, even ſeparately guide his Judgment, both have it; with the *Syriack* and *Ethiopick Verſions*, as alſo *Ambroſe*, *Hilary*, and the *Scholiaſt* under the Name of *Jerome*, which four or five when not ſo conjoined he particularly follows in other Places.

Ver. 1. *and*] *Mills* would fling out, through his partial Deference to a few, *Pr.* 490.

Ver. 2. This *Bp. Jewel* illuſtrates in an *Epiſt.* to *Q. Eliz.* before his great *Defence of the Apology of the Church of Eng.* thus, *that have given themſelves over into reprobate and wilful Minds, and have deſpiſed the Wiſdom of God within themſelves.*

Ib. *Through the Hypocriſy &c.*] according to the *Gr. Beza, Doddr. &c.*

Ib. *ſeared*] which is burnt with a hot iron; ſo that the Addition in the *com. Tranſ.* is both ſuperfluous and improper, beſides unſuitable to *conſcience.*

Ver. 3. *bid*] which will connect with *to refrain.*

Ver. 5. *the Word of God*] in the Liberty of the Goſpel.

Ver. 6. *laying down*] as it ſignifies (but not *put in remembrance*) and is tranſlated in the other Place where it is, *Rom.* xvi. 4.

Ib. *followed*] as rendered *Mark* xvi. 17. and not elſewhere *attained.*

7. But

7. But profane and old Women's Fables refuſe, and exerciſe thy ſelf in Piety.

8. For bodily Exerciſe is profitable but little; whereas Piety is profitable for all Things, ſince it has the Promiſe both of the preſent Life, and of the future.

9. The Saying is faithful, and worthy of all Acceptation.

10. For we both labour and are reproached for this; becauſe we hope in the Living God, who is the Saviour of all Men, eſpecially of the Believers.

11. Theſe Things order, and teach.

12. Let none deſpiſe thy Youth; but be a Figure of the Believers, in Speech, in Converſation, in Love, in Spirit, in Faith, in Chaſtity.

13. Till I come, give heed to Reading, to Exhortation, to Doctrine.

14. Do not neglect the Gift in thee, which was given thee by Prophecy, with the putting on of the Hands of the Elders.

15. Study theſe Things, be in them; that thy Progreſs may be manifeſt among all.

16. Give heed to thy ſelf, and to the Doctrine, remain in them: for doing this, thou wilt both ſave thy ſelf, and thoſe who hear thee.

CHAP. V.

AN Elder do not rebuke, but exhort as a Father, the Younger as Brothers;

2. The elder Women as Mothers, the younger as Siſters, in all Chaſtity.

3. Reſpect Widows, who are poor ones.

4. But if any Widow has Children or Grandchildren, let them learn firſt to be pious at their own Home, and to render Requital to their Parents: for this is good and acceptable before God.

5. Now ſhe who is a poor Widow, and left alone, hopes in God, and abides in Supplications and Prayers, Night and Day.

6. Whereas ſhe that is wanton, is dead while alive.

7. And theſe Things order, that they may be unblameable.

8. But if any one does not provide for his own, and eſpecially for thoſe of the Family, he has denied the Faith, and is worſe than an Unbeliever.

9. Let a Widow be choſen in not younger than ſixty Years old, who was the Wife of one Man;

10. Teſtified of by good Works, if ſhe has nouriſhed Children, if received the Strangers, if waſhed the Saints Feet, if aſſiſted the Afflicted, if followed after every good Work.

11. But the younger Widows refuſe: for when they become wanton againſt Chriſt, they would marry;

12. Having Condemnation, becauſe they have aboliſhed the firſt Faith;

13. And withal learn to be lazy, going about to Houſes; nay not only lazy, but alſo Tattlers, and buſy, ſpeaking Things not fit.

14. I would therefore have the younger Women marry, breed Children, managed a Family, give no Occaſion to an Oppoſer to rail for nothing.

15. For ſome are already turned aſide after Satan.

16. If any believing Man or Woman has Widows, let him aſſiſt them, and not burden the Church, that it may aſſiſt ſuch as are poor Widows.

17. Let the Elders who rule well, be counted worthy of double Honour, eſpecially they that labour in the Word and Doctrine.

18. For the Scripture ſays, The Ox that treads out *the Corn* thou ſhalt not muzzle; and, The Workman deſerves his Reward.

Ver. 12. *in Spirit*] not with Some, and *Mills* ſays, ſtrange as it is, crept from 2 *Cor.* vi. 6. *Prol.* 637.

Ver. 14. *Elders*] as frequently elſewhere.

Ver. 15. *be in them*] directly to the *Gr.* and as in the next Verſe.

Ver. 16. *remain in them*] *Mills* imagines was firſt written to the *Marg.* and at length paſſed into the Context; why? Becauſe the *Eth. Tranſ.* is without it.

Ver. 2. *in all Chaſtity*] entirely with decent Words and Behaviour.

Ver. 4. *Grandchildren*] according to the Context and *Gr.* and particularly to *Parents* following.

Ib. *good and*] One Quarter of the *Copies*, by *Wetſten*'s *Note*, leave this out, and we may doubt, tho' not believe (but *Mills* ſays *ſcarce doubt*) it creeped in from Ch. ii. 3.

Ver. 6. *is wanton*] as tranſlated in its other Place *James* v. 5.

Ver. 7. *they*] the Children and Grandchildren, Ver. 4. though *Doddr.* writes that ſome would refer this to the *Widows*, which the Gender diſallows, and he father either to the *Deacons*, or to *Timothy*'s *Hearers* in general.

Ver. 9. *of one*] not divorced from one, and married to another while the former was living; ſee Ch. iii. 2.

Ver. 10. *the Strangers*] who came thither to preach the Goſpel.

Ver. 11. *would marry*] not *will* actually, as the fut. Tenſe: by *Weſley*, *want to marry*.

Ver. 14. *for nothing*] omitted in the *com. Eng.*

Ver. 16. *Man or*] A few being without this, *Mills* puts it down for prefixed by ſome Reader; but a few alſo leave out *or Woman*, having *Man*.

Ib. *let him*] or *ſuch a one* ſingular, and as the Concord of Grammar requires with *or*: ſo *Num.* vi. 2, 3. and elſewhere in the Law.

Ib. *poor*] In the *Gr.* Phraſe *truly a Widow*, as at Ver. 3, 5. and here, ſignifies clearly to me *a poor Widow*, as Widows were frequently poor; like other ſuch Idioms in different Languages, which will not bear to be tranſlated ſtrictly, without being abſurd or unintelligible. So we ſay, *ſuch a one is a right*——viz. according to the general Character of that which is mentioned.

19. Againſt

19. Againſt an Elder do not receive an Accuſation, unleſs by two or three Witneſſes.

20. Convict thoſe who ſin before all, that the reſt may be in Fear.

21. I charge thee before God, and the Lord Jeſus Chriſt, and the choſen Angels, to obſerve theſe Things without Prejudice, and do Nothing according to Partiality.

22. Put Hands quickly on Nobody, nor partake of others Sins: keep thy ſelf chaſte.

23. Drink Water no longer, but uſe a little Wine, by reaſon of thy Stomach and thy frequent Weakneſſes.

24. The Sins of ſome Men are evident before, going before to Judgment; but of ſome too they follow after.

25. In like Manner alſo good Works are evident before; and thoſe that are otherwiſe cannot be hid.

CHAP. VI.

WHATEVER Servants are under the Yoke, let them eſteem their own Maſters worthy of all Honour; that the Name of God, and the Doctrine may not be ſpoken evil of.

2. And let thoſe who have believing Maſters not deſpiſe *them*, becauſe they are Brethren; but ſerve the rather, becauſe they are believing and beloved, who receive the Benefit: theſe Things teach, and exhort to.

3. If any one teaches otherwiſe, and does not come to ſound Words, thoſe of our Lord Jeſus Chriſt, and the Doctrine that is according to Piety;

4. He is puffed up, and knows Nothing, but is diſtempered concerning Queſtions and Conteſts about Words; from which come Envy, Quarrelling, Reviling, wicked Imaginations,

5. Wranglings of Men of corrupt Mind, and deſtitute of the Truth, who ſuppoſe a Revenue to be Piety: depart from ſuch.

6. But Piety with Sufficiency is a great Revenue.

7. For we having brought Nothing into the World, it is evident that we cannot carry any Thing out.

8. So while we have Food and Raiment, let theſe be ſufficient for us.

9. Whereas thoſe who would be rich, fall into Temptation, and a Snare, with many fooliſh and hurtful Deſires, which ſink Men into Deſtruction and Ruin.

10. For the Love of Money is the Root of all Evils; which ſome longing for, have erred from the Faith, and pierced themſelves through with many Sorrows.

11. But thou, O Man of God, flee from theſe Things; and purſue Righteouſneſs, Piety, Faith, Love, Patience, Meekneſs.

12. Strive with the good Striving of Faith, take hold of everlaſting Life; to which alſo thou art called, and haſt made a good Profeſſion before many Witneſſes.

13. I order thee before God, who made all Things live, and Chriſt Jeſus, who teſtified a good Confeſſion to Pontius Pilate;

14. For thee to obſerve the Commandment, unſtained, unblameable, till the Appearance of our Lord Jeſus Chriſt:

15. Which in his own Times he will ſhew, the Bleſſed and only Powerful One, the King of thoſe that reign, and Lord of ſuch as have dominion;

16. Who only has Immortality, and dwells in inacceſſible Light, whom no Man has ſeen, nor can ſee; to whom be everlaſting Honour and Might: ſo let it be.

17. Order thoſe that are rich in the preſent World, not to be high-minded, nor to hope on uncertain Riches, but in the Living God, who affords us richly all Things for Enjoyment;

18. To act well, to be rich in good Works, to be diſtributing well, ready to impart;

Ver. 19. *unleſs by two or three Witneſſes*] *Mills* thruſts all this away, as a marginal Addition, becauſe of the Omiſſion of ſome *Writers*, but ſupported by the Authority of no *Copy*.

Ver. 21. *the Lord*] did creep, ſays *Mills*, from 2 *Tim.* iv. 1. foraſmuch as not found with ſome, *Pr.* 638. Are parallel Paſſages thus to be expounded away? What Work might be made among the numerous ones in the *Books of the Old Teſt.* at this Rate? However 'tis manifeſt this was not taken thence, becauſe it has there and not here the Article; and ſeveral alſo omit it there, the chief of them the ſame as here.

Ib. *Partiality*] Several *Copies* have *Faction* according to *Mills*, which he puts for genuine; but it might be only η written for ι, as *Mills* himſelf obſerves on *Acts* v. 36. is done every where.

Ver. 3. *thoſe*] not *the words*.

Ver. 4. *diſtempered concerning Queſtions*] by *Weſt. ſick of queſtions*, but that may ſignify *weary of them*.

Ver. 5. *Wranglings*] This Word is differently ſpelled in the *Gr. Copies*, παραand διά the former Parts of it being tranſpoſed, with the great Criticks *Grotius* for one, and *Mills* for the other.

Ib. *Revenue*] as the *Gr.* Word ſignifies properly, and not *gain*.

Ib. *depart from ſuch*] added to fill up the Senſe, according to *Grotius* and *Mills*, though deficient but in three or four *Copies*, and three *Verſions*.

Ver. 6. *Sufficiency*] as tranſlated 2 *Cor.* ix. 8. being no where elſe.

Ver. 9. *fooliſh*] *Vulg. uſeleſs*, from a *various Reading* by the Addition of a Letter, which even *Mills* diſlikes.

19. Treaſu-

19. Treaſuring up for themſelves a good Foundation for the future, that they may take hold of everlaſting Life.

20. O Timothy, keep what is depoſited, and turn from profane vain Talkings, and Oppoſitions of Science falſely named:

21. Which as ſome profeſs, they have miſſed concerning the Faith. Grace be with thee: ſo let it be.

The firſt to Timothy was written from Laodicea, which is the chief City of Phrygia Pacatiana.

Ver. 20. *what is depoſited*] Some ſpell the *Gr.* Word ſhorter than the common, which though *Mills* is for, I think the Abridgment is moſt likely the Alteration, eſpecially as Curtailing is ſo much uſed in the *Various Readings.*

Sub. *Laodicea*] But according to *Mills Philippi:* for I may add, that *Laodicea* ſeems too near to *Epheſus*, where *Timothy* then was, Ch. i. 3. ſee alſo *Ham. Pref.*

NOTES upon the Second Epiſtle of PAUL to TIMOTHY.

CHAP. I.

PAUL, an Apoſtle of Jeſus Chriſt, by the Will of God, according to the Promiſe of Life in Chriſt Jeſus;

2. To Timothy, a beloved Child. Grace, Mercy, Peace be from God the Father, and Chriſt Jeſus our Lord.

3. I am thankful to God, whom I worſhip from *my* Parents with a pure Conſcience, how I have continual Remembrance concerning thee, in Supplications Night and Day;

4. And long to ſee thee, being mindful of thy Tears, that I may be filled with Joy:

5. As I recal to Mind the unfeigned Faith in thee, which dwelt firſt in thy Grandmother Lois, and thy Mother Eunica, and I am perſuaded that in thee alſo.

6. For which Cauſe I put thee in remembrance, to ſtir up the Gift of God, which is in thee by putting on of my Hands.

7. For God has not given us the Spirit of Fearfulneſs, but of Power, Love and Soberneſs.

8. Be not aſhamed therefore of the Teſtimony of our Lord, nor of me his Priſoner; but ſuffer harm with the Goſpel, according to the Power of God:

9. Who has ſaved us, and called with a holy Calling, not according to our Works, but according to his own Purpoſe and Grace, given us in Chriſt Jeſus before the ancient Times;

10. And is now made manifeſt by the Appearance of our Saviour Jeſus Chriſt, who indeed aboliſhed Death, and cauſed Life and Immortality to be light, by the Goſpel:

11. To which I am put a Preacher, Apoſtle, and Teacher of the Gentiles.

12. For which Cauſe alſo I ſuffer theſe Things, yet am not aſhamed: for I know whom I have believed, and am perſuaded that he is able to keep till that Day what I have depoſited.

13. Hold the Pattern of ſound Words, which thou haſt heard from me, in the Faith and Love that is in Chriſt Jeſus.

14. The good Thing committed keep, by the holy Spirit that dwells in us.

15. Thou knoweſt this, that all who are in Aſia are turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord grant Mercy to the Family of Oneſiphorus, becauſe he often refreſhed me, and was not aſhamed of my Chain.

17. But when he was at Rome, he ſought for me very carefully, and found.

18. The Lord grant him to find Mercy from himſelf on that Day: for in how many Things *too* he miniſtred at Epheſus, thou knoweſt very well.

Tit. *Epiſtle*] his laſt, written by him as computed An. 67. ſee *Wall*'s *Cr. Not.* p. 333, 334, 335. and *Mill. Prol.*

Ver. 7. *Soberneſs*] *Weſt. ſobriety*; but I make this ſmall Diſtinction as in the *Gr.* from that in 1 *Tim.* ii. 9, 15.

Ver. 9. *ancient*] The *Gr.* Word being an Adjective, and ſignifying thus, like the *Heb.* עולם as well as *everlaſting*; which it cannot here, becauſe, according to *Beza*, Nothing can be imagined before Eternity: the Subſtantive too is *Times*. *Croſs* would have them tranſlated *the Ages of Time*, which began, he ſays, after the firſt Week of Time, *Tagh. Art.* p. 116. and *Beza* the like.

Ver. 11. *of the Gentiles*] according to *Mills* is of 1 *Tim.* ii. 7. *Pr.* 1354. although no more than barely two *Copies* are without it.

Ver. 12. *what I have depoſited*] The old *Geneva Note* may ſtill ſtand for the beſt, *Which is my ſelfe:* for was his *Life*, as *Ham.* expounds it, to be kept to that Day? And *Whit.* in his *Paraph.* has *Soul and Life*, but drops the latter in *Annot.* ſhewing by Quotations that the Soul is the Depoſitum of God, or depoſited by God, in Man; whereas that being juſt contrary, to help it out he ſays, *which they dying, commit into the Hands of God*, notwithſtanding *Paul* had done this already. Well conſidered, it may appear to others as to me, a ſublime Expreſſion of the Apoſtle.

Ver. 13. *Pattern*] as the ſame Word is tranſlated 1 *Epiſt.* i. 16. where it only is beſides; and as I ſince ſee *Weſley* tranſlates it.

Ver. 15. *all*] On this *Ham.* writes, *The Doctors or Biſhops have generally rejected my Authority, &c.* and in his *Pref.* to 2 *Epiſt. of John*, *So of the Biſhops of* Aſia *we find* S. Paul *complain*, 2 *Tim.* i. 15. *that they had turned aſide from him.*

Ver. 17. *ſought for*] for *ſought out* may paſs for *found.*

CHAP.

CHAP. II.

THOU therefore, my Child, be ſtrong by the Grace that is through Chriſt Jeſus.

2. And what Things thou haſt heard from me by many Witneſſes, theſe commit to faithful Men, who ſhall alſo be ſufficient to others.

3. Thou therefore ſuffer harm, as a good Soldier of Jeſus Chriſt.

4. Nobody who goes to war is entangled with the Affairs of Life, that he may pleaſe him who has choſen *him* for a Soldier.

5. And if any one alſo conteſt, he is not crowned except he contend lawfully.

6. The Huſbandman who labours ought firſt to receive ſome of the Fruits.

7. Mind what Things I ſay; for the Lord give thee Underſtanding in all Things.

8. Remember that Jeſus Chriſt, one of the Offspring of David, was raiſed up from the Dead, according to my Goſpel:

9. In which I ſuffer harm even to Bonds, as a Malefactor; but the Word of God is not bound.

10. For this reaſon I endure all Things for the choſen ones, that they alſo may obtain the Salvation which is in Chriſt Jeſus, with everlaſting Glory.

11. The Saying is faithful; For *if* we are dead with *him*, we ſhall alſo live ſo;

12. If we endure, we ſhall alſo reign with *him*; if we deny, he will alſo deny us;

13. If we do not believe, he remains faithful, he cannot deny himſelf.

14. Bring theſe Things to remembrance, and teſtify before the Lord, not to conteſt about Words, for no Uſe, *nay* to the Overthrow of the Hearers.

15. Be careful to preſent thy ſelf approved to God, a Workman not aſhamed, rightly dividing the Word of Truth.

16. But profane vain Talkings avoid; for they will proceed to more Impiety.

17. And their Word will be eating as a Gangrene; of whom is Hymeneus and Philetus:

18. Who have erred concerning the Truth, ſaying that the Reſurrection is come to paſs already; and ſubvert the Faith of ſome.

19. Nevertheleſs the Foundation of God ſtands firm, and has this Seal, The Lord knows thoſe that are his; and, Let every one who names the Name of Chriſt depart from Unrighteouſneſs.

20. Now in a great Houſe, there are not only gold and ſilver Utenſils, but alſo wooden and earthen; and ſome indeed for creditable, but ſome for vile Uſe.

21. If any one therefore cleanſe himſelf from thoſe Things, he will be an Utenſil for creditable Service, ſanctified, and very uſeful to the Maſter, ready for every good Work.

22. Flee alſo from youthful Deſires; but purſue after Righteouſneſs, Faith, Love, Peace, with them who call on the Lord from a pure Heart.

23. But fooliſh and unlearned Queſtions refuſe, as thou knoweſt that they beget Contentions.

24. And a Servant of the Lord ſhould not contend; but be gentle to all, ready to teach, bearing with Ill;

25. One who in Meekneſs inſtructs thoſe that do contrary; if perhaps God will give them Repentance, to the Acknowledgment of the Truth;

26. And that they may become ſober from the Snare of the Devil, who are caught alive by him at his Will.

Ver. 1. *by*] according as on *Gal.* i. 6. by *Beza* rendered *per*, and ſo by *Caſt.* with an Ablative, as likewiſe in the *Arab.* ſee alſo on *Gal.* i. 6.

Ib. *through*] being the ſame as tranſlated *by*, and thus turned with *Eraſm.* the *Syr. Arab.* and *Tigur. Verſ.*

Ver. 3. *ſuffer harm*] the ſame Ver. 9.

Ver. 4. *who goes to war*] The *Vulg.* and ſome *Authors* add *for God*, or as the *Rhemiſts* tranſlate it *being a ſouldiar to God*; which ſmells ſadly of the Prieſt, and they accordingly make their Advantage of it in a *Note*; but ſee *Mills*'s *Note*, and *Pr.* 669.

Ib. *choſen for a Soldier*] *Weſt.* with more Liberty *enliſted.*

Ver. 7. *for*] *Gr.*

Ib. *give*] Some have it *will give.*

Ver. 8. *Remember that Jeſus &c.*] *Doddridge* tranſlates, and pleads for, *Remember Jeſus &c.* ignorant it ſeems that to be ſo, three *Gr.* Words ſhould be genitive, which are accuſative.

Ver. 10. *everlaſting*] The *Vulg. &c. heavenly*, which *Mills* inclined at laſt to think was right.

Ver. 16. *proceed*] ſo tranſlated Chap. iii. 9.

Ver. 19. *Chriſt*] A Parcel of the *MSS. &c.* have *the Lord*; I gueſs becauſe it was thought to be quoted from ſome *Book of the Old Teſt.* and ſuppoſed to be ſo there; but both *Mills* and *Whitby* ſay that is genuine.

Ver. 21. *thoſe Things*] ſpoken of in Ver. 16, 17, 18, 19. not *theſe* [Veſſels] Ver. 20. as *theſe* alone implies.

Ver. 24. *bearing with Ill*] as the *Gr.* diſtinctly ſignifies.

Ver. 26. *become ſober*] or *be ſober again*, from the Things mentioned before, with which they were as drunk; ſo the ſimple Verb is tranſlated 1 *Theſ.* v. 6, 8. 1 *Pet.* i. 13. & iv. 7. & v. 8.

Ib. *at his Will*]. As well *Whitby* and *Hammond*, as *Beza*, refer this to God, not the Devil; whereas if that had been *Paul*'s Meaning, to my thinking he would have joined it with *become ſober*; and if we render it *to the Will of him*, what Difference will it make?

CHAP.

CHAP. III.

KNOW this further, that in the laſt Days there will be miſchievous Times.

2. For Men will be Lovers of themſelves, Lovers of Money, Braggers, proud, Blaſphemers, diſobedient to Parents, unthankful, unholy,

3. Without natural Affection, irreconcileable, Slanderers, in Exceſs, ſurly, not Lovers of the good ones,

4. Betrayers, raſh, puffed up, Lovers of Pleaſure more than Lovers of God,

5. And have the Form of Piety, but deny the Power of it: turn from theſe.

6. For ſome of theſe are they that creep into Houſes, and take captive ſilly Women, with Sins heaped on, led with various Deſires,

7. Who though always learning, can never get to the Knowledge of the Truth.

8. Now as Jannes and Jambres reſiſted Moſes, ſo do theſe alſo the Truth, being Men of corrupt Mind, reprobated as to the Faith.

9. But they will proceed no farther; for their Madneſs will be evident to all, as the others alſo was.

10. Whereas thou haſt traced out my Teaching, Behaviour, Purpoſe, Faith, Forbearance, Love, Patience;

11. The Perſecutions, the Sufferings, which came upon me at Antioch, at Iconium, at Lyſtra; what Perſecutions I endured: and the Lord delivered me out of them all.

12. Nay and all thoſe who would live piouſly in Chriſt Jeſus, will be perſecuted.

13. Whereas wicked Men and Impoſtors, will proceed to be worſe, that miſlead, and are miſled.

14. But do thou remain in the Things which thou haſt learned, and been perſuaded of, knowing from whom thou haſt learned;

15. And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe to Salvation, by Faith in Chriſt Jeſus.

16. All the Scripture being divinely inſpired, and profitable for Teaching, for Convincement, for Amendment, for Diſcipline in Righteouſneſs;

17. That a Man of God may be perfect, accompliſhed to every good Work.

CHAP. IV.

I CHARGE therefore before God, and the Lord Jeſus Chriſt, who will judge the Living and Dead, at his Appearance and Kingdom;

2. Preach the Word, come ſeaſonably, unſeaſonably, convince, rebuke, exhort, in all Forbearance and Doctrine.

3. For there will be a Time when People will not bear with ſound Teaching; but according to their own Deſires will heap up Teachers to themſelves, itching to hear;

4. And indeed will turn away from hearing the Truth, and be turned aſide to Fables.

5. But do thou watch in all Things, ſuffer harm, do the Work of a Preacher, give aſſurance of thy Miniſtry.

6. For I am now about to be offered up, and the Time of my Releaſe is near by.

7. I have ſtriven with a good Strife, have accompliſhed the Courſe, kept the Faith.

8. Further, there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge will render to me on that Day; and not to me only, but likewiſe to all who love his Appearance.

9. Be careful to come to me quickly.

10. For Demas has forſaken me, as he loved the preſent World, and is gone to Theſſalonica; Creſces to Galatia, Titus to Dalmatia.

Ver. 3. *irreconcileable*] rendered *Rom.* i. 31. *implacable*, being no where elſe.

Ib. *ſurly*] or *moroſe*.

Ver. 8. *Jannes and Jambres*] Of theſe may be ſeen *Ainſworth* on *Exod.* vii. 11.

Ver. 9. *no farther*] Ver. 13. being of thoſe there mentioned in general.

Ver. 10. *traced out*] or according to others *followed*, as it is alſo tranſlated *Mark* xvi. 17. but not *fully known* otherwiſe than conſequentially.

Ver. 13. *and Impoſtors*] that is *who are Impoſtors*, as I underſtand it.

Ib. *that miſlead*] in the preſent Tenſe.

Ver. 15. *from a Child thou haſt known the holy Scriptures*] In *Pierce Plowman's Viſion*, Paſſus 12. is,

> Wel may the barne hem bleſſe, that him to boke ſet
> that liueing after letture, ſaueth him both lyf and ſoule

as it ſtands in my *Edition* of 1561.

Ib. *Faith in Chriſt Jeſus*] as *Diſcipline in Righteouſneſs* in the next Verſe; *which is* making it alſo too full, ſince Faith exiſts in the Believer.

Ver. 16. *the Scripture*] *Scripture* being *Writing*, the Article reſtricts it to its proper Bounds.

Ib. *being*] and ſo connective with the foregoing, as this is comprehended in Participles.

Ib. *and*] ſome leave out, and *Mills* thought inſerted after; by which, and ſupplying *is*, it will have a different Turn.

Ver. 2. *convince*] properly, and ſo tranſlated elſewhere; whereas *reprove* is like *rebuke*.

Ver. 4. *will*] ſo read, ſays *Wall*.

Ver. 8. *all who*] *them who* by leaving out a *Gr.* Word, as a few do, with *Mills*'s Liking.

Ver. 10. *Creſces*] *Gr.* only ſome *Copies* have *Criſces*: ſo *Pudes*, Ver. 21. *Creſcens* and *Pudens* being from the *vulg. Lat.* and perhaps the *n* ſome how there, from the *Gr.* η which is for *e*.

11. Luke only is with me. Take Mark, and bring with thee; for he is very uſeful to me in the Miniſtry.

12. And Tychicus have I ſent to Epheſus.

13. The great Coat, which I left at Troas with Carpus, when thou comeſt bring, and the Books, eſpecially the Parchments.

14. Alexander the Braſier ſhewed much Harm to me; the Lord render to him according to his Works.

15. Of whom do thou alſo take heed; for he has greatly withſtood our Words.

16. At my firſt Defence Nobody was with me, but all forſook me; may it not be reckoned to them.

17. However the Lord was preſent with me, and ſtrengthened me; that by me the Preaching might be aſſured, and all the Gentiles might hear: and I was delivered out of the Mouth of the Lion.

18. Nay the Lord will deliver me from every evil Work, and ſave for his heavenly Kingdom; to whom be Glory for evermore: ſo let it be.

19. Salute Priſca and Aquila, with the Family of Oneſiphorus.

20. Eraſtus remained at Corinth, but Trophimus I left at Miletum ſick.

21. Be careful to come before Winter. Eubulus ſalutes thee, with Pudes, Linus, Claudia, and all the Brethren.

22. The Lord Jeſus Chriſt be with thy Spirit. Grace be with you: ſo let it be.

The ſecond to Timothy, choſen the firſt Overſeer of the Church of the Epheſians, was written from Rome, when Paul ſtood before Nero Ceſar the ſecond time.

Ver. 14. *render*] by ſome *will render*, which *Whitby* ſpeaks for, and *Mills* againſt, contrary to their Wont: I think the latter of them takes the more probable Side (tho' the other wrote after him) not only as of more Authority, but for the Reaſon he gives of its being changed becauſe imprecatory.

NOTES upon the Epiſtle of PAUL to TITUS.

CHAP. I.

PAUL, a Servant of God, and an Apoſtle of Jeſus Chriſt, according to the Faith of God's choſen ones, and the Acknowledgment of the Truth that is according to Piety;

2. In the Hope of everlaſting Life, which God who is without Falſehood promiſed before the ancient Times;

3. And made manifeſt his Word at his own Times, in the Preaching which I was intruſted with, according to the Command of God our Saviour;

4. To Titus, a real Child according to the common Faith. Grace, Mercy, Peace, be from God the Father, and the Lord Jeſus Chriſt our Saviour.

5. For this Cauſe I left thee in Crete, that thou mighteſt rectify the Things which were wanting, and appoint Elders throughout the Cities, as I ordered thee:

6. If there is any blameleſs, the Huſband of one Wife, having faithful Children, in no Accuſation of Luxury, or unruly.

7. For an Overſeer muſt be blameleſs, as a Steward of God; not pleaſing himſelf, not apt to be angry, not given to Wine, not a Striker, not for filthy Gain;

8. But hoſpitable, loving Good, ſober, juſt, holy, temperate;

9. One who cleaves to what is according to the Doctrine of the faithful Word, that he may be able, both to exhort in ſound Teaching, and to confute ſuch as ſpeak againſt *it*.

10. For there are many and unruly vain Talkers, and Cheats, eſpecially thoſe of the Circumciſion:

11. Whoſe Mouths ſhould be ſtopped, who ſubvert whole Families, teaching Things that they ſhould not, for the ſake of filthy Gain.

12. One of them, a Prophet of their own, ſaid, The Cretians are always Liars, evil Beaſts, lazy Greedy-bellies.

13. This Teſtimony is true: for which Cauſe reprove them ſharply, that they may be ſound in the Faith;

14. And not give heed to Jewiſh Fables, with Commandments of Men who turn from the Truth.

15. All Things indeed are clean to the Clean; whereas to the Defiled and Unbelievers Nothing is clean, but both their Mind and Conſcience is defiled.

16. They profeſs to know God, but in Works deny, being abominable, diſobedient, and to every good Work reprobate.

CHAP. II.

BUT do thou ſpeak the Things that become ſound Teaching:

2. The aged Men to be ſerious, venerable, ſober, ſound in Faith, Love, Patience;

3. The aged Women after the ſame Manner in Behaviour as becomes Holineſs, not

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Tit. *Epiſtle*] written, as *Mills* gueſſes, in the 64th Year of the com. Æra.

Ver. 2. *before the ancient Times*] no more than which the Phraſe of it ſelf ſignifies, ſays *Ham.* who ſuppoſes this promiſed obſcurely to *Abraham*. *Note* and *Paraph.* by *Wall, long ages ago*; and *Whitby* writes, it cannot properly be rendered *before the world began*.

Ver. 4. *Mercy, Peace*] Some have *and Peace*, without *Mercy*, which *Eraſmus* and *Mills* thought added, but *Whitby* vindicates.

Ver. 7. *pleaſing himſelf*] the more primary and proper Signification of the *Gr.* Word than *ſelf-willed*, and ſuiting very well, as oppoſite, to being *a Steward of God*, nor ranked amiſs ſo with the foregoing in 2 *Pet.* ii. 10. in which Place and in this it only occurs. *Beza* takes in both as it were, but chiefly this, by *ſibi pertinaciter placentem, abſtinately pleaſing himſelf*.

Ver. 8. *loving Good*] being ſingular.

Ver. 9. *according to the Doctrine*] thus, and thus poſited is the *Original*.

Ver. 10. *and unruly*] Thus the *Gr.* ſtands, *vain Talkers* being one Word, a Noun-ſubſtantive.

Ver. 12. *ſaid*] *Epimenides*, according to *Broome's Note* on *Pope's Odyſſey*, B. 14. 411.

Ib. *lazy Greedy-bellies*] *Weſt. lazy gluttons*. The Adjective is twice in 1 *Tim.* v. 13.

Ver. 2. *ſober*] according as the *com. Tranſ.* Ver. 4, 6, 12. & Ch. i. 8. where *temperate* is quite another *Gr.* Word.

Ver. 3. *as becomes Holineſs*] This is an Adjective in *Gr.* to *aged Women*, but a few by taking away a Letter make it ſo to *Behaviour*, with whom *Mills* joins, a ready Helper of the Weak; whereas I, who chooſe in theſe Caſes to be of the ſtronger Party, when they have an equal, or as commonly a better Claim, take it to belong rather to the Perſons, than to their Appearance.

Slanderers, not ſubject to much Wine, teaching well ;

4. That they may make the young Women ſober, to be Lovers of the Huſbands, Lovers of the Children,

5. Sober, chaſte, Keepers of the Houſe, good, ſubject to their Huſbands, that the Word of God may not be ſpoken evil of.

6. Young Men in like Manner exhort to be ſober :

7. About all Things ſhewing thy ſelf a Figure of good Works, in Teaching Integrity, Veneration, Incorruptneſs,

8. Sound Speech not to be condemned ; that he who is of the contrary *Party* may be ſhamed, and have Nothing bad to ſay concerning you :

9. Servants to be ſubject to their Maſters, to be well-pleaſing in all Things, not contradicting,

10. To take Nothing away, but ſhew all good Faithfulneſs ; that they may adorn the Doctrine of God our Saviour in all Things.

11. For the Grace of God that brings Salvation, has appeared to all Men ;

12. And teaches us, that by denying Impiety and worldly Deſires, we ſhould live ſoberly, righteouſly and piouſly, in the preſent World ;

13. As alſo ſhould look for the bleſſed Hope, and the glorious Appearance of the great God, and our Saviour Jeſus Chriſt :

14. Who gave himſelf for us, that he might redeem us from all Iniquity, and purify for himſelf a peculiar People, zealous in good Works.

15. Theſe Things ſpeak and exhort to, moreover reprove with all Authority : let Nobody deſpiſe thee.

CHAP. III.

PUT them in remembrance to be ſubject to Principalities and Authorities, and obedient, to be ready for every good Work,

2. To ſpeak evil of none, not be quarrelſome, *but* gentle, and ſhew all Meekneſs to all Men.

3. For we were alſo once fooliſh, diſobedient, ſeduced, and ſerved various Deſires and Pleaſures, nay lived in Miſchief and Envy, were ſpiteful, hating one another.

4. But when the Kindneſs and Affection of God our Saviour appeared ;

5. Not by the Works in Righteouſneſs which we had done, but according to his Mercy, he ſaved us, through the Bath of being born again, and the Renewing of the Holy Spirit :

6. Which he poured out on us *richly*, through Jeſus Chriſt our Saviour ;

7. That being juſtified by his Grace, we might become Heirs according to the Hope of everlaſting Life.

8. The Saying is faithful, and concerning theſe Things I would have thee affirm, that thoſe who believe in God ſhould take care to excel in good Works : theſe Things are good, and profitable, to Men.

9. But fooliſh Queſtions, Pedigrees, Contentions, and Debates about the Law avoid : for they are unprofitable, and vain.

10. A Man who is a Heretick, after the firſt and ſecond Admonition, reject :

11. As thou knoweſt that ſuch a one is turned away, and ſins, being condemned in himſelf.

12. When I ſend Artemas to thee, or Tychicus, be careful to come to me at Nicopolis : for there have I determined to winter.

13. Zenas the Expounder of the Law, and Apollos conduct carefully, that Nothing may be wanting to them.

14. And let ours alſo learn to excel in good Works, for neceſſary Uſes, that they may not be unfruitful.

15. All who are with me ſalute thee. Salute them that love us in the Faith. Grace be with you all : ſo let it be.

It was written to Titus, the firſt Overſeer of the Church of the Cretians, from Nicopolis of Macedonia.

Ver. 5. *Sober*] the ſame Word as in Ver. 2. & Ch. i. 8. rendered in three ſuch different Meanings, ſo near together, by our *Tranſlators*.

Ver. 7. *Incorruptneſs*] *Mills* ſuppoſes was firſt marginal, to explain *Integrity*, *Not.* and *Pr.* 1208. ſome not having it.

Ver. 8. Party] from μερίδος, I ſuppoſe, underſtood.

Ver. 9. *contradicting*] as the *Gr.* ſignifies, and not *anſwering again*.

Ver. 5. *Bath*] *Weſt. laver* ; but the *Gr.* Word being only once more in *Scripture*, he does not render it ſo in *Eph.* v. 26.

Ver. 10. *and ſecond*] ſome have left out, which may be ſuppoſed through their Sharpneſs againſt ſuch.

Sub. *Nicopolis*] Not ſo, as is apparent, by [there] in Ver. 12. of this laſt Chap. but *Mills* ſays *Coloſſea*, becauſe *Tychicus* now with *Paul*, Ib. had been ſent thither, *Subſcr.* to *Col.*

NOTES

NOTES upon the Epiſtle of PAUL to PHILEMON.

PAUL a Priſoner of Chriſt Jeſus, and Timothy a Brother; to the beloved Philemon, and our Fellow-worker,

2. As alſo to the beloved Apphia, and Archippus our Fellow-ſoldier, with the Church at thy Houſe.

3. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

4. I give thanks to my God, making mention of thee always in my Prayers.

5. As I hear of thy Love and Faith, which thou haſt to the Lord Jeſus, and towards all the Saints:

6. That the Fellowſhip of thy Faith may be effectual, by the Knowledge of every good Thing, which is among you towards Chriſt Jeſus.

7. For we have much Joy and Comfort in thy Love, becauſe the Bowels of the Saints have been refreſhed by thee, Brother.

8. Therefore though I have much Freedom in Chriſt, to command thee what is convenient:

9. I rather beſeech for Love, being ſuch a one as aged Paul, and now alſo a Priſoner of Jeſus Chriſt:

10. I beſeech thee for my Child, whom I have begot in my Bonds, Oneſimus;

11. Once uſeleſs to thee, but now very uſeful to thee and me:

12. Whom I have ſent back; and do thou receive him, to wit my own Bowels.

13. Whom I was willing to keep to my ſelf, that he might have miniſtred to me inſtead of thee, in the Bonds of the Goſpel.

14. However I would do Nothing without thy Opinion, that thy Good might not be as according to Neceſſity, but according to Willingneſs.

15. For perhaps for this reaſon he departed for a little while, that thou mighteſt receive him for ever;

16. No more as a Servant, but above a Servant, a beloved Brother, eſpecially to me, and how much more to thee, both in the Fleſh, and in the Lord?

17. If therefore thou haſt me for a Partner, receive him as my ſelf.

18. If he has done thee any Injury, or is in debt, reckon that to me:

19. I Paul have written with my own Hand, I will pay; not to tell thee, that thou art in debt even for thy ſelf to me.

20. Yes, Brother, let me have joy of thee in the Lord: refreſh my Bowels in the Lord.

21. Being confident of thy Obedience, I have written to thee; as I know that thou wilt do, even above what I ſay.

22. But withal get ready a Lodging too for me; ſince I hope that by your Prayers I ſhall be given to you.

23. Thee ſalute Epaphras, my Fellow-priſoner in Chriſt Jeſus,

24. Mark, Ariſtarchus, Demas, Luke, my Fellow-workers.

25. The Grace of our Lord Jeſus Chriſt be with your Spirit: ſo let it be.

It was written to Philemon from Rome, *ſent* by Oneſimus a Servant.

Tit. *Epiſtle*] Look at *Philippians*.

Ver. 1. *the beloved*] as Ver. 2. and ſtanding in the ſame Manner.

Ver. 2. *the beloved*] But *Mills* counts *Siſter* the right *Reading*, which about half a Score, *Verſions*, *Copies*, and *Writers* together, have. How little to weigh againſt the Whole!

Ib. *Apphia*] ſuppoſed to be *Philemon*'s Wife.

Ver. 5. *which thou haſt*] viz. *Faith to the Lord Jeſus, and Love towards all the Saints*, as *Col.* i. 4. according to *Whitby*.

Ver. 6. *Fellowſhip*] One might ſuppoſe our *Tranſlators* had made a Miſtake of *communication* for *communion*, but that the *vulg. Lat.* has *communicatio*, whom they were ſo ready to follow: for in other Places they uſe *communication*, as it might be taken here, for *diſcourſe*, or would be doubtful without other Help.

Ib. *Knowledge*] of others concerning them, according to *Beza*.

Ib. *you*] by divers *us*.

Ib. *towards*] as in the Ver. before: ſo the *Biſhops Tranſ.* and *Eraſmus* has *erga*.

Ver. 20. Inſtead of the latter *the Lord*, ſome have *Chriſt*.

NOTES

NOTES upon the Epiſtle of PAUL to the HEBREWS.

CHAP. I.

GOD having ſpoken many times and many ways of old, to the Forefathers by the Prophets;

2. In theſe laſt Days has ſpoken to us by the Son, whom he put the Heir of all Things, by whom alſo he made the Worlds.

3. Who being the Brightneſs of the Glory, the Mark of his Subſtance, and ſupporting all Things with his powerful Word; when he had made a Cleanſing of our Sins by himſelf, ſate down at the right Hand of the Majeſty on high:

4. And became ſo much better than the Angels, as he inherited a more excellent Name than they.

5. For to which of the Angels ſaid he at any Time, Thou art my Son, to Day have I begotten thee? And again, I will be to him a Father, as he ſhall to me a Son?

6. Nay again when he brings his Firſtborn into the World, he ſays, And let all the Angels of God worſhip him.

7. Whereas he ſays relating to the Angels, Who makes his Angels Spirits, and his Miniſters a flaming Fire.

8. But of the Son; Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right one.

9. Thou haſt loved Righteouſneſs, and hated Wickedneſs: therefore God, thy God has anointed thee, with the Oil of Joy above thy Companions.

10. And, Thou at the Beginning, O Lord, didſt found the Earth, and the Heaven was the Work of thy Hands.

11. They will periſh, but thou wilt remain; and will all decay like a Garment:

12. And as Cloaths wilt thou fold them up, and they will be changed. Whereas thou art the ſame, and thy Years will not fail.

13. But to which of the Angels did he ſay at any time, Sit at my right Hand, till I make thy Enemies thy Footſtool?

14. Are not they all miniſtring Spirits, ſent to miniſter for thoſe who will be Heirs of Salvation?

CHAP. II.

FOR this Reaſon we ought the more abundantly to give heed to the Things we have heard, leſt at any time we ſhould let *them* flow away.

2. For if the Word ſpoken by Angels was firm, and every Tranſgreſſion and Diſobedience received a juſt Recompence;

3. How ſhall we eſcape, ſhould we neglect ſo great Salvation? Which when it had received a Beginning to be ſpoken by the Lord, was confirmed to us from the Hearers:

4. As God gave Evidence together, both with Signs and Wonders, nay with various powerful Things, and Diſtributions of the Holy Spirit, according to his Will.

5. For he has not put the World hereafter, concerning which we ſpeak, in ſubjection to Angels.

6. But one teſtifies in a certain Place as follows; What is Man, that thou ſhouldeſt remember him? Or the Son of Man, that thou ſhouldeſt viſit him?

Tit. *of Paul*] Though it has been doubted whether *Paul* was the Author of this *Epiſtle*, inſomuch that theſe Words were left out of the *Gen. Tranſ.* yet *Whitby* in *Pref.* ſhews it to be his diſtinctly, and *Mills* writes, *Auctorem habet hæc Epiſtola, ſi qua uſquam alia, D. Paulum: This Epiſtle, if ever any, has St. Paul for its Author*; and he fixes the Date of it about An. Chriſti 63, in which *Pearſon* places it, the Year after this Apoſtle was ſet at liberty, and after the Concluſion of the *Acts of the Apoſtles*, while he was yet in *Italy*, as at the End.

Ib. *to the Hebrews*] *Jewiſh Chriſtians* that were in *Judea*; ſee *Whit. Pref.*

Ver. 2. *theſe laſt*] with divers *the laſt of theſe*, put in a Liſt by *Mills* as genuine, *Pr.* 684. but *Whitby* does not doubt ours is genuine, being uſed by the 70 *Interpreters*.

Ver. 3. *Subſtance*] ſo tranſlated Ch. xi. 1. as likewiſe by *Tyndal* and in the *Biſhops Bib.* here, by *Eraſm.* alſo and *Caſt.* ſee *Wall Not.* and to Ch. xi. 1. *Ham.* and *Whit* have it *Subſiſtence*.

Ib. *our*] by ſome left out, but not therefore added in by the many more, as *Mills* raſhly pronounces, *Pr.* 496.

Ib. *by himſelf*] inſerted, ſays *Mills*, for the ſake of Interpretation, not all having it.

Ver. 6. *Angels*] The *Septuag.* ſo tranſlating *Pſa.* xcvii. 7. and after that the *Vulgate*, the former alſo have theſe very Words in *Deut.* xxxii. 43.

Ver. 12. *fold up*] A few have it *change*, as appears to be like the *Heb.* yet *Grot.* conjectures that the *Sept.* had it *change Pſa.* ciii. 26. where now they have not; from whom this is cited, which we are therefore to follow; and they might thus tranſlate to avoid a Tautology by the following *changed*, eſpecially as חלף is of different Signification, unleſs they could miſtake this for חבק

Ver. 3. *Salvation?*] Here being the *Gr.* Note of Interrogation.

7. Thou haſt made him *but* a little leſs than the Angels, crowned him with Glory and Honour, and appointed him over the Works of thy Hands,

8. Putting all in ſubjection underneath his Feet: for in putting all in ſubjection to him, he left Nothing *that* was not to be ſubjected; notwithſtanding we now do not yet ſee all put in ſuch ſubjection.

9. But we behold Jeſus crowned with Glory and Honour, who was made a little leſs than the Angels, for the Suffering of Death; that by the Grace of God he might taſte Death for every one.

10. For it became him, for whom are all, and by whom all Things, in bringing many Sons to Glory, to make the Prince of their Salvation perfect by Sufferings.

11. Since both the Sanctifier, and the Sanctified, are all of One: for which Cauſe he is not aſhamed to call them Brethren,

12. Saying, I will declare thy Name to my Brethren, among the Church will I ſing praiſe to thee;

13. And again, I will truſt in him; nay again, Behold I and the Children that God has given me.

14. Foraſmuch as the Children therefore were partakers of Fleſh and Blood, he himſelf alſo in like Manner partook of the ſame; that by Death he might aboliſh him who had the Power of Death, that is the Devil;

15. And might deliver thoſe who by the Fear of Death, were through all *their* Life obnoxious to Servitude:

16. For verily he did not take *that* of Angels, but did of Abraham's Offspring.

17. Whence he ought in all Things to be like the Brethren, that he might be a merciful and faithful high Prieſt in Things belonging to God, to make atonement for the Sins of the People.

18. For by that which he himſelf ſuffered, when he was tried, he is capable to help thoſe who are tried.

CHAP. III.

WHENCE, holy Brethren, Partakers of the heavenly Calling, conſider the Apoſtle and high Prieſt of our Profeſſion, Chriſt Jeſus;

2. Who was faithful to him that appointed him, even as Moſes was in his whole Houſe.

3. For he was counted worthy of more Glory than Moſes; as much as he has more Honour than the Houſe, who makes it ready.

4. For every Houſe is made ready by Somebody; but he who made all Things ready is God.

5. And Moſes indeed was faithful in his whole Houſe, as a Servant, for a Teſtimony of the Things to be ſpoken;

6. But Chriſt as a Son over his Houſe: whoſe Houſe we are, if we hold the Confidence, and Glorying of the Hope, firm to the End.

7. Therefore according as the Holy Spirit ſays; To Day if you will hearken to what he ſays;

8. Do not harden your Hearts, as in the Provocation, according to the Day of Temptation in the Wilderneſs:

9. When your Fathers tempted me, proved me, and ſaw my Works forty Years.

10. Therefore I was diſpleaſed with that Generation, and ſaid, They always err with the Heart, and they have not known my Ways:

11. As I ſware in my Anger, They ſhall not come into my Reſt.

12. Look, Brethren, leſt at any time there

Ver. 7. *and appointed him over the Works of thy Hands*] wanting in 13 *Copies* by *Mills*; and *Whitby* ſays, *Add in Oecum. & Theophyl.* but neither of theſe Criticks depoſe it.

Ver. 9. *Jeſus crowned &c.*] This undeniably belongs one to the other, and by putting them together, as *Beza* does, is ſeen clearly which *for the Suffering of Death* unites with; beſides as the concluding Part depends on that laſt mentioned, and not on *crowned with Glory and Honour*, the Tranſpoſition is of more Advantage for Perſpicuity in our Languages.

Ver. 14. *were partakers*] *Wall.*

Ver. 16. that] *Fleſh and Blood* together, Ver. 14.

Ver. 18. *by that which*] *in that*, as *Johnſ.* expounds it, meaning *becauſe*.

Ib. *capable*] rather than *able*; he underſtanding how to help, by his own Experience in Sufferings and Trials.

Ver. 3. *makes it ready*] By keeping cloſe to the *Gr.* thus, is ſhut out the *Interpretation* of thoſe who would have it *order* or *govern*; while our *Tranſlators* going wide one Way, they took the ſame Liberty to do ſo another. And this uſeful Hint may be applied to numerous other Inſtances.

Ver. 6. *his Houſe*] Being as in the Ver. before, and ſo may ſeem to be *God*'s like that; though *Beza* quarrels with *Caſtalio* for ſo rendering it (which he would for a ſmall Matter) and would have the Word ἀυτῦ be ἀυτὸ, nay ſays *amended Copies read ſo*; but underſtand that he himſelf amended them, ſince neither *Mills* nor *Kuſter* found any ſuch; ſee alſo *Caſtalio*'s *Defence*, p. 146. and the *Tranſ.* of *Eraſmus*.

Ib. *firm to the End*] Notwithſtanding all have theſe Words, beſides the *Eth. Verſ.* and *Lucifer Calaritanus*, *Mills* in the Fulneſs of Imagination tells us, that Somebody put them in the *Marg.* oppoſite to *Confidence* for the ſake of Explanation; which as belonging to the Text, a Scribe at length put wrong. But what could not the Exuberancy of his Conceit furniſh him with?

Ver. 9. The firſt *me* a few want.

ſhould

ſhould be in any of you a wicked Heart of Unbelief, in departing from the Living God.

13. But exhort each other every Day, while that to Day is ſaid; that none of you may be hardened by the Deceit of Sin.

14. For we are become Partakers of Chriſt, if we hold the Beginning of the Confidence firm till the End;

15. While it is ſaid, To Day if you will hearken to what he ſays; do not harden your Hearts, as in the Provocation.

16. For ſome when they had heard, did provoke, but not all that came out of Egypt by Moſes.

17. Now with whom was he diſpleaſed forty Years? Was it not with them that ſinned, whoſe Corpſes fell in the Wilderneſs?

18. And to whom did he ſwear they ſhould not come into his Reſt, but to them that believed not?

19. Thus we ſee that they could not enter in, by reaſon of Unbelief.

CHAP. IV.

LET us therefore fear, leſt at any time, though a Promiſe be left of entering into his Reſt, any of you ſhould be deficient.

2. For even we are thoſe who have been preached to, as well as they; but the Word heard did not profit them, ſince it was not mixed with Faith in the Hearers.

3. And we who have believed enter into Reſt, according as he ſaid, As I ſware in my Anger, that they ſhould not come into my Reſt; though the Works were done from the founding of the World.

4. For he ſpoke in a certain Place concerning the ſeventh *Day* thus, And God reſted on the ſeventh Day from all his Works;

5. And in this again, They ſhall not come into my Reſt.

6. Since therefore an entering into it is left for ſome, and they who were firſt preached to, did not enter in by reaſon of Unbelief;

7. He again determines a certain Day, ſaying in David, To Day after ſo long Time: according as it is ſaid, To Day if you will hearken to what he ſays, do not harden your Hearts.

8. For if Jeſus had made them reſt, he would not after theſe Things have ſpoken concerning another Day.

9. There is left therefore a keeping of Sabbath to the People of God.

10. For he that is entered into his Reſt, has himſelf alſo reſted from his Works, as God from his own.

11. Let us therefore be careful to enter into that Reſt, that none may fall by the ſame Inſtance of Unbelief.

12. For the Word of God is living and effectual, as alſo ſharper than any two-edged Sword, and not only reaches to the Dividing even of the Soul and Spirit, even of the Joints and Marrow, but is a Judger too of the Thoughts and Intents of the Heart.

13. And there is not a Creature unſeen before him; but all Things are bare, and diſcloſed to nis Eyes, with whom the Word is to us.

14. As we have therefore a great high Prieſt who is gone into Heaven, Jeſus the Son of God, let us hold faſt the Profeſſion.

15. For we have not a high Prieſt who cannot be affected with our Weakneſſes, but was tried in all Things in like Manner, being without Sin.

16. Let us therefore come with Boldneſs to the Throne of Grace, that we may receive Mercy, and find Grace for ſeaſonable Help.

Ver. 13. *that to Day*] in Ver. 7. with τὸ here for *that*, which makes the Senſe clear, that it was while they were thus divinely called to.

Ib. *hardened*] parallel to that of Ver. 8. in Conſequence of the foregoing.

Ver. 14. *firm till the End*] lacking only in the *Eth. Verſ.* yet declared by *Mills* to creep from Ver. 6. though not there at firſt, *Pr.* 1217.

Ver. 1. *you*] *Doddr.* has *us*, which he ſays ſome *Copies* read; that is, as I find, one or two *Gr.* ones, and of what Regard that? But he adds, *the Authority is evidently confirmed by the Connection*, and refers to *Mills*; whereas *Mills* ſays it was by reaſon of what follows, in which is *us*. Of what Encouragement might ſuch be when no more *evident* than this, to unknown Damage elſewhere!

Ver. 2. *Word heard*] not *preached*.

Ib. *it was*] with divers *they were*, but refuſed by both *Mills* and *Whitby*, as deſervedly for the Obſcurity and poor Senſe it makes.

Ver. 3. *that they ſhould*] It is the ſame as in Ch. iii. 11. as is the following in Ver. 5. and quoted from *Pſa.* xcv. 11. where our *com. Tranſ.* has theſe very Words.

Ib. *the Works were done*] viz. thoſe of entering into Reſt, as Ver. 4, 6, 9, 10. and juſt before in this Ver. &c.

Ib. *from the founding of the World*] as in Ver. 4. and ſo on after that. *Beza* writes, *This Place is, perobſcurus, very obſcure*. And have not he and others, who do not expound it according to the Words, left it too much ſo? While the principal Difficulties, let me call it, of literal Interpretation may thus be ſurmounted.

Ve. 5. *They ſhall &c.*] the ſame as in Ch. iii. 11.

Ver. 12. *For the Word of God is living*] There is one Scrap left like this of the *Book* called *The Acts of Paul*, written as ſuppoſed the Year after his Death, and to be near twice as big as *The Acts of the Apoſtles*; and this preſerved in *Origen*'s Περὶ Ἀρχῶν B. i. Ch. 2. tranſlated into *Latin* by *Rufinus*; of which ſee more particularly in *Mill*'s *Prolegom.*

Ib. *reaches*] not *piercing*.

Ver. 13. *with whom the Word is to us*] ſo the *Gr.* literally, and according as the Apoſtle *John* begins his Hiſtory of *Chriſt*, Ver. 1. *the Word* alſo being the ſame here as in the Ver. before.

CHAP.

CHAP. V.

FOR every high Prieſt taken from Men, is appointed for Men in Things belonging to God, that he may offer both Gifts and Sacrifices for Sins:

2. Who can in meaſure be affected with the Ignorant, and Seduced; ſince he himſelf alſo is compaſſed about with Weakneſs:

3. And for this reaſon he ought, as for the People, ſo alſo for himſelf, to offer for Sins.

4. And none takes this Honour to himſelf, but he that is called by the Lord, even as Aaron:

5. Thus alſo Chriſt did not glorify himſelf, to become a high Prieſt; but he *did* who ſaid to him, Thou art my Son, to Day have I begotten thee.

6. According as he ſpeaks alſo in another Place, Thou ſhalt be a Prieſt for ever after the Order of Melchiſedec.

7. Who in the Days of his Fleſh, when he offered both Supplications and Intreaties, with ſtrong Cries and Tears, to him who was able to ſave him from Death, ſo that he was hearkened to for *his* Reverence;

8. Yet though he was a Son, he learned Obedience by the Things which he ſuffered.

9. And as he was perfect, he became the Author of everlaſting Salvation to all that obey him;

10. Moreover was called to be a high Prieſt by God, after the Order of Melchiſedec.

11. Concerning whom we have much Diſcourſe, and difficult to ſpeak, foraſmuch as you are become ſlow of hearing.

12. For when you ought to be Teachers for the Time, you have Need to be taught again what are the firſt Rudiments of the Oracles of God; and are become thoſe who have Need of Milk, and not of ſolid Meat.

13. For every one that partakes of Milk, is unſkilful in the Word of Righteouſneſs; ſince he is a Babe.

14. Whereas ſolid Meat is for the Perfect, who by Habit have the Senſes exerciſed to the Judging both of Good and Evil.

CHAP. VI.

THEREFORE leaving the Rudiments of the Word of Chriſt, let us bring to Perfection, and not lay again the Foundation of Repentance from dead Works, and of Faith to God,

2. Of the Doctrine of Baptiſms, and of putting on of Hands, as likewiſe of the Reſurrection of the Dead, and of everlaſting Judgment.

3. And this we will do, if God permits.

4. For it is impoſſible, that thoſe once enlightened, and who taſted of the heavenly Gift, nay became Partakers of the Holy Spirit,

5. As alſo taſted the good Word of God, and the Powers of the World hereafter;

6. And then are fallen away, ſhould be renewed again to Repentance, ſince they crucify afreſh the Son of God to themſelves, and expoſe to ſhame.

7. For the Earth that drinks in the Rain which comes often upon it, and bears Herbs fit for them by whom alſo it is manured, receives Bleſſing from God.

8. Whereas that which brings out Briers

Ver. 7. *for* his *Reverence*] *Caſt. pro ſua religione, for his Piety*; concerning which ſee his *Def.* pag. 212, 213. And this not only ſeems to be that mentioned before, viz. his Praying, or reverential Worſhip of God, but for that Reaſon, if it had been otherwiſe, may appear unlikely to be expreſſed in the *Original* by a Word which alſo ſignifies ſo, when there are other Words for *Fear*, as φοβος, δεος, &c. that have not ſuch a double Meaning. Nay *Beza*, and others who would have it *Fear*, may ſeem to have thought this other was preferable with *for*, which Senſe is not to be denied to the Prepoſition, by their turning it in the following Manner, *was heard from* his *Fear*, meaning in being delivered from it; but how unintelligible and forced is that? Which *Caſt.* modeſtly and mildly refuſes to admit, unleſs ſome other ſuch Example ſhould be produced. But that is not attempted by *Beza* in one of the longeſt *Notes* which he has on all the *Books of the New Teſt.* fol. in Anſwer to it, and is far from convincing me it ſhould be rendered *Fear*, while he owns the *Gr.* Word ſignifies *Reverence*, but brings Inſtances wherein it alſo ſignifies *Fear*. Our *Tranſlators* however appear to have made *in that he feared*, from taking it to be *from Fear*; which is not defenſible, either one Way or the other: unleſs it was made from and for the former *Eng. in that which he feared*, which thus is worſe, and ſo the Meaning doubtful, beſides the *Gr.* not ſignifying *in* or *that which*. And to prove that *Chriſt* had *Fear*, which *Beza* labours with ſo much Tautology to do, is ſhort of the Matter, ſince he had certainly *Reverence* to his Father; and was not this the more worthy of Regard, as the other is human Weakneſs? The *vulg. Lat.* and *Montan.* have exactly thus, *pro ſua reverentia*, with the *Arab.* and ſo *Eraſm.* without *ſua*, *his*, *Tynd. becauſe of his godlynes*, which by the *Ethiop.* is *righteouſneſs*. It is omitted in the *Syr.* both that of the *Pol. Bib.* and *Trem.* though not remarked by *Mills*, and notwithſtanding *Fulke* ſays, 'The Syrian Tranſlation is *from feare*.'

Ver. 1. *lay*] The *Clar. Copy*, as *Mills* relates only in *Prol.* 590. has contrarily *throw down*, and no Wonder ſince the *Gr.* Word has that Meaning.

Ver. 3. *will do*] In ſeveral *Copies ſhould have done*.

Ver. 6. *are fallen away*] a Participle of the 2 Aor. a paſt Tenſe, rendered thus by *Wall*; who blames our *Eng.* for altering it, with *and* into *if*.

Ib. *crucify &c.*] as in Ch. x. 29.

Ver. 7. *alſo*] Is not this in the *Original* now, although not in our *Eng. Tranſ.* if ſo, why not at firſt there, tho' wanting in ſome other *Verſions*? And if one *Gr. Copy* is without it, that might be from them. Probably it ſeemed to ſome others as to our *Tranſlators* a little redundant, and ſo was dropped; for who would add it for *Emphaſis*? ſee *Mills, Prol.* 496.

and Brambles, is rejected, and near to Curſing; whoſe End is for Burning.

9. But we are perſuaded of better Things concerning you, Beloved, and thoſe that have Salvation, if we do even thus ſpeak.

10. For God is not unrighteous, to forget your Work, and Labour of Love, which you have ſhewn to his Name; as you have miniſtred to the Saints, and do miniſter.

11. And we deſire each of you would ſhew the ſame Carefulneſs, for the fulfilling of Hope, till the End:

12. That you would not become ſlow, but Imitators of thoſe who by Faith and Forbearance inherit the Promiſes.

13. For when God made Promiſe to Abraham, ſince he could ſwear by no greater, he ſware by himſelf as follows;

14. I will indeed throughly bleſs thee, and multiply thee abundantly.

15. Who when he had born long, thus obtained the Promiſe.

16. For Men indeed ſwear by a greater, and to them an Oath is the confirmed End of all Contradiction.

17. In which as God was willing more abundantly to ſhew, to the Heirs of the Promiſe, the Immoveableneſs of his Counſel, he interpoſed with an Oath:

18. That by two immoveable Things, wherein it was impoſſible for God to tell an Untruth, we might have ſtrong Comfort, who flee to take hold of the Hope laid before.

19. Which we have as an Anchor of the Soul, both certain and firm, and which enters into that within the Veil;

20. Whither the Forerunner for us is entered, Jeſus become a high Prieſt for ever, after the Order of Melchiſedec.

CHAP. VII.

FOR this Melchiſedec, King of Salem, Prieſt of the Supreme God, who met Abraham as he returned from the Slaughter of the Kings, and bleſſed him;

2. To whom alſo Abraham diſtributed the Tenth of all; firſt indeed by Interpretation King of Righteouſneſs, and next alſo King of Salem, which is King of Peace;

3. Without a Father, without a Mother, without Pedigree, who had neither Beginning of Days, nor End of Life; but being like the Son of God, remains a Prieſt continually.

4. Now ſee how great he was, to whom even the Patriarch Abraham gave the Tenth of the main Stores!

5. And thoſe indeed of the Sons of Levi, who receive the Prieſthood, have a Commandment to take Tithes of the People according to the Law, that is of their Brethren, though they proceed forth from Abraham himſelf.

6. But he who was *not in the Pedigree* from them, received Tithe of Abraham, and bleſſed him that had the Promiſes.

7. Now without all Contradiction, the inferior one is bleſſed by the better.

8. And here indeed Men who die receive the Tithe, but there he who is teſtified of that he lives.

9. And as it may be ſaid, even Levi who received the Tithe, gave Tithe by Abraham.

10. For he was yet within his Father, when Melchiſedec met him.

11. If therefore indeed Perfection was by the Levitical Prieſthood (for under it the People had the Law) what Need for another Prieſt yet to riſe up after the Order of Melchiſedec, and not ſaid to be after the Order of Aaron?

12. For as the Prieſthood is removed, there becomes of Neceſſity alſo a Removal of the Law.

13. For he of whom thoſe Things are ſpoken, was Partaker of another Tribe, from which none applied to the Altar.

14. For it is evident that our Lord aroſe out of Juda, of which Tribe Moſes ſpoke nothing about the Prieſthood.

15. And it is yet more abundantly evident, that after the Likeneſs of Melchiſedec there riſes up another Prieſt;

16. Who is not made after the Law of a carnal Commandment, but after the Power of an endleſs Life.

17. For he teſtifies, Thou ſhalt be a Prieſt for ever after the Order of Melchiſedec.

18. For there becomes indeed an Aboliſhing of the foregoing Commandment, by reaſon of its Weakneſs and Unprofitableneſs.

Ver. 10. *Labour of*] ſome want, ſo that *Mills* aſſerts it crept from 1 *Theſ.* i. 3. *Pr.* 886. as if the Apoſtle could not ſay the ſame twice, quoth *Whitby*.

Ver. 16. *the confirmed End*] *Gr. the End to Confirmation*, the Poſition of the Words not admitting of the common Rendition.

Ver. 11. *and not ſaid to be after the Order of Aaron*] *Mills* counts was at firſt a *marginal Comment*, merely becauſe not in the *Eth. Tranſ.*

Ver. 15. *that*] which the *Gr.* Particle may ſignify, and *Whitby* ſays often does; but who can prove it ever of *ſo that*, or even ſhew any good Senſe of it here?

Ver. 18. *For*] I have but little Notion of this being put in afterwards, notwithſtanding what *Mills* ſays in his *Notes*, and *Pro.* 496.

19. For the Law made Nothing perfect; but it was the bringing in of a better Hope, by which we draw near to God.

20. And as much as it was not without Swearing,

21. (For they indeed were made Prieſts without Swearing; but he with it, by the ſame who ſaid to him; the Lord has ſworn, and will not repent, Thou ſhalt be a Prieſt for ever after the Order of Melchiſedec)

22. So much was Jeſus made the Surety of a better Covenant.

23. And they indeed were made many Prieſts, for being hindered to remain by Death.

24. Whereas he, by his remaining for ever, has a continuing Prieſthood.

25. Whence alſo he is able to ſave to the utmoſt, thoſe who come to God by him, as he always lives to interceed for them.

26. For ſuch a high Prieſt was becoming us, holy, harmleſs, undefiled, ſeparated from Sinners, and made higher than the Heavens;

27. Who has not Neceſſity daily, as the high Prieſts, to offer up Sacrifices firſt for his own Sins, and next for the People's: for this he did once, in offering up himſelf.

28. For the Law appoints Men high Prieſts, that have Weakneſs; but the Word of Swearing, which is after the Law, the Son, who is accompliſhed for ever.

CHAP VIII.

NOW the Sum of the Things ſaid is; We have ſuch a high Prieſt, as ſate at the right Hand of the Throne of Majeſty in Heaven;

2. Being a Miniſter of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not Man.

3. For every high Prieſt is appointed to offer Gifts and Sacrifices: whence there is Neceſſity this ſhould alſo have Something which he may offer.

4. Nay if he were indeed on Earth, he would not *elſe* be a Prieſt; as they are Prieſts that offer Gifts according to the Law:

5. Who worſhip by the Pattern and Shadow of heavenly Things, as Moſes was divinely admoniſhed, when he was about to make the Tabernacle: for, See, ſays he, thou makeſt all Things according to the Figure ſhewn thee on the Mountain.

6. Whereas he has obtained a more excellent Service, as much as he is alſo the Mediator of a better Covenant, which was made the Law on better Promiſes.

7. For if the firſt had been faultleſs, there would not have been a Place ſought for the ſecond.

8. And finding fault with them, he ſays: Lo the Days are coming, ſays the Lord, when I will make a new Covenant with the Family of Iſrael and that of Judah;

9. Not according to the Covenant which I made with their Forefathers, at the Time that I took hold of their Hand to bring them out of the Country of Egypt; ſince they did not remain in my Covenant, and ſo I neglected them. ſays the Lord:

10. Becauſe this ſhall be the Covenant which I will make with the Family of Iſrael after thoſe Days, ſays the Lord; I will put my Laws into their Mind, and write them in their Hearts, and will be a God to them, as they ſhall a People to me.

11. And they ſhall not at all teach each one his Neighbour, or each his Brother, that he ſhould know the Lord: becauſe they ſhall all know me, from the leaſt to the greateſt of them.

12. Since I will be merciful to their Unrighteouſneſs, and remember their Sins and their Iniquities no more at all.

Ver. 21. *after the Order of Melchiſedec*] not in the *Vulg.* and one *Gr. Copy* at leaſt; miſſed, as *Mills* computes, by reaſon of the ſame *Gr.* Word beginning the next as this.

Ver. 2. *pitched*] *Weſt. fixed.*

Ib. *and*] If five are more to be credited than above five times ſo many, we may allow *Mills*'s Aſſertion, that this latter is of the Scribes, *Pr.* 496.

Ver. 4. *as they are*] *Ham. thoſe being*, which makes the Senſe plain; and ſo *Wall* comments, *He would not be a Prieſt on Earth without Something to offer.*

Ib. *Prieſts*] the *Vulg.* and three *Copies* are without, whereupon *Mills* ſays that Somebody wrote it at the Side of the Book for Explanation, from whence at length it crept into the Context, *Pr.* 1354.

Ver. 5. *See*] with which the Quotation begins,

Ver. 11. *not teach*] As *Ham.* on *John* vi. 45. gave away what he contended for, in this Paſſage, which is the next he animadverts upon in his *Poſt. of New Light*, he contends for what muſt not be given to him, viz. that theſe Words are not to *be literally underſtood*, but *indeed belong to a matter very diſtant. They are*, quoth he, *a deſcription of Chriſt's eaſie and gracious yoke, Mat.* xi. 30. that is to ſay, by *teach* is not to be underſtood *teaching*; whereas the Meaning extends no farther, than that there ſhould not be a Neceſſity of it.

Ib. *Neighbour*] Many have *Citizen*, after the *Septuagint.*

Ib. *he ſhould know*] the *Gr.* being ſing. and the *Heb.* plur. *Jer.* xxxi. 34.

Ib. *of them*] which the *Original* has twice, though the *com. Tranſ.* not once, and it is alſo whence quoted *Jer.* xxxi. 34.

Ver. 12. *and their Iniquities*] two or three *Copies*, and the *Vulg.* with two more *Verſions* omit; *Mills* ſuppoſes as at Ch. vii. 21. becauſe of the ſame Word ending this as the foregoing, for *their* ſtands after the Nouns in *Gr.* and ſo the Tranſcriber having written the firſt *their*, went on by miſtake from the laſt. But how careleſsly muſt the

13. In ſaying, A new, he has made the firſt old; now that which is old, nay become ancient, nearly diſappears.

CHAP. IX.

THE firſt therefore indeed had alſo Ordinances of Service, and a worldly Sanctuary.

2. For there was a Tabernacle made ready being the firſt, wherein was the Candleſtick, Table and Preſence-bread; which is called the Sanctuary.

3. And after the ſecond Veil, the Tabernacle which is called the very holy Place;

4. That had the golden Cenſer, and the Ark of the Covenant covered over all round with Gold, at which was the golden Pot that had the Manna, and the Staff of Aaron which budded out, with the Tables of the Covenant,

5. As alſo up above that the Cherubs of Glory which overſhadow the Atonement-covering; about which Things there is not to be ſpoken now particularly.

6. And theſe Things being thus made ready, the Prieſts go indeed always into the Tabernacle, and accompliſh the Service;

7. But into the ſecond the high Prieſt alone once a Year, not without Blood, which he offers for himſelf, and the Miſtakes of the People.

8. The Holy Spirit declaring this, that the Way to the Sanctuary has not yet been made manifeſt, as the firſt Tabernacle is yet ſtanding:

9. Which was a Similitude for the Time as it was preſent, at which are offered both Gifts and Sacrifices, that are not able to make him who does the Service perfect as to the Conſcience;

10. Being only of Meat and Drink, with different Baptiſms, and carnal Ordinances, laid on till the Time of Reformation.

11. But Chriſt being come a high Prieſt of future good Things, by a greater and more perfect Tabernacle, not made with Hands, that is not of this Building.

12. Not by the Blood of Goats and Calves, but by his own Blood, entered once into the Sanctuary, and got everlaſting Redemption.

13. For if the Blood of Bulls and Goats, and the Aſhes of a Heifer which ſprinkles the Polluted, does ſanctify to the Purity of the Fleſh;

14. How much more will the Blood of Chriſt, who by the everlaſting Spirit offered himſelf without Blemiſh to God, purify your Conſcience from dead Works, to ſerve the Living God?

15. And for this reaſon he is the Mediator of the new Covenant, that as there was Death for the Redemption of the Tranſgreſſions in the firſt Covenant, thoſe who are called may receive the Promiſe of everlaſting Inheritance.

16. For where there is a Teſtament, it is neceſſary the Death of the Teſtator ſhould come to paſs.

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vulg. Lat. thus be made, continued, and often written, for the *Authentick Tranſ.* of the Chriſtian Church!

Ib. *at all*] by a double *Gr.* Negative.

Ver. 13. *made old*] by *Weſt. antiquated*, and again for *old*; but is that fitter for *unlettered Men?*

Ver. 1. *firſt*] Moſt *Copies* have *Tabernacle* to it; yet the Criticks do not approve of it, with whom I join, becauſe the *Tabernacle* was the *Sanctuary*, Ver. 2. and ſo it would be, *The Sanctuary had a Sanctuary.* Notwithſtanding which *Whitby* ſays, *For there was a Tabernacle made ready, the firſt* put it entirely out of all Doubt, that *Tabernacle* here is the genuine Reading; which I do not at all perceive.

Ver. 2. *Sanctuary*] Some have it plural by the Accent differently placed, but far leſs ſuitable.

Ver. 4. *at which*] For the Pot of Manna, and *Aaron*'s Rod or Staff were not *in* the Ark, *Exod.* xvi. 34. *Num.* xvii. 10. 1 *Kings* viii. 9. and for the Meaning to be, that they were in the Tabernacle, as *Ribera &c.* expound, there is [and] wanting before this.

Ver. 6. *go*] in the preſent Tenſe, which *is a Sign*, as *Wall* rightly remarks, *that the Epiſtle was written while* Jeruſalem *and the Temple ſtood*, of which ſee alſo *Beza* on Ch. v. 1. and this would make the Labour of the Apoſtle here far more neceſſary: ſo the following *accompliſh, offers, are offered, are able, does the Service*, and *offer*, Ch. x. 1. with *ſanctifieth* in the *com. Tranſ.* Ver. 13. *are purged*, Ver. 22. *entreth*, Ver. 25. & Ch. xiii. 11.

Ver. 8. *has not yet*] to thoſe under the Law.

Ib. *ſtanding*] *Weſt. ſubſiſting.*

Ver. 9. *as it was preſent*] being in the preterperfect *Gr.* Tenſe, ſo not the preſent Time when the Apoſtle wrote, as by *Doddr.* and the Tabernacle being then not ſo properly a Similitude or Figure, when that Uſe of it was fulfilled or ended.

Ib. *at which*] A few by Alteration of the Gender refer it to *Tabernacle*, and *Mills* declares that to be entirely right.

Ib. *as to the Conſcience*] *Mills* would turn out on the bare Credit of the *Eth. Verſ.* but ſee him after expounding both theſe according to the *received Reading*, *Pr.* 1355.

Ver. 10. *and carnal Ordinances*] three *Copies* leave out [and] two of them with two or three *Tranſ.* have *Ordinances* in another Caſe, to be the *Gifts and Sacrifices*, and thoſe two *Mills* ſays are entirely right. As for his ſaying that otherwiſe *laid on* would be like *able*, agreeing in Gen. with *Sacrifices*; I ſay No, but it does with *Ordinances.*

Ib. *till the Time of Reformation*] made by *Chriſt*, as in the following Verſes.

Ver. 11. *Building*] *Weſt. creation.*

Ver. 13. *Purity*] not *purifying*; ſee the *Lexicons*, and *Gell*'s *Eſſay*, p. 525.

Ver. 14. *everlaſting*] for which ſome have *holy*, but not accepted by *Mills.*

Ib. *purify*] as Ver. 23.

17. Since

17. Since a Teſtament is firm to the Dead; though it is not of force at any time when the Teſtator is alive.

18. Which neither was the firſt dedicated without Blood.

19. For when every Precept was ſpoken according to the Law, by Moſes to the People, he taking the Blood of Calves and Goats, with Water, ſcarlet Wool and Hyſſop, ſprinkled as well the Book, as all the People;

20. Saying, This is the Blood of the Covenant which God has commanded to you.

21. Both the Tabernacle alſo, and all the Inſtruments of the Service, he ſprinkled in like Manner with Blood.

22. Nay almoſt all Things are purified with Blood according to the Law, and there is not Forgiveneſs without ſhedding of Blood.

23. It was therefore neceſſary indeed for the Patterns of Things in the Heavens to be purified by theſe; but the heavenly Things themſelves by better Sacrifices than theſe:

24. For Chriſt is not entered into the holy Places made with hands, the Models of the true; but into Heaven it ſelf, now to appear in the Preſence of God for us;

25. And not that he ſhould offer himſelf often, as the high Prieſt enters into the holy Places yearly, with Blood of others;

26. (Since then he muſt have ſuffered often from the founding of the World) but now once in the End of Ages he has appeared, for the putting away of Sin, by the Sacrifice of himſelf.

27. And according as there is appointed for Men once to die, and after that the Judgment:

28. So Chriſt being once offered up to bear the Sins of many, will be ſeen the ſecond time without Sin to Salvation, by thoſe who wait for him.

CHAP. X.

FOR as the Law has *but* the Shadow of future good Things, not the Image it ſelf of the Matters, it can never make them who come to *it* perfect, by thoſe Sacrifices which they yearly offer continually.

2. Since would not they then have ceaſed to be offered? by reaſon the Worſhippers once cleanſed, would have had Conſciouſneſs of Sins no more.

3. Whereas in theſe there is Remembrance of Sins yearly.

4. For it is impoſſible, that the Blood of Bulls and Goats ſhould take away Sins.

5. Therefore as he ſhould come into the World, he ſays; Sacrifice and Offering thou didſt not deſire, but didſt fit up a Body for me;

Ver. 18. *dedicated*] *Weſt. originally tranſacted.*

Ver. 22, *almoſt*] omitted only in two *Verſions*, whence *Mills* takes Occaſion to ſay it was put in afterwards, *Pr.* 1255.

Ver. 23. *the heavenly Things*] Thoſe that belonged to Heaven, or divine Matters, and the Perſons who were to go thither.

Ver. 25. *And not that*] connective with *It was neceſſary &c.* Ver. 23. and the intermediate Verſe as in a Parentheſis. But what does *nor yet that* accord with? The *Gr.* alſo not having *yet.*

Ver. 26. *End*] *Weſt. at the conſummation of the ages.*

Ver. 1. *can*] Some have it plur. of the *Sacrifices*, and that *Whitby* ſays is more likely, *Exam.* L. 2. 3. which may be wondered at.

Ver. 2. *would not they*] *Doddr.* ſays *They would &c.* is ſupported by many *Copies.* Whereas one, or at moſt two *Copies* have it one Way, two another, and two more in a third Manner; of which only one Sort can be genuine, and what is that to ballance againſt the common, when the Senſe is the ſame? I ſuppoſe our *ux not* being joined to the following *αν* in tranſcribing, and ſo making no Word, *ν* was after left out, and then *καν* being not well, *κ* was afterwards omitted too.

Ib. *Conſciouſneſs*] ſo *Weſley.*

Ver. 4. *take away Sins*] Thus *Diogenes* the Philoſopher ſeeing one ſprinkling himſelf with Water, as *Diogenes Laertius* relates, ſaid to him, *Wretch, doſt not thou know, thou canſt no more free thy ſelf from the Errors of Life by Sprinkling, than from thoſe of Grammar?*

Ver. 5. *as he ſhould come*] according as it was, and ſuitable to that in Ver. 7. whereas *when he cometh* is either the preſent or future Time of the Author's writing this, as it is no Part of the Quotation from *Pſa.* xl. 6. nor is it free from another Abſurdity, as it brings *he ſaith* to the ſame Time.

Ib. *fit up a Body for me*] from the *Tranſ.* of the *Septuag. Pſa.* xl. 6. but how they turned it ſo widely ſeemed hard to ſay, eſpecially as to *Ears*; ſo that I intended rather to ſay Nothing how it came to be, than with others Nothing to the Purpoſe; when at the Time of printing I found *Doddr.* thus expreſs his Sentiment, 'After having deliberately conſidered the various *Interpretations* which have been given of this *Text*, I find none ſo probable as that of *Mr. Pierce*, who ſuppoſes that the original Reading of the *Hebrew* which the *Seventy* follow, inſtead of אזנים was אז אוך; and that כרה ſometimes ſignifies to *procure*, as well as to *dig.*' And is the Expreſſion then in *Pſa.* to be given up as falſe and corrupt? I hope not. If ſuch an Alteration had been made, thoſe who made it muſt have underſtood *Hebrew* to make it right for *Ears*; and can any rational Perſon on mature Conſideration believe that ſuch not only miſtook two Words, but all the three Letters of the latter Word? And that the LXX did not tranſlate thoſe Words is manifeſt, ſince the firſt of them would have been *τοτε then*, not *δε but*, neither did they render the Verb *procure*, which in the other Senſe is rather *purchaſe.* It appears to me moſt likely now on Reconſideration, that becauſe *digging the Ears* was obſcure and doubtful to them, they changed the Expreſſion, which other *Tranſlators* as well as they frequently do, and as *Belly* and *Loins* are elſewhere changed into *Body.* So as *duggeſt the Ears for me*, as the *Heb.* Phraſe is, they might underſtand made them as they are, viz. hollow that they might hear, and that *David* mentioned this, as a Part for the Whole, that God fitted or framed up his Body for him, as *dug* is alſo uſed for the Body being made, *Iſa.* li. 1. and the *Gr.* Word which does not

6. Since thou waſt not pleaſed with Burnt-ſacrifice, and *that* for Sin.

7. I then ſaid, Behold I am coming (it being written of me in the Volume of the Book) to do thy Will, O God.

8. When he ſaid above, Sacrifice, Offering, Burnt-ſacrifices, and thoſe for Sin thou didſt not deſire, nor waſt pleaſed with (which are offered according to the Law;)

9. Then ſaid he, Behold I am coming to do thy Will, O God: taking away the firſt, that he may ſet up the ſecond.

10. In which Will we are ſanctified, by the Offering of the Body of Jeſus Chriſt once.

11. Now every Prieſt indeed ſtands miniſtring daily, and offering often the ſame Sacrifices, which can never take away Sins.

12. Whereas when he had offered one Sacrifice for Sins, he ſate down continually at the right Hand of God;

13. Waiting further till his Enemies are made his Footſtool.

14. For with one Offering he has made perfect continually the ſanctified ones.

15. Nay the holy Spirit teſtifies to us: for after he had ſaid before,

16. This is the Covenant which I will make with them after thoſe Days; the Lord declares, I will put my Laws in their Hearts, and write them in their Minds;

17. And will remember their Sins and Iniquities no more.

18. Now where Forgiveneſs of theſe is, there is Offering no more for Sin.

19. As we have therefore Boldneſs, Brethren, for entering the Sanctuary by the Blood of Jeſus,

20. By the freſh and living Way which he has dedicated for us through the Veil, that is his Fleſh,

21. And a great Prieſt over the Houſe of God;

22. Let us approach with a true Heart, in Aſſurance of Faith, having Minds ſprinkled from a wicked Conſcience, and the Body waſhed with clean Water.

23. Let us hold the Profeſſion of Hope without wavering (for he is faithful who promiſed)

24. And conſider one another, in order to provoke to Love and good Works:

25. As alſo not leave the aſſembling of our ſelves together, as the Cuſtom of ſome is, but exhort *to it*; and ſo much the more as you ſee the Day drawing near.

26. For when we ſin wilfully after receiving the Knowledge of the Truth, there is no more left a Sacrifice for the Sins;

27. But ſome fearful Expectation of Judgment, and fiery Zeal, that will conſume the Adverſaries.

28. He who rejected the Law of Moſes, died without Mercy by two or three Witneſſes;

29. Of how much worſe Puniſhment do ye think him to be counted deſerving, that trod on the Son of God, and has eſteemed the Blood of the Covenant which he was ſanctified with common, and railed at the Spirit of Grace?

30. For we know him who ſaid, To me belongs Vengeance, I will recompenſe, ſays the Lord; and again, The Lord will judge for his People.

31. It is a fearful Thing to fall into the Hands of the Living God.

32. But remember the former Days, in which when you were enlightened, you endured much Conteſt of Sufferings:

33. Partly indeed as you were made a Show of, both in Reproaches and Afflictions; and partly as you became Partakers with thoſe who were accuſtomed to be ſo.

ſigniſy *prepared*, is rendered *perfeciſti* in the *Pol. Bib.* from the *ancient vulg. Lat.* that is *compleated*, or *compleatly made*. Nay this *Interpretation* is ſo pertinent, eſpacially as the Apoſtle makes uſe of it directly for his Argument here, on which the Streſs of the Argument lies; and it has ſuch an Evangelical Appearance, which might poſſibly drop from thoſe ancient *Interpreters* like that in *John* xi. 49, 50, 51. from *Caiaphas*; that for theſe Reaſons it may have a Claim with the other Senſe which I have given to the *Heb.* on *Pſa.* in the Manner exhibited in 1 *Pet.* i. 10, 11, 12. which alſo appears in ſeveral Goſpel Prophecies of the *Old Teſt. Books*, that the Perſon inſpired underſtood his Words one Way in Relation to himſelf or others then, and *the Spirit of Chriſt*, by which he was inſpired, Ver. 11. intended it to be alſo further concerning *Chriſt*. Hence the next probable Solution of *Mr. Saurin*, as *Doddr.* ranks it, that the *Seventy* explained the Phraſe of *boreing the Ear*, by that of *preparing the Body for Service*, is inconcluſive or incoherent, both in the Premiſes and Inference; ſince no *bearing* nor *preparing* is expreſſed, neither did the former denote the latter.

Ver. 9. *O God*] which has been inſerted, ſays *Mills*, from Ver. 7. *Pr.* 1317. becauſe not with ſeven or eight.

Ver. 10. *once*] *for all* may be thought added unawares by our Predeſtinarian *Tranſlators*.

Ver. 11. *Prieſt*] by eleven *high Prieſt*, which *Grotius* ſaying is clearer, does but make it more ſuſpicious.

Ver. 23. *Hope*] the com. *Original Reading*, *Faith* being but in two *Copies*; *Doddr.* ſays *only a ſingle one*, but they are *Barb.* 1. and *Bodl.* 5. and *our* is added thrice in this and the preceding Ver. by the *Engliſh Tranſlators*.

Ver. 26. *wilfully*] as particularly ſhewn how in Ver. 29. and *the Sins* here mentioned deſcribed there. What the *Scripture* is given for may be read in 2 *Tim.* iii. 16. and is not to be miſconſtrued to make tender Minds deſpair, and to aſſiſt the Tempter in his Temptation, as he himſelf uſed it, *Mat.* iv. 6.

Ver. 30. *ſays the Lord*] Some omit; and why ſeems apparent, becauſe it might be ſpared; and therefore not likely to be from *Rom.* xii. 19. where it cannot, as both *Mills* and *Whitby* report.

Ver. 33. *accuſtomed to be*] for *uſed* in the *com. Tranſ.* may be taken for *treated*, which is not the Meaning.

34. For you were affected too with my Bonds, and took with Joy the Pillage of the Things you had; ſince you knew in your ſelves that you have in Heaven better Goods, and continuing.

35. Caſt not away therefore your Boldneſs, which has great Recompence.

36. For you have Need of Patience, that when you have done the Will of God, you may receive the Promiſe.

37. For in a very little while the Comer will come, and not delay.

38. But the Righteous ſhall live by Faith; and if he draws back, my Soul will not be pleaſed with him.

39. However we are not *Perſons* of Drawing back to Deſtruction, but of Faith to ſaving the Soul.

CHAP. XI.

NOW Faith is the Confidence of Matters to be hoped for, the Proof of thoſe not ſeen.

2. For in this the Elders were teſtified of.

3. By Faith we underſtand that the Worlds were framed by the Word of God, ſo that the Things ſeen were not made out of them which appear.

4. By Faith Abel offered to God a better Sacrifice than Cain, whereby he was teſtified of to be righteous, ſince God teſtifies of his Gifts; and thereby though he is dead, he ſtill ſpeaks.

5. By Faith Enoch was removed not to ſee Death, and was not found, becauſe God removed him: for before his Removal, he was teſtified of to have pleaſed God.

6. Whereas without Faith it is impoſſible to pleaſe *him*: for he who comes to God, muſt believe that he exiſts, and is a Recompenſer of thoſe who ſeek after him.

7. By Faith Noe when he was divinely admoniſhed about Things not yet ſeen, feared, and made ready an Ark for the Saving of his Family; whereby he condemned the World, and became Heir of the Righteouſneſs that is according to Faith.

8. By Faith Abraham when he was called, obeyed to go forth into a Place which he ſhould afterwards receive for an Inheritance; and went forth, without knowing whither he went.

9. By Faith he ſojourned in the Country of Promiſe as a ſtrange one, and dwelt in Tents with Iſaac and Jacob, Heirs together of the ſame Promiſe.

10. For he waited for a City which has Foundations, whoſe Artificer and Maker is God.

11. By Faith alſo Sara her ſelf received Power for Conception of Offspring, and did bear paſt the Time of Age; ſince ſhe eſteemed him faithful who promiſed.

12. Therefore even from one, and he deadiſh, there were born as the Stars of Heaven in Multitude, and numberleſs according as the Sand at the Sea-ſhoar.

Ver. 34. *affected*] *Weſt. ſympathized with*; but better *with* a Perſon, than *with bonds*.

Ib. *my*] Some *Books* are without, which though *Mills*, *Whithy*, and *Wall* reckon to be right, it might rather be left out to accord more with the following, for which two have *their*, and moſt of them *Priſoners* for *Bonds*; but the latter, notwithſtanding other Criticks approve of it, *Mills* counts an Expoſition from Ch. xiii. 3.

Ib. *in Heaven*] *Mills* ſuppoſed did creep in from the *Marg.* as the *Vulg.* and ſome others are without it.

Ver. 38. *Righteous ſhall live by Faith*] four have *my* with *Righteous*, ſix with *Faith*, which latter *Mills* reckoned right.

Ib. *he draws back*] the *Gr.* having no other Subject but *the Righteous*; and of this ſee *Gell*, *Eſſay*, p. 607.

Ver. 1. *the Confidence of Matters to be hoped for, the Proof of thoſe not ſeen*] *Mills* in *Prol.* 590. not in the *Notes*, nor noted by *Kuſter*, as at Ch. vi. 1. tells of the *Clar. Copy* having it, *the Subſtance of thoſe that breathe, the Accuſation of Things not ſeen*; taking I perceive the Latin *e* for *i*, *ſpero* being *hope*, and *ſpiro breathe*, of the ſame Conjug. with the other *Gr.* Word in an ill Senſe.

Ib. *Confidence*] as our great *Commentators* here interpret, and *Tranſlators* render it, Ch. iii. 14. 2 *Cor.* xi. 17. and the like ix. 4. by *Weſt. ſubſiſtence*.

Ver. 4. *ſtill*] for *yet* may be taken for a Conjunction.

Ib. *ſpeaks*] The far greater Part of *Copies* have it paſſively, *is rehearſed* or *ſpoken of*, which to me ſeems genuine, though in Deference to *our Reading* I retain that: for the Reaſon which *Mills*, or *Theophylact* before, brings for ours, that it agrees better with what is ſaid in *Gen.* iv. 13. (which ſhould be 10.) and *Hebr.* xii. 24. is the Reaſon that ſeems to have induced the Alteration, and what could have cauſed the contrary? Not even contracting the Word, or miſſing ſome of it in tranſcribing, which might make the other, ſince the Paſſive is a Syllable the longeſt at the End; and I may add it makes good Senſe, not unworthy of the Apoſtle's Pen: good did I ſay? Yes better, for what does *Abel* ſpeak here? Indeed what did he ſpeak in the other Texts? Nothing, only his Blood ſpoke for Vengeance on *Cain*, by the Appearance of it on the Ground; but what is ſpoken here is *Abel*'s Commendation, therefore paſſive.

Ver. 7. *became Heir of the Righteouſneſs that is according to Faith*] *This is right St.* Paul's *way of expreſſion*, ſays *Wall*; and ſo Ch. xiii. 9. *very likely to be ſaid by him*.

Ver. 9. *By Faith*] Two *Copies* having *And* inſtead of this, *Mills* feared ours crept from the White of the Book, meaning the Margin, *Pr.* 1458.

Ver. 10. *for a City*] See of this alſo the Beginning of the 3d Book of *Hermas*.

Ver. 11. *did bear*] A few with the *Vulg.* omit, but as to *Grotius*'s ſaying *well*, would it be well to omit all that the Expreſſions of *Scripture* will bear, and deprive it of thoſe Marks of Antiquity? Why are not the *Claſſical Writings* then in the ſame Manner?

13. Theſe

13. Theſe all died according to the Faith, without receiving the Promiſes, but as they ſaw them far off, believed, and ſaluted, as alſo profeſſed that they were Strangers and Foreigners on the Earth.

14. For thoſe who ſay ſuch Things, make it appear that they ſeek after a Country.

15. And indeed if they had been mindful of that from which they came forth, they might have had a Time for turning back;

16. But now they long for a better, that is a heavenly: therefore God is not aſhamed of them to be called their God; for he has prepared a City for them.

17. By Faith Abraham offered Iſaac, when he was tried: and he who had received the Promiſes, offered the only begotten one;

18. To whom it was ſaid, Of Iſaac it ſhall be called thy Offspring:

19. As he counted that God was able to raiſe up even from the Dead; whence he alſo received him in a Similitude.

20. By Faith Iſaac bleſſed Jacob and Eſau, concerning future Things.

21. By Faith Jacob when he died, bleſſed each of the Sons of Joſeph, as well as worſhipped on the Top of his Staff.

22. By Faith Joſeph at his Deceaſe, mentioned about the going forth of the Iſraelites, and gave command concerning his Bones.

23. By Faith Moſes upon being born, was hid three Months by his Parents, becauſe they ſaw the Child beautiful; ſo they were not afraid of the King's Order.

24. By Faith Moſes when become big, refuſed to be called the Son of Pharaoh's Daughter;

25. And choſe rather to be ill treated with the People of God, than to have the Enjoyment of Sin for a time;

26. Since he eſteemed the Reproach of Chriſt greater Riches than the Treaſures in Egypt: for he looked to the Recompence.

27. By Faith he left Egypt, having not been afraid of the King's Wrath: for he had Courage given, as ſeeing the Inviſible One.

28. By Faith he made the Paſſover, and the Sprinkling of the Blood; that he who deſtroyed the Firſt-born might not touch them.

29. By Faith the People paſſed through the Red Sea, as by dry Ground; of which the Egyptians receiving Trial, were ſwallowed up.

30. By Faith the Walls of Jericho fell down, when they were compaſſed for ſeven Days.

31. By Faith the Harlot Rahab did not periſh with the Unbelievers, as ſhe received the Spies peaceably.

32. And what ſhall I ſay more? For Time would fail me to tell concerning Gedeon, Barak, Sampſon, Jephthae, David alſo, and Samuel, with the Prophets:

33. Who through Faith conquered Kingdoms, wrought Righteouſneſs, obtained the Promiſes, ſtopped the Mouths of Lions,

34. Quenched the Power of Fire, eſcaped the Edge of the Sword, were ſtrong from Weakneſs, became ſtout in Battle, turned back the Camps of the Strangers.

35. Women received their Dead by Reſurrection; and ſome were tortured, not accepting Redemption, that they might obtain a better Reſurrection;

36. As alſo others received Trial of Scoffings and Whippings, nay further of Bonds and Impriſonment:

Ver. 13. *believed*] or *and were perſwaded of* them in the *com. Tranſ.* ſo many are without, that not only *Mills* but even *Whitby* proclaims it added.

Ib. *ſaluted*] the proper Meaning of the *Gr.* Word; beſides that *embraced them afar off* ſeems incongruous.

Ver. 18. *To*] not *Of*.

Ver. 19. *in a Similitude*] *Of the Reſurrection of the Faithful, Nary*; or it might be *of that Reſurrection of Iſaac*.

Ver. 23. *beautiful*] How he was *proper* may be miſtaken, and *Johnſ.* gives no other Quotation like it.

Ib. The *Clermont* and *St. Germains Copies* have next after this Verſe, *By Faith Moſes becoming great, ſlew the Egyptian, conſidering the Grief of his Brethren*; as for the two *Copies Zegerus* mentions, they might be the ſame, and it may be looked on as an Interpolation made from *Exod.* ii. 11, 12. and as being mentioned *Acts* vii. 24. tho' *Mills* counts it genuine; look at *Col.* ii. 5.

Ver. 24. *become big*] ſo the *Gr.* which I ſee no Need to exchange for *come to years*.

Ver. 25. *than to have the Enjoyment of Sin for a time*] See *Young*'s three Letters on Pleaſure in *The Centaur not Fabulous*, at the End of the 2d there being nearly theſe Words; *He that will not fear, ſhall feel the Wrath of Heaven. He that lives in Senſe, will die in Sorrow. He does not truly enjoy his preſent Hour, who thinks not on his laſt.*

Ver. 27. *having not been afraid*] to do as in *Exod.* ii. 12. notwithſtanding *Doddr.* refers it to Ch. x. 28. & xi. 5. for he did not leave *Egypt* before he made the Paſſover as here in the next Ver. beſides his being repreſented as a ſingle Perſon.

Ib. *had Courage given*] paſſive, and to the Meaning of the *Gr.* Word.

Ver. 34. *were ſtrong*] *Weſt. was made ſtrong*, tho' both the *Gr.* Words are plural.

Ver. 35. *by Reſurrection*] with the ſame Word as after, and thus ſhewing what *better* there refers to, tho' ſo much miſtaken by Commentators.

Ver. 36. *Whippings*] In the *Epiſt. of the Church of Smyrna concerning the Martyrdom of Polycarp*, it is related of the Primitive Chriſtians, *they were ſo flea'd with Whipping, that the frame and ſtructure of their Bodies were laid open to their very inward Veins and Arteries; nevertheleſs they endured it, without ſo much as a Sigh, or a Groan*; according to *Wake*'s *Tranſ.* from the *Gr.* (the *Lat.* being paraphraſtical and wide) which ſee, as the beſt *Edition*, publiſhed by *Pearſon* and *Smith*, at *Oxf.* 1709.

37. They were ſtoned, ſawed aſunder, tried, died by the Slaughter of the Sword; they went about in Sheep in Goat Skins, being in want, afflicted, ill dealt with,

38. (Of whom the World was not worthy;) and wandered in Deſarts, Mountains, Caves, and Holes of the Earth.

39. Now all theſe being teſtified of through Faith, did not receive the Promiſe:

40. While God provided Something better for us, that they might not be made perfect without us.

CHAP. XII.

WHEREFORE as we have too ſo great a Cloud of Witneſſes compaſſing us about; let us, by putting away every Weight, and the Sin that eaſily ſurrounds, run with Patience the ſtriving Race ſet before us:

2. And look to Jeſus, the Prince and Perfecter of Faith; who for the Joy ſet before him, endured the Croſs, deſpiſed the Shame, and ſate down on the right Side of the Throne of God.

3. For conſider him who endured ſuch Contradiction of Sinners to himſelf; that you may not be tired, and faint in your Minds.

4. You have not yet reſiſted to Blood, in ſtriving againſt Sin.

5. And you have forgot the Exhortation, which is expreſſed to you as Sons; My Son, do not ſlight the Diſcipline of the Lord, nor faint when thou art reproved by him.

6. For whom the Lord loves he diſciplines, and ſcourges every Son whom he receives.

7. If you endure Diſcipline, God deals with you as Sons: for what Son is there, whom the Father does not diſcipline?

8. But if you are without Diſcipline, of which all become Partakers; then are you Baſtards, and not Sons.

9. We have further indeed had Fathers of our Fleſh that diſciplined, whom we did reverence; ſhall we not much rather be ſubject to the Father of Spirits, and live?

10. For they indeed diſciplined for a few Days, according as it ſeemed well to them; but he for profiting, that we may receive his Sanctification.

11. However all Diſcipline at the preſent does not ſeem to be with Joy, but Grief; yet afterwards it yields the peaceable Fruit of Righteouſneſs to thoſe who are exerciſed by it.

12. Therefore lift up the Hands that are let down, and the ſlack Knees.

13. And make ſtraight Tracks to your Feet, that what is lame may not be turned out, but rather cured.

14. Purſue after Peace with all, and Holineſs, without which none will ſee the Lord:

15. And overlook that there may not any one be deficient from the Grace of God; that not any Root of Bitterneſs may ſpring up, and trouble, by which many may be defiled;

16. That there may be none a Whoremonger; or profane, as Eſau, who for one Meal ſold his Birth-right.

17. For you know, that afterward alſo when he would have inherited the Bleſſing, he was rejected: for he found no Place of Repentance, though he ſought after it with Tears.

18. For you are not come to the Mountain which might be touched, and that burned with Fire, as alſo to the Dimneſs, Darkneſs, Tempeſt,

19. The Trumpet's Sound, and the Voice of Words, which thoſe who heard intreated the Speech might not be proceeded in to them.

20. For they could not bear what was commanded; and if a Beaſt ſhould touch the Mountain, it was to be ſtoned, or pierced into with a Dart.

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Ver. 15. *that not any Root of Bitterneſs may ſpring up, and trouble*] *Mills* would have it, *that there may not be any Root of Bitterneſs ſpringing up with Gall*, from the *Verſ.* of the *Sept. Deut.* xxix. 18. with *there—be* underſtood, the Difference being only ἐνοχλῇ and ἐν χολῇ· but without any *Copy*, *Tranſlation*, or *Quotation* that has it ſo here; and why might not the Apoſtle vary a little from that, as well as he does more in leaving out *may be in you*, and *of Bitterneſs*, with *and Wormwood?* beſides *with Gall* being a Tautology to *of Bitterneſs*, and ſo not both there.

Ver. 17. *alſo*] not *how* in any Senſe.

Ib. *Repentance*] in or by his Father, according to *Whitby* and *Wall*.

Ver. 18. *which might be touched*] *Wall* ſuſpects, without any *Copy* or *Tranſ.* for it, that there ſhould be *not*; but ſurely it might poſſibly be touched, as it was forbid, *Exod.* xix. 12. but the heavenly Mountain cannot, Ver. 22. which clears up the Matter.

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Ib. *pierced into*] A *Dart* being *thrown*, not *thruſt*; and *through* needleſs, as well as improbable.

21. Nay

21. Nay ſo fearful was the Sight, *that* Moſes ſaid, I am terrified, and tremble.

22. But you are come to the Mountain of Sion, and to the City of the Living God, the heavenly Jeruſalem, and to ten thouſands of Angels,

23. To the univerſal Aſſembly and Church of the Firſt-born that are enrolled in Heaven, and to God the Judge of all, and to the Spirits of the Righteous made perfect,

24. And to Jeſus the Mediator of the new Covenant, and to the ſprinkling Blood which ſpeaks better than Abel's.

25. See you do not refuſe him who ſpeaks: for if they did not eſcape that refuſed him who divinely admoniſhed on the Earth, much leſs we that turn away *when* from Heaven:

26. Whoſe Voice then ſhook the Earth; but now he has promiſed thus, Yet once I move not only the Earth, but alſo Heaven.

27. Now the yet once declares the Removal of the Things ſhaken, as having been appointed, that thoſe not ſhaken may remain.

28. Therefore as we receive an immoveable Kingdom, let us hold Grace by which we may worſhip God well-pleaſingly, with Reverence and Fear.

29. For our God is even a conſuming Fire.

CHAP. XIII.

LET brotherly Friendſhip remain.

2. Do not forget Hoſpitality: for by this ſome entertained Angels unawares.

3. Remember the Priſoners, as if impriſoned together; thoſe that are ill dealt with, as being your ſelves alſo in the Body.

4. Marriage is honourable among all, and the Bed undefiled; but God will judge Whoremongers and Adulterers.

5. Be in the Cuſtom of not loving Money, and have ſufficient in the preſent Things: for he has ſaid, I will not at all neglect thee, nor by no means forſake thee.

6. So that we may be bold to ſay, The Lord is my Helper, and I will not fear what Man can do to me.

7. Remember them that were the chief of you, who ſpoke to you the Word of God, whoſe Faith imitate, conſidering the Iſſue of the Converſation.

8. Jeſus Chriſt being the ſame yeſterday, to Day, and for ever.

9. Be not carried about by various and ſtrange Doctrines: for it is well for the Heart to be confirmed by Grace, not by Meats, which have not profited thoſe who go on in them.

10. We have an Altar, of which they have not Power to eat, that ſerve at the Tabernacle.

11. For of thoſe living Creatures, whoſe Blood is brought into the Sanctuary for Sin by the high Prieſt, the Bodies are burnt without the Camp.

12. Therefore Jeſus alſo, that he might ſanctify the People by his own Blood, ſuffered without the Gate.

13. Let us therefore go forth to him without the Camp, and carry his Reproach.

14. For we have not here a remaining City, but ſeek after a future one.

15. By him therefore let us offer up the Sacrifice of Praiſe always to God, that is the Fruit of the Lips making confeſſion to his Name.

16. But Well-doing and Fellowſhip do not forget: for with ſuch Sacrifices God is well pleaſed.

17. Obey them who are the chief of you, and be ſubject: ſince they watch for your Souls, as thoſe who will render Account; that they may do the ſame with Joy, and not be lamenting; for this would be unprofitable to you.

Ib. *or pierced into with a Dart*] No ſmall Number of *Copies* and *Verſions* are void of theſe Words. which makes them look as if they might be coined from *Exod.* xix. 13. as *Whitby* ſuppoſes with other Criticks.

Ver. 23. *enrolled*] thus *Weſley.*

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Ib. *hold*] for *Grace* being the Gift of God, is not in our Power to *have* or procure.

Ver. 2. *Hoſpitality*] as tranſlated in the other Place where it is, viz. *Rom.* xii. 13.

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Ib. *I will not at all*] for this *Weſt.* has, *No, I will not,* referring the *Quotation* to *Gen.* xxviii. 15. *Joſh.* i. 5. 1 *Chron.* xxviii. 20. in each of which Places *No* would be deſtructive of, or contradict what is before.

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Ver. 9. *carried about*] by ſeveral *carried away,* and *Mills* writes ours crept in from *Eph.* iv. 14. though the Word is not the ſame there, nor near it in the Letters, this being a Verb, and that a Participle.

Ver. 10. *Power*] not in two or three *Copies,* and *Mills* ſays rightly, it being added for Explanation, *Pr.* 1292 of which my Reader may have heard enough by this Time.

Ver. 17. *lamenting*] The *Gr.* being a Participle.

37. They were ſtoned, ſawed aſunder, tried, died by the Slaughter of the Sword; they went about in Sheep in Goat Skins, being in want, afflicted, ill dealt with,

38. (Of whom the World was not worthy;) and wandered in Deſarts, Mountains, Caves, and Holes of the Earth.

39. Now all theſe being teſtified of through Faith, did not receive the Promiſe:

40. While God provided Something better for us, that they might not be made perfect without us.

CHAP. XII.

WHEREFORE as we have too ſo great a Cloud of Witneſſes compaſſing us about; let us, by putting away every Weight, and the Sin that eaſily ſurrounds, run with Patience the ſtriving Race ſet before us:

2. And look to Jeſus, the Prince and Perfecter of Faith; who for the Joy ſet before him, endured the Croſs, deſpiſed the Shame, and ſate down on the right Side of the Throne of God.

3. For conſider him who endured ſuch Contradiction of Sinners to himſelf; that you may not be tired, and faint in your Minds.

4. You have not yet reſiſted to Blood, in ſtriving againſt Sin.

5. And you have forgot the Exhortation, which is expreſſed to you as Sons; My Son, do not ſlight the Diſcipline of the Lord, nor faint when thou art reproved by him.

6. For whom the Lord loves he diſciplines, and ſcourges every Son whom he receives.

7. If you endure Diſcipline, God deals with you as Sons: for what Son is there, whom the Father does not diſcipline?

8. But if you are without Diſcipline, of which all become Partakers; then are you Baſtards, and not Sons.

9. We have further indeed had Fathers of our Fleſh that diſciplined, whom we did reverence; ſhall we not much rather be ſubject to the Father of Spirits, and live?

10. For they indeed diſciplined for a few Days, according as it ſeemed well to them; but he for profiting, that we may receive his Sanctification.

11. However all Diſcipline at the preſent does not ſeem to be with Joy, but Grief; yet afterwards it yields the peaceable Fruit of Righteouſneſs to thoſe who are exerciſed by it.

12. Therefore lift up the Hands that are let down, and the ſlack Knees.

13. And make ſtraight Tracks to your Feet, that what is lame may not be turned out, but rather cured.

14. Purſue after Peace with all, and Holineſs, without which none will ſee the Lord:

15. And overlook that there may not any one be deficient from the Grace of God; that not any Root of Bitterneſs may ſpring up, and trouble, by which many may be defiled;

16. That there may be none a Whoremonger; or profane, as Eſau, who for one Meal ſold his Birth-right.

17. For you know, that afterward alſo when he would have inherited the Bleſſing, he was rejected: for he found no Place of Repentance, though he ſought after it with Tears.

18. For you are not come to the Mountain which might be touched, and that burned with Fire, as alſo to the Dimneſs, Darkneſs, Tempeſt,

19. The Trumpet's Sound, and the Voice of Words, which thoſe who heard intreated the Speech might not be proceeded in to them.

20. For they could not bear what was commanded; and if a Beaſt ſhould touch the Mountain, it was to be ſtoned, or pierced into with a Dart.

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18. Pray for us: ſince we are perſuaded that we have a good Conſcience, as we would be converſant in all Things well.

19. But I exhort the more abundantly to do this, that I may be reſtored to you the ſooner.

20. Now the God of Peace, who brought back from the Dead *him who* is the great Paſtor of the Sheep by the Blood of the everlaſting Covenant, our Lord Jeſus;

21. Compleat you in every good Work, for his Will to be done, doing in you what is well-pleaſing before him, by Jeſus Chriſt; to whom be Glory for evermore: ſo let it be.

22. I further exhort you, Brethren, bear with the Word of Exhortation: for I have written to you even with few Words.

23. Know Brother Timothy is let go; with whom, if he ſhould come ſoon, I will ſee you.

24. Salute all who are the chief of you, and all the Saints. Thoſe of Italy ſalute you.

25. Grace be with you all: ſo let it be.

It was written to the Hebrews from Italy, *ſent* by Timothy.

Ver. 20. *Dead*] In one *Copy* and a few *Authors* it is *Earth*, which *Mills* inclined to, and ſhould ſcarce but hold for genuine, he ſays, were it not for the very great Conſent of *Copies* otherwiſe.

Ib. him who] to ſhew that *by &c.* belongs to this.

Ver. 21. *Work*] Becauſe three have it not, *Mills* reckoned it crept (an odd Word to be uſed ſo very much) from 2 *Theſ.* ii. 17. *Pr.* 497. whereas it has another Verb there, and *Word* between.

Ib. *doing in you*] *by his Grace given to, and his Spirit reſiding in you*, ſays *Whitby* in his *Paraphraſe*, as indeed how can it be otherwiſe? And in his *Annotations* he has, *The inward Aſſiſtances of the Holy Spirit, bringing Things to our Remembrance, exciting us to the Performance of our Duty, ſtrengthening us againſt our Temptations, and comforting and ſupporting us under our Sufferings.*

Ver. 22. *with few Words*] *in regard of the high Myſteries whereof I treated, Nary.*

NOTES

NOTES upon the General Epiſtle of JAMES.

CHAP. I.

JAMES, a Servant of God, and of the Lord Jeſus Chriſt, to the twelve Tribes that are diſperſed, Salutation.

2. Eſteem *it* all Joy, my Brethren, when you fall into various Temptations.

3. Knowing that the Proving of your Faith works Patience.

4. But let Patience have a perfect Work; that you may be perfect and entire, wanting in Nothing.

5. If any one of you alſo want Wiſdom, let him aſk from God, who gives to all freely, and without reproaching; and it will be given him.

6. But let him aſk in Faith, not at all doubting: for he that doubts is like a Wave of the Sea, which is driven by the Wind, and blown about.

7. For let not that Perſon imagine, that he will receive any Thing from the Lord.

8. A double-minded Man is unſtable in all his Ways.

9. Nay let a lowly Brother glory in his Highneſs;

10. And a rich one in his Lowneſs, ſince he will paſs away as the Flower of the Graſs.

11. For the Sun having riſen with Scorching, and withered the Graſs, its Flower is fallen off, and the Comelineſs of its Appearance periſhed; ſo alſo will a rich one fade away in his Ways.

12. The Man is bleſſed who endures Temptation; becauſe when he is proved, he will receive a Crown of Life, which the Lord has promiſed to thoſe that love him.

13. Let Nobody who is tempted ſay, I am tempted by God: for God cannot be tempted with evil Things, and he tempts none.

14. But each is tempted, when he is drawn away by his own Deſire, and enticed.

15. Afterwards Deſire conceiving, bears Sin; and Sin being accompliſhed, begets Death.

16. Do not miſtake, my beloved Brethren:

17. Every good Gift, and every perfect Thing beſtowed is from above, and comes down from the Father of Lights; with whom there is not Change, or turning Shadow.

18. He begat us willingly by the Word of Truth, for us to be ſome Firſt-fruit of his Creatures.

19. So then, my beloved Brethren, let every Man be quick in hearing, ſlow in ſpeaking, ſlow in Anger.

20. For the Anger of Man does not work the Righteouſneſs of God.

21. Therefore putting away all Filthineſs, and the Abundance of Wickedneſs, receive in Meekneſs the Word that ſprings up within, which is able to ſave your Souls.

22. But become Doers of the Word, and not Hearers only, beguiling your ſelves.

23. Since if any one is a Hearer of the Word, and not a Doer, he is like a Man that views his natural Face in a Glaſs.

Tit. *Epiſtle*] The Author ſuffering Martyrdom preſently after the Death of *Feſtus*, as *Joſephus* relates, *Antiq.* B. 20. Ch. 16. which *Pearſon* computes to be A. D. 62; *Mills*, to whoſe Suffrage we need not ſcruple to ſubſcribe, counts it written in the Year 60.

Ib. James] called *the leſs*, *Mark* xv. 40. ſee on *Acts* xii. 17. and the *Title* to *Titus*.

Ver. 3. *Faith*] *Mills* firſt ſtigmatized on the Truſt of a ſingle *Copy*, and that left unknown what it is, afterwards in *Prol.* he mentions another, and repeats that it ſeems to be from 1 *Pet.* i. 7. but are all parallel Expreſſions of *Scripture* to be thus excluded? On the contrary they ſtrengthen one another.

Ver. 11. *having riſen*] The Verbs being paſt Tenſes, changing from the 1ſt to the 2d Aoriſt.

Ib. *Comelineſs*] *grace of the graſs* in the *com. Eng.*

Ver. 15. *begets*] according as tranſlated Ver. 18.

Ver. 17. *Every good Gift*] Thoſe of *Geneva* comment well, notwithſtanding their rigid Tenet of Predeſtination, *Seeing all good things come of God, we ought not to make him the author of evill.*

Ib. *Thing beſtowed*] or *Donation*, the Word being not the ſame as the foregoing.

Ver. 19. *So then—let*] inſtead of which *Mills* puts for genuine *Know—and let*, *Pr.* 1355. but for that there is ſmall Authority, and very little for the latter.

Ver. 21. *ſprings up*] The primitive Verb being thus rendered in each of the three Places where it is, which are *Luke* viii. 6, 8. *Heb.* xii. 15. and not ſignifying *to graft*.

Ver. 23. *views*] *Gr. conſiders*, which mere *beholding* does not include.

24. For

24. For when he has viewed himſelf, and is gone away, he preſently forgets what Kind of one he was.

25. But he who looks into the perfect Law of Freedom, and remains *therein*; the very ſame being not a forgetful Hearer, but a Doer of the Work, will be bleſſed in his Deed.

26. If any one ſeems to be religious among you, that does not bridle his Tongue, but deceives his Heart, the Religion of the ſame is vain.

27. Pure and undefiled Religion, with God and the Father, is this; to viſit the Fatherleſs and Widows in their Affliction, to keep himſelf unſtained from the World.

CHAP. II.

MY Brethren, do not hold the Faith of our glorious Lord Jeſus Chriſt with Reſpect of Perſons.

2. For if there come into your Aſſembly a Man with a gold Ring, in gay Apparel, and there come in alſo a poor one in vile Apparel;

3. And you have reſpect to him that wears the gay Apparel, and ſay to him, Sit thou here well; and ſay to the poor one, Stand thou there, or ſit here under my Footſtool:

4. Are you then not partial in your ſelves, and become Judges with evil Reaſonings?

5. Hear, my beloved Brethren, has not God choſen the Poor of this World, being rich in Faith, and Heirs of the Kingdom which he has promiſed to thoſe who love him?

6. Whereas you diſgrace the Poor: do not the Rich overpower you, and themſelves drag you to be judged?

7. Do not they ſpeak ill of the good Name by which you are called?

8. However if you accompliſh the royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf, you do well.

9. But if you reſpect Perſons, you commit Sin, and are convicted by the Law as Tranſgreſſors.

10. For he that keeps the whole Law, beſides offending in one Thing, becomes guilty of all.

11. Since he who ſaid, Thou ſhalt not commit Adultery; ſaid alſo, Thou ſhalt not murder: now if thou ſhouldeſt not commit Adultery, yet ſhouldeſt murder, thou becomeſt a Tranſgreſſor of the Law.

12. So ſpeak, and ſo do, as being hereafter to be judged by the Law of Freedom.

13. For to him that does not ſhew Mercy, will be Mercy without Judgment; and Mercy glories againſt Judgment.

14. What Profit is it, my Brethren, if one ſay, he has Faith, and has not Works? Is Faith able to ſave him?

15. Suppoſe now a Brother or Siſter were naked, and were wanting daily Food;

16. And one of you ſhould ſay to them, Go away in Peace, be you warmed and filled, but ſhould not give them Things convenient for the Body; what Profit would it be?

17. Even ſo Faith, except it has Works, is dead of it ſelf.

18. But one might ſay, Thou haſt Faith, and I have Works; ſhew me thy Faith without thy Works, and I will ſhew thee my Faith by my Works.

19. As thou believeſt that there is one God, thou doeſt well; yet the Devils believe, and tremble.

20. But wilt thou know, O vain Man, that Faith without Works is dead?

21. Was not our Father Abraham juſtified by Works, when he offered up his Son Iſaac on the Altar?

22. Doſt thou perceive that Faith wrought with his Works, and by Works Faith was made perfect?

23. And the Scripture was fulfilled which ſays, Abraham believed God, and it was reckoned to him for Righteouſneſs; and he was called the Friend of God.

24. Do you ſee therefore, that by Works a Man is juſtified, and not by Faith only?

Ver. 24. *when he has viewed &c.*] of the Time paſt.

Ver. 25. *the ſame*] *Mills* ſuppoſes inſerted from the latter ετω *this*, *Pr.* 1248. being not in four *Exemplars* and two *Verſions*.

Ver. 26. *ſeems*] *according to that damnable* Art of Seeming, as pious *Gell* ſays in *Eſſay*, p. 228.

Ib. *among you*] which entirely ſeems added, ſays *Mills*, as wanting in four *Tranſlations* and as many *Copies*; but what are theſe to all the reſt?

Ver. 2. *vile*] *Weſt. dirty.*

Ver. 18. *without*] Far the greater Number of *Copies* have *by* as in the latter Part, for which *Mills* ſtrenuouſly pleads, and *Wall* holds.

Ver. 20. *vain*] *Weſt. empty.*

Ib. *Faith without Works is dead*] Of which in **The Viſion of Pierce Plowman**, that old approved *Book*, Paſſ. prim.

For James the ientle, iudged in his bookes
That faith without the feate, is right nothing worth
And as deade as doze ere, but if the dedes folow

Ver. 24. *Do you*] It being a Queſtion, like the 22 Verſe.

Ib. *therefore*] the *Vulg.* and a few omit.

25. Nay

25. Nay in like Manner alſo was not the Harlot Rahab juſtified by Works, when ſhe received the Meſſengers, and ſent *them* out another Way?

26. For according as a Body without a Spirit is dead, ſo is alſo Faith without Works.

CHAP. III.

DO not become many Teachers, my Brethren, knowing that we ſhall receive greater Judgment.

2. For we all offend *in* many Things: if any one does not offend in Word, he is a perfect Man, and can alſo bridle the whole Body.

3. Behold we put Bridles into Horſes Mouths, for them to obey us; and we turn about their whole Body.

4. Behold alſo the Ships, though they are ſo great, and driven by hard Winds, are turned about by a very ſmall Rudder, whitherſoever the Impulſe of the Director will.

5. Even ſo the Tongue is a little Member, and brags greatly: behold how much Fuel a ſmall Fire kindles up!

6. And the Tongue is a Fire, a World of Unrighteouſneſs: ſo is the Tongue made among our Members, which ſtains the whole Body, and puts in a flame the Courſe of Nature, nay is put in a flame by Hell.

7. For all the Faculty both of Beaſts and Fowls, both of creeping Things and thoſe of the Sea, is tamed, and has been, by the Faculty of Man.

8. But the Tongue no Man can tame; as it is an unreſtrainable Evil, full of deadly Poiſon.

9. With it we bleſs God and the Father; and with it we curſe Men, made according to the Likeneſs of God.

10. Out of the ſame Mouth comes Bleſſing and Curſing: theſe Things, my Brethren, ought not ſo to be.

11. Does a Fountain from the ſame Cavity, produce what is ſweet and bitter?

12. Can a Fig-tree, my Brethren, yield Olives, or a Vine Figs? So no Fountain can yield ſalt and freſh Water.

13. Who is wiſe and knowing among you? Let him ſhew by a good Converſation, his Works in Meekneſs of Wiſdom.

14. But if you have bitter Jealouſy and Quarrelling in your Heart, do not glory, and lye againſt the Truth.

15. This Wiſdom does not come down from above, but is earthly, ſenſual, deviliſh.

16. For where Jealouſy, and Quarrelling is; there is Tumult, and every bad Matter.

17. Whereas the Wiſdom from above is indeed firſt pure, next peaceable, gentle, obliging, full of Mercy and good Fruits, impartial, and not hypocritical.

18. And the Fruit of Righteouſneſs is ſown in Peace, by thoſe who make Peace.

CHAP. IV.

WHENCE are Fightings and Contentions among you? Are *they* not hence, from your Pleaſures that make war in your Members?

2. You deſire, yet do not have; you kill, and are zealous, yet cannot obtain; contend, and fight, yet have not, by reaſon ye do not aſk.

3. You aſk, and receive not, becauſe you aſk amiſs, that you may ſpend in your Pleaſures.

Ver. 1. *Teachers*] ſo the *Gr.* as in many other Places.

Ib. *Judgment*] agreeable to *Heb.* xiii. 17.

Ver. 2. *we*] perſonating the many as in the Verſe before, and as our great *Young* now does in *Cent. not Fab.* and others.

Ib. *we all offend*] In the *com. Tranſ. all* reads like the Object, or Perſons offended.

Ib. *all*] left out of *J. Weſley's New Teſtament*, probably by Overſight.

Ver. 4. *Rudder*] ſo tranſlated *Acts* xxvii. 40. being only uſed in theſe two Places; but the Helm in the Ship, whereby the Rudder is turned, is a long Handle: *Lewis* therefore in his *Hiſt. of Eng. Tranſlations*, p. 370. charges the anonymous Tranſlator who has it *helm*, with miſtaking the *helm* for the *rudder*; but *Ham.* may be ſaid to miſtake more, having it *helm or ſtern*, the *ſtern* being the hinder Part of the Ship.

Ib. *Director*] *Weſl. ſteerſman*; but in Sea-language is called the *Mate*.

Ver. 5. *a ſmall*] But *Mills* judges *how much* is here alſo the right, which the *Vulg.* and three or four *Codes* have; though it thwarts the Apoſtle's Argument, and might be written by looking at the other, and then altering one Letter of ηλικην to ηλικον, rather than deface the *Copy* with ολιγον.

Ver. 6. *and*] the middle one *Mills* puts off merely for the *Vulg.* being without it, *Pr.* 498. when if half the *Copies* and *Verſions* had it not, it might be thought rather left out there, than put into the other half, ſince the leaving out has more the Claim of Elegance.

Ver. 14. *Jealouſy*] *Weſl. zeal.*

Ver. 15. *ſenſual*] *Weſl. animal.*

Ver. 16. *Jealouſy*] *Weſl. bitter zeal*, by Miſtake of *bitter*, as it ſeems, from Ver. 14.

Ver. 17. *impartial*] I know not how, ſays *Wall*, *Marg. Eng.* can make the Word ſignify *without wrangling*. The *Gen.* have *without judging*, and this valuable *Note* on it, *And examining things with extreme rigour as hypocrites* (according to the next) *who only juſtify themſelves, and condemnè all others.*

Ver. 18. *by*] *Weſl. for.*

Ver. 3. *aſk amiſs*] *Diogenes* blamed Men about their Prayers, that they aſked for Things which ſeemed good to them, and not for thoſe that were really ſo, *D. Laert.* in his *Life*.

Ib. *ſpend*] *Weſl. expend.*

4. Adulterers and Adultereſſes, do ye not know, that the Friendſhip of the World is Enmity to God? Whoever therefore would be a Friend of the World, is made an Enemy of God.

5. Do ye think that the Scripture ſays in vain, The Spirit which dwells in us longs towards Envy.

6. But he gives greater Grace: therefore it ſays, God oppoſes the proud, but gives Grace to the humble ones.

7. Be ſubject therefore to God; reſiſt the Devil, and he will flee from you.

8. Draw near to God, and he will draw near to you: cleanſe the Hands, O Sinners; and purify the Hearts, you Double-minded.

9. Be ſorrowful, lament and weep; let your Laughter be turned into Lamentation, and Joy into Sadneſs.

10. Be humble before the Lord, and he will exalt you.

11. Do not ſpeak one againſt another, Brethren: he who ſpeaks againſt a Brother, and judges his Brother, ſpeaks againſt the Law, and judges that; whereas if thou judgeſt the Law, thou art not a Doer of it, but a Judge.

12. There is one Law-giver, who can ſave and deſtroy: who art thou that judgeſt another?

13. Come now you that ſay, To Day or to Morrow we will go into ſuch a City, and be employed there a Year, and merchandiſe, and gain;

14. Who know not what will be to Morrow: for what is your Life? It is even a Vapour that appears for a little while, and then vaniſhes away.

15. On the contrary you ſhould ſay, If the Lord will, and we ſhall live, and do this or that.

16. Whereas now you glory in your Bragging: all ſuch Glorying is wicked.

17. To him therefore who knows how to do well, and does not, it is Sin.

CHAP. V.

COME now, rich ones, weep and wail, for your Miſeries that are coming on.

2. Your Riches are rotten, and your Cloaths become moth-eaten;

3. Your Gold and Silver is ruſted, and their Ruſt will be for a Teſtimony to you, and eat your Fleſh as Fire: you have treaſured up for the laſt Days.

4. Behold the Wages of the Workmen, who reaped your Fields, kept back by you cries out; and the Cries of the Reapers are entered into the Ears of the Lord of Armies.

5. You have taken delight on the Earth, and been wanton; have nouriſhed your Hearts as on a Day of Slaughter.

6. You have condemned, have killed the Righteous One; who does not oppoſe you.

7. Bear long therefore, Brethren, till the Coming of the Lord: behold a Huſbandman waits for the precious Fruit of the Earth, and bears long for it, till he receives the early and late Rain.

8. Do ye alſo bear long, eſtabliſh your Hearts; ſince the Coming of the Lord draws near.

Ver. 4. *and Adultereſſes*] four *Verſions* being without this, *Mills* ſays, *And ſo without all Doubt the Apoſtle*, he following *Eſtius* a Popiſh Writer, and the *Vulg.* being one of thoſe; when *Adulterers* might be depoſed by the greater Authority of two very ancient noted *Copies*.

Ver. 5. *towards*] But by *Weſt. againſt*; which is taking great Liberty indeed, to turn both the Meaning of the *Gr.* Word, and the Senſe of the Paſſage, ſo contrary.

Ver. 6. *it ſays*] What *he?*

Ib. *God oppoſes &c.*] from the *Septuagint*, *Pro.* 3. 34. only with *God* inſtead of *The Lord*.

Ver. 11. *againſt*] ſo the *Gr.* and not *evil*.

Ib. *judges his Brother*] in what the Law allows, which makes the following clear.

Ib. *his*] which the *Gr.* has here.

Ver. 12. *Lawgiver*] Some increaſe it with *and Judge*; to ſuit perhaps with *deſtroy*, as they imagined the other did only with *ſave*.

Ver. 13. *be employed*] *Gr. do*, as in Ver. 15, 17. not *continue*.

Ver. 14. *Who*] not *Whereas*.

Ver. 17. *how to do*] perhaps came from the *Margin*, *Mills* writes, *Pr.* 1487. for the Abſence of it in two *Copies* and a *Tranſ.*

Ver. 4. *kept back*] *by fraud* added by the *Tranſlators*.

Ver. 5. *taken delight*] *Young* in *The Cent. not Fab.* Let. 2. writes, *None can deny that the Love of Pleaſure is the Root of every Crime. Theft, Murder, Perjury, are a few of its fatal Fruits; nor the worſt.* I ſuppoſe he had his Eye on Infidelity before. A few Pages after he has, *Pleaſure is in ſome Sort more pernicious than direct Vice, &c.*

Ib. *as on a Day of Slaughter*] ſeems *Commentary*, not *Text*, with *Mills*, only for being not in the *Ethiop.* which *Tranſ.* eſpecially may in ſome Places be reckoned an Abridgment.

Ib. *Slaughter*] *Weſt. ſacrifice*, tho' ſcarce ſignified by the *Gr.* Word.

Ver. 5, 6. *Pleaſure and Infidelity reciprocally generate each other*, *Young*'s *Centaur not Fabulous*, Let. 1.

Ver. 6. *Righteous One*] the ſame as in *Acts* iii. 14.

Ib. *who does not oppoſe you*] but lets you go on in your own Ways, as we ſay, which removes the Difficulty that ſome have found in it.

Ver. 7. *Rain*] ſome Reader added, being ignorant that *the former and late* is ſaid of *the Fruit of the Earth*, writes *Mills*; but how feeble is the Foundation of this Criticiſm, its not being in two *Verſions* and a *Copy* or two, and the Uſe of thoſe Epithets with *Fruit* ſo rare!

9. Repine not one at another, Brethren leſt you ſhould be condemned: behold the Judge ſtands before the Door.

10. Take, my Brethren, for an Example of ſuffering harm, and bearing long, the Prophets, who ſpoke in the Name of the Lord.

11. Behold we count them bleſſed who endure. You have heard of the Patience of Job, and ſeen the End from the Lord, that he is very pitiful, and merciful.

12. But before all Things *elſe*, my Brethren, do not ſwear, neither by Heaven, nor by Earth, nor by any other Oath; but let Yes for you be Yes, and No for you be No, that you may not fall under Condemnation.

13. Does any one among you ſuffer harm? Let him pray: is any one chearful? Let him ſing praiſe.

14. Is any one ſick among you? Let him call thither the Elders of the Church, and let them pray over him, as alſo anoint him with Oil in the Name of the Lord.

15. And the Prayer of Faith will ſave him who is ill, and the Lord will raiſe him up; nay if he has committed Sins, it will be forgiven him.

16. Confeſs Offences one to another, and pray for one another, that you may be cured: the operating Supplication of a righteous Perſon is of much Force.

17. Elias was a Man affected like us, and he prayed with a Petition that it might not rain; and it did not rain on the Earth, three Years and ſix Months.

18. Then he prayed again, and the Heaven gave Rain, as alſo the Earth yielded forth its Fruit.

19. Brethren, if any one among you err from the Truth, and one convert him;

20. Let him know, that he who converts a Sinner from the Error of his Ways, will ſave a Soul from Death, and cover a Multitude of Sins.

Ver. 10. *ſuffering harm and bearing long*] To theſe have been added *Labour and Patience*, which the *vulg. Lat.* retains, having dropped the other and right Meaning of the *Greek* Words, as our *Tranſ.* has done with the laſt of them.

Ver. 12. *before all*] Why ſuch a Charge, but becauſe Swearing would be generally allowed and promoted, among the Profeſſors of Chriſtianity?

Ver. 15. *it will*] viz. the committing Sins, this Verb being ſingular.

Ver. 16. *operating*] *Whitby* ſays, *Gr. inſpiring.*

Ver. 20. *a Soul*] Some have *his Soul.*

NOTES

NOTES upon the First Epistle of PETER.

CHAP. I.

PETER, an Apostle of Jesus Christ; to the chosen Foreigners, dispersed in Pontus, Galatia, Cappadocia, Asia and Bithynia,

2. According to the Foreknowledge of God the Father, by Sanctification of the Spirit to Obedience, and Sprinkling of the Blood of Jesus Christ. Grace to you, and Peace be increased.

3. The God and Father of our Lord Jesus Christ be blessed, who according to his great Mercy has begotten us again to a living Hope, through the Resurrection of Jesus Christ from the Dead;

4. To an Inheritance incorruptible, undefiled, and unfading, reserved in Heaven for you:

5. Who are kept in the Power of God through Faith, to the Salvation that is prepared to be revealed at the last Time.

6. At which you are joyful, though now a little while (if it is needful) grieved by various Temptations;

7. That the Proving of your Faith, which is much more precious than *that* of Gold, which perishes, notwithstanding it is proved by Fire, may be found to Praise, Honour and Glory, at the Revelation of Jesus Christ:

8. Whom, not beholding, you love; through whom, not now seeing, yet you believe, and are joyful with inexpressible and glorious Joy:

9. And do receive the End of your Faith, the Salvation of Souls.

10. Concerning which Salvation the Prophets sought after, and searched out, who prophesied about the Grace there would be to you:

11. And searched in relation to whom, or what Time, the Spirit of Christ declared in them, which testified before the Sufferings belonging to Christ, and the Glories after them.

12. To whom it was revealed, that not to themselves, but to us, they might minister those Things, which now have been told you, by them that preached to you, with the Holy Spirit sent from Heaven; into which Things the Angels desire to look.

13. Therefore gird up the Loins of your Mind, be sober, hope perfectly for the Grace to be brought to you, at the Revelation of Jesus Christ:

14. As obedient Children, not fashioned to the Desires before in your Ignorance.

15. But according as he who called you is holy, do ye your selves also be holy in all Conversation:

16. Because it is written, Be you holy; since I am holy.

17. And if you call on the Father, who without Respect of Persons judges according to each one's Work, be you conversant in Fear the Time of your Sojourning:

18. Since you know that you were not redeemed with corruptible Things, with Silver or Gold, from your vain Conversation, delivered by the Fathers;

19. But with the precious Blood of Christ, as a Lamb without Blemish and Stain;

20. Who was foreknown indeed before the founding of the World, but made manifest in the last Times for you:

Tit. *Epistle*] computed to be written in the Beginning of the Vulgar Year 61, *Mills*, *Prol.*

Ver. 1. *chosen Foreigners*] The *Gr.* Word for *chosen* stands as here, and not in the next Ver. which *Wall* complains of.

Ver. 2. *by Sanctification of the Spirit*] *The great Principle of all true Obedience*, *Whitby*'s *Annot.*.

Ver. 5. *in the Power*] agreeable to *Eph.* vi. 10. 1 *Thes.* i. 5. 1 *Cor.* iv. 20.

Ib. *Salvation*] By having a Comma here in the *com. Transf.* and in the *Bish. Bib.* before, it is *they* were *ready to be revealed*, which the *Gr.* Participle being plur. and fem. does not admit of.

Ib. *prepared*] for *ready* may be mistaken to mean *about*.

Ver. 7. *Revelation*] thus the *Gr.* and as in Ver. 13.

Ver. 8. *love*] with *Polycarp* and *Irenæus believe*; see the next.

Ib. *through whom, not now seeing*] omitted in *Polycarp*, *Irenæus*, the *Syriack*, all ancient; but the latter might follow them, and they quote not strictly, because differently. Yet *Mills* proclaims both this and the preceding to be genuine, *Pr.* 285, 499.

Ver. 13. *perfectly*] So the *Eng. Marg.* tells us the *Gr.* is.

Ver. 16. *Be you*] Some *You shall be*, as it appears from the *Sept.*

Ver. 18. *or*] not *and*.

Ver. 20. *foreknown*] for so is the Signification of the *Original*; and now translated every where else, see in *Acts* xxvi. 5. *Rom.* viii. 29. & xi. 2. 2 *Pet.* iii. 17. and its Derivative, Ch, i. 2. *Acts* ii. 23. and thus I see since here by *Wesley*.

21. That

21. That by him believe in God, who raiſed him from the Dead, and gave him Glory; ſo that your Faith and Hope ſhould be in God.

22. Since you have purified your Souls, through Obedience of the Truth by the Spirit, to unaffected brotherly Friendſhip; love one another earneſtly from a pure Heart:

23. As you are born again, not from corruptible Seed, but incorruptible, by the Word of God, that lives and remains for ever.

24. Becauſe all Fleſh is as Graſs, and all the Glory of Man as the Bloſſom of it. The Graſs withers, and the Bloſſom of it falls off;

25. But the Word of the Lord endures for ever. And this is the Word preached to you.

CHAP. II.

PUT away therefore all Miſchief, with all Deceit, Hypocriſies, Envyings, and all Diſparagings;

2. And deſire as new-born Infants, the ſincere Milk of the Word, that you may grow by it:

3. Foraſmuch as you have taſted, that the Lord is kind.

4. To whom the Living Stone, rejected indeed by Men, but choſen, precious with God, when you come;

5. Your ſelves alſo, as living Stones, are built a ſpiritual Houſe, a holy Prieſthood, to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt.

6. Therefore it is alſo contained in the Scripture, Behold I lay in Sion a chief corner Stone, choſen, precious; and he who believes on him ſhall not be aſhamed.

7. To you therefore that believe it is an Honour: nay to the Diſobedient, the ſame Stone which the Builders rejected is become the Head of the Corner;

8. As likewiſe a tripping Stone, and a ſtumbling Rock; ſince thoſe that ſtumble at the Word are diſobedient, to which alſo they have been put.

9. Whereas you are a choſen Race, a royal Prieſthood, a holy Nation, a People obtained; that you may publiſh the Virtues of him, who has called you out of Darkneſs, into his wonderful Light:

10. Who once were not a People, but now the People of God: who were not had compaſſion upon, but now are.

11. Beloved, I beſeech, as Sojourners and Foreigners, refrain from fleſhly Luſts, which make war againſt the Soul:

12. And have your Converſation well among the Gentiles; that in what they ſpeak againſt you as thoſe who do Evil, they may by looking on the good Works, glorify God in the Day of Viſitation.

13. Be ſubject therefore to every human Magiſtrate, for the Lord's ſake: whether to the King, as being above;

14. Or to Governors, as ſent by him, for the Puniſhment indeed of them that do ill, and the Praiſe of thoſe who do well.

15. Since ſo is the Will of God, in doing well to ſtop the Ignorance of fooliſh Men:

16. As being free, and not having the Freedom as a Cloak of Wickedneſs, but as the Servants of God.

17. Reſpect all. Love the Brotherhood. Fear God. Honour the King.

Ver. 21. *ſo that*] which the *Gr.* ſignifies.

Ver. 22. *the Truth*] In the *com. Lat. Charity*, *veritatis* ſome how ſhifting into *charitatis*.

Ib. *by the Spirit*] of ſome Scholiaſt, ſays *Mills*, being not in three *Verſ.* and ſo many *Copies*.

Ib. *unaffected*] the *Vulg.* not having, *Mills* declares is *Comment* from *Rom.* xii. 9. or elſewhere; which I am ſure we are not bound to believe.

Ver. 24. *Man*] by ſome *it*, which *Mills* deems ours a *marginal Expoſition* of, although the *Sept.* have *Man*, *Iſa.* xl. 6. but this it is eaſy to ſee they made conformable to the *Heb.*

Ver. 2. *grow by it*] ſeveral with the *Vulg.* ſubjoin *to Salvation*, which *Mills* diſapproves of to be genuine, ſince ſuch might be put in, not left out; ſee beſides his *Note Pro.* 594, 647.

Ver. 3. *Foraſmuch as*] So in 2 *Theſ.* i. 6.

Ib. *kind*] The *Gr.* Word being *Chreſtos*, ſome have *Chriſtos*, *Chriſt*.

Ver. 5. *living*] as in the Ver. before.

Ib. The latter *ſpiritual* ſeemed to *Mills* to have crept from the *Marg.* though with all but the *Syr. Tranſ. Pr.* 1255.

Ver. 6. *choſen*] the ſame as in Ver. 4.

Ver. 7. *an Honour*] a Subſtantive ſo ſignifying, and a proper Antitheſis to *aſhamed*.

Ib. *the ſame Stone &c.*] to the End of our Ver. being only not in the *Syriack*, *Grotius* writes it was brought hither from *Mat.* xxi. 42. and does not belong to this Place; his imagining the latter being with him a Reaſon for the former.

Ib. *is become*] How, it may be aſked, to the Diſobedient? I anſwer, By their being convinced it was ſo.

Ver. 8. *put*] as the *Gr.* is, and even *Beza* tranſlates it: *Caſtalio*, from the other's rightly adviſing, as he ſays, the foregoing ſhould be turned, *not obeying that to which they were*, argues that the Verb belongs but to *obeying*, producing *Luke* vii 30. for it: but perhaps this is more ingenious, than right: nor is there Neceſſity for it, ſince *put* might not be by God, or elſe as in the Caſe of *Pharaoh*, *Exod.* ix. 16. or rather may belong to *Word*, not to *diſobedient*, which latter may be conſidered as in a Parentheſis. *Ham.* and *Whit.* labour alſo ineffectually at ſome good Meaning,

Ver. 9. *Virtues*] ſo *Doddr.*

Ver. 12. *in what*] as Ch. iii. 16. where ſee.

Ver. 13. *Magiſtrate*] *Gr. Creature*, or *one created*; ſo concurrent with *King*, *&c.*

Ver. 16. *Wickedneſs*] and *Weſt.* thus.

Ver. 17. *Reſpect*] If this was the ſame as to the King, the King would be included in *all*.

18. Servants, be ſubject to Maſters in all Reverence, not only to the good and gentle, but alſo to the froward.

19. For this is of Favour if any one for Conſcience to God endure Grief, when he ſuffers unjuſtly.

20. For what is the Glory, if when you are beat on doing amiſs, you bear *it?* But if when you ſuffer on doing well, you bear *it*, this is of Favour with God.

21. For to this you were called; ſince Chriſt alſo ſuffered for us, and left to us a Pattern, that you ſhould follow after his Steps:

22. Who did not commit Sin, nor was there Deceit found in his Mouth:

23. Who when he was railed at, did not rail again; when he ſuffered, did not threaten, but yielded up to him that judges juſtly:

24. Who himſelf carried up our Sins in his Body on the Tree, that as we were dead to Sins, we might be alive to Righteouſneſs; by whoſe Wheals you were healed.

25. For you were as Sheep that went aſtray; but are now returned to the Shepherd and Overſeer of your Souls.

CHAP. III.

IN like Manner, Wives be ſubject to your Huſbands; that if any are diſobedient to the Word, they may, even without it, be gained by the Converſation of the Wives;

2. As they look on your chaſte Converſation in Reverence:

3. Whoſe Adorning let it not be outward, of plaiting the Hair, putting on of Gold, or wearing of Cloaths;

4. But the hidden Perſon of the Heart, in the incorruptible one of a meek and ſtill Spirit, which is valuable before God.

5. For ſo formerly alſo holy Women, who hoped in God, dreſſed themſelves; and were ſubject to their Huſbands:

6. As Sara obeyed Abraham, and called him Lord: whoſe Daughters you are in doing well, and not fearing any Conſternation.

7. Let the Huſbands in like Manner live together according to Knowledge, and render Reſpect to the Wife as a weaker Veſſel, as being alſo Heirs together of the Grace of Life; for your Prayers not to be hindered.

8. Finally, be all alike minded, be affected together, be in brotherly Friendſhip, compaſſionate, courteous:

9. And not render Evil for Evil, or Railing for Railing, but on the contrary Bleſſing; as you know that you were called to this, that you ſhould inherit Bleſſing.

10. For he who would love Life, and ſee good Age; let him make his Tongue ceaſe from Evil, and his Lips not ſpeak Deceit;

11. Let him turn aſide from Evil, and do Good; ſeek Peace, and purſue it.

12. Since the Eyes of the Lord are on the Righteous, and his Ears towards their Supplications; but the *angry* Countenance of the Lord is on them that do Evil.

Ver. 18. *froward*] The *Vulg. Lat.* has it by a *Gr.* Word, and not the ſame that is in the *Original*, which the *Rhemiſh Tranſlators* render *waiward*, and *Nary froward*, which might nearer be *difficult* or *croſs*. *Mills* ſuppoſes that was the right Word; perhaps it was in ſome *Copy*, but muſt all now give way to it? Yet that *Tranſlator* might put *dyſcolis*, a Word of like Import, to avoid the double Vowel in *ſcoliis*, or ſome other might afterwards.

Ver. 20. *of Favour*] the ſame with that in the Ver. before.

Ver. 21. *ſuffered for us, and left to us*] Notwithſtanding a few *Copies* have *you* for *us* both times, and others fewer, with which is the *Vulg.* inſtead of the latter; ſince *Mills* ſticks to the *Received*, giving good Reaſon for it, we may be ſecure therein.

Ver. 23. *judges juſtly*] *Vulg. judged him unjuſtly*, viz. *Pilate*; but as neither the *Original Copies*, nor *Mills* admit it, *Pr.* 594. the *Roman Catholicks* may keep it to themſelves.

Ver. 24. *Wheals*] the Marks made on the Fleſh by Whipping.

Ver. 1. *Converſation*] by *Weſt. deportment.*

Ver. 3. *outward*] an Adverb.

Ver. 4. *incorruptible*] viz. *Adorning*, Ver. 3.

Ver. 5. *who hope*] viz. holy Women indefinitely, the *Gr.* being in the pref. Tenſe, and is, I think, a fine Elegancy.

Ib. *who hope in God*] *Mills* ſuſpected for not being in the *Eth.* only.

Ver. 6. *Conſternation*] according as our *Tranſlators* turn its Verb *terrified*, *Luke* xxi. 9. & xxiv. 37. where theſe Words only occur.

Ver. 7. *Reſpect*] *Doddr.* deſcribes τιμη as ſignifying *Subſiſtence* or *Maintenance* to be fully confirmed by *Tim.* v. 17. yet renders it there *Honour* himſelf; and here *allotting an honourable Subſiſtence to the Woman*, as if they were to live apart.

Ib. *hindered*] Though divers have this, and *Mills* is for it, yet he puts *cut off* in the Text as the general *Reading*, which I doubt not is the right, for two more Reaſons; 1. Becauſe κκ being unuſual is much likelier to be altered to γκ that is common, than the contrary; 2. For that *cut off* does not ſeem ſo eaſy a Senſe, and who would change it into harder? I may add, that *fruſtrated*, according to the extenſive Signification both of the *Heb.* and *Gr.* Words for *cutting off*, would make an agreeable Meaning.

Ver. 8. *courteous*] The *Vulg.* has it double *modeſt*, *humble*, the latter to explain the other, and then the former was left out of ſome *Copies*, according to *Mills* in *Not.* and *Pr.* 594. if not rather, to do the *Vulg.* Juſtice, that was made from the two *Readings*.

Ver. 10. *Age*] agreeable to *Pſa.* xxxiv. 12. from whence it is quoted.

Ver. 12. *on them*] *on* being here the ſame as before in the *Gr.* ſo that the Difference may be betweeen *Eyes* and *Countenance*; the latter being taken for *Anger* in the *Heb.* Manner according to *Beza*, noting *for* and the other *againſt*.

13. And

13. And who will hurt you, if you are Imitators of Good?

14. Nay if you alſo ſuffer for Righteouſneſs, *you* are bleſſed: ſo do not fear as they do, nor be troubled.

15. But ſacredly reverence the Lord God in your Hearts; and be prepared always for a Defence, to every one that aſks you for the Reaſon concerning the Hope in you, with Meekneſs and Awe;

16. And have a good Conſcience; that in what they ſpeak againſt you as thoſe who do Evil, they may be aſhamed that moleſt your good Converſation in Chriſt.

17. For it is better if that would be the Will of God, to ſuffer by doing well, than doing ill.

18. Since Chriſt alſo ſuffered once for Sins, the Righteous One for the Unrighteous; that he might bring us to God, as he was put to death indeed in the Fleſh, but made to live in the Spirit:

19. In which alſo he went, and preached to the Spirits in Priſon;

20. Who were formerly diſobedient, when God's Forbearance once waited in the Days of Noe, when the Ark was making ready, in which few (that is eight) Perſons were kept ſafe by the Water.

21. Whoſe Model Baptiſm does alſo now ſave us, not the putting away the Filth of the Fleſh, but the Demand of a good Conſcience to God, by the Reſurrection of Jeſus Chriſt:

22. Who is at the right Hand of God, gone into Heaven, and Angels, Authorities, and Powers are ſubject to him.

CHAP. IV.

CHRIST therefore having ſuffered for us in the Fleſh, be you alſo armed with the ſame Mind: ſince he who has ſuffered in the Fleſh, has ceaſed from Sin:

Ver. 13. *Imitators*] By ſome *Emulators* or *Zealous*, *Mills* believed from *Tit.* ii. 14.

Ver. 16. *in what*] the ſame as in Ver. 19. Ch. iv. 4.

Ib. *as thoſe who do Evil*] being not in the *old Lat. Mills* after *Eſtius*, ſuppoſes it came from Ch. ii. 12. but is not it likelier *Peter* uſed his own Phraſe in this, as well as *that in what they ſpeak againſt you?*

Ver. 18. *ſuffered*] *died* in the *Vulg.* at the Will of the *Tranſlator*; ſee *Mills Pr.* 594.

Ver. 19. *he went*] *not by any local Motion, but by the Manifeſtation and Power of his Spirit. See Chap.* iv. 14. *Gen.* vi. 3. *Aſſembly's Annot.* and ſee the like *Eph.* ii. 17.

Ib. *preached to*] as *Gen.* vi. 3. and alſo by *Noah*, 2 *Epiſt.* ii. 5. according to *Hammond's Paraph.* but more notably and largely in *Whitby's Annot.*

Ib. *the Spirits in Priſon*] This is the 4th and laſt of the Texts that *Edwards* made a *Book* of *Enquiry into*, and has handled the worſt and moſt improbably of all, interpreting this Preaching of *Chriſt* to be after his Aſcenſion by his Apoſtles, p. 249. though *Calvin* having expounded it of *Chriſt's* aſcending into Heaven (as more do of his deſcending into Hell) *Edwards* ſays, *The main Thing which hinders my Aſſent to his Interpretation is this, that the Words have relation to* Noah's *Days, and the particular People of that Time*, p. 235. but he has a Salvo for his own Scheme, though it might be applied alſo to *Calvin's* and others, if it would bear applying to any, that the People *in the Apoſtles Days may be ſaid to be* ſometime diſobedient, *becauſe they are included in their Forefathers. Or rather this may be meant of the former Lives and Manners of thoſe individual Perſons who then lived*, p. 239. if he had ſaid *of Mankind* it would have been a little more plauſible, for it could not be before *Noah's* Flood of thoſe individual Perſons who lived in the Apoſtles Days; and ſenſible himſelf, we may ſuppoſe, that this would not hold, he relinquiſhes it for the Addition of *as* before *when* in the next Verſe, which may do the Buſineſs, if granted; but it is very unlike the Inſtances which he produces for it: there is indeed ſome Reſemblance of Colour in *as*, but the Matter is quite different; for to mention one of them, *Flee a Bird*, *Pſa.* xi. 1. who can miſs of underſtanding *as* there? And how can it mean otherwiſe in ſuch Caſes? But let any give a parallel one to this.

Having ſet aſide his *Interpretation*, as he has others, the foregoing will ſtand confirmed, that theſe *Spirits* in *Priſon* were the Antediluvians, as *Grotius* alſo and divers others held: whether it is meant they were *Spirits in Priſon* when living, or now dead, is of leſs Conſideration; and thoſe who underſtand this Paſſage of *Chriſt's* preaching to them then, do, I think, take them for ſuch at that Time, of which ſee *Whitby*; yet if the latter Senſe be likewiſe included, the Expreſſion may be more fully accounted for, according to 2 *Pet.* ii. 4, 5.

Ib. *in Priſon*] The famous *Commentator Nicholas de Lyra*, in his 4th Vol. on the *Scripture*, which I have, printed ſo early as 1497 at *Nuremburg* (an *Edition* that I find neither in *Mattaire's Annals of Printing*, nor the *Harleian Catal.*) expounds this, *legati conſuetudine peccandi, &c. bound by the Cuſtom of ſinning, according to that of Prov.* v. 22.

Ver. 20. *God's Forbearance—waited*] *Vulg. they waited for God's Patience*, quite contrary to the Mind of the Apoſtle, ſays *Mills*, *Pr.* 595. and I don't find upheld by any *Copy* or other *Verſion*.

Ver. 21. *Model*] *figure*, in the Senſe uſed by our *Tranſlators*, appearing old; and *Reſemblance*, ſignifying *Likeneſs*, with *Emblem*, *obſcure Likeneſs*, not ſuiting well. It would likewiſe be odd to render the *Gr. antitypon* by *Type*, which alſo does not ſeem ſo proper either at *Heb.* ix. 24. or here, where the Word only is. But *Model*, a *little Mode* or *Pattern* will agree well in both. And if the Meaning of *anti* is taken ſeparately, it is *contrary to*, or *oppoſite*, not *like*. The particular ſaving of a Perſon by Baptiſm may rightly be a Model of the general at the Flood.

Ib. *ſave us*] agreeable to *Tit.* iii. 5. *Iſa.* iv. 4. & xlv. 22. *Jer.* iv. 14. *Prov.* xxviii. 18. *Mark* xvi. 16. 1 *Pet.* i. 22. *Heb.* ix. 13, 14.

Ib. *Demand*] or *Enquiry*, not *anſwer*, from the Verb *to aſk*, or *aſk for*; and according to *Job* x. 6. *John* iii. 20, 21. *Eph.* v. 13. as *Noah's* Water ſaved ſome, and drowned others.

Ib. *By the Reſurrection of Jeſus Chriſt*] which introduced the ſpiritual Baptiſm, *Acts* i. 5.

Ver. 22. *God*] The *Vulgate* inſerts, *ſwallowing Death, that we might be made Heirs of everlaſting Life*; but unſupported by ſufficient Authority of the *Greek*.

Ver. 1. *ſuffered in*] This *Gr.* Prep. a few are without, for whom *Mills* pleads, becauſe the foregoing is not inſerted; which affords a contrary Reaſon to me, that Somebody left it out here to be like the other. As for his ſaying the very Senſe and Arguing of the Apoſtle indicates it, *Pr.* 984. he has left out informing us how, with an Amuſement of Words,

Ib. *ſuffered in the Fleſh*] to the Death of the fleſhly or carnal Part, as oppoſed to the ſpiritual, and as in *Rom.* vi. 6, 7. to agree with this before and after.

2. For

2. For him to live the reſt of the Time in the Fleſh, no more to the Luſts of Men, but to the Will of God.

3. Since the Time paſt of Life was ſufficient for us to work the Will of the Gentiles, when we went in Wantonneſs, Luſts, Exceſs of Wine, Revelling, Drinking, and unlawful Idolatries:

4. In which they think *it* ſtrange, and ſpeak evil, that you do not run together into the ſame extravagant Luxury;

5. Thoſe that will render Account to him who is ready to judge the Living and Dead.

6. For there was preaching to the Dead alſo for this, that they might be judged indeed according to Men in the Fleſh, but live according to God in the Spirit.

7. But the End of all Things draws near; be therefore ſober, and watch to Prayer:

8. Before all Things having alſo earneſt Love to each other; ſince Love will cover a Multitude of Sins.

9. Be hoſpitable one to another without Murmuring:

10. Every one according as he has received a Gift, miniſtring to each other, as good Stewards of the various Grace of God.

11. If any one ſpeak, let it be as the Oracles of God; if any one miniſter, as from the Might which God ſupplies: that in all Things God may be glorified, through Jeſus Chriſt; to whom there is Glory and Strength for evermore: ſo let it be.

12. Beloved, do not think ſtrange of the Burning in you, made for your Trial, as a ſtrange Thing come to paſs on you.

13. But rejoice, as you are Partakers of Chriſt's Sufferings; that at the Revelation of his Glory, you may alſo rejoice for Joy.

14. If you are reproached for the Name of Chriſt, *you* are bleſſed; ſince the Spirit of Glory and of God refreſhes you: according to them indeed he is ſpoken evil of, but according to you he is glorified.

15. For let none of you ſuffer as a Murderer, or Thief, or Criminal, or as a Spy over others;

16. But if as a Chriſtian, let him not be aſhamed, but glorify God in this Reſpect:

17. Becauſe the Time is for Judgment to begin at the Houſe of God; and if firſt at us, what will be the End of them that diſobey the Goſpel of God?

18. And if a righteous one will ſcarce be ſaved, where will an impious one and a Sinner appear?

19. So then let them alſo who ſuffer according to the Will of God, commit their Souls in doing well, as to a faithful Creator.

Ver. 2. *To live*] The *Gr.* Verb being infinitive, without any *he*, which appears ill applied to *Chriſt* in the *com. Tranſ.* ſee *Gell* in *Eſſay*, p. 432.

Ver. 3. *of Life——for us*] *Mills* writes were both inſerted for Clearneſs, *Pr.* 1209. when ſo unlikely, ſince it would have been clear enough without, though not ſo full; and but few *Copies* omit them, with three *Verſions*.

Ib. *we went*] But the *Vulg.* has *is ſufficient for thoſe who have walked*, which *Wall* affirms *is the true reading, and has moſt authority from copies, and from fathers*, though it does not appear any *Copy* has it (unleſs he impoſes on us by meaning the *Lat.* ones of the *Vulg.*) or that he knew of any ſuch *Father*; three or four *Copies* indeed have a Part. of the preſ. Tenſe, which might rather belong to the *Gentiles*, but that is not what he ſays.

Ver. 4. *evil*] by adding *you*, the *who* following may ſeem to belong to it, which the *Gr.* ſhews it does not.

Ver. 5. *Thoſe that*] *who* alone leaving it doubtful of which this is ſpoken.

Ver. 6. *there was preaching to the Dead*] as *Caſtalio* renders it, writing in the *Marg. This Place I don't underſtand, and therefore tranſlate literally*; yet I ſee no Difficulty in this Part, though our *Tranſlators* miſapprehended it to put *are dead*, as if *bodily dead* when *Peter* wrote it, inſtead of *ſpiritually dead* when they were preached to; for this latter Senſe read *Whitby*, with *Edwards*'s *Enquiry*, p. 246. who ſays it *hath mightily puzzled Expoſitors*, and *Tyndal* in his 2d *Edit.* 1534. has the following *Note* on it; *The dead are the ignorant of God*, *Lewis*'s *Hiſt. of Tranſ.* p. 85.

Ib. *according to Men*] viz. as ſuch Men in a natural State, condemned for their Evils, which might be illuſtrated by other *Scriptures*: ſo I underſtand it, nor have found any great Operoſity in the ſame; notwithſtanding I find *Wall* ſaying, *how to fit the Words hardly any one knows*. Beza *tried at explaining*, Grotius *tried, and* Hammond. *It is hard to gueſs what* κατὰ ἀνθρώπους (according to Men) *ſtands here for*, *Crit. Notes*. As for the Meaning which *Hammond*, *Edwards* and *Whitby* concur in, that to *be judged according to Men in the Fleſh*, ſignifies for them to mortify their own Fleſh, &c. I look upon to be forced beſide what the Words will bear.

Ver. 8. *to each other*] juſt as in Ver. 10.

Ver. 11. *there is*] ſo the *Gr.* therefore not *be* as elſewhere.

Ver. 12. *Burning*] as *Weſt.* alſo tranſlates; ſee 1 *Cor.* iii. 13, 15, 16.

Ib. *in you*] omitted in the *com. Tranſ.*

Ver. 14. *Glory*] I may mention that there are *Books* which have put in, *and of Power*.

Ib. *and*] *Wall* ſays, It is natural to ſurmiſe that the καὶ τὸ has been put in by Scribes, and that the Words ſhould be, or at leaſt the Senſe is, *The Spirit of God's Glory*. What ſhall be done with ſuch Criticks? How do they weaken their Credit in other Things that are right!

Ib. *refreſhes*] thus tranſlated, 1 *Cor.* xvi. 18. 2 *Cor.* vii. 13. *Philem.* 7, 20.

Ib. *according to them &c.*] As far as the End of the Ver. is not in four *Copies*, with that Number of *Tranſlations*, and ſome *Writers*, which therefore *Mills* ſays ſeems imported from ſome *Gloſs*. Raſh Judgment!

Ver. 15. *Spy over*] being elſewhere rendered *Overſeer* or *Biſhop*. The *Liet. Covetor* and *Eng. buſy-body* may go together, for Something of the *Tranſlators* deviſing; of the former ſee *Mills*, *Pro.* 597.

Ver. 16. *Reſpect*] The *Vulg.* and ſeveral others have *Name*; but ſee *Mills* in *Prol.* 595, better than 924, referred to by *Kuſter*.

Ver. 17. By *Barton* in *Verſe*, for Want of better, though ſome of his beſt,

The Time is come that Judgment muſt
At God's own Houſe begin:
And if it firſt attack the Juſt,
What Caſe are Sinners in? *Hymn* 93.

CHAP.

CHAP. V.

THE Elders among you I exhort, who am an Elder too, and a Witneſs of the Sufferings of Chriſt, who ſhall alſo be a Partaker of the Glory to be revealed hereafter;

2. Feed the Flock of God among you, and overlook not conſtrainedly, but willingly; not for filthy Gain, but readily;

3. Nor as though you were Lords over the Inheritance, but become Repreſentatives of the Flock.

4. And when the chief Shepherd appears, you will receive an unfading Crown of Glory.

5. In like Manner, younger ones, be ſubject to the elder; nay all being ſubject one to another, wear Humility: ſince God oppoſes the proud, but gives Grace to the humble ones.

6. Be humble therefore under the mighty Hand of God, that he may exalt you in Time:

7. And caſt all your Care upon him, becauſe he takes care concerning you.

8. Be ſober, watch; ſince your Adverſary the Devil, as a roaring Lion, goes about, ſeeking whom he may devour:

9. Whom reſiſt, being ſolid in Faith; as you know the ſame Sufferings to be accompliſhed on your Brotherhood in the World.

10. Now the God of all Grace, who has called us to his everlaſting Glory in Chriſt Jeſus, when you have ſuffered a little while, compleat you himſelf, eſtabliſh, enable, fix:

11. To him be Glory and Might, for evermore: ſo let it be.

12. By Silvanus, a faithful Brother to you (as I think) have I written by reaſon of a few Things; and exhort, as alſo bear witneſs, that this is the true Grace of God in which you ſtand.

13. She at Babylon choſen together ſalutes you, and Mark my Son.

14. Salute one another with a Kiſs of Love. Peace be to you all who are in Chriſt Jeſus: ſo let it be.

Ver. 1. *who ſhall*] as juſt before, not *and*.

Ver. 2. *and overlook*] The Conſent of *Copies* ſcarce hindered *Mills*, as he ſays, from counting this a *marginal Gloſs*, being not in two only, *Pr.* 1502.

Ib. *overlook*] by *Doddr.* againſt, if not more for, Epiſcopacy, *diſcharge the Epiſcopal Office*.

Ib. *willingly*] There being added to it by the *Vulg.* and ſome, *according to God*, ſee *Mills*'s *Pr.* 596, 598.

Ver. 3. *Flock*] to which is put in the *Vulg. from the Mind* or *heartily*, though only a *Comment*, *Mills Pr.* 596.

Ver. 5. *being ſubject*] a ſmall Number are without, and Somebody added *Mills* ſays for a Supplement, *Pr.* 1502. like which are Inſtances enow elſewhere.

Ib. *but*] as *Jam.* iv. 6.

Ver. 6. *Time*] *of Viſitation* with the *Vulg.* and ſeveral; for which I may ſend the Reader, if he wants Satisfaction, to the *Note* of *Mills*, and his *Prol.* 596, 801.

Ver. 8. *goes about*] See *Job* i. 7.

Ver. 12. *by reaſon of a few Things*] according to the *Gr.* Words; there being not ἐν but δι'.

Ver. 13. *She*] This has been taken to be *Peter*'s Wife, or ſome other Woman, *Wall* ſuppoſes firſt by *Mills*: as on the contrary *the Lady* 2 *John* 1. is conjectured by *Whitby* to be ſome Church; ſo it may be beſt to render both juſt as they are.

NOTES upon the Second Epiſtle of PETER.

CHAP. I.

SIMON Peter, a Servant and Apoſtle of Jeſus Chriſt; to thoſe who have obtained the like precious Faith with us, by the Righteouſneſs of our God, and Saviour Jeſus Chriſt.

2. Grace and Peace be increaſed to you, by the Knowledge of God, and of Jeſus our Lord;

3. As all Things belonging to Life and Piety, are of his divine Power that is given us, through the Knowledge of him who has called us, by Glory and Virtue:

4. Whereby very great and precious Promiſes are given us; that by theſe you may become Partakers of the divine Nature, in fleeing from the Corruption in the World through Luſt.

5. Nay and by employing all Carefulneſs on this ſame, make a Supply in your Faith of Virtue, in this of Knowledge,

6. In this of Temperance, in this of Patience, in this of Piety,

7. In this of brotherly Friendſhip, and in this of Love.

8. For while theſe Things are in you, and increaſe, they will make *you* not idle, nor unfruitful in the Knowledge of our Lord Jeſus Chriſt.

9. And he in whom theſe Things are not preſent is blind, being ſhort-ſighted, and got unmindful of the Cleanſing of his Sins formerly.

10. Therefore rather, Brethren, be careful to make your Calling and Choice firm: for by doing theſe Things you will never offend.

11. For thus there will richly be furniſhed to you, an Entrance into the everlaſting Kingdom of our Lord, and Saviour Jeſus Chriſt.

12. Therefore I will not neglect to put you always in Remembrance concerning theſe Things, notwithſtanding your having known, and been eſtabliſhed in the preſent Truth.

13. Nay I eſteem it righteous, as long as I am in this Tabernacle, to ſtir you up in Remembrance:

14. Since I know that there will be a ſpeedy putting off my Tabernacle, according as our Lord Jeſus Chriſt alſo has made manifeſt to me.

15. So I will be careful too, that you may continually have, after my Deceaſe, the making mention of theſe Things.

16. For we did not follow after Fables cunningly made, when we made known to you the Power and Preſence of our Lord

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Tit. *Tyndal* in his *Prologe* writes, *The fyrſt Chapter ſheweth howe it ſhulde go in the tyme of the pure and true goſpell. The ſeconde how it ſhulde go in the tyme of the pope and mennes doctrine. The thyrde how at the laſt men ſhulde beleue no thyng ner feare God at all.* A notable Obſervation, and may ſeem little leſs than prophetick, as the Name of *Deiſm* was ſcarce known then.

Ib. *Epiſtle*] Written anno 67, as *Mills* computes.

Ver. 1. *the like precious*] *Vulg. equal*, which *Mills* obſerves does expreſs but Part of the *Gr.* Word, *Prol.* 597.

Ib. *our God*] *our* in the *laſt Eng. Tranſ.* being inadvertently, it ſeems, placed wrong.

Ver. 3. *all Things belonging &c.*] Let any one try whether he can make the *Greek* otherwiſe, beſides *all Things of his divine Power that is given us, belong to Life and Piety*, which muſt be leſs eligible; bating however *Beza*'s Diſtortion of it, as if the genitive Caſe was abſolute with *as*, and the paſſive Participle active, and governed an Object.

Ib. *by Glory*] the ſame *by* as before *the Knowledge*; and if διὰ be changed into ἰδίᾳ, as with a few, it will be, *by his own Glory.*

Ver. 4. *are given*] a Paſſive of the ſame Verb as that in the foregoing Verſe, which may indicate that one as well as the other is to be taken in its proper Signification.

Ver. 5. *Nay*] Here is Nothing for *beſides*, ſays *Wall*; but that for *ſame* ſeems wildly rendered ſo.

Ib. *Virtue*] *Weſt. courage*, following *Doddr.* in his Faſhion; whereas this might be general with ſome ſpecial Particulars after.

Ver. 8. *and increaſe*] ſeems added *Mills* ſays, for the mere *Eth.* not having it, *Pr.* 1218. yet ſee how poorly he ſpeaks of that *Tranſ. Pr.* 1188.

Ver. 9. *being ſhort-ſighted*] in the *Vulg. Lat. and groping with the Hand*, wide from the Meaning of the *Gr. Word*, *Mills Pr.* 598. and no Wonder, ſince *and* is entirely added.

Ver. 10. *be careful*] *by good Works* in ſome *Copies.*

Ver. 13. *up in*] for *by putting* ſhould be *Ital.* as well as *you* in the *com. Tranſ.*

Ver. 15. *have*] ſo the *Gr.* as likewiſe *make mention. Ward*, the Papiſt, Author of that vile Hudibraſtick Poem called *England's Reformation*, in another broad Book which he intitles *Errata to the Proteſtant Bible*, printed 1737, would have this Verſe mean that *Peter* would remember them after his Death, by his Interceſſion for them in Heaven; though it be contrary both to their own nonſenſical *Rhemiſh Tranſ.* and to their other by *Nary*, which is thus, *But I ſhall take care that even after my death, ye may often remember theſe things*; ſee p. 59. of the ſaid *Errata to &c.* a pedantick Title of *Lat.* and *Eng.* together, with *to* improper.

Ver. 16. *Fables cunningly made*] in ſome *Copies* of the *Vulg. learned*, in others *unlearned Fables*, both wrong, *Lovain Edit.* and *Mills*, *Pr.* 598.

Jeſus

Jeſus Chriſt; but were Spectators of his Majeſty.

17. For he received from God the Father Honour and Glory, when ſuch a Voice was brought to him from the magnificent Glory, This is my beloved Son, in whom I am pleaſed.

18. And this Voice brought from Heaven we heard, when we were with him on the holy Mountain.

19. We alſo have a firmer Word of Prophecy; to which when you give heed ye do well, as to a Light that appears in an obſcure Place, till the Day dawns, and the Morning-ſtar riſes in your Hearts:

20. As you know this firſt, that there is not any Prophecy of the Scripture of its own Expoſition.

21. For Prophecy was not carried on formerly by the Will of Man, but holy Men of God ſpoke, as they were carried on by the Holy Spirit.

CHAP. II.

BUT there were alſo falſe Prophets among the People; as there will too be falſe Teachers among you, who will bring in Hereſies of Deſtruction, and denying the Lord who bought them, will bring to themſelves ſpeedy Deſtruction.

2. And many will follow after their deſtructive Things, through whom the Way of Truth will be ſpoken evil of.

3. Nay in Covetouſneſs with feigned Words they will make merchandice of you; for whom Judgment of old is not idle, and their Deſtruction does not ſlumber.

4. For if God did not ſpare the Angels that ſinned, but put *them* into Hell in Chains of Gloomineſs, and delivered up to be kept for Judgment;

5. And did not ſpare the ancient World, but preſerved Noe the eighth Perſon, a Preacher of Righteouſneſs, bringing the Flood to the World of the Impious;

6. Moreover reduced the Cities of Sodom and Gomorra to Aſhes, and condemned with an Overthrow, making an Example to them that ſhould afterwards do impiouſly;

7. And delivered righteous Lot, who was fatigued by the Ungodly in the Wantonneſs of Converſation;

8. (For the righteous Man by ſeeing and hearing, as he dwelt among them, tormented *his* righteous Soul, Day after Day, by the unlawful Deeds:)

9. The Lord knows how to deliver the Pious out of Temptations, and to keep the Unrighteous for the Day of Judgment to be puniſhed;

10. But eſpecially thoſe that go after the Fleſh in Luſt of Defilement, and deſpiſe Dominion, are daring, as alſo pleaſe themſelves, and fear not to ſpeak evil of the Honourable:

11. Where Angels, who are ſuperior in Might and Power, do not bring reviling Judgment againſt them with the Lord.

Ver. 19. *the Day dawns*] of the Deſtruction of the *Jews*, according to our great *Hammond*, and the *Morning-Star* he interprets to be the *Forerunners* of it, as alſo *in our Hearts* the Conſideration of the Predictions as ſuch; was there ever much ſtranger Expoſition?

Ib. *Morning-Star*] *The Light of the Spirit of God, Caſt.* in *Defen.* p. 217. and by *Whitby*, *The internal Gifts and Illuminations of the Holy Spirit.*

Ver. 20. *of its own Expoſition*] but of the Holy Spirit's, Ver. 21. and thus the *Gr.* So *Wm. Tyndal* in his *Parab. of Wicked Mammon* ſays, *The Scripture is Nothing elſe but that which the Spirit of God hath ſpoken by the Prophets and Apoſtles, and cannot be underſtand but of the ſame Spirit.*

Ver. 21. *as they were carried on*] a Participle from the Verb before, and in the Meaning of the *Gr.* and *as they were* inſtead of *being*, ſo not *Italick.*

Ver. 1. *will*] So *Wall* bids us read.

Ib. *of Deſtruction*] the ſame Word as the laſt in this Verſe.

Ver. 2. *deſtructive Things*] In ſome *Codes Wantonneſſes*, the *received Reading* being thought not ſo proper, and therefore altered, as I conjecture with our ingenious as well as laborious *Mills*, tho' *Whitby* is for that.

Ver. 4. *Gloomineſs*] For this the *vulg. Lat.* having *Hell*, *Veleſius* as it ſeems framed *Greek* to it, as if he had found the *Original* ſo, the like to which may be ſeen in other Places.

Ib. *delivered up to be*] according to the Pointing in the beſt *Gr. Editions* of *Mills* and *Wetſten.*

Ver. 6. *and condemned*] as after the foregoing, to be an Example to future Ages, by the Overthrow ſtill to be ſeen.

Ver. 7. *Wantonneſs*] as tranſlated Ver. 18. *Rom.* xiii. 13. every where elſe I think *laſciviouſneſs*, an old Word to the ſame Purpoſe. The *Vulgate* has thruſt in before it [Injury and] *Mills*, *Pr.* 599. and our *Eng.* follow him in tranſlating, by putting *with* to this which it does not belong to, and leaving out *in.*

Ver. 8. *tormented*] *Vulg. they tormented*, beſide the Text, ſays *Mills*, *Pr.* 599. but poſſibly *n* has ſlipt into *cruciabant.*

Ver. 10. *daring*] ſo *Weſt.*

Ib. *and fear not to ſpeak evil of the Honourable*] The *Vulg.* has, *they fear not to bring in Sects blaſpheming*, but *old Copies* of it as well as the *Gr.* without *to bring in*; of which clearly in his *Pro.* 599, 600. differts *Clariſſimus Millius*, as cited by the *Latin* Writers (which Epithet in the literal Meaning he may claim beyond many of his Fellow-Authors on the *Scripture*) *the very* (not to ſay *moſt*) *clear Mills.*

Ver. 11. *Where*] with or among the Honourable, Nothing of the Senſe of *Whereas.*

Ib. *with the Lord*] two *Copies* and four *Verſions* being without, *Mills* ſays it is a *Gloſs*, not *Text.*

12. But

12. But these as irrational natural Brutes, made to be caught, and be corrupt, that speak evil of the Things in which they are ignorant, will perish in their Corruption;

13. And receive the Reward of Unrighteousness, as they esteem Pleasure in the Day to be Delight, are Stains and Faults, moreover sport in their Deceivings, when they feast with you:

14. Who have Eyes full of Adultery, and without resting from Sin, as also entice unsteady Souls, and have a Heart exercised in Covetings, are cursed Children;

15. That leaving the right Way, are gone astray, and follow after the Way of Balaam *Son* of Bosor, who loved the Reward of Unrighteousness.

16. But he had the Reproof of his own Iniquity; as the dumb Ass spoke with human Voice, and forbade the Madness of the Prophet.

17. These are Fountains without Water, Clouds driven by the Whirlwind, for whom the Gloom of Darkness is kept for ever.

18. For while they speak Things too haughty of Vanity, they entice in the Lusts of the Flesh by Wantonness, those who really escaped from them that were conversant in Error.

19. And promise those Liberty, when they themselves are Servants of Corruption; since to whom any one is brought under, to the same also he is become a Servant.

20. For if when they have escaped from the Pollutions of the World, by the Knowledge of the Lord and Saviour Jesus Christ, yet they are again entangled with the same, and are brought under; the latter Things become worse to them than the former.

21. For it would have been better to them not to have known the Way of Righteousness, than when they knew to turn from the holy Commandment delivered to them.

22. But that of the true Proverb is come to pass with them; The Dog is turned to what he vomited himself, and the Sow that was washed into rolling about in the Dirt.

CHAP. III.

THIS second Epistle now, Beloved, I write to you, and in them stir up your sincere Mind in Remembrance;

2. To remember the Words said before by the holy Prophets, and the Commandment of us the Apostles of the Lord and Saviour:

3. As you know this first, that Scoffers will come in the latter Days, who will go on according to their own Desires;

4. And say, Where is the Promise of his Coming? For since the Fathers have slept, all Things continue so as from the Beginning of the Creation.

5. For they are willing this should be concealed from them, that the Heavens were of old, and the Earth standing together out of the Water and through it, by the Word of God.

6. By which Things the World then, being overflowed with Water, perished.

7. But the Heavens and Earth now, by the same Word, are laid up in store, and kept for Fire to the Day of Judgment, and of the Destruction of impious Men.

8. However let not this one Thing be concealed from you, Beloved, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day.

9. The Lord does not delay the Promise (as some think it Delaying) but is forbearing to us, as he is not willing any should perish, but all come to Repentance.

Ver. 12. *natural*] The *Vulg.* in this Manner, *naturally to be catched*, leaving out *made*; of which see *Mills*, *Pr.* 600. not cited as often by *Kuster*.

Ib. *made*] being not in the *Vulg.* and a *Copy* or two, *Erasmus* supposes added.

Ver. 13. *Faults*] in Society, or Company.

Ib. *Deceivings*] *Wall* is positive, after *Hammond* was suspicious, the Word should be as in *Jude* 12. but two or three *Copies* only and two *Vers.* seem too weak to support it.

Ver. 15. *leaving*] The *Greek* that abundantly uses Participles instead of Verbs, having three, sometimes four together, and in *Heb.* vi. 4, 5, 6. & xi. 13. five, as I observed, has this here the eighth.

Ver. 17. *for ever*] A few being deficient in, *Mills*, with *Estius* vindicating the *Vulg.* says it crept from *Jude* 13. *Pr.* 500.

Ver. 18. *really*] *Vulg.* and some *a little*.

Ver. 20. *if*] But three *Books* having *they* instead of *this*, *Grotius* writes that is the *true Reading*, as if the major Authority of *Copies* was Nothing.

Ver. 22. *that of*] not *according to*.

Ib. *and the*] not two Proverbs as in the *com. Transl.* or rather this but a Piece of one.

Ver. 1. *This &c.*] Elegantly in *Gr.* by Position thus, *This now, Beloved, second to you I write Epistle*; and in Eloquence *Peter* seems to exceed *Paul* himself.

Ib. *in*] I know not why our *Translators* changed this into *by way of*, and to the same added *by putting you*, Ch. i. 13.

Ver. 2. *holy*] *Mills* suspects was brought from Chap. iv. 21. of this *Epist.* meaning perhaps Ch. i. two *Copies* being destitute of it.

Ver. 3. *according to*] for *after* may signify otherwise, such as the *Gr.* does not allow of.

Ver. 4. *Promise of*] *Vulg. Promise or*; and I don't see how it was done so likely, as by mistaking the *Gr.* Article *n* before *Promise* to be behind it, which might then stand for *or*, without the Aspiration and Accent, as formerly written. The mere adding *or* with *Mills*, *Pr.* 500. labours under Improbability.

Ver. 6. *which Things*] plur. viz. the Water and the Heavens, *Gen.* vii. 11. with the Earth's standing so; if not also their Infidelity and wilful Ignorance, such as in the two foregoing Verses.

10. The

10. Yet the Day of the Lord will come as a Thief in the Night; in which the Heavens will paſs away with a Noiſe, nay the Elements be ſcorched, and demoliſhed, as alſo the Earth with the Works on it be burnt up.

11. Since all theſe Things then will be demoliſhed, what Sort of Perſons ought you to be, in holy Converſation and Piety;

12. Waiting for, and making haſte to the Coming of the Day of God, by which the Heavens will be on fire and be demoliſhed, as likewiſe the Elements be ſcorched and diſſolved!

13. Nevertheleſs according to his Promiſe, we wait for new Heavens and a new Earth, in which Righteouſneſs dwells.

14. Therefore, Beloved, as you wait for theſe, be careful to be found by him in Peace, without Stain and Blemiſh.

15. And eſteem our Lord's Forbearance to be Salvation; even as our beloved Brother Paul, according to the Wiſdom given him, has written to you;

16. As likewiſe in all the Epiſtles, who ſpeaks therein concerning theſe Things: wherein are ſome difficult to be underſtood, which the Unlearned and Unſteady twiſt, as alſo the reſt of the Scriptures, to their very own Deſtruction.

17. Since you therefore, Beloved, know before, take heed that in being taken away too by the Error of the Ungodly, you may not fall from your own Stedfaſtneſs.

18. But grow in Grace, and the Knowledge of our Lord and Saviour Jeſus Chriſt; to him be Glory, both now, and to the everlaſting Day: ſo let it be.

Ver. 10. *in the Night*] Some have not, and therefore has been thought tranſcribed from 1 *Theſ.* v. ii. but *Whit.* ſays, there is no Cauſe why this ſhould not be joined to *Thief* here, as well as there, and *Mat.* xxiv. 23. *Luke* xii. 39.

Ver. 16. *wherein*] ſo ſeven *Copies* and two *Verſions*, but others *among which* viz. Things.

Ver. 17. *Ungodly*] *old Lat. ſimple*, as *Mills* may rightly ſuppoſe, from *unlearned* in the laſt Verſe, *Pr.* 600.

NOTES upon the First Epistle of JOHN.

CHAP. I.

WHAT was from the Beginning, what we have heard, what we have seen with our Eyes, what we have looked upon, and our Hands have felt concerning the Word of Life;

2. (Which Life has been made manifest, and as we have seen, we testify, and tell you of the everlasting Life, that was with the Father, and has been made manifest to us)

3. What we have seen and heard, we tell you, that you also may have Communion with us; and our Communion is even with the Father, and with his Son Jesus Christ.

4. And these Things we write to you, that your Joy may be full.

5. Now this is the Message which we have heard from him, and rehearse to you, that God is Light, and there is not any Darkness in him.

6. If we say that we have Communion with him, and go in Darkness; we lye, and do not according to the Truth.

7. But if we go in the Light, as he is in the Light; we have Communion one with another, and the Blood of Jesus Christ his Son cleanses us from all Sin.

8. If we say that we have not Sin; we seduce our selves, and the Truth is not in us.

9. If we confess our Sins; he is faithful and righteous, to forgive us the Sins, and cleanse us from all Unrighteousness.

10. If we say that we have not sinned; we make him false, and his Word is not in us.

CHAP. II.

MY little Children, these Things I write to you, that ye may not sin; and if any one sin, we have an Advocate with the Father, Jesus Christ the Righteous;

2. And he is an Atonement for our Sins, nay not for ours only, but also for the whole World's.

3. And by this we are sensible that we know him, *that it* is if we keep his Commandments.

4. He that says, I know him, and does not keep his Commandments; is a Liar, and the Truth is not in him.

5. But he who keeps his Word; in him truly the Love of God is made perfect: by this we know that we are in him.

6. He that says he remains in him, ought himself also so to walk, as he did.

7. Brethren, I write not a new Commandment to you, but the old one which you have had from the Beginning: the old Commandment is the Word that you have heard ever since.

8. Again I write a new Commandment to you, which Thing is true both in him and you; because the Darkness is passed away, and the true Light already shines.

9. He that says he is in the Light, and hates his Brother, is in Darkness till now.

10. He who loves his Brother, remains in the Light, and there is not Offence in him.

11. Whereas he that hates his Brother is in Darkness, and walks in it; nay does not know whither he is going, because Darkness has blinded his Eyes.

12. I write to you, little Children, because the Sins are forgiven you for the sake of his Name.

13. I write to you, Fathers, because ye have known him who was from the Beginning. I write to you, young Men, because ye have overcome the wicked one. I write to you, Children, because ye have known the Father.

Tit. *John*] These three *Epistles* of his are each stated by *Mills*, to be written about the Year 91 or 92, being 24 or 25 Years after the last of *Paul*'s and *Peter*'s; and this at the City of *Ephesus*, according to the *Subscriptions* of some *Copies*.

Ver. 6. *do not according to the Truth*] after the Expression of *Christ* recorded by him, *Book* iii. 21.

Ver. 7. *one another*] Some *Manuscripts* read *him*, says *Whitby*, which either is the *true Reading*, or gives the true Sense of the other; but by *Mills* it appears that only a *Copy* of *Curcellæus* has that, which may be doubtful whether it was any, he was so uncertain a Collector.

Ib. *his Son*] seems added says *Mills*, only for the *Eth.* not having it.

Ver. 9. *righteous*] as *Unrighteousness* after it.

Ver. 10. *we have not sinned*] *which is directly all one with* we have not Sin, says *Ham.* and he expounds [we] not to be the Apostle and pious Christians, but those that walk in Darkness.

Ver. 3. that it *is*] See also Ch. v. 2.

Ver. 5. *his Word*] So the *Gr.* and so the *Vulg.* of which *Mills* says Nothing, yet *Whitby* in *Examen. Mil.* L. ii. 3. that it is not to be called a *various Reading* in the *Vulg.* but we are subject to dote sometimes.

Ver. 7. *Brethren*] The *Vulg.* and some have *Beloved.*

Ver. 13. *Children*] As τεκνια is *little Children*, Ver. 1. 12, 28. and other Places of this *Epist.* being the Diminutive of τέκνα *Children*; so παιδία here and Ver. 18. *Children* or *little Boys* from παῖδα *Boys*.

14. I have written to you, Fathers, becauſe ye have known him who was from the Beginning. I have written to you, young Men, becauſe ye are ſtrong, and the Word of God remains in you, and ye have overcome the wicked one.

15. Do not love the World, nor the Things in it: if any one loves the World, there is not the Love of the Father in him.

16. Since every Thing that is in the World, the Deſire of the Fleſh, the Deſire of the Eyes, and the Haughtineſs of Life, is not of the Father, but is of the World.

17. And the World paſſes away, with the Deſire of it; but he who does the Will of God remains for ever.

18. Children, it is the laſt Seaſon: and according as you have heard that Antichriſt would come, even now there are many Antichriſts; whence we know that it is the laſt Seaſon.

19. They went out from us, but were not of us: for if they had been of us, they would have remained with us; but it was in order to be made manifeſt, that all are not of us.

20. Moreover you have an Anointing from the Holy One, and you know all Things.

21. I have not written to you, becauſe ye do not know the Truth; but becauſe ye know it, and that there is not any Lye of the Truth.

22. Who is a Liar, unleſs he that denies that Jeſus is the Chriſt? This is Antichriſt, that denies the Father and the Son.

23. Every one who denies the Son, has not the Father.

24. Let what you have heard from the Beginning therefore remain in you: if that does, ye alſo will remain both in the Son and the Father.

25. And this is the Promiſe which he has made to us, everlaſting Life.

26. Theſe Things have I written to you, concerning thoſe who are ſeducing you.

27. And the Anointing which you have received from him remains in you, and ye have no Need that any one ſhould teach you; but as the ſame Anointing teaches you concerning all Things, and is true, and is no Lye: and according as it has taught you, ſhall ye remain in him.

28. And now, little Children, remain in him; to the end that when he is made manifeſt, we may have Boldneſs, and not be aſhamed at him in his Preſence.

29. If you know that he is righteous, you know that every one who does Righteouſneſs is born of him.

CHAP. III.

SEE what Sort of Love the Father has given us, that we ſhould be called the Children of God: for this reaſon the World knows us not, becauſe it did not know him.

2. Beloved, we are now the Children of God, and it is not yet made manifeſt what we ſhall be; but we know that when he is made manifeſt, we ſhall be like him, ſince we ſhall ſee him according as he is.

Ver. 14. *I have written to you, Fathers, becauſe ye have known him who was from the Beginning*] not in the *vulg. Lat.* and two or three *Gr. Copies*, plainly becauſe of the like in Ver. 13. and not by reaſon of this and the next Beginning with the ſame, as *Mills* would: for who can think ſuch a Chaſm would prevail in thoſe *Copies* by Overſight?

Ver. 16. *Deſire*] The Uſe of the Word *Luſt* being now commonly reſtricted to that of the Sexes, but here it is to be underſtood general as far as unlawful, and to comprehend Intemperance and Paſſion of ſeveral Kinds. Againſt which, under the Term of *Pleaſure*, ſee the manly exuberant Reaſoning of our Nation's preſent and juſtly admired Sage, in about half his *Centaur not Fabulous*.

Ver. 23. *Father*] Several *Copies* have what is *Italick* in our *com. Verſion*, excepting *but*, no fewer than fourteen which *Mills* found, and the *Vulg.* with three other *Verſions* beſides *Authors*, yet that Part was not thought by our *Tranſlators* ſufficiently eſtabliſhed, and if it had been in at firſt, it appears unlikely to be left out after, but on the contrary is eaſily ſeen that it might be put in for its Analogy with the foregoing and *John* viii. 19. and not therefore cut off, as *Eſtius* to vindicate the *vulg. Lat.* pleads againſt Senſe, and *Mills* ſeems tacitly to yield to him.

Ver. 27. *ye have no Need that any one ſhould teach you*] *Nary* in his *Marg.* ſays, *John here alludes to John* xvi. 12, 13. & xiv. 26. *and calls the Holy Ghoſt the Unction which ſhall teach them all Things, ſo as that they need not to be taught by any Body elſe.*

Ib. *the ſame*] For this the *Vulg.* and ſome others have *his*, by ἀυτᾶ inſtead of ἀυτὸ.

Ib. *Anointing teaches you*] *Hammond* in his Procedure as at *Act.* ii. 17. relates *that the full meaning of this is, their having been inſtructed by thoſe on whom the Holy Ghoſt had deſcended, and confirmed by the giſt of miracles.* But mind it is at the preſent Time, and ſo continuing; and had not he been determined to get rid of the plain Meaning at any Rate, he would ſcarce have interpreted *the Anointing* by *having been inſtructed*, that is *the having been taught teaches*, which is as good Senſe as *a Book's having been written writes all the Things in it*; thus confounding Paſſive with Active, and Paſt with Preſent. Whereas *Whitby*, though he oppoſed the *Quakers* by Name, would not throw away the Truth ſo, nor uſe ſuch Sophiſm, but ſays on Ver. 20. "That *Unction* is the Holy Spirit which he "hath given to them that believe." However *Hammond's Interpretation* running a ſmall Stream in *New Light*, Sect. 14. where he purpoſely treats of it, he ſays it *hath been ſhewed at large on Acts* x. *a.* but there I find it no more than on the Back of my Hand, both before my Eyes. Not content with putting it aſide thus, he expounds *all things* to be that *Jeſus* was the *Chriſt*; to which the Reader may expect no Anſwer.

Ver. 1. *be called*] added in the *vulg. Lat.* and ſome *Copies, and be, Mills, Pr.* 601. but miſquoted for Ch. ii. 28.

3. And

3. And every one who has this Hope in him, purifies himſelf, according as he is pure.

4. Every one that does Sin, does alſo an unlawful Thing; as Sin is an unlawful Thing.

5. And you know that he was made manifeſt, in order to take away our Sins; and there is no Sin in him.

6. Every one who remains in him, ſins not: every one that ſins, has not ſeen him, nor known him.

7, Little Children, let Nobody ſeduce you: he who does Righteouſneſs, is righteous, according as he is righteous:

8. He that does Sin, is of the Devil; ſince the Devil ſinned from the Beginning. For this was the Son of God made manifeſt, that he might demoliſh the Works of the Devil.

9. Every one who is born of God, does not commit Sin, becauſe his Seed remains in him; nay he cannot ſin, becauſe he is born of God.

10. In this the Children of God, and thoſe of the Devil are made manifeſt; every one that does not Righteouſneſs, is not of God, and he who loves not his Brother.

11. For this is the Meſſage which you have heard from the Beginning, that we ſhould love one another:

12. Not being as Cain was of the wicked one, and ſlew his Brother: and for what Cauſe did he ſlay him? Becauſe his Works were wicked, and thoſe of his Brother righteous.

13. Do not wonder, my Brethren, if the World hates you.

14. We know that we have departed from Death to Life, becauſe we love the Brethren: he who loves not a Brother, remains in Death.

15. Every one that hates his Brother, is a Murderer; and you know that no Murderer has everlaſting Life remaining in him.

16. In this we have known Love, that he yielded up his Life for us; and we ought to yield up *our* Lives for the Brethren.

17. But whoever has the Livelihood of the World, and ſees his Brother having Need, and ſhuts up his Bowels from him, how does the Love of God remain in him?

18. My little Children, let us not love with Word, nor Tongue; but with Work, and Truth.

19. And by this we know that we are of the Truth, and ſhall be confident in our Hearts before him:

20. That if our Heart condemn us, God is greater than our Heart, and knows all Things;

21. *And* Beloved, if our Heart does not condemn us, we have Boldneſs towards God.

22. And whatever we aſk for, we receive from him; becauſe we keep his Commandments, and do Things pleaſing before him.

23. And this is his Commandment, that we ſhould believe in the Name of his Son Jeſus Chriſt, and love one another, according as he has given us Commandment.

24. Now he who keeps his Commandments, remains in him, and himſelf in the other; and by this we know that he remains in us, through the Spirit which he has given us.

CHAP. IV.

BELOVED, do not believe every Spirit, but prove the Spirits whether they are of God; ſince there are many falſe Prophets gone forth into the World.

2. By this you know the Spirit of God; every Spirit that confeſſes Jeſus Chriſt come in the Fleſh, is of God.

3. And every Spirit that does not confeſs Jeſus Chriſt come in the Fleſh, is not of God; and this is Antichriſt's, which you have heard that it would come, and it is now in the World already.

Ver. 14. *a Brother*] is of ſome Reader, not of the Apoſtle himſelf, *Mills* writes, *Pr.* 1357. as the *Vulg.* is without it, and a few more; and when I thus mention the *Vulg.* it is for the Reader to underſtand, that the ſame might be the Occaſion of the reſt.

Ver. 16. *have known*] juſt as in Ch. iv. 16. 2 *Cor.* v. 16. not *perceive* either in Meaning or Tenſe.

Ib. *Love*] *of God* being but in very few *Copies*, and not the principal, ſince *Spirit* of it ſelf may ſignify ſo.

Ver. 17. *remain*] as often in this *Epiſtle*.

Ver. 19. *by this*] I underſtand it of the following, as in Ver. 16. Ch. iv. 2, 13. & v. 2. not the foregoing as *Ham.* viz. by the inward divine Witneſs condemning or clearing we know, being not *may know*, as in *Whitby*'s *Paraph.* and as the foregoing would require, [That] with which the next Ver. begins demanding alſo the other.

Ib. *know*] *ſhall be known* by ſome, to be like the following Verb it may be ſuppoſed, though *Mills* with a weaker Cord pulls the other Way.

Ver. 20. *That*] It is not to be allowed for Ὅτι to begin a Sentence, nor do I allow it to ſignify *for*; and it is here the ſame which is rendered *that* in the Ver. before.

Ib. *our Heart condemn us*] on which *Ham.* paraphraſes, *Our Hearts condemning us, is a ſure Argument that God will do ſo too.*

Ver. 21. And] As Ver. 20. ſeems to belong to the firſt Part of Ver. 19. thus, we know that we are of the Truth, becauſe the inward Evidence which we have in our own Conſciences is according to that of God, though in a leſs Degree; ſo this Verſe appears to belong to the latter Part of that.

Ver. 24. *the Spirit*] *Hammond* interprets this to be *the Temper*, or *pious Diſpoſition of Mind*, *PS. concerning New Light*, Sect. 13. but does not tell us, as requiſite to ſuch Interpretation here, that the Temper is God, nor yet invalidate *he abideth in us.*

Ver. 2. *you know*] For *know ye* reads as if it were imperative. Some *Copies* have *is known*, unleſs αι is there put for ε, as ſometimes.

Ver. 2, 3. *come*] Some have *to be come*, which *Mills* thought genuine, *Pr.* 501. but I ſuppoſe was only an Attempt to mend *John*'s Expreſſion, which ſeemed to want *that is* after *confeſſes*.

Ver. 3. for *does not confeſs Jeſus Chriſt come in the Fleſh*, the *Vulg.* and ſome of the *old Writers* have *diſſolves*

4. You

4. You are of God, little Children, and have overcome them; becauſe he that is in you is greater, than he that is in the World.

5. They are of the World; for this reaſon they ſpeak of it, and that hearkens to them.

6. We are of God: he who knows God, hearkens to us; he that is not of God, does not hearken to us. By this we know the Spirit of Truth, and the Spirit of Error.

7. Beloved, let us love one another: ſince Love is of God; and every one who loves, is born of God, and knows him.

8. He that does not love, knows not God; ſince God is Love.

9. In this was the Love of God made manifeſt to us, that God ſent his only begotten Son into the World, in order for us to live through him.

10. In this is Love, not that we loved God, but that he loved us, and ſent his Son to be an Atonement for our Sins.

11. Beloved, if God ſo loved us, we ought alſo to love one another.

12. Nobody has ever ſeen God: if we love one another, God remains in us, and his Love is made perfect in us.

13. By this we know that we remain in him, and he in us, becauſe he has given us of his Spirit.

14. And we have ſeen, and do teſtify, that the Father ſent his Son to be the Saviour of the World.

15. Whoever confeſſes that Jeſus is the Son of God, God remains in him, and he in God.

16. And we have known and believed the Love which God has to us: God is Love; and he who remains in Love, remains in God, and God in him.

17. In this is Love made perfect with us, that we may have Boldneſs on the Day of Judgment; ſince according as he is, we are alſo in this World.

18. There is not Fear in Love, but perfect Love caſts that out, ſince Fear has Torment: he who fears is not made perfect in Love.

19. We love him, becauſe he loved us firſt.

20. If any one ſay, I love God; and hates his Brother, he is a Liar: for he that does not love his Brother, whom he has ſeen; how can he love God, whom he has not ſeen?

21. And this Commandment we have from him, that he who loves God, ſhould alſo love his Brother.

CHAP. V.

EVERY one who believes that Jeſus is the Chriſt, is born of God; and every one that loves him who begat, loves him alſo who is begotten by him.

2. By this we know that we love the Children of God, *that it* is when we love God, and keep his Commandments.

3. For this is the Love of God, that we keep his Commandments; and his Commandments are not heavy.

4. Since every Thing that is born of God, overcomes the World; and this is the Victory which does it, our Faith.

5. Who is it overcomes the World, but he who believes that Jeſus is the Son of God?

6. This is he who came by Water and Blood, Jeſus Chriſt; not with Water only, but with Water and Blood: and it is the Spirit teſtifies, becauſe the Spirit is Truth.

7. Since there are three that teſtify in Heaven, the Father, the Word and the Holy Spirit; and theſe three are one.

Jeſus; and *Mills* ſhews how it was made, not by the Hereticks, but againſt them; but what then becomes of the Authentickneſs of that *Lat. Bible*? *Wall* thinks *St. John* means, *confeſſeth not that Jeſus is the Chriſt, who came in the Fleſh*, as very few did deny *Jeſus* to have come in the Fleſh; but this may be too curious, ſince many denied *Chriſt* to be ſo come, and make *who came in the Fleſh* ſuperfluous.

Ver. 4. *them*] *Vulg. him*, and by *Mills* cordially, but with too much Sophiſm: for is it to be thought ſome Reader made *him* into *them*, leſt it ſhould be referred to *God*? Would it be underſtood that they overcame *him* whom they were of, and who was *in* them? Surely ſuch a Scribe muſt either have very little Senſe himſelf, or elſe think others had. *John* might ſay *them*, as there were many Antichriſts, Chap. ii. 18. or for the Antichriſt he ſpoke of being not a ſingle Perſon; better than becauſe *they* follows, the Reaſon that *Mills* gives to his fancied Corrector; but that *they* is of great Force to ſhew this *them* is genuine.

Ib. *he that is in you is greater, than he that is in the World*] *i. e. that good Spirit which dwells in pious Men, is more powerful in them than Satan is in wicked Men, Whitby's Append.* to 2 *Cor.* vi.

Ver. 16. *and God in him*] If it were not for the unanimous Agreement of the *Greek*, *Mills* ſays he ſhould think this brought from the Verſe before, as not being in the *Syriack*, *Pr.* 1255.

Ver. 5. *but he who believes &c.*] ſignifying that he who will not believe this, does not overcome the World: for no more can be made of it; therefore not what *Whitby* pretends in *Pref.* to *Galat.* and on 2 *Tim.* iii. 16. (tho' here, and in the *Pref.* to this, he writes otherwiſe) that *our Belief only that Jeſus is the Son of God, is the Victory over the World.*

Ver. 7. Some *Copies* have not this Verſe; others differently, more particularly, as *Mills* ſays, who examined them cloſely, and treats of it largely; *omittunt codices plurimi, moſt Copies* (viz. *MSS.*) *omit*, in this and the next Verſe, what is between, *Since there are three that teſtify——the Spirit, and the Water, and the Blood*, joining theſe together; yet he counts it authentick. But *Clerc* in his *Epiſt.* concerning *Mills's Edit.* ſays, what he has for it ſeems light and weak; and *Wall* that he has ſo

8. And there are three that teſtify on Earth, the Spirit, and the Water, and the Blood; and the three are for one Thing.

9. If we receive the Teſtimony of Men, that of God is greater: ſince this is the Teſtimony of God, which he has teſtified concerning his Son.

10. He who believes in the Son of God, has the Teſtimony in himſelf: he that does not believe God, has made him falſe; becauſe he has not believed in the Teſtimony which God teſtified concerning his Son.

11. And this is the Teſtimony, that God has given to us everlaſting Life; and this Life is in his Son.

12. He who has the Son, has Life: he that has not the Son of God, has not Life.

13. Theſe Things have I written to you who believe in the Name of the Son of God, in order for you to know that you have everlaſting Life, and in order to believe in the Name of the Son of God.

14. And this is the Boldneſs which we have in him, that if we aſk for any Thing according to his Will, he hears us.

15. And if we know that he hears us, in whatever we aſk for, we know that we have the Requeſts which we aſk from him.

16. If any one ſee his Brother ſin a Sin not to Death, he ſhall aſk, and he will grant him Life for them who ſin not to Death: there is Sin to Death; I do not ſay that he ſhould pray for it.

17. All Unrighteouſneſs is Sin, and there is Sin not to Death.

18. We know that every one who is born of God, does not ſin; but he who is born of God, keeps himſelf, and the wicked one does not meddle with him.

19. We know that we are of God, and the whole World lies in Wickedneſs.

20. Nay we know that the Son of God is come, and has given us Senſe that we might know the True One; and we are in the True One, in his Son Jeſus Chriſt: he is the True God, and everlaſting Life.

21. Little Children, keep your ſelves from Idols: ſo let it be.

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defended it, that he who thought it genuine before, will now conclude it to have been interpolated by ſome *Latin* Scribe firſt. However the Argument of *Hammond* ſeems of ſome Weight, that the Hereticks had more Cauſe to leave it out, than the Orthodox to put it in. *Weſley* tranſpoſes this and the next Verſe.

Ver. 8. *the Water, and the Blood*] *Doddr.* ſays this is a *difficult* Text; when theſe are apparently the ſame as in Ver. 6. and according to *Beza*, *&c.* where is alſo *the Spirit* as here, and there *Doddr.* himſelf paraphraſes well to the Matter on theſe Words as follows, 'whoſe great 'Deſign it was both to cleanſe and purify his People, and 'to make an Atonement to God for their Sins.' Accordingly this *Water* is that of Regeneration, as in *John* iii. 5. *Tit.* iii. 5. 1 *Cor.* vi. 11. & xii. 13. to which *the Spirit* is joined in each Place. But it is ſaid theſe *bear witneſs* or *teſtify*. And do they not eminently teſtify both to and for the Servants of God?

Ib. *for one Thing*] viz. *Salvation*; the *Gr.* having τὸ for *Thing*, but Nothing for *agree*.

Ver. 10. *the Teſtimony in himſelf*] *Whit.* in *Par. that Spirit of God which gives this Teſtimony to Chriſt*.

Ib. *believe God*] For *God* five or ſix *Copies* and four *Verſ.* have *the Son*, and *Grot.* ſays *more rightly*; but *Whitby* anſwers, that the following confirms ours; and I may add, that *the Son* ſeems ſubſtituted from the ſame before.

Ib. *has made him falſe*] i. e. according to that Unbelief.

Ib. *God teſtified*] One *Copy* and the *Eth.* have only the Verb *he teſtified*, at which *Mills* ſays *God* was written in, according to his imaginary Proceſs of *Marg.* and *Text*, to make it plain; what could not be wanting.

Ver. 12. *of God*] the *Vulg.* has not, which would not be worth mentioning, did not *Mills* ſpeak for it, *Pr.* 503. whereas it was evidently omitted, to make this Part concurrent with the preceding; and if added, would much likelier have been there.

Ver. 13. *to you who believe &c.*] No leſs than five *Verſions*, and as many *Copies*, have it thus, *to you, in order for you to know that you have everlaſting Life, who believe in the Name of the Son of God*; whereby theſe two Members of the Period are tranſpoſed, and the laſt in ours is cut off as it ſeems, and ſo is in *Whitby*'s *Pref.* to *Gal.* tho' then the [&c.] after Θεᾶ in *Mills*'s *Note* will be wrong; the latter by reaſon of the following *and*, *Mills* talks, *Prol.* 501. like what he did of Ch. ii. 14. but the true Cauſe as more apparent is, the Difficulty of *written to you who believe ——that you may believe*, and that in the ſame; yet *may believe* being future, will not if even taken rigorouſly interfere with the other, and may mean continue to believe, or believe more. Thoſe that are acquainted with this Apoſtle's Style, not adapted to curious Ears, may like it the better as undoubtedly his own.

Ver. 17. *not*] *Mills* is for caſting off, as being abſent from two *Verſions*, and an *Author* or two, though preſent in all *Copies*: his Reaſoning is of a Piece with it; taking it as granted that *John* had not this, he relates it was put in by Somebody, becauſe otherwiſe the Saying would ſeem ſuperfluous, ſince the Apoſtle had ſaid ſo in the Ver. before; but did not our Criticiſer conſider that it would firſt have ſeemed thus to *John* himſelf?

Ver. 18. *he who is born*] according as the very ſame is tranſlated where it occurs beſides, viz. *Gal.* iv. 29. *Heb.* xi. 23. *Vulg. the Generation of God preſerves him*; but ſee the *Prol.* of *Mills*, 601, 602.

Ver. 19. *Wickedneſs*] *Weſt. the wicked one.*

Ver. 20. *the True One*] *Jeſus Chriſt*; ſo *the True God.*

Ib. *his*] God's before.

Ib. *Jeſus Chriſt*] *is of the Scribes, not of the Apoſtle, the* Vulg. *has not it*, ſays *Mills* magiſterially, *Pr.* 755. when he might have ſaid more authoritatively, the *Alexandrine Copy* has it not! but how unavailing both!

Ver. 21. *Idols*] By *Tyndal*, *Babes kepe your ſelves from ymages*, which Sentence we are told was ſet at the Top of the Doors within the Churches, by the primitive *Proteſtants* here; and *Bp. Bonner* in *Q. Mary*'s Reign ordered ſuch to be aboliſhed.

NOTES upon the Second Epiſtle of JOHN.

THE Elder, to the choſen Lady, and her Children; whom I love in the Truth, and not I only, but alſo all who know the Truth;

2. By reaſon of the Truth which remains in us, and will be with us for ever.

3. With you be Grace, Mercy, Peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in Truth and Love.

4. I rejoiced greatly, that I found ſome of thy Children going in the Truth; according as we received Commandment from the Father.

5. And now I intreat thee, Lady, not as writing a new Commandment to thee, but that which we had from the Beginning, that we may love one another.

6. And this is Love, that we ſhould walk according to his Commandments: this is the Commandment, according as you heard from the Beginning, that you ſhould go in it.

7. Since many Seducers are come into the World, who do not confeſs Jeſus Chriſt is come in the Fleſh: this is a Seducer, and an Antichriſt.

8. Look to your ſelves, that we may not looſe the Things which we wrought, but may receive a full Reward.

9. Every one that tranſgreſſes, and does not remain in the Doctrine of Chriſt, has not God: he who remains in the Doctrine of Chriſt, the ſame has both the Father and the Son.

10. If there come any one to you, and does not bring this Doctrine, receive him not into the Houſe, nor ſpeak a Salutation to him.

11. For he that ſpeaks a Salutation to him, partakes of his wicked Deeds.

12. As I have many Things to write to you, I would not with Paper and Ink; but I hope to come to you, that our Joy may be fulfilled.

13. The Children of thy choſen Siſter ſalute thee: ſo let it be.

Ver. 1. *Lady*] *Weſt. Kuria*, for her proper Name.

Ver. 8. *we*] With ſeveral *you* in the three Verbs, by reaſon of the foregoing, as *Mills* remarks.

Ver. 10. *Salutation*] the Word rendered *greeting* in our *com. Bib. Acts* xv. 23. & xxiii. 26. *James* i. 1. and *God ſpeed* is old uncouth *Engliſh*.

Ver. 11. There is added at the End, *Behold I have foretold you, that in the Day of the Lord you will not be aſhamed*; poſſibly made from 1 *Epiſt.* ii. 28.

NOTES

NOTES upon the Third Epiſtle of JOHN.

THE Elder, to the beloved Gaius; whom I love in the Truth.

2. Beloved, concerning all Things I pray thou mayeſt proſper, and be well, according as thy Soul proſpers.

3. For I rejoiced greatly, when the Brethren came, and teſtified of thy Truth, according as thou goeſt in the Truth.

4. I have no greater Joy than theſe Things, that I hear my Children go in the Truth.

5. Beloved thou doeſt faithfully, whatever thou performeſt both to the Brethren, and Strangers;

6. Who have teſtified of thy Love before the Church: whom by conducting, as is worthy of God, thou wilt do well.

7. For they went forth for his Name, and took Nothing of the Gentiles.

8. We ought therefore to receive ſuch, that we may become Workers with the Truth.

9. I wrote to the Church; but Diotrephes, who loves to be the chief of them, did not receive us.

10. For this reaſon if I come, I ſhall remember his Deeds which he does, prating againſt us with wicked Words; and not ſatisfied with theſe, receives not the Brethren himſelf, nay thoſe who would he hinders, and caſts out of the Church.

11. Beloved, do not imitate Evil, but Good: he who does well, is of God; but he that does ill, has not ſeen God.

12. Demetrius is teſtified of by all, and by the Truth it ſelf; nay even we teſtify, and you know that our Teſtimony is true.

13. I have had many Things to write, yet I would not with Ink and Pen write to thee.

14. But I hope to ſee thee quickly, and that we ſhall ſpeak Mouth to Mouth. Peace be to thee. The Friends ſalute thee. Salute thou the Friends by Name.

Ver. 1. *Gaius*] This ſeems to be *Gaius* of *Corinth*, *Rom.* xvi. 23. ſays *Whitby*. But *Wall* writes as follows, *Some make him a Biſhop of* Pergamus. *There is no body named whom they do not make a Biſhop.* With *Weſl. Caius*, and elſewhere; though it begins with the Letter *Gamma*.

Ver. 5. *and Strangers*] *Vulg. and this to Strangers* by Interpolation, *Mills*, *Pr.* 602.

Ver. 6. *worthy of God*] as 1 *Theſ.* ii. 12. *Col.* i. 10,

Ver. 7. *his*] is but of little Authority, that of two *MSS.* and the *Vulg.* Becauſe it was underſtood, *Mills* ſays, the Tranſcribers brought it into the Text.

Ver. 9. *I wrote*] but with the *Vulg. I ſhould have written perhaps*, corrupt, *M. Pr.* 603.

Ver. 9, 10. *The very Apoſtles*, as *Wall* remarks, *found continual Oppoſitions in the Churches.*

Ver. 14. *The Friends*] with no *Our*.

NOTES

NOTES upon the Epiſtle of JUDE:

JUDE, a Servant of Jeſus Chriſt, and the Brother of James; to the called ones, who are ſanctified in God the Father, and preſerved by Jeſus Chriſt.

2. Mercy to you, with Peace, and Love be increaſed.

3. Beloved, as I uſed all Carefulneſs to write to you concerning the common Salvation, I had Need to write to you, to exhort ye ſhould ſtrive earneſtly for the Faith once delivered to the Saints.

4. For there are got in ſome Men, who were written of before formerly for this Condemnation, impious ones, who have turned away the Grace of our God into Wantonneſs, and denied the only Maſter God, and our Lord Jeſus Chriſt.

5. And I would put you in remembrance, as ye once knew this, that when the Lord had ſaved the People from the Country of Egypt, he next deſtroyed them who did not believe.

6. Nay the Angels that did not keep their own Original, but left their Habitation, he has kept for the Judgment of the great Day, with eternal Bonds under Gloominess.

7. As Sodom and Gomorra, with the Cities about the ſame, which were given up to Whoredom in Manner like them, and went away after other Fleſh, are laid before for an Example, as they ſuffer the Judgment of everlaſting Fire.

8. In like Manner notwithſtanding theſe Dreamers alſo defile indeed the Fleſh, reject Dominion, and ſpeak evil of the Honourable.

9. Whereas the chief Angel Michael, when he debated with the Devil, and diſcourſed concerning the Body of Moſes, did not dare to bring againſt *him* Judgment with Reviling; but ſaid, The Lord rebuke thee.

10. But theſe indeed ſpeak evil of whatever Things they know not; yet whatever Things they know naturally, as irrational Brutes, in theſe they are corrupt.

11. Wo is to them, becauſe they are gone in the Way of Cain, are ruſhed out into the Error of Balaam for Reward, and are periſhed in the Contradiction of Core.

12. Theſe are Stains in your Love-feaſts, when they feaſt with you, who feed themſelves without Fear; are Clouds without Water, carried about by the Winds; Trees withered as in Autumn, without Fruit, twice dead, rooted up;

13. Wild Waves of the Sea, that foam up their own Shame; wandering Stars, for which the Gloom of Darkneſs is kept for ever.

14. And Enoch alſo, the ſeventh from Adam, propheſied of theſe as follows; Behold the Lord comes in ten thouſands of his Saints;

15. To execute Judgment againſt all, and to rebuke all the Impious of them, concerning all their Deeds of Impiety which they have done impiouſly, and concerning all the hard Things which impious Sinners have ſpoken againſt him.

16. Theſe are Murmurers, Finders of fault, who go on according to their Deſires; and their Mouth ſpeaks Things too haughty, while they admire Perſons for the ſake of Profit.

Ver. 1. *Jude*] *Gr. Judas*, as *Luke* vi. 16. *Acts* i. 13. *John* xiv. 22. and he appears to be the 3d Brother, *Mark* vi. 3. *Mat.* xxvii. 56. if not the 4th, *Mat.* xiii. 55. but being put ſo, perhaps he and *Simon* were Twins. *Mills* conjectures he wrote this about the Year 90, and has it for certain between the Years 67 and 95.

Ib. *ſanctified*] *beloved* with ſome; and ours, *Mills* ſays, crept in from 1 *Cor.* i. 2. *Pr.* 684. where the Expreſſion is different.

Ver. 4. *written of before*] by the Prophets; ſo *Wm. Tyndal*, *of which it was written afore tyme:* the *Gr.* undeniably ſignifying *written*, and not *ordained*, as in *Rom.* xv. 4. *Eph.* iii. 3. read *Whitby* and *Wall.* But the *pref. Tranſ.* followed the *Geneva*, which in *Certaine queſtions and anſweres*, put to ſome *Editions*, has, Queſt. *Are not all ordained unto eternall life?* Anſw. *Some are veſſals of wrath ordayned unto deſtruction*; and in the *Note* here, *The contemners of religion and apoſtates are appoynted thereunto by the determinate counſell of God.* *Dodd.* has *regiſtered.*

Ib. *turned away*] as being both nearer the *Gr.* and the Truth or Propriety of Expreſſion, than *turning.*

Ver. 5. *next*] *Gr. ſecondly.*

Ver. 7. *them*] left out of the *com. Tranſ.*

Ver. 8. *notwithſtanding*] viz. the Judgments on thoſe before, as *Beza* obſerves; but this is omitted in our *Tranſ.*

Ib. *Dreamers*] without *filthy*, and ſo not with reſpect to natural Dreams, but conceited Notions.

Ver. 12. *Trees withered as in Autumn*] according to the *Original*; and how could their Fruit be withered, when they had none?

Ver. 14. *comes in ten thouſands*] invigorating them to his Work, for ſo the *Original* as here rendered.

Ver. 16. *Finders of fault*] according as the Verb is every where turned, i. e. *Mark* vii. 2. *Rom.* ix. 19. *Heb.* viii. 8.

Ib. *Deſires*] The *Gen.* add in the *Marg. in ungodlineſſe and iniquitie*, tho' found only in one *Copy*, or rather but the *Complutenſian Edition.*

Ib. *they admire*] not the *mouth*, or uncertain which.

17. But do ye, Beloved, remember the Words ſaid before by the Apoſtles of our Lord Jeſus Chriſt;

18. That they told you, that in the latter Time there would be Scoffers, who would go on according to their own Deſires for Impieties.

19. Theſe are Separaters of themſelves, ſenſual, and have not the Spirit.

20. But you, Beloved, building up your ſelves in your moſt holy Faith, praying by the Holy Spirit;

21. Keep your ſelves in the Love of God, and look for the Mercy of our Lord Jeſus Chriſt to everlaſting Life.

22. However ſhew mercy indeed to ſome, making a difference:

23. And by Fear ſave ſome, catching out of the Fire, while you hate even the Garment ſtained by the Fleſh.

24. Now to him who is able to keep you without falling, and to make *you* ſtand before his Glory without Blemiſh in Joy;

25. To God only wiſe, our Saviour, be Glory and Majeſty, Might and Authority, both now and to all Ages: ſo let it be.

Ver. 19. *ſenſual*] which is miſprinted *ſenſually* in my *Oxf. Bible*, but perhaps to make the *Eng.* grammatical, as was wanting.

Ver. 22. *ſhew mercy—making a difference*] But the *vulg. Lat.* with a few *Gr. Copies*, *reprove them that are judged*; and with more after *catching out of the Fire* in the next Ver. *and to others ſhew mercy in Fear.*

Ver. 24. *before*] as tranſlated 2 *Cor.* xii. 19. *Eph.* i. 4. without adding *the preſence of.*

Ver. 25. *wiſe*] crept as it ſeems, ſays *Mills*, from *Rom.* xvi. 27. for ſome leave it out; but as there is no where *To the only God*, and as this alſo is in 1 *Tim.* i. 17. I ſuppoſe it ſhould be here.

NOTES

NOTES upon the REVELATION of JOHN the Divine.

CHAP. I.

THE Revelation of Jeſus Chriſt, which God gave him, to ſhew his Servants the Things that muſt come to paſs quickly; which he ſignified, and ſent by his Angel to his Servant John:

2. Who teſtified the Word of God, and the Teſtimony of Jeſus Chriſt, with whatever Things he ſaw.

3. Bleſſed is he that reads, and they who hear the Words of the Prophecy, and keep the Things written in it: for the Time is near.

4. John, to the ſeven Churches that are in Aſia. Grace be to you, and Peace, from him who is, and who was, and who is to come; and from the ſeven Spirits that are before his Throne;

5. And from Jeſus Chriſt, the faithful Witneſs, the Firſt-born from the Dead, and the Ruler of the Kings of the Earth: to him who loved us, and waſhed us from our Sins with his Blood,

6. Nay has made us Kings and Prieſts to God and his Father; to him be Glory and Might for evermore: ſo let it be.

7. Behold he is coming with Clouds, and every Eye will ſee him, even they who pierced him; and all the Tribes of the Earth will lament at him: yes ſo let it be.

8. I am A and Z, the Beginning and the End, ſays the Lord, who is, and who was, and who is to come, the Almighty.

9. I John, who am alſo your Brother, and a Partaker in Affliction, and in the Kingdom and Patience of Jeſus Chriſt, was in the Iſle called Patmos, for the Word of God, and for the Teſtimony of Jeſus Chriſt.

10. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet,

11. Saying, I am A and Z, the Firſt and the Laſt; and what thou beholdeſt write in a Book, and ſend to the ſeven Churches in Aſia, to Epheſus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12. Whereupon I turned to behold whoſe Voice ſpoke to me; and being turned, I ſaw ſeven golden Candleſticks;

13. And in the midſt of the ſeven Candleſticks one like the Man, cloathed with a Garment to the Feet, and girded about at the Breaſts with a golden Girdle.

14. Moreover his Head and Hairswere white as if it were Wool, white as ſnow; and his Eyes as a Flame of Fire;

15. His Feet too like fine Braſs, they burning as if in a Hearth; and his Voice as the Sound of much Water.

Tit. *Revelation*] ſeen An. Dom. 95. *Euſeb. Eccleſ. Hiſt.* B. 3. Ch. 18. and publiſhed as appears A. D. 96, at *Epheſus*, whither the *Apoſtle John* returned, by the Death of the *Emperor Domitian*, Ver. 9. *Euſeb.* Id. Ch. 20 & 23. *Iren.* L. iii. 1. *Epiph. Hær.* li. 12.

Ver. 1. *come to paſs quickly*] *Ham.* ſtrenuouſly inſiſts on this and the like, interpreting the *Book* accordingly; but the Meaning ſeems *begin to come to paſs*, or that the firſt of the Things would be ſoon.

Ver. 2. *with*] *Mills* tells was inſerted afterwards, ſeveral, and among them the *Vulg.* not having it.

Ver. 5. *from the Dead*] The *Vulg.* indeed and ſome more have not *from*, but only the Gen. Caſe, whereupon *Mills* ſays it is from *Col.* i. 18. but *Ham.* puts [from,] which, *Wall* alſo ſays, is more likely to be the true Reading, and that it ſhould be tranſlated here as there.

Ib. *waſhed*] Three or four *Copies* having λύσαντι for λύσαντι, i. e. *let looſe* or *ſet free*, inſtead of *waſhed*, *Mills* counts that entirely true and genuine; but *Kuſter* otherwiſe, as *waſhed* agrees ſo well with *Blood*.

Ver. 6. *Kings*] but by ſeveral *a royal Family*, which *Mills* ſays is the *genuine Reading*.

Ver. 7. *coming*] Look back to *Mat.* xxiv. 29, 30.

Ver. 8. *A and Z*] *Alpha* and *Omega* being the firſt and laſt *Greek* Letters, and put thus ſingle in the *Original*; nor is that counted the primitive and holy Tongue, for *Chriſt* to be called by thoſe Letters, and no other; but rather the firſt and laſt of all in each Language, according to Ver. 11.

Ver. 9. *alſo*] by ſome omitted, and ſo turned off by *Mills*, as if put for Emphaſis, *Pr.* 684.

Ib. *in the Kingdom*] This *in* is left out by a few, as not with *Patience* I ſuppoſe, though *Mills* ſeems to think otherwiſe, *Pr.* 685.

Ib. *Chriſt*] the laſt *Mills* ſays was added from Ver. 2. tho' abſent only in two *Codes*, the *Vulg.* and 1 *Author*.

Ver. 11. *ſeven*] Several with the *Vulg.* indeed have this, which *Mills* enumerates; but how many more then have not? inſomuch that he does not put it in the Text.

Ib. *Epheſus, &c.*] *Brightman* interprets theſe to be quite other People, as *Epheſus* the Primitive Church before the Time of *Conſtantine*, *Sardis* the firſt reformed Church of *Germany*, *Laodicea* that of *England*; whoſe wild Reveries *Hammond* expoſes.

Ver. 15. *they burning*] Some have this a Participle to the Braſs, but I look on it to be an Attempt at ſuch Refinement as ſhould be avoided in the *Original Scripture*; and ſee Ch. x. 1.

16. He

16. He having alſo in his right Hand ſeven Stars, and a ſharp two-edged Sword going out of his mouth, and his Face was as the Sun ſhines in its Power.

17. And when I ſaw him, I fell down at his Feet as dead; and he put his right Hand on me, ſaying to me: Do not fear; I am the Firſt and the Laſt,

18. As likewiſe he who am alive, and was dead, nay behold I am alive for evermore, ſo let it be; and I have the Keys of Hell and Death.

19. Write what Things thou haſt ſeen, and what there are, and what are about to be after theſe.

20. The Myſtery of the ſeven Stars which thou haſt ſeen in my right Hand, and the ſeven golden Candleſticks is; the ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou haſt ſeen, are the ſeven Churches.

CHAP. II.

TO the Angel of the Church of Epheſus write: Theſe Things ſays he who holds the ſeven Stars in his right Hand, who walks in the midſt of the ſeven golden Candleſticks;

2. I know thy Deeds, and thy Labour, with thy Patience, and that thou canſt not bear the evil ones: nay thou haſt tried thoſe who ſay they are Apoſtles, and are not, and haſt found them Liars.

3. Moreover thou haſt born, and had Patience; as alſo for my Name haſt laboured, and not been tired.

4. But I have againſt thee, that thou haſt left thy firſt Love.

5. Remember therefore whence thou art fallen, and repent, and do the firſt Deeds; but if not, I will come to thee quickly, and move thy Candleſtick out of its Place, except thou doſt repent.

6. Yet this thou haſt, that thou hateſt the Deeds of the Nicolaitans, which I alſo hate.

7. He that has an Ear, let him hear what the Spirit ſays to the Churches, To him who overcomes I will give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God.

8. And to the Angel of the Church of the Smyrnains write: Theſe Things ſays the Firſt and the Laſt, who was dead, and is alive;

9. I know thy Deeds, Affliction, and Poverty (yet thou art rich) with the Blaſphemy of thoſe who ſay they are Jews, and are not, but are the Synagogue of Satan.

10. Fear none of the Things which thou wilt ſuffer: behold the Devil will throw ſome of you into priſon, that ye may be tried; and ye will have Affliction ten Days: be faithful till Death, and I will give thee a Crown of Life.

11. He that has an Ear, let him hear what the Spirit ſays to the Churches, He who overcomes ſhall not be hurt by the ſecond Death.

12. And to the Angel of the Church in Pergamos write: Theſe Things ſays he who has the ſharp two-edged Sword;

13. I know thy Deeds, and where thou dwelleſt, where the Throne of Satan is; yet thou holdeſt my Name, and haſt not denied my Faith, even in the Days wherein Antipas was my faithful Witneſs, who was killed with you, where Satan dwells.

14. But I have a few Things againſt thee, that thou haſt there ſuch as hold the Doctrine of Balaam, who taught Balac to throw an Offence before the Iſraelites, to eat Things offered to Idols, and to commit Whoredom:

15. So haſt thou alſo them that hold the Doctrine of the Nicolaitans, which I hate.

16. Repent; but if not, I will come to thee quickly, and fight againſt thoſe with the Sword of my Mouth.

Ver. 18. *ſo let it be*] The *Gr. amen Mills* ſays is of Ver. 6. *Pr.* 685. unlikely, and foreign to the Matter!

Ib. *Hell and Death*] tranſpoſed by ſeveral, probably becauſe Death is in Time before Hell, as likewiſe put ſo Ch. xx. 13, 14. by *Weſt.* are *death and of Hades.*

Ver. 3. *Patience*] From hence to the Verſe's End *Mills* would have it be right thus, *for my Name, and not been weary*; of which he gives this Account, according to his Conception of it, that by reaſon of he knows not what Repugnancy, when the *Epheſian* Church which is praiſed for *Labour*, Ver. 2. is here ſaid, *not to have laboured* (being the more uſual Signification of the Word than *been weary*, according to its Noun before for *Labour*) ſome ſtudious Perſon wrote over againſt the Verb, to explain it, ours for *been tired*; this the Tranſcriber thinking belonged to the Text, put it in (which is to make the former write, or the latter think, incredibly wrong) raſing out the *not* (but who would do that?) whereas if the *Vulg.* with its three *Fellow-Verſions*, and nine *Copies* are to be followed, the two firſt Verbs muſt alſo be tranſpoſed, contrary to his putting them.

Ver. 4. *that*] ſo tranſlated in the ſame Senſe, Ver. 6.

Ver. 8. *of the Smyrnains*] like that in Ch. iii. 14. but but ſome *Copies* have *in* there and here, which *Mills* ſhews.

Ver. 14. *Things offered to Idols*] *Mills* ſpeaks in behalf of this being out of the *Vulg.* only, as brought afterwards from Ver. 20. but beſides that ſuch Evidence is little to be regarded, it might rather have been put here, and underſtood after.

Ver. 15. *which I hate*] The *Gr.* ὃ μισῶ may be found in a few *Exemplars* changed into ὁμοίως *likewiſe*; for that being much the ſame as the firſt Word in the Verſe, is not to be thought the right.

17. He that has an Ear, let him hear what the Spirit ſays to the Churches, To him who overcomes I will give to eat of the hidden Manna, as likewiſe will give him a white Stone, and on the Stone a new Name written, which Nobody knows excepting the Receiver.

18. And to the Angel of the Church in Thyatira write: Theſe Things ſays the Son of God, who has his Eyes as a Flame of Fire, and his Feet like fine Braſs;

19. I know thy Deeds, and Love, and Miniſtry, and Faith, with thy Patience, nay thy laſt Deeds to be more than the firſt.

20. But I have a few Things againſt thee, that thou permitteſt the Woman Jezebel, who ſays ſhe is a Propheteſs, to teach and ſeduce my Servants, to commit Whoredom, and eat Things offered to Idols.

21. And I gave her Time that ſhe might repent of her Whoredom, and ſhe did not.

22. Behold I will throw her into a Bed, and them who commit Adultery with her into great Affliction, except they repent of their Deeds.

23. Nay I will kill her Children with Death; and all the Churches ſhall know, that I am the Searcher of the Reins and Hearts: and I will give each of you according to your Deeds.

24. But to you I ſay, even to the reſt in Thyatira, Whoever have not this Doctrine, and who have not known the Depths of Satan, as they ſpeak, I will put on you no other Burden.

25. Nevertheleſs what you have, hold faſt until I come.

26. And to him who overcomes, and keeps my Deeds till the End, I will give Power over the Nations.

27. And he ſhall manage them with an iron Rod, as Potters Veſſels ſhall they be broke in pieces; even as I received from my Father.

28. Moreover I will give him the Morning Star.

29. He that has an Ear, let him hear what the Spirit ſays to the Churches.

CHAP. III.

AND to the Angel of the Church in Sardis write: Theſe Things ſays he who has the ſeven Spirits of God, and the ſeven Stars; I know thy Deeds, that thou haſt a Name that thou art alive, yet art dead.

2. Be watchful, and eſtabliſh the reſt of the Things which are about to die: for I have not found thy Deeds compleat before God.

3. Remember therefore how thou haſt received and heard, then keep, and repent. If therefore thou wilt not watch, I will come on thee as a Thief, and thou ſhalt not know what Hour I will come on thee.

4. Thou haſt a few Names even in Sardis, that have not defiled their Cloaths, and they ſhall walk with me in White, ſince they are worthy.

5. He who overcomes, the ſame ſhall be cloathed in white Cloaths; and I will not blot out his Name from the Book of Life, but will confeſs it both before my Father and his Angels.

6. He that has an Ear, let him hear what the Spirit ſays to the Churches.

7. And to the Angel of the Church in Philadelphia write: Theſe Things ſays the Holy, the True One, he who has the Key of David, who opens and none ſhuts, and ſhuts and none opens;

8. I know thy Deeds: behold I have put before thee an open Door, and none is able to ſhut it; ſince thou haſt a little Ability, and haſt kept my Word, and not denied my Name.

Ver. 17. *to eat of*] the *Vulg.* and *Ethiop. Tr.* have not, and *Mills*, who on ſuch Authority denies it to be *John*'s, adds a *Copy* with *Curcellæus* and *Veleſius*; which might be the ſame, and not only ſo but made, or even no more than imagined, according to the revered *Vulg. Lat.*

Ver. 19. *laſt Deeds*] Divers having not the [and] between, which are particularized by *Mills* and *Kuſter*; and the Senſe requires it, to avoid a mere Tautology, and what is worſe, very improper Expreſſion of the ſame Meaning; ſo that *Wall* ſays *and* ſeems interpolated.

Ver. 20. *the Woman*] Several have *thy Wife*, and *Grotius* ſays all the Ancients, who ſuppoſes it was the Biſhop's Wife; which I think not unlikely, and that *her Children*, Ver. 23. might be thoſe whom ſhe ſeduced: for I think *thy* (the other being the ſame in the *Gr.*) more likely to be left out than put in.

Ver. 23. *your*] in the *Vulg.* alone *his*, to accord with *each*, which ſtands after *you* in the *Gr.* yet *Mills* is for that, *Pr.* 508.

Ver. 24. *even*] as is apparent, if this Conjunction is authentick; for ten *Copies* and four *Verſions* are without it, and *Hammond* is againſt it on Ch. i. 20.

Ver. 26. *to him*] the ſame as in Ver. 7, 17.

Ver. 28. *give him the Morning Star*] according to *Nary*, *He ſhall ſhine in Heaven as bright as that doth in the Firmament.*

Ver. 1. *that thou art alive*] A few inſtead of *that* have *and*, which, ſays *Mills*, is a little obſcurer, and therefore, as it ſeems, genuine; ſo preferring that which is both worſt, and of leaſt Authority.

Ver. 2. *compleat*] ſo *Weſt.* I ſince find.

Ib. *God*]. *Weſt. my God*, as ſome *Copies* have, and particularly the *vulg. Lat.* which he has commonly on his Side when he leaves our received *Reading*.

9. Behold I will cauſe thoſe of the Synagogue of Satan, that ſay they are Jews, and are not, but lye; behold I will make them come, and reverence before thy Feet, and know that I have loved thee.

10. Since thou haſt kept the Word of my Patience, I will alſo keep thee from the Hour of Trial, which will come on the whole World, to try them who dwell on the Earth.

11. Behold I am coming quickly; hold faſt what thou haſt, that none may take thy Crown.

12. Him who overcomes I will make a Pillar in the Temple of my God, and he ſhall go out no more; beſides I will write on him the Name of my God, and that of his City, new Jeruſalem which comes down out of Heaven from my God, and my new Name.

13. He that has an Ear, let him hear what the Spirit ſays to the Churches.

14. And to the Angel of the Church of the Laodiceans write, Theſe Things ſays the So let it be, the Faithful and True Witneſs, the Beginning of the Creation of God;

15. I know thy Deeds, that thou art neither cold nor hot: I would rather thou waſt one or the other.

16. Thus becauſe thou art lukewarm, and neither cold nor hot, I am about to ſpew thee out of my Mouth:

17. Since thou ſayeſt, I am wealthy, and become rich, and have need of Nothing; and doſt not know thou art wretched, miſerable, poor, blind and naked.

18. I counſel thee to buy Gold of me refined from the Fire, that thou mayeſt be rich: and white Cloaths, that thou mayeſt be cloathed, and the Shame of thy Nakedneſs may not appear: as alſo anoint thy Eyes with Salve, that thou mayeſt ſee.

19. As many ſoever as I love, I rebuke, and chaſten: be zealous therefore, and repent.

20. Behold I ſtand at the Door, and knock: if any one will hear my Voice, and open the Door; I will come in to him, and ſup with him, and he with me.

21. To him who overcomes I will give to ſit with me in my Throne, as I alſo overcame, and ſate with my Father in his Throne.

22. He that has an Ear, let him hear what the Spirit ſays to the Churches.

CHAP. IV.

AFTER theſe Things I looked, and behold a Door was opened in Heaven; and the firſt Voice which I heard was as of a Trumpet thus ſpeaking to me, Come up hither, and I will ſhew thee what Things muſt be after theſe.

2. And preſently I was in the Spirit; when behold there was a Throne placed in Heaven, and one ſitting on the Throne.

3. Now he who ſate was to the Sight like a Jaſper and a Sardine Stone; and a Rainbow was round about the Throne, to the Sight like an Emerald.

4. Round about the Throne too were twenty four Thrones; and on the Thrones I ſaw twenty four Elders ſitting, cloathed in white Cloaths; and they had on their Heads golden Crowns.

5. And out of the Throne there came Lightnings, Thunders, and Voices; and ſeven Lamps of Fire were burning before the Throne, which are the ſeven Spirits of God.

6. Before the Throne alſo was a Sea of Glaſs like Cryſtal; and in the midſt of the Throne, as well as round about it, four living Creatures full of Eyes before and behind.

7. Moreover the firſt living Creature was like a Lion, and the ſecond like a Calf, and the third had a Face as a Man, and the fourth was like a flying Eagle.

8. Beſides the four living Creatures had each on himſelf ſix Wings apiece round about, and were full of Eyes within; and they have not Reſt Day and Night, ſaying, Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.

9. And when the living Creatures give Glory, Honour, and Thankſgiving to him that ſits on the Throne, who lives for evermore;

Ver. 9. *reverence*] not *worſhip* thee certainly, which would be Idolatry; and what elſe ſhould it be *before* for?

Ver. 17. *rich*] as the ſame Word is turned in the next Verſe.

Ib. *miſerable*] *Weſt. pitiable* from *Doddr.* in his pitiful Manner, and a pitiful Word this.

Ver. 18. By *Kennett*, along with his *Pſalms in Verſe*,

I guide thee to thy better Claim,
Subſtantial Treaſures, Gold refin'd and pure,
And ſpotleſs Robes to ſhroud thy Shame,
And Heav'nly Balms thy mortal Sight to cure.

Ver. 20. *at the Door*] *of Men's Hearts*, ſays *Nary* in the *Margin*.

Ver. 21. *give*] as before, & vii. 2. & ix. 5,

Ver. 6. *living Creatures*] which the *Gr.* properly ſignifies, and *beaſts* is too contemptible; nay one of them was like an Eagle, and another had a Face as a Man; beſides there is another Word for *Beaſts*, Ch. vi. 8. and often ſing. in this *Book*, ſo that *Wall* at the Beginning blames the *Eng. Tranſlation* for confounding theſe Names.

Ver. 7. *as a Man*] by few *of a Man*, which *Mills* notwithſtanding thought authentick, and ſays was changed into ours.

Ver. 8. *and were*] that is, *the living Creatures were full of Eyes*, as *Ham.* ſhews from the *Gr.* and not the *Wings*, as *they* in our *com. Reading* intimates.

Ver. 9. *ſits*] the pref. Tenſe, as proper.

10. The twenty four Elders fall down before him that ſits on the Throne, and worſhip him who lives for evermore, and caſt their Crowns before the Throne, ſaying,

11. Thou art worthy, O Lord, to receive Glory, Honour and Power; becauſe thou haſt created all Things, and for thy Will they exiſt, and were created.

CHAP. V.

AND I ſaw in the right Hand of him that ſate on the Throne, a Book written within and without, ſealed with ſeven Seals.

2. I likewiſe ſaw a ſtrong Angel proclaiming aloud, Who is worthy to open the Book, and to undo the Seals of it?

3. And Nobody was able in Heaven, on the Earth, nor underneath it, to open the Book, nor to look on it.

4. Upon this I wept much, becauſe there was Nobody found worthy to open and read the Book, nor to look on it.

5. But one of the Elders ſaid to me, Do not weep; behold the Lion who is one of the Tribe of Juda, the Root of David, has prevailed to open the Book, and to undo the ſeven Seals of it.

6. Next I looked, and behold in the midſt of the Throne, and of the four living Creatures, and in the midſt of the Elders, was a Lamb ſtanding as if it were ſlain, that had ſeven Horns, and ſo many Eyes, which are the ſeven Spirits of God ſent into all the Earth.

7. Moreover he came, and took the Book out of the right Hand of him who ſate on the Throne.

8. And when he had taken the Book, the four living Creatures, and the twenty four Elders fell down before the Lamb, having each golden Harps, and Vials full of Perfumes, which are the Prayers of the Saints.

9. And they ſung a new Song as follows; Thou art worthy to take the Book, and to open the Seals of it; becauſe thou haſt been ſlain, and haſt purchaſed us to God by thy Blood, out of every Tribe, Tongue, People and Nation;

10. As alſo made us Kings and Prieſts to our God, ſo that we ſhall reign on the Earth.

11. Beſides as I looked, I heard the Voice of many Angels round about the Throne, and of the living Creatures and Elders, the Number of whom was a hundred Millions, and a Million,

12. Saying aloud, The Lamb that has been ſlain is worthy to receive Power, Riches, Wiſdom, Strength, Honour, Glory and Bleſſing.

13. Nay every Creature that is in Heaven, on the Earth, and underneath it, with thoſe who are in the Sea, even all that are in them, I heard ſay, To him who ſits on the Throne, and to the Lamb, be Bleſſing, Honour, Glory and Might, for evermore: ſo let it be.

14. The four living Creatures too ſaid, So let it be; and the twenty four Elders fell down, and worſhipped him who lives for evermore.

CHAP. VI.

AND I looked when the Lamb opened one of the Seals, and heard one of the four living Creatures ſay as the Sound of Thunder, Come, and ſee.

2. Accordingly I looked, and behold a white Horſe; and he who ſate on him had a Bow, there was alſo a Crown given him; thus he went out overcoming, and that he might overcome.

Ver. 11. *exiſt*] For *are* may be taken wrong, as belonging to *created*.

Ver. 4. *and read*] *Mills* ſays crept from the *Marg.* becauſe ſome have it not.

Ver. 5. *who is*] ſee *Mills* and *Wetſten*.

Ib. *to undo*] crept from Ver. 2. as *Mills* determines, *Pr.* 685. if not too haſtily, by ſome being without it.

Ver. 6. *looked*] as Ch. iv. 1. & vi. 8. & xiv. 1, 14.

Ver. 11. *looked*] not *beheld*——*the voice*.

Ib. *a Million*] as in *Dan.* vii. 10.

Ver. 14. *twenty four*] *Mills* thinks was brought from Ver 8. becauſe ſome are without it.

Ib. *him who lives for evermore*] ſeemed to *Zeger* added from ſome other like Place, foraſmuch as not here with ſome; but ſuch over-haſty condemning the eſtabliſhed Writing may better be ſpared.

Ver. 2. *a white Horſe*] Although this may pretty plainly denote the Goſpel, which the primitive Chriſtian Preachers went out to declare, and prevailed with; I would not attempt what may leſſen my *Interpretation* of other Scripture Prophecies, by a particular Application of *John*'s Viſions to the Series of Hiſtory, or what would be far more uncertain to that of Futurity. How have ſome of great Name checked the Eſteem of their Capacity by it! What a Croud of *Commentators*, particularly in the laſt Century, has Time it ſelf confuted! And how little Certainty is to be expected in what is referred to hereafter, by others who make leſs Appearance of Judgment and diligent Search, than ſome of the foregoing! But if the circumſtantial fulfilling of Things here be unknown, the Deſcriptions are truly divine and noble; with the Uſefulneſs of which on many Occaſions, and the peculiar Diſcoveries the Servants of God have had, and may have, let us be humbly contented. *Doddridge*, as one of our lateſt Commentators of Note and Credit, prefers the Scheme of *Lowman*, which has the Accompliſhment of theſe Matters to the End divided into ſeven Periods, the third of which extends to A. D. 2016, and the fourth to 3005, yet *Doddr.* on Ch. xi. 18. writes, *This repreſents the Judgment-day as now nearly approaching*. It may perhaps be rightly remarked, that the various Years computed by many, for the Completion of the great Affairs here predicted, being paſſed over with a ſilent but full Anſwer to their laboured Hypotheſes; others of late

3. Moreover when he opened the ſecond Seal, I heard the ſecond living Creature ſay, Come, and ſee.

4. And another Horſe went out red: and to him who ſate on him was given to take Peace from the Earth, and that they might ſlay one another, and there was given him alſo a great Sword.

5. And when he opened the third Seal, I heard the third living Creature ſay, Come, and ſee. Whereupon I looked, and behold a black Horſe; and he who ſate on him had a Ballance in his Hand.

6. I further heard a Voice in the midſt of the four living Creatures ſay, A Meaſure of Wheat for a Penny, and three Meaſures of Barley for a Penny; and thou muſt do no injury to the Oil and Wine.

7. And when he opened the fourth Seal, I heard the Voice of the fourth living Creature ſay, Come, and ſee.

8. So I looked, and behold a pale Horſe; and the Name to him who ſate upon him was Death, and Hell followed with him: there was alſo Power given to them to kill on the fourth Part of the Earth, with the Sword, Famine and Death, as likewiſe by the Beaſts of the Earth.

9. And when he opened the fifth Seal, I beheld underneath the Altar the Souls of thoſe who were ſlain, for the Word of God, and for the Teſtimony which they had.

10. They alſo cried out aloud as follows, How long, O Lord, Holy and True, doſt thou not judge and revenge our Blood, from them that dwell on the Earth?

11. Whereupon white Robes were given to each one, and it was ſaid to them, that they ſhould reſt yet a little while, until their Fellow-Servants alſo, and their Brethren ſhould be filled up, who would be killed even as they.

12. Next I looked when he opened the ſixth Seal, and behold there was a great Earthquake, the Sun became as black as Sackcloth of Hair, the Moon became like Blood;

13. And the Stars of Heaven fell to the Earth, as a Fig-tree caſts its unripe Figs, when it is ſhaken by a great Wind.

14. Nay the Heaven departed away, as a Book rolled up; and every Mountain and Iſle were moved out of their Places.

15. At which the Kings of the Earth, the Grandees, rich Men, Commanders, and powerful Perſons, as likewiſe every one bound and free, hid themſelves in Caves and Rocks of the Mountains;

16. And ſaid to the Mountains and Rocks; Fall on us, and hide us from the Face of him who ſits on the Throne, and from the Wrath of the Lamb:

17. Becauſe the great Day of his Wrath is come; and who will be able to ſtand.

CHAP. VII.

AND after theſe Things I beheld four Angels ſtanding on the four Corners of the Earth, who held the four Winds of it; that they might neither blow on the Earth, the Sea, nor any Tree.

2. I likewiſe beheld another Angel coming down from the eaſtern Sun, who had the Seal of the Living God; and he cried out aloud to the four Angels, to whom it was given to do injury to the Earth and Sea,

3. Saying, Do no injury to the Earth, Sea, nor Trees, till we have ſealed the Servants of our God on their Foreheads.

4. And I heard the Number of thoſe who were ſealed, there being ſealed a hundred and forty four thouſand, of all the Tribes of the Iſraelites:

5. Of the Tribe of Juda were twelve thouſand ſealed, of the Tribe of Ruben twelve thouſand ſealed, of the Tribe of Gad twelve thouſand ſealed,

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have avoided this Refutation, by placing the grand Momenta long hence to come. But as Expectation has ſuch great Aſcendency over the human Mind, People on one hand are apt to look for Things too near, and on the other to expect what is already paſt, as the Coming of the *Meſſiah* by the *Jews*, whom may God in his great Mercy pity and convince. And I modeſtly ſuppoſe the bleſſed Reformation from Popery has gone far into this *Revelation*; yet as Mahometaniſm and Popery are ſtill in high Power, the *Jews* not reſtored, &c. there ſeem ſignal Matters yet to come, and by the Check already given to thoſe Powers not very far diſtant. So *Beza* from Ch. iii. to the End has moſtly few and ſmall *Notes*, unlike what he has to other *Books*, though more able Commentators are ſcarce to be found.

Ver. 3. *opened*] as in Ver. 1.

Ver. 5. *a Ballance*] which is not *a pair* as *Scales* are; nor is the *Gr.* Word here either dual or plural.

Ver. 6. *Barley*] three having it plur. *Mills* thought that genuine.

Ver. 8. *Sword*] *Weſt. ſcimetar.*

Ver. 17. *great*] One *Copy* and an *Author* being without, *Mills* ſays, if it was not for the very great Conſent of *Copies*, he ſhould believe it crept hither from *Acts* ii. 20.

Ib. *his*] the Lamb's ſtrictly, to whom *Wrath* is aſcribed before; but the *Vulg.* and *Syr.* have *their*, as was imagined, we may ſuppoſe, to be more grammatical, and *Mills* hugs it up, *Pr.* 508. However his vilifying ours, that it roſe from the Ignorance of the Senſe of this Place, is not to be ſuffered, and the leſs as it is quite unſupported; on the contrary is not *God* and *Chriſt* one, *John* x. 30.

Ver. 2. *Sun*] left out by our *Tranſlators.*

Ver. 5. *Ruben*] the *Gr.* for *u* being as in *Juda*, which alſo in the *Books of the Old Teſt.* is *Judah*, &c.

6. Of the Tribe of Aſer twelve thouſand ſealed, of the Tribe of Nephthalim twelve thouſand ſealed, of the Tribe of Manaſſes twelve thouſand ſealed,

7. Of the Tribe of Symeon twelve thouſand ſealed, of the Tribe of Levi twelve thouſand ſealed, of the Tribe of Iſachar twelve thouſand ſealed,

8. Of the Tribe of Zabulon twelve thouſand ſealed, of the Tribe of Joſeph twelve thouſand ſealed, of the Tribe of Benjamin twelve thouſand ſealed.

9. After theſe Things I looked, and behold a great Company, which Nobody was able to number, of all Nations, Tribes, People, and Languages, ſtood before both the Throne and the Lamb, cloathed with white Robes, and Palm-branches in their Hands.

10. And they cried out thus aloud, Salvation belongs to our God who ſits on the Throne, and to the Lamb.

11. All the Angels too ſtood round about the Throne, the Elders and four living Creatures, then fell down before the Throne, and worſhipped God,

12. Saying, So let it be: Bleſſing, Glory, Wiſdom, Thankſgiving, Honour, Power and Strength, be to our God for evermore; ſo let it be.

13. Then one of the Elders ſpoke as follows to me, Who are theſe that are cloathed with white Robes, and whence do they come?

14. And I ſaid to him, Lord, thou knoweſt. Whereupon he replied to me; Theſe are they that are come out of great Affliction, and have waſhed their Robes, and whitened them in the Blood of the Lamb.

15. For this reaſon they are before the Throne of God, and ſerve him Day and Night in his Temple; and he who ſits on the Throne will inhabit among them.

16. They will be hungry no more, nor thirſty any more; neither will the Sun's nor any Heat fall on them.

17. Since the Lamb that is at the midſt of the Throne will feed them, and guide them to ſpringing Fountains of Waters; and God will wipe off all Tears from their Eyes.

CHAP. VIII.

AND when he opened the ſeventh Seal, there was Silence in Heaven as it were half an Hour.

2. I alſo beheld ſeven Angels who ſtood before God, and ſeven Trumpets were given them.

3. Another Angel too came, and ſtood at the Altar, who had a golden Cenſer; and much Incenſe was given him, that he might render *it* with the Prayers of all the Saints, on the golden Altar which was before the Throne.

4. And the Smoak of the Incenſe went up, with the Prayers of the Saints, out of the Hand of the Angel, before God.

5. Beſides the Angel took the Cenſer, and filled it from the Fire of the Altar, and threw into the Earth; upon which there were Sounds, Thunders, Lightnings and an Earthquake.

6. The ſeven Angels moreover, who had the ſeven Trumpets, got themſelves ready to ſound.

7. And the firſt Angel ſounded, when there was Hail and Fire, mixed with Blood, and they were thrown into the Earth; ſo that the third Part of the Trees was burnt up, as was likewiſe all green Graſs.

8. In the next place the ſecond Angel ſounded, and there was as it were a great Mountain burning with Fire thrown into the Sea; whereupon the third Part of the Sea became Blood:

9. Nay the third Part of the Creatures in the Sea that had Life died, and the third Part of the Ships periſhed.

10. Then the third Angel ſounded, and there fell down from Heaven a great Star, that

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Ver. 9. *Palm-branches*] For *palms* are the whole Trees; and here eſpecially is amiſs, becauſe there are *palms* of the Hands *in* them.

Ver. 14. *whitened*] as if by waſhing clean, not as being of another Colour before.

Ver. 16. *Sun's*] *the ſun light on them* may be miſtaken for his giving light, and is otherwiſe very odd.

Ver. 17. *and God will wipe off all Tears from their Eyes*] Two printed *Books* only being without this, or any Part of it, *Mills* aſſerts it is indeed of Ch. xxi. 4. than which he has perhaps no raſher Aſſertion among his numerous raſh ones.

Ver. 5. *Sounds, Thunders*] inverted by *Beza* after the *vulg. Lat.* and not remarked by *Mills*.

Ver. 7. *was*] and not *followed*.

Ib. *into*] as Ver. 5, & 8.

Ib. *ſo that*] Several have here beſides the following with us, *the third Part of the Earth was burnt up, and*; which might be left out, becauſe of the Difficulty in conceiving how the Earth was to be burnt up, excluſive of the Wood and Herbage; when the latter might be but a more explicite Account of the former, and might be connected to it with [even,] and ſo the other may the better be ſpared.

Ib. *the third Part of the Trees*] as it was not violent enough to deſtroy them all like the Graſs.

Ver. 9. *periſhed*] *Mills* found but three or four *Copies* that have it plur. like our *Eng.* yet he ſays *rightly*; but if ſo in ſome Senſe, it is the ſing. which is to be allowed *right*.

burnt as a Lamp; and it fell on the third Part of the Rivers, and on the Fountains of Waters.

11. And the Name of the Star is called Wormwood: ſo the third Part of the Waters became Wormwood, and many Men died of the Waters, becauſe they were bitter.

12. The fourth Angel likewiſe ſounded, and there was ſmitten the third Part of the Sun, and the ſame both of the Moon and Stars; that the third Part of them might be darkened, and the Day not ſhine a third Part of it, and the Night in like Manner.

13. I alſo beheld, and heard one Angel flying in the midſt of Heaven, ſay aloud, Wo, wo, wo is to them that dwell on the Earth, from the other Voices of the Trumpet of the three Angels, who are about to ſound.

CHAP. IX.

AND the fifth Angel ſounded, then I beheld a Star fall from Heaven into the Earth; and there was given him the Key to the Well of the Deep.

2. Upon this he opened the Well of the Deep, and Smoak went up from the Well as the Smoak of a great Hearth; ſo that the Sun and Air were darkened by the Smoak of the Well.

3. Moreover there came Locuſts out of the Smoak into the Earth; and Power was given them, as Scorpions of the Earth have Power.

4. And it was ſaid to them, that they ſhould do no injury to the Graſs of the Earth, nor any green Thing, nor any Tree; but to the Men only who have not the Seal of God on their Foreheads.

5. However it was given them, that they ſhould not kill theſe, but that they ſhould be tormented five Months; and their Torment was as that of a Scorpion, when he ſtrikes a Man.

6. So that in thoſe Days Men will ſeek Death, and not find it: as likewiſe will deſire to die, and Death will flee from them.

7. And the Likeneſſes of the Locuſts were like Horſes got ready to Battle, on their Heads too were as Crowns like Gold, and their Faces were as thoſe of Men;

8. They further had Hair as that of Women, and their Teeth were ſuch as Lions;

9. And they had Breaſt-plates like iron ones, with the Sound of their Wings as that of many Horſes running to Battle;

10. As they had alſo Tails like Scorpions, and there were Stings in their Tails, and their Power was to do injury to Men five Months.

11. And they had a King over them, the Angel of the Deep, to whom the Name in Hebrew is Abaddon, but in Greek has the Name Apollyon.

12. One Wo is gone, behold there are yet coming two Woes after theſe Things.

13. The ſixth Angel alſo ſounded, and I heard a Voice from the four Horns of the golden Altar before God,

14. Saying to the ſixth Angel who had the Trumpet, Let looſe the four Angels that are bound in the great River Euphrates.

15. Accordingly the four Angels were let looſe, who were got ready for an Hour, Day, Month and Year, that they might kill the third Part of Men.

16. Now the Number of the Warriors, being Horſemen, was two hundred Millions: for I heard the Number of them.

17. And thus I beheld the Horſes in the Viſion, and thoſe that ſate on them, having Breaſt-plates of Fire, Jacinth and Brimſtone; the Heads too of the Horſes were as Lions

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Ver. 13. *Angel*] ſuppoſed by *Mills* to creep in inſtead of *Eagle*, which the *Vulg.* and ſeveral have; but it ſeems too ſtrange, and diſſonant from the reſt.

Ib. *of the Trumpet*] by the *Vulg. Interpreter* omitted, and in ſome pretended *Gops* from *Veleſius*; the Noun (as it were *of the Sound*) being left out by reaſon of its Verb. This *Mills* catches at in vain, *Pr.* 508.

Ver. 1. *into*] ſee Ch. viii. 7. where it is the ſame.

Ver. 2. *Upon this he opened the Well of the Deep*] Theſe Words ſeven or eight have not, and ſo ſeemed to *Mills* to be of ſome Scholiaſt, not *John*'s own.

Ib. *from the Well*] with the *Vulg.* and there only, *the Smoak of the Well went up*; whereupon *Mills* ſays ours is of a Scholiaſt, *Pr.* 508. Suppoſing his Hypotheſis *of the Well*, would People by that not have known the Smoak was *from* or *out of* it, without this Help of the imaginary Scholiaſt?

Ib. *great*] For this ſome have *burning*, which *Mills* puts among his *genuine Readings*.

Ver. 3. *Locuſts*] *the* Mahometans, *as* Mr. Mede *and all do judge*, writes *Wall* on Ch. xiii. 5.

Ver. 4. *but*] as *Doddr.* alſo renders, yet comments, *The Uſe of the Particles,* ει μη, *here, is very remarkable; and it is apparently neceſſary, it ſhould be rendered* only, *rather than* except. But what [it] ſhould be ſo rendered, *the Uſe* or *the Particles?* And it is μονος which is rendered *only*, and ει μη *but*, as *Doddr.* himſelf has; and who has ever rendered it here *except?* Though this is common, and the reſt may be aſcribed to Overſight.

Ver. 7. *Crowns like Gold*] Some have *golden Crowns*, and *Mills* ſays rightly; but it ſeems rather to avoid *as* and *like* being thus together, and for more uſual Expreſſion.

Ver. 10. *and there were Stings &c.*] for which ſome have, *and Stings; and in their Tails they had Power to do injury*; and that *Wall* favours.

Ver. 14. *who had*] with ſome *he having*, which *Mills* counts to be according to the *Autograph*, ſaying, *This is certainly amiſs among that* Greek *of* John *which Nobody elſe can ſettle.*

Ib. *Euphrates*] *Wall* at the Beginning gives this and the following, with Ch. xvi. 12. as an open and plain Prediction of the *Turks*.

Heads,

Heads, and out of their Mouths there came Fire, Smoak and Brimſtone.

18. By theſe three the third Part of Men was killed, through the Fire, Smoak, and Brimſtone which came out of their Mouths.

19. For the Power of the Horſes is in their Mouth, and in their Tails: for their Tails were like Serpents, they having Heads, and with them they do injury.

20. Yet the reſt of the Men who were not killed by theſe Plagues, did not repent of the Works of their Hands, that they might not worſhip Devils, and Idols of Gold, Silver, Braſs, Stone and Wood; which can neither ſee, hear, nor go:

21. Nay they did not repent either of their Murders, Witchcrafts, Whoredom, or Thefts.

CHAP. X.

AND I ſaw another ſtrong Angel come down from Heaven, cloathed with a Cloud, and a Rainbow on his Head, with his Face as the Sun, and his Feet as Pillars of Fire.

2. He alſo had in his Hand a little Book open; and he put his right Foot on the Sea, and the left on the Earth.

3. Beſides he cried out with a loud Voice, according as a Lion roars; and when he had cried out, ſeven Thunders uttered their Voices.

4. Which they having done, I was about to write; whereupon I heard a Voice from Heaven ſay to me, Seal up the Things which the ſeven Thunders uttered, but do not write them.

5. Moreover the Angel whom I ſaw ſtanding both on the Sea and Earth, lifted up his Hand to Heaven;

6. And ſware by him who lives for evermore, who created the Heaven and the Things in it, with the Earth and the Things in that, and the Sea with the Things therein, that the Time ſhould be no longer;

7. But in the Days of the ſeventh Angel's Voice, when he would ſound, the Myſtery of God ſhould be accompliſhed, as he had declared to his own Servants the Prophets.

8. And the Voice which I heard from Heaven ſpoke to me again in this manner, Go, take the little Book that is open in the Hand of the Angel, who ſtands both on the Sea and Earth.

9. So I went to the Angel, ſaying to him, Give me the little Book. And he anſwered me, Take, and eat it up; and it will make thy Belly bitter, but will be in thy Mouth as ſweet as Honey.

10. Accordingly I took the little Book out of the Angel's Hand, and eat it up, and it was in my Mouth as ſweet as Honey; and when I had eat it up, my Belly became bitter.

11. And he ſaid to me, Thou muſt propheſy again concerning many People, Nations, Tongues and Kings.

CHAP. XI.

THERE was further given me a Cane like a Rod, and the Angel ſtood, ſaying: Riſe up, and meaſure the Temple of God, with the Altar, and them who worſhip in it.

2. But the Court which is without the Temple throw out, and do not meaſure it, ſince it is given to the Gentiles; and they will tread down the holy City forty two Months.

3. And I will cauſe my two Witneſſes, that they ſhall propheſy a thouſand two hundred ſixty Days, cloathed with Sackcloth.

4. Theſe are two Olive-trees, and two Candleſticks, which ſtand before the God of the Earth.

Ver. 19. *of the Horſes*] The *Copies, &c.* that have *Power* ſing. with all but two *and in their Tails*, have this (one excepted that has *Places* for *Horſes*) which are under twenty; the other *Reading* that *Mills* puts in the Text is, *For their Powers are in their Mouth*, without *and in their Tails*; ſo that our *com. Eng.* is according to no *Copy*, nor ancient *Verſion*.

Ver. 20. *Braſs*] is of the Tranſcribers, not *St. John*, *Mills* affirms, though he found but ſix without it, and *Kuſter* one ſince.

Ver. 1. *Pillars*] in three *Verſions a Pillar*, which *Mills* approves of as genuine; but it is feaſible that *columnæ*, *Pillars* in the *old Lat.* might degenerate to *columna*, and the other follow it; more likely too, I preſume, than the Apoſtle's putting it *Pillar*.

Ver. 6. *Time*] which *Ham.* and *Wall* expound to mean *Delay*.

Ver. 7. *would*] not *ſhall begin*.

Ver. 8. *again*] as here follows.

Ver. 11. *concerning*] as *Ham.* and *Wall* ſhew; to the *Gr.* ſtrictly *upon*, and *before* is improbable for *John*, being now very ancient, and this but about three Years before his Death.

Ver. 1. *and the Angel ſtood*] *Beza* ſays he reſtores this from the *Complutenſian Edition*, when in others there is written only *ſaying*; but *Mills* produces three *Copies* and the *Syr.* alſo that have it, yet adds *the MS. Copies gainſaying with a great Conſent*, as likewiſe himſelf, who alſo ſufficiently anſwers *Beza*; ſo that it appears put in for the ſake of Perſpicuity, though that ſeems to me much wanted without theſe Words.

Ver. 2. *without*] *Mills* has *within* in the Text, as he found but about ſeven or eight *Copies*, &c. with ours, which however both he and *Beza* take to be the *right Reading*.

Ver. 4. *which ſtand*] A few have it maſc. *who ſtand*, agreeing with *theſe* and *Witneſſes*, which *Mills* counted genuine; but I fancy it was rather altered to that.

Ib. *God*] by ſome *Lord*, becauſe ſo in *Zech.* iv. 14. I ſuppoſe.

5. And

5. And if any will do them injury, Fire comes out of their Mouth, and devours their Enemies; ſo that if any one will do them injury, thus muſt he be killed.

6. Theſe have Power to ſhut Heaven, that it may yield no Rain in the Days of their Prophecy; nay have Power over Waters to turn them into Blood, and to ſmite the Earth with any Plague as often as they will.

7. And when they have accompliſhed their Teſtimony, the Beaſt that comes up out of the Deep, will make War with them, overcome them, and kill them.

8. Then their dead Bodies will be in the Street of the great City, which is ſpiritually called Sodom and Egypt, where our Lord alſo was crucified.

9. Whereupon they of the People, Tribes, Tongues and Nations, will ſee their dead Bodies three Days and a half, and will not permit their dead Bodies to be put into Graves.

10. Nay thoſe that dwell on the Earth will rejoice at them, be merry, and ſend Gifts one to another; becauſe theſe two Prophets tormented them that dwelt on the Earth.

11. But after three Days and a half, a living Spirit from God entered into them; ſo that they ſtood on their Feet, and great Fear fell on thoſe who ſaw them.

12. They alſo heard a great Voice from Heaven, ſaying to them, Come up hither; accordingly they went up to Heaven in a Cloud, and their Enemies ſaw them.

13. And in that Hour there was a great Earthquake, ſo that the tenth Part of the City fell down, and the Names of Men killed in the Earthquake were ſeven thouſand; the reſt frighted at this, gave Glory to the God of Heaven.

14. The ſecond Wo is gone away, behold the third Wo will come quickly.

15. And the ſeventh Angel ſounded, at which there were great Voices in Heaven, that ſaid, The Kingdoms of the World are become our Lord's, and his Chriſt's, and he will reign for evermore.

16. The twenty-four Elders likewiſe, who ſate on their Thrones before God, fell down on their Faces, and worſhipped him,

17. Saying; We give thanks to thee, O Lord God Almighty, who art, and who waſt, and who art to come; becauſe thou haſt taken thy great Power, and haſt reigned.

18. And though the Nations were in a Wrath, thy Wrath is come, and the Time for the Dead to be judged, and to give Reward to thy Servants the Prophets, and to the Saints, with thoſe who fear thy Name, little and great, and to deſtroy them that deſtroy the Earth.

19. Beſides the Temple of God was opened in Heaven, and there appeared the Ark of his Covenant in his Temple; and were Lightnings, Voices, Thunders, an Earthquake, and great Hail.

CHAP. XII.

AND a great Sign appeared in Heaven, a Woman cloathed with the Sun, and the Moon was underneath her Feet, as likewiſe on her Head a Crown of twelve Stars.

2. Now ſhe was with Child, and cried out, as ſhe brought forth, and was in pain to be delivered.

3. There alſo appeared another Sign in Heaven, which behold was a great red Dragon, that had ſeven Heads, and ten Horns; and on his Heads ſeven Diadems.

4. Moreover his Tail haled the third Part of the Stars of Heaven, and threw them to the Earth; this Dragon ſtood before the Woman who was about to be delivered, that when ſhe was, he might devour her Child.

5. And ſhe was delivered of a male Child, who ſhould manage all Nations with an iron Rod; ſo her Infant was caught up to God and his Throne.

6. The Woman likewiſe fled into the Wilderneſs, where ſhe has a Place got ready by God, that they may nouriſh her there, a thouſand two hundred ſixty Days.

7. So there was Fighting in Heaven; Michael and his Angels fought againſt the Dragon, who fought and his Angels.

8. However he did not prevail, nor was there a Place found for them any more in Heaven.

Ver. 8. *our*] Several have *their*, and *Mills* ſays *rightly*; but the *Vulg.* might turn it that Way, together with the Antecedent.

Ib. *alſo*] a few miſs, as *Mills* ſuppoſes they ſhould; but the little Need of it might be likelier the Occaſion.

Ver. 15. *Kingdoms—are become*] by ſome *Kingdom—is become*, and *Mills* writes were made plural by ſome Reader. As Probability leans that Way, and Authority this, I muſt leave it doubtful; diſliking alſo to be dogmatical, which the many [mays] I have uſed may convince my Readers of.

Ver. 19. *Thunders*] not in the *Vulg.* and without *Mills*'s Approbation, *Pr.* 507.

Ib. *an Earthquake*] not with half a dozen, and *Mills* ſays he knows not whether it crept from Ch. viii. 5. which is what I ſhould not ſuſpect at all, ſince one Sentence has not the Countenance of being copied from the other.

Ver. 1. *Sign*] as tranſlated Ch. xv. 1.

Ver. 2. *was with Child*] *Gr. had in the Womb.*

Ver. 4. *ſhe was*] not only by the Meaning of the Word in the *Original*, but its Poſition there in a Member of the Sentence before that wherein *her Child* is.

Ver. 6. *may*] the preſent Tenſe, as well as what that before requires.

Ver. 8. *Place—for them*] to be in there, not *their place* where they had been.

9. Thus the great Dragon was caſt out, the ancient Serpent, called the Devil and Satan, that ſeduces the whole World: he was caſt out to the Earth, as were his Angels with him.

10. Then I heard a loud Voice ſay in Heaven; Now there is come to be Salvation, Power, the Kingdom of our God, and the Authority of his Chriſt; ſince the Accuſer of our Brethren is caſt down, that accuſed them before our God Day and Night.

11. Him they overcame by the Blood of the Lamb, and by the Word of their Teſtimony; without loving their Lives till Death.

12. For this reaſon be glad, O Heavens, and thoſe that dwell in them: wo is to the Inhabitants of the Earth and Sea; ſince the Devil is come down to you, having great Wrath, as he knows that he has *but* a little Time.

13. And when the Dragon ſaw that he was caſt to the Earth, he perſecuted the Woman who was delivered of the Male.

14. Whereas there were given her two Wings of a great Eagle, that ſhe might fly into the Wilderneſs, to her Place; where ſhe is nouriſhed there a Time, and Times, and half a Time, from the Face of the Serpent.

15. And the Serpent caſt after the Woman, Water as a Flood out of his Mouth, that he might make her be carried away by the Flood.

16. But the Earth helped the Woman, ſince that opened its Mouth, and ſwallowed up the Flood which the Dragon caſt out of his Mouth.

17. Upon this the Dragon was in a Wrath at the Woman, and went to make War with the reſt of her Offspring, who keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.

CHAP. XIII.

NOW I ſtood on the Sand of the Sea, and ſaw a Beaſt come up out of the Sea, which had ſeven Heads, and ten Horns; and on his Horns ten Diadems, as alſo on his Heads the Name of Blaſphemy.

2. And the Beaſt which I ſaw was like a Leopard, with his Feet as a Bear's, and his Mouth as that of a Lion; to whom the Dragon gave his Power, his Throne, and great Authority.

3. I ſaw further one of his Heads as it were cut to Death; but his deadly Wound became cured, and the whole Earth wondered after the Beaſt.

4. And they worſhipped the Dragon that gave Authority to the Beaſt, as they did alſo the Beaſt, ſaying, Who is like the Beaſt? Who is able to fight with him?

5. There was likewiſe given him a Mouth, that ſpoke great Things and Blaſphemies; beſides Authority was given him to act forty two Months.

6. And he opened his Mouth in Blaſphemy at God, to blaſpheme his Name, his Tabernacle, and thoſe who dwell in Heaven.

7. Nay it was given him to make War with the Saints, and to overcome them; even Authority was given him over every Tribe, Tongue and Nation.

8. So all that dwell on the Earth will worſhip him, whoſe Names are not written in the Book of Life of the Lamb that has been ſlain, from the founding of the World.

9. If any one has an Ear, let him hear.

10. If any one carries to Captivity, he will go into Captivity; if any one kills with the Sword, he muſt be killed with the Sword: here is the Patience and Faith of the Saints.

Ver. 14. *there*] The *Gr.* has this Pleonaſm.

Ver. 1. *I ſtood*] by a few *he ſtood*, though not *he ſaw*, which to *Wall* following *Mede* ſeemed probable to be the true *Reading*; but the Authority is too weak.

Ib. *Beaſt*] *Weſt. wild beaſt.*

Ib. *Name*] *Names* by ſome, as I ſuppoſe by reaſon of the Heads, the contrary being altogether unlikely: nor is it a mere verbal Diſparity, ſince *Name* denotes the ſame on each Head, *Names* implies Variety, or makes it uncertain; yet *Wall* favours that *Reading*.

Ver. 2. *his Throne*] the *Vulg.* is without, and ſome *Copy* of *Veleſius* framed or feigned, it ſeems, according to it.

Ver. 4. *Authority*] the ſame rendered ſo, Ver. 2.

Ib. *as they did alſo the Beaſt*] A *Copy* or two and the *Syr.* have not, whereupon *Mills* as often ſays, that without the very great Agreement of *Books*, he ſhould eſteem it inſerted from the *Marg.* where it was written for the ſake of Explanation, though, adds he, (to give it another Pull) the Coherence would be better to what follows without this; but muſt ſuch Arguments prevail over Authority?

Ver. 5. *to act*] as the *Gr.* is, not *continue*. *Mills* on the Authority of two *Writers*, if that be any Authority, eſpecially as they are both at ſecond Hand, rejects this; while ſome *Copies* have another *Gr.* Word, to be *to make war*.

Ver. 7. *Nay it was given him to make War with the Saints, and to overcome them*] All this two *Copies* and one *Author* are without, at which *Grotius* ſays, it is indeed enough comprehended in the Words before; but how can that be true? Or if it was, it would not be ſufficient Reaſon for leaving this out.

Ib. *Tribe*] Some *Copies* add here *and People*, theſe Words being all ſing. in the *Original*.

Ver. 8. *has been*] preterperfect.

Ib. *from the founding of the World*] *Ham.* here, and *Whit.* at *John* xvii. 5. &c. repreſent as certain that this belongs to *written* (as alſo *Caſt.* tranſlates) not to *ſlain*, by Ch. xvii. 8. yet it does not ſeem to quadrate well with the pref. Tenſe, and eſpecially with the fut. and will accord better with *the Book of Life* that was *from the &c.*

Ver. 10. *If any one*] the ſame as in the Ver. before.

Ib. *here is the Patience and Faith*] *i. e. the Effect thereof*, as *Nary* expounds, with a ſtrict Regard to the Words, and in his intelligent Manner, both very commendably.

11. Afterwards I beheld another Beaſt come up out of the Earth; and he had two Horns like a Lamb. and ſpoke as a Dragon.

12. And he exerciſes all the Authority of the firſt Beaſt before him, and cauſes the Earth, with them that dwell in it, to worſhip the firſt Beaſt, whoſe deadly Wound became cured.

13. He moreover does great Miracles, ſo that he even makes Fire come down from Heaven to the Earth before Men.

14. Thus he ſeduces them that dwell on the Earth, by reaſon of the Miracles which were given him to do before the Beaſt; ordering them that dwell on the Earth, to make an Image to the Beaſt, who had the Wound of a Sword, and did live.

15. And it was allowed him to give a Spirit to the Image of the Beaſt, that it might even ſpeak; and to cauſe that whoever did not worſhip the Image of the Beaſt ſhould be killed.

16. Beſides he cauſes all, little and great, both rich and poor, both free and bound, that there ſhould be given them a Mark on their right Hand, or on their Foreheads;

17. And that none ſhould buy or ſell, excepting he that had the Mark, or the Name of the Beaſt, or the Number of his Name.

18. Here is Wiſdom: let him who has Senſe count up the Number of the Beaſt; for it is that of a Man, and his Number ſix hundred ſixty ſix.

CHAP. XIV.

AGAIN I looked, and behold a Lamb ſtood on Mount Sion, and with him a hundred forty four thouſand, who had the Name of his Father written on their Foreheads.

2. I alſo heard a Voice from Heaven, as the Sound of many Waters, and as that of great Thunder; beſides I heard the Sound of Harpers playing on their Harps.

3. And they ſung as it were a new Song before the Throne, as likewiſe before the four living Creatures and the Elders; which Song none could learn, excepting the hundred forty four thouſand, who were redeemed from the Earth.

4. Theſe are they who were not defiled with Women, for they are Virgins: theſe are they who follow the Lamb whitherſoever he goes: theſe were redeemed from Men, the Firſt-fruits to God and the Lamb.

5. And there was not Deceit found in their Mouth; for they are without Blemiſh before the Throne of God.

6. Beſides I beheld another Angel flying in the midſt of Heaven, who had the everlaſting Goſpel to preach to them that dwell on the Earth, even to every Nation, Tribe, Tongue and People;

7. Saying aloud, Fear God, and give Glory to him, ſince the Hour of his Judgment is come; and worſhip him who made Heaven, Earth, the Sea, and Fountains of Waters.

Ver. 14. *of a Sword, and did live*] by a ſmall Number *and did live from the Sword*, which *Mills* ſays he can ſcarce but reckon among the genuine, adding, the Obſcurity of the *true Reading* (ſo he calls that) begot the preſent; yet various other Cauſes have produced *various Readings*.

Ver. 15. *allowed*] *Gr. given*, as *Weſt.* alſo renders it.

Ver. 16. *both*] This is added in once, and left out twice, by our laſt *Tranſlators*.

Ver. 18. *Here is Wiſdom*] in the following Myſtery.

Ib. 666] *Nary* writes, *St. John gives us to underſtand that the Letters which make up this Number, will be thoſe of the Name of Antichriſt:* what then is more likely than χαρτεινος, as *Proteſtants* urge, and even *Irenæus* exhibited, Lib. v. Cap. 30? The Letters of which ſtand for 30, 1, 300, 5, 10, 50, 70 and 200.

Ver. 1. *who had the Name*] Between is with ſome *his Name and*, which *Mills* thought authentick, ſaying it ſlipt out by an eaſy Fault becauſe of the other *Name*, *Pr.* 686. which indeed would be eaſier in the *Gr.* than *Eng.* yet it might on the contrary be taken from Ch. iii. 12. and this the Multitude of *Copies* without it may induce us to think.

Ver. 2. *many Waters*] or *much Water*, as Ch. i. 15. *John* iii. 23. where it is plur. alſo, as *Water* is throughout the *Writings of the Old Teſt.* but I have conformed to Ch. xix. 6. though *Thunder* is ſing. here: either Way it denotes the Greatneſs of the Sound; but does not juſtify a confuſed Noiſe *which a numerous Congregation makes with their Reſponſes*, as in the *Pref.* to *Holy David clear'd:* for Worſhip ſhould be orderly, and Singing harmonious, nor did *Chriſt* anſwer himſelf.

Ib. *I heard the Sound*] from ſome *the Sound which I heard* (with *was* wanting) *as*, and that *Mills* ranks as right, *Pr.* 686.

Ib. *Harps*] The Author of that before inſiſts hereon, *Ib. We may be ſure the Scripture would never have decyphered to us the Church of God, either in Heaven or Earth, as worſhipping God with any Thing, in the Uſe of which would be any Fault*; but would that of a *Cenſer*, *Incenſe* and *Altar*, Ch. viii. 3, 4. now be none? Beſides this *Church* was the *Jewiſh*, Ver. 1. Ch. vii. 4. Nay if this proves the Uſe of any Thing, it muſt be *Harps* themſelves.

Ver. 5. *Deceit*] By ſome *Copies Falſehood*, as thought perhaps more ſuitable to *Mouth*, with Reſpect alſo to Ch. xxi. 27. but *Mills* ſays ours is a Scholium from 1 *Pet.* ii. 22. *Pr.* 686.

Ver. 6. *dwell*] *Mills* calls *ſit* the true Reading, as ſome have it, *Pr.* 686. but though it is not likely to be changed from *dwell* to *ſit*, yet as the latter Word in *Gr.* denotes alſo to *dwell*, and as *Mills* informs us that is fitly to the Style of the *Sept.* the Change might be ſo, and ours ſtand good. *Eraſmus*, *&c.* putting both *Readings* may ſhew the Difficulty of chooſing, but not which is right, however further than in their Judgment.

Ver. 7. *God*] Some have *the Lord*, and according to *Mills* aright, *Chriſt* being meant; but that Diſtinction is without Proof, however Somebody might think ſo, and make it *the Lord*.

8. And

8. And another Angel followed, ſaying, Babylon, the great City, is fallen, fallen down; becauſe ſhe made all Nations drink of the Wine of the Wrath of her Whoredom.

9. A third Angel likewiſe followed them, ſaying aloud; If any one ſhall worſhip the Beaſt, and his Image, and receive the Mark either on his Forehead, or Hand;

10. Then he ſhall drink of the Wine of God's Wrath, poured out unmingled into the Cup of his Anger; and ſhall be tormented with Fire and Brimſtone, before both the holy Angels, and the Lamb:

11. Nay the Smoak of their Torment goes up for evermore; and they have not reſt Day and Night, that worſhip the Beaſt and his Image, and if any one receives the Mark of his Name.

12. Here is the Patience of the Saints: here are they who keep the Commandments of God, and the Faith of Jeſus.

13. And I heard a Voice from Heaven ſay to me; Write, The Dead are bleſſed who die in the Lord henceforth. Yes, ſays the Spirit, that they may reſt from their Labours, and their Works do follow with them.

14. Next I looked, and behold a white Cloud, and on the Cloud one ſitting like a Man, who had a golden Crown on his Head, and a ſharp Hook in his Hand.

15. And another Angel came out of the Temple, crying out aloud to him who ſate on the Cloud, Put in thy Hook, and reap; becauſe the Hour for thee to reap is come, ſince the Harveſt of the Earth is become dry.

16. Accordingly he who ſate on the Cloud, thruſt in his Hook on the Earth; and the Earth was reaped.

17. Moreover another Angel came out of the Temple in Heaven, who had likewiſe a ſharp Hook.

18. And another Angel came out from the Altar, who had Authority over Fire, and called with a loud Cry to him that had the ſharp Hook thus, Put in thy ſharp Hook, and pick the Bunches of the Vine of the Earth; ſince the Grapes of it are ripe.

19. So the Angel thruſt his Hook into the Earth, and picked the Vine of the Earth, and caſt into the great Wine-preſs of the Wrath of God.

20. And the Wine-preſs was trod without the City, ſo that the red Juice came out of the Wine-preſs to the Bridles of the Horſes, for a thouſand ſix hundred Furlongs.

CHAP. XV.

AND I beheld another Sign in Heaven, great and wonderful, ſeven Angels having the ſeven laſt Plagues; ſince the Wrath of God is accompliſhed in them.

2. I further beheld as it were a Sea of Glaſs, mixed with Fire; as alſo the Overcomers of the Beaſt, and his Image, and his Mark, of the Number of his Name, ſtanding on the Sea of Glaſs, who had the Harps of God.

3. And they ſung the Song of Moſes the Servant of God, and the Song of the Lamb, as follows; Thy Works are righteous and wonderful, O Lord God Almighty: thy Ways are great and true, O King of Saints.

4. Who ſhall not fear thee, Lord, and glorify thy Name? Since *thou* only art holy: for all Nations ſhall come, and worſhip before thee; ſince thy righteous Things are made manifeſt.

5. Now after theſe Things I looked, and behold there was opened the Temple of the Tabernacle of the Teſtimony in Heaven.

6. And the ſeven Angels, who had the ſeven Plagues, came out of the Temple, cloathed with pure and clear Linen, and girded about the Breaſts with golden Girdles.

7. Then one of the four living Creatures gave to the ſeven Angels, ſeven golden Vials full of the Wrath of God, who lives for evermore.

8. And the Temple was full of Smoak, by means both of the Glory of God and his Power; ſo that none was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were accompliſhed.

Ver. 8. *of the Wrath*] wanting but in a few printed *Books*, which are of ſmall Authority, yet to *Mills* ſeemed taken from Ver. 10. How unlikely!

Ver. 13. *with*] in *Gr.* ſo for preſent Reward.

Ver. 14. *a Man*] ſee on *Ezek.* ii. 1.

Ver. 18. *pick*] *Weſt. lop*, as if to cut off Limbs of a Tree with the *ſickle*, or as though that was the Manner of taking in *Grapes*. But the Bunches might be cut off with a *Hook*, though a different one from that in Ver. 15.

Ver. 20. *a thouſand ſix hundred Furlongs*] juſt 200 Miles.

Ver. 3. *Saints*] Divers have *Nations*, but *Mills* thought that of two *Tranſlations* genuine, viz. *Ages* (rendered by the *Rhemiſts worldes*) or with the other Noun *everlaſting King*; whereas he ſuppoſing the other was taken wrong from *Jer.* x. 7. gives a fair Occaſion to remark, ſo might his from the ſame Chap. Ver. 10. while he is put to it only ſay, the *received Reading* is a *marginal Explanation*. But what did it explain? Was it either of the other *Readings?* Would any be ſo ſenſeleſs as to pretend it? Or does either of them want explaining?

Ver. 6. *out of the Temple*] *Mills* ſays he can ſcarce but think this is a *Gloſs* here and at Chap. xvi. 1. taken from the foregoing Ver. The Support he had for it was five or ſix *Copies*.

Ib. *Linen*] *Vulg. Lat.* abſurdly *Stone*, from a Corruption of the *Gr.* λίνον into λίθον.

Ver. 8. *by means of*] If *from* had been intended, it is likely ἐκ would have been ἀπο, according to the Genius of the *Gr.* Tongue.

CHAP.

CHAP. XVI.

I ALSO heard a great Voice from the Temple, which ſaid to the ſeven Angels, Go, and pour out the Vials of God's Wrath into the Earth.

2. So the firſt went, and poured out his Vial on the Earth; whereby there became a bad and grievous Sore, on the Men that had the Mark of the Beaſt, and that worſhipped his Image.

3. And the ſecond Angel poured out his Vial into the Sea, and it became Blood as of one dead; ſo that every living Animal died in the Sea.

4. The third Angel likewiſe poured out his Vial into the Rivers and Fountains of Waters; and they became Blood.

5. And I heard the Angel of the Waters ſay; Thou art righteous, Lord, who doſt and who didſt exiſt, and who art holy, becauſe thou haſt judged thus:

6. Since they have ſhed the Blood of Saints and Prophets, ſo thou haſt given them Blood to drink; for they are deſerving of *it*.

7. And I heard another from the Altar ſay, Yes, O Lord God Almighty, thy Judgments are true and righteous.

8. Next the fourth Angel poured out his Vial on the Sun; upon which it was given him to ſcorch Men with Fire.

9. Thus Men were ſcorched with great Heat, and blaſphemed the Name of God, who has Authority over theſe Plagues; and they did not repent, to render Glory to him.

10. And the fifth Angel poured out his Vial on the Throne of the Beaſt; whereupon his Kingdom became dark, and they gnawed their Tongues for Pain;

11. As alſo blaſphemed the God of Heaven, for their Pains and Sores, and did not repent of their Deeds.

12. The ſixth Angel too poured out his Vial on the great River Euphrates; upon this the Water of it became dry, that the Way of the Kings from the eaſtern Sun might be got ready.

13. And I beheld out of the Mouth of the Dragon, the Mouth of the Beaſt, and that of the falſe Prophet, three unclean Spirits, like Frogs:

14. For they are the Spirits of Devils, that do Miracles, and go forth to the Kings of the Earth, nay of the whole World, to gather them together to the Battle of that great Day of God Almighty.

15. Behold I am coming as a Thief: he who watches, and preſerves his Cloaths is bleſſed, that he may not walk naked, and People ſee his Shame.

16. And he gathered them together into a Place, called in Hebrew Armageddon.

17. Laſtly the ſeventh Angel poured out his Vial into the Air; and a great Voice came out from the Temple of Heaven, from the Throne, ſaying, It is done.

18. Beſides there were Sounds, Thunders and Lightnings; as there was alſo a great Earthquake, ſuch as was not ſince Men were on the Earth, ſuch a mighty Earthquake, ſo great.

19. And the great City became into three Parts, as likewiſe the Cities of the Nations fell; and great Babylon was remembred before God, to give her the Cup of the Wine of the Wrath of his Diſpleaſure.

20. Every Iſle moreover fled away, and the Mountains were not found.

21. And great Hail as Weights came down from Heaven on Men; and they blaſphemed God for the Plague of Hail, becauſe the Plague of it was exceeding great.

Ver. 2. *became*] as Ver. 3, 4. not *fell*, nor *noiſom*.

Ver. 5. *holy*] *ſhalt be* only on *Beza*'s ſlender Authority, that being not in all the *various Readings* of *Mills*, *Kuſter*, *Wetſten*, *&c.* though *Doddr.* ſays other *Copies* have it ſo, which however he does not follow. By *Weſt.* *the Gracious one*, but wrong.

Ver. 8. *given*] without *power*.

Ver. 10. *became*] as Ver. 3, 4. and ſo not *was full*.

Ver. 13. *like*] Some have *as*, but it being differently, I am for keeping what we are in Poſſeſſion of, notwithſtanding *Mills*'s Writ of Ejectment.

Ver. 16. *he gathered*] *Doddr.* writes as if it muſt be God who did this, yet how contrary to Ver. 14! and even *Beza*, ſo far from underſtanding it thus, has *they gathered*. Perhaps the three Spirits acting together might be conſidered as one, otherwiſe the united Mouth or Call of the Dragon, Beaſt and falſe Prophet, Ver. 13. might gather the Kings together by means of thoſe Spirits. But there is not Neceſſity for ſuch grammatical Niceneſs, when *he* or *it gathered them* may only mean *they were gathered*, as a Verb active is put for paſſive, *Lev.* xiv. 5, 42. *Num.* xv. 9. 1 *Kings* xviii. 26. and elſewhere.

Ib. *Armageddon*] *Mount Megiddo* by *Beza*, with Probability.

Ver. 17. *great*] being not with a few, ſeemed to *Mills* brought from Ver. 1.

CHAP. XVII.

AFTERWARDS there came one of the ſeven Angels, who had the ſeven Vials, and ſpoke to me, in this manner; Come, I will ſhew thee the Judgment of the great Whore, that ſits on many Waters:

2. With whom the Kings of the Earth have committed Whoredom, and its Inhabitants have been drunk by the Wine of her Whoredom.

3. So he carried me away into the Wilderneſs, in the Spirit; and I beheld a Woman ſitting on a ſcarlet Beaſt, full of Names of Blaſphemy, it had alſo ſeven Heads and ten Horns.

4. And the Woman was cloathed with Purple and Scarlet, nay decked with Gold, precious Stone; and Pearls, having a golden Cup in her Hand, full of the Abominations and Uncleanneſs of her Whoredom.

5. On her Forchead alſo was a Name written, A Myſtery, Babylon the great, the Mother of Harlots, and Abominations of the Earth.

6. And I beheld the Woman drunk with the Blood of the Saints, and with that of the Witneſſes of Jeſus; ſo that I wondered a great deal, at beholding her.

7. Then the Angel ſaid to me: For what reaſon doſt thou wonder? I will tell thee the Myſtery of the Woman, and of the Beaſt that bears her, which has ſeven Heads and ten Horns.

8. The Beaſt that thou beheldeſt, was, and is not; and will hereafter come up out of the Deep, then go into Deſtruction; and they will wonder that dwell on the Earth (whoſe Names are not written in the Book of Life from the founding of the World) at ſeeing the Beaſt that was, and is not, though he is.

9. Here is the Mind that has Wiſdom: the ſeven Heads are ſeven Mountains, where the Woman ſits on them.

10. There are likewiſe ſeven Kings: five are fallen, and one is, the other is not yet come; and when he comes, he muſt remain *but* a little while.

11. And the Beaſt that was, and is not, even he is the eighth, as alſo is one of the ſeven, and goes into Deſtruction.

12. The ten Horns too which thou beheldeſt, are ten Kings, who have not yet received the Kingdom, but receive Authority as Kings a very little while with the Beaſt.

13. Theſe have one Mind, and give their Power and Authority to the Beaſt.

14. Theſe will fight with the Lamb, but he will overcome them: ſince he is the Lord of Lords, and King of Kings; and they who are with him are called, choſen and faithful.

15. He ſays further to me; The Waters which thou beheldeſt, where the Harlot ſits, People and a Multitude are, with Nations and Tongues.

16. And the ten Horns which thou beheldeſt on the Beaſt, theſe will hate the Harlot, as alſo make her deſolate and naked, nay eat her Fleſh, and burn her in the Fire.

17. For God has put into their Hearts to do his Mind, as likewiſe to act with one Mind, and to give their Kingdom to the Beaſt, till the Words of God ſhall be accompliſhed.

18. And the Woman whom thou beheldeſt, is the great City, which has a Kingdom over the Kings of the Earth.

Ver. 4. *Uncleanneſs of her Whoredom*] With a very few, which yet *Mills* declares genuine, *being the Uncleanneſſes of the Whoredom of the Earth*; but I am not ſo eaſily perſuaded to believe, ſince that is as near to ours, as ours to that in the *Gr.* and ſo might as eaſily be made from ours.

Ver. 8. *at ſeeing*] Some have *of them who ſee*, and *Grot.* not diſliking, *Mills* likes ſo much as to tell us the common was of ſome Student.

Ib. *though he is*] by *Hammond*, *although it be*, according as the Conjunction ſignifies, *Mills* would have an Addition, though it may be rather an Omiſſion in the two *Tranſlations* he mentions, becauſe of a ſeeming Inconſiſtency, and with ſeveral is *and is to come*, which *Wall* counts ſure; bnt by taking *is not* as before in the preſent Time of the Angel's ſpeaking it, and *though he is* in the preſent Time of their ſeeing him, the Difficulty will be removed.

Ver. 9. *ſeven Mountains*] There is ſcarce any Thing in theſe Prophecies more clear, than that this Place is *Rome*, being ſo ſituated, *Virg. Geor.* 2. & *Æn.* 6. *Propert.* Lib. 3. Eleg. 10.

Ver. 16. *on the Beaſt*] But half a Score *MSS.* three *Verſions*, and an *Author* have it *and the Beaſt*, concerning which *Mills* himſelf ſays, *Aqua mihi hæret*, that he is at a ſtand; let Authority then decide it, viz. that of *Copies*, to which it belongs. But *Weſt.* has *and*.

Ver. 17. *as likewiſe to act with one Mind*] the *Vulg. Lat.* and a *Copy* or two are without, whence *Mills* gives us his Sentiment, that were it not for the Unanimity of *Copies*, he ſhould believe it intruded in from Ver. 13. where the Word is indeed the ſame as in both Places here; but we are not to part with the *holy Scripture* ſo lightly.

Ver. 18. *over the Kings*] What can this be but *Popery*?

CHAP. XVIII.

MOREOVER after these Things I beheld another Angel come down from Heaven, who had great Authority, and the Earth was enlightened by his Glory.

2. And he cried out mightily with a loud Voice thus; Babylon the great is fallen, fallen down, and is become the Habitation of Devils, with the Prison of every unclean Spirit, as likewise that of every unclean and hateful Fowl;

3. Because all Nations have drunk of the Wine of the Wrath of her Whoredom, nay the Kings of the Earth have committed Whoredom with her, and the Merchants of the Earth are enriched by the Power of her Delicacies.

4. And I heard another Voice from Heaven as follows: Come out of her, my People, that you may not partake of her Sins, and that you may not receive of her Plagues;

5. Because her Sins have followed on to Heaven, and God has remembred her Injuries.

6. Render to her, even as she rendered to you, nay do it to her double, according to her Deeds: in the Cup which she has poured out, pour out double to her.

7. As much as she has glorified her self, and been delicate, so much Torment and Lamentation give her; since she says in her Heart, I sit a Queen, and am not a Widow, nor shall see Lamentation.

8. For this reason her Plagues will come at one Time, Death, Lamentation and Famine, besides she will be burnt in the Fire; since the Lord God is strong who judges her.

9. And the Kings of the Earth, who have committed Whoredom and been delicate with her, will bewail her, and lament at her, when they see the Smoak of her Burning;

10. While they stand far off for Fear of her Torment, saying, Alas, alas, the great City Babylon, the strong City; since thy Judgment is come at once.

11. And the Merchants of the Earth will weep, and lament at her; since none buys her Cargo any more:

12. The Cargo of Gold, Silver, precious Stone, Pearl, fine Linen, Purple, Silk, Scarlet, all Thyine Wood, all Instruments of Ivory, all those of most precious Wood, of Brass, Iron and Marble,

13. Cinnamon, Incense, Ointment, Frankincense, Wine, Oil, Flour, Wheat, Beasts, Sheep, Horses, Chariots, Slaves, and Persons of Men.

14. And the Fruits of thy Soul's Desire are gone from thee, as are all Things dainty and brilliant, so that thou wilt not find them at all any more.

15. The Merchants of these Things, who have been enriched by her, will stand far off for Fear of her Torment, where they will weep and lament,

16. As also say, Alas, alas, the great City, that was cloathed with fine Linen, Purple and Scarlet, and decked in Gold, precious Stone and Pearls; since so much Wealth is made desolate at once.

17. Every Master likewise, and all the Crew in Ships, with the Sailors, and whoever used the Sea stood far off;

18. And cried out thus, at seeing the Smoak of her Burning, What is like the great City?

19. Besides they threw Earth on their Heads, and cried out, weeping and lamenting, as follows, Alas, alas, the great City, in which all who had Ships in the Sea were enriched by her Excellency; since she is made desolate at once.

20. Rejoice at her, Heaven, with holy Apostles and Prophets; since God has executed your Judgment on her.

21. And one strong Angel took up a Stone, as a great Millstone, and threw down into the Sea, saying; Thus with Violence will Babylon the great City be thrown down, and not be found at all any more.

Ver. 2. *with a loud Voice*] which *Mills* reckons spurious, being not in the printed *vulg. Lat.* (tho' in MSS.) and one obscure *Writer*, *Prol.* 510.

Ver. 5. *followed on*] viz. one another, which some not understanding, and thinking perhaps they could not follow her to Heaven, put it as otherwise read *joined*; which is harder, and wants the same *Interpretation:* yet *Mills* puts that down for right.

Ver. 6. *rendered*] properly, and *rewarded* is as if they were the first Aggressors.

Ib. *double*] for the Heinousness of her Deeds to you, or her wicked Deeds otherwise; not double what she deserved, as the following Words demonstrate.

Ver. 8. *judges*] Some *judged*, which *Mills* thought genuine, because not so proper, *Pr.* 655.

Ver. 12. *Stone*] being sing. as Chap. xvii. 4.

Ver. 13. *Cinnamon*] *Mills*, from a few that have it, reckoned *and Amomum* followed.

Ver. 16. *Stone*] sing. as before, but not *Pearls*.

Ib. *since*] being in this Verse.

Ib. *made desolate*] the same as in Ver. 19.

Ver. 17. *all the Crew in Ships*] By some *Copies*, *every one that sails in Ships*, by others——*in a Place*, with the *vulg. Lat. in lacum, into a Lake*; but *Grotius* thought it should be *locum, a Place*; yet there is little Colour for either of these *Readings* to be preferred, and *Mills* has *Vulg.* wrong to the former.

Ver. 18. *Smoak*] in the *Vulg.* and two or three *Copies*, *Place*, so that ours seemed to *Mills* to have crept from Ver. 9. What a Wilderness of Uncertainty and Confusion would that Way lead into!

22. The Sound too of Harpers, Muſicians, Pipers, and Trumpeters will be heard no more at all in thee, and every Tradeſman of every Trade will be found no more at all in thee, as will the Sound of a Millſtone be heard no more at all in thee;

23. The Light of a Candle likewiſe will ſhine no more at all in thee, and the Voice of the Bridegroom and Bride will be heard no more at all in thee: becauſe as thy Merchants were the great Men of the Earth, all Nations were ſeduced by thy Witchcrafts.

24. In her alſo the Blood of the Prophets and Saints was found, even of all who were ſlain on the Earth.

CHAP. XIX.

AND after theſe Things I heard a great Voice of much Company in Heaven, ſaying; Praiſe the Lord; Salvation, Glory, Honour, and Power be to the Lord our God:

2. Becauſe his Judgments are true, and righteous; ſince he has judged the great Harlot, that corrupted the Earth by her Whoredom, and has revenged the Blood of his Servants on her Hand.

3. And the ſecond time they ſaid, Praiſe the Lord; then her Smoak went up for evermore.

4. There further fell down the four and twenty Elders, with the four living Creatures, and worſhipped God who ſate on the Throne, ſaying, So let it be; praiſe the Lord.

5. And a Voice came out from the Throne, which ſaid, Praiſe our God, all his Servants, and thoſe that fear him, little and great.

6. I heard likewiſe as if it were the Voice of a great Company, even as the Sound of many Waters, and like that of ſtrong Thunders, ſaying, Praiſe the Lord; ſince the Lord God Almighty reigns.

7. Let us be glad and joyful, and render Glory to him; ſince the Marriage of the Lamb is come, and his Wife has got her ſelf ready.

8. And it was given her, that ſhe ſhould be cloathed with pure and clear fine Linen: for the fine Linen is the righteous Things of the Saints.

9. Then he ſays to me; Write, They are bleſſed who are called to the Marriage Supper of the Lamb. Moreover adds he to me, Theſe are the true Words of God.

10. And I fell down before his Feet, to worſhip him; whereupon he ſaid to me, See, *do* not; I am a Fellow-ſervant of thee, and of thy Brethren who have the Teſtimony of Jeſus; worſhip God: for the Teſtimony of Jeſus is the Spirit of Prophecy.

11. Next I beheld Heaven opened, and lo a white Horſe; and he that ſate on him was called faithful and true, who judges and fights in Righteouſneſs.

12. And his Eyes were as a Flame of Fire, and on his Head many Diadems; he had alſo a Name written, which none knew excepting himſelf.

13. Beſides he was cloathed with a Garment dipt in Blood, and his Name is called The Word of God.

14. And the Warriors that were in Heaven followed him on white Horſes, wearing white and pure fine Linen.

15. Out of his Mouth too goes a ſharp Sword, that he may ſmite the Nations with it, whom he himſelf will manage with an iron Rod; and he himſelf treads the Winepreſs of the Wrath, and Diſpleaſure of Almighty God.

16. He has moreover the Name written on the Garment, and on his Thigh, The King of Kings, and Lord of Lords.

17. I beheld alſo one Angel ſtanding in the Sun; and he cried out aloud, ſaying to all the Fowls that fly in the midſt of Heaven; Come, and gather together to the Supper of the Great God;

18. That you may eat the Fleſh of Kings, the Fleſh of Commanders, the Fleſh of ſtrong Men, the Fleſh of Horſes and of thoſe who ſit on them, nay the Fleſh of all, free and bound, both little and great.

19. Upon this I beheld the Beaſt, the Kings of the Earth, and their Armies gathered together, to make War with him who ſate on the Throne, and with his Army.

Ver. 22. *The Sound*] as proper, and as after in the Verſe.

Ver. 24. *even*] as is apparently the Senſe, however it was that the *Tranſlators* did not perceive it.

Ver. 2. *on her Hand*] with which ſhe perſecuted.

Ver. 7. *joyful*] For ἀγαλλιώμεθα in the middle Voice, three have ἀγαλλιῶμεν act. apparently to be like the preceding Χαίρωμεν; yet *Mills* puts that for genuine.

Ver. 8. *righteous Things*] being plural, and by *Doddr.* rendered *righteous Acts*; who alſo zealouſly pleads for it.

Ver. 15. *and Diſpleaſure*] Some *of the Diſpleaſure*, and *Mills* ſays rightly, as Ch. xvi. 19. but might it not more likely be made to that?

Ver. 16. *the Garment*] without *his* here.

Ver. 17. *Supper of the Great God*] with ſome *great Supper of God*, changed into ours *Mills* ſays; it is however an Objection that they have it differently.

20. And

20. And the Beaſt was apprehended, and with him the falſe Prophet, that did Miracles before him, with which he ſeduced them who received the Mark of the Beaſt, and ſuch as worſhipped his Image: theſe were both thrown alive into the Lake of Fire burning with Brimſtone;

21. And the reſt were killed by the Sword of him who ſate on the Horſe, which went out of his Mouth; and all the Fowls were filled with their Fleſh.

CHAP XX.

AFTERWARDS I beheld an Angel come down from Heaven, who had the Key of the Deep, and a great Chain in his Hand.

2. And he took hold of the Dragon, the old Serpent, which is the Devil and Satan, and bound him a thouſand Years.

3. Then he threw him into the Deep, and ſhut him in, nay ſealed him up; that he might ſeduce the Nations no more, till the thouſand Years ſhould be accompliſhed: and after theſe Things he muſt be let looſe a little while.

4. I alſo beheld Thrones, with thoſe that ſate on them, to whom there was Judgment given; as likewiſe the Souls of them that were beheaded for the Teſtimony of Jeſus, and for the Word of God, who alſo had not worſhipped the Beaſt nor his Image, and had not received the Mark on their Forehead and on their Head; ſo they lived and reigned with Chriſt a thouſand Years.

5. But the reſt of the Dead did not live again, till the thouſand Years were accompliſhed: this is the firſt Reſurrection.

6. He is bleſſed and holy, who has a Part in the firſt Reſurrection; over ſuch the ſecond Death has no Authority, but they will be Prieſts of God and Chriſt, and reign with him a thouſand Years.

7. And when the thouſand Years ſhall be accompliſhed, Satan will be let looſe from his Priſon.

8. Upon which he will go out to ſeduce the Nations, that are in the four Corners of the Earth, Gog and Magog, to gather them together to War; whoſe Number is as the Sand of the Sea.

9. And they went up on the Breadth of the Earth, and compaſſed about the Camp of the Saints, and the beloved City; but there came down Fire from God out of Heaven, and conſumed them.

10. The Devil too that ſeduced them, was thrown into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and will be tormented Day and Night for evermore.

11. Moreover I beheld a great white Throne, and him who ſate on it; from whoſe Face the Earth and Heaven fled away, and there was not a Place found for them.

12. And I beheld the Dead, little and great, ſtanding before God, and the Books were opened; as alſo another Book was opened, which is of Life; and the Dead were judged by the Things written in the Books, according to their Deeds.

13. And the Sea gave up the Dead in it, as did likewiſe Death and Hell the Dead in them; and they were judged according to their reſpective Deeds.

14. Next Death and Hell were thrown into the Lake of Fire: this is the ſecond Death.

15. And if any one was not found written in the Book of Life, he was thrown into the Lake of Fire.

Ver. 20. *both*] not in the *Ethiop.* only, ſo *Mills* ſays was inſerted for Explanation; but ſince that was not wanting, we may conclude it not inſerted as he means at all.

Ver. 4. *with thoſe*] for the ſake of Propriety, as he muſt alſo behold them.

Ver. 13. *the Sea gave up the Dead in it*] For *it* three printed *Books* have *them*, and *Mills* declares *very rightly*; when it is ſo manifeſtly taken (probably by Overſight) from the following, and the other Prints copying the firſt. But was not this great Author, may my Reader ſay, wiſe enough to know that *the Sea* was not *them?* Yes, he was too wiſe for that, wiſe enough to interpret *them* to be *the Water and Sea*, tho' Simplicity would have done better.

Ib. *their reſpective*] A common Hebraiſm, but the only one of this Kind in the *Writings of the New Teſtament.*

Ver. 14. *Death and Hell were thrown*] If *John* ſaw ſome Appearances which repreſented theſe, he might ſuitably ſee this done; and the Signification may be, that as they had given up their Dead, they ſhould then receive no more. What *Doddr.* mentions from *Archbiſhop Dawes*, that 'to talk of *Hell* being caſt into *a Part of itſelf*, is 'downright Nonſenſe;' does not appear to be unexceptionable Senſe it ſelf, nor very reverent to the *Scripture:* for *Hell* as it was before, and it is that muſt be ſpoken of, might be thrown into another Hell now, according as it is thought the Puniſhment will differ. So that *Doddr.* need not have ſubſtituted that hard *Gr.* Word *Hades*, which in the preceding Ver. he renders *the unſeen World*, which as it comprehends *Heaven* makes bad Senſe here indeed; and on Ch. xxi. 1. he argues from it as it is in the *com. Tranſ.*

CHAP. XXI.

I ALSO beheld a new Heaven and Earth: for the firſt Heaven and Earth were paſſed away, and there was Sea no more.

2. And I John beheld the holy City, new Jeruſalem, come down from God out of Heaven, got ready as a Bride adorned for her Huſband.

3. Beſides I heard a great Voice out of Heaven ſay; Behold the Tabernacle of God is with Men, and he will dwell with them, ſo that they ſhall be his People, and God himſelf will be with them their God.

4. And God will wipe off all Tears from their Eyes, and there ſhall be Death no more, nor Lamentation, nor Crying, nor will there be Pain any more; ſince the firſt Things are gone away.

5. As likewiſe he who ſate on the Throne ſaid, Behold I make all Things new: and he ſaid to me, Write; ſince theſe Words are true and faithful.

6. He ſaid further to me; It is done: I am A and Z, the Beginning and the End; I will give to him that is thirſty, ſome of the Fountain of the Water of Life for nothing.

7. He who overcomes ſhall inherit all Things, and I will be a God to him, as he ſhall a Son to me.

8. But on the other hand for the Fearful, Unbelieving, Abominable, the Murderers, Whoremongers, Sorcererers, Idolaters, and all Liars, their Part is in the Lake that burns with Fire and Brimſtone; which is the ſecond Death.

9. And there came to me one of the ſeven Angels, who had the ſeven Vials full of the ſeven laſt Plagues, and ſpoke to me as follows, Come, I will ſhew thee the Bride, the Lamb's Wife.

10. So he carried me away in the Spirit, upon a great and high Mountain, and ſhewed me the great City holy Jeruſalem, coming down out of Heaven from God;

11. Which had the Glory of God, and the Light of it was like a very precious Stone, as a Jaſper Stone like Cryſtal;

12. It had alſo a great and high Wall, that had twelve Gates, and at the Gates twelve Angels, with Names written on, which are of the twelve Tribes of the Iſraelites.

13. At the Eaſt were three Gates, at the North three Gates, at the South three Gates, at the Weſt three Gates.

14. And the Wall of the City had twelve Foundations, and on them the Names of the twelve Apoſtles of the Lamb.

15. Moreover he who ſpoke to me, had a Cane like Gold, that he might meaſure the City, its Gates, and the Wall of it.

16. And the City lies four-ſquare, with the Length of it as much as the Breadth; and he meaſured the City with the Cane at twelve thouſand Furlongs: the Length, Breadth, and Height of it are equal.

17. Next he meaſured the Wall of it a hundred forty four Cubits, *by* the Meaſure of the Man, that is of the Angel.

18. And the Building of its Wall was Jaſper; the City was alſo pure Gold like clear Glaſs.

19. Nay the Foundations of the Wall of the City were adorned with every precious Stone: the firſt Foundation was Jaſper, the ſecond Sapphire, the third Chalcedony, the fourth Emerald,

20. The fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh Jacinth, the twelfth Amethyſt.

21. And the twelve Gates were twelve Pearls, each particular Gate was of one Pearl; and the Street of the City was pure Gold, as tranſparent Glaſs.

22. However I did not behold a Temple in it: for the Lord God Almighty is the Temple of it, with the Lamb.

23. And the City had not Need of the Sun nor Moon, that they ſhould ſhine in it: for the Glory of God did enlighten it, and the Lamb is the Lamp of it.

Ver. 9. *ſeven Vials*] This *ſeven* being omitted only in the *vulg. Lat.* as underſtood by the other *ſevens*, *Mills* ſays it was taken from the laſt, *Prol.* 510. which was miſs'd in his *Notes*. Might he not as well have ſaid that *ſeven*, becauſe omitted in the *Arabick*, was taken from this?

Ver. 10. *ſhewed me*] This may ſeem a viſionary Deſcription of the Place of everlaſting Happineſs, as that mentioned in Ver. 8. is the Place of Miſery.

Ib. The latter *great* ſome with the *Vulg.* having not, *Mills* judges to be of an ill-knowing Scholiaſt; but how does it appear that he himſelf was well-knowing in ſo judging?

Ver. 13. *at the Weſt*]. Some *Copies* have *and* before each of the three laſt.

Ver. 16. *twelve thouſand Furlongs*] 1500 Miles.

Ib. *Height*] as ſuited to heavenly Spirits, who want not a Support for their Being, like earthly Bodies.

Ver. 17. *Cubits*] thick.

Ver. 18. *like*] namely *the City* was, but with ſome the *Gold* by a Difference of Gender, which latter *Mills* would have the right; but I am for the ſtrongeſt Party.

Ver. 19. *ſecond*] Our *Tranſlators* are here liberal of their Points.

Ib. *Chalcedony*] not with *a*, as if the Foundation was but one Stone.

Ver. 20. *Jacinth*] after the *Gr.* Spelling, like the reſt, and being alſo called *Hyacinth*, as in *Johnſon*'s great *Dictionary*.

24. The Nations of thoſe too that are ſaved will walk in the Light of it; and the Kings of the Earth do bring their Glory and Honour into it.

25. And the Gates of it will not be ſhut at all by Day; though no Night will be there.

26. Beſides they will bring the Glory and Honour of the Nations into it.

27. And there will not enter into it at all any Thing that pollutes, or uſes Abomination or Falſehood; but they who are written in the Lamb's Book of Life.

CHAP. XXII.

AND he ſhewed me a pure River of the Water of Life, as clear as Cryſtal, which came out of the Throne of God and the Lamb.

2. In the Middle between its Street and the River, *that* were at each Side, was the Tree of Life, which yields twelve Fruits, and renders its Fruit each Month; and the Leaves of the Tree were for the Healing of the Nations.

3. And no Curſe will be there any more; but the Throne of God and the Lamb will be in it, and his Servants will ſerve him.

4. Nay they will ſee his Face, and his Name will be on their Foreheads.

5. Moreover no Night will be there, and they will have no Need of a Candle, or the Light of the Sun; ſince the Lord God enlightens them, and they will reign for evermore.

6. And he ſaid to me; Theſe Words are true, and faithful; beſides the Lord God of the holy Prophets has ſent his Angel, to ſhew his Servants the Things which muſt quickly be done.

7. Behold I come quickly: he is bleſſed who keeps the Words of the Prophecy of this Book.

8. Now I John ſaw theſe Things, and heard; and when I had heard and ſeen, I fell down to worſhip before the Feet of the Angel, who ſhewed me theſe Things.

9. Whereupon he ſays to me, See, *do* not: for I am a Fellow-ſervant of thee, and of thy Brethren the Prophets, and of them who keep the Words of this Book; worſhip God.

10. And he ſays to me; Do not ſeal up the Words of the Prophecy of this Book, becauſe the Time is near.

11. Let him that is unrighteous be yet unrighteous, and him that is filthy be yet filthy; as alſo let him that is righteous be yet righteous, and him that is holy be yet holy.

12. And behold I come quickly; and my Reward is with me, to render to each as his Work ſhall be.

13. I am A and Z, the Beginning and the End, the Firſt and the Laſt.

14. They are bleſſed who do his Commandments, that there may be a Privilege to them in the Tree of Life, and they may enter in at the Gates into the City.

15. For without are Dogs, Sorcerers, Whoremongers, Murderers, Idolaters, and every one that loves and makes a Lye.

Ver. 24. *The Nations of thoſe that are ſaved will walk in the Light of it*] But *Mills* puts for authentick, *There will walk the Nations by the Light of it*, as ſome have, and he ſays *of thoſe that are ſaved* is a *marginal Expoſition*; which he knew as much of as another may gueſs from theſe *Readings*, and that might be left out becauſe there is no ſuch to *the Kings of the Earth*: yet I confeſs I incline to his Opinion, ſince *Nations* may ſeem tranſpoſed to begin this Part, as *Kings* the next, and to hinder the latter from belonging to *walk*, *in* alſo might be thought more proper than *by*, tho' in the ſpiritual Signification it is not.

Ib. *do bring*] by being ſaved, and coming into this celeſtial City; as if they honoured it by their Preſence, and it was honoured by the ſaved ones of the Nations (who are truly glorious and honourable) coming thither, Ver. 26.

Ver. 25. *though*] Since the following can be no Reaſon for the foregoing, as it is in Ver. 23.

Ver. 1. *a pure River of the Water of Life*] *Hammond* ſays, *Baptiſm is ſure expreſt by this*, which he proceeds to expatiate on, that it was typified in *Ezek.* xlvii. viz. 5. the being *baptized firſt in any great Pool, where they might be put under Water*; afterwards with *Fountain Water running into the Font*; and ſo laſtly, as we may underſtand, by Sprinkling, according to *Ezek.* xlvii. 4, 3. but which unluckily falls out to be backward, and ſo contrary. In Concurrence with the above he goes on in theſe Words, *The Throne of the Lamb is that Power which is by Chriſt enſtated on the Governours of the Church, of which the Power of Baptizing being one ſpecial Part, this River by which Baptiſm is expreſt is fitly ſaid to proceed out of the Throne.* Aſtoniſhment, great as it is, will however ſuffer me to make a ſmall Remark or two, that this is ſitting in the Seat of God with a Witneſs, as in *Ezek.* xxviii. 2. 2 *Theſ.* ii. 4. for ſurely *Hammond D. D.* muſt be allowed a ſubſtantial Witneſs as here; and that ſuch Expoſition of the *Scripture* required the Authority of no leſs a Man, and a *Governour of the Church*, for it to be believed.

Ver. 2. *In the Middle between its Street and the River*] as *Ham.* ſhews, and thus the *Gr.* ſtands, with *Middle* governing and belonging to *River* as well as *Street*, and they *at each Side* like the two Thieves, *John* xix. 18. where the *Gr.* is the ſame; indeed how could the Tree be *of either* (for *each*) *ſide of the river?* And that there was but one Tree of Life, we may underſtand by the Figure of it, *Gen.* ii. 9.

Ib. *for the Healing*] as if invigorating, and ſupplying with eternal Life.

Ver. 6. *has ſent*] as *Wall* notes.

Ver. 10. *he*] *God* laſt mentioned; ſee alſo Ver. 12, 13, 16.

Ver. 14. *do his Commandments*] but *waſh their Robes* by a few, and that *Mills* takes to be genuine, as in Ch. vii. 14. yet how much likelier fetched hither from thence!

16. I Jeſus have ſent my Angel to teſtify theſe Things to you in the Churches: I am the Root and Race of David, the bright and Morning Star.

17. And the Spirit with the Bride ſay, Come; let him alſo who hears ſay, Come: and let him who is thirſty come, nay let him who is willing receive the Water of Life for nothing.

18. For I teſtify to every one that hears the Words of the Prophecy of this Book; If any one ſhall put to theſe Things, God will put on him the Plagues written in this Book:

19. And if any one ſhall take away from the Words of the Book of this Prophecy, God will take away his Part from the Book of Life, and out of the holy City, and of the Things written in this Book.

20. He who teſtifies theſe Things ſays, Yes, I come quickly; ſo let it be. Yes, come, Lord Jeſus.

21. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

Ver. 17. *receive*] as being given; not *take*, as if in his own Power.

The E N D.